

# GOODLY WORDS

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Thou art my portion, O Lord: I have said that  
I would keep Thy words. (Psa. 119. 57.)

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# GOODLY WORDS.

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## DELIVERANCE.

(NUM. 21.)

NOTES OF AN ADDRESS BY THE LATE J. PELLATT.

IT is my desire to draw attention to four thoughts : deliverance, progress, the springing well, and opposition met, but more than conquerors.

**DELIVERANCE.** How many of us there are who do not discover our *need* of deliverance. We shall never know it or reach the purpose of God for us unless we do. If we were like Caleb and Joshua we should quickly reach the purpose of God, but we are *not*. The children of Israel were on the Arabian side of the Red Sea, they had sung the song of salvation, and in the song of Exodus 15 there is nothing about the wilderness. They say, "I will sing unto the Lord, for *he* hath triumphed gloriously : the horse and his rider hath he thrown into the sea. . . . He is become my salvation."

Yes, the Egyptians were drowned in the Red Sea, *but the flesh was not drowned there*. They very soon began to murmur and to complain, and although God dealt with them in grace it hindered entrance into the purpose of God for them—the land. They needed deliverance ; see the people in verse 5 of our chapter. They speak against God and against Moses. What base ingratitude. They say, "There is no bread."

B

This was a lie. They give themselves away in the next sentence, "Our soul loatheth this light bread." Light bread was bread, anyway. There *was* bread—manna—a type of Christ, and that they loathed! Then they say, "neither is there any water." Another lie, there *was* water, water from the rock; "they drank of that spiritual Rock that followed them: and that Rock was Christ."

Then "the Lord sent fiery serpents among the people, and they *bit* the people; and much people of Israel *died*." The test of death came, and they learn what the flesh is. The mind of the flesh is death; they had a taste of death *in* them. The man in Romans 7 died *inside*, he was struck with death *inside*. Is there a remedy? Yes, the bitten man was to look upon the fiery serpent upon the pole. We have a picture of this in John 3. 14-15, and also, I believe, in Romans 8. 3: "God sending his own Son in the *likeness* of sinful flesh, and for sin, condemned sin in the flesh." Yes, but the knowledge of this in itself never delivered any one. *The doctrine of deliverance never delivered any one and never will.* The bitten man has to look; he knows that death is *in* him, he *looks* and is delivered. In Romans 7 it is death, and the cry is, "Who shall deliver *me*?" ; he realised his *need* of deliverance, he *wanted* it, and that is the man who is able to say, "I thank God through Jesus Christ our Lord." He has reached the Deliverer and is delivered.

PROGRESS. In verse 10 we read they "set forward." From verse 4 we see that after thirty-eight years they had not got away from the Red Sea, they were still by the way of the Red Sea; "and the soul of the people was much discouraged because of the way." There had during those years been plenty of move-

## DELIVERANCE.

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ment but no progress. They had been wandering round and round, but had made no advance. In the next chapter we read, "The children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho." No longer now by way of the Red Sea, but in sight of the land. This is progress, which is a forward movement in the direction of a given point; they were now in a bee line for Canaan. John 3 is the land, Romans 8 is the wilderness, and going through it according to God we know His love and are not stopped by things in the pathway. We not only *go* on but we *get* on.

THE SPRINGING WELL. They would never have struck the springing well had they not set forward. The well was there all right, but they had to *set forward* in order to reach it. They arrive at Beer; "*Then* Israel sang this song, Spring up, O well; sing ye unto it." It made them sing. For us John 4 answers to it—joy in the Holy Ghost. "The water that I shall give him shall be in him a well of water *springing* up into everlasting life." If you know anything about that you are a singer; you have joined the singing company.

VICTORY. Thus we reach our fourth point, which answers to Romans 8. 37, "In all these things we are *more than conquerors* through him that loved us." We prove there is an abundance of divine power if we *set forward*. Sihon, king of the Amorites, is slain and all his cities possessed. Og, king of Bashan, the biggest man in the Bible, bigger than Goliath (see Deut. 3. 11), is delivered into the hand of the children of Israel with *all* his people and *all* his land. They come out of the conflict more than conquerors.

So with us, we can know deliverance and move on in the power of the Spirit to victory. There is

abundance of divine power to lead us into the apprehension and enjoyment of the purpose of God, which in Colossians is association with the Son of God on the other side of death and the knowledge of the Father's love and of that blessed sphere where Christ is Head.

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### THE BIBLE—ESTHER.

**I**T has often been remarked that the Book of Esther shews God's providential care over His people. Consequently the name of God is not once found in the book; for "Providence" is a veiled manner of God's dealings which hides His hand, rather than an open declaration of His ways which would plainly tell us what He is. The very narrative given in this remarkable book is full of interest, and things so astonishingly happen that the mind almost unwittingly concludes that some hand was working with a wisdom and care far beyond that of man.

The Book of Esther has especial reference to God's earthly people Israel. What a history has Israel's been! Who can tell what is even now occurring in the overruling ordering of God; what wheel within wheel (see Ezek. 1. 16) is moving to bring about the eventual issue of blessing and peace for that unique nation? But although this is so, all scripture is for our profit and comfort and instruction. And in the book before us there is much that suggests to our hearts experiences which believers to-day go through, as well as spiritual exercises proper to Christianity. Types, too, are found therein of Christ, and a veiled suggestion of the spiritual qualities which become the church to-day.



## THE BIBLE—ESTHER.

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The character of the Book of Esther is such that a general view is all that will be necessary. In regard of the first and prominent thought (namely, that of God's overruling hand), how very clearly this is seen. The apparently ordinary happenings of life serve His will and indeed are all ordered by Him. The wicked Haman, as well as the watchful care of Mordecai over his king and the restless night of the king himself, have each their part in God's ordered plan. This is of immense comfort to our hearts. And in Israel's case in the future day, how strikingly this will be seen! It will look as if all is going to be lost in the idolatry and persecuting days of Antichrist. But all will be changed, and just as the wicked one will think he has all his own way, his own judgment will come. (Rev. 17. 13, 14 ; 19. 19, 20.) Similarly, too, in the church's day: the persecution against the assembly (Acts 11. 19), the command of Claudius that all Jews should depart from Rome (Acts 18. 2), are equally used by God to serve His end. And are not things constantly happening under our own notice which illustrate this same principle?

Typically, or perhaps we may better say, suggestively, the book brings much before us for our help. Can we not see in "the glorious wealth" of the kingdom of Ahasuerus, "and the splendid magnificence of his grandeur," a foreshadowing of the wonderful reign of the Lord Jesus? Pharaoh, in Joseph's day, set this forth in one aspect, and here God uses another heathen king to serve the same purpose, giving us the kingdom in another view. It is a great thing to be in keeping with such glory. Vashti was not in sympathy. The actual circumstances of a heathen and eastern court must not becloud our view of that

which it may illustrate. Ahasuerus was supreme, Vashti was not subject.

Esther is chosen to occupy the place of queen. Have we realised that the church has a place of dignity given to her? Who can tell what the prayers of the church are accomplishing to-day in connection with the interests of Christ on earth? Satan would endeavour to have all such interests destroyed. But the "accuser of the brethren" is to be cast down soon. (Rom. 16. 20; Rev. 12. 10.) It is wonderful to think of Christians to-day having this twofold place—associated with greatest dignity, and identifying themselves with that which is in a position of shame and persecution. (See Eph. 2. 6; 3. 1; 6. 12-20.)

But to take up such positions we need preparation. Does not "six months with oil of *myrrh* and six months with *spices*" suggest how the Holy Spirit would conform our hearts to Christ by bringing home to us His suffering love and His moral excellence? (Chap. 2. 12.)

Mordecai is a remarkable character. He has concern for the safety of the king! We may be quite sure that every expression of fidelity to Christ in this day will bring recognition by Him in another day. And in a deeper way still, how true this is of Christ. What concern *He* had for God! And soon we shall see Him come forth honoured as God would desire. Who is the Man that God delights to honour? Christ, indeed! He alone is to be exalted.

Haman had right thoughts of honour; but he had the wrong man before him. Let us be careful lest we in any way fall into his failure. The thoughts of our hearts must be carefully watched lest at any time

## SACRIFICING.

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their language may be like Haman's, "To whom more than to *me*?" God has to remove such a man in judgment. The last verse of the book powerfully suggests the Lord Jesus to our hearts. What a day it will be when *He* is great among the Jews, accepted of the multitude of His brethren, seeking the welfare of His people, and speaking peace to all His seed!

M. W. B.

## SACRIFICING.

**T**HE last command given in the gospels is a very emphatic word from the Lord Jesus: "Follow *thou* me." His disciples had seen His pathway from Bethabara to Calvary—they had seen His glory. They knew that He could say, "I do always those things that please him [my Father]." (John 8. 29.) They realised in some measure the sacrifice of the Lord Jesus, who, holy and without blemish, lived His life of sacrifice and died in our stead, a sacrifice for our sins.

How little we realise what He went through for our sakes! Our blessed Lord! No one too sunken in sin to be saved, no disease too dreadful to be touched and healed, no service too low and degrading for Him to accomplish.

Now sacrifice is not an easy thing; no sacrifice is easily given. To give when you have plenty, to do it because you do not mind doing it, is no sacrifice. The Lord saw the rich men casting gifts into the treasury of their abundance (Luke 21. 4), but the widow who cast in two mites was the one who gave a sacrifice, and how the Lord appreciated it! His eye saw and valued the confidence she had in Him.

How He lets us feel His appreciation. A sacrifice is a very private piece of history between our own soul and God ; and if we are able to make the sacrifice, what an enlargement it is to our souls, what a joy, what a joyful secret and loving confidence between the soul and God. On this line souls grow ; we get a fresh understanding, a fresh sight of Christ's beauties.

“And it came to pass after these things, that God did tempt [try] Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said : Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took . . . and went.” (Gen. 22. 1-3.)

Isaac, the child of promise, the thing Abraham's soul was most wrapped up in on this earth, was to be sacrificed. God spoke—we read of no hesitation ; Abraham rose up early in the morning, and went forward obediently having confidence in God, that He was able to raise Isaac from the dead. (Heb. 11. 17-19.) But the Lord had another way out, and the result was, “By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son : that in blessing I will bless thee, and in multiplying I will multiply thy seed.” (Gen. 22. 16, 17.)

God did tempt (try) Abraham. Surely the Lord tests the reality of our professions and affections. We all know something of this—it means a deliberate fight against our natural desires, a wrestling with ourselves. If we overcome in Christ's name, a fresh

## SACRIFICING.

field of enjoyment in His love opens up, another link with Christ is established ; we feel that He says, "In blessing I will bless thee."

Sometimes the test comes when we cannot meet it. We care most for ourselves ; something is wrought even in the horrible revelation of ourselves to ourselves, but what a loss is entailed we may not fully realise until the judgment seat of Christ. (2 Cor. 5. 10.) In Mark 10 we read of one who came running and kneeled at the feet of Jesus, saying, "Good Master, what shall I do that I may inherit eternal life ?" Here was an inquirer, an outward worshipper, one who thought he was ready to sacrifice, and here was the test of reality. Do we love Him or ourselves ? "Then Jesus beholding him loved him, and said unto him, One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me." Alas, he was sad at that saying and went away grieved, he loved himself best ; he thought he would be a loser. The promise, "and thou shalt have treasure in heaven," weighed very lightly against £ s. d. He wanted the things of this world, and could not trust the good Master with his worldly affairs, though He was then saying to His own, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life."

Now Mary of Bethany had learnt to sacrifice ; she had learned to leave the things of this life and to sit

at the Master's feet, drinking in His word. She had seen His almighty power in resurrection, she understood dimly His own sacrifice, and her heart was filled with the sense of His love, and of thanksgiving for all He had done for her. She longed to shew how much she cared ; so she did what she could (Mark 14), she took an alabaster box of ointment, very precious, suitable to her King, and anointed Him with it. It was a selfless offering. The disciples found fault, but Jesus appreciated her sacrifice. He said : "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Though she had lost her reputation and her savings, she had gained infinitely more, her heart bounded with joy at the knowledge of Christ's approval, "And your joy no man taketh from you."

The daily sacrifice is the most testing, the hardest to give ; the constant sacrificing of our own wills to the Lord, to bow daily, perhaps hourly, and say, "Thy will be done." This is the path the Lord Jesus took, and this is where He would have us follow, sacrificing all the way. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9. 23.) And this is not a passive state, it is an active one. Having waited on the Lord in order to have the spiritual intelligence of His will, we are then necessarily dependent on Him for the support and purpose of heart to rise up and do whatever He directs.

And the path leads us into the presence of God, where Christ, our Forerunner, is set down at the right hand of the Majesty on high : "In thy presence is

## ELIJAH.

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fulness of joy ; at thy right hand there are pleasures for evermore." (Psa. 16. 11.)

May the Lord give us purpose of heart to answer to this call of love : "Follow me." M. A.

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 ELIJAH.

(1 KINGS 17.)

No. 1.

FRAGMENTS FROM ADDRESSES BY S. J. B. C.

**E**LIJAH means "Whose God is Jah," which truth was stamped on his life work. He insisted on the unity of the Godhead amid an apostate Israel, who sought to put Jehovah on a level with the fabled gods of the heathen. Divided affections have ever been the bane of the people of God : "Little children, keep yourselves from idols."

"The Lord God of Israel, *before whom I stand,*" gives the secret of both the prophet's courage and strength.

"Cherith" means "*a cutting,*" and Jordan, "*a flowing down*"—down to the Dead Sea. Elijah at Cherith learnt in his soul, as far as his dispensation allowed, the truth of circumcision—a *cutting off* of the flesh and of all confidence in it, and also of *death* to it. What deep exercises of spirit he went through at the brook—what daily dependence ! Morning and evening the unclean ravens (the most unlikely of birds) brought him his food, and the little brook supplied him with water. Now his faith was tried as he watched it *gradually* drying up ! Why did it fail ? Why do the channels of supply sometimes fail us ? Is it not because we begin to trust in the

means rather than in the great Source of all good ? It was, however, a real mercy that the brook ran dry, otherwise Elijah's hiding-place might have been discovered. God often has more reasons than one in His discipline of us.

Note that divine succour did not come till the waters actually ceased. "Seasonable [or timely] help" (Heb. 4. 16) is God's way of helping. "*The issue*," or "*the way of escape*," is made *with* "*the temptation*"—just in time. (1 Cor. 10. 13.) "*The temptation*" and "*the issue*" are both commensurate and contemporary ! The repetition of the Greek article is suggestive.

" His wisdom is sublime,  
His heart divinely kind,  
God never is before His time,  
And never is behind."

"Zarephath" means "a smelting-house," or "furnace."\* It was so to the prophet. To be told he was to be supported by a *woman* during the famine seemed improbable ; a *widow* woman ; more so, a *Gentile* widow woman, more so still. "I have commanded a widow woman there to sustain thee" (ver. 9) does not mean that God had spoken to her. The same thing was said of the ravens. (Ver. 4.) God can use instruments without their knowing it.

"The barrel of meal" and "the cruse of oil"—Christ and the Spirit—cannot fail us "until" we no longer need them here. Faith, however, only has "a handful" (ver. 12) at a time to meet the present need. This keeps us constantly dependent.

"*After* these things." (Ver. 17.) The greatest test

\* These meanings are all taken from "Old Testament Proper Names and their Meanings," by G. V. Wigram, compiled from Simonis and Gesenius.



GOD'S OBJECT, CHRIST, MUST BE OURS. 13

comes last. He could not have stood it before. Faith *grows* stronger by trial. (2 Cor. 10. 15; 2 Thess. 1. 3.)

Observe how this woman learnt from God and of God :

(1) Her *conscience* was stirred. A dark page in her life's history was brought to her remembrance. (Ver. 18.)

(2) Her *understanding* was enlightened. She recognised Elijah as "a man of God" (ver. 18), and much more. (Ver. 24.)

(3) Her *heart* was touched—her affections adjusted and centred on her risen son in *a new way*! The child was taken from out of her *bosom*, but restored to it again. (Vers. 18, 23.) For us this means death and resurrection—a Christ known no longer after the flesh; known, not doctrinally, but experimentally. "The *bosom*"—"the *loft*"—"the *bed*"—the stretching of the prophet on the child "*three times*"—the bringing of him *down* out of the chamber into *the house*, all has its moral import as to the soul's exercises in association with Christ, that He who has gone into death and out of it may be characteristically formed and fostered in our affections in *a new condition* of life.

(To be continued, if the Lord will.)

**GOD'S OBJECT, CHRIST, MUST BE OURS.**

**W**HAT God intends to do at and after Christ's appearing is perhaps more in the minds of many than what He is doing now in this the period of Christ's absence, and the Spirit's presence. The world has its plans and purposes, and also a corrupt

christian profession, which will, we know, all come to an abrupt termination and sudden destruction. This is a serious consideration for every one of us who seeks to walk with God, and work with Him. God doubtless intends that souls shall believe and be saved, that they shall have within an assurance of an indisputable title to heaven, and the bright hope of the Lord's return to take us all together to be with Him and like Him for ever. Thank God, many are, by His grace, quite clear on all these things; yet these, and many other important things, are more to be regarded, I think, as means to an end, rather than the end itself.

Why is this world allowed to go on at all? Is such a state of things any pleasure to God? Why is a corrupted profession allowed to assert itself for so long a time with such impudent, nay, blasphemous, perversion of scripture? There is just one paramount answer: God the Father has an Object, His beloved Son, in glorified Manhood, who is *all* His delight. Let us weigh these words well, and consider their import, and what they involve in regard to each and all. Think of the seriousness of refusing, rejecting, or neglecting a Person who is the Father's whole delight. How can we expect to prosper spiritually, we who have received such an One, when we allow persons or things, however good and right in their place, to be a definite object? The Father has one Object, His beloved Son, His whole delight. The Holy Ghost in us has one Object, the Son, whom He has come to glorify, and take of His things and exhibit them to our souls. So that it is clear that we cannot really please God the Father, or avoid grieving the Spirit, unless their Object is sincerely ours. All temptation

GOD'S OBJECT, CHRIST, MUST BE OURS. 15

tests us at this point. All circumstances are overruled and ordered of God to help us on this line. All the inward working of God is to this end, for God intends that His Object shall be universally *the* Object, and that all shall be subordinate to Him. Herein is the key of all the upset in the world, all the contention amongst Christians, all the disagreement and lack of power in our meetings, and in our testimony. God's Object is superseded in the affections, and neglected in private communion. Matthew 17 is very interesting and instructive in this connection.

(1) The Father's announcement: "This is my beloved Son, in whom I have found my delight: *hear him.*"

(2) The effect of it on those who heard it: They fell on their faces. All of themselves brought to the ground.

(3) Jesus touched them, and raised them by and in His power.

(4) The effect of being elevated by and in Him: they saw no one but Jesus alone.

All else, naturally or spiritually, falls into its proper place when the Son has His place. May we all be watchful and prayerful as to this, for "there is need of one." And may we all have the anointed eye to see God's ways with us in the light of His blessed purpose.

J. DOUGHTY

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MAY we live each day as if it were the last day down here. I mean in a two-fold way—on the one hand knowing the sufficiency of Christ as if He were at the door; and on the other in simple readiness for Him.

J. B. S.

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### FOREWORD.

IT is desired by the Lord's grace that this series of papers should be for the help and encouragement of YOUNG MEN and YOUNG WOMEN who have already begun to face the problems of life with its temptations and difficulties.

#### (1) YOUR GREATEST NEED.

Normal physical development is accompanied by indefinable longings. Human life is opening out before you with all its possibilities; unexplored spheres are making their appeal to you; complex problems are arising in your mind, which is reaching out for a something, you know not what!

To one who has no link with God, the call of the world is, alas! eagerly responded to without hesitation or a thought as to the end of the path; but one who has been brought up in the holy atmosphere of a christian home instinctively feels that unseen dangers lie ahead, and shrinks from a plunge which has such momentous consequences.

It is this particular juncture in life that is so critical. You may have been carefully guarded from many snares and temptations by those who love you, but now you must act for yourself. You have reached the PARTING OF THE WAYS!

Your natural instincts and the voice of the world, dominated by Satan, would entice you to dive into the whirl of pleasure, to stifle the voice of conscience, and ignore the future.

It is at this moment that God in mercy would cause you to hear His voice, and hence He gives that solemn word:

## WORDS OF COUNSEL.

17

*“Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh : for childhood and youth are vanity. Remember NOW thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”* (Eccles. 11. 9, 10 ; 12. 1.)

God has a deep concern for your present and eternal welfare, and we beseech you to soberly weigh over these words in His presence. To preserve you from a wasted life of pleasure *seeking* and self-gratification God appeals to you in His rich grace NOW. Death and judgment are not mere terms—they are tremendous realities which must be faced ! The best the world can give ends in the grave, as the poet has truly said :

“The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour :  
The paths of glory lead but to the grave ! ”

Full of hope, ambitions and expectations, with the excitement and fascination that a new and untrodden path always affords, there is serious danger of forgetting its end, and overlooking its besetments and its physical and moral dangers.

Without hesitation, then, we would say that your greatest need is to have a present knowledge of *Jesus as your personal SAVIOUR*. You need Him, for your sins must be faced ; the power of Satan, which would

entice you to ruin, has to be resisted ; the present evil world, which would intoxicate you with pleasure, so that you forget God, has to be refused.

You need, too, to acknowledge Jesus as your LORD, for He is the only One who is able to keep you ; He would be your COUNSELLOR, wisely to counsel you ; your GUIDE, unerringly to direct you ; your TEACHER, patiently to instruct you ; your SHEPHERD, tenderly to feed you ; and your FRIEND, faithfully to stand by you. The Lord Jesus would be all this, and much more, to you even now. Without Him your life will be a failure ; with Him the greatest success. His sympathies are towards you in your longings ; His desires are that you may find a true solution of all your difficulties in the knowledge of Himself.

Have you been truly converted ? Has there ever been a moment in your life when you have *turned* "from darkness to light, and from the power of Satan unto God" ? or when you have "*turned* to God from idols to serve the living and true God and to wait for his Son from heaven" ? If your face is toward the world and away from God no counsel will avail you until you are converted. God alone can save you. Though your back is towards God, His love is towards you, and He is seeking you that you may turn to Him.

"Rend your heart, and not your garments, and *turn* unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Trust your soul, your life, your longing desires, your present and eternal happiness to Him, and He will not fail you !

F. S. M.

## EXTRACT FROM A LETTER.

. . . You and I have touched the true spring of joy in, through God's grace, His love being shed abroad in our hearts by His Holy Spirit, and this love has a wonderful way of picking up in its course all that is of itself in the hearts of all His own, and so the mighty volume moves on to find its rest in the heart of God from whence it came.

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## BIBLE STUDY AND LENA'S LETTER.

SUBJECT: THE FIRSTBORN.

Moses was commissioned to say to Pharaoh, "Thus saith the Lord, Israel is my son, *even my firstborn* . . . let my son go, that he may serve me." (Exo. 4. 22.) Pharaoh refused God, therefore all the firstborn of Egypt were slain. (Exo. 12. 29.) God thus called Israel out of Egypt as His firstborn, which is also applied to the Lord Jesus. (See Hos. 11. 1 and Matt. 2. 15.) All Israel's firstborn were claimed by God for Himself and the firstborn of their cattle. (Exo. 13. 2.)

They were redeemed by the sons of Levi as far as possible, and the remainder with money. (See Num. 3. 11-51.) Read carefully. The birthright belonged to the firstborn; Esau despised it.

A double portion inherited. (See Deut. 21. 15-17.) In the Old Testament, also, the title has the force of pre-eminence irrespective of the *time* of birth. David was the youngest of his father's family, but he was made the firstborn. (See Psa. 89. 27.) In the New Testament the term is applied to the Lord. (See Matt. 1. 25.)

In pre-eminence He is:—

- (1) The Firstborn of every creature. (Col. 1. 15.)
- (2) The Firstborn among many brethren. (Rom. 8. 29.)
- (3) The Firstborn from the dead. (Col. 1. 18; Rev. 1. 5.)

See also Hebrews 1. 6. In every relationship Christ must have the pre-eminence.

Refer to all the scriptures you can find on the subject during your study and write an essay not more than two pages in length, which please post to

LENA,  
"Leahurst,"  
Glebe Avenue,  
Enfield, Middlesex.

[Replies to be sent to LENA, "Leahurst," Glebe Avenue,  
Enfield, Middlesex.]

MY DEAR YOUNG FRIENDS,

When studying the scriptures myself on the subject of "conscience," it appealed to me as very beautiful that God, in His great consideration for His fallen creature, should allow him immediately to possess a conscience; a soft spot left, as it were, where God could touch him, although, with this joint-knowledge, he had no power in himself to follow good and eschew evil.

But in the fulness of time Christ came, the One who was "perfect in knowledge," the One who was absolutely capable of taking up the problem of good and evil and dealing with it perfectly to God's entire satisfaction; and now all those who turn to Him in sincerity have their consciences purged that they may serve the living God. What an asset a purged conscience is to us!

I am afraid a few of my best Searchers have slipped into Class 2 this month through not reading the instructions quite carefully enough, which placed them behind a good many others in merit, although what was written was good.

I am just realising that you will read this at the start of another year, if our Lord still tarries. May His *richest* blessing rest upon you each individually throughout its days!

Yours affectionately,

LENA.

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SUBJECT: CONSCIENCE.

*Class 1.*—Grace Eayrs,\* Robert Ireland, Grace Pye, George Palmer,\* Grace Railton, Mary Railton, Nellie Railton, Irene Rusling, Ethel Schneider,\* Edna Storey, Eleanor Tedbury, Albert Tipler,\* Mildred Watson.\*

*Class 2.*—Cissy Allison, Mary Brown, Elsie Buckley, Winnie Dunham, Ruth Musson, Dorothy Simmonds, Charles Wallace.

*Late for July.*—*Class 1.*—Priscilla Walker,\* Isabella Walker,\* Herbert Walker.

*Late for August.*—*Class 1.*—Priscilla Walker,\* Isabella Walker, Herbert Walker.

*Late for September.*—*Class 1.*—Isabel Mayo.

*Late for October.*—*Class 1.*—Winnie Dunham, Isabel Mayo, Robert Phillips.

N B.—The \* is a special mark of excellence



## THE GLORY.

“*BUT* the God of all grace who has called you to his eternal glory in Christ Jesus, when ye have suffered for a little while.” (1 Peter 5. 10, New Trans.)

This is a wonderful word, which we do well to contemplate. We are altogether changed from a system of things marked by man and his vanishing glory into an order of things where God is in all His glory. If we have been called, and we have, to His eternal glory, we should desire to know something about the condition of things, about the place and the scene to which we are going. Have we ever sat down and contemplated that eternal day? It is our immediate prospect and God would have us intelligent as to it, a people intelligent as to the glory.

Who has called us? The God of *all* grace, who has not kept a thing back, not a thing; but mark that all through scripture glory is connected with suffering.

Acts 7. 1-8. God's primary thought was that He should dwell with man and man with Him in perfect harmony, and the thought of God *must* come to pass. In Proverbs 8. 31 the curtain was lifted and we see that at the beginning His delights were with the sons of men. In the call of Abraham the expression of that thought is put into action, and the martyr Stephen is illuminated by the Holy Spirit and calls Him

**the God of glory,**

and that is the One who called Abram. God saw the whole thing from the call to the glory; with Abram it was one step at a time. He took *one* step,

C

and that with God, the God of glory. The pathway to the glory is made up of definite steps, and the first are faith, obedience, separation. The first step is in faith, coming out from idolatry. Anybody or anything that interferes with the place God in Christ would have in our hearts is idolatry. You may say about Abram, But he only went to Charran. True, but have we gone the whole way? Abram is now outside the land of idolatry and has taken certain steps with the God who has called him.

Do we know what it is to be outside and alone with Him, and happy with Him there? Then God opens out His mind to us, but gives us nothing we can call our own. God is wise. We cannot be trusted with anything of our own. But God promises, and we stand upon the ground with the God of promise and find that all His promises are in Christ and that they belong to us, but only in Christ (2 Cor. 1. 20), and in the purpose of God; it is thus we learn God—the blessed, living God. One thing after another is opened up to us, and we find it is not arithmetical but geometrical proportion. Then faith is tested—it always is—and in view of the glory. Thus God makes sure of His handiwork.

The seed is promised, and again Abraham is shut up to God, and again he is learning God, but a God he is beginning to know, and is at rest and peace. The seed! Yes, God has promised it, and in due time the seed came and is circumcised, and the further lesson is that even Isaac must be surrendered on the way to the glory. This is the start for the glory, and the man who is speaking, Stephen, has had a look in.

Now read Acts 7. 54 to the end of the chapter, and the first clause of chapter 8, and the first nine

verses of chapter 9. Between the beginning and end of chapter 7

**the glory of God**

had appeared in the tabernacle and in the temple, and now had appeared in and abode upon a Man, Jesus Christ, and that glory as He passed through this scene had rested in Him *alone*. But now John 12. 24 is accomplished, and when Stephen looked up he saw that blessed One, in whom was the glory of God, a risen, ascended, glorified Man there. Oh, the sight in heaven is glorious! and now that glory was available for His martyr Stephen. And it is so available for us. Stephen in the midst of his murderers kneels down, what a man in nature could not do, and prays, first, "*Lord Jesus, receive my spirit,*" and then, "*lay not this sin to their charge.*" How like the Lord he was at that moment. Oh, the power of the glory of God! Stephen was full of the Holy Ghost. God's aim and end is that man should dwell with Him in glory, and He has already secured that in Christ, and Stephen comes out in the rays of that glory and speaks like the One who is its blessed Centre. Stephen's portion (looking into the glory) is ours, but it is reached through

**the path of suffering,**

that is the trial. He knew the present power of the glory above all the suffering through which he was passing. There is a training for the glory, and that is suffering, and Stephen is an example.

A man, a young man, was standing by and saw all that was going on and was consenting to Stephen being killed. That young man was, I believe, convicted by beholding a man who was supreme to everything here. He did a strange, a very strange thing: just

took the bit in his teeth and persecuted the disciples of the Lord, and went red-handed to Damascus to stamp out the whole of "the way." He found out what a solemn thing it was to have to do with the glory of God. One shaft from that glory brought him down on his face, and in response to the Lord's word, "*Why persecutest thou me ?*" he answers, "*Who art thou, Lord ?*" "*I am Jesus, whom thou persecutest.*" What an amount that man learnt from the few words spoken by that

### **Man in the glory !**

He learnt that he had been persecuting Jesus, in whom all God's glory was, and that Christ the Head in heaven and His persecuted people on earth were one ; the close connection and intimacy between Christ and each member of His body would come to him as a ray from the glory. Saul is brought into a condition suited to that glory. He travelled the pathway of faith, obedience, separation, suffering and submission to what the Lord told him to do ; he is led by the hand into Damascus. If we have seen the Lord, we are willing to be led by the hand by one of the least of His saints. This is the way to the glory—submission to the direction of one of His own. This is the clearing-out process brought about by seeing the Lord in glory.

Now we turn to the subjective side,

### **how we are formed for the glory,**

to be there intelligently according to God's mind. "*It is the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God,*

*and not from us.*" (2 Cor. 4. 6, 7.) Here is the same man writing who had been subdued by and to the Lord and led, now the Holy Ghost had shone *in* his heart. As we are engaged with the Lord Jesus Christ and allow the light of the glory to expel all else, so the Holy Spirit shines that glory *in* our hearts—the glory of God in the face of Jesus Christ—and a moral correspondence is formed in us.

What is the glory of God? All that God *is* in nature and attributes in display. In the Lord Jesus here, all that God is was pleased to dwell, and was displayed, both in His nature and attributes. What is now going on? The Holy Spirit, as we are engaged with that Man, is forming us after Him. Is this formation going on? Are we moving on? or is there a stone in front of the wheel? We cannot be still. The glory has shone in our hearts for the shining out of the expression of Christ here. This treasure is in earthen vessels. Stephen was one, but the power of God lifted him above all by which he was surrounded. And so with us, what is true of Christ in glory is being reproduced in us as we contemplate His glory.

Philippians 3. 20, 21. We sometimes sing, "in spirit there already," but we find that our bodies are a hindrance; but the One in the glory has thought of this, and there will be a transformation of these bodies of humiliation into bodies of glory. Our present bodies could not contain glory for a moment, because they are bodies of humiliation, but Christ is so true to the thought of God that He will clothe us with bodies of glory like His own, and so God will reach His original thought.

Revelation 21. 9-11; 22, 23. Here is the consummation of it all. That which is true of Christ as

Man, and has been for two thousand years, is seen to be true of us too. It is

**the day of glory**

and every one of us is perfect, God's workmanship from first to last. God's end is reached and He has in glory those He intended to have from the start. The intention of God is gained, the long painstaking work of the Holy Spirit is finished. Formation is complete: conformed to His image. (Rom. 8. 29, 30.) The work of Christ was completed quickly. It takes so much longer for a work to be done *in* us than *for* us. Oh, the time it takes to be formed in His image for the glory. But now, in the day of glory, not only is the work of Christ perfect for us, but the work of the Holy Spirit is perfect in us, and the bride, the Lamb's wife, is seen in the form of a city, and the glory of God marks her. The bride, the *Lamb's* wife, is seen and displayed. Let this appeal to our hearts; all the saints of this dispensation are there. And it is the Lamb's wife, the One who is the embodiment of sacrifice and suffering all through scripture. As our hearts dwell upon this we have sympathetic affections with Him produced in us by the Holy Spirit. What way must she go for this? *The way of suffering.* Is the offence, the scandal of the cross, rejected by us? Suffering with Him here, accepting the reproach of Christ and bearing in our bodies the dying of Jesus, this is the way to the glory.

Let us step out and make a bee-line to the glory; that is the pathway of faith, obedience, separation, suffering and submission, for His name's sake.

G. J. E.

## **THE BIBLE—JOB.**

**T**HE Book of Job begins a series of books expressing deep feeling, and full of precious instruction. It is a striking fact that God ordered that a part of scripture should be written in poetry. There are five poetical books : Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. The Psalms also are divided into five books. Each book of the Bible has its own unique place, just as in our human body each member has its own particular use or beauty. It is of importance that we should appreciate the instruction afforded by each section of scripture, and if we knew our Bibles better we should value each book, and also feel the sufficiency of the Bible as a whole.

The book before us shews in a remarkable way God's interest in one soul. At the judgment seat of Christ many histories will be manifest which in one way or another will resemble the history of Job ; histories which will tell the patience of God, and His minute interest and care in His dealings with His people. It is not my purpose to go into the detail of the book, but to point out some of its leading thoughts.

(1) An important feature of the Book of Job is the manner in which Satan's efforts are permitted by God to fulfil His ways. Satan is the adversary, and would have very different thoughts from God's thoughts. He is the accuser of the brethren. (Rev. 12. 10.) But his accusations and efforts are allowed only in so far as they serve God's end.

Events occupy the attention of men, but the history of Job tells us the secret of what is behind these outward circumstances. Possibly the disasters, as they would have been called, in connection with Job's

property and family were regarded as the natural consequences of the ravages of the Sabeans and Chaldeans, and as the effects of a severe thunderstorm and gale. But scripture explains that these things were the means only, and behind these was a great spiritual power—a being far greater than the Chaldeans. Satan himself was active. And then over all, and permitting Satan's efforts, was God—God, who was working out His own plan for Job's blessing.

This principle is of immense importance, and, if accepted, would preserve us from the infidelity of the day of materialism when natural laws are given the place that only belongs to God

(2) God's dealings with Job were evidently to bring him to the point reached in chapters 40. 3, 5 and 42. 6. Job had great possessions ; he was greater than all the men of the east, we are told. But from what he says he always was in fear of losing what he had. He evidently was not rightly holding things. "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet ; yet trouble came." (Chap. 3. 25, 26.)

There was something, however, that Job valued more than his property, his children, or even his health. His prosperity was taken from him and he sinned not ; his children, too, are taken, and he did not charge God foolishly ; his health departed and his misery seemed almost beyond measure ; but his reply to his wife rebukes us and makes us feel how remarkable Job's exercises of heart must have been. There was something, as I have said, that Job valued beyond all these things. And when his friends sought to rob him of this his true state is discovered. Chapter 27. 6



explains the position: "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."

The general bearing of the arguments of Job's friends is that Job was obviously not so good as he appeared, and that he was suffering because he was not innocent. They might derive their doctrine from different sources, but they were the same in result. Job was a sinner, he was unrighteous; and he was being punished by God because of this.

Eliphaz bases his remarks on what he had seen. (Chap. 4. 8.) Bildad derives his knowledge from bygone days, "Enquire, I pray thee, of the former age." (Chap. 8. 8.) Zophar places God at a distance, and tells Job that he is getting less than he deserves. (Chap. 11. 6.) Job's replies by degrees discover his own state; God was acting as He pleased. He was quite sure it was not because he was evil; yet he could not maintain or plead his cause before God, He was too great! Infinitude and arbitrary action were His. God was not a man and there was no daysman. Poor Job! (Chap. 9. 12, 15, 33.)

Job's friends are defeated. Yet they had said many true things. Some of their remarks are quoted by the Spirit in the New Testament. (Chap. 5. 17, etc.) But the burden of their remarks was wrong. God was not acting as they said. A doctrine may be right; but if it be applied wrongly, truth becomes error.

Elihu now comes before us; for Job's friends cease to answer him because he was righteous in his own eyes. What an immense value an interpreter is! (Chap. 33. 23.) This is Elihu's place. In one way we might view him as a type of Christ; for he

stands in the position of a daysman. (Chap. 33. 6.) How wonderful that God should speak to us in a Mediator who can lay His hand upon us both! (Chap. 9. 33.) He knows the thoughts of God, being God; and is near to us, being the Man Christ Jesus. The distance is bridged in the Mediator who gave Himself a ransom. In another sense we might view Elihu as suggestive of any one who is able to shew to us our true position, what is the thing we ought to do. Though man be a sinner there is that which is upright and ought to be done. Man's uprightness is to own his true condition. Those who justified God in Luke 7. 29 were upright. They took their true place as sinners. Others rejected the counsel of God against themselves. They held fast their own fancied righteousness. How many, alas! are doing this to-day. If we are in the dark, how valuable the man who can give us light—the interpreter.

Chapter 33 is especially to be noted. The New Translation by J. N. D. greatly helps us in chapter 33. 26–28.

The Lord then speaks to Job. What words they are! What a contrast to man's lawless world and moral ruin are the "ordinances of heaven"! (Chap. 38. 33.) Earth cannot guide our path through the ocean of life: Heaven must direct.

Job's reply in chapter 40. 4, 5 was not sufficient. He is subdued but not self-judged. "Vile" should read "nought." (Chap. 40. 4.) We might have left off here, but God went on. It is interesting that the "king over all the children of pride" is the last thing referred to. The deadly source of Job's own remark, "my righteousness I hold fast," is discovered! Nebuchadnezzar's pride and consequent degradation had

the same origin. (Dan. 4.) A proud man is like a beast, degraded. Job 41. 34 might read, "he is king over all the proud beasts." Ezekiel 28. 17 refers to the same source of evil. I do not doubt there is an allusion to Satan in this passage.

Deep down in Job's heart there was this unjudged principle of evil. He had never realised it. He was "perfect and upright," as God tells us in chapter 1. 8, and yet it was equally true that this unjudged element was in his heart and God's discipline discovered it to him. His heart is discovered in the presence of God. It is only there we rightly learn our real condition. Job abhors himself! What a lesson for us!

The last chapter is full of interest. Job's friends have erred. They do as commanded. Job prays for them. God accepts Job, and his captivity is turned when he prays for his friends. After this God blesses him more than ever. I do not think he then would have said what he did in chapter 3. 25. He knew *God*. His language would have more resembled Habakkuk 3. 17, 18!

It is interesting that Job's daughters are especially drawn attention to and their names given. "Daughters" may illustrate what is experimental or "subjective," as it is said. "Sons" suggest what is the ideal—the objective. Job had seven sons, that is, he had a perfect idea of things; and three daughters, that is, his state of soul rightly answered in the power of resurrection. Some one has happily noted that all his friends and brethren gave him a golden ring. The end of our experience, like Job's, truly reached, binds our brethren to us and ourselves to our brethren in bonds of eternal love.

M. W. B.

**ELIJAH.**

No. 2.

FRAGMENTS FROM ADDRESSES BY S. J. B. C.

(1 KINGS 18.)

THE famine raged, according to James, three and a half years. It was the fulfilment of the Deuteronomic sentence on disobedience. What a deal is made in Deuteronomy (the Canaan guide book), and in the christian epistles, and by the Lord Himself, of *obedience*. It is possible for a drought to exist in the soul of the most advanced believer through a loose and careless walk. What a sad experience J. B. S. so often warned us against: "*In the land, but no rain.*" *Position*, or the enjoyment of our heavenly inheritance, may be ruined by *condition*! Egypt was in every way dependent on its great river supply. Canaan was dependent on heaven. When the heavenly supply failed, everything failed. So with us. (Eph. 3. 14-19.)

"*Shew thyself,*" said Jehovah, even as before He said, "*Hide thyself.*" (Chap. 17.) It is all the same to the obedient heart. Doubtless the prophet was told to hide himself that he might escape the general massacre of his fellow prophets, to which Obadiah afterward referred. Retirement and seclusion from active service, though, maybe, irksome at the time, are prompted by divine wisdom and love.

Obadiah means "a servant of the Lord," but he was a poor sample. Still, it is said, "He feared the Lord greatly." How gracious God is, never failing to commend all He can! Yet Obadiah was the half-hearted man who served God secretly but Ahab

openly. He took care of God's witnesses (ver. 4), but he was not, like Elijah, a witness for God. He was the governor of Ahab's household. He held a post of honour where God was not owned—a dangerous position. Obadiah had an uneasy conscience, as was shewn by the pains he took to convince Elijah of his piety. But the prophet was silent as to his, for his manner of life spoké for itself. What a contrast between, "Go, tell *thy* lord, Behold, Elijah is here," and Elijah's words, "The Lord of hosts, *before whom I stand.*"

In Elijah we have the *spiritual* man, discerning yet not discerned (or understood); in Obadiah, the fleshly, or carnal, man; in Ahab, the natural man. (1 Cor. 2. 14, 15; 3. 1.)

Subsequently Elijah stood before Ahab and the thousands of Israel, and cried: "If Jehovah be God, follow him; but if Baal, then follow him." He sought to bring them to a *deciding* point, but in vain; the people still halted between two opinions. Scholars tell us that the Hebrew word indicates a bird hopping from one branch to another and back again. "The people answered not a word." They were willing to own Jehovah as a god, but not as the only true God. The unity of the Godhead was the keystone of the Mosaic economy, as it is now the basis of Christianity. (Deut. 6. 4; 1 Tim. 2. 5.) Those who try to serve God and Mammon try in vain. Those who after the Assyrian captivity "feared the Lord" and served their own gods, originated the Samaritan religion, which was of a mongrel character (2 Kings 17), and abhorrent both to God and to His people. (John 4. 22.)

Baal means "lord," hence the sun, the supreme

luminary. He was the fire god of the Phœnicians and the Canaanites. Thus the reasonableness of Elijah's proposal: "The God who answereth by fire, let him be God."

"O Baal, hear us." Hour by hour the prayer went up. The Lord referred to this when He cautioned against using "vain repetitions, as the heathen do." How earnest and sincere they were. They leaped, cried aloud, and cut themselves. Earnestness and sincerity are of no value if based on what is specious and false.

"Come near." There was to be no deception. The twelve stones with which Elijah built his altar shewed his conception of the character of God—that He never falters from His original thought. The kingdom was divided, but faith was in perfect touch with *the purpose* of God as regards His people.

(*To be continued, D.V.*)

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## SHINING AND SPEAKING.

IT is helpful to notice the difference between the two expressions heading this paper. They are suggested in 2 Corinthians 4. 6 (New Trans.): "Because it is the God who spoke that out of darkness light should shine who has shone in our hearts for the *shining forth* of the knowledge of the glory of God in the face of Jesus Christ." Then in verse 13: "What is written, I have believed, therefore have I spoken; we also believe, therefore also we *speak*." The light of God has shone into the heart of every true believer, and the normal outcome is that it must shine out, affecting us in such a way that without

saying a word our conduct and manner of life is altogether different to those around. How often we have been impressed by the spirit and ways of persons and felt confident without them speaking that they are Christians. This is the kind of testimony that is wanted amidst the increasing moral darkness in the world. The speaking of course is necessary and will be very effectual if the shining is unhindered. We may *speak* about what we have heard or read, but we can only *shine* as we ourselves are consciously in the rays of that wondrous shining of glory in the face of Jesus Christ. The Christian has no light of himself, but can be a *powerful* reflection of the knowledge of the glory of God in the face of that blessed Man in heaven.

It is interesting in this connection that it is said of the heavenly city in Revelation 21. 11 : "Her *shining* was like a most precious stone." Here again it is not *speaking* but *shining*. It is said of the Philippians that they shone as lights in the world. This refers to the believer in his individual pathway through this world. What a power we should be in the home or business if we were all really *shining*. We could not help *speaking* if this was true of each of us. May the Lord keep us in the radiancy of His own glory so that we may shine in undiminished brilliancy. It would characterise our whole deportment and affect every detail of our life here.

Stephen is another beautiful example. The last verse of Acts 6 says : "They saw his face as the face of an angel." Chapter 7 gives us the reason ; for verse 55 says : "Having fixed his eyes on heaven he saw the glory of God, and Jesus." This is the shining. What glory beams were there. But then we get the

*speaking*, too, in verse 56. He said: "Lo, I behold the heavens opened, and the Son of man standing at the right hand of God." We are living in days when there is a great deal of speaking, but much less shining. The Lord's word in Ephesians 5. 14 should arouse us: "Wake up, thou that sleepest, and arise up from among the dead, and the Christ shall shine upon thee." Also in Isaiah 60. 1: "Arise, shine! for thy light is come, and the glory of Jehovah is risen upon thee."

W. J. W.

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## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### (2) SAFEGUARDS.

ONE of the earliest questions which arise in the mind of a young believer after conversion is, "How am I to be kept true to the Lord Jesus so that I may please God in my life?"

It is most encouraging to review the means by which God preserves those who put their trust in Him. It is His pleasure that His children should be brought through *victoriously*, and that they should not fall a prey to the fearful corrupting influences of "this present evil world."

Our greatest safeguard is the

#### POWER OF GOD.

In all our weakness and our inability to walk in our own strength or to keep ourselves we have only to "call upon him," for all His power is "to us-ward." We are "kept by the power of God through faith unto salvation." Do not let us imagine that we are strong enough to resist those evil influences or to



face the enemy. "Let him that thinketh he standeth, take heed lest he fall."

There is no reason, however, why the feeblest believer should not "be strong in the Lord, and in the power of his might." Prayerful dependence upon God, as expressed in the constant cries, "Lord, help me!" "Lord, save me!" is the only secret of power and preservation amidst evil and opposition. Think of the men of faith, who "out of weakness were made strong," and remember that our God is able to deliver us, for Satan is a conquered foe. God is *for* us, and "if God be for us, who can be against us?"

\* \* \* \* \*

It is of deepest importance, if we are to be kept, to be in a path in which we can have God *with* us. Moses, the man of God, when facing a path fraught with tremendous difficulties, for he was called to lead the children of Israel through the terrible wilderness, was encouraged by God with the promise, "My presence shall go with thee, and I will give thee rest." His safeguard was the

#### PRESENCE OF GOD,

and he realised the necessity of this so much that he said, "If thy presence go not with me, carry us not up hence." To have God with us in our daily path through life is security against disaster, disappointment and discouragement. If you cannot walk with God and have God with you in the path you are in, dear young believer, it is clearly necessary to wait upon Him for deliverance out of it, and to seek a path in which you can enjoy His presence with you.

No power of evil can prevail against the youngest and feeblest believer who has God with him and

enjoys His presence. His unfailing promise is, "Thou shalt hide them in the secret of thy presence from the pride of man." To enjoy the holy presence of God, and to have communion with Him, is even greater than prayer. There we learn to love righteousness as He loves it, and thus to pursue the paths of righteousness ; there we learn to hate evil as He hates it, and thus be preserved from the many snares that are set for our feet by the subtle foe.

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To be safeguarded through this world it is essential that the followers of Christ should be governed by the

PRINCIPLES OF GOD,

so that each one may say, "Thy word is a lamp unto my feet, and a light unto my path." Our actions will then be consistent with His word.

*Truth, righteousness, holiness and love* are among the foundation principles which every one that loves Christ will seek to act upon, while the world is governed by *deceit, unrighteousness, corruption and hatred*. What a safeguard it is for one entering upon life to be guided by the pure and sound, divine principles so clearly set forth in the word of God, and so wonderfully exemplified in the life of Jesus here. Hence the apostle exhorted Timothy to :

"Give attendance to reading. . . .  
Meditate upon these things ;  
Give thyself wholly to them . . .  
Continue in them ;

for in doing this thou shalt both save thyself, and them that hear thee."

\*            \*            \*            \*            \*

“The very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.”

F. S. M.

## BIBLE STUDY AND LENA'S LETTER.

SUBJECT : FIRSTFRUITS.

As God had claimed the firstborn of His people, so He claimed their firstfruits.

They were to be presented (brought into His house) as an acknowledgment that they were God's gifts and thanks must be rendered for them. All the males were to present themselves three times a year before God on the following occasions : (1) the ingathering of the barley (feast of unleavened bread), (2) the ingathering of wheat (feast of weeks), (3) the ingathering of the vintage (feast of tabernacles). (See Exo. 23. 14-17, 19 ; 34. 22-26 ; Deut. 18. 4.) The basket of firstfruits. (Deut. 26. 1-10 ; Ezek. 48. 14.) Christians have the firstfruits of the Spirit, the earnest of still future and greater blessing than Israel. (See Rom. 8. 23 ; 2 Cor. 5. 5 ; Eph. 1. 14.) Those *first* gathered to God in any dispensation are called the firstfruits. (See Rom. 11. 16 ; 16. 5 ; 1 Cor. 16. 15 ; James 1. 18 ; Rev. 14. 4.)

Christ, being raised from among the dead, is the firstfruits of those that sleep. (1 Cor. 15. 20-23.) The term “firstfruits” imply that there are more like them to follow.

Write an essay on the subject about two pages in length.

[*Replies to be sent to LENA, “Leahurst,” Glebe Avenue, Enfield, Middlesex.*]

MY DEAR YOUNG FRIENDS,

How quickly the months fly by ! It hardly seems possible that the year 1924 has passed for ever, and we are starting upon a New Year, most of which is as yet unknown to us. What peace it gives to realise, however, that every moment is known to the Lord, and for every sorrow, trial, burden or difficulty there is sympathy and comfort, lovingkindness, rest of heart, wisdom and guidance in store for us when need requires.

Thus the Lord makes provision for every emergency of the pathway, so that, leaving our future restfully in His hands, it may be *our concern* to *redeem* the time, knowing that the time is short e'er we shall see His ace.

This little expression, "*redeeming the time*" (Eph. 5. 16 and Col. 4. 5), has been much before me during the last few weeks with practical force. I find it very wholesome to ask oneself as to how many minutes of a day have actually been *wasted* in view of eternity, and how many more could have been better spent. With a little watchfulness I think our lack of time for reading and prayer, so often mourned over, might be greatly reduced and we should find we had several extra precious moments each day at our disposal to devote to the Lord and His interests.

I have had some very good essays this month, and very varied as to the way the subject was dealt with. Great thoughtfulness and care mark most papers, which gives me the impression that spiritual help has been gained. I do trust that it is so, and we will continue to pray that the Lord will richly bless the study of His word to us this year.

The merit list for 1924 will be ready for the March number (D.V.).

Yours affectionately,

LENA.

*1st Class.*—Cissy Allison, Mary Brown,\* Elsie Buckley, Winnie Dunham, Grace Eayrs,\* Robert Ireland,\* Ruth Musson,\* George Palmer,\* Grace Pye,\* Grace Railton,\* Mary Railton, Nellie Railton, Ethel Schneider\*, Edna Storey, Eleanor Tedbury, Albert Tipler,\* Freda Watts, Mildred Watson, Charles Wallace.

*2nd Class.*—Irene Rusling.

*Late for September.*—*Class 1.*—Grace McPhee.

*Late for November.*—*Class 2.*—Freda Watts.

## FRAGMENT.

The first effect of grace in the heart is surrender for Christ; the second is to suffer with Him; the third, to have part with Him; the fourth, to come *from* Him to be *for* Him here; the fifth, to derive from Him—the Head; the sixth, because united to Him, to be wholly in His interests. A wonderful path!

J. B. S.

## ACCEPTANCE.

(GEN. 4. 1-8; HEB. 11. 4.)

**A**FTER the fall we are brought face to face with the thought of sacrifice, and of acceptance on the ground of sacrifice.

It is very remarkable that the secret behind the history of the offerings of Cain and Abel, as recorded in Genesis, was not revealed until the writer of the Epistle to the Hebrews did so. The reason is that until Christ had offered Himself a willing and devoted sacrifice to God its application would not have been understood, but now "*by it he being dead yet speaketh.*"

Coming back to Genesis, we see that Cain and Abel were in agreement as to the propriety of bringing an offering to God. They were both fallen creatures, being sons of Adam, and therefore partakers of their father's likeness; they were both sinners.

It is well to be clear that the question here is that of the acceptance of a sinner and *not* of remission of sins. This will account for no blood-shedding being mentioned, "for without shedding of blood is no remission." It is what *I am* rather than what *I have done*. The latter is raised afterwards.

We read it was *by faith* Abel offered—the first act of faith spoken of in scripture. Faith, as has been well said, is light from God. Abel acted on that. How the light came, or by whom it was made known, we are not told; scripture never satisfies idle curiosity, but we *are* told, "by faith Abel offered," and this is of direct moment to *us*. It shews that Abel recognised in his offering the need, *his* need, of a substitute,

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and the death of that substitute to meet *his* state before God. *Have we recognised our need?*

You may say, What have we to do? Have we to bring an offering? These are important questions, and the answer is, No. It is ours simply to accept the Offering that has been offered, an offering that has gone up as a sweet-smelling savour to God. How wonderful is the sacrifice and surrender of His beloved Son when He offered Himself to God, and God has testified to His acceptance of that one offering by raising His Son from the dead.

Has the momentous truth laid hold of us, that if the offering is accepted so is the offerer? The Lord Jesus Christ is the Offerer, and the proof of His offering having been accepted by God is that He, the Offerer, is no longer in death.

In this connection the mention of the fat is interesting and instructive. The fat speaks of the excellence of the offering. When we think of Christ, how excellent is the Offering! We think of His submission, obedience and devotion to the will of God, even to death. The thought of the fat tells me of the acceptance of the offering of Christ with God, and the effect is that I am set at rest before Him as to my state; I have learned that my way back to God is by sacrifice, and *that* the sacrifice of Christ.

Before closing this paper there is another principle of very great importance to be noticed, something that has to be learned experimentally in our souls. It is this. If I know acceptance with God on the ground of the death of Christ as my present and enjoyed portion, am I prepared to accept the truth that death is my portion here? Sooner or later in our christian experience this matter is bound to be

## A WASTED LIFE.

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raised with us in one way or another. When this is so, let it be thought out, prayed about, and decided upon as before the Lord in the light of the death of Christ, whose life, as we read in Acts 8. 33, "is taken from the earth." With Abel this was faced literally, with us it has to be faced morally. Death to things here, but life enjoyed in another, in a scene where death *is not nor can be.*

J. R. T.

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 A WASTED LIFE.

**T**HESSE words, dear reader, came from the lips of a father as he was nearing the end of his pathway here and about to enter the presence of God. Having called one of his sons to his bedside he said, "W——, I am about to enter the presence of God, and I have nothing to present to Him but a wasted life. Go and learn all you can of the love of God and then you will have to present not a wasted life, such as your father's, but one that will be fruitful for His glory and praise."

May I ask my reader, What are you doing with your life? Would you know *now* and *here* the joys of that scene that the love of God has opened up for every one through the Person and work of His own beloved Son, our Lord Jesus Christ? If so, I beseech you in simple faith to turn to Him, to rest on Him and His finished work, and blessing is yours. The righteousness of God is unto all, and upon all those who believe. (Rom. 3. 22.)

Well does the writer remember visiting a young man dying in consumption. The Lord spoke to him and he was brought to greatly rejoice in the knowledge of His love. There was also in the ward an old man

to whom at first I was not at all drawn, but one Lord's day afternoon I went back, and leaning over his bedside said, "Friend, 'the blood of Jesus Christ his [God's] Son cleanses us from all sin.'" (1 John 1. 7.) "Go away," he replied, "I want nothing to do with you. Nor do I want to say anything to you." Again I quoted the above verse, and again he said, "Go away, I know the company to which you belong." Yet once again I told him that it was the blood of Jesus Christ, His Son, that cleanses from all sin. With that I left him, and the word quoted, in the hands of Him who loves perfectly, with the prayer, Lord, save him. Did He save him? Blessed be God, yes.

Now see how God wrought. At four o'clock the nurse brought his tea. "Take it away," he said, "I am perfectly miserable. A man has been here telling me that the blood of Jesus Christ cleanses us from all sin, and God knows I'm a sinner." The tea was not touched, he was more concerned about his sins. At six o'clock the sister of the ward came in, and he called her, repeating to her all that he had told the nurse, and requested to see the minister. The sister, seeing his anguish of soul, at once sent for the chaplain, who was quickly by the sick man's side. "Sir," said the man, "what can I do?" Again he told his story, and the servant of God spoke to him of Jesus, no doubt telling him of His love in going into death, and of His rising again the third day, and of His ascension as Man to the right hand of God. Then he said, "Shall we pray?" "Yes," said our old friend. The Lord's servant knelt by the sick bed and simply commended him to God for His blessing. Then the old man prayed, and I would draw my reader's earnest attention to the prayer: "O God, I thank Thee that the blood



of Jesus Christ, Thy Son, has cleansed me from all my sins." What was his joy at that moment! But where, dear reader, was the greater joy? Surely in the presence of the angels of God. (Luke 15.)

Have you given joy to the heart of God? Has heaven shared the joy of the Father and the joy of the Shepherd over your eternal blessing? If not, why not?

Now I finish my story. Like the thief on the cross, our dear old friend's time on earth after his blessing was very short. At five o'clock the next morning he called the nurse, saying, "I am not feeling well," and in less than half an hour he was absent from the body, present with the Lord. What a contrast to the one who bemoaned a wasted life.

Earnestly would the writer appeal, especially to the young, to take heed to their ways, and remember His own precious words which say, "Remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, of which thou shalt say, I have no pleasure in them." (Eccles. 12. 1, 2.)

Turn now to Him, come and taste that the Lord is gracious, and blessing for time and for eternity shall be yours.

H. E. S.

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## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### (3) OUR SECRET LIVES.

**E**VERY life has its secret history which is unknown to any one but God. Much of our life is public and outward. Other people know and judge us by what we say and do, but into our real hidden motives

and secret affections no one can intrude. The outward life is, however, largely the product of those hidden springs, and is coloured by them. Hence it is of great importance that our secret lives should be right in the sight of God, and governed by the fear of the Lord. How true is the word, "As he *thinketh* in his heart, so *is* he."

## SECRET SINS.

It is necessary for each of us to face the solemn question of secret sins. Many lives are being ruined by them. Some who would refrain from open sins practise *secret habits* which "war against the soul." Others make *secret plans* which they are ashamed to disclose ; while many have to prove that *secret thoughts* of sin lead to dishonour and disaster if allowed and unjudged. All these are possible even with the outward life apparently beyond reproach.

What then is the remedy ? The only answer is found in the word of God : "He that covereth his sins shall not prosper : but whoso *confesseth* and *forsaketh* them shall have mercy." The goodness of God would lead us to confess them all to Him, while the power of God is available to enable us to forsake them.

Keep no secrets from God ! If any of our thoughts, habits, plans or desires will not bear the light of the presence of God, judge them unsparingly, confess them frankly and forsake them definitely.

There can be no pure joy, no good conscience, no real communion with God, no power for testimony, if secret sins are permitted. The Psalmist said, "Thou hast . . . set our *secret sins* in the light of thy countenance."

When recovered, the heart welcomes the searching

## WORDS OF COUNSEL.

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of the divine eye, and prays, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

## SECRET SUPPLICATIONS.

This attitude of soul would inevitably lead us to supplicate God in secret. The more we learn the evil of our own hearts in the light of God's goodness, the more we shall realise our need of secret prayer. Every fresh test is an occasion for prayer. Cultivate the habit of turning to God about everything! There is no cold formality about true prayer. The language of the dependent heart is, "Preserve me, O God: for in thee do I put my trust." Let secret prayer be woven into the many details of our daily life, even as we go about our various duties, in addition to fulfilling the Lord's exhortation: "But thou, when thou prayest, enter into thy closet, and when thou hast *shut thy door*, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

## SECRET SACRIFICES.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Hidden springs of affection for God and for Christ will result in a secret life of sacrifice, of praise Godward and of service manward, and "with such sacrifices God is well pleased." Many things which are right in themselves, but which would hinder our testimony, would then be willingly laid on the altar. We are not called into legal bondage or abstinence from mercies which God gives us "richly to enjoy," but if we know we are being hindered in

our spiritual progress by things which may not be sinful in themselves, we shall be prepared to sacrifice them at His word. This is the fasting which is acceptable to God, and oftentimes is a secret between our own souls and Him ; for Jesus said, "But thou, when thou fastest, anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly." There are no vain regrets, no reluctant letting go of vain things, but a joyful surrender from love to Christ. What a reward the Father gives ; true joy, spiritual prosperity, happy fellowship and precious service to God and to man !

May we each live in secret so near to the Lord that we may enjoy His approval each day, until He comes.

F. S. M.

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## ELIJAH.

No. 3.

(1 KINGS 18.)

FRAGMENTS FROM ADDRESSES BY S. J. B. C.

**E**LIJAH "put the wood *in order*," and "cut the bullock *in pieces*" and laid it on the altar. How leisurely faith acted, and strictly according to the Levitical law—the written word !

"And he made a trench about the altar, as great as would contain two measures of seed." The two measures might suggest the divided kingdom—Judah and Israel. "Fill four barrels with water." Four is the universal number. The seed should germinate through the water (death), and go out in universal

blessing to all the nations, according to the Abrahamic promise. "Do it the second time. . . . Do it the *third* time." Three suggests the resurrection thought, on which all blessing is founded, and on which faith acts.

"The time of the offering of the evening sacrifice" was "the ninth hour," the hour of prayer. (Acts 3. 2.) Elijah prayed to the God of Abraham, Isaac and *Israel* (not Jacob). He rose to the height of God's calling. "I have done all these things *at thy* word" shewed how, apart from any outward and verbal instruction, the man of God knew by divine intuition how to act.

"Then the fire of the Lord fell." The testimony of the acceptance of the sacrifice came from heaven. A glorified Christ is the witness and answer to faith of the acceptance of His work.

The people confessed: "The Lord, he is the God"; and the eight hundred and fifty Jezebel prophets were slain at the brook Kishon (the flood of slaughter); whither the next floodtide took their dead bodies out to sea. Thus Elijah obeyed the law in Deuteronomy 13. 1-5.

Ahab was then told, "There is a sound of abundance of rain," but Ahab heard it not, as did the ear of faith. The prophet ascends to the summit of Carmel (a fruitful vineyard—fruitful through prayer). Then, with his head between his knees, he continued instant in prayer: "He prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James 5. 18.) His was the prayer of faith. The certainty of God's mind is the strong confidence of prayer. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

and . . . *we know* that we have the petitions that we desired of him." (1 John 5. 14, 15.) But why pray for that which we know, as Elijah did (ver. 41), God is going to give? Because He says, "I *will* be intreated of." For things we fully intend to give our children, we teach them to say, "If you please." In this connection, instance Daniel 9. 2, 3.

Elijah only prayed once in the presence of Ahab and Israel, but on Carmel in secret it would appear he prayed seven times. The lesson for us is obvious. Seven times did Gehazi go at his master's behest and look toward the sea. Seven is the perfect number. Perfect was the prophet's prayer in *fergency, intelligence, patience* and *expectation*. (James 5. 16, 17.) Gehazi means "the valley of vision." For the moment he was the eye of the prophet. The *sea* he looked toward indicated the treacherous and turbulent and unsettled condition of the nation. The "little cloud" he saw "like a *man's* hand," might figure the hand of "the man of God" which God was using to bring the blessing. But the little cloud can only be understood by such as have much to do with God in prayer. It was the tiny augur of the coming answer seen only in secret. "The *sound*" was for the ear; "the *cloud*" for the eye. On the mount the soul sees and is confirmed in, that which it has heard from God below.

Elijah girded by the hand of Jehovah (not a man's hand now) "ran before Ahab to the entrance of Jezreel." Jezreel means "God shall sow." God had indeed sown in many hearts that day.

(*To be continued, D.V.*)

## THE PRECIOUSNESS OF CHRIST.

**T**HE Lord Jesus Christ is precious to every heart that knows Him. It is this which distinguishes the true believer from the mere professor. He has become endeared to us because of what He is to us. He is our Saviour, by whose precious blood we are redeemed. We owe our all to Him. "Unto you therefore which believe he is precious." (1 Peter 2. 7.) But there is another blessed theme, and that is, what Christ is to God. My fellow-believer, does your heart rejoice in the preciousness of Christ to God?

The purpose of God in creation, as scripture teaches, is His own pleasure. (Rev. 4. 11.) When God created Adam and placed him in the garden, He pronounced upon all, "Behold, it is very good." (Gen. 1. 31.) God looked upon the work of His own hands, with man the centre of all, and all afforded Him pleasure. But alas! not for long. Adam distrusted God, and believed Satan's lie (as man has done ever since) and sinned. Man has become a fallen sinner, and God is deprived of the satisfaction that His creature ought to have given Him. Very early we read in God's word, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6. 6.) If a son runs away from home, what father's or mother's heart but feels it? God felt what it was to be robbed of His creature, man. How touching the expression, "it grieved him at his heart."

Nor does God find satisfaction in fallen man to-day. Education has not changed man's lost condition. Moral or religious, he is still a fallen creature. His mind is enmity against God, "So then they that are in the flesh cannot please God." (Rom. 8. 7, 8.) How

hopeless then the effort to make flesh produce something for God. Unwelcome to the proud human heart, nevertheless the divine testimony is, "The flesh profiteth nothing." (John 6. 63.)

Several centuries before Jesus came, God said through the prophet Isaiah, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." (Isa. 42. 1.) Then after Jesus had ascended on high, the Apostle Peter, privileged to have been with Jesus three years, wrote of Him, "Disallowed indeed of men, but chosen of God, and precious." (1 Peter 2. 4.) Peter quotes Isaiah 28. 16: "elect, precious." JESUS is the Man of God's purpose and pleasure. Blessed thought! God speaks of His delight in Christ before He came, then when He was here, and now He has gone on high. Christ is the supremely blessed subject of holy scripture, from beginning to end. Whence could come such a precious volume except from God?

It was necessary that Jesus should come, and die, if sinners are to be blessed. But more, the One who was ever God's delight (Prov. 8) has stepped into manhood. The One who is God's eternal delight is a Man. Wondrous truth! At the appointed time Jesus came; He stands a Man upon this very earth. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3. 17.) God proclaims His delight in Jesus. Had He not looked on to this wonderful occasion? The Father is heard telling of His supreme pleasure in His beloved Son. Truly, "out of the abundance of the heart the mouth speaketh." What wonder the heavens were opened! Think of the contrast with Genesis 6, "it grieved him at his heart."



And while we are drawing attention to Christ as a Man, it is well to remark that He is more than Man, "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2. 9.) Testimony is not wanting to His Deity. But we contemplate Him, the sinless, heavenly Man, Jesus, doing always those things that pleased His Father, obedient unto death, even the death of the cross; ever the delight of God centred in Him. It speaks very loudly to us of the awfulness of sin when we consider that such an One was forsaken of God for our sakes. How abhorrent sin is to God, how impossible to escape His righteous judgment let Jesus' woe and suffering witness. And yet even there on the cross what a delight to God. "Christ . . . hath given himself . . . an offering and a sacrifice to God for a sweetsmelling savour." (Eph. 5. 2.) No eye but God's could see all the infinite perfection of Jesus there, and the sweet savour is ever before Him.

Now He has gone on high. A glorious sight did the martyr Stephen behold through the opened heaven, "the glory of God, and Jesus." (Acts 7. 55.) With what delight God's eye now rests upon that glorified Man in His presence; not only what Christ was here, but what He is to God now, in His presence in glory. May our hearts know increasingly, with deepening joy, the preciousness of Christ to God. S. P. F.

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## WORKS.

**T**HE question of works has a very important place in scripture, and I should like to draw attention to it in its bearing upon our soul's salvation. The doctrine of works to endeavour to obtain blessing from

God dates as far back as Cain, for as soon as faith came into prominence the devil sought to counteract it by works. I shall just present three kinds of work. First—

THE WORK THAT WILL *not* SAVE.

This is clearly stated in Ephesians 2. 8, 9: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works*, lest any man should boast." Again, in Titus 3. 5: "*Not* by works of righteousness which we have done, but according to his mercy he saved us." Can anything be plainer, and yet how many there are who, although perhaps not trying to keep the ten commandments, are trying to be good; striving to control their natural desires, which are sinful, and making many resolutions of piety, thinking that their efforts, whilst not altogether meeting the requirements of God, will merit some favour with Him. How often, too, that verse in Philippians 2. 12 is quoted to support this line of teaching by zealous souls: "Work out your own salvation with fear and trembling." But they do not finish the passage. "For it is God which worketh in you both to will and to do of his good pleasure." It is like giving a child a sum and also the answer to it, and then assisting him to work it out for himself. God already shews us His answer in Christ. Besides, in the first chapter of this epistle (ver. 28) the saints were given in their very persecutions an evident token of salvation. Much more might be said on this part of the subject, but I will just add one more verse from Romans 11. 6: "If by grace, then is it *no more of works*: otherwise grace is no more grace." Secondly, we see

THE WORK THAT *will* SAVE.

If we are prepared to bow to scripture and let God be true, He shews us that His beloved Son has accomplished alone, once for all upon the cross, the work that can and does satisfy God's righteous demands put sin for ever away and save our souls. In John 17. 4 the blessed Lord Jesus could say, "I have finished the work that thou gavest me to do." How full of meaning every one of these words are. "I have finished." Who could undertake such a mighty work but He? But not only has He undertaken it, He has finished it, as chapter 19. 30 shews. Nothing more can be done. The work is finished and complete. Then He adds, "that thou gavest me to do." God had entrusted Jesus with this mighty work, for His own glory and your eternal blessing. All is done. Oh, dear reader, your part now is to believe it and praise Him for ever. By one offering He has perfected for ever those that are sanctified. God will remember your sins no more. The work of faith begins here, not the work of law. God's righteousness is presented, not your own. Have you the joy of it? Now there is a third aspect of this subject—

THE WORK *resulting* FROM SALVATION.

Many believe quite firmly that their works cannot save them, but forget that good works have an important place in our soul history. The very scripture already referred to, which shews us that *our* works cannot *save* us (Eph. 2) also says, "We are his [God's] workmanship, created in Christ Jesus unto *good works*." God expects the believer in Jesus to practise good works, not in order to be saved, nor even to keep saved, but because we are saved. It is the fruit of

the Spirit of Christ. That blessed Person went about doing good, and those who believe in God must be careful to maintain good works. Thus we are to adorn the doctrine of God our Saviour in all things.

The Epistle of James says, "Shew me thy faith without thy works." And again, "Faith without works is dead."

May the reader carefully and prayerfully consider the divine setting of these three aspects of work that we may all be established in every good word and work.

W. J. W.

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### ROMANS 12. 1, 2.

A LIVING sacrifice, my God,  
I would present to Thee.  
My body, which is surely Thine ;  
Thou gav'st Thy Son for me.

I would not take it back again,  
To have it in my care.  
Use it, O God, for Thine own will ;  
Keep me in secret prayer.

That as my body, heretofore,  
Has been for self alone ;  
May traits of meekness, grace, and love  
To all around be shewn.

Thus every morning when I wake,  
My body I would give,  
A fresh committal day by day,  
And thus to Christ would live.

The world would have me for its own ;  
Conformed in secret ways.  
Oh ! that I might transformèd be,  
And ever on Thee gaze.

“WHEN THE FULNESS OF THE TIME WAS COME.” 57

Thy perfect, good and wondrous will  
 Shall then be known to me ;  
 And spirit, soul and body prove  
 What Thine own love can be.

A. I. P. F.

“WHEN THE FULNESS OF THE TIME WAS  
 COME.”

(GAL. 4. 4 ; LUKE 22. 14.)

**M**Y thought in bringing these two scriptures before the reader is that God never goes before or lags behind in His doings here upon earth. It was *when* the fulness of the time was come He sent forth His Son, and surely we may say that the Son was ever the Father's delight. He came here ever and in every way having the Father's will before Him, always the dependent, waiting, will-less One, always walking in entire dependence upon Him, and as it says of Abraham and Isaac, “They went both of them together.” Surely we can say that the Father and the Son went both of them together, ever walking the path down here in sweetest and most blessed communion every step of the way, and as Abraham and Isaac went up the mount, so the Father and the Son went on with the end in view. “He . . . spared not his own Son, but delivered him up for us all.” We can never enter into the love of the Father's heart in giving Him up, but can only bow our hearts in worship and adoration for His infinite grace and love to us. “Thanks be unto God for his unspeakable gift.”

Then, referring to Luke 22. 14, we find that “When the hour was come, he sat down.” There was no hesitancy, no hurry, no waiting ; He came here to do the Father's will. And does it not behove us to be at

the supper "when the hour was come," simply waiting to meet the One who has shewn such marvellous love to us, not only in coming here to redeem us to Himself, but each Lord's day to meet with us according to His own gracious and loving promise. Let us therefore wait on Him to hear His loving words, "My Father, and your Father . . . my God, and your God."

P. D.

## BIBLE STUDY AND LENA'S LETTER.

### SUBJECT: HEAVEN.

I understand that there are two principal words so translated in scripture, with varied applications. The term seems to definitely apply to the following and possibly in other instances.

(1) *The atmosphere*, whence the rain falls and where the birds fly. (See Deut. 11. 11; Gen. 7. 23; Dan. 4. 21.) This will pass away according to 2 Peter 3. 10, 12.

(2) *The firmament*, or wide expanse, where the sun, moon and stars rule. (See Gen. 1. 14-17; Psa. 8. 3.)

(3) *The dwelling-place of God*, where His throne is (see Psa. 2. 4; 11. 4; Matt. 5. 34), and whence the Lord Jesus descended, and to which He has also ascended and where He was seen by Stephen. (See 1 Cor. 15. 47; Mark 16. 19; Acts 7. 55.)

(4) *The abode of angelic powers*. (See Matt. 22. 30; 24. 36; Gal. 1. 8; Rev. 12. 7-12.)

I think it very beautiful to notice that in forming this present system God set the earth in relation to the heavens. Its blessing, both moral and material, depends upon its connection with heaven. (See Acts 14. 15-17; Psa. 78. 22-26, etc.) Many scriptures prove that there is more than one heaven. (See Psa. 148. 4; Deut. 10. 14; 1 Kings 8. 27; 2 Cor. 12. 2-4.) The latter passage identifies "paradise" with the third heaven.

Paradise is only mentioned six times in scripture.

(1) In Ecclesiastes 2. 5, suggesting a fruitful place.

(2) In Song of Solomon 4. 13, suggesting a fragrant place. (Both translated "orchard" in A.V.)

(3) Nehemiah 2. 8, the king's place available for His interests here (translated "forest").

(4) Luke 23. 43. Where Jesus is.

(5) 2 Corinthians 12. 4. Where Paul was caught up.

(6) Revelation 2. 7. Where the tree of life is found.

Very little is actually told us about the saints going to heaven. Their inheritance is there reserved for them and their citizenship, or interest, is there *now*. (Look up references.)

## BIBLE STUDY AND LENA'S LETTER.

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The Lord has gone to prepare a place for them, but the fact that He emphasises is, "I will come again, and receive you *unto myself*; that *where I am*, there ye may be also." (John 14. 3.) This appeals to the affections.

In Revelation the elders are seen sitting on thrones in heaven. (Look up references.) The Lord's people look for new heavens and a new earth where righteousness dwells. (2 Peter 3. 13.) John saw it in vision. (See Rev. 21. 1.)

Write an essay on our subject.

[*Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.*]

MY DEAR YOUNG FRIENDS,

Just a few words of encouragement and congratulation as I send the results of your essays to the press together with the merit list for last year's Bible study.

The consideration of Christ as Firstborn—Firstborn from among the dead (Col. 1. 18) and Firstborn among many brethren (Rom. 8. 29)—is indeed a wonderful theme, linking with it the truth of sonship, and introducing us to the assembly of the Firstborn (Heb. 12. 23) whose names are registered in heaven. How wonderful to belong to such an assembly!

Several of you have touched upon these facts in your essays. The Lord grant that each dear writer may have the joy of knowing his individual place in this wonderful assembly!

\* \* \* \* \*

I miss a few well-known handwritings at this start of another year. I only hope it is an unavoidable delay and does not mean a discontinuance of the study.

I warmly welcome four new students, and only wish there were still more free to do the study with us each month. I am *so* pleased with the results of last year's study and heartily congratulate all who have continued throughout the year in spite of probable difficulty of getting the necessary spare time some months. Especially are the first fifteen *names* on the list to be congratulated, who have all done excellently, and who will in due time receive a little acknowledgment in book form of their good year's work. May the Lord bless you each with an increasing knowledge of Himself; and that the Bible study may be used of Him to this end is the earnest prayer of

Yours affectionately,

LENA.

P.S.—Our dear students abroad have not yet completed their year.

**List of Replies for January.**

SUBJECT: THE FIRSTBORN.

*Class 1.*—Cissy Allison, Mary Brown, Elsie Buckley,\* Winnie Dunham, Grace Eayrs,\* Dorothy Gillmore, Marion Ireland, Robert Ireland, Ruth Musson,\* George Palmer, Mary Railton, Grace Railton,\* Nellie Railton, Ethel Schneider, Kathleen Tipler, Albert Tipler,\* Charles Wallace, Mildred Watson.

*Class 2.*—Elsie Rhodes, Winnie Rhodes, Irene Rusling, Eleanor Tedbury.

*Late for September.*—*Class 1.*—Priscilla Walker. *Class 2.*—Isabella Walker, Herbert Walker.

*Late for October.*—*Class 1.*—Grace McPhee.

*Late for November.*—*Class 1.*—Isabel Mayo. *Class 2.*—Grace McPhee.

*Late for December.*—*Class 1.*—Isabel Mayo.

**Results of Bible Study, 1924.**

LIST OF MERIT.

1.	Albert Tipler	...	...	12	1st Class.	12	Distinctions.
2.	George Palmer	...	...	12	"	11	"
3.	Grace Eayrs	...	...	12	"	10	"
4.	Grace Railton	...	...	12	"	9	"
5.	Mary Railton	}	...	12	"	7	"
	Ethel Schneider		...	12	"	7	"
6.	Mildred Watson	...	...	12	"	6	"
7.	Isabelle Mayo	...	...	12	"	5	"
8.	Robert Ireland	...	...	12	"	3	"
9.	Ruth Musson	...	...	11	"	10	"
10.	Mary Brown	...	...	11	"	9	"
11.	Elsie Buckley	...	...	11	"	8	"
12.	Cissy Allison	}	...	11	"	6	"
	Winnie Dunham		...	11	"	6	"
13.	Nellie Railton	...	...	11	"	5	"
	* * *						
14.	Freda Watts	...	...	9	"	3	"
15.	Irene Rusling	}	...	9	"	1	"
	Eleanor Tedbury		...	9	"	1	"
16.	Grace Pye	...	...	8	"	4	"
17.	Edna Storey	...	...	8	"	3	"
18.	Charles Wallace	...	...	5	"	0	"
							(last half-year.)



## FORGIVENESS.

**I**N looking last month at the thought of acceptance, we noticed it was a question of what we are and where we are rather than what we have done. Cain was asked, "What hast thou done?" and it is just here that the thought of forgiveness comes in.

It may be asked, What is forgiveness? The case may be put in this way. I am a debtor, and am at the mercy of my Creditor (God); but my Creditor desires to shew the grace of forgiveness toward me and not visit the penalty of my sin upon me by way of judgment.

How can this be done? Only by another taking up the entire question of my liabilities, and settling the whole question of my sin and sins once and for ever.

Has this been done? Blessed be God, it has, and by no less a Person than God's beloved Son, the Lord Jesus Christ, who in dying laid the basis for God to come out in righteousness with forgiveness of sins in His heart for men.

Have we realised that not only has Christ made forgiveness of sins possible by His death, which is true, but that Christ is the One in whom God has drawn near to men, and the One through whom forgiveness comes? Thus, Christ having died, sins need be no longer a barrier, and there is forgiveness *in His name*. A discharge from my obligations has been obtained, and the creditor has no more claim against the debtor. Only the One sinned against can forgive, and God has nothing in His heart for us but the grace of forgiveness. What a glorious gospel!

E

Is any reader of this paper going to compel such a God to shew judgment towards him when He is so desirous of being known by him as the God of all grace and the Father of mercies? If so, may your eyes be opened to your perilous position, that you may turn from darkness to light, and the power of Satan to God, that you may receive forgiveness of sins. It is received on the principle of faith, as we read in Acts 10. 43, "through his name [Jesus of Nazareth] whosoever believeth in him shall receive remission of sins." It is therefore important to keep distinct that which is in the mind of God for us and the actual forgiveness of sins we may individually receive. How many there are who when repeating the apostle's creed say, "I believe in the forgiveness of sins." It is a good and wholesome confession as far as it goes. But how much better to be able to say out of a full heart, "I have received the forgiveness of sins—of *my* sins."

Can you say this, dear reader? If so, how blessed your portion. If not, why not? J. B. T.

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### THE BIBLE—THE PSALMS.

IT will be more profitable in the consideration of the psalms if I content myself with some general remarks and do not attempt to dwell upon each individual psalm. To do the latter would be beyond the object of these articles and would certainly take us beyond the limits of our allotted space in this periodical.

In the first place, we may notice that the Lord Jesus is brought before our hearts in a very full and precious way in the psalms. We would be led to ex-

pect this by the many quotations in the New Testament, as also from our Lord's own words in Luke 24. 44. His pathway here, His sufferings, His death, His resurrection, His present place in glory, as well as His coming again to earth with the consequent bringing in of blessing, all come before us in these prophetic songs. It is wonderful that God should have thus foretold not only the facts as to the Lord, but also disclosed to us His feelings when here in suffering and sorrow. A great privilege, indeed, was granted to those holy men of old, who were moved by the Holy Ghost, as Peter tells us, to express the feelings of suffering and speak of the coming glories of Christ.

Another subject also comes before us in the psalms. As in the first instance they were the expressions of the feelings of God's people in suffering or in joy, so they set forth similar experiences of other saints in other days.

There will be a period of very great suffering and sorrow, followed by a time of very great joy and blessing, which God's earthly people, the Jews, will go through because they have rejected Christ. They will have very mixed feelings as they pass through these sufferings. They will rightly feel that they have been guilty of Jesus' death, as Joseph's brethren felt they were guilty concerning their brother (Gen. 42. 21), and they will recognise that their sufferings are on this account and for their sins. But they will be truly repentant and upright before God, and being true to God they will also suffer for righteousness' sake. So in the psalms these mixed feelings of sorrow, uprightness, confession of sin, confidence in God, suffering on account of righteousness come before us.

In a deeper way than ever they will experience Christ had these sorrows when He suffered for our sins, and was also persecuted for righteousness' sake.

It was Christ's Spirit in David and others that first expressed itself when the psalms were written. It was Christ Himself who experienced the full depth of sorrow expressed in them. It will be Christ's Spirit again in His Jewish brethren that will find an answer in these God-given poems.

We must always remember that in their primary setting the psalms relate to Christ in connection with *Israel*, and express both His feelings and theirs. But inasmuch as faith in its exercises is similar in every dispensation, the principles expressed in the psalms find an answer in our hearts. But it is necessary to remember that the psalms are Jewish. They do not give christian experience nor express christian worship, neither must we be surprised if in some instances we find that they do not express christian feelings. The imprecatory psalms, as they are sometimes called, that is, the psalms which call for judgment on persecutors (such as Psalm 109), would be language quite unbecoming for a believer to-day; yet the language will be perfectly right for a Jew in his day. The day of grace, and God's attitude of forgiveness, should mark all *our* feelings. When God is acting in judgment, His attitude will give a character to the feelings of His people on earth at that time. (See Rev. 6. 10.) Our spirit is illustrated in Stephen. (Acts 7. 60.)

Another general remark may be made. There are two classes or kinds of enemies from which God's people experience suffering: (1) the openly hostile enemy from without, and (2) those who are unfaithful

## JUSTIFICATION.

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in their own circle. The Assyrian of the prophets and historical books is of the first kind; Absalom, Judas and Antichrist of the prophets are of the latter kind. These two enemies are very generally found throughout scripture and are prominently brought before us in the psalms. The same two classes are found in connection with Christianity. The enemy as a "roaring lion" (1 Peter 5. 8) is the former; the "angel of light" (2 Cor. 11. 14) is the latter kind of opposition.

In my next article I may refer to the subject of the various books of psalms, if the Lord will.

M. W. B.

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 JUSTIFICATION.

THE question of how sinful man could be justified was raised very early in man's history. It occurs several times in the Book of Job. Bildad had been reasoning with Job as to his sins in chapter 8, and in the next chapter Job replies, and raises this important question in verse 2, "How should man be just with God?" In chapter 25 Bildad asks the same question himself in verse 4, thus clearly shewing that he could not solve it. None but God can justify a *guilty* person. A judge may possibly pardon a guilty man, but he cannot justify him, for justification involves that the man is cleared entirely from the charge, never to be raised again.

There is a difference between forgiveness and justification. God forgives your *sins*, but He justifies *you*. The Epistle to the Romans develops this great truth, because it has in view the recovery of *man* for God, so that forgiveness is only mentioned once, whereas

justification is unfolded and developed. God had said He would take up this question in Isaiah (see chap. 45. 25), and that it would be on a righteous basis, as in chapter 53. 11. It involved not only the death of the Lord Jesus, but also His resurrection. Romans 4. 25 states that He was *raised again* for our justification. So that not only are your sins gone for ever from God's eye, but you as a sinful person too have gone in His death. Jesus has been raised again, and in Him in resurrection we see that not only the question of *sins* but of *sin* has been completely dealt with. For Romans 6. 7 states, "He that has died is justified from *sin*." This involves our identification with Christ, which is another subject.

There are three important expressions in this epistle which I would draw the reader's attention to: "Justified by grace" (chap. 3. 24), "Justified by faith" (chap. 5. 1), "Justified by blood." (Chap. 5. 9.) Grace is the wondrous source of it all, the grace of God expressing His absolute holiness, yet complete righteousness, for it is through the redemption that is in Christ Jesus. He is the mercy-seat set forth by God, and faith in His blood frees the sinner from all charge. In chapter 5. 1 it is, "Being justified by faith, we have peace with God through our Lord Jesus Christ." It is very profound yet very simple. Chapter 4 tells us that Abraham believed God, and you are exhorted to do the same. Why should you doubt Him? He has raised Jesus from the dead, shewing how complete is His acceptance of that work, and also for your justification. For it is clear every claim is met, and the one who believes is as free from his sins *as the One who bore them*. What can this mean but peace with God. Do you, dear reader, believe God? Then

God would ever remind us in the third scripture that this wondrous blessing is based upon the precious blood of Christ. For we are justified by *His* blood. How this would endear the Saviour to you. Justified by the blood of such a glorious Person, God's Son, as the next verse presents Him. None other could accomplish such a mighty work. Not now the blood of bulls and goats, but the blood of Christ.

Just one other remark. In chapter 8. 33, 34 the question is raised, "Who shall lay *anything* to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Then again is emphasised, "It is Christ that died, yea rather, that is risen again." If you really believe this, then you are justified and entitled to enjoy settled peace with God. W. J. W.

### THE COMFORTER.

(JOHN 16. 13-15.)

**L**ET us consider briefly the "all things that the Father hath." One is lost in contemplation; immensity opens before us; human conception fails; like the queen of Sheba when she saw Solomon's things—she was breathless with wonder! God is not hiding His things from us, He delights that we should enjoy what He enjoys. He has sent first His Son and then His Holy Spirit to shew us His things.

God the Father's dearest possession is His Son, "in whom is all my delight"; the Lord Jesus Christ rejoices in His Father; the Holy Spirit is sent to us to draw us into this blessed relationship; we are not left out. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father;

and to my God, and your God." We are included in that family; we are sealed by the Holy Spirit of promise. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." What does He hear? The voices of heaven going up in everlasting praise; the Father's voice, the Son's voice, "speaking of love beyond all human thought." And "He will shew you things to come." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14. 26.) Past, present and future, God's thoughts and purposes regarding all things lie open to us. Through the Holy Spirit we have the mind of Christ. (1 Cor. 2. 16.)

Do we enter into these things to enjoy them?

If such a privilege is available to us why not avail ourselves of it? It has been said that this is the Christian's wireless. Earth's current runs horizontally; ours goes up and comes down from the throne of God. Earth's children find plenty of time for listening-in; do we? It is God's delight to reveal things to us, things that will fill us with joy, so that we are never tired of listening! And yet how little of this we know. Our minds are filled with a buzz of self, cares of life intrude, we are content with such a very little, and we give the Lord such a very little. He says: "ASK, and it shall be given you; SEEK, and ye shall find." God is faithful. Moses had the desire as a young man to relieve his people from bondage. God heard and fulfilled his desire. Moses said, "Shew me thy glory," and we see him on the mount of transfiguration—his desire fulfilled. Daniel says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting." He saw by



## THE COMFORTER.

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God's light the past, the present, and God opened to him the future, saying, "O man, greatly beloved," because he cared for God's things. And this was before the Holy Spirit was given.

"All things that the Father hath are mine," says the Lord Jesus, "and he shall receive of mine [all these things], and shall shew it unto you." If we are instructed in the mind of Christ, what difference will it make to us? As we are given to see His glory and the wonder of His purposes, our estimation of Him will greatly increase; we shall praise Him because we are not able to help it; our hearts will go out in real thanksgiving and worship, "He shall glorify me." We shall be in accord with the mind of heaven. It was because the Lord Jesus was in the mind of heaven that He delighted to do God's will, because He knew the perfection of love of the divine mind, that God's way is perfect. The Spirit will teach us that too.

Others can see the grace and love that such communion gives. It is unmistakable in a man. And it is not for himself only, but all profit by his spiritual life. This communion with God is more to be coveted than anything in this world.

Thou givest liberally, Lord. It needs but the interest to seek, the confidence to ask, the steadfastness to be set on knowing these things, to give *Thine* interests, Lord Jesus, the first place in our hearts, our thoughts, our prayers, and Thou wilt reveal Thyself and cause us indeed to

" . . . know that we are loved with that great love,  
That rests on Thee in those bright courts above."

M. A.

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### (4) ENLARGEMENT.

**T**HERE is a period in every young life when the soul longs for a greater scope for the mind, a wider field of interest and further outlets for one's energies. How important it is to discover that no amount of learning, scientific research, or world-travel will satisfy this longing or provide an expanse worthy to be compared with the knowledge of Christ. The vastness of that world of glory "which God hath prepared for those that love him," and has revealed to us by His Spirit, and the knowledge of the Son of God are far too profound to be encompassed by the most able natural mind.

It is a great mistake to assume that a life lived to God means the suppression of all the aboundings of youthful vitality. It is rather that suitable outlets are found for them for the Lord's glory, and for the soul's satisfaction. The tremendous possibilities of our short lives can be faced intelligently, soberly and prayerfully before our best days are past, for *the Lord would secure our whole lives for God!*

The enemy would suggest that a Christian is a narrow-minded, bigoted person, cramped in his outlook, with no interests in life, no horizon and no possibilities for enlargement. This is entirely false! On the contrary, a Christian is part of the greatest and most glorious system that has ever been conceived. He belongs to God's world, of which Christ is the Centre. He is a citizen of the holy city, with all its liberties, its glories, and its joys. His outlook is

eternity—beyond the world's horizon of death. His soul is able to enjoy the glory of God which shines in the face of Jesus Christ, and all this makes the glory of this present world fade, and lose its power over the soul. It is well to pray as Jabez did, "Oh that thou wouldest bless me indeed, and *enlarge* my coast."

#### EXPERIENCE.

Coupled with the desire for enlargement is the inevitable conclusion that experience *must* be gained. It often has to be bought very dearly, but God has recorded many of the experiences of His people of old that we may be saved from the bitter sufferings which they passed through. For instance, in the Book of Ecclesiastes the very valuable experiences of Solomon are recounted. God gave him extraordinary facilities for testing all the means of seeking gratification and satisfaction "under the sun." He set himself to find by a series of experiments what was "that good for the sons of men, which they should do under the heaven all the days of their life." He proved by experience, wisdom, folly, mirth, pleasure, laughter and wine. He did great works, building and planting. He had many servants, great possessions, cattle, silver, gold and peculiar treasures. He developed singing and music. He enjoyed worldwide fame. He gratified himself to the full, for he "kept not his heart from any joy."

Then, having tested it all, he wrote, under divine inspiration, the result of his great experiments, and this was his report :

*"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do :*

*and, behold, ALL was VANITY and VEXATION OF SPIRIT, and there was NO PROFIT under the sun."*

In our lives as believers, however, experience is gained of quite a different character. We are in God's school, and He is "teaching us that, denying ungodliness and worldly lusts, we should LIVE soberly, righteously, and godly, in this present world."

Every day is an opportunity of gaining fresh experience of God's goodness and of learning more of His love, which is behind all His ways, for "all things work together for good to them that love God." Even in discipline He chastens us *for our profit* that we might be partakers of His holiness. He orders the lives of His children so that each may gain a deeper experience of His love and care.

There is wonderful experience to be gained, too, as we enjoy the company of those that love God, and as we engage in the service of God. A vast interest opens out before those who are in the secret of God on earth to-day. Unlimited spiritual wealth and joy are ours to be entered upon as the Holy Spirit of God reveals the glorious things of Christ to us.

May we be enlarged in our affections, and have our interests widened, so that gaining true spiritual experience we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. F. S. M.

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### AN ASCRIPTION OF PRAISE.

TO Him, the great, victorious Lord,  
 The mighty Son, the living Word,  
 The Centre of God's thoughts and ways,  
 Might, glory, homage, endless praise.

E. L. B.

## FAR ABOVE THE LOFTIEST PEAK.

“According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” (Eph. 1. 19-23.)

**H**OW do you think it works, this mighty power of God ? Have you ever seen it working ? I think not. But then you answer : Does it not move all the great things of the universe, break forth as a tornado at eighty miles an hour, hurling men off their feet, crushing houses and forests beneath its single sweep, rolling the sea into mountainous waves ? Does it not rend our ears in the terrific claps of thunder ; set all the houses of a vast Japanese city in motion, as one might lift the corner of a laden tea-table ; and propel colossal stars of light at an immense pace through the heavens ?

No, all this and much more is not the *mighty* power of God. It is but the power of God. His *mighty* power was only once at work, in Christ, the Christ you have heard about as your Saviour. What then did the mighty power of God do in Christ ? It raised Him from the dead. The power of man has laid many an one in the dust of death, but it took the mighty power of God to raise the first One from the dead.

Thousands of cemeteries lay full of thousands of graves ; some mere ditches, others vast, magnificent halls underground ; but never had a ray of hope lit up one of them. If a man had been put in one of those graves, it was the hopeless sorrow of friends and relatives that left him there, to turn away with a sigh,

or maybe a tear. But one glorious morning, before the sun's first early glow began to tinge the black curtain of night, another Sun, more glorious still, broke through the gloom that had hung over all those thousands of graves. Christ had lain in a tomb cut out of the rock, in all the reality and the silence of death, and He rose out of it. When those who loved Him came there next morning they found the grave thrown open and the linen napkin which had been wrapped around His head had been laid down, carefully folded, as soon as He stood up alive.

The mighty power of God had raised Him from the dead. It all depended on that whether your sins were to be forgiven or not. No hopes could be set on all those other thousands of graves, but if we were to have any hope of God forgiving us everything that had displeased Him, then the only hope was that Christ might rise from the dead. Because He died instead of our dying, and if He had to remain in death, He had died in vain ; but if He rose again, then we who believe on Him would be forgiven and saved. The anxious hearts who set their hopes on that grave were not disappointed ; He did rise. The mighty power of God raised Him.

But did the mighty power of God stop there ? No, indeed ! It set Christ at God's right hand in heaven, far, far above every one ; above every principality, power, might, dominion, or name. Consider ! The Prince of Wales, whom people think so much of, is lord of a principality. England is a great power, a power which, as was said, could send millions to their graves before it would give in. Canada is a dominion, a dominion which rules over half a continent from ocean to ocean.

## FAR ABOVE THE LOFTIEST PEAK.

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And all the names that are named we could never count. There would be names of great countries, and names of great generals and names of great kings ; names of strong men, names of clever men, names of rich men ; all the names you could ever be proud of. When an Englishman tells a foreigner what country he belongs to, it is the name he uses that sounds so fine to him. When a great man's little boy goes into a shop to order something for his mother, he is proud of the name he can give. Oh, all the names in this world and all the names in the world that is to come, when many a man will have a high rank in Christ's kingdom, one name is far, far above all these great and glorious names. And one King and Lord is far, far above all the principalities and powers and dominions.

As we stand amongst the rocky mountains at a great height above the sea, we are upon a lofty peak ourselves. All around us are lofty peaks ; peak after peak, as far as the eye can see. But amongst them stands one sharp peak, rising to a tremendous height ; its clear-cut summit towers far, far above every other peak, right into the clear blue sky of heaven. Even so, Christ is set on the right hand of God, far, far above all, in the beauty and glory of heaven. All things are under His feet, far, far below Him.

But down here on earth are those He calls His friends, His church. Who are they ? Are you one of them ? Every soul who admits that He had to die for their sins, and who thanks God that He rose again, all these simple souls, many of them boys and girls who have bowed their hearts to Him, are all in His church. And He put every one else under His feet, but He does not say that He put you under His feet.

You He has chosen so as to be your Head, your Lord and Leader!

And as you go through this world, you meet people who boast of this great name and that, who are proud of belonging to a great nation, to a great family, or who are aiming as high as they can; and you say: Far above every name that is named is my Lord, who is Head of the body, the church; and I am in that church because He died for me and calls me His.

A. F. D.

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## ELIJAH.

(1 KINGS 19.)

No. 4.

FRAGMENTS FROM ADDRESSES BY S. J. B. C.

**A** CHANGE comes over the prophet. The inward man had not been renewed in proportion to the activities of the outward man; and so he breaks down! "The best of men are but men at the best," said a quaint old Puritan, and so they are. James tells us that Elijah was "a man of like passions" as the rest of men. "I am not better than my fathers" is a confession that suggests that Elijah had thought he was better.

Elijah flees from the face of a woman! He acts without divine guidance, for God gave him no word, as formerly, to hide himself. He reaches Beersheba ("the well of the oath") which should have reminded him of God's faithfulness. Fearful of pursuit, he goes farther, "a day's journey into the wilderness," and there, we are told, he "sat," "lay" and "slept"



(three downward soul stages) "under a juniper tree." How bitter were his feelings at this time, his subsequent words in Horeb proved. Moses (Num. 11. 14, 15), David (Psa. 77. 8), Jeremiah (Jer. 15. 18), Paul (Acts 23. 11), and many a New Testament servant knew what it was to get under the juniper tree (meaning "bitter"); and we all know its bitterness.

But the Lord's gracious eye is on His poor, tried servant. It was weakness not wilfulness that caused him to decline from the path of faith. Observe how the work of restoration starts and proceeds!

First comes the *touch*. The angel does not smite, but gently makes him sensible of the divine presence. Then he is told to *arise*. Sloth must be shaken off. Then he is bidden to *eat*. The inner man must be replenished. "Behold, a cake *baken*." He has nothing to do but to eat it. "And a cruse of water *at his head*." It is easily within his reach. The scene is enacted twice, and the Lord is as patient the second time as the first! What an inimitable Master we have. "If we believe not, yet he abideth faithful."

"A day's journey" exhausted the energies of the prophet when going in his own strength. But now he goes "forty days" (the period of divine testing) unto Horeb ("the mount of blackness"). Another has remarked that scripture uniformly preserves the distinction *on* Sinai, and *in* Horeb; shewing that Sinai was the mountain, and Horeb was the mountainous district in which Sinai stood. Why did he go there? Some suppose to give back in despair to God the law which Moses had received there, and which Elijah thought all, except himself, had forsaken.

"Carmel" means *fruitfulness*—suggestive of grace. But Horeb presents a scene of desolation and death.

It means "*solitude.*" Scripture calls it "the mount of God." It was the place where God maintained the majesty of the *law*. Jewish tradition says that the cave where Elijah lodged was the "cleft in the rock" in which Moses was sheltered. (Exo. 33.) On both occasions Israel was apostate. But Moses interceded *for* the people—Elijah *against* them. (Rom. 11. 2.)

"What doest thou here, Elijah?" Elijah at once tells God what he *had done*. He dwells on past achievements—a bad sign. He contrasts the failures of others with his own fidelity. There is a tinge of reproach in his words to Jehovah: "I have been very jealous," etc.

"Go forth and *stand . . . before the Lord.*" That was his right place! Why did he leave it? (Chap. 17. 1.) Why do we leave it? Note it is not the manifestation of divine power—the wind, earthquake, fire (vers. 11, 12)—that constrains him to return to his right place, but "the still small voice" of grace—"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out."

"And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" Before it was the *word* (ver. 9), but now it is the *voice* (ver. 13)—"the still small voice" whispering in his very soul. He went up the mount with the words on his lips, "I only am left." He comes down realising he is but one of "seven thousand men" whose knees have not bowed to Baal and "whose lips have not kissed him" (an act of homage). (Psa. 2. 12; Hos. 13. 2.)

Elijah's work is done; his place must be filled by Elisha. If the servant thinks he is indispensable, God shews him He can carry on his work by another.

## BIBLE STUDY AND LENA'S LETTER.

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So Elijah, blessed man though he was, must go and anoint Elisha as prophet in his room. (Ver. 16.)

Elisha was willing to be *last* and *least* (chap. 19. 19); to *sacrifice* what he had for God, and His people (chap. 19. 21); and to start his ministry by doing *the menial* work of "pouring water on the hands of Elijah." (2 Kings 3. 11.) Such was the man upon whom the prophetic mantle fell, and such is the man upon whom it still falls!

But faithfulness (notwithstanding failure) in His servants God never forgets. Hence Elijah has a translating and triumphant close to his ministerial service in a heavenly galaxy of glories.

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**BIBLE STUDY AND LENA'S LETTER.**
**SUBJECT: THE EARTH.**

In Genesis 1. 2 the earth was a shapeless, lifeless mass enveloped in darkness. *God* spake, His Spirit moved, and it was converted into a sphere of light, warmth, order, fruitfulness and life, in every way fitted for the habitation of man, whose eternal blessing was in the purpose of God. Five passages refer to the earth being the Lord's (look them up), and then Psalm 115. 16 tells us also that He gave it to the children of men, though He still claims the right to it, and Psalm 33 tells us that the earth is full of the goodness of the Lord.

Looking down, God "beheld the earth was corrupt" and "the wickedness of man great"—"not a just man on the earth." (Look up refs.) Read Proverbs 8. 22, 23; 29, 30. Such an One came and could say, "I have glorified thee *on the earth*." The first man of the earth earthy is contrasted with the second Man, the Lord out of heaven. (Ref.) Man cannot rise morally above the earth except by the power of God in new creation. We are told to set our affections on things above and not on things on the earth (ref.), and there are those recorded for us who confessed they were strangers and pilgrims on earth. (Refs.) "Dwellers on earth," or "earth-dwellers," is an emphatic expression used in the Revelation characterising those who seek their portion here at the time when the Lord is rejected from this scene. The *overcomer* only is saved from their judgment. We do not read of their repentance. (Look up refs.)

When God has no longer any use for this earth He will roll it up and lay it aside as a changed garment. (See Heb. 1.)

Write an essay on the subject.

[*Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.*]

MY DEAR YOUNG FRIENDS,

I have just finished reading your papers on "The firstfruits" and am very pleased with them. To those of us who love our Lord Jesus Christ, is it not a wonderful thought, and one to be cherished, that we are "firstfruits of his resurrection," and a part of that which will give Him full satisfaction one day when "*He shall see of the travail of his soul, and shall be satisfied*"? Oh, that He might reap more satisfaction from our lives down here while we wait for that day that may be ushered in at any moment.

I am so pleased to welcome still a few more fresh handwritings, and for the sake of those who have started this year I think I ought to state a few details about the essays. Study as much on the subject each month as you have time for, following out the suggestions and line of thought given first, but search out more detail for yourself. There is always plenty not touched upon.

Write at *least* two pages, but try and keep within three pages if possible, and post to me not later than the last day of the month of issue, to be in time to be entered in order. If prevented from doing so, by all means send in later rather than not at all, but they will be entered a month late.

The essays are divided into 1st and 2nd classes according to their value, and special excellence is marked by an asterisk. Please put your name and address at the head of the first page of each essay, and age, unless you object. With best wishes for an interesting study this month and real spiritual gain through it.

Yours affectionately,

LENA.

### List of Replies for February.

*Class 1.*—Cissy Allison,\* Mary Brown,\* Winnie Dunham, Marjorie Dale, Grace Eayrs.\* Dorothy Gilmore, Margaret Graham, — Hart,\* Robert Ireland, Ruth Musson,\* George Palmer,\* Mary Railton, Grace Railton,\* Nellie Railton, Winnie Rhodes, Ethel Schneider,\* Mary Satchwell, Molly Snow, Eleanor Tedbury, Kathleen Tipler,\* Albert Tipler,\* Charles Wallace,\* Mildred Watson, Freda Watts. An essay from Bedford (no name).

*Class 2.*—Irene Lewis, Elsie Rhodes.

*Late for January.*—*Class 1.*—Freda Watts. *Class 2.*—Elsie Evered, Irene Lewis.

*Late for October (Australia).*—*Class 1.*—Priscilla Walker,\* Isabella Walker.\*

*Late for November.*—*Class 1.*—Priscilla Walker, Isabella Walker.

## THE PURCHASE OF THE SITE FOR THE TEMPLE.

“Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing-floor of Ornan the Jebusite. . . . So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the Lord. . . . Then David said, This is the house of the Lord God.” (1 Chron. 21. 18, 25; 22. 1.)

**I**N the land of Moriah there was a mountain that was “shewn of Jehovah” (the meaning of Moriah) to Abraham to offer up his son Isaac on (Gen. 22), and in the same land there was a place called Calvary where He, who was the Jehovah of the Old Testament, the root of David, the one who “before Abraham was, I am,” offered Himself up without spot to God. (John 19. 30.) It was in the time of David’s sin in numbering the people, and when many in Israel had fallen in consequence, at the dread moment when the avenging angel with drawn sword, about to destroy Jerusalem, was standing by the threshing-floor of Ornan the Jebusite which was in mount Moriah, then

*Jehovah beheld,*

and He “repented him of the evil, and said to the angel that destroyed among the people, It is enough, withdraw now thine hand.” What did Jehovah behold? God has long eyesight. He sees the end *from* the beginning.

Did He not look back into the counsels of eternity, and behold the Father and the Son, as Abraham and Isaac did, going both together to sacrifice, and did He not look forward to the fulfilment of it all at

*Calvary?*

And is it not enough? and still enough, not only

F

to expiate the sin, but for the repentant sinner confessing his sin to draw near by way of

*the Altar*

which he had erected in obedience to Jehovah's command, and offer offerings; and for Jehovah to answer him from the heavens by fire upon the altar of burnt offering, thus shewing His acceptance not only of the offering, but of the offerer; and now, as priest, to have communion with the heart of God and "sacrifice there," on the very spot where the avenging angel stood? David shews the appreciation he had in finding a place for an altar, where, restored, he might sacrifice before God again by paying six hundred shekels of gold for it. At what do we estimate this privilege? Are we in sympathy with God on the line of sacrifice?

G. J. E.

## THE BIBLE.—THE PSALMS.

### BOOK I.

IT will be known to most of my readers that there are five books of psalms. It is not, however, so generally known that each book has a subject which gives to it a very distinct feature.

The first book (Psalms 1-41) brings the Lord personally before us a great deal and is more general in its scope than the others. In this respect it resembles the Book of Genesis, which, as we saw when considering that section of scripture, is the seed plot, so to speak, of the Bible.

The first eight psalms give a brief view of the whole scope of the psalms. The godly man in contrast to the ungodly is presented in Psalm 1. Jehovah's

Anointed (see Acts 4. 25), who is God's Son on earth, is Psalm 2. He is rejected, however, by the rulers of this world and God's own professed people. But He has only to ask and the uttermost parts of the earth will be given to Him. We know He has not asked for this yet, but has asked for the church. (John 17. 9.) Five psalms follow (3-7) which give experiences which the Jews will go through because they rejected Jesus, as Joseph's brethren did after rejecting him. (Gen. 42. 21.) Then Psalm 8 follows, which presents the Lord as Son of man—all things put under Him.

There are five psalms which stand out very prominently in this book and shew its general bearing.

Psalm 2. The Lord as Jehovah's Christ—Son of God, as we have seen—rejected, but promised all on His asking.

Psalm 8. Son of man, crowned with glory and honour and set over everything. (See Heb. 2 ; 1 Cor. 15. 27 ; Eph. 1. 22.) We shall remember how Nathanael spoke of the Lord in John 1 as Son of God and King of Israel. This is Psalm 2. The Lord, however, speaks of the wider glory of Psalm 8. (John 1. 51.)

Psalm 16 presents the Lord in all His moral perfection as a Man here and as shewn the path of life in resurrection. This is a wonderful psalm. The Lord is seen as dependent and confident (ver. 1) ; obedient and lowly (vers. 2, 3) ; separate and satisfied (vers. 4-6) ; worshipping and devoted (vers. 7, 8) ; and then in resurrection. (Vers. 9-11.) It is quoted in Acts 2 and Hebrews 1 and 5.

Psalm 22 is the cross—the Lord making atonement, forsaken by God. There is nothing like this psalm anywhere else except the fact it foretold. It stands alone. And Jesus is alone in the suffering. All is

taken as from God, "*Thou* hast brought me into the dust of death," hence only blessing is the result. Notice the three circles. (Vers. 22, 25, 27.) This is different from Psalm 21, where it is "the King," and also Psalm 2. It is of immense importance to note the difference between these two kinds of suffering. In Psalm 21 He suffers from man, and judgment on man is the result. In Psalm 22 He suffers from God (for our sin, blessed be His name!) and blessing untold is the result.

This psalm is one of nine, all of which refer to Christ. (Psalms 16-24.) Psalm 16 is the path of *life*. In Psalm 17 the question is *righteousness*. (Vers. 2, 15.) In Psalm 18 it is Christ as the suffering but victorious Messiah, who becomes head of the heathen. (Ver. 43.) In Psalm 19 the sun is a figure of Christ. (See Mal. 4. 2.) In Psalms 20 and 21 it is the King and His interests. Then Psalm 22 gives the basis of all blessing, where He was *for* us as the holy Sufferer. In Psalm 23 He is *with* us as the Shepherd. In Psalm 24, if faithful, we are *with Him* as King of glory. (See 2 Tim. 2. 12; 2 Thess. 1. 5.)

So the book is divided thus: Psalms 1 and 2; then Psalms 3-7 and 8 follows. Then Psalms 9 and 10, followed by Psalms 11-15, which give some features of the enemy when the foundations are destroyed, that is, God's settled order of rule upset. Psalm 15 tells us what pleases God. Nine psalms follow, all referring to Christ. (Psalms 16-24.) I shall not refer in detail to the next psalms, which consist of three groups of five each, save to notice Psalm 34, which is quoted in 1 Peter 3. 10-12. It is interesting that Peter omits the last part of Psalm 34. 16. It is the day of *grace* to-day.



## TEMPLE EXERCISES.—SAMUEL.

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Psalm 40, with Psalm 41, conclude the book. Here the Lord is presented as the accomplisher of the will of God and God is His Deliverer. This is different from Psalm 22, though both refer to the cross. In Psalm 22 He is alone in suffering, but in Psalm 40 we are encouraged to follow a similar path. (Ver. 3 ; see also Heb. 10. 36.) We can suffer with Him and wait patiently.

What a scope the book presents ! And how full it is of Christ ! His relationship here on earth as Man being Son of God (Psa. 2) ; His place of unrivalled glory and honour (Psa. 8) ; His pathway of moral perfection, and His being answered in resurrection (Psa. 16) ; the cross, its untold suffering and unmeasured blessing (Psa. 22) ; and then (Psa. 40) the will of God accomplished ! What themes for our hearts. How fitting that the conclusion of the book is Christ set before God's face "*for ever*" ! (Psa. 41. 12.)

M. W. B.

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 TEMPLE EXERCISES.—SAMUEL.

**I**N regard to the great truths connected with the temple of God, the typical teaching of Samuel's history must commend itself to the serious attention of all interested. It is the first time in scripture that the temple is mentioned, and in such connection, Shiloh, as to give it importance as to basic principles. Samuel, therefore, is not taken to the temple till he is *weaned*. His mother is wise ; with wisdom given of God she weans him before dedicating him to the temple services of the Lord. This shews the necessity of being weaned ; "not a novice," as the Apostle Paul says to Timothy. In principle Samuel is regarded

as having ceased from man, whose breath is in his nostrils. (Isa. 2. 22.) He is no longer supported by nature.

The Psalmist, on his way to the house of God, says, "My soul is even as a weaned child." (Psa. 131. 2.) In the temple every one says, "Glory"; and hence the apostle in the great temple epistles, Corinthians, says, "that no flesh should glory in his presence." (1 Cor. 1. 29.) If we are to say "Glory" in the temple of God, we have to leave outside all human or natural glory. (Psa. 29. 9.) The Corinthians were not weaned, the apostle had still to feed them with milk, because they were carnal, and walked according to man. (1 Cor. 3. 2, 3.) Such people have respect to persons (James 2. 1), and that is abomination to God. The word of God is very solemn on this point: the desecration of the temple was the introduction of the wisdom of man, and the glory of man. (1 Cor. 3. 16-20.)

How valuable is a good nurse! Like Hannah of old, the Apostle Paul nursed the young Thessalonian saints, so that they might walk worthy of God. (1 Thess. 2. 7-12.) In the case of Samuel, his mother nursed him till he was able to walk and to enter the temple where his nurture and instruction would be of God. Right household conditions are very valuable in this connection, and a spiritual mother like Hannah, or Eunice, the mother of Timothy (2 Tim. 1. 5), is of great help. Such would bring their children to the temple where the oracles of God are spoken. In the working out of the truth in soul history, it may not be our natural mother, as Hannah or Eunice, but some saint or saints who may be used of God to wean us by a true spiritual application of the truth.

Again, the meeting itself, where temple conditions obtain, would be of a maternal character in the building up of a spiritual constitution in the young believer. How great the end in view: Samuel ministered to the Lord! He was very young, as a soul may be spiritually; the Thessalonians were only three weeks' old, but they had turned to God from idols to *serve* a living and true God. It is not your natural age that is in question. It shews how soon you may minister to the Lord. It is not that you take audible part, you may be a young sister, but if your soul is as a weaned child, you reject mere human intelligence or any glory of man, in yourself or others, and with a heart filled with the love of Christ and of God your presence in the temple of God is to the delight of God Himself. Like the Queen of Sheba the glory of the Lord, the true Solomon, is before your soul, and whatever the character of the meeting, He is before you in such a way that everything that has His glory in view commands you, and you enter into it spiritually, and you are able to minister to Him in spirit and in truth.

There was further with Samuel the recognition of the Lord's voice in the temple. Brought up in temple atmosphere and environments, Samuel may be viewed as a type of a young believer who by constant purpose of heart in the things of God, is by the aid of the Spirit of God able to discern the voice of the Lord in the assembly. How the blessed God estimates such is best expressed in His own words: "I will build him a sure house; and he shall walk before mine anointed continually." (1 Sam. 2. 35.)

L. O. L.

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### (5) LIFE'S BATTLES.

**S**OONER or later every believer discovers that the pathway of fidelity to Christ involves conflict. There is a perpetual warfare being waged; battles have to be fought and won—or lost!

But “be of good courage,” God has given His promise that: “*When thou goest out to battle against thine enemies . . . be not afraid of them. . . . Fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.*”

### THE CONFLICT WITHIN.

There are battles which have to be fought within by every one that desires to please God and be here for Him.

There is **THE FLESH** within, which is always on the devil's side, and “fleshly lusts, which war against the soul.” Remember that many strong men have been slain by them: “Flee youthful lusts.” “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but *yield* yourselves unto God”!

Read again and again chapters 5, 6, 7 and 8 of the Epistle to the Romans. They will help you.

Then we discover our great enemy, **THE DEVIL**, is terrible and relentless in his temptations. He will oppose every movement which is the result of true affection for Christ. “Be sober, be vigilant.” “Resist the devil,

and he will flee from you." "Whom resist stedfast in the faith." Thank God, he is a defeated foe, and "greater is he that is in you [God's Holy Spirit] than he that is in the world [Satan]."

Further, THE WORLD will lay snares for you. Its attractions and allurements are tremendously powerful, but have to be refused. "Love not the world, neither the things that are in the world."

"This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

It is always dangerous to under-estimate the strength of our foes or to over-estimate our own strength. "Be strong *in the Lord* and in the power of *his might*." Never surrender to the enemy to avoid the conflict. Instead of being overcome be an overcomer and gain the victor's crown.

#### "FIGHTINGS WITHOUT."

Then there is the conflict against spiritual wickedness. Besides the fearful indifference which abounds, there are Atheism, Infidelity, Spiritualism, Christian (!) Science, and many other Anti-Christian "isms" of corrupt Christendom which are in battle array. Wave after wave of opposition and error roll against "the truth" which is centred in the Person of our Lord Jesus Christ; His Deity, His atoning finished work, His word, the authority and inspiration of the Holy Scriptures, are in turn refuted and attacked, openly and publicly.

Surely "the enemy has come in like a flood," but the Spirit of the Lord *has* lifted up a standard against him.

The truth of God abides as an impregnable rock.

The church of God, against which the gates of hell cannot prevail, is still on earth, indwelt by God the Holy Spirit—a divine Person. The Lord Jesus, glorified at the right hand of God, is sustaining His own amidst all the conflict. He has prevailed at the cross; He is prevailing among His people to-day, and He will prevail until His foes have become His footstool.

Faithful men and women who love Him and who love the truth are being raised up, who are “not ashamed of the testimony of our Lord.” May we each be found among them! “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.”

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In view of these conflicts each disciple is exhorted to faithfulness. “Take thy share in suffering as a good soldier of Jesus Christ.” Every lover of Christ desires to “please him who has enlisted him as a soldier.”

How earnestly such an one will seek to be characterised as a good soldier by *endurance, obedience, fidelity, fearlessness and wholeheartedness.*

The Lord is giving a distinct call to-day to young men and women to respond to Himself; to be committed definitely to His testimony and to His people, that they may go forth, having gained the victory within, in living faith and affection to witness for Christ and to testify of the great truth of God; to stand fearlessly amidst suffering and reproach, true to their Lord, and thus by the positive presentation of *the truth* as it is in Jesus to hold the ground for God against the enemy—more than conquerors through Him that loved us.

F. S. M.

## CHRISTIAN TRADING

(LUKE 19. 11.)

THE parable which the Lord here gives of the ten bondmen and the ten pounds, shews us how He would have His servants occupied during His present absence from the earth. The setting up of the kingdom of God is in view, and two things are brought before us by the Lord in connection with this. The first is that He Himself must go to heaven to receive His kingdom, and the second is that He must, when He returns, have capable administrators who shall be able to govern for Him in the kingdom over which He rules.

The Lord was near Jerusalem, and His disciples thought that the kingdom of God was about to be immediately manifested. The prophet Daniel had, however, clearly shown that the Son of man would come in the clouds of *heaven* to rule (chap. 7. 13), and He was going to Jerusalem that He might from thence make His exit from earth to heaven (Luke 9. 31) from whence He will return with power and great glory to reign. (Luke 21. 27.)

Now whilst He is away the Lord's bondmen are to prove their worth. In this parable there are ten of them, a complete number, and each has an equal deposit given to him with which he is to *trade* during his Lord's absence. This is not with the view of enriching the Lord, for each is allowed to keep what he has gained, the most successful having his gains still further added to. It is written, "the hand of the diligent shall bear rule" (Prov. 12. 24); and so here the Lord sets His faithful bondmen over ten cities or five cities, according to their diligence during His absence.

Men of the world trade in order to get gain. They start with a certain amount of capital, and act on certain approved principles, with this end in view. The principles, however, of Christian trading are diametrically opposed to those which obtain in the world's business transactions, and if we trade for our Master on worldly lines the result will be disastrous. To start with, the man of the world carries on business with his own interests in view, but the Christian trades entirely in the interests of the One to whom he belongs. The man of the world gets gain by *buying* and *selling* again; the Christian gets gain by *giving freely* what his Lord has entrusted to him. The feeding of the five thousand illustrates this in a remarkable way. (Matt. 14. 16-21.) Then the disciples started with five loaves, and finished with twelve baskets full. This increase was gained by their freely distributing what the Lord placed in their hands. "Freely ye have received, freely give," is the divinely given principle on which the Lord's servants are to trade. (See Isa. 55. 1.)

The men of the world reckon their capital and their gains in pounds sterling; but to every one of *us* is given *grace*, according to the measure of the gift of Christ. (Eph. 4. 7.) In Paul we see one who made good use of what he received (1 Cor. 15. 10), so that the grace *abounding* through the *many* caused thanksgiving to abound to the glory of God. (2 Cor. 4. 15; 9. 12, 13.)

The men of this world are bound to *lose* their capital in the end, however successful they may be for a time in their businesses, for death comes upon them, and they have to leave everything to others. The Christian's capital, on the other hand, can never be lost.



Even if thrown away it comes back again. (Eccles. 11. 1.) The one thing necessary to increase it is that it shall be *kept in motion*. In the case where there was no increase at all the idle bondman kept his Lord's money *wrapped up*, and thus out of sight. He acknowledged that the money belonged to the Lord, and brought it back as he had received it, forgetting that, as bondman, *he himself* belonged to his Lord, and that though he had kept his Lord's money, which in fact could not be lost, he had wasted absolutely *the time* which should have been spent in his Master's service.

This business of our Lord is carried on in the midst of those who declare, "We will not have this man to reign over us," and who are thus hostile to the One whose claims we own. The wicked servant carefully kept his Lord's money out of circulation. To have laid it down upon the counter of the bank would, at least, have been a confession that he was a trustee for the One hated by the world.

As bondmen, all that we have, even in temporal things, belongs to our Lord, and the least we can do is to *exchange* temporal things for those which abide. And in this again there is profit. The moneychangers of the world charge a commission upon the exchange, so that the one who takes his money to them gets back *less* in value from them. But the one who, recognising the Lord's claims (Acts 4. 32), brings his Lord's property to the exchangers, not only pays no commission on the transaction, but receives *manifold more* in exchange. (Luke 18. 30.)

We see then what an exceedingly profitable business it is that our Lord has given us to carry on for Him whilst He is away, a business where there are

all gains and no losses. All that is needed on our part is *diligence* in finding recipients for what we have to bestow. Even if we are slow at *trading* there remain the profits of *exchange*, so that none need go empty handed to their Lord when He comes, save those who entirely ignore His claims upon them, and so lose all at His return.

What the Lord looks for in His bondmen is *fidelity*. It is not that He wants to make a profit out of our labours. *Everything* is given into His hands, so that we cannot increase His riches, and the wicked bondman lied when he spoke of Him as an exactor, for to the One who possesses all there is nothing left to exact. What He will look for when He comes will be men of *proved* fidelity, who will *rule* for Him then as faithfully as they have *traded* for Him now. J. P.

*Manchester.*

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## GOD'S TRIUMPH IN CHRIST

(GEN. 3. 24; MATT. 4. 1-11; REV. 22. 1-5.)

“SO he drove out the man.” Solemn words! Never again could *that* man have access to the immediate presence of a holy God. He had been placed in responsibility as head over the system that God had created, and he had failed at the first test, allowing lawlessness to come in and corrupt the whole fair scene. Is the blessed God baffled in His desire to have His pleasure in men? No, indeed, for He has another Man in view, and everything He does henceforth is in view of that Man. You can see all the way through the Old Testament that Christ is in view in everything that God has to say to men—in some way or other Christ is suggested, for God could have nothing to

## GOD'S TRIUMPH IN CHRIST.

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say to man on any other ground than the work of Christ. How blessed to see in *that* Man the pleasure of God fully set forth.

Let us look for a moment at the way He stood for God here. We find Him in the wilderness hungry and homeless, with not a thing around to minister sustenance to His spirit; striking contrast to the surroundings of the first man when he was tested and fell. The tempter comes to Him and suggests bread, saying to Him, "If thou be the Son of God." Oh! how blessedly He proves Himself to be the Son of God. Mark well the answer He gives, for it is worthy of our lifelong study. What was the controlling power of His life here? *He lived by every word that came out of the mouth of God.* He could say, "I do *always* those things that please him." What did Adam do when he was tempted? The command of God took second place with him, but with Jesus it was always first and only. *There* is the true source of sustenance, not in bread.

Then the devil takes Him up to a pinnacle of the temple and quotes scripture to Him. There is a religious touch, so to speak, about this setting. The devil can be very much at home in a religious atmosphere and work unabashed in it, but here it is far more than that, as he finds. Here is One who is ever living in blessed communion with His God and cannot be moved. (Psa. 16.) God's care was over Him at all times, and He was living in the blessed sense of God's delight in Him. He needed not any special demonstration of that care. How blessedly God is before His soul, as He replies to His would-be seducer, "Thou shalt not tempt the Lord thy God."

Now we get the final assault, and the climax is

reached. Satan pursues the road to his own exposure and defeat. He takes Jesus up into a high mountain and shews Him the kingdoms of this world and the glory of them and offers it all to Him if He will bow down and worship him. Think of the irony of the situation. Here we have the one who has usurped the rights of the blessed God upon this earth offering to the One who is here to establish those rights, the kingdoms and glory of this world. Mark you, it is a lost world, a world of which Satan is the god and prince. When the Lord Jesus takes possession it is a *saved* world He gets. We know, those of us who love Christ, and we rejoice in the thought, that Jesus *will* get the kingdoms of this earth and the glory of them ; but it is the nations of them that are *saved* that bring their glory and honour to that city where He shall dwell. Wondrous answer to His life of obedience and subjection here.

I said a climax is reached here ; it is arrived at when Satan says, "worship me." Jesus at once deals with him, calling him by name, and commands him to depart. What a striking contrast is here presented : on the one hand we see Satan in all the pride of his heart (which had been the means of his fall from his once high estate in creation) calling upon Jesus to worship him ; and on the other hand stands He who has the highest place in the universe, refusing the glory of this world and ascribing all glory to God alone. In 2 Thessalonians we read of one who shall sit in the temple of God, shewing himself to be God, and then it goes on to say that the Lord will destroy him with the brightness of His coming. When they said of Herod, "It is the voice of a god, and not of a man," he was smitten because he gave not God the

## GOD'S TRIUMPH IN CHRIST.

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glory. God *will* have the glory, it is His right, and when the devil calls this in question it means his defeat. On the other hand, how good to see that that glory is connected with the recovery and blessing, in Christ, of men.

“ O mind divine, so must it be,  
 That glory all belongs to God ;  
 O love divine, that did decree,  
 We should be part, through Jesus' blood.”

So we see how Satan goes down in defeat, and what have we left ? That blessed Man triumphant on the field of battle. Who is He ? Look at Psalm 24. This is no mere man ; He is here spoken of as the LORD strong and mighty in battle, yet it is in a Man that Satan is defeated and God is glorified, even as it was in a man that Satan attacked the rights of God in His own creation. (Rom. 5.) Wondrous moment when that blessed Man, on whom the heavens had recently opened in acclamation as the Father's beloved Son, is seen now after the conflict, with the heavens still opened to Him in the ministering angels given to Him. Heaven delights to support such a Man as that—the Man of God's pleasure, who alone is left upon the scene. The full answer to that will be when He will fill the universe, for no other kind of man will be in evidence then.

He is no longer in the wilderness, nor on the cross, nor yet in the grave (thank God, He *has been* in all these places), but He is now at the highest place in the universe. A *Man* is enthroned in heaven, and all the glory of God shines in His face. How well qualified was the Apostle Paul to speak of that shining ; for, as Saul of Tarsus, that light from heaven had entered

his heart, never to go out. It was all darkness before with him, but the same God that said "Let there be light," at the first, had shone into that heart His glorious light, and ever since he had been occupied with the glory of God in the face of Jesus, still learning, little by little, how full and complete that glory is.

■ The glory of God was not seen in Adam, it is seen in the face of Jesus. Have you had a sight of that glory? Has that light *from heaven* entered your heart? Have you a present link with that glorious Man who is the Centre of God's universe? Everything will eventually find its place in relation to Him. In the end we have a wonderful scene presented. After Satan and his world have been set aside (the kingdoms of this world and the glory of them), a very blessed state of things is seen. Compare the first few verses of Revelation 22 with the verse we considered in Genesis 3. 24. Have you ever thought of what a wonderful expression that is—"the throne of God and of the LAMB"? Have you ever considered what is going to be the result of that blessed One taking the throne in that character? What delight the heart of the blessed God takes in the contemplation of a scene like this. What unmingled joy it will be to the saints to surround that throne! "The Lamb enthroned shall there engage each raptured heart." On account of Him who is on that throne, a river of life is flowing out, and the Tree of Life is there (not now guarded by cherubim with flaming sword, for the man to whom it was barred is gone) yielding its fruit every month—in perpetuity. It is a beautiful thought—the throne of God and of the Lamb, shedding light and blessing throughout the universe. What a glorious triumph for God, through Christ, when

## BIBLE STUDY AND LENA'S LETTER.

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“ All taint of sin shall be removed,  
 All evil done away ;  
 And we shall dwell with God's Beloved,  
 Through God's eternal day.”

How sweet to trace it all to His blessed heart, and that by way of Calvary's cross. “ And there shall be no more curse.” All is blessing now through Him who is on the throne. He fills a universe for God's eternal pleasure, all like Him, O grace supreme ! Let us contemplate Him more fully, supreme in every way ; wherever we see Him, whether here upon earth or there in heavenly glory, He is supreme. The One who was here strong and mighty in battle is the KING of GLORY now, and will soon come forth in all the excellence of His majesty. What place has He in your heart *now* ?

C. D—N.

*Winnipeg.***BIBLE STUDY AND LENA'S LETTER.**

## SUBJECT : PRIESTHOOD.

The first priest mentioned in scripture is Melchizedek. He was a royal priest, and “ a priest of the most high God ”—a priest of an entirely different order to Aaron. (Read Gen. 14. 18–20 and think out the contrasts.) Melchizedek is a beautiful type of Christ, when He comes, not to put away sin by sacrifice, but to refresh and bless His people. (Millennium.) (See Psa. 110 ; Heb. 5, 6, 7.) Bread and wine suggest the maintenance of life and joy. (Compare John 6. 51 ; 2. 1–10.)

It is interesting to remember that Israel was a redeemed people—brought by God out of Egypt—*before* the Levitical priesthood was instituted. Exodus 19. 6 tells us that God desired that the whole nation should be a nation of priests, but consequent on failure (golden calf) one tribe was chosen from which Aaron's family was selected by God to be priests. In Christianity God still maintains His thought of a kingdom of priests (see Rev. 1. 6 ; Heb. 10. 19–22 ; 1 Peter 2. 5, 9) which entirely sets aside the idea of the clerical system.

The object of the priesthood was to *maintain* Israel's position before God as His redeemed people. Aaron, as high priest, bore their names engraved on stones on his shoulders and on his breastplate, so whenever he went into God's presence the people were thus represented. “ We have such an high priest . . . in the heavens.” (Heb. 8. 1.) Christ represents His saints there, and because of His

presence there, and because of His experience in His pathway down here, He is able to sympathise with His people in trial and succour them in temptation. He could not be a priest on earth because He was not of the order of Aaron, but on the cross He offered Himself to God, the great Antitype to Aaron, on the day of atonement. He was really both Priest and sacrifice in His own Person, and "being made perfect" He is "passed into the heavens" our "great high priest." (Heb. 5. 9, 10; 4. 14.)

[*Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.*]

DEAR YOUNG FRIENDS,

I gather that you all enjoyed the subject for March, judging from your essays, most of which were very varied but good. Those placed in Class 2 were too brief or too superficial—just a repetition in other words of the notes.

We noted, if you remember, that Paradise is *only* mentioned six times in scripture. It has since been pointed out to me that there are several other instances in which the same thought is expressed.

A wonderful thought is expressed in that beautiful hymn of ours which links all who are Christ's with that glorious heaven above.

"Called from above, and heavenly men by birth,  
(Who once were but the citizens of earth),  
As pilgrims here, we seek a heavenly home,  
*Our portion* in the ages yet to come.

\* \* \* \* \*

"But oh! the height of bliss, our Lord, shall be  
*To owe it all, and share it all, with Thee.*"

May a deeper insight into the place where Jesus is, and to which He will soon bring us, indeed make us pilgrims and strangers here where He is rejected.

Hoping you will get real gain from the study this month.

Yours affectionately,

"LENA."

### List of Replies for March.

*Class 1.*—Cissy Allison,\* Marjorie Dale, Grace Eayrs,\* Dorothy Gillmore, Margaret Graham, Irene Lewis, Ruth Musson,\* George Palmer,\* Mary Railton, Irene Rusling, Elsie Rhodes, Ethel Schneider,\* Mary Satchwell,\* Eleanor Tedbury, Albert Tipler,\* Charles Wallace,\* Mildred Watson.

*Class 2.*—Nellie Railton, Winnie Rhodes, Kathleen Tipler.

*Late for December, 1924.*—*Class 1.*—Priscilla Walker,\* Isabella Walker.

*Late for January.*—*Class 1.*—Isabella Mayo.



## THE PREPARATION OF THE MATERIALS FOR, AND THE BUILDING OF, THE TEMPLE.

**T**HE principle of sacrifice lies at the basis of all true, living Christianity. It must be so, for the blessed God gave His only begotten Son; and He, Christ, by the eternal Spirit, offered Himself without spot to God, and He, too, loved the church and gave Himself for it.

It is He who could say, "Destroy this temple, and in three days I will raise it up again." They to whom He spake could not corrupt it as they had done the material temple; they might destroy it, the temple of His body (John 2. 16-21), but He would raise it up: "I have power to take it again." (John 10. 18.)

The Christ, the Son of the living God, confessed by Peter as such, says, "On this rock I will build my church," and we further read, "Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to a holy temple in the Lord." (Eph. 2. 20, 21, New Trans.)

Now in view of the building of this house, or temple, the preparation of the material which is to be given a place therein is of all importance, so that each stone or piece of timber is perfectly fitted together conjointly in Him, the Corner-stone. No sound of tools is heard in the house as it grows; all is done before the material is brought to it. Plenty of blasting and tooling at the quarries, great the sound of the axe and the saw in the forests, much

*Reduction*

G

of the raw material to suitable sizes for the building-in goes on.

The cedar trees in Lebanon are amongst the most magnificent of nature's productions, typical of man in all his glory, but to be made suitable for that building, where there is no glory but the Lord's, the tree must be cut down, all its beautiful verdure shorn off, all its branches go. Now but a log, it must be

*brought down*

from the heights, and find its level in the sea, and there with other logs with their branches cut off, so that they can ride up against one another comfortably, and lashed together in floats, make their journey all the way by sea until they come, still lashed together, to the port where

*the power from on high*

lifts them out of the water, and carries them to the place from whence it came, and puts them in their position in the house ready to be covered with

*the gold.*

It takes the seasoning of the salt water of the sea, as well as the action of the power from on high, for the wood to absorb the gold.

We get an example of the cedar tree being cut down when Saul was brought to the ground on the way to Damascus, and of the branches and verdure all being cut off when he can say after, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Then we, as the logs, severally and collectively committed to the death of Jesus, always and all the way, are identified with Him in the likeness of His

## WORDS OF COUNSEL.

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death ; so also we shall be  
*of His resurrection.*

What matters it whether you or I were once a cedar tree, an alnum tree, a piece of stone, or even a fir tree, or what does it signify whether we are given conspicuous places or otherwise in the house, for one and all are covered with gold : "He covered the house, the beams, the threshold, and its walls, and its doors with gold." (2 Chron. 3. 7.)

In God's house each stone and piece of timber are for the mutual support of each other, and as they support, so are they supported, the motto being, "Each for all, and all for each." It is the place where God's glory dwelleth (Psa. 26. 8), and in His temple everything and every one says Glory ! (Psa. 29. 9.)

G. J. E.

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**WORDS OF COUNSEL TO THOSE ENTERING  
UPON LIFE.**

## (6) EXERCISE.

**T**HIS word is so frequently used that it calls for our sober consideration, especially as it is a scriptural expression.

## PHYSICAL EXERCISE.

The primary characteristic of youth is energy, and it is a matter of great moment how this energy should be expended. "The glory of young men is their strength," and it is no part of God's ways that one in health should spend life in lethargic inactivity, ease, or self-love. Hence the Apostle Paul wrote to a young Christian, "Bodily [gymnastic] exercise is *profitable for a little*, but piety is profitable for every-

thing, having promise of life, of the present one, and of that to come.”

Clearly bodily exercise has its proper place in the daily life. It cannot be disregarded, for it is necessary for the maintenance of a healthy body and mind. It is, moreover, a real antidote to self-occupation. Unholy, impure and evil thoughts have less opportunity of engaging the mind when there is a healthy use of the physical powers.

For instance, our holidays afford excellent seasons for gaining renewed vigour by suitable physical exercise. We can accept these as mercies from the good hand of God. If we seek His guidance He will order so that they are times of great spiritual blessing, and also used for the recuperation of our physical and mental energies.

This does not suggest, however, that a young Christian would have the Lord's approval in joining sports' clubs or in choosing unconverted companions to engage in "sport," with all its unholy associations; for the word says, "He that loveth pleasure [sport] shall be a poor man." Spiritual poverty is inevitable if "sport" becomes a governing factor of any life.

All questions relating to bodily exercise are solved by referring them to the Lord with a desire to be pleasing to Him and a willingness to sacrifice for His sake anything that would grieve Him, however attractive it would be to oneself.

#### SPIRITUAL EXERCISE.

As physical exercise is related to the welfare and development of our bodies, so spiritual exercise is necessary for the prosperity and growth of our souls. It is the result of the work of the Holy Spirit of God

in the believer and would include self-judgment, prayer, praise, and every spiritual movement of the conscience and heart. Absence of spiritual exercise would result in lethargy, indifference, coldness and prayerlessness.

According to the use of the word in scripture, exercise relates to actual soul-movement, which is so necessary to prosperity. Every longing of the heart finds expression in secret prayer to God. Is it honest to say that we have been exercised about any matter that has not been the subject of deep and earnest prayer in secret before God? Two instances from scripture may be cited: Hezekiah was exercised about the letter he received from his enemy, Rab-shakeh, when he "*went up* into the house of the Lord, and *spread it* before the Lord." David surely was deeply exercised, too, about his sin when he said, "I have sinned against the Lord," for he *fasted* and *lay all night* upon the earth, and afterwards he *came* into the house of the Lord and *worshipped*.

Twice Solomon uses the expression in the sense of being afflicted or humbled. "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be *exercised* therewith." (Eccl. 1. 13.) And again, "I have seen the travail, which God hath given to the sons of men to be *exercised* in it." (Eccl. 3. 10.)

The Apostle Paul said, "Herein do I *exercise* myself, to have always a conscience void of offence toward God, and toward men." (Acts 24. 16.) This truly is a matter of deepest concern to every one that loves God, for with a bad conscience no believer can make any spiritual progress, be pleasing to God, or be happy.

Again the apostle uses the word having the force of "training up" when he says, "Exercise thyself rather unto godliness [or piety]," and also in exhorting us to have our senses "*exercised* to discern both good and evil."

Perhaps the most important use of the word is in relation to that discipline through which God, as Father, passes His sons, which "yieldeth the peaceable fruit of righteousness unto them which are *exercised* thereby." How deeply our souls, consciences, and hearts should be moved as our Father in His love to us is pleased to discipline us, but how blessed is the fruit of it when we go through that discipline with God.

May each be encouraged to wait upon God in true spiritual exercise, not using the word lightly or inappropriately, but in secret before Him learning to move in true honesty and affection for His glory.

F. S. M.

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### TEMPLE EXERCISES—DAVID.

THE exercises of David in regard to the temple are given us in the Psalms. They are exercises of heart. As has been said long ago by J. N. D., the human heart is God's harp; upon it has sounded here *on earth* the sweetest melodies ever produced. The temple is pre-eminently the place of song; and the exercises in view of praise are those of the heart.

It was among the *assembled* disciples at Jerusalem that the Lord Jesus added the unfolding of the Psalms; it was hardly according to the fitness of things to speak of them on the way to Emmaus, though no doubt there was preparation in their *hearts* for the

precious expressions of His *own heart* therein. The climax of the Psalms is to make, as it were, a temple of the universe, and His is the voice that calls upon everything that hath breath to praise Jehovah. In the Psalms what exquisite melody, what sweetness to the ear of God!

What rich melody rose to God from the heart of Jesus! Such considerations as these enable us to understand the exercises of David, exercises that should be ours in a still better way as knowing the One from whose heart psalms proceeded, the true David, the chief Musician.

David is introduced to us a man of *heart*, as one on whose heart the Lord had looked (1 Sam. 16. 7), a man whom Jehovah had *found* after His *own heart*. There is nothing arbitrary in the choice of God. If David is chosen, it is because of qualifications, the result of having to do with God in secret. God will always acknowledge the gracious activities of the Spirit of God; the fruit of the Spirit is what counts with Him.

What encouragement to the youngest believer! David was young, yet in the secret of his heart God had the supreme place. He was, as it were, true material for the temple. Linked with the truth of the Corinthian assembly being the temple of God characteristically was that the Spirit of God dwelt in them. (1 Cor. 3. 16.)

David and his harp, and his material, bought and collected in his penury, were one. As a man's heart, so is he. (Prov. 23. 7.) In the watches of the night he had surveyed the heavens, he had seen the glory of God in them, he had contemplated the moon and stars that God had ordained, and his heart went out

to God, to God his exceeding joy. He takes his harp and sings of the interest of God in man, the excellency of the name of Jehovah our Lord. (Psa. 8.)

Again his gaze is heavenward, and sees in its order the sun in his tabernacle, and he desires that the meditation of his heart may be acceptable to God. (Psa. 19.) We are reminded thus that in Matthew there is heavenly light from the star to the wise men, but there is more revealed by Luke, who dwells on the *graciousness* of the Lord to be known in the temple. So in Psalm 27 David's whole heart's desire is to dwell in the house of the Lord all the days of his life, to behold the "graciousness" of the Lord, and to inquire in His temple. God's reply to him is that He would strengthen his heart.

The appreciation of David that only by suffering and redemption could be founded the temple in which God should dwell, and the desire of his heart that a habitation should be built for the mighty God of Jacob, shew how his soul was illuminated by the Spirit of God. Such psalms as 22 and 132 shew this. Indeed, the subject is so great as regards the sweet Psalmist that we cannot but be impressed with the way in which the Spirit of Christ was manifested in him. In effect, for us there is shewn in him, what is true in every heart who loves God, that there is innate a desire to have God in His holiness and blessedness filling the place of His rest.

" Where God Himself vouchsafes to dwell,  
And every bosom fill."

L. O. L.



## “ ANOTHER SHALL GIRD THEE.”

*“ Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”* (John 21. 18.)

WE think, especially when we are young, that the thing to be desired is to be free and strong and do what we like ; to dispose of the things, and the persons, around us as we will ; cutting a noble figure in our own eyes, and, we would fain imagine, in the eyes of our fellows. We do not like to feel small, to be at the mercy of others, to be cribbed, cabined and confined by circumstances.

Yet it may be when we come to look back on our history in a purer light than that in which we see it now, that the moments of real value, perhaps the only ones worth recording, will be precisely those in which we were made to feel small, in which we suffered rather than acted, or, if we acted at all, took in simple trust in God a course little calculated to gain us the good opinion of those around us.

The event selected by the Holy Spirit for notice in the New Testament out of the whole of Jacob's history (and the history of every one of us is surely being watched for such gracious notice, and a book of remembrance kept) is not the successful issue of any of his carefully laid schemes, it is at the close of his life, when, a chastened and disciplined soul looking back on the way that God had led him, he “ worshipped, leaning on the top of his staff.” (Heb. 11. 21.) And all the triumphs of Joseph in Egypt are passed over in silence in the sacred retrospect, and the moment chosen for approving comment is again

his last, when everything passed from his mind except the promise of God to bring His people up to Canaan, and he "gave commandment concerning his bones."

Peter was a man of ardent affection, ambitious to do great things for Christ. And his desire was granted, but not until his mind was changed; and then the great things given to him were not of his own choosing. It is not even said in so many words that they would be done in the service of Christ; but in the event it was given to him to glorify God in the moment of his utter helplessness: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

In truth it is good to be free and strong and rich, to love life and see good days. But things are not always what they seem. He that loveth his life shall lose it. It may take us years to learn that what we thought was freedom was really Egyptian bondage, while the bondservant of Christ was the only free man; that the fine energy and paltry success which looked like life was really Dead Sea fruit; and that those strange people were right who, after suffering affliction and disappointment, and going through it with God, have told us that they would not for anything have missed the experience and the blessing.

We should have had few psalms of David if instead of being filled with trouble and bitterness from first to last—a fugitive from Saul in his youth, and from Absalom in his old age—his life had been one of placid success, such as we often regard as the one thing needful! It is by experience of suffering, reducing us to a sense of reality and of our nothingness before God, that life yields its increase for His pleasure, the harps are tuned to song, and the golden vials are

filled with odours, "which are the prayers of saints." (Rev. 5. 8.)

Pressure makes us small, makes us feel small, but in moral things (and, in the long run, are any other things real ?) the processes and results are often very strange, very wonderful ; and in effect we find that pressure, in dispersing our self-glorifying bubbles, greatly enlarges our knowledge of God. "In pressure, thou hast enlarged me." (Psa. 4., New Trans.) The inward blessing is greater than any given by visible prosperity : "Thou hast put joy in my heart, more than in the time that their corn and their new wine was in abundance." We are more likely to find God (that is, if we are pure in heart, for none other shall see Him) if our desires are crossed than if we succeed in giving effect to them : "God is . . . a help in distresses, *very readily found.*" (Psa. 46. 1, New Trans.) How shall we ever find God, or learn to trust Him, if, by getting our own way, we find every reason to trust ourselves, or our circumstances ? J. B. C—D.

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### PROFITABLE.

(PHIL. 10, 11 ; 1 TIM. 4. 12-16.)

**E**LIPHAZ, one of Job's friends, asked the question : "Can a man be profitable unto God ?" He asked the question, but does not answer it ; that is left for God to disclose in the New Testament. That a man *should* be profitable is certain. God made man for His own pleasure : "For thy pleasure they are and were created." (Rev. 4. 11.)

But man has fallen, and is a sinner, and as such is not profitable to God. The psalmist says that the Lord looked down from heaven to see if there were

any that sought after God, but they had all become filthy; there was none that did good, no, not one. (Psa. 14. 2, 3.) This is referred to in Romans 3, where it says, "They are all gone out of the way, they are together become unprofitable." (Ver. 12.)

Onesimus had run away from his master, a figure of us all, in that we have all gone astray. But God followed him, as He has followed so many of us, and strange to say, although not strange, he came into contact with the Apostle Paul in Rome when he was as far away from his master as he could get. The Lord used Paul for his blessing, and he writes to his master, Philemon, saying, "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me." Oh, that this were true of every one who reads this!

Romans 3 gives a picture of us all—unprofitable; but in chapter 6. 22 it speaks of the believer bearing fruit. In chapter 4 we see that one who believes is justified and consciously brought to God, and to enjoy His love and favour in chapter 5, so that being free from sin he can bring forth fruit and be profitable in chapter 6. 22, and chapter 7. 4. We have the doctrine in Romans, and the figure or picture in Onesimus in Philemon. In Colossians 4. 9 Paul is able to speak of Onesimus as "a faithful brother." Mark is another instance; he turned aside, but was recovered; so Paul says to Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (2 Tim. 4. 11.)

In 1 Timothy 4. 12–16 the Apostle Paul instructs Timothy as to how he is to be profitable; he was to be an example of the believers in word, in conversa-

## THE CROSS IN COLOSSIANS.

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tion, in charity, in spirit, in faith, in purity. Then he was to give attendance to reading, etc., then not to neglect the gift that is in him. Surely this is a word to us all ; we all have the Spirit and all have some gift from Christ, according to Romans 12, and we must not neglect it if we are to be profitable. This neglect marked the man who went and hid his talent in the earth.

Further, he was "to meditate on these things ; give thyself *wholly* to them, that thy *profiting* may appear to all." Surely this is where so many of us have failed ; we have given these things so little a place, but the way to be profitable is to give oneself wholly to them. This was seen perfectly in the Lord Jesus, whose meat and drink was to do the will of Him that sent Him, and in a great measure in the Apostle Paul. Then "take heed to thyself." There should be the care for the welfare of others, but if we are to be profitable we must take heed to ourselves, and so save ourselves and those with us.

W. G.

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 THE CROSS IN COLOSSIANS.

**T**HE effects flowing from the cross of Jesus in the Epistle to the Colossians are greater apparently than elsewhere found in scripture, and this doubtless is the reason why the Spirit of God brings so wondrously before us the greatness of His Person in chapter 1. It is the Person that adds so much to the value of the work, whether done by Him or through Him by the Godhead. The latter is more the line here, namely, what the Godhead effects through Him for *ITSELF*. In chapter 1. 19-22, reading in J. N. D.'s New Trans-

lation, we find a helpful change in the rendering of verse 19: "In him all the fulness of the Godhead was pleased to dwell." Speaking of Him as Man it could only be the Man of Philippians 2 of whom we were speaking in a previous paper. What a wonderful Man that the fulness of the Godhead could dwell in Him, residing there in perfect complacency. No wonder scripture goes on to say, "And by him to reconcile all things to ITSELF, having made peace by the blood of his cross . . . and you . . . to present you holy and unblamable and irreproachable before IT."

We find here, then, three things: (1) peace made for the Godhead by His cross, (2) the reconciliation of all things to the Godhead, (3) a reconciled company presented irreproachable before the Godhead. The One through whom all this has been effected DIED the DEATH of the cross, and SUCH AN ONE could not be holden of death or see corruption. (Psa. 16. 10, 11.) And in chapter 2. 9-11 we see Him seated in glory as *Man unchanged in His Person*, although the conditions are altered as having entered manhood in resurrection, and IN HIM dwells still all the FULNESS of the Godhead in a body, and we are filled full in Him, so that all the complacency that was His *alone* this side of death is ours now in Him in resurrection and glory. All our completeness, too, is in Him who is Head of all principality and power.

The Spirit of God now enumerates what has been effected for us in the cross, death, burial and resurrection of such an One: cut off from the body of the sins of the flesh, put out of sight in baptism, risen with Him through the faith of the operation of God, quickened with Him and all trespasses gone,

## THE CROSS IN COLOSSIANS.

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and on entirely new ground with God, the old order of handwriting of ordinances blotted out entirely, having nailed it to His cross. (Chap. 2. 11-14.) Mr. Stoney, I believe, used to say that Christianity is a new man in a new place with God, and this seems to be reached here, for the cross in Colossians covers all the ground, namely, circumcision, burial in baptism, resurrection, quickening, ordinances blotted out and principalities spoiled, and all to the satisfaction of the Godhead, that man and a universe might be secured responsive to God.

It might perhaps be well to review a little what on previous occasions we have considered in reference to the cross. In Romans we find that sin in the flesh has been judged. In Corinthians the natural mind of man has been displaced by the cross, and the Spirit given as a new thinking faculty for him. In Galatians man in the flesh is set aside, the world judged and the legal system ended for God. In Ephesians all racial distinction is removed between Jew and Gentile by both being ended before God at the cross, and a new platform in grace made where both can sit down together. In Philippians we find the spirit of the Man who died the death of the cross, who in doing so has set the pattern for the universe. In Colossians the cross was the means whereby the Godhead has effected for itself peace and reconciliation to bring in a universe for its own pleasure and a reconciled company presented in complacency to itself. In Ephesians the expression, "law of commandments contained in ordinances," no doubt refers to that which produced the enmity and racial pride, but being abolished in His flesh nothing remained to hinder intercourse between the two. However, we find in Colossians

another expression, "the handwriting of ordinances that was against us." In Ephesians no doubt it is more what the Jew boasted in, but the cross ended it for the Jew and the Gentile, whereas in Colossians it is more what God had committed Himself to, being handwriting, so the only way of disposing of it was by nailing it to His cross. How completely then is the removal side of things effected in the cross, so that the divine pleasure can be secured. May the Lord give us to appreciate it more. F. G. W.

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### LUKE 10. 42.

AT Jesu's feet there is sweet rest  
 From conflict, toil, or care :  
 While here on earth my high behest,  
 To find refreshment there.

At those blest feet, though all around  
 The billows surge and swell,  
 Eternal rest and calm is found,  
 A peace no tongue can tell.

No storm can reach that fair retreat,  
 Hushed are the waves : and still  
 The heart the Saviour deigns to meet,  
 And from His treasures fill.

The sinner finds abounding grace  
 To meet the deepest needs ;  
 And living glories, in His face,  
 The saved one ever reads.

Be this our heart's abiding choice,  
 Till earth's days be no more ;  
 In God our Saviour to rejoice,  
 And praise Him evermore.

T. E.



## WHAT IS YOUR LIFE?

THIS important question is asked in James 4. 14, and raises a serious consideration for each of us. The answer given in the same scripture is that "It is even a vapour, that appeareth for a little time, and then vanisheth away." But a vapour can be put to a very powerful use if brought under *control*; just as steam is used to drive powerful engines when *controlled*, whereas if allowed to escape it would be useless and soon vanish. We have one short span of life; very short indeed when viewed in the light of eternity. Momentous issues will result from our conduct here, and we do well, especially those young in years, to take life more seriously. How many youthful days are absolutely wasted in the pursuit of the fleeting pleasures of this world, which cannot satisfy, and only hinder a believer's progress, and rob him or her of true spiritual joy. Not one lost moment can be recalled.

How many are treating life as an *experiment*, instead of profiting by the experience of others? We get several expressions in the Psalms from men who really faced the seriousness of life, and realised on the one hand its brevity and yet its blessedness if surrendered to God. There is an important prayer in Psalm 39. 4 that we do well to make our own, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Also in Psalm 90. 12 (which is the prayer of a man of God), after viewing the brevity of man's life he says, "So teach us to number our days, that we may apply our hearts unto wisdom." We should commence each day prayerfully so as not to lose one precious moment. There

are boundless opportunities and possibilities in a life really consecrated to the Lord and controlled by His mighty love. What could be greater than living for Him who died for us. The grace of God in Titus 2. 12 teaches us how to live. Again in 2 Corinthians 5. 15: "He [Jesus] died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Some one has said that if we are wrapped up in ourselves we make a very small parcel.

There were four things in the life of the children of Israel that were to be carried out *daily*. The gathering of the manna—grace for the pathway. (Exo. 16. 21.) The morning and evening lambs—the consideration of Christ in sacrifice and suffering. This would lead to the same desire on our part. (Exo. 29. 39.) Then there were two other things: the burning of incense, and the care of the lamps (Exo. 30), both to be attended to each morning and evening. The first seems to suggest prayer and communion and the second testimony. We need to take heed to these four things, for they must find a place in *our* daily lives if we are to be kept happy and fresh, and maintained in spiritual vigour. How necessary if we are to live for the glory of God that we should be regulated at all times; carrying out our business or occupation in the fear of God, and seeking that whatever spare time we have might be spent so as to be pleasing to the Lord—learning of Him and labouring for Him. There are many Christians around who need help and cheer. Perhaps you may be the one to speak a word in season to such. Think, too, of the perishing souls on every hand, and seek that your life may appeal to them and that you may be in a condition of soul

to seize any opportunities given you of speaking to them of the Saviour. And remember we must all appear before the judgment seat of Christ to receive the things done in the body.

W. J. W.

## BIBLE STUDY AND LENA'S LETTER.

### SUBJECT: THE OFFERINGS—BURNT OFFERING.

There are two distinct *actions* in connection with the offerings for which there are two distinct words in the original.

(1) To bring, to present—this any Israelite could do.

(2) To offer up—only a priest could offer up on the altar to God.

It is very beautiful that both these expressions are used of Christ in Hebrews (see chaps. 9. 14 and 7. 27), and both are also used of Abraham offering Isaac. (1) He *gave* Isaac and (2) as a priest he virtually offered him up. (See Heb. 11. 17 and James 2. 21.) The offerings in the Old Testament shew the ground and means of approach to God. They have no intrinsic value, but they foreshadowed Christ, who, the true Antitype, fulfilled them all.

There are four principal offerings:

(1) The Burnt Offering.

(2) The Meat, or Meal, Offering.

(3) The Peace, or Prosperity, Offering.

(4) The Sin Offering, with which we may connect the Trespass Offering.

We can divide these into two classes:

(1) Sweet savour offerings presented to God by worshippers.

(2) Sin offerings presented by those who, having sinned, needed restoration to the position of worshippers.

The sweet savour offerings speak of Christ's perfect offering of Himself to God, His absolute devotedness to God's glory even unto death, and Leviticus 1 begins from God's side and gives us details as to the *Burnt Offering*, which will give us enough to study this month.

Read chapter 1 carefully. Verse 3 is better translated, "*for his acceptance,*" instead of "*of his own voluntary will.*" The victim offered varied with the offerer's appreciation of the offering and also his ability or means. The victims were different in degree of value, but always *males*—the highest type of offering. The offerer identified himself with his offering by placing his hand on its head. It seems that he then killed it and prepared it for sacrifice himself, except in the case of the birds. Except the skin, which was the priest's portion, the whole of the animal cut in pieces and washed was burnt as a sweet savour on the altar. It was typical of Christ's *perfect* offering of Himself, being tested by the

searching fire of divine judgment. (See Phil. 2. 8; John 10. 17, 18; 13. 31, 32; 17. 4; Rom. 5. 18.) Leviticus 6. 9-14 gives the law of the Burnt Offering with many interesting details.

[*Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.*]

MY DEAR YOUNG FRIENDS,

I judge from your essays, just corrected, that none of you want to be "earth dwellers" in spirit, although I think our eyes are open to the fact that it is for this end more than any other that the enemy of our souls works. He knows what a hold the things of this scene have on us naturally, and he is ever on the alert to get us so *engrossed* in them, even in legitimate duties and pastimes, that the abiding things of the world to come, the things that really matter most sink in significance or get pressed into the background. Have we not all proved this to be the case? What a comfort that the Lord knows and appreciates our desires, and that we have His promise to fulfil them, only it behoves us to be very watchful that we act in accordance with our desires and recognise the test of the enemy when it comes to us, as assuredly it will.

May the Lord help us all in these matters, and increase our desires to be here true to our heavenly citizenship for His name's sake.

Yours lovingly,  
LENA.

### List of Replies for April.

*Class 1.*—Cissy Allison,\* Winnie Dunham, Grace Eayrs,\* Dorothy Gillmore, Margaret Graham,\* Ruth Musson,\* George Palmer,\* Mary Railton,\* Grace Railton,\* Nellie Railton, Irene Rusling, Elsie Rhodes, Winnie Rhodes, Ethel Schneider,\* Eleanor Tedbury, Kathleen Tipler, Albert Tipler,\* Charles Wallace, Mildred Watson,\* Freda Watts.\*

*Late for March.*—*Class 1.*—Winnie Dunham, Grace Railton,\* Freda Watts.\*

*Late for January.*—*Class 1.*—Isabella Walker,\* *Class 2.*—Grace McPhee.

*Late for December, 1924.*—*Class 2.*—Grace McPhee.

### RESULTS FOR YEAR 1924 (AUSTRALIA).

Priscilla Walker, 12 (1st Class), 8 distinctions.

Isabella Walker, 11, (1st Class), 4 distinctions.

(I hope to send a little recognition of good work to each of the above-named students next week.)

## THE BIBLE IS THE WORD OF GOD.

I FIND the clearest and strongest proof that one mind, one inspiring power, which knew the end from the beginning, and had this plan before it, is the real author of what we call the Bible.

\* \* \* \* \*

It is a number of books of different ages and characters: prophecy, history, poetry, moral lessons, man before law, man under law, but through all one single thread of divine purpose running, which makes every part subservient in its place to the whole. While over sixty books, it is one book—the Bible.

\* \* \* \* \*

Have we a revelation from God? a communication of His thoughts on which we can rely, such that we can know from Himself what God is?

We have a revelation from God communicated authentically, so that we are able to rest on it. We have the word of God to rest upon!

\* \* \* \* \*

Not only have the Lord and the apostles owned the Old Testament as we possess it as God's inspired word, but it presents itself, as to the law, as the direct fruit of the communication of God to Moses, as to the prophets, as the direct communication of God's mind and words from Himself; and all of it—history, psalms, and all—as an organic whole, owned of the Lord Himself, and whose perfection as such will be perceived by those whose understandings He has

H

opened, and who learn there the whole scheme of God Himself.

\* \* \* \* \*

God has thought good to give a revelation of Himself, His truth, His grace, to men at large for their good.

\* \* \* \* \*

The same divine thought runs through scripture from the beginning of Genesis to the end of Revelation—God's precious Lamb, whose blood cleanses from all sin.

\* \* \* \* \*

Divine thought runs as a continued stream of purpose through the Bible as a whole. Many books by many authors, proved to be divinely inspired individually and collectively by the divine oneness which pervades their contents, and the more by there being many authors in remote ages.

\* \* \* \* \*

The proof of scripture is in scripture ; in the power of the word wielded by the Holy Ghost. When in that power it reaches the heart and conscience, its character—its divine character—is known ; not only in the particular point in which it reaches them, but as the true power and character of that which has done so.

\* \* \* \* \*

If there is a blessing in the world besides the Lord Himself in grace, it is to have God's word as He Himself has given it to us—like the Lord Himself—what is divine and heavenly, but perfectly suited and adapted to man in the heart of man.

\* \* \* \* \*

The soul does not want to judge God, it is glad to know Him. If God does communicate knowledge, it will be in its purpose the knowledge of Himself.

J. N. D.

*Extracts from "Have we a Revelation from God?"*

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### 7. OUR BUSINESS LIVES.

**T**HAT part of our life during which we are engaged in business has an important place in our testimony here for God. There is peculiar force in the Lord's words, "Put not on two coats," reminding us that we should not have one character in business and another in our private lives. The practical principles of Christianity can be worked out in our business and the approval of God secured upon it.

It is of first importance that one who fears God should be marked in business by

#### DEPENDENCE.

The man of the world is self-reliant, but the believer realises that he must count upon God for strength of mind and body, for grace of spirit, ability and discretion, if he is to be carried through. His business affords him innumerable opportunities of secretly turning to God and thus proving His grace and support. To "walk in the fear of the Lord all the day long" becomes a practical reality, while crises are met with calmness and confidence.

How applicable to our business lives would be the exhortation :

*“Do all things without murmurings and reasonings, that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation ; among whom ye appear as lights in the world.”*

The eyes of men are upon us ; our manner of life, our spirit, and the principles which govern us are carefully noted. They set up a very high standard of conduct for the Christian, so that unless our testimony is supported by our behaviour, it will be powerless. Hence the necessity to be prayerful and dependent upon God so that we may “adorn the teaching which is of our Saviour God *in all things.*”

How important, too, that in our business lives we should maintain “a conscience void of offence.” The worldly motto, “Business is business,” is so often quoted to try to justify actions or principles which will not bear the light of God ; but there cannot be two sets of principles to guide the Christian. Righteousness, truth, justice and equity must ever be the foundations of a business life that God can approve. Though the maintenance of a good conscience will doubtless entail suffering and loss, there is abundant compensation. Remember the word which the man of God gave to King Amaziah (who was distressed for fear of losing a hundred talents of silver for conscience sake) when he said, “The Lord is able to give thee much more than this.”

Our business lives should also be marked by

#### DILIGENCE.

“Seest thou a man diligent in his business ? he shall stand before kings,” wrote Solomon ; who also said, “Whatsoever thy hand findeth to do, do it with



all thy might." Nothing is too menial to be done thoroughly, and for the glory of God. Whilst on every hand there is slackness and indifference to the interests of masters, the Christian can testify by his diligence and zeal that he is governed by a desire to please God. "Whatsoever ye do, labour at it heartily," says the apostle, "as doing it to the Lord and not to men." There is great power in a life marked by earnestness and wholeheartedness, as even the small details are done "not with eye service as men-pleasers, but in simplicity of heart, fearing the Lord."

In the ways of God our business lives are a valuable part of our

#### DISCIPLINE.

To move among ungodly men, exercising moderation, patience, courtesy and consideration of others, is a real test to every spirit; while those who have the discipline of being under authority will prove the gain of giving heed to the word, "Be subject with all fear to your masters; not only to the good and gentle, but also to the ill-tempered." All this is surely discipline for our profit.

One other characteristic which is so necessary for one who would serve God in the business life is

#### DECISION.

Amidst all the temptations and snares of commerce, we need power and grace to say "No!" decidedly and uncompromisingly to the ungodly, and as decidedly to stand for that which is right and true in the fear of God as followers of Him who "loved righteousness and hated iniquity."

One word of encouragement is added for those who have to travel to and from their work. There is great

temptation to use this time fruitlessly or even unprofitably, but there is great reward in "redeeming the time" and in using these valuable opportunities for profitable reading, meditation or conversation in view of testimony for Christ.

May the Lord encourage the many of His beloved people, young and old, who experience the pressure and discipline of a business life, to seek "wisdom from above" that, supported in fidelity to the principles of God, they may be here in living testimony for Him.

F. S. M.

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### TEMPLE EXERCISES.—SOLOMON.

**S**OLOMON occupies a unique place in the Old Testament scriptures. Of him alone did Jehovah say, "I will be his father, and he shall be my son." (2 Sam. 7. 14 ; 1 Chron. 17. 13 ; 22. 10 ; 28. 6.) Also he was named of Jehovah, "Jedidiah," meaning "beloved of Jehovah."

The temple, as described in the Book of Kings, had chambers built round the oracle, shewing the wondrous purpose of God to surround Himself with men in relation to Himself as sons.

It was built on Mount Moriah, where Abraham offered up his only son Isaac ; on the threshing-floor of Ornan, purchased by David at a great price ; all speaking of its immutable foundation ; of the death of God's Son, the true Isaac, God's own Lamb, His own provision.

It is noticeable in the Gospel of John that the Lord speaks of the temple as "My Father's house," in the other gospels as "My house . . . the house of prayer."

We therefore lose sight of what is material and see what was shadowed forth in the temple in its wholly spiritual aspect. The purpose of the blessed God to have sons surrounding Him was from eternity, that He should be known as Father. (Eph. 1. 3-7.)

This has been brought into effect by God the Son becoming Man, that the relationship should be established for the eternal delight of God the Father. Therefore the dwelling-places of the temple would speak of what the blessed Son of God revealed to His own (John 14.): "In my Father's house are many abodes."

The exercises of Solomon are very helpful here, even to the youngest believer. It was at Gibeon that God appeared to him by night, after his kingdom was established and he had removed the elements of evil that had been evidenced in Adonijah, the usurper-king; in Abiathar, the doomed priest; in Joab, the slayer of righteous men; in Shimei, the blasphemer of David.

In reply to God's inquiry what He should give him, he says, "O Lord, my God . . . I am but a little child . . . give therefore thy servant an understanding heart [or, a heart that hears]." (1 Kings 3. 5-9.) It is a beautiful answer, and one, we are told, that pleased the Lord. Such may be our desire before God.

The Apostle Paul could pray for the Ephesian saints, that the God of our Lord Jesus Christ, the Father of glory, might give to them the spirit of wisdom and revelation in the knowledge of Him. (Eph. 1. 17.) Well for us to know what it is to be at Gibeon. Here the sun stood still, until all that was represented by the five kings, the power and glory of man, was ended. (Josh. 10.) Here all the

forces of creation were stayed at the voice of a man. It was a high place where the tent of meeting and the altar were. (2 Chron. 1. 3.)

In the light of a day unlike any other before or since, we may, like Solomon or Nicodemus, have communications by night. Man's day is thus over to us. There is that which is heard individually, but it has the assembly in view.

In the Gospel of John, the light of what God is shines in the blessed Son of God, of whom it is said, "In him was life, and the life was the light of men." In the shining out of His glory in the day of His sojourn here, a day like none before or since, all is spiritual and blessed. The material temple disappears and by the Spirit the Father's house appears in view.

To Nicodemus, as it were, the foundation is shewn. To the man in John 9 every circle of importance in this world becomes a dissolving view to disappear before the full and blessed light of the Son of God. Hence He, as the good Shepherd, can lead by the hand, until in the enjoyment of unity and intimacy, the Lord can unfold the blessed truth, "In my Father's house are many abodes." Beloved believer, what a moment when in the assembly of God, the true temple of God, you realise His eternal purpose, that He would dwell with men in the holy relationship established by His Son. Think of the joy of the blessed Son of God of being able to unfold this to His own.

His precious ministry had prepared them for this, and there is to-day this same personal ministry of the Lord Himself to prepare hearts for the conscious enjoyment of what is meant by His own words, "My Father's house."

L. O. L.

## THE CROSS IN HEBREWS AND REVELATION.

WHAT we have said on previous occasions on this all-important subject, the cross, paves the way for what we find lying behind those verses found in Hebrews 13. 10-16. If Jesus suffered "outside the gate" it was on the cross, and connected with that was *reproach* such as none ever knew save Jesus. To be a follower of a Man who died such a death is reproach indeed.

We now begin to approach another view of the cross, namely, discipleship, as an outcome of its power over the souls of the lovers of Jesus. It can only effectually work this way, otherwise it is only mere religiousness. The cross is our altar of holy communion with God as to His thoughts of Christ and His thoughts of man, that by it we become companions in discipleship, going forth to Him without the camp, bearing His reproach. It cuts our links with man's city, forges them in affection on the altar of Calvary for God's continuing city, and puts us in living movement Godward, in the sacrifices of praise and doing good in the place where He was not and is not wanted, being acceptable to God.

The Spirit of God does not enlarge on the gate and the camp in Hebrews, as those to whom it was written well knew its import, but in the view given in Revelation more is said, being addressed indirectly to the churches of which Gentiles would form the greater part in the last days. Jerusalem is there called that great city, spiritually Sodom and Egypt, where also our Lord was crucified. Jerusalem being the centre of all earthly religiousness, and the legal system given

by God probationally to man having refused the light of what is heavenly brought in by Christ to displace it, because the first secured nothing for God, crucified our Lord. Yea, more ; in the final stage the church having been raptured (a subject not found in Revelation, but elsewhere taught in scripture), and the judgments of God abroad in the earth, in the midst of which God has His own witnesses, for in the midst of judgment He remembers mercy, they refuse it all and slay the witnesses. Their bodies are not suffered to be buried, as a mark of scorn and contempt for what they bore witness to, namely, God's claims over His creature man. This taking place historically after the church is raptured to heaven does not immediately affect us, as we shall not be here, but its moral import has much to say to us, namely, the whole religious system, made up of all the various "isms," will head itself up in Babylon the great in public rivalry to Christ.

The final phase of things will probably shew itself in an utter refusal of all that is fundamental in Christianity. If so, our place is outside of it all in separation of heart and walk, for as long as we are here in bodily conditions we cannot but be linked up with it outwardly as forming part of the great christian profession. "Come out of her, my people, that ye be not partakers of her sins." May all God's people heed its weighty exhortation and leave once and for all this spurious condition of things, and be found following righteousness, faith, love, peace with them that call on the Lord out of a pure heart. F. G. W.

## THE PROPHETS.—No. 1.

### RIGHTEOUS ABEL.—AN EXAMPLE.

(MATT. 23. 35.)      (JAMES 5. 10.)

**H**OW simply the first prophet is brought before us in scripture; the Spirit of God introducing us early to one who accorded God His rights. This is what marked Abel, that in his short span of life (his name means “a breath”) he considered for God and “he obtained testimony of being righteous.” (Heb. 11. 4.)

This is important as suggesting the first qualification for prophetic service according to God. It is the pursuit of righteousness that involves reproach and persecution. In Abel’s case it involved his death, but “he being dead yet speaketh.” (Heb. 11. 4.)

The enemy may bring about the death of the prophet, but the prophetic voice is continued, for God will have a witness on earth to His mind and ways. The Lord Jesus speaks of “the blood of *all* the prophets . . . from the blood of Abel unto the blood of Zacharias.” (Luke 11. 50, 51.) A long line of sufferers is here indicated, one after another taking up the prophetic word from God and each suffering in his day and generation.

God’s reserves are constantly coming to light as we peruse the record of the Holy Spirit in the scriptures. James evidently was a lover of the word, and he bids us take comfort and encouragement by looking at the prophets: “Take as an example, brethren, *of suffering and having patience*, the prophets, who have spoken in the name of the Lord.” (James 5.

10.) James knew of them all, so to speak. Through dark days, and often almost alone, they sought first God's righteousness.

Surely Abel's day was difficult. Genesis 3. 17-19 suggests to us the hard conditions into which Abel was born. The ground was cursed, there was hard toil, thorns and thistles abounded, in the sweat of his face eating bread. His limitations were apparent, his opportunities for fellowship few. True indeed that he had recourse to Adam as one who, no doubt, would have wonderful experiences to relate. And, though fallen, he had already "named his wife Eve; because she is the mother of all living." He thus became, typically, the first believer in Jesus, looking on to the fulfilment of the promise, "He shall crush thy head." But if Abel's privileges were few, yet his sensibilities were developed, as seen in his offering, in the light of what was due to God. How needful it is that every impression of God, however feeble it may be, should be instantly taken up with God that it may grow. The measure in which we cherish our first impressions of God is the basis upon which God can, and will, entrust spiritual wealth to us.

Abel was a *beginner*. We have often spoken of him as a martyr, but the Lord refers to him as the beginner of this long line of prophetic testimony in suffering. He stands at the head. His service, maybe, was not one of volume, but surely of quality, and "Abel being dead yet speaks" by reason of a sacrifice which was delightful to God. "God *looked upon* Abel and on his offering." (Gen. 4. 4.) The man and the offering were associated, and God had delight in both. The man (Abel) is an example for us and his offering a lesson to all, "He brought of the *firstlings*



of his flock and of their fat.” He anticipates God’s claim to the firstborn. (Exo. 13. 1, 2.)

This is the first feature in a prophet—he considers for God *first*. There was no compromise with the natural; he did not consult with Cain as to what was due to God. How often God is robbed because natural considerations are acknowledged rather than God’s claims. The priests in Malachi’s day had to be reminded of God’s covenant with Levi; as if God would rebuke their selfishness by speaking of one who refused the natural and considered only for God. (See Mal. 2. 1–9; also Deut. 33. 8–11.) God—who searches the heart—saw in Abel one who recognised the rights of God and owned them. A prophet ever does that. Abel also brings the fat, that which was to be exclusively for God. The blood is not mentioned, but implied, surely as being essential in view of expiation. But the fat speaks of the light of acceptance received in the soul. Such a sacrifice God could accept, and He not only looked with favour upon the sacrifice but upon the man—the offerer! How precious is the sense of this as received in the soul and how it would affect and “colour” all our movements here.

Then we see that *the man whom God accepts becomes a test to others*. So it was with Abel; he tested and exposed Cain, for God had looked not on Cain nor on his offering. As we seek and secure the approval of God we may be content. Abel moved in the light of his acceptance as before God, and we do not read of any attempt at vindication on his part before Cain. He suffers now for righteousness’ sake, as John says, “And wherefore slew he him [Abel]? Because his own [Cain’s] works were evil, and his brother’s righteous.” (1 John 3. 12.)

“Do not wonder, brethren, if the world hate you. *We* know that we have passed from death to life, because we love the brethren.” (1 John 3. 13, 14.) Can we all say that? John says, “*We* know”; that “we” is emphatic, as also the “we” in verse 16. It is the result of having travelled the way of righteousness as seen in Abel. Let us be as those who accord *God* His rights, and love to the brethren will follow without effort. Then there will also be correspondingly a witness here for God and testimony before men. “By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13. 35.)

J. H. T.

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## ENOCH.

WALKING WITH GOD.

(GEN. 5.)

**E**NOCH is only mentioned five times in the scriptures: in Genesis 5, Hebrews 11, the Epistle of Jude, and in the genealogies in 1 Chronicles 1 and Luke 3.

The object of our study is to draw attention to the first three portions of scripture, and from them to meditate a little upon his *walk*, his *testimony*, his *prophecy* and his *translation*, and to seek to apply these four features as illustrative of a Christian's course.

In Enoch's day the dark shadow of the impending judgment of God was beginning to fall upon the antediluvian world, as is evidenced by the prophetic testimony given by him, the judgment of the flood actually coming the year Enoch's son Methuselah died. As we look around to-day the conviction is

forced upon us that our lot is cast in days when things are once again heading up in the practice of every kind of evil.

What a sad condition is manifest when, as it is written, "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." That was the kind of world Enoch lived in ! In the midst of *such* a scene as that we are told, and told twice, that Enoch walked with God.

This raises a question, What do we understand a walk with God to be ?

We need first of all to have our thoughts turned to God and to quietly meditate upon the character of God. We at once think of love, for God is love ; of light, for God is light ; of grace, mercy, goodness, long-suffering, kindness, faithfulness and peace. If we think of love, how wonderfully and blessedly it is brought home to us that God has manifested His love towards us, in that, while we were yet sinners, Christ died for us. If we think of light, we learn that in Him there is no darkness at all, and can thank Him that we have been led to turn from darkness to light and from the power of Satan (the prince of darkness) to God. If we think of grace, we are reminded that the grace of God which carries with it salvation for all men has appeared ; of mercy, we know that God is rich in mercy ; of goodness, that it is the goodness of God that leads men to repentance. He is long-suffering, not willing that any should perish, but that all should turn to Him and live ; and Titus speaks of the kindness of our Saviour God. Then, as to His faithfulness, the Psalmist reminds us that it reaches unto the clouds ; and in Hebrews 13 the

apostle speaks of the God of peace as the One who perfects us in every good work to the doing of His will, producing in us what is pleasing before Him through Jesus Christ. What a God to walk with.

How it becomes us in the light of all this that in *our* walk as Christians these features should be reproduced.

Hence the importance for us of the exhortations as to walk in the Epistle to the Ephesians. In chapter 4 of that epistle we are exhorted to walk worthy of the calling wherewith we have been called, with all lowliness and meekness, with long-suffering, bearing with one another in love; in the next chapter to walk in love, even as the Christ loved us, and delivered Himself up for us, an offering and sacrifice to God for a sweet-smelling savour; and in verse 8, being light in the Lord, we are to walk as children of light, and the fruit of the light will be seen in all goodness, and righteousness, and truth; and then in verse 15 the word is, "See therefore how ye walk carefully, not as unwise but as wise, redeeming the time, because the days are evil." Surely this is walking with God.

Enoch (which means tuition) must have known God before he could have walked with Him, and the knowledge of God would mean that he had come under the tuition of God and thus have learned the divine import of his name. What it must have meant, not only in the enjoyment of blessing and privilege, but also of testing, persecution and suffering, to have walked with God in such a world and for three hundred years! What an encouragement and incentive for us to follow in His steps, knowing that the same grace that availed for Enoch is available for us.

Noah, evidently a child of godly parents, would

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doubtless have heard much of the faith, the walk and the translation of his great-grandfather, and it must have had an unseen but a deep and abiding influence upon him, framing and moulding his character so that it is afterwards recorded of him also that he walked with God, a high and holy privilege open to every one of us.

How impossible it is to over-estimate the holy and abiding influence a Christian who walks with God has upon those who observe him. May we earnestly covet that our lives wield just such an influence for God.

J. R. T.

## REST.

LINES BY J. B. S.

MY God, what perfect rest is Thine  
 Thy rest is in Thy Son ;  
 'Tis all unspeakable, divine—  
 Thy rest, and mine are one !  
 Within the circle of Thy love  
 Joined to His life, I am above ;  
 How sweet with Thee, my God, to share  
 The joy which is Thy portion there.

O Jesus, Lord, in Thee I rest,  
 Thou bidst me rest in Thee ;  
 A welcome to Thy loving breast  
 Is Thy dear thought for me.  
 The peace which thus I have above  
 Rests in Thy deep unchanging love ;  
 Then, ah, my soul, but rest the more,  
 Nor yield to sin nor Satan's power.

God finds, Thou spotless One, in Thee,  
 Where all perfections dwell,  
 All that His heart could wish for me,  
 All, all that tongue could tell.  
 He finds me ransomed, righteous, fair—  
 Where all His joys transcendent are—

## GOODLY WORDS.

He finds me perfect, for His praise,  
His glory through eternal days.

Oh, strange that I should ever leave  
Such place of rest in Thee,  
That I should e'er Thy Spirit grieve,  
Or from Thy presence flee.  
To turn to creature joys for rest  
Is but to wander from Thy breast ;  
Yielding to sin's enticing snare  
But robs my sweet abidance there.

Oh, keep me then, most blessed Lord,  
Abiding in Thee still !  
In deep communion through Thy word,  
Thy life in me fulfil,  
Dark shadows here are all around ;  
I'm only safe as in Thee found ;  
Soon, and for ever on Thy breast,  
Shall be my sweet, eternal rest.

(About 1865.)

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**“ BROUGHT HIM TO AN INN.”**

(LUKE 10.)

**M**UCH has been said about this precious chapter, but I would express two simple thoughts only—one as to how we are brought to the inn, and secondly as to our occupation when inside.

The man was *brought* to the inn ; he was brought by the Samaritan. This would indicate submission. His will was to go down to Jericho, but he is subjugated to the One who had come in as the heavenly Stranger meeting all his need. Beloved reader, we really reach the inn in submission to the Lord.

Inside the inn he would meet others brought there in the same blessed way. The Samaritan has departed leaving adequate provision for them. What a company !

## BIBLE STUDY AND LENA'S LETTER.

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How they would speak together and extol the preciousness of Him who had brought them there. As they spoke thus together, recounting His praises, how their hearts would bound in expectant joy as they thought of His words, "When I come again." With what joy they would anticipate that moment. There is a fragrance in speaking of Him that would fill the inn, and would gladden and rejoice every heart subjected by His grace with the wonderful thought of His coming again, whether it may be His coming *to us* or His coming *for us*.

"Wherefore comfort one another with these words."

F. A. H.

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**BIBLE STUDY AND LENA'S LETTER.**

SUBJECT: THE MEAT OFFERING. (Read carefully Lev. 2.)

Here we get details as to the meat offering, dealt with as a separate offering, though whenever a burnt offering was offered a meat offering accompanied it. (Look up scriptures to support this.)

The meat offering consisted of fine flour anointed with oil and with frankincense; or unleavened cakes or unleavened wafers mixed with or anointed with oil, baked in an oven or pan, with salt.

There was no blood-shedding in this offering, so it does not typify the atonement.

The *burnt offering* speaks of the Lord Jesus in His devotedness to *death*, and the *meat offering* represents Him in His perfect, pure, even life down here in the power and energy of the Holy Ghost.

A handful only of the flour and oil but *all* the frankincense was offered to God by *Aaron's sons* ("a memorial" of the whole offering), the rest was to be the priests' food; very emphatically "Aaron's and his sons," and "to be eaten *in the holy place*." (See vers. 3 and 10, also chap. 6. 16-18.) The excellence of Christ as a Man, the savour of whose whole life was for God, can only be enjoyed by us in priestly nearness, and essentially belongs to the sanctuary.

"*Fine flour*" typifies the perfect evenness of the Lord's life to the glory of God.

*Oil*. He was begotten by the power of the Holy Ghost (Matt. 1. 18 and Luke 1. 35), and anointed at His baptism. (Luke 4. 18; Acts 10. 38.)

*Frankincense.* The Lord's grace and moral glory so evident in His whole life down here.

As there was a *perpetual* burnt offering morning and evening, so there was a *perpetual* meat offering, the sweet savour of both ascending to God continually. (See Num. 28. 6, 8, etc.; Num. 29, also Neh. 10. 33.)

Although leaven and honey were both forbidden in the meat offering, we read in Leviticus 23. 17 of a striking exception, very beautiful in its moral import, I think.

Here, it is evident that it does not refer to Christ, but to His people, and leaven (evil) attaches to us in our present condition.

The two loaves of two-tenth deals (2—perfect testimony; 10—man's responsibility) were brought *out of their habitation*, and though leaven was there, the action of heat (judgment) had stopped its working, and God recognised the fine flour and accepts the offering as "firstfruits unto the Lord." What grace! (Eph. 1. 4-7.)

(Write an essay on our subject.)

[Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.]

### List of Replies for May.

MY DEAR YOUNG FRIENDS,

What a beautiful subject "priesthood" is and what real soul-refreshment we can get from the contemplation of our Great High Priest, and I can but trust that we have all gained a little through the study. I have read the essays with great interest and hope one or two may find a corner in GOODLY WORDS later on.

It has been remarked to me that I go too fully into the subject in my notes and hardly leave you scope enough. I think perhaps I do err in that direction, so in future I am going to try to be more concise.

I miss the handwritings of about eight of our dear Searchers, but trust they will send their essays along late rather than miss them altogether.

Yours lovingly,  
LENA.

### SUBJECT: PRIESTHOOD.

*Class 1.*—Cissy Allison, Winnie Dunham, Grace Eayrs,\* Dorothy Gillmore, Margaret Graham,\* Ruth Musson,\* George Palmer,\* Mary Railton,\* Grace Railton,\* Ethel Schneider, Eleanor Tedbury, Kathleen Tipler, Albert Tipler,\* Charles Wallace.

*Class 2.*—Ethel Harris, Winnie Rhodes, Elsie Rhodes.

*Late for April.*—*Class 2.*—Robert Phillips.

*Late for March.*—*Class 1.*—Robert Phillips, Robert Ireland.

*Late for February.*—*Class 1.*—Isabella Walker. *Class 2.*—Grace McPhee.



## IN ADAM, OR IN CHRIST?

(Rom. 5. 12-21 ; 6 ; 8. 1-15.)

“**A**S in Adam all die, so in Christ shall all be made alive.” Every one stands in relation either to Adam or Christ, and everything for us depends upon which of these two heads we stand in relation to. There is no other standing, we must range under one or other of these two heads. As the head of a race, Adam was a figure of Him that was to come, that is, Christ.

In Romans 5. 12-21 the apostle draws the contrast between the two men, the one man, Adam, brought in sin and death, and involved all his race in sin and condemnation. The second Man, Christ, brought in righteousness and life, and all His race participate in righteousness and life in Him. He is our righteousness and life. It is important to see that we were all ruined in Adam when he fell. We were all born in a state of sin, and subject to death and condemnation. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” We cannot lay all the blame on Adam, for we have all done what Adam did, “All have sinned.” Our sinning proves that we are of the same stock, we shall not be proud of our genealogy if we trace it to its source. The effect of Adam’s sin is entailed upon all his race. “By the offence of the one [Adam], the many [all his race] have died.” “By the offence of the one, death reigned by the one.” “It was by one offence [Adam’s act of disobedience]

*towards all men to condemnation.*” “For as indeed by the disobedience of the one man, the many [all his race] have been constituted sinners.” We were sinners by nature, as born of Adam. Our sinning was the evidence of this sinful nature, as the fruit of a tree bears witness to the nature of the tree.

God’s way of meeting this state of universal ruin was not to revive or improve the Adam race, but to bring in a *new order of manhood* in a new Head, in the Person of Christ, the second Man, and last Adam. In Him God has begun anew. In the cross of Christ He has condemned sin in the flesh, so that grace might come in for the deliverance of men from the state of sin and ruin which came in by the first Adam, and that He might establish a new state of righteousness and life for men in Christ. Thus the grace of God and the free gift of righteousness has abounded to the many. It is for all men who will receive it through the Lord Jesus Christ. Such will reign in life by the one Jesus Christ. Death no longer reigns universally. Believers are delivered from the consequences of Adam’s sin, so that they will reign in life by Jesus Christ. Again, it is “by one righteousness towards all men for *justification of life.*” That is the bearing of Christ’s one righteousness, namely, His obedience unto death. The bearing of it is as universal as that of Adam’s sin. Justification of life is *available for all men* in Him. This is more than justification from sins, it is a *positive state of righteousness*, in the life of the righteous One, a life to which sin never did or could attach. Christ having borne the judgment attaching to us in our sinful state, has in resurrection become the *source of life* to us; as the last Adam, the life-giving Spirit, He quickens us in His own life.

Thus we are *constituted* righteous. This is more than being reckoned righteous according to Romans 4. 3. As we were constituted sinners by inheriting the sinful life of Adam, so we are constituted righteous by partaking of the life of the righteous Man, Jesus Christ, we have righteousness and life in Him. "By the obedience of the one the many [all who stand in relation to Him] will be constituted righteous." Otherwise we could not use the language of Romans 8. 33, 34. "Who shall lay anything to the charge of God's elect ?" The man to whom the charge could be laid has been removed in the death of Christ, and in Christ the believer is a new man.

Where sin abounded, grace has overabounded, has brought in a better condition of life than that from which Adam fell. "Even as sin has reigned in the power of death, so also grace might reign through righteousness unto *eternal life*."

If everything depends upon my relationship to Christ, the new Head, the question arises, How can I be delivered from my relationship with Adam, and the status I inherited from him and come to be in relationship to Christ so as to derive righteousness and life from Him ? The question is answered in Romans 6 and 8. Nothing but *death* could terminate my relationship with Adam, and the state of sin and condemnation which I inherited from him. "He that *has died* is justified from *sin*." If I have died I am no longer alive in the state in which I died. Death is never ceasing to exist, but *the termination of a previous state of existence*. Luke 16. 19-31 illustrates this statement, the man exists after death, but not in the condition in which he existed before he died. The wicked dead will exist after death. (See Rev.

20.) Therefore, I will repeat, death is *the termination of a previous state of existence*, in order that we may live in a new condition. If my reader will pay attention to this it will be a great help in considering the way in which death is spoken of in scripture.

Our deliverance is not by our own death, but by *the death of Christ*. "Knowing this, that our old man *has been crucified with Christ*." This is what was effected for us when Christ died. In baptism we were committed to the death of Christ. "As many of you as have been baptised unto Christ Jesus, have been baptised unto his death." In baptism we were identified with Him in the likeness of His death. Now we have to obey the doctrine that is in our minds, and in our practice we must be in accord with it. "*Reckon yourselves dead to sin and alive to God in Christ Jesus*." In so doing, in mind we die, as having part in Christ's death. Thus we intelligently pass out of our connection with Adam, our history as children of Adam is *terminated by death*, so that we are free to enter upon a new history in connection with the One who has been raised from the dead. We have the title to account ourselves alive to God in Christ Jesus. All this would be impossible apart from the teaching and power of the Spirit. But the apostle is writing to those who had received the Spirit.

Then the second question is, How do we come *to be in Christ* to participate in the righteousness and life which God has established for us in Him? On believing the gospel of our salvation, the testimony to a risen and glorified Christ, the believer receives the Holy Spirit. The Spirit is the link with Christ, He is the Spirit of Christ. So that the believer is *in Christ*, and *Christ is in Him*. As the last Adam He

quicken souls in His own life, as when He breathed into the disciples after His resurrection, saying, "Receive ye Holy Spirit." Every true believer is quickened by the inbreathing of Christ. Representing what is normal in a Christian, the apostle could say, "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death." Our realisation of what is normal depends upon the measure in which we give place to the Spirit, that means that the flesh is judged and disallowed. Doubtless there are many believers who do not realise this liberty in the Spirit, because though having received the Spirit, they are not walking in the Spirit. If the Spirit is unhindered He would engage our hearts with Christ and the love of God, and thus fill us with all joy and peace in believing, thus we should enjoy what is really life in relation to God, and we should be delivered from the law of sin and death.

No doubt there must be soul history preceding this. Bondage must be known before liberty will be appreciated. The law of sin must be felt before liberty from it is known. This is the experience of a soul recorded in the latter part of Romans 7. This soul history is necessary, and no one can escape it. These things may be easily stated in words, but the realisation of them involves very real soul history under the hand of God. But nothing less is God's desire for us, therefore we may be encouraged to seek it.

In writing to the saints at Rome the apostle could say, "Ye are not in the flesh, but in [the] Spirit, if so be that the Spirit of God dwell in you." The flesh is what characterised us as born of Adam, we are no longer in that state, but in spirit, *a new state*, formed in us by the Spirit. It is really Christ *formed in us*.

We have not only a new position before God in Christ, but the Spirit forms in us a state suited to the position. "If any man have not the Spirit of Christ, he is not of him; but if Christ be in you," etc. Being in Christ involves a new position, and a new state; we are in Christ, and Christ is in us.

If Christ is in us, the fruit of this should be seen in our exhibiting the grace of Christ in our manners and ways.

We are recovered and blessed in Christ, and all this for the pleasure and glory of God. It is all the display of His love and wisdom, and to His praise and glory. It is the will of God that every believer should enjoy this liberty which has been secured for him by the death of Christ; that is, liberty from the law of sin, and liberty of soul with God. "Ye have not received a spirit of bondage again to fear; but ye have received a Spirit of adoption, whereby we cry, Abba, Father." "If we live in the Spirit, let us also walk in the Spirit." F. H. B.

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## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### 8. COMMITTAL.

REPLYING to an inquiry as to the spiritual welfare of his son, a christian father recently said: "I have no doubt that he is the Lord's, and that if the Lord were to come he would be 'caught up,' but I am sorry to say that he has not yet *definitely committed* himself to the Lord and to His people."

Was he not thus defining the exact position of many sons and daughters of believing parents to-

day? It is to such that this paper is particularly addressed.

You are at heart a genuine believer in the Lord Jesus Christ. You even cherish the thought that one day you will take the stand and definitely commit yourself to the path of discipleship, following your rejected Lord and breaking bread in the remembrance of Himself in death. At the moment, however, something is holding you back; you are halting between two opinions!

The Lord would have you to face your true position. He said, "He that is not with me is against me, and he that gathers not with me scatters." It is far from your desire to be against Him, nor would you ever wish to scatter, but are you with Him? Do you gather with Him? Are you openly and confessedly on His side? standing in true fidelity with those who gather with Him?

Evil is increasing with such tremendous rapidity, and apostasy having already set in, the time may be near when we shall be called upon to declare ourselves either with Him or against Him. No true heart would desire to wait until external pressure would cause an open confession of Christ. How much more acceptable to Him is the spontaneous committal which is prompted by true affection for Christ—the product of His own deep love.

While there must be a period for prayerful consideration—for any real spiritual step should not be taken impetuously or with undue haste—it is very dangerous to attempt to remain neutral as to the claims of the Lord's love. It may soon develop into a practical denial of Himself, for it is not possible to *maintain* an attitude of neutrality.

*Is the path too narrow and the cost too great?* The Lord did not say that when He faced that narrow path which led Him to death, nor was the cost too great though it involved all the anguish and sorrow of the cross. Neither the strong crying and tears of Gethsemane, or the unparalleled suffering and woe of Calvary prevented Him from committing Himself to the path of God's will. He NOW waits for you to commit yourself to that clear, definite path of whole-hearted fidelity to Him, the path which leads to life.

*Is the world too strong for you?* The love of Christ is mightier than the influence of this present evil world. Get His power and support and He will let the light of His glory and love eclipse the very best this world can offer. Can you find your home in the world which hated your Lord?

*Is some companion who is not definitely on the Lord's side holding you back?* Will you not give Christ the first place? His claims are greater than all others; He alone is worthy! Let nothing stay your spiritual progress. Do not lose your one short life that is open to you to spend for Christ here. Let your answer be, "Christ for me!"

*Do you feel that you are not worthy?* Are you not trying to attain to a standard of worthiness that would, you think, entitle you to claim a place among the people of God? Such a thought is never contemplated in the word of God. The only qualifications you can have are *true affection* for Christ that prompts the desire to respond to His request, "This do for a remembrance of me," and the *fidelity* that would cause you to refuse for His sake all that is inconsistent with His death.

*Is some failure in the past holding you back?* Get



alone with God. Own, confess and judge it unsparingly before Him. It need be no barrier to your communion or to your service. Your brethren will be the first to rejoice in your true restoration to the joy of your salvation.

Let the committal of Moses encourage you. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Do not be like Jonathan, who, though he truly loved David at heart, was never wholly committed to him. When the crisis came he said to David, "Go in peace," but he himself went into the city, and he lost his life through his half-heartedness!

There comes a moment in every life when the Lord makes His own definite appeal to the affections. If it is responded to, a life of spiritual prosperity is begun. If it is resisted declension of soul sets in; the people of God are avoided; their assembling is neglected; preachers are criticised; worldly links are formed; and gradually the once bright young Christian drifts into a path of worldliness so dishonouring to the Lord.

Will you not commit into the Lord's hands your life, your soul, your all?

F. S. M.

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## THE BIBLE.—THE PSALMS.

### BOOK II.

**T**HE subject of the second book of psalms is the King and the kingdom. The king under the type of David is seen in Psalm 45, and as Solomon in Psalm 72. Another subject blends itself with these thoughts,

that is, the suffering God's people experience from their enemies. God uses this as a means of education. The suffering of the rejected King is also brought before us. So we might say we have (1) the power of the kingdom, (2) the kingdom of patience, and (3) the glory of the kingdom.

We shall notice the seldom use of the name Jehovah or Lord in these psalms. Jehovah is the covenant name God took with Israel. (Exo. 6. 1-8.) Its use would suppose the people in the enjoyment of the blessings that this relationship would involve. But these psalms shew us that this happy portion was not theirs at the time. On the contrary they are driven out of their land. (Psa. 42. 6.) The joys they once had are now only remembered. (Ver. 4.) The oppression of the enemy is great and the taunt, "Where is their God?" finds no apparent answer. This is a test to faith and hope.

The Jews will be very differently placed from ourselves. They will neither have the spirit nor the enjoyment of things by faith in the Spirit's power. Faith with them will lead them to trust God and hope in Him in spite of everything, only being able to *look forward* to the joys. We trust and *have* the joys in the power of the Spirit. This difference is very clearly seen if we compare Psalm 44. 22 with Romans 8. 36. They only hope; we are more than conquerors through Him who loves us!

Three psalms stand out prominently in this book: Psalms 45, 69 and 72. They refer to Christ. Psalm 45 is the warrior King in power. Psalm 69 is the suffering King rejected. Psalm 72 is the King in peace and glory. Psalm 45 is quoted in Hebrews 1, and gives us the foundations of the kingdom. Christ

loved righteousness and hated lawlessness. He died to secure what He loved and remove what He hated. What beauty comes before us in this psalm and what power! There could be no glorious reign as in Psalm 72 unless there had been righteousness secured in Psalm 45. The bride here is not the church, but Israel. We may apply it; but it really refers to Israel. Gold and needlework are both spoken of. Gold is divine righteousness, that which is secured and available and imputed to us now through the death of Jesus. Needlework is explained in Revelation 19. 8. This is not imputed but actual; it is what is the fruit of the Spirit's work in us and worked out in practice. When we are with Christ in glory, that which the gold sets forth will be actually true of us too; but now we can say, "Him who knew not sin he has made sin for us, that we might become God's righteousness *in him*."

Before alluding to Psalm 69, it will be well briefly to notice the psalms between.

Psalms 42 and 43 shew the position; Psalm 44 continues the theme. (Ver. 9, etc.) What they had heard seems contradicted by what they see. (Ver. 1.) But Psalm 45 changes the view of everything, so Psalm 46 says, "God . . . is a very present help," etc. Faith brings future things present. Jehovah of hosts being with them, complete deliverance comes into view. Hence Psalm 47. If we are "still," as in Psalm 46. 10, we soon can "clap our hands," as in Psalm 47. 1. So following this Psalm 48 says, "As we have heard, so have we *seen*." They only hear about it in Psalm 44; here they see it.

Psalm 49 is the moral. Men of the world seem wise, but their ways exhibit their folly. People of the world, however, still continue to approve their sayings.

This is the first group. Psalms 42 and 43 ; then 44-48 (five) and 49 concludes. Psalms 50 and 51 stand together. There are two classes in Psalm 50. Those in relationship to God (ver. 7), and the wicked. (Ver. 16.) How solemn to hear God say, "I will take no bullock out of thy house"! The state is bad. The wicked have left God out altogether, godless men. How different Psalm 51. Here is "truth in the inward parts"—God accepts sacrifice here. (Ver. 19.)

The next psalm brings us the features of the enemies ; Psalm 52, the "ungodly man" ; Psalm 53, the "fool" ; Psalm 54, the violent man. In Psalm 55 it is a particularly trying enemy, "a familiar friend." It is Judas or Antichrist. (Ver. 20, compare Dan. 9. 27.) We have the features of man's city in contrast to God's. (Psa. 48.) Notice : violence, strife, deceit. It is like Babel. (Ver. 9.) A wilderness is better. (Ver. 7.) The following psalms all present elements of suffering caused by the evil of man. In this respect they answer to the "kingdom and patience of Jesus Christ." (Rev. 1. 9 ; 14. 12.) It is a time of suffering now. In all God is our defence. (Psa. 59. 17 ; 60. 12 ; 61. 4, etc.) In Psalms 62 and 63 we reach the highest point ; trusting only in God, and God the resource of the heart. In all these psalms God is teaching His people to know Him. Notice the answer in Psalm 64. 4, 7 : "God shall shoot." Psalm 65 looks forward to the joys of Christ's reign, but for the time being it is a question of waiting. Psalm 66 is a true psalm, a recounting of God's ways. Notice, "come and see" (ver. 5) and "come and hear." (Ver. 16.) What experience in this psalm ! Compare verses 10-12 and Romans 5. 3-5. Can *we* always bring our offering as the result of our experiences ? Psalm 67

looks forward to the kingdom in glory. Psalm 68 begins with the words used when the ark moved. (Num. 10. 35.) The psalm gives a complete view from when God's people were in the wilderness to when the kingdom and temple were established under Solomon, which typifies Christ's glorious reign. Verse 18 is quoted in Ephesians 4, "We are blessed with *every* spiritual blessing."

Psalm 69 is a suffering psalm—Christ suffering from man for righteousness. Verse 9 is quoted in John 2. 17. *These* sufferings bring judgment on man. His atoning sufferings bring blessing. (Psa. 22.) We are privileged to suffer with Christ in these sufferings from man; so it says, "those." (Ver. 26.) Peter's epistles refer to this kind of sufferings. Now is the suffering time, and soon it will be the time of glory. Notice the solemn results. (Vers. 22–28.) How different from Psalm 22. What sorrows were the Lord's! (See vers. 12, 19, 20.) John in the Isle of Patmos shared in these sufferings. (Rev. 1. 9.) Paul speaks of this in 2 Thessalonians 1. If we suffer we shall reign.

Psalm 72 is the glorious reign of the King's Son. Psalm 71 suggests the old age of Israel. God is faithful all through. What a history Israel's has been. (Ver. 20.) It seems almost impossible to think of them being brought up again from the depths of the earth. But God will revive them. And then will come Psalm 72. What a reign! Perfect justice will then be supported by perfect power; hence the righteous shall flourish. It is suffering now. How wide His dominion (ver. 8); all kings shall own Him. Does it not make our hearts rejoice to think that the Lord Jesus will have such a place? His name shall endure for ever.

The greatest monarch that ever was has become weak in death. He dies. But Christ for ever abides. "And he shall live." The psalm refers to the future. But we may now come under the rule of the Lord and so now have morally in our hearts what that day will bring in publicly and universally.

" Lord Jesus, come,  
And take Thy rightful place  
As Son of man, of all the theme !  
Come, Lord, to reign o'er all supreme,  
Lord Jesus, come ! "

M. W. B.

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## THE PROPHETS.—No. 2.

### ENOCH.

**A** PROPHE<sup>T</sup> shines in suffering, whatever form the suffering may take. Abel suffered bodily from the violence of Cain, but Enoch suffered in his spirit. We are indebted to Jude, by the Holy Spirit, for an insight into the feelings and sentiments of Enoch.

How good that Jude was ready to accept his obligation to turn aside from what he had intended to write about—the common salvation ! (Jude 3.) He was preparing his subject with "all diligence," but as in the hand of the Holy Spirit he is used to give a word for the moment. We may be sure the writing of our "common salvation" is not lost ; it is recorded elsewhere by others. But Jude is now obliged to write an exhortation, and in it the Holy Spirit enlightens us, amongst other things, as to that which had been kept for thousands of years. He makes known to us that Enoch was a prophet. (Jude 14.)

We noted that Abel was marked by *righteousness*, but we see *holiness* to be the prominent feature with Enoch. He walked *with* God. Only a holy man can do that. God secured a wonderful end in Enoch—he was the seventh from Adam, but his departure took place apparently when only one man (Adam) had died. True Abel had been killed, but the Spirit of God would draw attention to Enoch's translation as following the death of Adam. If God grieved over failure in Adam, He expressed His pleasure at recovery in Enoch, for whilst Adam *died* Enoch was *translated*.

Enoch and Abraham seem to set forth the model walk for Christians. Enoch walked *with* God (holiness) and Abraham walked *before* God (righteousness). There should be not only that which meets and satisfies the heart of God (as with Enoch, who "had this testimony, that he pleased God"), but testimony before men, as seen with Abraham. "Walk before me, and be thou perfect" [or "upright," as margin]. (Gen. 17. 1.) The sons of Heth recognised Abraham as "a prince of God." (Gen. 23. 6.)

Enoch means disciplined or devoted. This is the preliminary to holiness—discipline is essential. The wicked dies for want of discipline (see Prov. 5. 23, New Trans.), but the Christian accepts discipline as God's means to a very blessed end. This is seen in Hebrews 12. 5-11, "Ye *endure* for chastening, God conducts himself towards you as towards sons." (Ver. 7.) God chastens us "for profit, in order to the partaking of his holiness." Thus there is not only "the peaceful fruit of righteousness," but we can "pursue peace with all, and *holiness*, without which no one shall see the Lord." (Ver. 14.) Shall we take

the way to this by being "in subjection to the Father of spirits, and live" ? How beautifully Enoch's brief prophecy fits in with this, for whilst he bore testimony as to judgment (Jude 12-15), yet he sees the Lord amidst His *holy* myriads—they are *holy*, every one !

Enoch's day was difficult, like Abel's. Theirs were no easy times. But Enoch is, as James says, "an example . . . of suffering and having patience." (James 5. 10.) He is not obsessed with the evil in his day, but he is occupied with good. Indeed, as he looks round upon the evil, he prophesies by the Holy Spirit, "Behold, the Lord HAS come amidst his holy myriads, to execute judgment against all." Few indeed were Enoch's privileges, and the saints in his day few also. But one walking in holy separation to the Lord is not occupied with numbers ; he is held by divine principles. The path of holiness holds him, whilst he looks on to the coming of the Lord amidst His holy myriads. Such a day of manifestation he can afford to wait for.

So "Enoch walked *with* God," and became a confidant of God Himself. He had a judgment as to all that was on earth because morally he was living in heaven. He could

"Look beyond the long dark night  
And hail the coming day."

A deeply devoted servant of Christ wrote after a serious illness : "I have been very low—so low that I did not know whether I should get up again. . . . I found myself within sight of my end, and I was surprised at the little difference which it made to me. . . . *It is a simple thing to go to heaven when one is going there.* I have long growingly felt . . . that that



was where one was going, and that when the time was come, it was a kind of natural thing to go there."

"Enoch walked with God," and BEFORE his translation he had this testimony, that "he pleased God." In the light of this what a simple thing it was for Enoch to go to heaven. And, as one has said, "Heaven is fast filling with the brethren." Enoch walked with God for three hundred years; "and he was not, for God took him." It is twice stated that he "walked with God," as if the Holy Spirit would emphasise to us the delight God had in such a walk. As regards Abel it was what he *did* that spoke, but with Enoch he gave utterance to what he learned as walking with God and pleasing God.

How many precious divine communications we miss, which are given to others, because holiness is lacking. We need to be righteous, and our *deeds* will speak. But we covet surely, as holy vessels, the gift of prophecy. As we follow after love—divine love is *holy* love—we receive divine communications which are intended to edify, encourage and console. (1 Cor. 14. 1-3.) How many have been "edified, encouraged and consoled" not only by Enoch's prophetic utterance, but by his wonderful example in a dark day. His patience and suffering and their outcome have lit up the path of many a devoted saint and will continue to do so till the moment for which we all wait—to be with the Lord and like Him.

" Lord, altogether lovely ! then at last  
 High shall the guerdon be,  
 Thy kiss outweighs the weary ages past  
 Of hearts that break for Thee."

J. H. T.

## THE END OF THE GOSPEL.

THE great end of the gospel is, that all the offence has been so removed by the death and resurrection of Christ, that the love of God is shed abroad in the heart by the Holy Ghost. God testified of Abel's gifts. Under the law there was the sin offering, but also the burnt offering. In the one the sin was taken away, but the other went up to God as a sweet savour, typical of the resurrection of Christ. Noah was safe from judgment in the ark, as Israel was safe under the shelter of the blood; but consequent on the burnt offering Noah knew that he was in *favour* with God. The good tidings of God's grace is that He can be just and the Justifier of him that believeth in Jesus; that He can receive the returning prodigal in the fulness of His love; and consequently, the first sense of the Spirit in our hearts is the love of God. The great end of grace is that God can make known His great love *to us*.

J. B. S. (EXTRACTED).

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## THE REFINER.

HE sitteth as the refiner,  
Beholding the molten glow,  
Awaiting the dross departing,  
Till the silver doth brighter grow.

He heateth the furnace fiercer—  
A sevenfold, perfect heat—  
Expecting the silver's shining  
In the crucible at His feet.

He awaiteth, yes, with what patience,  
For the silvern, glorious sheen :

## BIBLE STUDY AND LENA'S LETTER.

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In that glow so pure, unsullied,  
Shall *His* image all-bright be seen !

He trieth us, blessed Refiner,  
With process both sure and slow,  
Till, the dross of earth departing,  
Heaven's brightness begins to glow :

Till sitting, awaiting so patient,  
The silver alone remains,  
Till Himself is there bright-mirrored,  
Till His own precious end He gains.

R. E.

## BIBLE STUDY AND LENA'S LETTER.

## SUBJECT : THE PEACE OFFERING.

Read Leviticus 3. ; 7. 11-21 and 28-34.

A voluntary offering including the thoughts of thanksgiving and communion. The response of heart answering to the blessings based on the burnt offering. It was offered with the burnt offering and was accompanied by a meat offering.

God's special portion. (See Lev. 3. 9, 10.)

*The caul above the liver* is probably the diaphragm (breathing muscle). Christ only breathed to do God's will. *The two kidneys* signifies, I think, discrimination between good and evil (see natural function). *The rump and fat* signifies the excellence of the offering. Leavened cakes are again mentioned, as well as the unleavened. All that typifies Christ was *without* leaven. Leaven is the recognition of sin in the worshipper, but the activity is stopped by the action of fire—*baked* cakes.

Note the heave shoulder and wave breast. *Eating* of the sacrifice speaks of communion. Communion must be fresh to be real. The flesh was to be eaten the *same* day—refs. God had His portion, also Aaron and his sons and daughters (ref. Num. 10), the officiating priest and the offerer. Look out and study the passages in this connection and note the pointed expressions, "*food* of his offering," and "*bread* of his God."

Write an essay on the subject.

[*Replies to be sent to LENA, "Leahurst," Glebe Avenue,  
Enfield, Middlesex.*]

DEAR YOUNG FRIENDS,

I hope you enjoyed studying the burnt offering. I did very much, and enjoyed reading your essays too, and the many nice thoughts expressed in them, and, in this connection, I should like to make one or two suggestions.

(1) I do not think the burnt offering at all contemplates Christ's *life on earth*. It speaks of His own intrinsic value before the eye of God and His perfect offering of Himself from God's point of view, and then it also shews the value God puts on our appreciation of the sacrifice.

(2) We must not let the other side slip into insignificance, but always remember that the burnt offering was accepted for the offerer "*to make an atonement for him.*" One student's thought as to *the crop* of the birds *not* being offered I should like to pass on, as I think it very good: The crop contains undigested food; God cannot accept any thoughts of Christ that we have not made our own first. If we only hold them as head knowledge they are no good.

May the Lord bless what you have each written to your own souls.

Yours affectionately,

LENA.

### List of Replies for June.

SUBJECT: THE BURNT OFFERING.

*Class 1.*—Cissy Allison,\* Winnie Dunham, Grace Eayrs,\* Dorothy Gillmore, Margaret Graham,\* Irene Lewis, Ruth Musson,\* George Palmer, Mary Railton,\* Grace Railton,\* Nellie Railton, Ethel Schneider, Kathleen Tipler, Albert Tipler,\* Charles Wallace.

*Class 2.*—Irene Rusling, Elsie Rhodes, Winnie Rhodes, Eleanor Tedbury, Mildred Watson.

*Late for March.*—*Class 1.*—Mary Brown,\* Robert Ireland,\* Isabella Walker. *Class 2.*—Grace McPhee.

*Late for April.*—*Class 1.*—Mary Brown. *Class 2.*—Grace McPhee.

*Late for May.*—*Class 1.*—Mary Brown, Irene Lewis, Nellie Railton,\* Irene Rusling, Mildred Watson. *Class 2.*—Robert Phillips.

[It has been pointed out to the Editor that the verses in the July number on "Rest" are by J. Denham Smith and not by J. B. S.]

## ENOCH.

### PLEASING GOD.

**I**T is good for us to recognise that it is possible for us to have, as the outcome of a walk with God, the testimony that we are pleasing to God. It is also encouraging to know that five thousand years ago God gave to a man, to Enoch, the testimony that he pleased Him. What a contrast must the pathway of Enoch have been to that of the world around him. He was doubtless contemporary with Lamech and his family. Of that family we read in Genesis 4.

The first was Jabal, which means moving. He was the father of such as dwell in tents and have cattle, in other words, the progenitor of the commercial world, a true descendant of Cain, who spoke of himself as a fugitive and a vagabond in the earth, that is, a wanderer, one always on the move. The world of commerce is continually on the move, changing times and bringing changing methods to light. The plea of moving with the times, so common in the business world, is often but a cloak for much unrighteousness.

Then came Jubal, the father of those who handle harp and organ. Jubal means playing, and suggests to us the world of pleasure which surrounds us on every hand and is in so many ways making its appeal to us.

Take just one instance—music. How harp and organ appeal to the sensuous part of our natures, and how successfully Satan uses it, even clothing it in a religious garb. How often it is when a young Christian is invited to a concert he or she is caught

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by the assurance that it is a sacred concert and is told that "Elijah" is so well worth hearing and that "The Holy City" is just splendid. How specious all this is and how far it is from "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Then again, how often, as in the case of King Saul, is music used for the soothing of an uneasy conscience. Has the world of pleasure made its appeal? and if so, have we yielded to its subtle and ensnaring influences? How true it is to-day that men are lovers of pleasures (followers of Jubal) more than lovers of God.

Then there is Tubal-cain, a forger of every kind of tool in brass and iron. This is the world of sciences and arts, and how insistent is its appeal and how little of God there is in it all. After all, Tubal-cain is but "Cain's issue," and Tubal-cains are to be found everywhere.

The sister of Tubal-cain is Naamah, which means charming. Men of the world pride themselves on the world they have built up, the world of commerce, of pleasures and of the arts and sciences, and say how charming, how pleasant and how to be desired it all is! Take these things away and the world is indeed empty; even the wisest of men had to confess, "Vanity of vanities; all is vanity."

This was the world through which Enoch moved and in which he saw nothing pleasing to God. What a pathway his must have been, how testing, but what a blessed privilege through such a world to walk with God. Such is man's world, a world in which there was no room for Christ, for after wondering at the gracious words which proceeded out of His mouth

they would have cast Him headlong over the brow of the hill, and at the last said, "Away with, away with, crucify him." In Acts 7 Stephen is stoned; there is no room in man's world for one whose face was as it had been the face of an angel. In Acts 14 Paul is likewise stoned. What can be the end of such a world wherein God can find no pleasure? Revelation 18 answers the question. The world of commerce, of pleasure, of arts and sciences comes to naught and is found no more at all. What an end of all the glory of man.

Can *we* love such a world as this? This is a question for each one to weigh over and to answer in the fear of God.

The Apostle John in his epistle exhorts the young men to "love not the world, nor the things in the world . . . because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world," and in Galatians the Apostle Paul speaks of our Lord Jesus Christ as the One who gave Himself for our sins, so that He should deliver us out of the present evil world. This does not mean at death but *now*. How solemn it is to think that we may be treading under foot the love of Christ (so touchingly shewn in giving Himself for our sins) if we love this present evil world, and how foolish, too, when we consider that the world is passing and its lusts, but he that does the will of God abides for eternity. (1 John 2. 17.)

May we all covet the testimony which Enoch had. The question may be raised, How are we to obtain it? Does not Hebrews 11. 6 let us into the secret: "without faith it is impossible to please him [God]. For he that draws near to God must believe that he is,

and that he is a rewarder of them that seek him out." Have we drawn near to God, have we sought Him out? Has desire and diligence marked us? If so we shall, as the apostle puts it in another epistle, be walking as children of light and proving what is well-pleasing unto the Lord.

This brings us back to the importance of our walk. May our walk and ways be such that we can count upon the God of peace making us perfect in every good work to do His will, working in us that which is well-pleasing in His sight through Jesus Christ.

J. R. T.

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## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### 9. OUR LEISURE TIME.

**I**T is well to be awakened in early life to the value of time. While rest of body and relaxation of mind are essential to health and are mercies to be accepted from God with thanksgiving, there is an ever-present danger of drifting into a mode of life in which much valuable time is wasted and good and favourable opportunities of spending our leisure profitably are not seized. The seriousness of aimlessness and idleness cannot be overestimated.

Of the virtuous woman Solomon said, "She eateth not the bread of idleness," and the same inspired writer asked, "Hast thou seen a man diligent in his work? He shall stand before kings." Moreover, happiness lies largely in the profitable and suitable use of our leisure time; for though it is never suggested in scripture that the life of a Christian is one of irk-



some legal bondage, it is never contemplated that it would be a life of self-pleasing, for even Christ pleased not Himself.

By grace the four chief subdivisions of our time can be happily balanced so that each part is fulfilled without interfering with the other demands upon us.

*Our soul's welfare.*

It is of greatest moment that a portion of our leisure each day should be allotted to prayer, to the reading of the word, and to quiet meditation: "Occupy thyself with these things." If we are not happy with God in secret, all our life will be out of adjustment. All the activities of life will be suitably regulated if we give heed to the word of Jesus, "Come ye yourselves apart into a desert place, and rest a while."

*Our home interests.*

The rightful claims and interests of our natural relationships and of our homes have their proper place in our lives as Christians. These duties may absorb a considerable part of our leisure, but they can be fulfilled for the pleasure of God as they are cheerfully and suitably carried out in His fear.

*Our business responsibilities.*

The task of earning our livelihood and of providing things honest in the sight of God and men often accounts for the greater part of our waking hours, but this is as ordered by God in wisdom. Business is valuable discipline and is a great preservative from a slack and indolent life. It would be clearly unrighteous to neglect obvious duties in order to secure leisure, for it would lead to disastrous results.

But it is when all these rightful claims have been met and we are free to spend the remainder of the day as we please that we are tested. It is then that the world and its attractions pull so strongly ; it is then we are tempted to spend our time wastefully and even unprofitably. These are the hours which we can offer as a sacrifice to God. It is then we are free to take up

*The interests of God ;*

the service of His house ; the gathering together of His people, and their welfare ; the work of the gospel among young and old ; the visiting of the sick and aged ; and the many valuable opportunities that lie at our door to "serve the Lord Christ."

To regard these leisure moments as serviceable to the Master is the greatest privilege, and yields the purest joys, and the Lord Jesus, who died for us, awaits this, our freewill offering. We have often sung,

"Were the whole realm of nature ours,  
That were an offering far too small ;"

but are we withholding a much smaller offering—our leisure hours. The Lord makes no arbitrary demands upon us, however. It is not His way to take anything from us. On the contrary, He would allure us and set us apart for Himself that we may enter upon the true, pure joys of a devoted life which has secured His approval.

But one may inquire, How shall I preserve my health ? God will give strength for the path which *He* marks out for His children, and, too, we shall prove that happiness and fixity of purpose are excellent tonics. If we take the Lord into our confidence

## THE CHRISTIAN'S "WIRELESS."

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as to the way we use our leisure, we shall prove the inestimable gain of being guided, sustained, supported and encouraged by Him. We shall never be the losers as the result of considering for God! It will doubtless involve some sacrifice, but with it "manifold more in this present time, and in the world to come life everlasting."

It is recorded of the children of Israel that "the people sat down to eat and drink, and rose up to play." It does not say these things are evil, but their lives were being spent entirely for self and without consideration for God, and they are described as idolaters. Our time is a valuable part of our wealth which may be laid upon the altar, and who can tell what God will do with such an offering? The harvest truly is plenteous, but the labourers are few. The service of Christ is open before us as the grandest sphere in which to spend our time, and becomes the safeguard against idleness, evil habits, and evil companionships, which inevitably result from a mis-spent leisure.

May each one who truly loves our Lord Jesus Christ be prepared to devote his leisure to Him and His service until He shall come.

F. S. M.

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 THE CHRISTIAN'S "WIRELESS."

"For he shall not speak from himself; but whatsoever he shall hear he shall speak." (John 16. 13.)

**T**HE thousand discordant voices, sounds and noises, from a corrupt and lawless world rise, floating in the air, and the ingenuity of man, egged on by the devil, has so arranged it that even that nameless pseudo-christian need not move from his arm-chair

to participate in the blatant confusion. A sermon, oh ! yes, a ribald song, the rush of thousands in sport, the shouting of the captains, the opera, the lecture-room, the music hall—everything and anything : and you need not be seen going. Such is

THIS WORLD'S WIRELESS,

and there are many so-called Christians “listening-in.” Heads of households install it on the plea that “it is so educational.” Yes, for this lost world where Satan reigns ; and thus the children and others are led astray. Alas ! alas !

But cannot true Christians have a little spiritual refreshment and education and listen-in too ? Indeed they can ; please read the verse again at the head of this article. Who is the “he” in it ? The Holy Spirit. Where is he ? In the hearts of all those that believe on Christ dead, risen and glorified. Where does He hear ? On the throne of God. What does He hear ? The harmony and

THE MELODY OF HEAVEN,

all that goes on between divine Persons there. Where does He speak those precious communications ? On the fleshy (not fleshly) tables of our hearts.

Given certain conditions, an uninterrupted intercourse may proceed at any time between God, as revealed, and our hearts. How living is true Christianity ! not dependent on anything of man, all the work of divine Persons. God works

FROM HIMSELF AND TO HIMSELF,

AND

BY HIMSELF AND FOR HIMSELF,

and in grace picks us up in the working.

Now what are the certain conditions? "If ye love me, keep my commandments." (John 14. 15.) Do we love Christ, are we keeping His commandments? (See John 15. 10.) Is His slightest wish our law? Thus He kept His Father's commandments, He had no code of rules to keep, but ever in His bosom He could say, "I delight to do thy will, O my God: yea, thy law is within my heart." (Psa. 40. 8.)

If we love Him, we shall miss Him; this scene will be a burying-place for us, as it was to Him. Always bearing about in the body

#### THE DYING OF JESUS.

It will entail suffering. How He suffered! Sons on the way to glory suffer, the Captain of the sons' salvation has been made perfect through sufferings.

Divine communications are only properly received on sensitive, impressionable "fleshy tables," kept so continually by the application of His death, in affection of soul in fellowship with it, being made conformable unto it. When Solomon was looking for suitable ground for the casting of the metalwork for the use and ornamentation of the temple, he chose

#### THE CLAY GROUND OF SUCCOTH

in the plain of Jordan (1 Kings 7. 46); the waters of that river overflowed all its banks in harvest, as we know. How this speaks to us, our hearts kept impressionable through the bearing about in the body the dying of Jesus and the waters of death, His death, passing over our souls (see Col. 2. 12), suitable prepared material for the moulding-ground for the casting of that which is going to last for ever for the glory of God.

Divine communications can be received on such hearts, indelible impressions made by the Holy Spirit, and what is formed in us thus to-day is going to come out in the day of display. No flaw in the hearing, no flaw in the speaking, no buzz of many sounds, the whole installation God's workmanship. May we be kept ever in a condition for the reception of such communications.

G. J. E.

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### SEVEN SIGNS FROM HEAVEN.

**N**OW that so many are denying the deity of the Lord Jesus, and say that He was a very good man, but only a man, I have thought how important it is that all young Christians should be well grounded in the truth which the scripture furnishes as to the birth of the Lord Jesus, and that He was no less than the Son of God.

We read in Acts 1 of there being many infallible proofs as to the truth of the resurrection, and surely it is equally true that there are infallible proofs as to His divine birth.

Let us look for a moment at *seven* of the God-given signs direct from heaven with reference to the Lord's coming into this world. I am not referring now to Old Testament prophecies, all of which were of course fulfilled, but rather to the New Testament signs which God has graciously given, that men for all time might be perfectly satisfied that the Lord Jesus was really and truly the Son of God.

First, then, let us remember that in Eastern countries it was the custom for kings and people of note when visiting a town, to send a forerunner to announce

## SEVEN SIGNS FROM HEAVEN.

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the coming of their king or master, and in conformity with this rule the Lord Jesus was to have a forerunner. Let us see how this *first* sign was brought about. We read of a certain priest named Zacharias who had to take his turn to burn incense when he went into the temple of the Lord, and while the people were praying outside. On this occasion an angel of the Lord appeared to him and said, "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John . . . he shall be great in the sight of the Lord." Zacharias having had no children had evidently prayed for a son and now his desire was to be brought about, for his prayer was heard.

But Zacharias raised a question by saying, "Whereby shall I know this?" Then the angel had to assert his dignity and said, "I am Gabriel, that stand in the presence of God," and told Zacharias that because he did not believe the message, he should be dumb until the promise had been fulfilled.

The *second* sign was brought about by the same angel being sent to a woman named Mary, who was living in a city of Galilee named Nazareth, to tell her that she had found favour with God and that she was to have a son, and that they were to call His name Jesus. There was no unbelief in the heart of Mary. She simply said, "Be it unto me according to thy word," and when afterwards she went to visit her cousin Elizabeth, she breaks out in an ascription of praise, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For, behold, from henceforth all generations shall call me blessed."

For the *third* sign we must visit the field outside the

town of Bethlehem. We may picture it as a bright, moonlight night, and a number of shepherds are seen there keeping watch over their flocks. Suddenly an angel of the Lord appeared, and the glory of the Lord shone round about them. They had never witnessed such a thing as this before and they were sore afraid. "But the angel said, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people." Then the angel proceeded to tell them that that day there was born in the city of David a Saviour, which is Christ the Lord. Then there appeared to the astonished shepherds a multitude of angelic beings praising God and saying, "Glory to God in the highest, on earth peace, good will to men."

In the Old Testament we read of some whose birth into this world was foretold, but never was one announced with such wonderful signs, whether he be prophet, priest, or king, as were seen and heard in connection with our blessed Lord.

But let us pass on to the *fourth* sign, which was that of the star in the sky which brought the wise men from the East to Jerusalem. It is perfectly evident that they must have been divinely instructed as to what that star meant. The mere fact of seeing a new star, apart from divine revelation, would never bring men to Jerusalem with the question on their lips, "Where is he that is born King of the Jews ? for we have seen his star in the east, and are come to worship him." (Matt. 2. 2.)

Herod was reigning as king at this time, and it is very significant that when the news of the arrival of these wise men was spread abroad, king Herod was troubled, and all Jerusalem with him. How significant this of the kind of reception the Lord would



## SEVEN SIGNS FROM HEAVEN.

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have when He presented Himself to the nation. "He came unto his own, and his own received him not." (John 1. 11.)

These men were not deceived, for the star went before them to Bethlehem till it stood over the very house where the young child was. Then, too, we see how these men had been divinely guided as to suitable things to bring as presents to the One who was born King of the Jews. They presented their gifts to Him, of gold, frankincense and myrrh.

Gold is a precious metal and a fit emblem of the glory of God. Frankincense is a perfume which denotes His personal preciousness to God, while myrrh being a bitter herb points to the sufferings the Lord would go through in His path of obedience for the glory of God.

The *fifth* sign from heaven is seen in the fact that Simeon, the faithful old priest at Jerusalem, had been told by the Holy Ghost that he should not taste of death till he had seen the Lord's Christ, and when the parents of the child came into the temple to do for Him after the manner of the Jews, Simeon was able to recognise at once that this babe was the Saviour who should come into the world. And how beautiful the words that fall from his lips as he takes the child in his arms, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." (Luke 2. 29.)

The *sixth* sign is seen in the fact that when Jesus was baptised by John in the Jordan, the Holy Ghost descended in the form of a dove upon Him, and a voice came from heaven which said, "Thou art my beloved son; in thee I am well pleased." (Luke 3. 21, 22.)

Then the *seventh* sign was that John had a divine intimation that on whom he should see the Spirit

descending and remaining on Him, the same is He which baptiseth with the Holy Ghost. Then John adds the words, "And I saw, and bear record that this is the Son of God."

The Jews often asked the Lord to give them a sign of His divine authority for doing the miracles which He did in their midst, but they failed to take notice of these seven signs given directly from heaven. With four of them we may say there were outward manifestations of which even men of the world could take account. Thus, Zacharias was dumb for some months; the shepherds came to see the young Child; the wise men appearing from the East; and, lastly, when John baptised the Lord in the Jordan, the Holy Spirit descended in the form of a dove and abode upon Him.

We cannot fail to see in these wonderful signs that everything was ordered in a perfect way by God that the coming of Jesus into this world as a Man should be so fully attested that no one need have a single doubt as to His divinity.

Then, too, during His three and a half years of active ministry the Lord performed numberless miracles of healing, including the raising of three from the dead. But it has been said, Did not the Old Testament prophets do miracles? That is true. By God-given power they were permitted to do a few miracles, but nothing like the number recorded of the Lord. Yea, He Himself said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." (John 15. 24.)

May we then have not the smallest doubt as to His divine mission and as to His being who He represented Himself to be, even the Son of God. J. M.

## TEMPLE CONDITIONS.

**L**UKE writes in his gospel of the Person of the Christ of God, not so much Israel's Messiah (Luke 9. 20), and he writes with method to a lover of God. It is most blessed to trace how Christ is seen in various environments, and to notice how He is *received*. Those who receive Him are prepared beforehand, and Simeon manifestly is prepared by the Holy Spirit.

Luke especially mentions, in a manner that shews how adoration filled his own heart, several occasions of loving reception.

Simeon received the child Jesus in his arms in the temple; Martha received the Lord, later, into her house; the crowd received Him gladly; Zacchæus received Him gladly; and, finally, in the very arms of heaven He is carried up.

It settles many questions to know where He may be found on earth, in the midst of the ruin around, amidst the strife of tongues and claims of denominations. He is received as He was by Simeon, where He is recognised as God's Christ in hearts prepared by the Holy Spirit in the temple of God.

Simeon is spoken of as just and pious, and waiting for the consolation of Israel. (Luke 2. 25.) He comes before us, typically, as one in the good of what we get in the Epistle to the Romans, righteous, knowing and loving God; and also in Thessalonians who waited for God's Son from heaven. He is under the power of the Holy Spirit (ver 25); he hears divine communications from the Holy Spirit that he should see God's Christ before he dies (ver. 26); he comes into the

temple *in* the Spirit. It is a great pleasure to the Holy Spirit to prepare a heart ; to have a heart free from its own needs, even its own blessings, a heart that longs to see the Christ of God. It is His (the Spirit's) proper function here on earth to occupy hearts with Christ, to glorify Him, to be the power of that unity that exists in the Spirit. He delights to free the soul from occupation with self ; from personal considerations, from regard of men's persons, and to fill the heart with the love of God and of Christ, so that it might absorb the glory of the Christ of God and shine it forth. (2 Cor. 4. 6.) The Apostle Paul laboured, under His guidance, by the the First Epistle to the Corinthians, to bring about such conditions ; and the success of His ministry is seen effected in the second epistle.

In the temple Simeon saw the Lord's Christ. Angels had seen the wondrous incoming into the world of the glorious Person who would manifest God in flesh ; that was wonderful ; still more wondrous was His *reception* in the arms of Simeon in the temple. Would a soul desire to see the Christ of God before he or she die, the Lord by His own blessed administration will help you ; the Holy Spirit will prepare you. Only by the Holy Spirit is it possible, and that in the temple. It is when the apostle had spoken of the writing by the Spirit of the living God on the fleshy tables of the heart, that he could say, "we all, looking on the glory of the Lord with unveiled face." (2 Cor. 3.) What a holy and blessed privilege, a privilege connected with the temple !

Simeon blesses God, and addresses Him with holy liberty. "Lord, *now* lettest thy bondman . . . go in peace." The word "Lord" is Master, as of a slave.

(See note N.T., Acts 4. 24.) God had, by the Spirit, given him word that he should not see death till he had seen the Lord's Christ. Now he sees Him, and God's salvation in Him, the liberation of a universe for God under the Head to whom God had committed everything for the pleasure of His heart. The pleasure of God was there, the joy of God was certain, and eyes were open to see it and joy in God. If we mistake not, Simeon's words imply a liberty from God to go to heaven, as, indeed, Luke indicates through his wonderful gospel.

The sequence is seen in the found and living son with the best robe on, no longer a bondman (compare chap. 2. 29), but a son; continued in the erstwhile malefactor, entering paradise with Christ to-day. The Apostle Paul consummated the truth in regard to himself in that he went to paradise.

In the temple also Joseph, Mary and Anna were present. Joseph and Mary hear the testimony concerning the Christ of God, and they wonder. In Luke Joseph's genealogy is given, traced back to Adam. But Joseph is blessed in connection with the incoming of God's Christ, superseding Adam, who was a figure of Him that was to come. There was no blessing connected with Adam, Joseph was to see, with Mary, the One who as Head would fulfil every thought of God, and bring in a universe of blessing. Truly the less is blessed of the better. (Heb. 7. 7.) Mary is blessed by Simeon and in the blessing the truth that every believer should realise now is spoken to her soul.

"A sword shall pierce through thine own soul." The Apostle Paul dwells on this truth when he says, "if even we have known Christ according to flesh, yet now we know him thus no longer." (2 Cor. 5. 16.)

Christ has died; and His death has proved the state that all are in by nature, Mary included. The Apostle Paul, speaking of the Christ of God, views the old things passed away and all things of God. (2 Cor. 5. 14-19.) The Thummim and Urim were with Levi, because he knew, typically, no man after the flesh, not even his own father, mother, brethren, nor children. (Deut. 33. 8, 9.) It may be a hard saying, but it is understood by the Spirit in the temple. How great the blessing of Mary and all such who know that love of the Christ who died, that all who live to Him might know now that all connected with Adam, and the flesh with its glory and prestige, has passed away as before God; and that all connected with the Christ of God in heaven abides. It is a great day in soul history when it is realised.

Anna fills up the praise, as well as the conditions found in the temple, even as the Levites with the priests were one, when trumpeters and singers made one voice in praising and thanking the Lord in Solomon's temple, when the glory of the Lord filled the house. (2 Chron. 5. 11-14.) She is gracious (her name "Anna"); she is connected with Phaniel, same as Peniel, meaning "face of God"; a prophetess, one in the present mind of God subjectively, not only in its application to others; her tribal relations happy (Asher) (see Gen. 49. 20; Deut. 33. 24-25); her age, ripe experience of the faithfulness of God; faithful herself; a widow, not the least feature of one who is constant at the meetings, recognising the absence and rejection of Christ her Lord; refusing the claims of the world around, the theme of her conversation her Redeemer.

Such, briefly, were the conditions into which the

Christ of God was received in His entering in the temple, conditions which, since they were produced by the Holy Spirit, are still found on earth to-day.

L. O. L.

## BIBLE STUDY AND LENA'S LETTER.

### SUBJECT: THE SIN OFFERING.

This offering is different in character to the previous offerings studied. In the burnt and peace offerings the offerer came as a worshipper and became identified with the *acceptability* of the victim, whereas in the sin offering the victim was identified with the *sin* of the offerer. The sin offering was to make atonement for sin, and to avert the judgment due to sin from the offerer. This is always the same, though the details are different.

Study the details differing in the offering for a priest, the whole congregation, a ruler, and one individual. (See Lev. 4.)

In the case of the sin of the priest, who represented the people before God, and that of the whole congregation, approach to God was hindered, hence the blood had to be sprinkled in the holy place and placed on the horns of the altar of incense, the priests' approach. In the other two cases it was sprinkled on the *brazen* altar, the people's approach, to restore the approach of the individual.

Although the main thought was *sin* and its atonement, yet *the fat* was burnt on the altar for a sweet savour. (Lev. 4. 31.) Christ was ever a delight to God and certainly this was true of Him when on the cross. The sin offering eaten by the priest (Lev. 6. 29) speaks of Christ, priest as well as victim, making our cause His own.

In Leviticus 5. 8-12 a person's poverty was considered by God. Verse 11 suggests, I think, lack of intelligence, not indifference to Christ. This is the most simple form of offering, but the fine flour was *burnt*.

Write an essay on the subject.

[Replies to be sent to LENA, "Leahurst," Glebe Avenue,  
Enfield, Middlesex.]

MY DEAR YOUNG FRIENDS,

Before you read this, I suppose the annual summer holiday will be over for a good many of us, though perhaps not for all.

I feel it is a distinct privilege for us, who are able to go away from home for a brief time, to come in touch with others of the

Lord's dear people whom we have not previously met, and a grand opportunity to glean, and pass on, fresh impressions of the One who has the right to the supreme place in our hearts.

We have had before us in study lately, Christ, both as the burnt offering and the meat offering, and perhaps we have learned to appreciate more than ever the wondrous fragrance of the Lord's unique life down here for the glory of God, and the perfection and sweet savour of His offering of Himself to God as the burnt offering.

If we let these wonderful aspects of the Lord's devotion in life and in death sink into our hearts, I think we shall have some soul-refreshing impressions of Him to pass on to others, who will equally appreciate them, and thus we shall be enabled to do a little bit of weaving for the tabernacle.

I think it is our responsibility to see that we do not let the leisure and recreation of an enjoyable holiday interfere with our soul's progress and growth.

The two things are *not* antagonistic, and the holiday period can be a distinct help and blessing if used aright. Don't you think so ?

Yours affectionately,  
LENA.

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### List of Replies for July.

*Class 1.*—Cissy Allison,\* Grace Eayrs,\* Dorothy Gillmore,\* Margaret Graham, Irene Lewis, Ruth Musson, George Palmer,\* Mary Railton,\* Grace Railton,\* Nellie Railton,\* Elsie Rhodes, Winnie Rhodes, Ethel Schneider,\* Albert Tipler,\* Charles Wallace, Mildred Watson.

*Class 2.*—Eleanor Tedbury.

*Late for June.*—*Class 1.*—Freda Watts. *Class 2.*—Robert Phillips.

*Late for May.*—*Class 1.*—Freda Watts.\* *Class 2.*—Grace McPhee.

*Late for April.*—*Class 1.*—Isabella Walker.



## ENOCH—HIS PROPHECY.

**I**T is wonderful when we reflect on the light Enoch possessed, light given to him by God. He had the light of a future day and knew that the Lord Himself was coming ; who would be with Him when He came ; the purpose of His coming and those upon whom judgment would be executed at His coming. What a remarkable prophet he was ; as another has said, "He was the prophet of the last moments of death's cruel dynasty."

Jude in his epistle clearly shews that the fulfilment of Enoch's prophecy is yet future, and as we read it we cannot but feel how very serious and far-reaching in its effects will be the consummation of that prophecy of five thousand years ago.

There are two classes brought before us, the saints and the ungodly. How sobering is the reflection that we were all at one time numbered with the ungodly. This at once raises the question as to how we can escape the judgment of the ungodly and find our happy and secured portion amongst the saints. How comforting is the assurance in Romans 5, "When we were yet without strength, in due time Christ died for the ungodly." No wonder the gospel of the grace of God comes to us as glad tidings. Then, too, that same grace teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

**L**

In the first psalm the ungodly are mentioned four times. As we read that psalm how plain it is that there are but two pathways, one leading to life and the other to destruction, the broad way and the narrow way of Matthew 7. We all must tread one of two pathways, travel along one of two roads and in the end reach one of two destinations.

Let us for a few moments speak of the pathway of the godly man. First the character which marks him is spoken of. He is one who finds no pleasure in the company of the ungodly; refusing to consort with them, he walks with God as Enoch did, and seeks wisdom and direction from the One with whom he walks. Thus he finds the pathway of happiness lies in not walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful. In Proverbs 16 we are told that "an ungodly man diggeth up evil." What a dreadful thing it must be to walk in the counsel of one whose activities, whose delight is to dig up evil—not finding enough around or within him must *dig* it up.

On the other hand, the delight of the godly man is in the law of the Lord. What a safeguard is this in the midst of the ungodly. The law is good and the commandment concerning it holy, just and good. We can be diligent diggers here, and we shall dig up nothing but good, and find therein that in which we can meditate day and night. In writing to Timothy the apostle says, "meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

Then, again, how encouraging is the next verse of the psalm: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in

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his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper." What a remarkable history ! A tree—that which is marked by life, by vitality, by growth, by fruitfulness, by unfading beauty, and by a prosperity that is absolute. Do these things mark us ? and in what measure ? Then the conclusion, "the Lord knoweth the way of the righteous," and *we* know that the way of the godly is upward still where life and glory are.

The other side of the picture—how sad ! "The ungodly are not so : but are like the chaff which the wind driveth away"—they find no standing ground in the judgment nor in the congregation of the righteous, and finally the way of the ungodly shall perish. The day when the way of the ungodly shall perish is *the day spoken of by Enoch*, and in the light of this how profitable to reflect as to those to whom the early part of the prophecy applies, the Lord coming with *ten thousands of His saints (the godly ones)*. How blessed to be in the Lord's train at such a moment.

Then there is the other company—ungodly sinners, when they will be convinced as to "all their ungodly deeds which they have ungodly committed, and of all their hard speeches . . . spoken against him."

To which company do we belong ? Those He comes *with*, or those He comes *to* ?

J. R. T.

## THE BIBLE—THE PSALMS.

BOOK III.

(PSA. 73-89.)

THE main subject of the third book of Psalms is the covenant—(1) how Israel failed under the first covenant and (2) how God will establish all under

Christ in connection with the covenant He makes with Him. Associated with this mount Sion comes before us. The sanctuary is also spoken of as the place where God dwells and where His people learn the secret of His ways.

A covenant expresses the terms on which some relationship or arrangement subsists. The old covenant expressed the terms upon which God was with Israel; the new covenant tells us the terms upon which He will be with them in the future. The spirit of the new covenant applies to us and we are now entitled to know the blessings of forgiveness and the knowledge of God. (2. Cor 3.) This being the case the covenant constitutes a *bond* of relationship. (See Ezek. 20. 37.)

The actual circumstances described in this book of psalms are sad indeed. God's people had broken His covenant (Psa. 78. 10-17), and through their failure the enemy had come into the very sanctuary (Psa. 79. 1-2) and had destroyed all that was of God in the land. (Psa. 74. 8.) Accordingly Christ's part in these sorrows is brought before us. There is no psalm in this book that directly refers to the Lord personally, but His spirit and feelings are presented.

It is to be noticed that the rejection of Christ is not so much dwelt upon in this book as it is in the first and second books of psalms. The book presents the failure of Israel as a whole under the first covenant and God bringing in Christ (the antitype of David), with whom He makes another covenant—a covenant that shall stand fast for ever. (Psa. 89. 28.) The recovery of things under David is the type of the blessing to be ushered in by Christ. The rejection of Christ is necessarily alluded to, for since His people

are cast off, He as their Messiah can have no throne. (Psa. 89. 38.) The ark being taken captive is also a type of Christ's rejection—of His being delivered into the hands of sinners. But His rejection is not so frequently alluded to as in the previous books.

The opening sentence of Psalm 73 presents the subject which the book works out. The expression, "God is good to Israel," is really the substance of the covenant. *God is good.* Blessed fact! The Psalmist's own experience, however, seemed quite a contradiction to this. Facts appeared to deny it. The ungodly prospered in the world and, consequently, God's professed people followed their example and seemed to prosper too (ver. 10), while the Psalmist had been chastened. Yet, if he spake thus he would be "faithless" to the generation of God's children. The whole affair was too difficult for him!

How many believers there are to-day who are just as much puzzled as to what they see all around them. Going into the sanctuary would explain all, as it did in Psalm 73. The light of God's holy presence clears all our difficulties. This is what the sanctuary is for us. We learn there that however prosperous evil may be for the moment, ruin is the end of all who follow such a path. The present is a time of faith, trusting God. We must never judge of things by mere outward prosperity.

How refreshing Psalm 74 is on this line. What a test to an Israelite to witness the circumstances of verses 1-9. The cry goes up, "How long?" Whatever things looked like God was still God, and He who had delivered them would do so again. How God loves to hear us speak of His people as precious to Him—"Thy turtle dove." Presently God Himself

shall rule. This is Psalm 75. Christ as man will act thus on God's behalf. (John 5. 27.)

Psalm 76 again reminds us that God's mercy is prominently before us in this book of psalms. Hence *Zion* (where David eventually pitches a tent for the ark) is often spoken of. (See Psa. 74. 2; 76. 2; 78, 68; 84. 7; 87. 2, 5, etc.)

In Psalm 77 the writer is looking *within*. Notice the personal pronouns in verses 2-6: "I," "me," and "my." On that line we may end by questioning if God will ever shew favour again! This is the infirmity of self-occupation. What a change when he thinks of what *God* does. Verses 11-20 are "Thou," "Thee," and "Thy." The Lord preserve us from self-occupation. It never helps anybody. Engaging our hearts with God and what He has done gives power.

Psalm 78 is most important. It narrates the trial of Israel under the first covenant and their utter failure even after repeated acts of mercy on God's part. Eventually all was lost—the ark taken and priests dead. But when all was hopeless, God acted in mercy. David and Zion are His answer. This was a type of God giving Christ back in resurrection when man had crucified Him and lost all. (Acts 13. 29-35, etc.) The way the ark is spoken of is most affecting. Verse 61 says, "He delivered his glory into the enemy's hand." What must it have been for Christ to be delivered into the hand of sinners? (Matt. 26. 45.) When He came to earth a circle of love received Him. He had often, too, been touched by the needy hand of faith that appreciated Him; but now He is delivered into the hand of sinners. (Psa. 78. 61.) We must bear in mind that whatever judgment falls upon Israel for their sin, Christ as their Messiah also comes

under. Indeed, He goes through infinitely more ; for He suffers for them in atonement, so that in the end they are blest.

Psalm 79 is on the same line. Verses 1-4 describe the result of Israel's sin. In the midst of all there are godly ones who own their sins (vers. 8, 9), and in faith claim the place of being "sheep of God's pasture." Hence Psalm 80 speaks of the "Shepherd of Israel." Verses 1 and 2 are an allusion to Numbers 10. 22-24, the way the camp moved through the wilderness. Compare verses 8-16 with Isaiah 5. 1-7. Through Christ all will be put right. He is the "Son of man" of verse 17.

Psalm 81 develops the idea of the covenant. Redemption having been accomplished God made His proposal as to a covenant. (Vers. 8-10.) It is similar in principle with us. Grace and redemption is one line ; then the thought of the covenant and love of God come in. Will we allow God to be our only source of joy ? Will we open our mouths wide and let Him fill them ? Many believers who are quite clear as to redemption and forgiveness are not really happy. Psalm 81 explains the cause. If only we turn to God we shall be satisfied. "I would have satisfied thee."

In Psalm 82 God speaks to the rulers of the world. Those in the position of rule have a responsibility to God. Alas ! they "walk on in darkness." (Ver. 5.) Psalm 83 fittingly follows. It describes the unholy alliance of the enemies of God's people. Prophetically it refers to the last great effort against the saints just before God takes His place as Most High. (Ver. 18 ; see also Isa. 8. 9, 10.)

It is easy to see how Psalm 84 would express the feelings of saints suffering under conditions we have

had brought before us in this book of psalms—the temple defiled and the blood of the saints shed like water! What a contrast between the tabernacles of Edom, etc., in Psalm 83 and God's tabernacles in Psalm 84! It is all longing here, nothing possessed. They are passing through a valley of Baca (weeping) in their discipline, but full of appreciation as to God's house and in their hearts are the highways that lead there.

The first three verses of Psalm 85 anticipate the full deliverance, and with this faith the Psalmist prays in verses 4–7. He then listens. Morally verse 10 was at the cross, but it will find its actual answer when Israel's long captivity ceases and they learn the meaning of the Lord's work on the cross—the anti-type of the scapegoat of Leviticus 16—their sins taken right away.

How many of these psalms answer in measure to our own feelings and desires. (See Psa. 86. 11.) The Lord give us *united* hearts. God had to say of His people in Hosea 10. 2, "Their heart is divided." The covenant brings about a heart wholly for God. There is no other God. He is God alone; everything else is idolatry. (See 1 John 5. 21.)

Psalm 87 celebrates Zion. No city is like that. It speaks of *mercy*. We can only be counted by God as subjects of mercy.

Psalm 88 is the ground of the blessing if we view it as Christ being made a curse for us. It gives us the sorrows experienced under the broken covenant. Trouble, the grave, the pit, no strength, death, darkness, deeps, wrath, affliction, are words that describe the condition. Think of Christ taking it all as made a curse for us. (Gal. 3. 13.) But in principle it is the



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experience of any soul under the sense of the curse of the law. (Gal. 3. 10 ; Rom. 7. 9, 24, etc.)

How different from this is Psalm 89. This is the result ; a covenant made with Christ, the great Antitype of David and Solomon. God will never change His mind as to this. His covenant will stand fast. No wonder it is said that those who walk in the light of His countenance are joyful all the day. The psalm is full of what God is and what He has found in Christ. It is an immense gain to us to become firmly established on this line. The Holy Spirit constantly bears witness to the cross as the proof of the fact that God loves us, and He sheds this blessed love abroad in our hearts through this means.

Poor Israel ! They know this not yet. So the psalm closes with “How long ?” Christ is cut off ; His throne is cast down to the ground. But presently they, too, will know the precious fact that when they were sinners Christ died. We know this now.

M. W. B.

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“WHAT ARE WE HERE FOR?”

“*Bernardie, ad quid venisti ?*” (Bernard, what are you here for ?) was the self-applied question of an old mediæval brother.

Might we not ask the same ? What are we here for ? To make money ? To enjoy ourselves ? To become famous ? To do our own will ?

Nay ; let the answer rather be in 2 Corinthians 5. 15 and Romans 12. 1-3. We are here to do the will of God.

S. J. B. C.

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### 10. THE SERVICE OF GOD.

**T**HERE is no greater objective in life, nor a more joyful occupation, than to engage in the service of God. It is His thought that all those who love Him should have part in His service, and that it should be their chief interest and joy.

In considering the service of God, every movement of the affections of those that love Him is embraced. The highest service is that of worship and praise Godward. Then there is the service of prayer and intercession, and the many activities connected with the house of God and His present interests here on earth, including such important movements as the gospel of His grace, the ministry of His word, and the care of His people. The various characters of service are typified in the holy vessels of the temple, and there is much profit in tracing the recorded details of these vessels in the scriptures.

In the letter of Artaxerxes the king to Ezra, it was decreed that "the vessels that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem." Those holy vessels which had been anointed for the service of God's house had been taken into Babylon. Now they were no longer to remain in that great world-system, but were to be restored to God for the service of His house.

God has formed you, if you have been redeemed to Himself, to be a vessel for His service in His spiri-

tual house of living saints, and He would have you engage in that holy service now. He has given you His Holy Spirit by whom you are enabled to serve Him. This is God's thought for each of His children, though many have not returned to Him to be available for this wonderful service.

The first great qualification for this is

AFFECTION.

As David said, "I have set my affection to the house of my God." Every life is governed by the object of the affections. If as you enter upon life with all its interests, its privileges and its responsibilities, your affections are centred upon Christ and the interests of the house of God here, your whole life will be governed by it.

But with affection there must also be

SUBJECTION,

for Christ is *Son* over God's house and He is also "our *Lord*." There is no room for the exercise of man's will or for the working of human skill in this service. The Lord Jesus is supreme and the service of God is under His control. Willing submission and whole-hearted obedience to His ordering are essential that "order" may be maintained in the house of God.

A further essential qualification for the service of God is

SANCTIFICATION.

As Ezra said to the twenty-two men who were entrusted to carry those vessels of the house of God from Babylon to Jerusalem, "Ye are holy unto the Lord; the vessels are holy also; and the silver and

the gold are a freewill offering unto the Lord God of your fathers.”

The saints of God are holy. They are set apart for God, for His pleasure and for His service. How fitting, therefore, is the exhortation, “Be not unequally yoked together with unbelievers. . . . Come out from among them [unbelievers], and *be ye separate*, and touch not the unclean thing;” and also the word of the prophet Isaiah, “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.”

There is also preparation of the vessel in view of God’s service. No course of training in any educational institution will qualify for this service, but in the ways of God with His people He is passing them through an

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that they may be instructed in righteousness, “that the man of God may be complete, fully fitted to every good work.”

Intelligence is always connected with priestly service, “for the priest’s lips should keep knowledge, and they should seek the law at his mouth.” There is also a dignity in the service of God that will be displayed by those who have gained experience in God’s school.

It would be a great moment in your soul’s history if in true *affection* for Christ, at the very threshold of life, you were to bow to Him in whole-hearted *subjection*, saying, “Lord, what wilt thou have me to do?” He would enable you to answer to your *sanctification*, so that in separation from evil you may be

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a “holy vessel” of the house of God, and under the good hand of God receive that *education* which will enable you to live intelligently for the service of God until the Lord comes. No other life is worth living ; no other objective is worthy to command you.

May His word encourage you : *“If therefore one shall have purified himself . . . he shall be a vessel to honour, sanctified, serviceable to the Master, prepared for every good work.”*

F. S. M.

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“HE WENT ON HIS WAY REJOICING.”

(ACTS 8. 39.)

**M**AY I ask my reader the question, Are you going on your way rejoicing ? It is the desire of God that you should be happy, and a happy man rejoices irrespective of circumstances. In Luke 10, 21 we are told, “In that hour Jesus rejoiced in spirit.” He was rejected, but He rejoices in spirit and says, “I thank thee, O Father.” It is the desire of the same Jesus, our Lord, that those who belong to Him should also rejoice. Here is the Ethiopian eunuch a new convert, he goes on his way rejoicing. Philip was caught away by the Spirit and the eunuch was left alone ; he was going to a country where perhaps there were no Christians, but he rejoices. What made him rejoice ? What will fill you with joy ?

I shall tell you first what will not give you real and permanent joy, which God would have you enjoy here and now. Are you seeking after a place in this world ? Do you wish to be a man of authority here ? The eunuch held a high worldly position, but he was

not satisfied. He was seeking after joy and had come all the way to Jerusalem in quest of happiness. If you are after a position in this world it is possible you may get it, but it will never give you happiness. How long will you keep it? How long did Alexander the Macedonian keep it? or Napoleon the Corsican? Were they happy men? Do you know how they died? Where are their conquests? Where is their happiness? But the Lord Jesus says, "Your heart shall rejoice, and your joy no man taketh from you."

Do you think riches will make you happy? Are you engaged in collecting gold and silver, and are you looking forward to be a man of wealth? Hear what the word says, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Will riches bring you happiness? The eunuch was rich, he was the treasurer of a great queen, but he was not satisfied. Will you continue your pursuit after that which will not satisfy you but rather pierce you with many sorrows?

Will religion bring you happiness? Do you know who cried aloud, saying, "Crucify him, crucify him"? "And the voices of them and of the chief priests prevailed." The leaders of religion were thirsting after innocent blood, and with wicked hands they crucified and slew the only Man who had the right to live on this earth. The Ethiopian treasurer was religious. He had visited Jerusalem, the religious metropolis of the world; he had been to the temple. Did he find happiness there? Ah, no; he was return-

“HE WENT ON HIS WAY REJOICING.” 195

ing just as unhappy and unsatisfied as he was when he left his country. Do you attend meetings? Do you read the Bible and sing hymns? Do you simply go through these as forms, or are they the outbursts of a joyous heart? It is a happy heart which says, “I thank thee, O Father.” “Praise the Lord, O my soul.” Has your religion made you happy?

Beloved reader, know that nothing that is of this world or that you can produce will make you happy. Perhaps you are able to say, “I am a believer; I am saved.” Thank God for this. God is your Father. You are redeemed with the precious blood of the Lamb; you will spend eternity with the Lord Jesus; you will see His face. See what the Lord has secured for you. His love is immeasurable. But are you going on your way rejoicing? This is not future, it is present. What made the eunuch rejoice? He had found not only Jesus the Saviour but Jesus the Son of God, “who loved me and gave himself for me.” He had found Him who went by the way of death, but who is now in resurrection. I can hear the eunuch say, He has been this way, I shall have none of myself. He enters the water, he takes death upon himself; himself, no; riches for self, no; position and authority for self, no; religion of self, no; all these must go into death. Neither self nor anything of self will do for God. Happiness cannot be obtained by self-efforts. Happiness lies in Jesus the Son of God. He looks at Him and he goes on his way rejoicing. Where are you looking, reader? Look at Him and you also will rejoice, and will be able to say, “I thank thee, O Father.”

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons

of God." What a position! "This is my beloved Son, in whom I am well pleased." What wealth! "Christ the power of God, and the wisdom of God."

W. S. D.

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### **"LET US NOW GO UNTO BETHLEHEM."**

**B**ETHLEHEM is first mentioned in scripture in Genesis. The patriarch Jacob refers pathetically to the great moment in his life, "Rachel died by me . . . when there was but a little way to come to Ephrath . . . the same is Bethlehem." (Gen. 48. 7.) It was the destination of Naomi and Ruth when they returned from Moab.

Samuel also had to go to Bethlehem to anoint David. The mighty men of David did valiantly in their love for their chief when they fought their way to its well to obtain a drink for him.

The shepherds, under heavenly ministry, echo the desire of every heart that beats true to Christ, when they say, "Let us now go unto Bethlehem." There are lessons at Bethlehem; there are also exercises that lead to the desire to go there.

It is to shepherds that the announcement comes, and to whom the glory appears. We lose immensely if we leave the sight to the shepherds who actually saw it, and do not make our way, as it were, to Bethlehem and see it for ourselves.

Jacob was a shepherd; it was fitting for him to go there; and it was reached by him when what was most precious to him on earth was gone. You and I, however young or old we may be, know what is dearest to us on earth. It is not the same with every one.



“LET US NOW GO UNTO BETHLEHEM.” 197

But it is in the recognition of the loss of all here that the glory of Bethlehem dawns upon the vision of our souls. Would we see the beginning of everything for God, we must needs see as under death that which would claim our affections exclusively here. The Apostle Paul states the principle of it when he says, “But what things were gain to me, those I counted loss for Christ.” (Phil. 3. 7.) Are we able to understand and see the thing that had come to pass at Bethlehem?

The same principle is seen in Naomi and Ruth. From the land of Moab, with its memories of sadness and bereavement, the loss of all that was dear to them, the lonely widows repair to Bethlehem. Weeping, as with Jacob, had endured for a night, but joy came in the morning. There was in the house of bread ample provision; typically all that was involved in the resurrection of Christ was available unto them, since it was the time of barley harvest. What fellowship was theirs! What sympathies! What joy! What love!

Samuel in his day had to go to Bethlehem. He was a great man, schooled in the temple of God, a mighty prophet and such an one at whose approach the elders trembled; but even he, if he is to see God's king, needs to take the journey. How fruitful and blessed it was to him! He saw David, ruddy and of a lovely countenance, and of a beautiful appearance.

Everything lovely and of good report is seen in Christ, but there is the journey to take to see Him. Job truly said that wisdom was not found in the land of the living, and surely Christ is not found in the land of this life, even as the angel said, “He is not here, but is risen.”

David let fall a desire from his lips, that had welled from his heart, for a draught from the well at Bethlehem. He had been born there; his early days had been spent there; there he had been anointed in the midst of his brethren. There were those near enough to him to hear his longing. This place may be ours of nearness to Christ, the true David. The journey was full of danger, but strong in their affection for David, the mighty three cleave the host of the Philistines and bring back the longed-for refreshment.

David pours it out to the Lord. It was the life of his faithful followers. In a similar way we may break through the host of the Philistines, and give to the heart of Christ that which He can appreciate and offer to God as a drink offering. That such a draught is now ministered to Christ in this the time of His rejection is a verity found in the response to His expressed wish, "This do in remembrance of me," by those who own His lordship, and give Him His true place in the midst of His own.

The shepherds' language is good; may we say, "Let us now go even unto Bethlehem and see this thing which is come to pass, that the Lord hath made known to us." Luke writes with a glorified Christ in view. He sees Bethlehem from the glory side. It is to Theophilus, already a lover of God, one instructed (probably by Paul), that he recounts the wondrous story. Only so will Bethlehem lose for us that which is traditional and historical, and become glorious with the revelation of the heart of God, in the manner in which He has in Christ drawn near to men, to secure the affections of His people, so that there may be "Glory to God in the highest, and on earth peace, good pleasure in men."

L. O. L.

## PROVERBS 5, 9.

O JESUS, Lord, we joy to own,  
Thy worthiness to fill the throne,  
Where shines God's glory bright  
Our souls rejoice to look above,  
To where Thou liv'st, and in Thy love  
To find our full delight.

We know Thy toil is ever o'er,  
Thou livest ! now to die no more,  
Our glory crownéd Lord.  
Our hearts in holy rapture bow :  
Thrice worthy One ! we own Thee now,  
By all Thy saints adored.

Lord ! as we know Thine absence here—  
And pass through desert scenes, made drear,  
Naught answering to Thy love—  
We'd wait and watch for Thee to come,  
Thy presence ! our eternal home,  
The Father's house above.

Soon as the Bridegroom we shall see  
Thy glorious face, and be with Thee,  
Thy joy and ours complete.  
Till then, Lord, give our hearts to know  
The Holy Spirit's joy, to shew  
How love has made us meet.

T. E.

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## BIBLE STUDY AND LENA'S LETTER.

SUBJECT: THE TRESPASS OFFERING.

Read carefully Leviticus 5 and 6.

The trespass offering is very akin to the sin offering, and in Leviticus 5. 6-9 the same offering is called both a trespass offering and a sin offering, but it differs in that it refers to God's *government*, while the sin offering contemplates His holy nature. In Isaiah 53. 10-12 and also in Psalm 69 (note especially the last clause of verse 4) we see the Lord as the true trespass offering.

The different examples portrayed in the above chapters shew us cases of wrong done to the Lord or to a neighbour. Here resti-

tution, and an added fifth had to be made, as well as a trespass offering brought. The Lord restored far more than God had lost through man's sin, and the wonderful results will be manifest in the kingdom.

In the cleansing of the leper (Lev. 14) you will notice that both sin and trespass offerings were needed, and also in the case of a Nazarite being defiled. (See Num. 6.) Why? For New Testament thoughts as to trespasses, see Ephesians 2. 1, 2 Corinthians 5. 19-21 and Colossians 2. 13, 14.

Write an essay on our subject.

[Replies to be sent to LENA, "Leahurst," Glebe Avenue,  
Enfield, Middlesex.]

MY DEAR YOUNG FRIENDS,

I have just finished reading your essays on the peace offering, many of which are very good. A few do not quite come up to the usual standard of excellency, but *please* do not feel discouraged, but let the sweetness of the wonderful communion as to Christ and all His preciousness, to which we are called if we are His, sink down into your souls. If we contemplate this we shall be great gainers.

I miss essays from seven of our regular searchers, but I know that August is a very irregular month, so will make all excuse for you. I only wish to say that if you find time to write it and send it along with September's essay I should be so glad. I still have a longing to know you all personally, as, so far, I have only had the pleasure of meeting ten of you. However, if this desire should never be realised here, may the Lord grant that we shall all meet above—and it may be so soon!

Yours affectionately,  
LENA.

### List of Replies for August.

SUBJECT: THE PEACE OFFERING.

*Class 1.*—Grace Eayrs,\* Dorothy Gillmore, Margaret Graham, George Palmer,\* Grace Railton, Mary Railton,\* Nellie Railton,\* Irene Rusling, Elsie Rhodes, Ethel Schneider, Kathleen Tipler.\*

*Class 2.*—Ruth Musson, Winnie Rhodes, Eleanor Tedbury.

*Late for May.*—*Class 1.*—Isabella Walker.\*

*Late for June.*—*Class 1.*—Grace McPhee, Robin Townshend, Isabella Walker.\*

*Late for July.*—*Class 1.*—Kathleen Tipler,\* Freda Watts.\*

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### II. CONTINUANCE.

IT is of first importance to make a good start in the christian path, but it is of all moment, too, that we should continue. God is "the Father of lights, with whom is *no variation* nor shadow of turning." He always completes in perfection that which He begins. He is the ever-abiding One, as the Psalmist says, "*Thou continuest.*" The principle of continuance is seen in all God's ways, for He will carry out all His designs and purposes by forming and completing a universe of glory where everything will continue eternally.

Although sin came in and death by sin, God did not give up His purpose. He sent His beloved Son, who shared all His desires, and who sacrificed Himself to accomplish God's will. Now, as the result of the death of Jesus, God is working mightily by His Holy Spirit to carry His purposes to completion, to have all the Redeemed with Himself in glory to *continue* with Him for ever.

When the Lord Jesus was on earth doing the will of God, it was said of Him, "He stedfastly set his face to go to Jerusalem." He continued to the end; He never turned aside. He was "faithful amidst unfaithfulness"; He never had to retrace a step or recall a word. At the close of His perfect pathway He could say, "I do *always* the things that are pleasing

M

to him." No temptation, sorrow or opposition caused Him to waver.

HE CONTINUED

until, having completed His path and His work, He was exalted to the right hand of God as the expression of God's delight in the One who had said, "I have set Jehovah continually before me." What a marvellous example for us!

Moreover, it is God's triumph that *the testimony of Christ should continue* until He comes. Generation after generation passes away, but lovers of Christ are found on earth continuing in His testimony supported by God, empowered by His Holy Spirit. The apostles have gone, many faithful men have passed away, but the ranks are filled up, and the remembrance of the Lord in His death and the service of God's house here on earth are continued, and will continue until the church is taken to glory. In view of all this, how important it is that *each one should continue*.

We are living in a day of apostasy. Everything that is of God is being given up. God is forgotten; the truth of God is scorned; the word of God is refuted and its authority denied; Christ is despised and often dishonoured, even where there is an outward profession of His name. The tempter says, "Give up," but the word of God to each to-day is:

"CONTINUE THOU!"

"Be *thou* faithful," "Hold that fast which *thou* hast," "Let *us* go on," are all living exhortations to which we do well to give heed. If you have made a good start in the path of faith, if from a child thou hast known the holy scriptures, "CONTINUE in those things

which thou hast learned." Your witness will be verified by your continuance.

Jephthah, in his day, recognised this necessity, for, although his vow cost him his dearest object, he said, "I have opened my mouth unto the Lord, and *I cannot go back.*" Daniel, who started life with purpose of heart that he would not defile himself, is said to have *continued* until the first year of Cyrus. The disciples *continued* in the apostles' doctrine, and in fellowship, and in the breaking of bread and in prayers. The Lord said to His disciples, "No one having laid his hand on the plough and looking back is fit for the kingdom of God." The Apostle Paul could say, "Having therefore obtained help of God, *I continue* unto this day, witnessing both to small and great."

The Lord would encourage us to continue. His service of intercession for us, and of priestly grace and succour, are unceasing. He went to heaven with His hands uplifted in blessing and they are uplifted still. His service of grace CONTINUES. The word of God continues: "the word of the Lord abides for eternity." The faithfulness of God continues: "He abides faithful." The Spirit of God continues: He has been given that "he may abide with you for ever."

With all these divinely given resources, shall we not earnestly desire and pray that we may "finish our course with joy"? May the Lord graciously enable each one that loves Him to CONTINUE in the affectionate remembrance of Himself, in devoted service and in true fidelity and thus fulfil His word, "Hold fast till I come."

F. S. M.

## THE FLESH.

MOST of us as believers have proved the distressing exercises occasioned through the working of the flesh, whether in regard to learning its true character, its rebellious will, or its corrupt practices. We cannot go on long in the christian pathway without facing it, and at first we may not know what the cause of our distress is. Having enjoyed the wondrous blessing of forgiveness of sins, perhaps for some time, we find, alas! that there is a definite spring of evil not only *around* us in the world, but *within* us. The very fact of being indwelt by the Holy Spirit makes us all the more conscious of it. In fact we were not conscious of it before. The epistles of Romans and Galatians deal with this important question in considerable detail, as it is one of the first principles of Christianity.

One of the first things we have to face is that the flesh is *sinful*. Romans 8. 3 calls it sinful flesh; and again in Romans 7. 18, "In my flesh good does not dwell." It would greatly help us if we accepted this as *light* from God at the start, for most of our sorrows on this line are because we have been *expecting* some good. It is a part of the gospel that we do well to pay more heed to, that not only have we sinned, but we are under *sin*. Romans 3. 9 clearly states this. The flesh is man's moral state as before God, dominated and controlled by sin, behind which is the power of Satan. It has a mind (Rom. 8. 6, 7), a will (John 1. 13), passions and lusts (Gal. 5. 24), and works, all of which are wicked. (Gal. 5. 19-21.) It is therefore clear we must be free from this terrible dominating power if we are to be happy with God.



We may have tried our utmost to control it and earnestly resolved to check it, but it asserts itself even all the more. The more we want to live for Christ, the more it strives to hinder us. Just as Ishmael shewed his hatred and bitterness when a feast was made for Isaac.

What is then the way of deliverance? Thank God, there is a way. He Himself has dealt with sin in the flesh, not by forgiveness, but by condemnation; and that in His own Son. (Rom. 8. 3.) Wonderful expression. Another scripture that bears on this question is 2 Corinthians 5. 21. He (Christ) was *made sin* for us. God has set Himself to have us for His pleasure now. But they that are in the flesh cannot please God. (Rom. 8. 8.) If God has condemned sin in the flesh in the death of His own Son, He has no more to say to it. He is no longer testing it, nor expecting any good from that source. The result for us in faith is to reckon with God. Romans 6. 22 puts it, "having got your freedom from sin." Again, Romans 8. 9, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you."

It is clear that a true believer would not spend much time in exercises, as described in the latter part of Romans 7, if the full light of the gospel in chapters 3 and 6 were accepted. How many Christians refer to Romans 7 as a sort of inevitable quagmire that all must spend several years in. But there is a solid path through, as in the well-known Slough of Despond, if we only see it. Often difficulties described as Romans 7 are really Galatians 5. The one described in Romans 7 does not know the way of deliverance, but is floundering in the mire. But Galatians 5. 16-26 is continuous and connected with walking in the

Spirit. It is not merely a question of faith, but of definite displacement.

Ishmael must go to make room for Isaac. We have to cast out the bond-woman and her son, and the Holy Spirit is the power for this.

Another important word is in Romans 13. 14, "Make not provision for the flesh." If we place ourselves in circumstances or company where the flesh is roused or may be flattered, we are feeding it, and it will only strengthen its hold, and the Holy Spirit will be grieved. John 6. 63 says, "The flesh profiteth *nothing*." A Christian is viewed as not trusting the flesh in Philippians 3. 3. It cannot be tamed, nor improved. Ishmael was a wild-ass man, and such is the flesh. Jonathan said he would *sound* Saul to see if he had any appreciation of David. How often perhaps we find ourselves on this line. May we know more of the joy of true liberty from the flesh. "Walk in the Spirit, and ye shall in no way fulfil flesh's lust." (Gal. 5. 16.)

W. J. W.

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### "THEN SHALL I KNOW."

(I COR. 13. 12.)

Not till the loom is silent, and the shuttles cease to fly,  
Will God unroll the canvas, and explain the reason why  
The dark threads are as needful in the Weaver's skilful hand,  
As the threads of gold and silver in the pattern *He* has planned.

ANON.

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## THE BIBLE—THE PSALMS.

BOOK IV.

(PSA. 90-106.)

**T**HE fourth book of psalms presents the Lord to us as here in the circumstances of weakness—the conditions in which we now find ourselves; and

also as coming to reign. Other thoughts are interwoven with these subjects; for example, our place here under God's government, the discipline of God through our present circumstances, and the need of heeding His voice in these respects.

Before facing the conditions of weakness, Psalm 90 brings before us *God*. "From eternity to eternity thou art God." What rest of heart to have Him as our dwelling-place!

Psalm 90 shews us our place here as in conditions brought about by the fall. We live seventy years, but all under the sorrows known *outside* Eden. Our days are like grass. In such conditions we must number our days. How very important this is for all of us. A day gone is gone for ever. It is in the circumstances of weakness and pressure that God teaches us. The end of the psalm is very full. Mercy brings joy. (Ver. 14.) We may apply the psalm and think of the "work" of verse 16 as the work of the cross, and the "glory" as the way God expressed Himself at the cross, so that *His* beauty may be upon us. (See 2 Cor. 3. 18.)

In Psalm 91 the Lord is seen as here in our circumstances. How wonderful that He was formed here thus. It is to be noted that Satan quoted this psalm to the Lord when He was tempted in the wilderness, leaving out, as we know, the expression, "in all thy ways." The Lord ever dwelt in the "secret place of the most high"—Matthew 11. 25, for example. There is the proposal in verse 1; the acceptance of it in verse 2. The Lord says, "I will say of Jehovah," etc. The results are in verses 3-8. The godly remnant speak of Christ in verses 9-13; then God speaks in verses 14-16.

The sabbath comes before us in Psalm 92, when God will be publicly known as Most High. Note this title. (See Gen. 14. 18; Dan. 4. 32.) Then the righteous will flourish like a palm tree (ver. 12); now the position is one of outward weakness—"grass," as it were. (Psa. 90. 5, 6.)

Psalm 93 is the contrast. The "floods" of evil lift up their voice. But the Lord is on high; and faith waits on Him knowing that His testimonies are sure and that holiness becomes His house for ever.

Psalm 94 presents a similar state of things. Notice (1) the wicked triumph (ver 3); (2) faith says, "How long?" (3) God uses such a state of things as discipline (ver. 12); and (4) the question comes, Who will stand up for God? (Ver. 16.)

Psalm 95 is quoted in Hebrews 4 to warn us of the danger of hardening our hearts. To-day believers are the house of God, and the voice of the Holy Spirit is still to be heard. Hence it reads, "as the Holy Ghost says," not "said," as if it were past. The Holy Spirit gives scripture a present and living force.

The general subject of the book is plainly seen in Psalm 96. "Jehovah cometh." "Jehovah reigneth," in verse 10, is a kind of herald proclamation. So Psalm 97 continues, "Jehovah reigns," and a fire goes before Him in judgment and He takes His place as Most High. (Ver. 9.) Verse 7 is quoted in Hebrews 1. 6.

In Psalm 98 the victory is gained and all the ends of the earth see His salvation. The call goes forth, "Shout unto Jehovah," and let all be joyful. "He comes!" In Psalm 99 He has come! His throne is between the cherubim; and in Psalm 100 His people enter His courts with praise.

Notice the progress from Psalm 93 to Psalm 100. The test is in Psalm 93 and Psalm 94, and the warning to listen to the Spirit's voice in Psalm 95. In Psalm 96 He is coming; Psalm 97 He takes His power; Psalm 98 is the victory; Psalm 99 He is great in Zion; Psalm 100, "Enter his gates with praise"!

Psalm 101 is a new subject and shews us what Christ as Messiah will own or condemn in His kingdom. This is of importance for us now; for what will be then publicly owned shews what is now pleasing to the Lord. We walk as in the day. (1 Thess. 5. 8; Rom. 13. 12-14.)

Instead of reigning, however, Psalm 102 shews us the Lord as cut off and having nothing here. This psalm is very wonderful and gives the distinctive teaching of this book of psalms very clearly. Hebrews 1. 10-12 tells us it refers to Christ. It is not exactly atonement, though His death that made atonement is here spoken of. It is the Lord taking His place as Messiah and as Man in the sorrows of death, suffering indignation and wrath because of the state in which His people were. "Withered like grass"! (ver. 11.) What an expression. (See Psa. 90. 5, 6.) The strong crying and tears of Hebrews 5. 7 refer to this psalm. How little do we enter into the sorrows and sufferings of Jesus! The garden of Gethsemane answers to the sorrows here. What a wonderful answer the psalm gives in verse 24. Notice the division. The Lord says, "Take me not away in the midst of my days!" Then God replies, "Thy years are from everlasting," etc. How it fills our hearts with worship as we think of the weeping Son of man being the Omnipotent Creator—the Same.

Psalms 103, 104, 105 and 106 shew the results of

Jesus placing all on a resurrection platform through His having suffered.

The soul knows redemption in Psalm 103. In Psalm 104 it is creation—His works, which He will review and in which He will then rejoice. (Ver. 31.) In Psalms 105 and 106 it is Israel. Psalm 105 shews what *God* did and they held their blessing on the terms of verse 45. Their failure and how God remembered His covenant is seen in Psalm 106. It is interesting to see that the book closes as it begins, “from eternity to eternity.” May we join in and say, “Hallelujah !”

M. W. B.

### “ THY LOT.”

(DAN. 12. 13.)

THE gifts of God and calling e'er abide,  
 Nor changes know ;  
 Without repentance stand ; nor time nor tide  
 His hand may shew ;  
 Yea e'en conceal : and yet, withal, the signs  
 Of far-extended, but converging lines  
 Of purposes divine, which *faith* defines,  
 Still clearer grow.

E'en so, my soul ; assur'd in mind and heart  
 Pursue thy way :  
 Thy God thy trust, and perfect peace thy part  
 His word thy stay.  
 Behold ! th' horizon marks the passing night—  
 The coming DAY, when in “ thy lot ” by right,  
 Yes ! *thou* shalt stand, and with supreme delight  
 His gifts display.

W. L.

### THE PROPHETS.—No. 3.

#### SAMUEL.

“AND all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.” Thus the divine seal is set upon one who came to light as the product of Hannah’s prayer and vow. Samuel was truly the “son of her vows.” He was “asked of God” and given back to God. Many a situation has been met and saved because some one (perhaps obscure, like Hannah) saw the need, and with prayer and fastings besought God in relation to that need. An Elkanah might be satisfied and continue as if all was well, but not so Hannah. She saw the need for a “man child”—one not only capable of satisfying her maternal affections, but as affording opportunity for sacrifice in view of the service of God and His people. Elkanah did not understand her. The double portion he used to give her could never satisfy her deep yearnings.

But Jehovah understood her, and to Him she vowed a vow.

Hannah’s was no rash vow, but the deliberate resolve of a heart that loved Jehovah’s house and His interests. It was not a momentary resolve, but the outcome of much exercise. So here she is seen “in bitterness of soul,” she also “prayed unto the Lord, and wept sore.” (1 Sam. 1. 10.) It is said that “she spake in her heart; only her lips moved, but her voice was not heard.” The intensity of her exercises prevented any from hearing her vow save the One to whom she vowed. How good it is if by the very depth of our spiritual exercises and emotions we cannot audibly utter them. Such exercises will pre-

sently yield a song, as did Hannah's. In chapter 2 she prayed and sang. Her voice is not heard as she breathes out her vow to Jehovah, but her song is for all to hear, and that song has set many myriads singing. It is a brief prayer-song of ten verses, but it reaches on to the day of the Lord.

But Hannah's prayer precedes her song, and this must ever be so with us. Eli "marked her mouth," but God was watching her heart. There is much in Christendom to-day that would answer to marking the mouth, and many long and eloquent prayers to gratify the hearers rather than heart-prayer, which God loves to answer. The ruin and breakdown to-day afford scope for the exercise of deep spiritual emotions and affections as we move into the presence of the Lord. On such lines Samuel had his beginning. He had a spiritual mother who was prepared for surrender. How much need there was for a man-child the subsequent history of Israel proved. Hannah could say, "All the days that he lives, he is lent to Jehovah."

Samuel is not ushered in with the urgency of the later prophets, but brought before us as "a child . . . girded with a linen ephod." He grew in stature, the little coat brought from year to year suggesting how the maternal instinct looks for and recognises growth. But he "grew before Jehovah." (Chap. 2. 21.) Then it is said also, as denoting increase, "And the boy Samuel *grew on*, and was in favour both with Jehovah and also with men." (Ver. 26.) And yet again it is said, "And Samuel grew, and Jehovah was with him." (Chap. 3. 19.)

The voice of Jehovah falls upon his ear, though as yet he knew it not. But the urgent call, "Samuel, Samuel," is answered in simple obedience, and the



subsequent word from Jehovah invests Samuel with prophetic authority. How often and how familiarly that voice was yet to fall upon Samuel's ear, and how obediently he was to answer it, we may see from later scriptures. "Jehovah was with him, and let none of his words fall to the ground"; "And all Israel . . . knew that Samuel was established to be a prophet of the Lord"; "Jehovah revealed himself to Samuel at Shiloh by the word of Jehovah." Thus we are told of Samuel's beginning as a prophet and of God using this specially prepared vessel.

Then the divine seal on the prophetic word is seen in chapter 4. 1: "And what Samuel had said happened to all Israel." He is not again heard of till after the utter failure of Israel—the ark taken captive, but finally put into the house of Abinadab on the hill. And when he appears it is in view of recovery, and he says, "Gather all Israel to Mizpah, and I will pray Jehovah for you." We saw in the previous papers that Abel was distinguished as being **RIGHTEOUS**, Enoch was marked by **HOLINESS**, but Samuel manifests piety and **DEPENDENCE**. He was a man of prayer, as Psalm 99. 6 indicates: "Samuel among them that call upon his name."

He is often spoken of as praying, proving how dependent he was in view of his own service and the need of Israel. So it is said that "Samuel cried unto the Lord for Israel, and the Lord heard him"; also that in Ramah "he built an altar unto the Lord." Again "he prayed unto the Lord" when they asked for a king, and further—as suggesting his nearness to Jehovah—he rehearsed all their words in the ears of Jehovah. (Chap. 8. 21.) And later, how affecting to witness his devotion to the people as well as his

fidelity to Jehovah : “Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you : but I will teach you the good and the right way.” (Chap. 12. 23.)

Samuel is another example of suffering and having patience, and James bids us look at such. (James 5. 10.) How the deflection of the people, and later of the king, was borne upon Samuel’s spirit as he walked before Jehovah—his long patience, yet withal feeling intensely the shame and the sorrow of their state. They had to vindicate Samuel as one who had ever walked before them blamelessly. How tender and solicitous he had been on their behalf, yet ever faithful. He warned them solemnly as to the manner of the king who would reign over them; “He will take,” is six times stated. (Chap. 8. 11–18.) Better by far to have left themselves in the hand of “God, who gives to all freely and reproaches not.”

But Samuel did not forsake them. He “judged Israel all the days of his life.” His circuit was “to Bethel, and Gilgal, and Mizpah, and he judged Israel in all those places.” These, we may be sure, were movements of inspection, instruction and blessing. Then his return was to Ramah, where was his house, and it is said that *there* he judged Israel. He looked out on all Israel from Ramah, for his altar was built there. The movements in his circuit suggest his public activities, whereas his altar and his house suggest the sphere where leverage and power for service are to be obtained. Our measure as before our altar with God in private is our greatest measure in service publicly. It is good to have this base for our service and to return to it frequently. This would promote power with us. See how Samuel shines in the way he

deals with Agag the Amalekite. Saul would spare him, but "Samuel hewed Agag in pieces before the Lord in Gilgal." It is not said it was before Saul, for Samuel was considering for Jehovah. The fruits of Hannah's request and vow are seen here in one great enough to deal unsparingly with the enemy of God and His people.

Samuel now sees Saul as rejected by Jehovah, so he saw Saul no more until the day of his death. Yet he mourned for Saul, the one for whom he had previously cried to Jehovah all night. It was this attachment to Saul that brought about weakness immediately after his great victory over Agag. We need to be kept in the sense of each victory as being before the Lord, otherwise the enemy will seize the moment of victory to bring us down. Samuel, the man of power before Agag, is now a man of fear. He says, "How shall I go? if Saul hear it, he will kill me." Howbeit, he goes to anoint David, and he is introduced to the man after God's own heart, and Samuel can now retire in peace to Ramah.

Then later, when David is being persecuted by Saul, a very happy result is seen in David and Samuel dwelling together at Naioth. (Chap. 19. 18.) Samuel is lost in David; he is privileged to share in David's rejection and is a sympathetic recipient of his communications. "And Samuel died; and *all* Israel were gathered together, and lamented him; and they buried him in his house at Ramah." (Chap. 25. 1) He whom they had despised when living is acknowledged when dead, but his example as a man of prayer and dependence remains for us. Happy indeed, if we follow such an example! J. H. T.

## “THE TRUTH AS IT IS IN JESUS.”

I WOULD call the attention, particularly of young believers, to the above words—rich in their meaning—found in Ephesians 4. If the old man is to be put off and the new man put on (it is only done as Christ is appreciated), something of their meaning must be apprehended, for Jesus was the perfect delineation, in that life which was full of sweet fragrance for God, of the “new man.” The putting off and the putting on is a matter of spiritual power, involving coming out in the character of God.

Truth has been defined as the expression of right things as they are. Where do we see it expressed? Shall we find truth set forth in the world? Nay, but the very opposite, for there is a frightful amount of unreality, make-believe, sham, here. Shall we look for it in those who name the name of the Lord, in whom right things should be displayed? Rather let us seek in our measure to produce what we would like to find, provoking unto love and to good works, to the practical expression of the life of Christ. It is in *Jesus* that truth found its perfect, its glorious, expression. In Him was set forth everything that answered to God. It is only as what was manifested in Him who spake as none other ever did, who did what no one but Himself ever did or had the love to do, is set forth that there is what is pleasing to God—fruit for Him.

Would I see what obedience according to God is? I see it perfectly set forth in Jesus. Not on the principle on which men usually obey—compulsion—did He obey. He had come down from heaven, not to do His own will, but the will of Him that had sent

“THE TRUTH AS IT IS IN JESUS.” 217

Him. That will was His only motive. This *will* to obey imparted a sweet savour to all He did. In Jesus, as was said long ago, man was more to God than he would have been in an eternity of Adam's innocency. “Every element, every faculty in His humanity responded to the impulse which the divine will gave to it, and then ceased in a tranquillity in which self had no place.” He had but to do that will moment by moment as it was intimated to Him. He surely, He only, never had a word to recall, nor a step to retrace. And how did that obedience shine out when with the cross full in view, with its deep and awful agony to His own soul, He yet discovered nothing but the absolute perfection of His devotedness to His Father in that brief prayer, perhaps the most wonderful ever offered upon earth, “Father, glorify thy name.”

If we think of holiness, it, too, was set forth in perfection in Jesus. Holiness, let it be said, is the expression of a *nature*. “Holiness by faith,” as some have taught, misses the mark entirely. How is it that with every one who has been born again there is to be found the desire for holiness? Because that has been introduced which nature never could produce. Let nothing short of being as holy as that blessed One was holy as a Man here, of loving as He loved, of being as practically righteous as He was righteous in all His ways, be before you, dear young Christian. Be assured that if Christ were more

“The Object bright and fair  
To fill and satisfy the heart,”

holiness would be more in evidence, separation from the world more distinct. In looking at Jesus, the new

man is active. Just take one trait of His moral beauty at a time and think it over.

Then how patient was the Lord! With what love He bore with His poor, erring disciples; with what tenderness did He care for them; with what compassion did He look upon those around who were as sheep without a shepherd! If His devotedness to Him that sent Him was perfect, His deep attachment to those whom He had gathered around Himself, those given to Him by His Father, was perfect too. "Having loved his own which were in the world, he loved them unto the end." And how free from any self-pleasing was the Lord Jesus! No selfishness there; on the contrary we see love (the opposite of selfishness) in its expression.

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Let us study Christ more. If the holiest, the presence of God, was familiar to us individually, if we retired there for a few minutes every day to tell out to God our appreciation, however small, of His beloved Son and of the revelation of divine love in Him, there would not only be a happy effect upon our spirits, our temper, not only would *what* we say and do, but *how* we say and do things be affected—but there would be more for divine Persons when in assembly.

It has been said recently (one has been struck by the expression) that "the great sin of believers to-day is the neglect of the holiest." Is not preparation for everything the Christian meets with to be found there? If the sanctuary, the presence of God, was more familiar to saints, would there not be a savour about the home life and in business relationships as well as when in the company of fellow-believers that

is often lacking? The writer feels how much he has failed in this.

Let us see to it, every one of us, that occupation with Christ in humiliation—the secret of walking in some sort as He walked here (as having Christ in glory before one is the spring of energy in the christian pathway, as we see finely exemplified in the case of the Apostle Paul)—has a larger place with us, to His joy and praise, and to the delight of our hearts, the little time that remains till He come!

A. H. L.

## BIBLE STUDY AND LENA'S LETTER.

### SUBJECT: THE ARK (STUDY I).

The ark is spoken of as—

- (1) The ark of God. (1 Sam. 3. 3; 4. 11, 13, 17, 19 etc.)
- (2) The ark of Jehovah. (Josh. 3. 13; 1 Sam. 5. 4; 6. 15, etc.)
- (3) The ark of the God of Israel. (1 Sam. 5. 8, 10, 11; 6. 3.)
- (4) The ark of the covenant. (Num. 10. 33; Josh. 3. 3, 6, etc.)
- (5) The ark of the covenant of the Lord of all the earth. (Josh. 3. 11, 13.)
- (6) The ark of the testimony. (Num. 5. 4; Exo. 25. 16, 22.)

Study Exodus 25. 10-23, which gives the account of its structure, size, etc.

Notice  $2\frac{1}{2}$  cubits = 5 half cubits = length.

$1\frac{1}{2}$  cubits = 3 half cubits = height and breadth.

“There will I meet with thee”—God's number (3) occurs twice, man's number (5) once. The order is reversed in the case of the dimensions of the altar of burnt offering. The ark is a type of Christ. In what way? The mercy seat—Jehovah's dwelling-place. Look out what the ark contained and consider the significance of each article. (See Heb. 9. 4 and O.T. passages.)

Number 4. 4-6 tells us how it was carried through the wilderness. Note the *blue* covering was *outside*. It was easily distinguished going before to search out a resting-place for them. Beautiful spot of blue!

Read carefully Joshua 3. and 4. 1-11, where the ark is again in prominence. A chapter full of deep spiritual instruction. The ark was carried by the priests two thousand cubits in front of Israel that it might be visible to all. They had not passed that way before. It was taken into the midst of the bed of the Jordan, where it remained supported by the priests until *all Israel* had

passed over, "until everything was finished," then it came up on the other side in the presence of the people. Wonderfully significant!

Write an essay on our subject.

*(To be continued for next month's study (D.V.)*

*[Replies to be sent to LENA, "Leahurst," Glebe Avenue, Enfield, Middlesex.]*

DEAR YOUNG FRIENDS,

I have just read some excellent papers on the Sin Offering, my only grief is that there are so few to correct this month—eighteen out of over thirty who started the year.

This is rather disappointing, and would be more so, only I know that many do the study with us each month who have not the time to write the essays. I am glad to hear, too, from one and another that they have enjoyed the study of the offerings. I have too; and now I would suggest that those who have not yet done so should read Mr. Coates' Notes on Leviticus. I am almost ashamed to own that I have only just started it, and am expecting to glean many fresh thoughts therefrom. I am glad some of you remarked on the divine order in which the offerings are spoken of. We are first shewn God's perfect appreciation of Christ's death and also His life down here, and what wonderful communion is possible in consequence of Christ's atoning sacrifice, and then indeed we should appreciate Him from our side as the perfect Sin Offering.

I think the details concerning this offering are really wonderful. God leaves nothing unprovided for with regard to the forgiveness and acceptance of those who bring the sin offering. May we all learn to value increasingly the perfections and beauties of the One of whom all these offerings speak so beautifully.

My best wishes to you all.

Yours affectionately,

LENA.

### List of Replies for September.

*Class 1.*—Cissy Allison,\* Grace Eayrs,\* Dorothy Gillmore, Irene Lewis, Ruth Musson,\* George Palmer,\* Mary Railton,\* Grace Railton,\* Nellie Railton,\* Irene Rusling, Elsie Rhodes, Ethel Schneider,\* Eleanor Tedbury, Kathleen Tipler, Albert Tipler,\* Freda Watts.\*

*Class 2.*—Winnie Rhodes, Mildred Watson.

*Late for August.*—*Class 1.*—Cissy Allison,\* Irene Lewis, Albert Tipler,\* Freda Watts. *Class 2.*—Mildred Watson.

*Late for July.*—*Class 1.*—Grace McPhee.



## DIRECTING OPERATIONS.

(MARK 16. 19, 20.)

**T**HE Lord is in the highest place of supreme power and is directing the work of God in every part of the earth. He is in heaven sitting at the right hand of God, He has been received there, but was and is rejected here. His servants go forth preaching everywhere and He works with them, and He confirms the word preached, in securing men who were in darkness, sin and moral death, as witnesses here to the mighty power that is being exercised by the Lord from the right hand of God. He is in entire control of the whole field of service, and all are entitled to get their directions from Him.

In Mark He Himself shews us how to serve. What lasting impressions He left with every one He touched or healed or blessed. He left the impression of God. He is Son of God and was acting for God here amongst men. When dealing with children twice it is said that He took them up in His arms. (Mark 9. 36 ; 10. 16.) Do we have the embrace of Christ in our attempt to serve, or do we do things at a respectful distance? In every case throughout the Gospel of Mark the Lord shews us how to serve; then after His blessed path was over He is received up to the right hand of God that the service He had begun might be still continued under His own direction from the most exalted place in the whole universe. What was His command to His servants before He was received up? (Chap. 16. 15.) "Go into all the

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world, and preach the glad tidings to all the creation." To all the creation! the extent of His operations is universal. All His servants are in His hands: Europe, Asia, Africa, America, Australia. The work of God in all these five continents is carried on under His supervision, and it will yield thirty, sixty, or a hundred-fold.

The most obscure servant of the Lord who is working away in some unknown corner of the earth, if under the direction of the Lord Himself, need in no way be disheartened or discouraged; the work is certain and the result is sure. The work is the Lord's work. "The Lord working with them" ought to be sufficient compensation for the servant. There never was a day like the present; it is the last hour that is available, and one would desire that all who seek to serve the Lord may be encouraged afresh to go forward with renewed grace and divine energy received from Him in the consciousness that He is working with us and will confirm the word with signs following.

The whole creation is the sphere; men, women, and children are in need all around us. The power is supreme in regard to the direction of all operations. Who could refrain from stepping out in this wondrous service of the glad tidings? That there are qualifications for this service the whole of this gospel shews, it only remains for us to be in the true gain of what the gospel sets forth: the suffering, abandonment and death of the Lord Jesus, and that His rejection is still true as regards the world. Then with divinely given courage and dependence upon Him the preaching will be irresistible and the blessing large.

J. J.

## WORDS OF COUNSEL TO THOSE ENTERING UPON LIFE.

### (12) THE FRUITFUL LIFE.

**I**N view of the great possibilities of life, it is well for each one to quietly weigh over how his life can be spent to the best possible advantage. There is a real danger of missing the splendid opportunities which life affords and of awakening when it is too late but for vain regrets.

The greatest and sweetest life is that which is fruitful Godward. This is not a splendid ideal impossible to realise, but it is open to every one who has a living faith in Christ. Indeed, all who have tasted the love of God desire that there should be fruit for His joy and glory to Him from their hearts and lives. What could be greater than to bring forth fruit for God's pleasure, living in the present enjoyment of His love, engaging in the highest possible service—the service of God—and conveying the grandest message ever given to man—the gospel?

Fruit, according to the word of God, refers to that which is delightful and refreshing to God Himself, which is produced in the hearts and lives of men. In a believer it is the product of the death of Christ for him and the work of the Holy Spirit of God in him. The desire of God for fruit was told in the words of Jesus, "Herein is my Father glorified, that ye bear *much fruit*; so shall ye be my disciples."

It is sad to think of so many fruitless lives, like the barren fig-tree to which Jesus came and found "nothing thereon but leaves only." Such lives instead of producing fruit for God bring forth "fruit unto death." That God looks for fruit from every life is indicated

by His first words to man, "BE FRUITFUL," for man was created for His pleasure. But sin and death came in, and although God moved in mercy and long-suffering towards man, it had to be recorded after four thousand years that "He came and sought fruit, and found none."

#### ONE FRUITFUL LIFE.

There was, however, one perfect life which was full of precious fruit for God; it was the life of Jesus—God's well-beloved Son. The heavens opened upon Him and the Father's voice was heard, "This is my beloved Son, in whom I have found my delight." He was the blessed Man of the first psalm, who walked not in the counsel of the ungodly, who stood not in the way of sinners, and who sat not in the seat of the scornful, but His delight was in the law of the Lord and in His law did He meditate day and night. He was like a tree planted by the rivers of water that brought forth His fruit in His season. His leaf did not wither and whatsoever He did prospered. How beautiful are those features of His life—SEPARATION from evil (ver. 1), APPRECIATION of God's will, and MEDITATION therein day and night. (Ver. 2.) What a wonderful example that His disciples should "follow his steps." Well may we sing:

We wonder at Thy lowly mind,  
And fain would LIKE THEE be:  
And all our rest and pleasure find  
In learning, Lord, of Thee.

Surely every true heart is prepared to face the question, "Is my life yielding fruit for God?" and desires that in some measure the graces of Christ may be reproduced.

This raises the solemn consideration that man is a sinful, fallen creature,

“A CORRUPT TREE,”

which cannot bring forth good fruit, and is only capable of producing corrupt fruit, for “they that are in the flesh cannot please God.” Now in the death of Christ the end of all flesh came before God, and there He “condemned sin in the flesh.”

But in Romans 8 the Apostle Paul said, “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” These are trees of the Father’s planting, and God has given His Holy Spirit in order that there may be the

#### FRUIT OF THE SPIRIT

produced. Nine products of the Spirit’s work are mentioned in Galatians 5. 22, 23. Three are in relation to God—LOVE, JOY, PEACE; three are in relation to one another—LONGSUFFERING, KINDNESS, GENTLENESS; and three relate to our own secret lives—FIDELITY, MEEKNESS, SELF-CONTROL. With this in view how important is the exhortation, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

It is also essential that there should be suitable

#### CONDITIONS FOR FRUIT-BEARING,

for instance, good soil, sunshine and abundance of moisture. These are all available to the youngest believer, for as “planted in the house of the Lord” we can enjoy the sunshine of the presence of Christ, and we have the Holy Spirit within as “rivers of living water.” Thus fruit, as the product of life, is yielded in its season; as Jesus said, “He that abideth

in me, and I in him, the same bringeth forth MUCH FRUIT: for without ME ye can do nothing." To this end the Father's hand is active in pruning those who are fruit-bearing, for "every branch that beareth fruit, he purgeth it, that it may bring forth MORE FRUIT."

It is necessary, too, for us to consider the

#### HINDRANCES TO FRUIT-BEARING.

As the canker-worm attacks the roots and stops fruit-bearing, or as the little foxes spoil the grapes, so unjudged sin will sap the spiritual vigour and hinder fruit for God. It may be the reading of light literature with one, a worldly friendship with another, a secret sinful habit with a third, pride, or any activity of the flesh which "wars against the soul." If any cause of unfruitfulness is confessed in real self-judgment to God it will be removed and we shall be enabled to bear fruit continually, for "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he . . . shall not cease from yielding fruit." (Jer. 17. 7, 8.)

In these last dark and evil days, may there be many fruitful lives for the pleasure of God, the desire of every one being to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by the true knowledge of God. F. S. M.

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### THE PROPHETS.—No. 4.

#### ELIJAH.

THE chapter in 1 Kings immediately preceding Elijah's public introduction makes sorrowful reading; not a solitary ray of light to pierce the thickening gloom of sin and rebellion. (Chap. 16.)

Baasha, Elah, Zimri, Omri, Ahab, and Hiel the Bethelite each added his quota to the orgy of lawlessness. A godly Israelite may well have felt the hopelessness of the situation apart from divine intervention, but against the dark background Elijah the Tishbite is brought swiftly into view. His very name would inspire hope, Elijah meaning Whose God is Jehovah, the Tishbite one who turns back or recalls.

Doubtless he had been in the school of God and qualified there, though no record is given us of the discipline he would pass through as graduating in view of service. But we have the record of his public service and we may note his patience and suffering, as with the other prophets of whom James speaks. (James 5. 10.) And Elijah had important lessons yet to learn. On his first recorded public appearance he faces the wicked king Ahab with a message calculated to bring fear to the proudest heart: "As the Lord God of Israel liveth." Appearances seemed against that, for lawlessness abounded, but the longsuffering of God is salvation. Then he says—"before whom I stand." He was an accredited witness, standing on earth but in relation to the living God in heaven. This was the secret of his power.

Abel, Enoch and Samuel each had their distinctive features, and so also had Elijah, for *power* characterised him. One who can "pray with prayer" (James 5. 17, 18, New Trans.) is assured of power. But this power is only obtainable as we pray and fast.

Elijah had many tests of faith which were intended to strengthen his links with God. We are told nothing of his ancestry nor of the lines on which he was promoted to so distinguished a service as he fulfilled under God's hand. His birth is not recorded, neither

did he die, though he once desired to die. (1 Kings 19. 4.) He would have put a time limit on his service : "It is enough : *now*, Jehovah, take my life." But God had a triumphant and honourable departure in view for this man of God. And his work was not yet done.

Immediately Elijah had spoken to the king he is told to *hide* himself—a change of position calculated to preserve him from inflation and also to bring about reduction. His faith is likewise tested by the word of Jehovah : "I have commanded the ravens to feed thee there." The most unlikely of birds are made to serve Jehovah's end, and their natural tendencies held in check as they become food carriers to Elijah. And they "brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the torrent." A liberal diet commanded by and from the hand of a faithful Creator, yet more than this to a man of God who would refuse to *live* in mercies, whilst ever recognising them as from God. And, as if to enforce this lesson upon Elijah, the brook dries up. He is not to settle down, but as "emptied from vessel to vessel" becomes more suitable to Jehovah for service. Behind all our constantly changing circumstances lies the wisdom of God who would have us wholly for Himself. So He may change our circumstances according to the needs of His service. It is well for us if, like Elijah, we are plastic in His hand.

Obedience marks Elijah as he submits to the next test. He raises no question though he be sent to a *Gentile* woman, and she a *widow*. The outlook was not promising ; a widow gathering sticks does not speak of a liberal sustenance. But Elijah has to do



with the *living God*, and not only is he sustained, but the weak faith of the widow is strengthened. She and her son were going to eat *and die*, an unusual thing, for eating has life in view. She had *meal and oil*—the lack of quantity was no hindrance with a man of God. “A *handful* of meal in a *barrel*” looks smaller than if seen in a vessel of its own capacity. Then “a *little* oil in a *cruse*.” We have one day’s mercies at a time and ours is to learn to “seek first the kingdom of God, and his righteousness.” God has in view for us that which is greater than mercies, namely, life! “Is not the life more than food?” So whilst the man of God, the widow, and her house are sustained a whole year—the meal and the oil neither increasing or decreasing—the widow is deprived of her son to bring home to her that she is not to live in mercies. God intervenes by His servant and the child is raised and given to his mother as living: “See, thy son *lives*.” Mercies are provisional, but life according to God is enjoyed on resurrection ground.

Elijah’s greatest service is seen in chapter 18. He brings the people to the point of decision. He meets Obadiah, one who suggests a faithful remnant, and then commands Ahab to gather all Israel and the false prophets together. As a man of God Elijah would feel in his spirit the *length* of Israel’s neglect of God. So he says, “*How long* do ye halt between two opinions?” There was no answer from the people, for Baal’s followers were many. Jehovah demonstrates His power whilst all the activities of Baal’s prophets tend to their own destruction.

Elijah was on constructive lines; he repaired the altar, and in the twelve stones had all Israel before

him. But he would take no credit to himself, for his great exercise in prayer was that the people "may know that THOU, Jehovah, art God, and that THOU hast turned their heart back again." And so twelve pitchers of water are thrown on the burnt offering and on the wood. This would remove all doubt and shew how entirely the answer was from Jehovah. The fire of Jehovah descends and the people twice say, "Jehovah, he is God!" Elijah executes judgment upon the prophets of Baal, and God answers the confession of the people by the promise of abundance of rain. This, however, is only secured by the attitude and exercise of Elijah on Mount Carmel. He is not inflated with victory, but bowed down on the earth with his face between his knees. In the absence of an immediate answer faith waits on God. "A cloud as small as a man's hand" did not suggest an abundance of rain, but behind the hand of Jehovah was the heart of Jehovah, and it was the answer Elijah had waited for, as the succeeding verses shew.

But the moment of victory is quickly followed by discouragement. At the threat of Jezebel he fled, and came to Beersheba and left his servant there, whilst he himself went a day's journey into the wilderness. In all this he learns that he is "not better than his fathers"—a good point to reach. Lack of faith brought him under the juniper tree, whereas the working of his faith had earlier brought a great victory. But Jehovah's interest in His servant is most touching—more marked than even in the time when He used the ravens and the widow. This is Jehovah's *personal* care of Elijah in the preparation of his food, and the angel is sent in divine solicitude to awake and instruct him. Then follows the journey

of forty days and forty nights to Horeb, the mount of God. He is fed in view of that journey, and at Horeb God comes nigh to him. He has now to learn that the "soft gentle voice" of Jehovah is greater than all created things. The wind, the earthquake and the fire were all suited to Elijah's feelings at that time, but God was not in these. Elijah is rebuked in his self-consequence by the soft gentle voice speaking of seven thousand faithful ones still left in Israel.

He is now to anoint Elisha in his stead—Jehovah indicating that the prophetic testimony was to be continued in an altogether different character of vessel. But Elijah is not set aside, for he has learned his lesson and is retained for a higher and more blessed form of service. How many prayers he offered for Israel during this period who can tell?

We have few glimpses now left to us of this wondrous vessel, but there is power on each occasion. He sternly rebukes Ahab in the vineyard of Naboth. Jezebel has no longer any terror for Elijah. He also rebukes Ahaziah the king for ignoring the God of Israel. 2 Kings 1 proves how entirely Elijah was now with God. He who had fled at the threat of a woman now announces judgment upon the king, and then calmly retires to the top of the mount and *sits down*. What complacency and conscious dignity! He is unassailable now as being in moral separation from all that refuses God. And not only so, but in the power that springs from that position he can enter the king's court and repeat the sentence of judgment there. His next movements are in relation to Elisha, and we may dwell on these in our subsequent paper.

Elijah goes up in triumph by a whirlwind into heaven. May we not say that, like Enoch, he had

pleased God? "And Elisha saw him no more," but *we* are privileged to see one of similar zeal and piety in John the Baptist (Matt. 11. 14), and also his re-appearance on the mount of transfiguration, as Moses and he speak with Jesus of His decease. Elijah, with Moses, "appears in glory"—fitting tribute to a life of fidelity and devotion to the One whom they served below. May Elijah's example inspire our hearts to a fresh committal for service.

J. H. T.

### RESTORATION.

(2 SAM. 11. 12.)

NOTES OF A READING WITH S. J. B. C. AT LEVEN, FIFE.

**R**ESTORATION begins with God. He makes the first move: "The Lord sent Nathan unto David." David's conscience had evidently been sadly torpid for some twelve months. (Chap. 11. 27.) God always gives "space for repentance" ere dealing in judgment. The prophet is the man He uses to reach the conscience. Yet how cautiously Nathan went about his difficult task. How slowly in all the corrective christian epistles does the Spirit of truth, as it were, come to the main point! In Corinthians Paul praises all he can before dealing with the flagrant evils in that assembly. In Colossians he does not broach the snare of rationalism and ritualism till well on in his discourse. In Philippians, too, how gently he hints at the danger of being over-occupied with service. (Chap. 2.)

Nathan spoke in a parable. The Lord often spoke thus, and the prophetic spirit convinced: "They perceived that he had spoken this parable against

them." (Luke 20. 19.) I wonder how many of us have learnt to speak in parables—it is the divine art of reaching the conscience. David, however, was very dense; unjudged sin dims the spiritual faculty of discernment. He could not recognise his own face in a glass, though Nathan held the mirror before his very eyes. So the prophet had to come to the point, "Thou art the man." Sometimes the prophet must come to the point at once, as in the case of the Galatians (Chap. 1. 6), but generally the parable is enough to illustrate the point he wants to press home.

David's sin was secret, but its judgment was "in the light of this sun." Sin will surely be exposed, either now or hereafter. (1 Tim. 5. 24.) David's exercises were fraught with anguish, but, withal, his recovery was *very slow*! His exercises are found in Psalm 51. How deep and long and flooded with tears were they: "Deliver me from bloodguiltiness, O God." Sin may be forgiven, and yet the stain—the moral effect—remain! David's hands were stained with Uriah's blood. David knew he was forgiven when he confessed and Nathan said, "The Lord also hath put away thy sin." But he was not restored till long afterward. If the getting away from God has been slow, the getting back is the same. David's departure was slow and long.

The first sign of declension in his soul was selfish ease and indulgence. He lay upon "his bed" when he ought to have been in the thick of the battle. (Chap. 11. 1, etc.) Even when distinctly needed he "still tarried at Jerusalem." Then we have "the lust of the eyes" working with all its concomitant evils and deplorable issues. Then David resorted to artifice and guile to hide his sin. (Chap. 11. 6-13.) But

the man who had "the ark," Christ, in his heart, and also the interests of Jehovah in His people, Israel and Judah, could not be cajoled and tempted. So David resorted to murder, and Uriah died for his devotedness among "the valiant men" of God. David sought to cover all up by pious terminology and empty platitudes. But Joab—shrewd and brainy man that he was—took stock of everything and was not deceived. He there and then got a hold on David by the full knowledge of his guilt, which hold David writhed under ever afterwards, making him powerless to avenge the blood of Amasa and Abner, and leaving it to Solomon to execute judgment upon Joab. (1 Kings 2. 6, 32.) God acting in the *grace* of forgiveness is one thing—"He is faithful and just to forgive." But God acting in *government* is another thing—for its universal and unalterable principle ever abides: "Whatsoever a man soweth, that shall he also reap."

*(To be concluded, if the Lord will.)*

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## BIBLE STUDY AND LENA'S LETTER.

SUBJECT: THE ARK (STUDY 2).

Read Joshua 6.

The ark led the people of Israel to their first victory in the land. Christ in resurrection gives the power of victory to His people. Joshua 18. 1 states that the tabernacle was set up at Shiloh, and doubtless the ark was placed there, especially as it was fetched from Shiloh in Eli's days. It was taken into battle and seized by the Philistines. (Read 1 Sam. 4. 5. 6. and 7. 1, 2.) It was finally returned and remained for many years in the house of Abinadab at Kirjath-jearim.

David fetched it thence on a new cart, imitating the Philistines. Full directions as to the carrying of the ark had been given. (See Study 1.) God comes in and smites Uzzah, and David, awed, leaves the ark with Obed-edom for three months. Obed-edom and his house were greatly blessed. The ark was then carried by

## BIBLE STUDY AND LENA'S LETTER. 235

Levites, and with sacrifices and great rejoicings placed in the tent David had pitched for it. (Read 2 Sam. 6.)

David's desire expressed to Nathan to build a *house* for the ark of God was fulfilled when Solomon's temple was finished and the ark found a *resting-place* there. The carrying staves were then taken out. Solomon's reign speaks of the peaceful reign of Christ when wilderness conditions no longer exist, so it is in keeping to find that the ark only contained the two tables of stone. The need for the manna ceased when Israel had the old corn of the land, and Aaron's rod, typical of the priesthood of Christ, is not necessary now the wilderness gives place to the kingdom. In Hebrews 9 the tabernacle is being considered.

There is no further mention of the ark, but it is supposed to have been taken into Babylon at the time of the captivity. The ark of God's covenant is seen in the temple in heaven (Rev. 11. 19), suggesting God's taking up His earthly people again.

Write an essay on the subject.

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MY DEAR YOUNG FRIENDS,

With regard to your essays on the Trespass Offering, I was very pleased with the way thoughts as to the beautiful details were emphasised, particularly about the estimation *by Moses* of the wrong done, and the valuation "according to the shekel of the sanctuary." Is it not a satisfaction to know that our trespasses have been estimated by our Lord Jesus Christ, who Himself is the great Anti-type of the "ram without blemish" of the trespass offering? Who so competent as He? What stability and peace it should bring to every heart who trusts Him.

The required "added fifth" links beautifully, too, with those graphic prophetic words in Psalm 69. 4, put into the mouth of the suffering Messiah with reference to His death: "Then I restored that which I took not away." I am glad that most of you noticed this.

I am realising that when you read this we shall have entered upon the last month of this year. I do hope that through our monthly studies we have received fresh impressions of the Lord that have cheered and encouraged us, and that will still bear fruit in our lives to His glory, enabling us to more truly and faithfully represent Him here.

With earnest prayers that this may be the case,

I remain,

Yours affectionately,

LENA.

[Replies to be sent to LENA, "Leahurst," Glebe Avenue,  
Enfield, Middlesex.]

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**List of Replies for October.**

SUBJECT: THE TRESPASS OFFERING.

*Class 1.*—Cissy Allison,\* Grace Eayrs, Dorothy Gillmore,\* Ruth Musson, George Palmer,\* Mary Railton, Grace Railton,\* Nellie Railton, Ethel Schneider,\* Eleanor Tedbury, Kathleen Tipler,\* Albert Tipler,\* Freda Watts.\*

*Class 2.*—Irene Rusling, Elsie Rhodes, Winnie Rhodes.

*Late for June.*—*Class 1.*—Bessie Garton (N.Z.)

*Late for July.*—*Class 1.*—Bessie Garton (N.Z.); Isabella Walker\* (Australia).

*Late for September.*—*Class 1.*—Grace Townshend (S. Africa).

**TRIUMPH.**

HARK! the angelic hosts acclaiming  
Christ, who in isolation grand,  
Now triumphantly is passing  
Through the heavens to God's right hand.

Richer and deeper grow the notes,  
Drawn from the vast angelic throng,  
As the mighty Victor passes,  
The bright serried hosts along.

The journey ended. Each voice is hushed,  
E'en in patient expectancy;  
Then crowned by God, in glory throned,  
All heaven's in ecstasy.

(This the answer to reproach and shame,  
Which He as Son of man did know,  
When in death's utter loneliness  
There the love of God did shew.)

Then in gathering strength and power  
The notes of praise peal forth again,  
As voice by voice take up the strain,  
Worthy is He o'er all to reign.

J. R. T.

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London: G. MORRISH, 20, Paternoster Square, E.C. 4.