

Weapons of our Warfare



Printed by
EUREKA PRESS PTY. LTD. SOUTH AUSTRALIA
for
LOGOS PUBLICATIONS
632 Burbridge Road, West Beach 5024 South Australia
September, 1989

Foreword

This volume is designed as a means of encouragement in facing the difficulties of life. We are engaged upon a great combat, and need to seek the companionship of those of similar mind. Such help can be found in the various extracts from the writings of valiant warriors of the past, both brethren and sisters, who have laboured on the field of battle for the things they believed.

Paul instructed the Corinthians: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds: casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5). He shows that there is not only a need to "rightly divide the Word of Truth" but to recognise the power of the enemy, felt in the natural mind. As a mighty warrior, the apostle felt the unrelenting contest: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23). It was an engagement that continued to the last moment, when he said: "I have fought a good fight; I have finished my course" (2 Tim. 4:7). But that same warfare must be undertaken by those who would honour the Truth. So, writing to young Timothy, Paul said: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou, by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:18).

The warfare is not only within, although that is our greatest challenge, but is also exhibited in the opposition of the world in which we live. This age seeks to overcome the saints, and to destroy our commitment to the Truth and our love of things spiritual. We need to be aware of the challenges, and to combat them with faith, wisdom, understanding and courage.

Though this modern age is of a different character to those which have preceded it, inasmuch as the attitude of Sodom and Gomorrah and the days of Noah are prevalent, nevertheless, the advice of spiritual warriors of the past still holds good, and is helpful in

developing and maintaining the proper equipment. The Spirit-Word provides the means and strength we need, but the encouraging voices of our companions in warfare can firm our conviction and determination.

For this reason we have produced the present volume. Much of its contents were originally published under the title "Helps for the Christian Warfare," but an additional section has been added entitled: "The Vision of Glory." We need to know where our warfare leads us, and the prospect of the ultimate victory. Such a vision represents the goal of our warfare, the reason for our fight. It speaks of the grand victory that will shortly be revealed throughout the whole earth when the greatest Warrior of all time will stand supreme, surrounded by his companions. Then, the great enemy of sin itself will be destroyed in us, as the mantle of immortality and the victor's crown are placed upon us. We will then say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

We hope that these "voices from the past" will be of help to the present-day warrior.

G.E.Mansfield, September, 1989.

CONTENTS

Brother's Liberty	87
Acceptable Prayer	151
A Christadelphian's Soliloquy	119
A Divine Tonic	261
A Faithful Reply	140
A House of Prayer for all Nations	278
Alien at the Breaking of Bread, The	141
A Life-Long Companion	156
A Limit to our Liberty	243
"All is Known"	39
All-round Thoroughness	260
A Modern "Good Samaritan" ...	66
Amusements	203
An Imposter	20
Anything but the Bible	37
A Parable	16
Appearance of Evil, The	30
Argument of Rom. 14, The ...	223
A Safe Course	63
A Searching Exhortation	242
A Transformed Territory	299
Attending Churches and Chapels	15
A Warning	258
Bear with each other	30
Beauties of the Bible	16
Benevolence with Wisdom ...	174
"Be Strong, Fear Not"	200
Beware!	66
Be Wise	218
Bible True, The	149
Blazing Glory of the Bible, The	104
Built upon Truth	37
Call to Righteousness, The ...	257
Character	67, 86
"Cheer up!"	173
Christ's Resurrection	216
Confidence in the Unseen God	150
Conscientiousness: Running Wild or Controlled	157
Consider the context of Matt. 18:15	46
Control That Temper	85
Daniel — A Wonderful Book .	195
Daniel's Hope is ours	213
Dangers	65
Doctrine of Evolution, The ...	238
Do Right	64
Ethics of the Bible, The	149
Evil Speaking	159
Feeling and Doing	65
First and Last Adam, The	56
Food or Poison, Which?	245
Forbidden	65
Forms of Worship	283
Fouling the Pure Stream	66
"Gather my saints unto me" ...	199
Gen. 11,12	178
Glances at Nature	93
Gleanings	21, 31, 57, 74, 95, 108, 124, 131, 154, 175, 210, 262
God uses the bad as well as the good	259
God will turn Sorrow into Joy .	181
Goodness of God, The	167
Governing the Tongue	137
Greatest in the Kingdom of Heaven, The	35
Hebrew Origin of Weights ...	137
Honouring and being Honoured	85
In Earnest	85
In the Wilderness	172
Isn't it Wonderful?	88
Invisible Hand of God, The ...	227
Jew as God's Witness, The ...	246
Landmarks for Young Pilgrims	195
Land Prepared, The	274

“Little Leaven,” The	112	Recognise your Part	87
Lord’s Supper, The	16	Re-immersion	15
Man, as he seems and as he is ..	50	Rejectors of the Truth	199
Meditations or the Ways		Reckoning Backwards	55
of Deity	40	Repentance	180
Men Pleasers	66	Resurrection, The	207
Name “Christian,” The	49	Right Policy, The	30
Nations Subdued, The	269	Sacred Ground	260
Neglecting the Bible	18	Sacrifice in the Age to Come ..	294
Never despise Exhortation	146	Safest Warriors, The	243
Not Whats, and the Whats,		Self-defence <i>a la</i> Solomon	53
The	46	Self-love	67
Objections	156	Sheep and Wolves	20
Our Probation	245	Shoulder one another’s	
Our Struggle	35	burdens	244
Overcharged	91	Simple though Profound	148
Power of Influence, The	65	Simple yet Important	86
Practical Words for Practical		Sincerity	158
People:		So-called Discrepancies	49
No.1 — God is Practical	32	Spirit of Christ in Adversity,	
No.2 — Riches	58	The	47
No.3 — Business	75	Spiritual Danger	191
No.4 — Success	101	Testing Partial Inspirationists ..	44
No.5 — Liberty	126	The Alien at the Breaking	
No.6 — Creditors and		of Bread	141
Owing	142	The Appearance of Evil	30
No.7 — Suretyship	182	The Argument of Rom. 14	223
Pray Always	55	The Bible True	149
Preaching the Word:		The Blazing Glory of the	
Letter No.1	91	Bible	104
Letter No.2	106	The Call to Righteousness	257
Letter No.3	134	The Doctrine of Evolution	238
Letter No.4	152	The Ethics of the Bible	149
Timothy Replies	168	The First and Last Adam	56
Letter No.5	208	The Goodness of God	167
Letter No.6	219	The Greatest in the Kingdom	
Praise	67	of Heaven	35
Present Hour, The	48	The Invisible Hand of God	227
Priesthood	287	The Jew as God’s Witness	246
Proving and Realizing	138	The Land Prepared	274
Psalms 29,30	179	The “Little Leaven”	112
Punctuality	28	The Lord’s Supper	16
Questions to put to one who believes		The Name “Christian”	49
in the Immortality of the		The Nations Subdued	269
Soul	48	The Not Whats, and the Whats ..	46
		The Power of Influence	65
		The Present Hour	48
		The Resurrection	207

The Right Policy	30	Wait and Watch	215
The Safest Warriors	243	Walking by Faith	147
The Spirit of Christ in		Walking Surely	86
Adversity	47	What an Acknowledgment	55
“They have Forgotten”	147	What a Perversion	87
Too Sensitive	67	Where will you be, IF	90
Two ways of dealing with		Will Studying Nature only,	
Offences	160	lead us to God?	139
Unprofitable servants	36	Yielding ourselves to the claims	
Very Inconvenient	87	of holiness	241


SPECIALLY FOR SISTERS

A Letter to the Sisters, by		Eve in Eden	112
a Sister	98	Letter to the Sisters	9
A Letter to Sisters	247	Sisters of the New Testament,	
A Sister’s Counsel to Young Sisters		and the work for which they are	
in the Truth	68	commended	230
A Sister’s Encouragement	193	Speech	23

POETRY

A Little While (John 16:18)	95	The Acceptable Feast	111
Another Version of		The Day of His Coming	188
“ <i>What of That?</i> ”	84	The End of the Day	217
A Why and Wherefore	29	The Fall of Babylon and the	
Be thou not weary	202	Triumph of Israel	263
Burdens so hard to be borne	54	The Marriage of the Lamb	301
How Readest Thou?	194	The Stars	136
I will uphold thee	201	To-day	202
Our God is able to Deliver		The State of the Lamp	73
—and He will	64	What of That?	23

Weapons of our Warfare



Letter to the Sisters

Dear Sisters,—In these latter days of the Gentiles, when we are hoping that any day now we may receive the welcome summons to meet our Lord either by angelic visitor, or any other means he may in his wisdom adopt; when, therefore, we are, as it were, waiting to be ushered into the presence of the Son of God, first as our Judge; and then, if acceptable to him, and found worthy of his friendship, to be chosen as constituents of his Bride-elect, it is fitting that we should be busy preparing for such a glorious change in our experience and surroundings.

We know that much preparation is bestowed beforehand, by a natural bride upon her *trousseau*, and shall we be less diligent in our endeavour to be found pleasing in the eyes of the Heavenly Bridegroom? There never was such a marriage ceremony and feast as that to which we are called. There never was such a glorious and exalted Bridegroom as the Lord of Glory, who invites us to be *His*; and there never was so glorious and beautiful a Bride as the Lamb's wife will be, when perfected, and in joyous muster she surrounds her Lord and Master on Mount Zion in the day of his installation there as King of Kings and Lord of Lords.

The Bride (consisting of the faithful of all ages) has, since her Lord and Master left the earth 1800 years ago, had a weary time of it; for the most part, witnessing for

him in sackcloth and sorrow. Unable to share the pleasures which a lax and corrupt church has always been able to provide for its votaries, she has, by her faithful witness to the Truth, and protest against departure from it in doctrine and practise, had just the experience which was shown beforehand would result from her faithfulness and devotion, and which doubtless endears her to her absent Lord, who knows all her conflicts, difficulties and dangers: for it is no other than *He* who is ruling the situation, and shaping all things for the elect's sake.

Since the revival of the Truth in our day, we have come to realize that we are living in the time when the power of the Papacy to afflict and put to death the saints of the Most High has passed away, and that we are (though still prevailed against until the Ancient of Days comes) at liberty to live for Christ, and to profess the Truth, without fear of losing life and liberty. How, then, can we best use these few remaining years. How most successfully adorn ourselves, according to the pattern given us by the Spirit, that we may become in the estimation of Christ "all glorious within?"

Mental affinity is essential to true fellowship and companionship. He will make us physically like himself when he comes, if meantime we become mentally conformed to his image. He wishes even now to have joy in us, and that our joy in him should be *full*. We can only attain to this greatly-to-be-desired condition of mutual love by allowing his word to dwell richly in us, and by doing those things that are pleasing in his sight. He knows that we have need of him to help us in this, and that we cannot do without him, and in his love and wisdom he expressly contrives for us the necessary pruning process, sometimes very grievous, that will bring us into perfect accord and harmony with himself, leading us ultimately to realize that "all our well-springs are in him."

In our day, when women of all ranks are coming to the front and lending their influence in every department of social life—not only by personal prestige in home life, but on the public platform and in the Press, are moulding society and seeking to inspire women with a desire for self

culture, and higher attainments in mental development—it is gratifying to note that among women professing godliness, who are of the household of faith, there is also a stirring up spirit abroad—a spirit of enterprising desire to do something for themselves, among themselves. Surely we do well to take advantage of opportunities for stirring up ourselves and each other in regard to the things of the Truth, that we may increase in knowledge, and reach up to loftier heights in understanding. This is a most desirable object at which to aim in view of the high destiny to which we are called; and the shortness of the time at our disposal ought to stimulate us to every possible endeavour for its achievement.

We all feel the need of help in the struggle to give the things of the Spirit the prominence they ought to have in our everyday life. The Apostle Paul would not have been so disappointed with those first-century saints, to whom he wrote the “Epistle to the Hebrews,” if they had been more earnestly seeking to grow in spiritual wisdom, and Christ will not find pleasure in us if we are ignorant of the things which he has given us to study, seeing that in our day we have peace and liberty of which we ought to take advantage.

It is well, and most essential to read alone. We drink deeper into the spirit of the Word by being withdrawn for a time from every distracting element. But we also require society, and the opportunity for reciprocating thought. We are benefited and stimulated both to thought and action by personal intercourse.

Sisters have undoubtedly to make sacrifices in order to find time for reading and meetings. Some things must give way in order that time to sit at Christ's feet may be found. He commended Mary for choosing to stay by him and listen to what he had to say, instead of joining Martha to be “cumbered about much serving,” and “the cares of this life.” We can all take a hint here, and must admit that Christ will be well pleased to observe in us a preference for divine things, when it comes to be a question whether a certain *hour* shall be spent in connection with them or in attending to matters of mere passing moment. Every duty pertaining to the present life has its right and legitimate place; but as Paul said in another connection, “all things are lawful: but

all things are not expedient." Some things we can dispense with and get on quite well without; but to deny ourselves the opportunity of spiritual help and advancement that we may bestow a little more attention to the things of the flesh, is not wise, and is making what in other circumstances would be lawful, unlawful. If anything in this direction could be considered legitimate, surely it would have been Martha's apparently laudable desire to emphasize her appreciation of Christ by an extra display of service on his behalf. We have his verdict, and we dare not, like some, try to explain it away.

The safest way is to bury ourselves in directions where we are on sure ground. The various forms of meetings which are springing up among the sisters afford a very good and effective method of giving expression to the awakening desire for knowledge. It is most profitable to come together for an hour or so, on the basis of the Truth.

The "Reading" Meeting, at which some book is read aloud, with comments at intervals, is a most admirable method. The great desideratum at this kind of meeting being to keep strictly to the subject in hand, and on no account to allow the conversation to drift into irrelevant and unprofitable channels.

Then there is the "Sewing" Meeting, at which garments are made for the poor, and someone reads while the others sew. A good deal of work can be done in the course of a year by this method, and instruction gained at the same time. There is yet another form of meeting (held monthly), at which addresses, either written or extempore, are given on subjects chosen beforehand. This seems a highly advanced form of sisters' meeting. A certain number of sisters act in turn as president, opening the meeting with prayer, and giving the first address, after which the meeting is thrown open for others to follow. There is abundant scope in a meeting of this kind for sisters to acquire facility in speech, and it will afford them an excellent opportunity for giving others the benefit of their own private studies. Paul included the gift of *utterance* among those to be desired, and if rightly used, it is a most desirable one. All these varieties of meeting will be serviceable in furnishing themes for conversation.

Young sisters will find them helpful in their desire and endeavour to rise above the ordinary empty talk of young people, and to get on to the higher and more sensible plane of sober and intelligent speech.

In addition to other writings on the Truth, I would strongly recommend the reading of *Eureka*, both in private and in the Sisters' Reading Meetings. Some have already read it. To them I would say, "Read it again." It is a book that stands, and really *needs* reading many times. The size of the book, doubtless, hinders some from commencing it. I would suggest, as a beginning, the reading of one or two sections on any subjects that may seem attractive on looking through the Index. This will almost invariably result in a desire to read more; for it is a much more interesting and readable book than those think who have not read it. The reading of a section picked out here and there is a very good and ready way of filling in a profitable evening at any time, when a few brethren and sisters are spending an evening together; and making its acquaintance in this way generally leads to the desire to read *Eureka* right through.

At the present interesting stage of the drying-up of the Turkish Power, and the consequent nearness of the Lord's return, there are many sections deeply and thrillingly interesting.

"*The Outpouring of Wrath upon Euphrates*," vol. iii., page 532, is one of them. "*The Gathering unto Armageddon*," page 594, is another. In this section, at the top of page 597, Dr. Thomas, writing in 1868, forecasts the very arrangement now in progress, namely a convention between the Great Powers for advancing a step towards a peaceful solution of the Eastern Question, which he there says would "give population, security and prosperity to the tenth of the land, previous to the invasion by Gog." "*The Thief-like Advent*" (page 581) and "*Blessed He that Watcheth*" (page 590) have for us, more than ever, a special word of warning, and a hint from Christ himself when to expect him. We cannot read such writing without feeling that we are on the very eve of great changes, and having our constant desire to be found ready proportionately quickened.

Sisters have many difficulties to cope with. As a rule they have less leisure than brethren, and their duties are often conflicting and petty, yet pressing in their nature. Indeed, in many cases a sister requires to be nothing less than a heroine to accomplish all that devolves upon her as wife and mother. Doubtless, when we get through, if we are permitted the great joy of being accepted, we shall find that sisters—true sisters of the Lord Jesus—have had just as difficult a fight of faith as brethren have had; and that though their sphere may have been more obscure and limited, there has been just the same need for the practise of faith and courage, and hope and love in the one case as in the other.

Whatever our position in this life may be, it is evident from the Scriptures that the humblest may attain to the honour of a place in the Kingdom of God, and that without humility the rich and great cannot enter there. Faithfulness in the little that may be entrusted to us now will secure for us the royal welcome: "Thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Dear Sisters, do we realize what this royal welcome means for us? We know that if we suffer with Christ we shall also reign with him. Let us realize that the reigning will be as real as the suffering. When the kingdoms of this world have become "the kingdoms of our Lord and of His Christ," who will he appoint to the places of honour now occupied by the royal and aristocratic ladies who shine in the firmament of the Gentile Heavens? Will it not be the sister element of the multitudinous Bride? Woman was created to be a fitting companion to man, and in the age to come she will perfectly fulfil the original design of her Creator. Here will be the development of a "New Woman," never dreamt of by the modern advocates of "woman's rights." When thus raised up together, and made to sit together with Christ in these heavenly places, as an element of the New Heavens, their healing and benign influence will descend in blessing upon the newly-constituted earth.

There will be many functions pertaining to the rulership of the new constitution of the Kingdom of God requiring not only judicial and administrative, but also social arrange-

ments, and in all of these, sisters as well as brethren will doubtless be qualified to take an active and efficient part. They may even accompany the brethren in their campaigns against the kings of the earth, like Deborah, who accompanied Barak, not to fight, but as companion and counsellor. If they remain at home in their palaces, to welcome the invincible heroes, and to entertain them on their return from executing "the judgments written," it will be to rejoice with them as they recount the wondrous power of Yahweh, and the victories of His hand upon the enemy. Christ said to his disciples that they should eat and drink at his table in his kingdom. Imagine the honour of their possibly entertaining him!

Dear Sisters, if we but endure to the end, there lies before us unspeakable joy; and if now for a season, if need be, we are in heaviness, through manifold trials, let us remember the glorious future, which is drawing nigh, and wait for the coming Bridegroom, with lamps trimmed and lights burning.

Affectionately your sister in Christ, waiting for him,—

J.R.

Attending Churches or Chapels

The idea of any brother or sister who may be alone in a town, attending church or chapel, must strike all Scripturally enlightened minds as incongruous. The brotherhood or sisterhood must be very weak where such a course be followed. There is, of course, such a thing as weak brotherhood; and we must not be harsh in dealing with it. Still, faithful men will never lower the flag half an inch to conciliate expediences.—R.R.

Re-immersion

Re-immersion is not necessary for those who have once been Scripturally baptized, whatever may afterwards befall. Error, subsequently acquired, but abandoned and forgiven, does not vitiate the original induction into Christ.—R.R.

A Parable

An infidel farmer in the State of Illinois, one of the western states of America, wrote to the editor of a newspaper as follows: "I have a field of corn which I ploughed on Sundays; I planted it also on Sunday; I did all the cultivating it received on Sunday; I gathered the crop on Sunday, and on Sunday hauled it to the barn, and I find that I have more corn to the acre than has been gathered by my neighbours during this October."

The editor of the newspaper was not a professor of religion, and the farmer evidently counted on obtaining his sympathy. He did not get it, however, for he simply added these words at the bottom: "God does not always settle His accounts in October."

Beauties of the Bible

PSALM lxxii.

What a magnificent and refreshing picture of Messiah's glorious reign is unfolded in this Psalm. It surely equals all that ever could be desired by any nation. Its great value, however, lies in the fact that it is a faithful prophetic outline of the character of the coming age.

ISAIAH xl.

What sublime illustrations of Jehovah's greatness are here brought together. The best human genius pales to a sickly glimmer before the virgin purity of inspiration.

ISAIAH ix.

How charmingly replete this chapter with the golden beams of righteousness and gladness, which will issue forth from the throne of universal dominion in that blest day, when a conquered world shall bask in the sunshine of undisturbed peace and loving allegiance to the shepherd-king of Israel.

ISAIAH xxxv.

What a sweet hymn of gladness rises here; how incomparably grand to contemplate the day when the ransomed children of Jacob shall be jubilant before the Lord, and when excellency and strength, holiness and redemption, joy, singing, and Godly courage shall forever take the place of trembling submission to present evil.

EPHESIANS

Just mark the beautiful alternations of teaching, prayer, thanksgiving, and exhortation, which run through this epistle, and let them put grace in thine heart.

JOHN xiv.-xvii.

What a divine speech this Passover address of Christ; how replete with comfort, how faithfully persecution is veiled, how tenderly their coming bereavement of his company is portrayed, and what sweet assurances of another comforter, and what a pure and parting commendation to the Father, concludes one of the sublimest utterances in any language.

MATTHEW v.-vii.

Whatever man since the earth stood spake like the man who uttered the discourse on the Mount; the people might well be astonished at his doctrine, and they will be yet more astounded when the precepts therein inculcated become the universal admiration and practice of all men, as they assuredly will be in the coming triumph of Christ on the earth.

JOB xxxviii.-xli.

What a solemn indictment of creature capacity we have here: Who can stand before God? Who amongst the sons of the mighty can answer Him? or who may reply to the four-score notes of interrogation in this speech of the Almighty? How little is man, and how vain the tumult of his words; listen, Jehovah speaks—"Be still and know that I am God."—F.R.S.

PROVERBS xxxi. 10-31

How admirably the praises of a virtuous queen are set forth here. The time is coming when no other characters shall rule the world.

PROVERBS xxxi. 1-9.

What a splendid address to a king; the principles, too, in this Scripture will be the law of royalty throughout the earth in the coming change.

Neglecting the Bible

Christ has foreshadowed that just before he appears some will be neglecting the Word of Life. Whatever be the causes which lead up to such a condition, it remains a fact that it will be neglected.

We might expect that the political developments of the latter days would have their influence in engaging men's minds, causing them to be perilous times to the saints. If "silence in heaven" was the time chosen for the sealing of the servants of God of the Constantinian period, the absence of this silence and the turbulence of the elements will prevent the less resolute in their daily attention to the Word of God. But are we sure the Word of God will be neglected by the saints in the latter days? Yes, we are sure. Christ's parable of the ten virgins illustrates this.

The virgins in question are none other than two distinct classes of professing saints in the earth at his appearing. The one class—the wise, who would understand, *having oil* in their lamps—the other, the foolish, having *no oil* in their lamps.

The foolish have had lamps and they have had oil, and they have been burning, but their lamps have *gone out*. Why did they go out? Simply for the want of oil. The bridegroom has come; there is one thing needed, and they are seeking for it. Others have got it, and they know the value of it, and they won't part with it. The wise have it, and the foolish feel the want of it, and they are running

looking for it. Lamps out, looking for oil, in the darkness.

Ah, brother, what a picture of the household at the time the Lord arrives. Lamps once burning now *gone out*. They realize now, if they never did before, that they cannot meet him with an empty lamp. The bridegroom is coming: are there empty lamps to-day? If there are, soon the wailing cry will be heard, "Too late! Too late! Oil! Oil! Oil! give us of your oil." "Not so." The wise even have none to spare.

Now, what does such a view suggest to us before these things come to pass? Is it not the importance of the daily reading of the Word. We are apt to think, through our familiarity with the Scriptures, that we may let them stand, and that the daily reading of the Scriptures is not so much a necessity with us, who have read them over and over again. Why, the daily portions are as essential to the inner man's existence as daily food is to the outward man. Shall we take no food to-day, because we had bread-and-butter yesterday? Why, the inner man must grow daily, and be kept alive by daily portions, such as the inner man is able to digest and assimilate.

The Word of God. In the beginning the Word was God. The Word is God to-day, as well as in the beginning. If we do not love the Word, we do not love God. If we loved God, we would love His Word. If we love the Word we will daily read it and meditate upon it. We can soon feel when the Word of God has its due place in the affections. It is a light-giver, and illuminates the mind, and out of the abundance of the heart the mouth speaketh. It casts its light around.

But it is not only a light, it is a lubricator, making the machinery to go sweetly and silently, where otherwise it would be noisy. Screeching and scratching, and heart-tearing grindings preventing peace. The Word of God prevents all this. He shall "keep him in perfect peace whose mind is stayed on Thee."

We may prepare ourselves and be on our guard, for the time of the end will be a time of trouble. We are expressly informed that they are perilous times, and again, when we are told of the sealing-up of the vision, we are informed that

many shall be purified and made white, and tried. Afflictions purify, and purification maketh white, for those who are clothed in white robes are they who have come out of great tribulation. Though we may be made white, yet to be tried suggests a putting to the test.

The breaking-up of the political clouds which have hung so long will be watched by Israel's watchers, and the dawn of the morning will be gladly welcomed by those who wait for the morning of His coming, but the wise virgins will not allow political events to swallow them up, or lessen their holds upon the Word of Life. The time of the end will be a time of Lamps burning brightly; Lamps going out; Lamps gone out.—A.M.

An Imposter

An imposter is on the wing. He has victimized the brethren at various points. He has obtained possession of a copy of *The Christadelphian*, and will exhibit considerable acquaintance with the affairs of the brethren. Strangers ought not to be received without a letter of recommendation. It is no new suggestion that brethren leaving one part of the country for another should be provided by their ecclesia with such a document. Reference is more satisfactory, because a letter may be forged, whereas a reference that you apply and wait the answer from before acting, cannot be tampered with.—R.R.

Sheep and Wolves

It is Jesus who tells the brethren to beware of wolves in sheep's clothing. His caution pre-supposes the possibility that you lament—men professing the meekness and guise of the lamb for the sake of what they can get all round, and making war, with slander and malevolence on those who interfere with their pasture. Do not let the circumstances distress you. It is nothing new under the sun. A lamb in wolf's clothing is a much more respectable animal, though not so pleasant on a first or distant acquaintance.—R.R.

Gleanings

CONDEMNING AND DOING THE LIKE YOURSELF

Paul says this is "inexcusable," and asks such an one how he, despising God's goodness, and forbearance, and longsuffering, and call to repentance, can hope to escape the judgment of God. "Cast the beam out of thine own eye: and then shalt thou see clearly to cast the mote out of thy brother's eye."

* * *

LOVE AND LAW

There is no love in going to law, unless it be self-love, which is not the love in question. Neighbour-love in a son of God is equal to self-love. The consequence is he is held from many an aggression which the world would think both lawful and praiseworthy. Love worketh no ill to his neighbour. Love, therefore, avoids law as an instrument of offence, while it is the fulfilling of the law as an instrument of protection. If a man work ill he loveth not; and he that loveth not knoweth not God.

* * *

No man ever did, nor ever will, repent of doing good. "Gird up the loins of your mind." God is on the side of the upright.

* * *

There is more enjoyment in temperance than in feasting. In the former, all the faculties act steadily at the full power of the beautiful constitution which God had given them. In the latter, over-exercise spoils their capacity for pleasure, and makes disgust take the place of delight.

* * *

Do not be satisfied with limited views of things. We must know all to know truly. Some in Christ's day quoted Micah's prophecy that he should come out of Bethlehem, to prove that he could not come out of Galilee. If they had understood Isaiah ix. they would have been saved from that.

The "crowned heads" of the Kingdom of God will be as unlike those now existing as possible. Having, like the "King of Kings," the Lord Jesus, learned obedience by the things they have suffered, they will be a fitting people to rule the world in righteousness, and by the swallowing up of mortality of life will be abundantly equipped for that glorious communion.

* * *

In an evil world like this we are liable to acquire the habit of suspicion to a degree that will actually prevent good that would come. It will hurt yourself and others. Check its growth. It is better to be bitten a few times and go to the grave with good expectations, than to live a croak and die a fool.

* * *

We must have experience if we are to endorse Solomon's verdict in Ecclesiastes. We cannot, however, have his experience; neither is it necessary. God has given us His case and his verdict to consider, and we shall be saved some soreness if we can appropriate it to ourselves.

* * *

It costs more every way to avenge injuries than to bear them. The vindictive man punishes himself more than the object of his wrath. How excellent is the law that not only commands submission to evil but the doing of good to the evil doer.

* * *

A man on the back of a hard-mouthed runaway horse, uses every endeavour to hold him in for his own safety. The man at the wheel of a ship in a gale holds on long and strong. People are careful how they throw fire about. A good engine-man won't let his bearings "run hot" with friction, but will oil them well. Gehenna was an ugly spectacle. Great care is taken in the handling of poisons.—James iii.

* * *

What men *do* is the true index of what they *think*. Their words may be mistaken or mis-reported, but their actions show their inclinations.

“What of That?”

“Tired?” Well, and what of that?
 Didst fancy life was spent on beds of ease,
 Fluttering the rose leaves scattered by the breeze?
 Come! rouse thee! work while it is called “To-day!”
 Coward, arise, go forth upon thy way.

“Lonely?” And what of that?
 Some *must* be lonely: ’tis not given to all
 To feel a heart responsive rise and fall—
 To blend another life into its own;
 Work may be done in loneliness; work on.

“Dark?” Well, and what of that?
 Didst fondly dream the sun would never set?
 Dost fear to lose thy way? Take courage yet,
 Learn thou to walk by faith and not by sight,
 Thy steps will guided be— and guided right.

“Hard?” Well, and what of that?
 Didst fancy life one summer holiday
 With lessons none to learn and naught but play?
 Go, get thee to thy task: conquer or die;
 It *must* be learned: learn it, then, patiently.

“No help?” Nay, ’tis not so;
 Though human help be far, thy God is nigh,—
 Who feeds the ravens, hears His children’s cry;
 He’s near thee wheresoe’er thy footsteps roam.
 And He will guide thee, light thee, help thee home.

Selected by Sister G.

Speech

An Essay by “A Sister” to Sisters

It is not intended in this essay to include all that might be included in the term “speech.” Its object will be to consider that branch of the subject which, whether viewed from the aspect of duty or experience, concerns every

brother and sister alike, viz.: the ordinary every-day use of speech, such as all are called on to employ.

Of the many faculties with which man has been endowed, that of speech entails the greatest responsibility, for with the employment of speech, ideas, produced by other powers of the mind have their operation extended beyond a merely individual action, and that assimilation is rendered possible by which the mind of the speaker becomes part of the mind of the hearer.

Without speech mind could not influence mind, intelligence could not be put *en rapport* with intelligence, concerted action would cease. Hence, speech in its power and influence is infinite, and may be regarded as the motive power of the world. By speech Eve was incited to transgress. Confound speech and we see the result in Babel.

It is scarcely necessary, however, to go outside the circle of personal experience to find illustration of the influence of speech. For who has not felt this influence, for good or evil? And who has not had at some time to summon up all his moral courage to resist its subtle power?

If others by their speech can so impress us, it follows of necessity that we, being possessed of the same power, can in like manner impress them.

In the formation of character, speech occupies no secondary place. Let us carry our thoughts back to childhood, and recall to what extent speech contributed to the development of traits manifested by us at the present time. In our investigations, we shall find that as instructor or guide, it occupied the first place. And this holds true, not only of speech addressed to us, personally, but of speech which we heard pass between others.

Again, take the position we occupy in relation to the Truth. By what means has this position been attained? Has it not in the majority of cases been through the medium of speech?

Circumstances may prepare the mind, experience may ripen the judgment, but the ideas from which we act and form rules of conduct, are mainly conveyed to us in some form or other by speech. It may, therefore, very correctly be said that character, to a considerable extent, is moulded

by speech—those around us are moulding our characters, whilst we in turn are moulding theirs.

This action and reaction of speech cannot be too fully realized, for it places within reach of all, a field of influence which cannot be gauged.

As speech plays so important a part in life, the question arises: In what light do the Scriptures view the use of it?

“Life and death,” says Solomon, “are in the power of the tongue, and they that love it shall eat the fruit thereof.” Graver issues than these there could not be. That our whole expectation and hope can be forfeited by this little member! Nevertheless, so it is, for Jehovah has set a standard for the mouth of the righteous man, and it is that it shall be a “well of life.”

Before this power of life can be exercised the life-words of Jehovah must have their abode in the heart, for, as Christ has shown, it is “out of the abundance of the heart the mouth speaketh.” Of what this abundance consists naturally we are all aware; the heart, as Jeremiah delineates, is “deceitful above all things, and desperately wicked.” Could the issues of such a fountain-head be aught but death? Hence the necessity for its renewal by the Word before the outcome of the lips can be life. God has said concerning His words, ‘Keep them in the midst of thine heart, for they are life unto them that find them.’

Christ’s mouth was pre-eminently a “well of life,” and it was so in consequence of the indwelling of the Word. It is written of him, “Thy word have I hid in my heart.”

All who have this Word of Life abiding in them, are responsible for their speech. They have been likened by Christ to servants held accountable to their lord for talents entrusted to their care. To some have been given time, to others riches, to others ability to publicly exhort and testify, but speech has been given to all; and it behoves every servant to recognize his trust, and so act that on his Master’s return he may secure approval and not reprobation.

The wary trader in the use of his capital embraces every opportunity for putting it to account, knowing that so long as it lies idle, it is unremunerative. It is this principle that should actuate those who have had the “true riches” com-

mitted to their keeping. If speech be their only talent, let them not dig a hole and hide it in the earth: let them not squander in that which is profitless; but let them trade with it in turning many to righteousness, in dispersing knowledge in sowing righteousness.

The importance of obeying these Scriptural precepts will be fixed more deeply upon the mind by remembering that those to whom they are addressed constitute "the light of the world." (See Matt. v. 14; 2 Cor. iv. 6.)

The only light now upon the earth is a reflected one—reflected by those into whose hearts the Truth has shone. To disseminate this light by speech is one of the laws of their spiritual being; where its rays penetrate, life and light are to be found—elsewhere all is darkness and death.

We could not for a moment imagine a phenomenon so at variance with the laws of the universe, as a permanent eclipse of the sun; and yet that is the anomaly presented by any, who, while ranking with those who are the "light of the world," allow the ridicule of men, or any other folly, to prevent them from making known the way of salvation; and thus shutting out their light from the surface of which they are enjoined to radiate.

It is a principle laid down in the Word, that speech shall at all times be characterized by a spiritual understanding and discretion. This is emphasized by Paul in his injunction to the Colossians, "Let your speech be always with grace, seasoned with salt." A little consideration of the qualities of salt will discover the force of the simile, and render its application more striking. Salt permeates and preserves: and as it yields one of the constituents both of the gastric juice and the blood, is absolutely essential to health and life.

It is for those to whom the words of Paul apply, to let these qualities find counterparts in themselves; and to be ready at all times to make practical use of this spiritual salt.

To let wisdom permeate with their speech; to be careful for the health and life of others, by obeying such commandments as the following:—

"Walk in wisdom toward them that are without, redeeming the time."

"If thy brother trespass against thee, rebuke him."

“Have no fellowship with the unfruitful works of darkness, but rather reprove them.”

There are many general instructions in the Scriptures in regard to duty, in which, though not specially named, speech is included.

We read: “Be ye holy in all manner of conversation.” In this and kindred passages speech is comprehended, for it is inseparably connected with the walk or conversation.

The mouth is a member of the body, and unless the fruit of the lips be holy the body cannot be presented a living sacrifice, holy, acceptable unto God.

Sobriety, temperance, gravity—these are to prevail alike in the actions and words of those who would show themselves approved.

Take the example of the Psalmist, and mark how diligently he applies himself to seek perfection of speech. He says, “I am purposed that my mouth shall not transgress.” And again, “I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.” And there is also the petition, “Set a watch, O Lord, before my mouth; keep the door of my lips.”

There remains another side of the subject to consider—the refraining of the lips from evil. He who would use his speech aright must know, not only when to speak, but when to keep silent.

Unchecked volubility must not be indulged in, for, “in the multitude of words there wanteth not sin.”

Every form of evil-speaking is to be eschewed. “Let all bitterness,” says Paul, “and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.” “Lie not one to another.” Gossiping is forbidden. It was said of the Israelites of old, “Thou shalt not go up and down as a tale-bearer among thy people.” Whilst Paul’s condemnation of those who were tattlers and busybodies is familiar to all.

It is not sufficient that no “corrupt communication” proceed out of the mouth, but “foolish talking and jesting” must be laid on one side as not convenient.

To revile again when reviled, to threaten, to be hasty in words, to flatter, are equally unlawful.

From this glance at the Scriptural standard concerning speech we see that it is not to be sent forth for the mere gratification of the organ of language, but that each is to use his speech as one who has a purpose in view, and that purpose—God's service; this, like any object worthy of being striven for, can only be obtained by a watchful, diligent use of every opportunity, with a determined resistance to all that is unlawful and inexpedient.

There is no royal road to perfection of heart and speech. It must be "precept upon precept," "line upon line," "here a little," "there a little."

A day's speech—what is it? It seems but very little. But seeing we are of few days it is a great deal. And as these days—seemingly so unimportant—swiftly pass along, heart, hands, and tongue are all engaged in gradually printing upon them a character which will be tested at the judgment seat of Christ, when will be fulfilled the declaration: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Sister C.H.A.*

Punctuality

Punctuality is a form of faithfulness. It is the keeping of a covenant. Unpunctuality will generally be found associated with looseness in other matters. God is punctual in the execution of all His works, whether in the movement of the heavenly bodies or the fulfilment of His plans and promises; and His children are commanded to be like Him. They can only be so on a small scale. All the more important it is that their punctuality should be seen in small matters. Presence at the hour of meeting is one of them. Paul's words ("tarry one for another"—1 Cor. xi. 33) which have been quoted as a plea for waiting for late comers before commencing were never written with this meaning. The context is clear as to this. It was a question of the mode of attending to the breaking of bread when they had actually come together,—not of the time at which they should assemble. The question was whether they bring food and eat simultaneously, as at a feast, or whether, passing the bread, they should "tarry one for another."—*R.R.*

WEAPONS OF OUR WARFARE

A Why and Wherefore

Why *live*, when life is sad,
Death only sweet?
Why *fight*, when closest fight
Ends in defeat?

Why *pray*, when purest prayer
Dark thoughts assail?
Why *strive*, and strive again,
Only to fail?

Why *hope*, when hope has proved
Our best hopes vain?
Why *love*, when love is fraught
With so much pain?

* * *

Live—there are many round
Needing thy care;
Pray—there is One at hand
Hearing thy prayer.

Fight—'tis enjoined of God,
Not for renown;
Strive for His pure will,
Not for thine own.

Hope—there is endless Joy
Laid up for thee;
Love—for true love outlives
Its agony.

Fight, pray and wrestle on
Loving God best;
Then, when the work is done,
Thou shalt find REST.

The Right Policy

There are two policies in life—one very much, and one very little practised: one, the policy of self-preservation, which leads a man to shun every man who once made a mistake; the other, the policy of doing the will of God, which leads a man to be compassionate, and to remember that if God did not give us second and third opportunities, none of us would get past the follies of youth.

The Appearance of Evil (1 Thess. v. 22)

“It is narrated of two Jewish patriots—Pappus and his brother Julian—that, knowing their firm resolve not to drink Pagan wine, lest they should seem to sanction idolatry, Rufus, the Roman Governor, ordered water to be served to them, but in glass so coloured that it should look to the multitude as though they were drinking wine. Seeing at once the object of the deception, they sternly refused the water, and faced death by terrible martyrdom rather than taste it. This was a noble spirit; it is one more of the many illustrations from the lives of the truly brave and heroically good, that they will not only refuse to do wrong—will not only say with Joseph, ‘How can I do this great wickedness, and sin against God?’—but that they will not even suffer it to be imagined that they countenance wrong, when their actual conduct is right.”

Bear With Each Other

We are all moving on a great march—a vaster assembly than ever moving through the wilderness of old—and when we stand revealed to Him, and He to us, and we to each other, we shall look back with unspeakable sorrow at the jars, and the discords, and the uncharities of this mortal life; and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial or self-sacrifice, we shall lift up thanks to Almighty God—R.R.

Gleanings

Doing is better than talking. Bloom is well in its place, but if there is no fruit, the tree is worthless.

* * *

A guilty mind needs no accuser; an innocent mind no flatterer.

* * *

A man with a pure conscience may defy slanderous gossip. He may come under a cloud through its influence, but the cloud is transient and will dissolve before the sunshine of his righteousness which God will bring forth.

* * *

Accustom yourself to consider the fact of a thing and not its appearance. The study of appearances will give your mind the wrong bias and fill you at last with vexation. The study of truth will bring contentment and life.

* * *

It is a good maxim in worldly affairs to quit not certainty for hope; but there is a higher relation of things in which the bird in the hand must go for the two in the bush. He that loseth his life in any sense for Christ's sake shall save it.

* * *

Hatred is a quick propagator. Never sow the seed if you can help it. Kindness does not take quick root. Sow it nevertheless. Few know now which shall prosper—this or that; and if all fail, you have the certainty that God will approve your efforts, however feeble, to overcome the evil with the good.

* * *

External ornament has its place, for God is the Maker of flowers, humming birds and peacocks. But the place is low in the scale of being. Highly ornamented human beings are lacking, as a rule, in those mental qualities that constitute the true grace of man or woman.

Practical Words to Practical People

No. 1

Dear Brethren and Sisters,—God is real and practical, and everything connected with Him is real and practical, from the ordinances of the heaven in which He dwells to the affairs of the earth which He has “formed to be inhabited.” Inseparably connected with God is the kingdom which He purposes to establish on the earth; and judging by what He has revealed concerning that kingdom, anything more real or tangible it is impossible to conceive of. But not less real are the people whom He has called to be made inheritors thereof, although inheritors they never will be unless they manifest themselves real and practical in relation thereto during the life provided by the Giver for probation, for only those who do so will be counted worthy of the life which is to come.

In knowing the particulars of this kingdom how favoured we are compared with the religious world by which we are surrounded. What a contrast between the tangible aspirations that impel us forward, and the cloudy will-o'-the-wisp at which our religious contemporaries are clutching. The proverbial dead man's shoes are estimable credibilities by the side of the “popular Christian's” hope. There is a possibility of the former proving a prize, but of the latter there is not the ghost of a chance of it ever being realized; it is contrary to God's mind, and therefore will never be realized.

Regarding our hope, it is the quintessence of truth, that eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; hence it has been necessary for Him to reveal them unto us by His Spirit through the prophets. Aye, and what vivid pictures they have painted of those things—“a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” This is no phantasy of the human brain—no “castle in the air”—no Utopia of deluded theologians—no

ignis fatuus of a crazed Salvationist—no day-dream of a religious fanatic—no manufactured gospel of a paid ministry. It is a Divine and therefore an accurate description of positive substantialities to exist upon this very earth of ours in the not-far-off future, to be revelled in by those who realize them as they ought to be realized; and not by those only but also by the fortunate inhabitants of the countless “five” and “ten” cities over which the accepted ones will be made rulers.

And who will these accepted ones be? Will they be the landed gentry of past ages?—the élite of Court circles by the world so-called? Nay, verily, for not many wise men after the flesh, not many mighty, not many noble are called. God hath chosen the foolish things of the world to confound the things that are mighty, *that no flesh should glory in His presence*. Let us recognize this truth, that God hath chosen the poor of this world, rich in faith, to be heirs of the kingdom which He hath promised to them that love Him, and we shall be thankful that it is easier for us to get into that kingdom than it is for “a camel to go through the eye of a needle.”

Nevertheless, before that kingdom can be entered, the ordeal of the Judgment Seat will have to be gone through. The Judge will be none other than the Man of Sorrows of 1865 years ago. During the time of his sorrow he drew many pictures of the Judgment Seat, but in none of them does mere sentiment obtain any place. Enthusiastic exclamations, even though of life-long continuance, will not count anything with our Judge. “Simply a look” or “only believe” are no expressions used by him as to the *modus operandi* whereby an entrance may be obtained into his kingdom. “Lord! Lord!” will be no *open sesame* of the gates thereof; and even “wonderful works” no passport in the Day of Judgment. Nothing short of “HOLDING FAST” *to the end* will avail in that day. And what does holding fast mean? Simply this: that in whatever position of life we find ourselves, in that position we do our duty in such a manner as to meet with the smile of God and the respect of our neighbour.

If we canvassed the Body of Christ to-day we should probably find that his living mortal members consisted mainly of men and women engaged in daily commerce, not because they like it, but because, being as their Head predicted, of the poor of this world, it is absolutely necessary in order that they might be able to provide things honest in the sight of all. Commerce is not a big word, but it embraces an immense number of departments, and includes an almost endless variety of problems which may profitably engage our attention. Nay, not may, but **MUST** if we would successfully surmount the many obstacles which will from time to time cross our paths. The following are a few of the problematical topics that present themselves:—Riches, business, success, liberality, creditors, suretyship, references, debtors, insolvency, owing, profits, extravagance, improvidence, management, punctuality, partnership, masters, wages, holidays, patience, lending, interest, borrowing, keeping accounts, insurance, assurance, building and benefit societies, servants, industry, Socialism, poverty, rates and taxes, “what we have lost,” contentment, the Royal Law, and many others which are involved in the foregoing.

As a member of the Body of Christ who is engaged in commerce, as having had to do at some time or another with all these topics, and as belonging to an ecclesia (in the world's Metropolis) in which these problems have been more or less ecclesially and Scripturally considered, I have thought that a letter now and again to you upon these subjects, through the pages of *The Christadelphian*, would not be without profitable interest, and therefore make a start with this introductory epistle. Many of the subjects have, during the past thirty years, been briefly dealt with by bro. Roberts, and as his explanations and answers have been, to my mind, essentially Scriptural, I shall, with his permission, embody them in my letters, as well as introduce some of the wise maxims and thoughts of other Bible students.

Meanwhile I remain yours, contented to remain in the world, although not of the world,—FRANK G. JANNAWAY.

Our Struggle

“The current of the natural mind is in the opposite direction to the mind of the Spirit, and that current is strengthened by all the circumstances to which we are related in life, whether in business or at home. We cannot hope to make headway against this current apart from the *daily reading and meditation of the testimonies of God*. If we suspend this process—if we become lax in our attention to them, we shall as surely drift in the wrong direction as a boat set loose will drift down the stream. We shall slowly but surely come under the dominion of the carnal mind, in all our sentiments; and to be carnally minded is death! We need all the helps we can get in our struggle with this tendency that draws to death. No fear of going to an extreme. The danger of extreme is all the other way. Extreme in a spiritual direction (such as there is any possibility of running into) is self-corrective, because the commands of the Spirit, daily pondered, will remind the liable extremist that there are other duties in many things pertaining to this life which require attention, and which yet may be so performed as to be as much a doing of the will of God as any act in which we can engage.”—R.R.

The Greatest in the Kingdom of Heaven

“Who is the greatest in the kingdom of heaven?” This was a question among the disciples. We know how Christ settled it. The question has been recently asked, “Who is the greatest in the kingdom of men?” The editor of *Cassell's Saturday Journal* has asked it by offering a prize for the best list of the twelve greatest living men. He attempts to settle it in the world's way, by what Carlyle used to call “count of noses.” That is, he analyses the mass of lists sent in, and sets the votes against each name according to their position in the lists. By this plan, a list of names is made out in which Mr. Gladstone stands first with 32,544 votes, and H. M. Stanley last with 10,141 votes. By-and-by there will be another settlement, but on a totally differ-

ent principle and with very different results. What God thinks will be declared when Christ comes, and a list of names will be promulgated that will astonish the world: for, as God said to Samuel in the house of David's father, "The Lord seeth not as man seeth." And the promulgation of names will not be a merely honorary performance. It will be the incorporation and manifestation of a true "legion of honour" whose members will be installed in positions of power and honour in which they will have no successors. The greatest man is the man that most pleases God—a rule which would invalidate the list of *Cassell's Saturday Journal*. A man, to be "great" in newspaper reading eyes, must please men. A man that pleases God must necessarily be small in those eyes: for the eyes of the press are the eyes of the world—which is God's enemy.—R.R.

Unprofitable Servants

The law of Christ goes contrary to modern sentiments on many points. Here is another: "When ye shall have done all those things which are commanded you, say, *We are unprofitable servants*: we have done that which was OUR DUTY TO DO." The modern temper attaches little weight to the consideration of "duty." It inclines men to take great credit to themselves for well doing, and in its more generous form, to recognize it in others. No sooner does a man do anything fairly decent in this line than his friends get up a testimonial or a complimentary dinner, or some other way of "doing honour one to another." Jesus discourages this tendency; and in this he is in accordance with the highest form of reason of which man is capable. Man, as a created being, owes it to God to obey His commandments. God has associated our highest well-being with it. God's approval of the performance of our obligations and the recompense He purposes, are all of His favour. There is no claim on our part. We do our duty: we do not profit God in this. We cannot profit Him. "We are unprofitable servants," in this sense. The profit is all on our side. Boastful senti-

ment is barbarous. Even complacency is offensive. Only the attitude of humility is reasonable. If those who have "done all those things that are commanded" are acceptable only when they say, "We are unprofitable servants," what is the position of those who do not "the things that are commanded?" This is the most pointed bearing of Christ's injunction in this case. He illustrates it by the case of a servant who does his duty. They are acceptable, but are regarded as not specially meritorious. But if they do not their duty, they are worse than useless. This is the position of the bulk of those who say they are "Christians."—R.R.

Anything But the Bible

It is related of Napoleon, that when Marshal Durse, an avowed infidel, was once telling a very improbable story—giving his opinion that it was true—the Emperor remarked, "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us at the present day who say they cannot believe the Bible, but their capacities for believing everything that opposes the Bible are enormous. The most fanciful speculations that bear against God's Word pass with them for demonstrated facts. The greediness with which they devour the most far-fetched stories, the flimsiest arguments, if they only appear to militate against the Word of God, is astonishing.—*Selected.*

Built Upon Truth

The enemies of the Truth are predicting its overthrow as the result of recent temporal reverses. They would like to have it so, no doubt; but time will show them mistaken. The Truth has never rested on temporal circumstances of any kind. It is not like the popular churches—an affair of material, means, numbers, and influence. It rests not even on the adhesion of friends. It rests on what we may call its evidentness as the Truth, and on its nature as the one

and the only thing adapted to the spiritual needs of man. In this sense, it is perennial and indestructible. Men hold on to it because of itself, and not because of anything outside of itself. No doubt, there are always some who become associated with it through secondary attractions—friendship, or interest, or what not; but in an age when it is so unpopular, the bulk of those who embrace it do so because they find it to be the Truth and because they require it. Such are built on to the Truth and therefore cannot be broken off by storm of any kind. “Though the earth be removed, and the mountains be carried into the midst of the seas,” they are fixed and immovable in God from whom the Truth has emanated, and in whom the universe itself is rooted.

Nothing can touch the spiritual position of the men whose eyes are fully open in this matter. In calamity, they “encourage themselves in the Lord their God,” like David when his affairs at Ziklag were at the blackest point—his very friends speaking of stoning him. In derision and slander, they say with him, “Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually. . . I trust in the mercy of God for ever and ever.” In the midst of all adversity, they say with Paul, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.”

On the other hand, if there were to be such as should be “moved by these afflictions,” and who having held their hand to the plough for a good while, should find themselves at a stand and wondering if they will persevere, such would have to be reminded that no man is essential to God: that God’s purpose will not miscarry if 600,000 men refuse to enter the land; that there are as good fish in the sea as ever were caught; and that gaps made by fallen warriors will soon be filled in the merciful providence of God, “of whom and through whom and to whom are all things.”—R.R.

“ All is Known ”

*“When my spirit was overwhelmed within me, then
Thou knewest my path.”*

O God, whose pity we may humbly claim,
Coming in faith and clad in Jesu's name!
The suffering of this weak and weary frame—
All, all is known to Thee.

From human eye 'tis better to conceal
What we may suffer, what we hourly feel;
But oh! the thought does tranquilize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each fear that we the prize may never win;
Each pang from irritation, turmoil, din,
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned,
Each drop that fills my cup, Thy hand
Prescribes for ills none else can understand,
All, all is known to Thee.

The effectual means to cure what I deplore,
In me Thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all is known to Thee.

Nor will the bitter draught distasteful prove,
If I remember Christ's own suffering love;
The cup Thou wouldst not from his lips remove,
The bitter cup from Thee.

Then welcome, precious, purifying, make
My little drop of suffering for His sake—
Father, the cup I drink, the path I take,
All, all is known to Thee.

Selected by Sister S.J. (amended).

Meditations on the Ways of the Deity

The Psalms are peculiarly Israel's songs; they were never intended for the use of the alien; they are as exclusive as the Epistles of Paul. In their composition they are essentially Israelitish. It is from the standpoint of Israel's hope alone that they can be rightly interpreted and appreciated. The Psalm's comprise hymns of praise to God and hymns for the mutual edification and comfort of His people. However instructive these Psalms may be to those out of Christ, the enlightened must not wilfully allow them to be misapplied. God is pleased with praise only when it has been preceded by obedience, and He accepts the service of exhortation from those only who have previously directed their own feet unto wisdom's paths (Matt. vii. 5). "Ye (said Peter to believers), as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

* * *

"My God"—"Our God"—are phrases which can only (truthfully) be employed by the saints. Under the Mosaic dispensation, God was the God of Israel only (Amos iii. 2). In the age to come He will be the God of all the earth (Isa. liv. 5). Now He is the God only of the few (embracing Jew and Gentile) who believe and obey the Gospel. Such have responded to His call (Acts ii. 39), and through it, have become His acknowledged people (Acts xv. 14). The religious world is "without God"—this is a sad but positive fact. To have to contend for this in word and deed is far from pleasant; but duty must not be shirked. "Obey my voice, and I will be your God" (Jer. vii. 23). This determines divine relationship. The religious world in fellowshiping the blasphemous doctrines of anti-Christ is disobedient. The Word speaks plainly: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi. 14-18).

“The Lord trieth the righteous” (Psa. xi. 5). Let us not forget this. The knowledge will comfort and strengthen us in time of need. God tries in a variety of ways. This is also well to remember. Israel was tried by the plausibility of false teachers (Deut. xiii. 3). And are not we? Israel failed. Shall we? Israel failed because they did not “carefully hearken” unto that testimony which God established, and to that law which He appointed (Psa. lxxviii. 5). That testimony and law—enlarged—speak to us to-day, and it is for us to “diligently hearken”—“to take good heed unto ourselves”—for they are the voice of God? He requires us to try every teacher by it. Israel was told not to allow any good thing that might have been done by a false teacher to blind their eyes (Deut. xiii. 2). All teaching was to be judged by the Word; and those who taught falsely were to be “cut off” (verses 5, 6). Let us never forget that as error comes to the front, the truth fades away—like the changing scene in a dissolving view.

* * *

One of Israel’s abominations was that they allowed “strangers, uncircumcised in heart and uncircumcised in flesh” to enter the sanctuary (Ezek. xliv. 7). What an important lesson there is here for Israel after the Spirit! The Church of Christ is now the temple of God (1 Tim. iii. 15) and the Church likewise forms the antitypical priesthood to officiate therein (1 Pet. ii. 5). As in the past, no stranger is permitted to enter the temple—obedience to the letter and spirit of the divine commandments are the qualifications. How guilty in this have been many adopted Israelites! Laxity of doctrine, and laxity of practise, are abhorred by God. Let His true priests take care! Let them keep close to God’s instructions, and take warning from Israel’s failure and punishment. Purity of doctrine, and purity of practise are enjoined throughout the Word. God is now as stringent and jealous in regard to His house, as He was in the past. In relation to God’s instructions, let us speak and act “not as pleasing men, but God, which trieth the hearts.”

* * *

Gentiles become Jews upon obeying the truth. This is

implied in the words, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29). Believing Gentiles together with believing Jews form the "Israel of God" (Gal. vi. 16). Connection with Israel is a glorious privilege; separation from her means a dark future—"No hope" (Eph. ii. 12). How the religious world scorns this precious truth! The hope of Israel—that or none—is the choice which the Scriptures hold out. Let a man intelligently and affectionately embrace the "One hope" (Eph. iv. 4) and a supreme interest in all the things of Israel will follow. The past, present, and future of the Jews will each and all be matters of concern. A Gentile believer lays hold of God's promises to the Jews in the past—shares the Jews' present degradation, dispersion, and suffering—and is heir to the honour, glory, exaltation, and peace that belong to their future. It is this bond of union that makes the natural and adopted seed of Abraham one. If the natural Jews were faithful, they would be doing what the grafted ones are doing: diligently praying for the peace of Jerusalem: fervently yearning for salvation to come out of Zion.

* * *

"I believe God that it shall be even as it was told me" (Acts xxvii. 25). Such was Paul's confession, made under circumstances which give it great significance. Many who are prepared to rely on God's Word when things around are favourable, turn sceptical when difficulties arise. That Paul was not of this type is evident from the circumstances alluded to. The ship in which Paul was journeying as a prisoner to Rome was overtaken by a terrific storm. The ship having become unmanageable—every expediency having proved futile—all hope of her and of the lives on board was abandoned. At this juncture an angel appeared to Paul declaring that not a soul should perish. Paul believed the angelic announcement and retained his confidence in it though all appearances of its realization grew more and more unlikely. No ray of hope was visible until the direst straits had been reached. The vessel was reduced to a complete wreck, and it was only by means of timber from the broken vessel that

those who were unable to swim succeeded in reaching the shore. The narrative was written for our learning. Let us profit by it. Let us cultivate Paul's unqualified belief in the divine Word. Time will most certainly justify the wisdom of the step.

* * *

The Saints and not the Alien are invited by God to offer praise—"Sing unto the Lord, O ye saints"—"Let the saints . . . sing" (Psa. xxii. 23; xxx. 4; cxlix. 5; Eph. v. 19, 20; Col. iii. 16). The few allusions to universal praise in the Psalm refer, as a careful perusal of their respective contexts will show, not to the present but to the future, when all families of the earth will have been joined to the Lord (Psa. lxviii. 32; lxvii. 4; lxvi. 4). The passages in which all creation is called on to praise, are highly figurative, and must be understood in the light of literal statement (Psa. lxix. 34; cl. 6). To make such passages teach that praise is acceptable from the unsanctified is a wrong handling of the Word. Praise, like the sacrifices of the law, must be offered in God's way, and that way now is through Christ, the beloved of God: "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" (Heb. xiii. 15). Let him who wishes to be further assured upon this matter attentively read the remarks of Dr. Thomas in *Eureka*—Vol. ii. 350-362; 597-602.

* * *

"Destroy it utterly" (Deut. xiii. 15-17). Such was the edict of God concerning an Israelitish city that abandoned itself to the sin of idolatry. Some cry "shame" on reading it, but the wise will take heed! "I esteem all thy precepts concerning all things to be right"—this was the Psalmist's mind, and this will be the mind of all who are after God's own heart. God is exceedingly jealous. To divert to another the glory due to Him is a terrible sin. In this lies the very essence of idolatry. Let us be on our guard in this matter. There is more idolatry to-day than many are wont to think. A covetous man is an idolator (Eph. v. 5) because he trusts in his riches instead of in God (1 Tim. vi. 17).

It is idolatry for one who knows the Truth to put his "trust in princes or in the son of man in whom is no help" (Psa. cxlvi. 3), for in so doing his heart departs from his Lord (Jer. xvii. 5). Let us tremble to give God a wrong place. The only safeguard is to cleave to Him by holding fast to the revelation He has given concerning Himself—to stoutly refuse to compromise the Truth, whether for friend or foe. Disobedience upon our part will certainly bring death—a cutting off.—A.T.J.

Testing Partial Inspirationists

A brother writes: "I should be so glad if you would, in the next number of *The Christadelphian*, point out the inconsistency of brethren declaring themselves to be at one with us on the inspiration question, and yet fellowshipping those who do not so declare themselves, and who, therefore, in view of the introduction and favourable reception of partial inspiration, leave their position open to a doubtfulness and uncertainty that interferes with that hearty fellowship that is based on identical submission to the ways of God."

We cannot better comply with this request than by reproducing the substance of a letter written a considerable time ago to a sister who was in a hesitating attitude:

"You say our basis of fellowship ought to be 'our mutual fellowship with Christ and acceptance with him.' If we could be sure of such a basis, there would certainly be no cause for dispute, but how can this be? Who knows whom Christ regards as acceptable? Who can tell whom he accepts as in fellowship with him? He has not yet spoken on these questions, which he expressly reserves till our meeting in judgment. It would be a delightful rule of fellowship; but it does not exist, in the absence of a knowledge that Christ only possesses. The only practical rule of fellowship is a common attitude of fealty to the Truth as based upon, and including the fact, that the Bible is in our age the only source of knowledge as to what that Truth is; and that it

constitutes this source through being a writing wholly given by inspiration of God, and that such inspiration cannot err. If the friends you refer to will declare their faith in this, and their readiness to require its acceptance in their basis of fellowship, they will remove the obstacle that is in the way. If they will not, the responsibility of the breach rests with them. If they cannot, the fault is not with those who are unable to compromise the one Truth which is the foundation of all other divine Truth in our age. When, instead of gladly saying they believe the Bible to be wholly and unerringly divine, and that they will not receive in fellowship those who doubt it, they act the part of apologists and defenders of those who have sought to undermine its authority by teaching it is only partly inspired and characterized in many parts by error, what alternative have we but to stand aside? Actions are louder than words. Instead of uniting with friends of the Bible, who contend for its truth against the whole Laodicean community from John o' Groats to Land's End, they try to thwart the efforts they have made to extract the leaven that has been placed in our midst, and employ every artifice and every opportunity of damaging their influence. It is for every man and woman to read the situation for themselves. It is a question on which there can be no compromise. If your friends hold the Truth on this most vital matter, and are prepared to be faithful to it in fellowship, let them restore union by allowing the fact to be known. The remedy lies with them. If you identify yourself with them under present circumstances, you identify yourself with spiritual ambiguities that strike at the root of all spiritual health. You will not take us with you, but will leave us behind. Two cannot walk together, except they be agreed on fundamental principles. Those who occupy our position cannot be satisfied with anything short of divine certainties heartily endorsed. It is an evil thing to lessen the divinity of the Bible in any degree. If we say "God-speed" to such a work, you know John's declaration that we are partakers of the evil. It is not pleasant to be thus particular: but we have no choice. Paul commands us to hold fast what he taught, whether by word or epistle (2 Thess. ii. 15). The complete inspiration of the Scriptures

is one of the things he taught (2 Tim. iii. 15). He commands withdrawal from those who do not submit (2 Thess. iii. 14). We must, therefore, act the disagreeable obligation of the present hour, or act in opposition to apostolic rule to which we profess to be subject.

You can easily settle the question of duty by proposing these interrogatories to your friends:—1, Do you believe the Bible to be wholly inspired of God? 2, Do you believe the Bible so inspired of God to be infallible? 3, Are you prepared to renounce the fellowship of all who teach or believe, or fellowship the doctrine, that it is only partly the work of inspiration; or who, believing it to be wholly the work of inspiration, believe that it is characterized by error? Right answers to these questions would remove not only your difficulty, but that of thousands of others.—R.R.

Consider the Context of Matt. xviii. 15.

As “little children which believe in Jesus,” having the angelic supervision of the household of Christ in remembrance, in the spirit of the shepherd seeking the one lost sheep in the wilderness, remembering the Father’s will that not one little one should perish, forgiving unto seventy times seven, remembering the great debt you yourself have been forgiven—so carry out Christ’s wise and beautiful law in the matter of offence, that by any means you may find mercy at his hands in the day of judgment.—R.R.

The Not Whats, and the Whats

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we intend, but what we do, that makes us useful. It is not what we read, but what we remember and make our own in reading, that makes us learned.

The Spirit of Christ in Adversity

Much scorn is being shown in various public prints, especially such as profess some connection with the Truth, on account of our connection with the sugar calamity—which was a perfectly innocent and benevolent connection, whatever detractors may insinuate to the contrary. The scorn is not pleasant at all, but it may be wholesome. There was a time when we regretted we had no opportunity of being put to the proof with reference to the commandments which forbid the returning of evil for evil or railing for railing. We have had no lack for 15 years past on this head, especially just recently. The load has been nearly too heavy, especially aggravated as it has been by the temporal disabilities of the present, and uncertainties of the future; but there is the certainty, because the promise, that God will not allow things to come to the snapping point, but will with the trial make a way of escape that we may be able to bear. When the fiery trial has accomplished its end, the cloud will pass away, and the sun pour forth his healing beams from the blue—if God permit. If not, we have no objection to say good-bye to the troubled scene—on which we have never set our affections. The scorers ought, for their own sakes, to allow of the possibility of the Lord approving us at the last. If he do, where will they be with their smiting tongues? (Mark ix. 42; Matt. xviii. 10). Wise men will remember that circumstances of reverse not only prove the obedient, but manifest the scorner. Good men never act the part of Shimei, even if David be an offender. They act the part of David when Saul was in his power, and when, refusing to seize the opportunity, he said to Saul afterwards, “The Lord judge between me and thee, and the Lord avenge me of thee, but mine hand shall not be upon thee. Wickedness proceedeth from the wicked, but my hand shall not be upon thee.” It is one of the symptoms of the poor hearing the Bible gets in our day, that men professing subjection to it should be so prompt to imitate Shimei; so slow to act like David; so quick to show rancour and malice in an evil day,

and so liberal in the use of opportunities of spreading scorn and reproach, to the detriment of other men, and to the detriment of the Truth—even if there were a matter of wickedness. The Bible everywhere inculcates a totally different spirit from this, and though a vindictive and an evil spirit may meanwhile seem a matter of indifference (as it does to some) the end will show that without the Spirit of Christ, the knowledge of Christ will not commend us to him.—R.R.

Questions to Put to Those Who Believe In the Immortality of the Soul

- 1—Is the soul a part of God, or a part of man?
- 2—If it is a part of God, can it sin?
- 3—If it is a part of man, is it not mortal and subject to death?
- 4—Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation; but as he was made of dust, is it not said that this man of dust became a living soul?
- 5—If men can exist without bodies, why were Enoch and Elijah taken out of the world bodily?
- 6—If the body is a prison-house for the soul, are not these good prophets (Enoch and Elijah) still in prison?
- 7—If the body is a prison-house, why was Adam's soul put into it before it sinned?
- 8—When the soul—the prisoner—becomes guilty, why is the prison—the body—destroyed to let it out?—R.R.

The Present Hour

The present hour is always the solemn hour; the past has ceased to exist, the future is out of reach. The present is within our control; the past and future are not. To meet its demands is joy and peace, and is laying up eternal treasure; to disregard them is awful indeed.

So-called Discrepancies

The Christian Age of March 21st, 1888, says: "It is very easy for men with no claim to scholarship to say that contradictions are quite a common thing in the Bible. The late Dr. Hodge, both a scholar and a profound thinker, says on this subject, in his volume *Popular Lectures*: 'As to the discrepancies alleged to exist in certain passages between the Scriptures themselves, it is evident that the question is one of fact, which can be settled only by a thorough, learned, intelligent, and impartial investigation. Very few men are qualified to give an opinion. There is no possibility of commencing even an investigation in a popular lecture. It is sufficient for me that men like my learned colleagues in the Princeton Seminary, who spend their lives in the special study of the Hebrew and Greek Scriptures, assure me *that one single (real) instance of such discrepancy has never been proved*.'" "

The Name "Christian"

"This name was first applied in Antioch (Acts xi. 26). We may conclude that it was not assumed by believers themselves or imposed by divine command, else it would be difficult to explain why it was not at once in regular use among the Christians, who throughout the whole New Testament style themselves 'the brethren,' 'disciples,' 'believers,' 'the faithful.' And it is impossible to suppose that the Jews invented it, since they specially denied that Jesus was Christ, and their common name for Christians was 'Nazarenes,' or 'Galileans.' It must, therefore, have had a Gentile origin; and the people of Antioch, we are told, were fond of imposing names of derision or reproach. The word is used only twice more (Acts xxvi. 28; 1 Pet. iv. 16), in each case as coming from those without the church."—*Treasury of Bible Knowledge*.

Man as He Seems and as He Is

In the apostolic writings, we are constantly encountering such expressions as: "natural man," "spiritual man," "old man," "new man," "carnally minded," "spiritually minded"; indicating an antithesis between man's nature, as naturally inherited; and the ideal type of nobility and excellence. Human nature as at present extant upon the earth, is an essentially marred and defaced thing, and the fact is constantly being forced home. We may be apt to think unnecessarily so sometimes. We may be tempted to think that it is a fact so patent that it might be taken for granted. But further reflection will, I think, show that on the contrary it is a very necessary procedure on the part of those whose duty it has been to tackle the arduous and (humanly speaking) the thankless task of making ready a people prepared for the Lord—that it is in fact just one of the hardest lessons poor afflicted humanity has to learn; that it is in truth a lesson which has required a revelation to impress although so palpable when perceived.

In order to realize this, we must realize this other fact that all our present perceptions of the fitness of things in the moral world are the offspring of principles communicated by the Author of all eternal principles—principles which however, have been so long in the custody of humanity that they are looked upon as an inherent possession, and their source ignored. This is a very common intellectual vice: how many things suggest themselves, which, when pointed out, a child may apprehend, but which it took a genius to point out in the first instance, as in the case of the law of gravity, the discovery of which has rendered Newton's name so illustrious. So it is by the contemplation of the high ideal presented to us for emulation by God in His Word, that the true condition of our race stands confessed in all its vanity and degradation: the light shining into the darkness makes it more apparent. It is only by keeping this high ideal steadfastly in view that we shall be able to realize how far we are from it, and so have our struggles on the upward

path stimulated; for naturally, man tends to fall back upon his old ideals, in the same way that any highly cultivated plant tends to revert to its primitive wild stock when culture ceases. He is, naturally, a very contented being, morally considered—self-sufficiency being one of his besetting sins; this being typically illustrated in the case of the Laodicean Church, which is represented as saying, ‘I am rich and increased in goods and have need of nothing,’ when the real state of affairs was one of wretchedness, misery, poverty, blindness, and nakedness.

Can we wonder, then, that man is continually reminded of his real condition, lest, in his blindness, he walk over the precipice into perdition. Before there can be reform, there must be recognition of errors to be corrected. If people know they are in a sinking ship, they will get the boats out. Is it possible to imagine such a state of infatuation, that the passengers so situated should disregard the warning cry, and prefer to proceed with their merry-making below decks unmolested? Yet is not this the condition of the people of the present day? It is in this capacity that the true value and rationality of humility are seen—that *true* humility which Christ compared to the unquestioning confidence a little child has in its father. It is this that will enable us truly to estimate the relation we sustain to God, and to appreciate the aptness of the figure that describes us as the clay in the hands of the Potter.

What depths of humility lie hidden in those words of Job: “Though he slay me, yet will I trust in him.” What a complete mastery over the passion of resentment. In what fine contrast it stands out to sentiments which too often escape infidel lips about what they have a right to demand of God, their claims on His justice, etc. The fact is, man has no rights in the sight of God, and when you hear a man talking as if they existed, it indicates a gross misapprehension of the basis upon which man can approach his Maker: the first essential of this is, that man must recognize his own unworthiness in God’s sight; that naturally he stands related only to death as a result of sin, and that any advance to him in his fallen state is purely a result of the goodness of God. It is this sense of the absolute authority

of God, and the unlimited claim He has on our devotion that forms a fixed point, as it were, in our moral nature. If man does not feel a responsibility to a higher, what absolute standard has he to regulate his actions by? There is none. It is a necessity of his nature that he shall have relations with a Supreme Power.

Man requires some more potent incentive than *human applause* to give stability to a life of seventy years of activity: It soon loses its charm: human ambition soon fails as an object; and human honour is likely to be a very unreliable principle of action at critical points. But make man responsible to God, and at once you give him motive power, raising him above the influence of petty surroundings. It is the only power that can safely conduct him through the vicissitudes of the life of vanity to which he is condemned in this mortal state, the only anchor that enables him to ride in safety amid the angry gusts of human passion and human adversity. But notwithstanding it is so powerful, its power depends upon our ability to keep our minds and purpose strongly fixed upon it, and often the weakness of nature comes well nigh upon frustrating its purpose during periods of incapacity to give due weight to what we know only by faith as against the power of present things.

As you approach a town on a beautiful moonlight night, all its illuminations appear but as insignificant points of light on the horizon, while the queen of night commands your admiration by her full-faced glory. By and by you enter the town, and the glare of the gas makes it quite difficult to realize that the moonlight is shining in undiminished power, yet you *know* it is so. It seems very much like that with the power of present things—you require to get far away from them and look at them in their own naked insignificance to arrive at a just estimate. It is sometimes an assistance to remember that 300 years ago, there were just such busy people manifesting consuming interest and energy about just such important or insignificant matters. To-day, there is not a trace of either. Three hundred years hence, in the ordinary course of things, quite a new set of people would be occupying a changed scene, all present men and things absolutely passed into the land of forgetfulness. The

Bible has looked on while scores of such generations have passed off the scene, its mute pleadings unheeded by the vast majority. All, doubtless, thought in the buoyancy of youth and strength, "mine eye shall see no sorrow: trouble shall not come near me," but all had to bow to the common enemy, and confess that all is vanity. The Bible has survived them, and its message comes to us reverberating through the centuries with efficacy unabated. Though perhaps doubted more than ever before, yet with its claims supported by a stronger chain of evidence than ever before developed; and amid all the clamorous voices that pretend to have found wisdom, it still remains true that "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."

Self-defence *a la* Solomon

"Do you think it would be wrong for me to learn the noble art of self-defence?" said a religiously-inclined youth to his mentor.

"Certainly not," answered the other. "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir? Did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes. You will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defence of which I have any knowledge."

* * *

(There is a better, Mr. Mentor: but it belongs to the same school. "The Lord be thy defence." If God be a man's Friend, he is safe, whatever happens. The best self-defence is to commit your way to God in well-doing.—R.R.)

Burdens So Hard To Be Borne

They had long been "toiling in rowing,"
And the opal tints of day
Were lost in the gathering shadows
That deep on the wild wave lay;
And the storm-toss'd ship was struggling.
And the surging breakers nigh,
When they heard the Voice of the Master—
"Be not afraid, it is I!"

How oft, like the fishermen toiling,
Till far in the waning day,
We faint with the labour of rowing
Through tempests that compass the way;
And long for the Voice of the Master,
With yearning that's almost pain,
For the touch of his hand, his greeting,
And his words of cheer again.

Oh; these struggles! this "toiling in rowing,"
Burdens so hard to be borne.
With heart that is aching and weary,
Tired of the tempest and storm;
And the dear ones, who with us were watching,
Are sleeping their dreamless rest,
Yet we know in his sight they are precious;
Their names are graved on his breast.

We wait but the dawn of the morning,
When, the toiling all gone by,
We shall hear the words of the Master—
"Be of good cheer, it is I!"
"I have come to give you comfort,
To send all your trouble away:"
Be still, heart, take courage in rowing
For the joy of the promised day.

SISTER M.S.H.F.

Reckoning Backwards

“ ‘He smote of the people fifty thousand and threescore and ten men’ (1 Sam. vi. 19). The literal translation of the passage is, ‘He smote of the people seventy, fifties, and a thousand.’ Eastern nations have a method of reckoning backwards, mentioning the units first, then the tens, then the hundreds, etc., just as we sometimes say, ‘five and twenty’ for twenty-five, thus the expression, ‘seventy, fifties, and a thousand’ means 1,170, the word ‘fifties’ being taken to mean two fifties, or 100, just as in Daniel (xii. 7) it is said it shall be a time, times, and a half a time.”—*Students’ Handbook*.

Pray Always

Pray always. If a mortal friend who is faithful is a strong defence, what shall we say of God who has the thread of everything in His hand; Who cannot forget; from Whom nothing can be hid; to Whom nothing is impossible? Pray and wait. Do not murmur. Do not weary. Remember we have no claim to His goodness and that if He were to leave us to perish, no wrong would be done. At the same time, be comforted that He is not indifferent to those who love, trust, and obey Him, and that however long He may seem to tarry, He will come at last to your rescue.

What an Acknowledgment!

“I am in full sympathy with the advancements of our time, but this world will never advance a single inch beyond this old Bible. God was just as capable of dictating the Truth to the prophets and apostles as He is capable of dictating the Truth to these modern apostles and prophets. God has not learned anything in a thousand years. Naturally a sceptic, and preferring new things to old, I never so much as to-day felt the truth of the entire Bible, especially as I

see into what spectacular imbecility men rush when they try to chop up the Scriptures with the meat axe of their own preferences, now calling upon philosophy, now calling on the church, now calling on God, now calling on the devil. I prefer the thick, warm robe of the old religion—old as God—the robe which has kept so many warm amid the cold pilgrimage of this life, and amid the chills of death. The old robe, rather than the thin, uncertain gauze offered us by these wiseacres who believe the Bible in spots.”—*Selected*.

The First and Last Adam

We cannot have a proper understanding of the death of the second Adam unless we have a clear perception of the cause of the death of the first. In the Mosaic account of the creation of man, Adam is described as being “very good,” and if there was no physical change in him at the time of his condemnation, he remained so throughout life, and in that case his posterity, who inherited the qualities of his physical organization, would surely be described by subsequent writers as having at least something good dwelling in their nature; but the contrary is found to be the case, for Paul in Rom. vii. 18, wrote, “In me (that is, *in my flesh*) dwelleth NO GOOD thing.”

When Adam roamed in the beautiful fields of Eden he was not hampered with the shackles of sin, groaning under the bondage of corruption, with sorrow of heart and bodily pain. No; his home was one of “joy and gladness,” and he “a living soul,” neither mortal nor immortal, but entirely free from “the power of death.” But the transgression brought both a moral and physical change. His flesh and blood nature was then no longer free from the principle of death. There was infixed in it the seeds of decay, which ultimately brought forth death. His flesh became *diabolos* flesh, or “sinful flesh.” Sin became a law of his being—a physical principle in his constitution. This principle was denominated “*sin in the flesh*,” and it was transmitted to all his descendants, Jesus Christ included, whose genealogy is traced back to Adam in the third chapter of Luke. If

Adam had been obedient he would have entered eternal life without dying, because there was no sin in his flesh before he fell. But with Christ it was quite different. In being born of Mary—"made of a woman"—he was "made sin," he became partaker of the nature that had sin in its constitution—the law of sin and death in its members; and as that law had not been abrogated, Christ's obedience could not exempt him from death—he could not enter eternal life alone without dying.—R.R.

Gleanings

Patience will pull you through the worst misfortune, but no man can practise patience like the man whose faith and hope are in God.

* * *

Refuse to listen to an evil report unless the reporter has debated the matter with the person concerned. It is according to common justice and the law of Christ.

* * *

You cannot resist the influence of a constant companion, whether the influence is good or bad, reasonable or otherwise. Therefore be careful in your selection. "He that walketh with wise men shall be wise."

* * *

It is easier to destroy than to make. It is easier to find fault than to be correct. The censorious are rarely faultless; and in the history of the world, the men who have lived to any purpose are those who have looked pitifully on weakness and been severest on their own shortcomings.

* * *

FOR BEDTIME

Sup lightly, dismiss anger, offer thanks, welcome sleep. When the morning comes, awake with blessing on your lips, getting up in good time, go through the water, present your supplications, and go forth to works of righteousness and mercy.

Practical Words to Practical People

No. 2.—RICHES.

Dear Brethren and Sisters.—The subject-matter of my previous communication being judged worthy of consideration, I send another instalment thereon.

Do not imagine I lay any claim to creative thought. Far from it. Whatever originality there may be about the treatment of the various items discussed, there certainly will not be any in the ideas, suggestions, or propositions that will be enunciated in this or subsequent letters. I have simply been wandering up and down other people's gardens, gathering what, from experience, I believe to be the choicest of their fruits and flowers. For these invasions I make no apology, seeing the owners thereof in no way suffer from my incursions, and are not a whit poorer by my abstractions. Nay, the very publication of their works is an evident invitation to partake of their products. The man who scorns to profit by, or make use of, the thoughts of others, is not worth listening to. "No new thing under the sun" is as true now as in Solomon's day, and originality-hunters are pursuing a wild goose chase. The truth of this matter is very forcibly illustrated in the incident of the book-learned gentleman visiting a popular preacher's tabernacle, in the hope of being regaled with original ideas. Whether he was gratified can be best gathered from his frequent and audible exclamations (during the discourse) of "That's from Paley!" "That's from Bishop Newton!!" "That's from Lord Bacon!!!"—and so on, until the interrupted preacher, no longer able to control his irritation stated that "unless that gentleman remains quiet he will have to be put out"; whereupon the interrupter, with all the nonchalance imaginable, exclaimed, "Ah, there, now that's his own." Well, brethren and sisters, that preacher's position will be mine. All my posies will be gathered from other men's gardens, and the material alone that binds them will be my own.

In the syllabus of suggested topics in my previous letter the first is that of

RICHES.

By riches I mean those possessions which one does not require for his own absolute need. Doubtless there are a few so-called "Socialistically" disposed persons who will turn up the whites of their eyes, as well as their hands, in pious (?) horror at the very thought of children of God being so conditioned. Such manifestations show their ignorance. Who could wish to be "better off" than Abraham was? Who could desire greater prosperity than that which Job enjoyed in his early and latter years? Will someone interrupt with, "Ah! those were Old Testament times!" My dear interrupter, read James i. 17, and the remainder of this letter, and you will learn that as there were faithful possessors of riches, who were pleasing to God, in Old Testament times, so there may be, and are, in New Testament times, true, not many, but some; and in no age has the Giver of every good gift repudiated them because they were or are rich. That this is the clear inference deducible from 1 Cor. i. 26 is borne out by the attitude of Jesus Christ himself. He didn't rail at Zacchaeus for being "a chief publican," or because "he was rich." On the contrary, he greets him in the kindest and most affable manner, and at his own initiative partakes of his hospitality. Christ was no faddist. Riches and wickedness were not in his mind inseparable; and therefore he could recognize the possibility of a rich man being at the same time a Godly man. Such was Zacchaeus; and when the latter in the course of conversation stated what he had done with a portion of his income, Jesus did not fanatically exclaim, as do the so-called Nineteenth Century Socialists, "Disgorge the other portion," but publicly commended the Abrahamic disposition of his host. Neither did he turn his back upon Mary, Joanna, or Susanna, because they happened to be women of "substance." Nay, he gladly allowed himself to be "ministered unto" by them.

Maybe brother A. has "come in for a windfall," whereby he becomes possessed of a mill, or a business, or an estate, which with management yields a considerable revenue, and permits him not only to perform many "little deeds of kindness," but leaves him much freedom to further the spread of

“The Truth,” almost impossible, for those who are well-nigh slaves for six days of the week. Surely all wise and disinterested onlookers would advise that the best thing brother A. could do would be to keep the mill in good repair, or the business on a sound basis, or the estate in a remunerative condition, so that his privileges shall not diminish. Such advisers would be supported by the whole tenor of Scripture, for all general Bible precepts could be better followed by brother A. under such circumstances than if he sold the mill, business, or estate, and divided the proceeds with those who had not been so blessed. Some think otherwise; but their ideas, if carried out to their logical and legitimate end (that is, supposing there were enough men of substance to operate on), would necessitate such arithmetical and wealth-sharing problems as would eclipse the real work of the Truth, and turn the Brotherhood into a haven of ne'er-do-wells.” Christ lent no countenance to these “socialistic” ideas, but practically opposed them, when he discoursed with the well-to-do Nicodemus. Joseph of Arimathea is not denounced for possessing a freehold garden, and building a tomb, while others were toiling all the night for a few fishes. Both these men are reverently and esteemedly spoken of in God’s Word. “Occasionally a Joseph of Arimathea *is* wanted; a *rich man and a councillor* can do sometimes necessary work that is beyond the reach of Christ’s poor men. When such are needed, God provides them, and they do their work with humility; but such are few and far between.” “No man is more beautiful than a good, useful, faithful, humble, rich man.”

The well-to-do among us truly have many duties, but to divide their riches with all those who are poorer is not one of them. True, Jesus told a certain young man to “sell all” that he had and “give to the poor,” but he also told another to leave his ship, another to forsake his parents, another to buy a sword, and yet another to borrow a couple of asses; but those who rightly divide the Word of Truth will recognize that such commands, or injunctions, are specifically individual and local, and only applying to the persons in question, and in the former instances, the in-itself good thing was only forbidden where it divided the possessor thereof

from Christ. The latter "has not required believers in general to part with their possessions. . . . The case of the rich young man is inapplicable to our time, though the Roman Catholic Church, among its enormities, has not scrupled to make use of it to fleece its wealthy votaries of their substance, for the benefit of lazy and sensuous priests."

The early Christians at Jerusalem selling their possessions and goods, having all things common (Acts ii. 45; iv. 37; v. 1), is cited in favour of Communism; but that such was a temporary expedient, and not an example for all times, is evident from the fact that within a quarter of a century of the time referred to Paul recommended a collection for the poor Saints at Jerusalem, for which there would have been no ground if each, on entering the Ecclesia, had to hand over all his earthly possessions to one common fund. Further, the incidents are simply incidents, entirely voluntary—in no way inculcated as binding on any, nor are they even praised or denounced. Even the veriest Communist belies his creed by being in possession of something which his poorer neighbour is minus.

Christ has not shut his kingdom to the rich; he has simply reminded them that they shall "hardly enter" it, or, as it is literally, "shall not easily enter." Neither is *money* said to be the root of all evil, but the *love of it*, which is quite another thing. It is termed *filthy lucre* on account of its misuse and abuse, not that it is so when rightly used. And so Paul commanded the Elders to be proof against it—"not given to it," "not wickedly desirous of gain"—that is, "without covetousness" (R.R.). Paul speaks deprecatingly about those "who will be rich," etc., but "there is more emphasis to be placed on the word *will* here . . . than might be supposed from our translation. It is not the sign of the future tense, but implies an actual *purpose*, or *design*, to become rich. The reference is to those in whom this becomes the object of earnest desire, and who lay their plans for it." Aiming at such, Paul dwells on the temptations, for "he who wishes to become rich, wishes to become rich soon," and he who hastes to be rich shall not be innocent."

But some among us are comparatively rich without either

striving or hasting to become so, and this letter would not be complete without reminding such of the enormous responsibilities which their position entails. What I have written concerns only the negative side of the duty of the well-to-do brother or sister; but there is, of course, a positive side, and to forget it will mean exclusion from the Kingdom of God. To rejoice in being made low, by close association with those who at present are regarded as the off-scouring of all things, is the comprehensive command that comes to all. Those riches have been given so that they might be "made friends of" against the Day of Judgment, for assuredly the Judge in the day of reckoning will want to know how far such "talents" have been used in ministering to the wants of his representatives in sickness, in prison, in nakedness, and in hunger; for has he not compared himself to a man "travelling in a far country," having first of all "called his servants, and committed unto them his goods," and that at his return he will want to know what they have gained by rightly using their various talents? How applicable to those who have a superfluity of goods are his words, "Freely ye have received, freely give." No doubt about it. "To whom much is given, much will be required," and that one who "sows sparingly will reap sparingly." Parsimony or niggardliness will be no attribute to the Christadelphian who fully realizes that to give in Christ's name is nothing less than "lending to the Lord." Paul wanted to press home these truths when to Timothy he wrote, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the Living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life." The moneyed brother who heeds not this counsel was referred to by Christ (in his parable of the Sower), when he said, "He that received seed among the thorns is he that heareth the Word; and the cares of this world, and the deceitfulness of riches choke the Word, and he becometh unfruitful." No other result is possible to the man who "makes gold his hope," or who "says to the fine gold, thou art my confidence."

Experience and Scripture alike have convinced me that "the thoughts of the diligent tend only to plenteousness," hence the necessity for the Psalmist's commandment, "If riches increase, set not your heart upon them." In other words, "Let not the rich man glory in his riches . . . but in this, that he understandeth and knoweth me," for "neither silver nor gold shall be able to deliver in the day of the Lord's wrath"; whereas "God is not unrighteous to forget your work and labour of love, which ye have showed towards His name, in that ye have ministered to the saints, and do minister." The word of the Son of God has been pledged that such "shall in no wise lose their reward."

In conclusion: "A man hath riches. Whence came they and whither go they? For this is the way to form a judgment of the esteem which they and their possessor deserve. If they have been acquired by fraud or violence, if they make him proud or vain, if they minister to luxury and intemperance, if they are avariciously hoarded up, and applied to no proper use, the possessor becomes odious and contemptible"; whereas, to use the words of our Editor, "*A man of money acting the part of a good steward of the manifold graces of God is the NOBLEST SPECTACLE ON EARTH.*"

In the hope of those riches which will not "take to themselves wings and fly away,"—

I remain, your fellow-labourer,

FRANK G. JANNAWAY.

N.B.—The extracts are from the Divine Writings and Sayings of CHRIST, PAUL, JAMES, MATTHEW, LUKE, JOB, DAVID, SOLOMON, JEREMIAH, and ZEPHANIAH; and from the uninspired, albeit wise, writings of *Barnes, Calvin, Ellicott, Jortin, Juvenal, R. Roberts, and H. Spence.*

A Safe Course

Believe no evil of a *friend* until you have proved it. Think none of an *enemy* until you have found it. *And be sure your proof IS PROOF, and your discovery DISCOVERY:* and give both friend and foe a hearing before you decide.

“Our God is able to deliver—and He will”

(*Dan. iii 17*).

Fierce and dread the tempest gathers,
 Dark clouds drift across our sky;
 All around suspense and tumult,
 Waves of trouble rising high;
But our trust is in Jehovah
 Who the wildest storms can still;
God has promised to deliver,
He IS able, and HE WILL!

Day by day fresh suff'ring threatens,
 Anxious thoughts of peril near;
 Grief and pain of separation,
 Loss of all we hold most dear;
 Yet amidst the sharpest anguish,
Perfect peace our hearts can fill;
God has promised to deliver,
He IS able, AND HE WILL!

Trembling lips are asking sadly,
 “Why this mystery and pain?”
And our cry goes up to Heaven—
 “Lord, send peace—send peace again.”
Faith and courage must not falter
 Nor cold doubt our spirits chill;
God has promised to deliver—
HE IS ABLE AND HE WILL!

—*Selected.*

Do Right

It is a glorious thing to do right even in the smallest matter: it is a dreadful thing to do wrong, for a wrongdoing there are no small matters. Who can be guilty of God's holy law and look his Maker in the face and say it is a small matter?

The Power of Influence

You can influence men to do what no force could compel. It is the wisest mode of action. It is the plan God adopts. It sets independent wills to perform that you wish. Find out the springs; they are there; but they want a skilful touch. Most men beat the frame with a blunderbuss, and are surprised the machine does not work. The secret lies in treating men with unvarying reason and disinterested kindness. Aim to benefit *them*, and you can do anything with them. Use them for your own advantage, and you start an infernal machinery that will frustrate all your aims.

Forbidden!

There is nothing more stringently forbidden by the law of God, nothing more blighting to friendship, and nothing more common among men than back-biting—speaking evil of people behind their backs.—R.R.

Dangers

Appetite is a root of life, but may become its destroyer if not regulated. Temper is as the steam to propel useful machinery, but may blow up the house if not kept well in boiler and pipes. The tongue is an instrument of the most perfect blessedness man is capable, but easily becomes a pestilence and a fire if not directed by a heart of wisdom and kindness.—R.R.

Feeling and Doing

“You may *feel* all right,” says a clip sent by S.J., “but if you act badly there must be something wrong, and you had better about face—reverse matters: *Feel worse and do better.*”

Beware!

The best way to preserve your reputation is always to do and say those things that are reputable. Slander may assail but cannot live in the presence of a true life. It skulks afar off and looks round corners and runs affrighted at the objects of its shafts. *But let a bad report be true, and it fastens on the vitals and kills.*

A Modern "Good Samaritan"

A young man fell into the river at Cracow, and was in great danger of drowning. "Let him sink, he is only a Jew," was the exclamation heard on all sides. Just then a young fellow burst from the crowd, and brought the drowning man to land, there to be received with jeers. But suddenly they ceased. The drowning man was a *Christian*—his rescuer A JEW.—*Selected.*

Fouling the Pure Stream

Real generosity aims at the well-being of fellow-men in some particular way. The achievement of that welfare is at once our *success* and our *reward*. It fouls this pure stream if we begin to wish to be rewarded by praise, or gratitude, or respect, or high office.—R.R.

Men Pleasers

A man-pleaser is a man who will allow nothing to stand in the way of human favour. Paul, who made himself "all things to all men" for their good, was not a man-pleaser in this sense. He was willing to please all men, if he could do so consistently with his duty to Christ. But in the actual circumstances, he said, "If I yet please men, I should not be the servant of Christ."—R.R.

Self-Love

The only efficacious remedy for the mental infirmities in this evil state is the cultivation of the knowledge of God as revealed in the Scriptures. This will slowly cauterize the self-love that is at the bottom of most of the mischief, and will open the mind to sentiments of adoration and benevolence, that will mollify the harshness of the natural man.—R.R.

Too Sensitive

Some people are in this unhappy state. They not only feel affronts too keenly, but they feel them where they were never intended, and are purely imaginary. It is difficult to prescribe a remedy. But there is no doubt that a good dose of *real* trouble is good medicine, provided there is a love for knowledge and the fear of God for the trouble to act on.—R.R.

Character

Character results from the exercise of uncontrolled volition under the various circumstances that call will into action. Hence evil is a necessity to the plan upon which God is working: the plan of selecting friends and associates by the evolution of character. There could be no character without evil; and no true fellowship and everlasting joy in God without character.—R.R.

Praise

Praise to God may sound flat, canting, and Puritanical to those who are unequal to it, but it is the kind of singing that inspires true cheerfulness. Though often heavy-hearted and discouraged, and, like the Israelites in captivity, tempted to say, "How shall we sing the Lord's songs in a strange land?" yet the lifting up of the heart and voice in praise is a wonderful help to lighten labour.—R.R.

A Sister's Counsel to Sisters Young in the Truth

The continual reading of the Scriptures is an absolute necessity. As children of God, we are at present purely a mental development. We exist solely as the result of certain mental impressions produced by the Word. Let these impressions become effaced, our existence ceases and we die (Jude 12). "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It is not sufficient to have known God once. He must be retained in knowledge (Rom. i. 28). Each sister, on receiving the Truth, is said to have the Father's name inscribed on her forehead. It rests with her to keep the inscription clear and deep. The world's atmosphere will quickly obliterate it, unless, she is ever at work with the Spirit's implements. The Father's Name comprises a knowledge of right doctrine and right practise. To forget either of these essentials is to forget God. It is quite in the natural course of things that we should forget God. There is no indwelling spring of Divine Truth in us; and the human memory is indeed a "leaking vessel," which requires to be constantly replenished. The apostle admonishes us to give earnest heed to the things which we have heard, lest at any time we should let them slip. He further warns us that it is only by keeping the Gospel in memory that we shall be saved. The knowledge of God is progressive—"the path of the just is as the shining light that shineth more and more unto the perfect day." We are not to stop at first principles (Heb. vi. 1). They are simply the foundation; there is a building to follow. We are to add to our faith (1 Pet. i. 5). We are to strive to be filled with the knowledge of God's will in all wisdom and spiritual understanding—"then shall I not be ashamed when I have respect unto all Thy commandments." Every well-ordered establishment is guided either by written or unwritten rules. The Bible is the manual of laws which Christ has given to the members of his household. Expulsion, sooner or later, will be the inevitable fate of those who have neglected to study and observe these laws. The man

who sinned through ignorance under the Mosaic law was held guilty, and it is the same under the law of Christ. The righteous are described as making the Word their delight and continual study (Psa. i. 2; cxix. 97). The necessity for this course is involved in such injunctions as the following: "Let this mind be in you which was in Christ Jesus." We can only develop the mind of Christ by pondering all that he said and did. Again it is written: "Without faith it is impossible to please God. Now faith is the substance of things hoped for, the evidence of things not seen." The evidence here spoken of lies in God's manifestations of Himself in the past—by word and sign—through angels and prophets. According to our ignorance of these things, so shall we be lacking in faith. Faith comes only from one source and that is the Bible—"faith cometh by hearing and hearing by the word of God." "Blessed is the man," says divine wisdom, "that heareth me watching daily at my gates." Young sisters frequently experience great difficulty in persevering in their daily reading. It is because they do not realize the power and character of the Scriptures. Love and appreciation for them grow as our acquaintance with them increases. Matters receive attention in the ratio of their importance. Let the necessity for a knowledge of the Scriptures be seen, and there is little fear but that time and opportunity for their perusal will be forthcoming. Time is found for the toilet and for meals, and why should not Bible-reading take its stand with these rightly considered necessary things? If the exercise of Bible-reading is monotonous, uninteresting and distasteful, the more urgent are the reasons why it should be persevered in. Disinclination to read shows that the old man is more vigorous and active than the new. Job esteemed the Word to be more necessary than his daily food. Let us try and cultivate this mind.

God expects us to apply ourselves to the Word with industry. He is not pleased with the slothful—it is only the diligent soul that shall be made fat. There must be digging and searching—a thorough and comprehensive acquaintance with the Scriptures which will enable us to rightly divide the Word. We must beware of elevating one aspect of divine

Truth to the exclusion of others. It is unwise to confine our reading to the New Testament or the Psalms or popular selection of texts. The whole of the Scriptures must receive our attention, and our system of reading should be one that will ensure this.

We are exhorted to study prophecy and history—to read writings of the apostles—in short, to acquaint ourselves with the whole counsel of God. Whatsoever things were written aforetime were written for our learning.

It is recorded of certain ones that the Word did not profit them, not being mixed with faith in them that heard. They saw only Moses, and they were never tired of chiding him, and charging him with lack of wisdom. We are not without similar examples of unbelief in our day. Difficulties in the Word, instead of being regarded as tests of faith, are put down to the ignorance or folly of the writers. It is a divine axiom that with the pure God will show Himself pure, and with the froward He will show Himself froward (Psa. xviii. 26). Let us bear this in mind in coming to the Scriptures. If we come to them in a half-hearted, doubting spirit, presuming to censure and pass judgment upon God, we may be sure that the Scriptures will indeed appear froward. A young child does not question the wisdom or truthfulness of his teacher. If he cannot understand, he seeks an explanation—he does not doubt. This is the spirit in which God would have us learn of Him: “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” The first condition in obtaining an understanding of God’s Word is the hearty, loving reception of it—“*If thou wilt receive my words . . . then shalt thou understand the fear of the Lord and find the knowledge of God.*” To be ever trying to do away with God’s Words is the sure precursor of our own destruction. Those who take hold of God’s covenant and declare His statutes only so far as pleases their own fancy are not esteemed by God as righteous. Unto the *wicked* God saith, “What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee.” The Scriptures may contain much that we are unable to fathom,

but shall we array our puny short-sighted judgment against infinite wisdom? The Spirit has declared, "My mouth shall speak truth; wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Had Abraham stayed to question the utility of offering up Isaac, we may be sure he would have met with a similar rejection to that of Saul. The command has come to us to give diligent attention to the Word—it remains for us to obey and not select that which commends itself to our wisdom and reject that which does not. The adversary will frequently ask, What is the use of reading such and such portions of the Mosaic law; or, Such and such recitals of gross sin; or, don't you think the Apocalypse contains much that is objectionable? Let the Spirit answer: "Ye shall not add unto the word that I command you, *neither shall ye diminish ought from it.*" "If any man shall add unto these things, God shall add unto him all the plagues that are written in this book. If any man *shall take away from the words of the book of this prophecy*, God shall take away his part out of the book of life." Such objections are merely a ruse of the old man to undermine the influence of the Word, and rid himself of it. Representations of every sin under the sun are drunk with avidity, provided they have been sugared and spiced by the novelist or dramatist. But human nature winces at a faithful reflection of its undraped deformity and hideousness. It is part of the Word's mission to so reflect it—the law was given that sin might appear sin (Rom. vii. 13). The law teaches man, in no uncertain tones, that naturally he has no standing in the sight of God—that he is utterly defiled, both physically and morally. The lesson may not be pleasant, but it is wholesome and necessary, and will have the effect of enkindling, in those who are right-minded, gratitude to God for the means of escape from this body of sin. It is the plain dealing of the Scriptures throughout that arouses the ire of the natural man. They do not hesitate to call things by their right names. If a philanthropist wishes to rescue those who are sunk in moral and physical degradation, he is not impure because he truth-

fully describes their condition to them. Neither is the Bible impure because it gives a faithful delineation of human nature and its deeds. Let us therefore stand boldly by Paul's exhortation, "Be not thou *ashamed* of the testimony of the Lord." It is only those who know not the Scriptures who hang down their heads with shame because they imagine these writings to contain much that is untrue, impure, or worthless—"all Scripture . . . is profitable." The Word is a sword by means of which the merest babe may keep at bay all doubting and unbelieving enemies. Let us get well into our minds the estimation in which the Scriptures are held by God (Psa. cxxxviii. 2), and the character He has assigned them (Psa. xii. 6; cxix. 138, 142, 160), and we shall have little to fear.

Difficulties in the Word should form no stumbling-block to us, even though we are unable to meet them. The doctrine of the mortality of man does not rest upon our ability to furnish a satisfactory explanation of the thief on the cross—it is based on the plain statements of Scripture. Neither does the truth of the Word hinge upon our ability to harmonize difficulties or apparent contradictions. It rests upon God's assurance; "All Scripture is given by inspiration of God"—"The Scripture cannot be broken"—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." A babe in Christ cannot be expected to give an explanation of the difficulties, scientific or otherwise, which wise men after the flesh bring against Moses. But she can nevertheless take a stand upon an unassailable rock, viz., the divine testimony as to the truth of Moses: "If ye believe not his writings, how shall ye believe my words?" We need not be surprised that the Word should contain difficulties. It is God's mode of dealing with man to allow him to encounter difficulties. They prove and strengthen the righteous, and turn aside the wicked. We recognize the exemplification of this principle in the case of Abraham, who received a command to slay the one upon which all the promises rested. It would not be unreasonable to assume that the same principle is operative in the Word. But we are not left to assume, God has declared it to be so—"none of the wicked shall understand."

“Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk therein, but transgressors shall fall therein.”

The State of the Lamp

“Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord”

(Luke xii. 35).

Say, is thy lamp burning, my brother!
I pray thee look quickly and see;
For if it were burning, then surely
Some rays would fall brightly on me!

Though walking the road, yet I falter,
From the straight path I oft go astray;
I am weary, and faint, and disheartened—
Discouraged because of the way.

But if only thy lamp had burned brightly,
And showed what the road was to thee;
I, too, might have journeyed more rightly,
And found the road better for me.

There are many and many around thee
Needing sorely thy light's cheering glow:
If thou knew that they walked in the shadow,
Thy lamp would burn brighter, I trow.

I think were it trimmed night and morning,
It would not so likely go out,
'Midst the fierce raging storms of temptation
Or the terrible tempest of doubt.

Oh, if all the lamps that are lighted,
Would steadily burn in a line:
What guidance for many benighted!
What a girdle of glory would shine!

—*Selected and Amended.*

Gleanings

What we *do* is not all; what we *are* is a great point.

* * *

Wait till the thing is finished. A diver won't always remain at the bottom. Children think he is drowning.

* * *

Wrong joys are brief and leave a lasting sorrow. The sorrows of wisdom lay up a heritage of unspeakable gladness.

* * *

Neither praise nor dispraise thyself—thine actions serve the turn.

* * *

A man on the outlook for faults and flaws is a man full of them, otherwise he would find his pleasure in the search for excellencies to admire.—R.R.

* * *

The key of a man's life is in himself. It is vain for him to look for peace in his circumstances, or his friends, if he is at war with wisdom in his own heart.

* * *

Don't ask of others if you can possibly avoid. Men are weak and tire of the burdensome. Give and help always when you get the opportunity. Your life will thus cause much comfort, and react in blessedness on yourself.

* * *

When you are very miserable, try the effect of doing good to somebody. You will be astonished at the delightful effect.

* * *

To instruct is to implant conviction, from which action is to spring. The way to do this is to prove what you know; not to assert it. Assertion is convenient as the *handle* of demonstration; but as useless for true instruction as a broomstick is for digging.

Practical Words to Practical People

No. 3.—BUSINESS.

Dear Brethren and Sisters.—You will remember that in my first letter I named nearly three dozen topics allied with commerce which would come in for a share of our consideration. They were enumerated in the order which seemed to be the most sequential, and capable of affording the most profitable handling. At the same time, a few of them are so inseparably interwoven that some amount of involution is absolutely unavoidable. Thus, in treating this time of

BUSINESS,

the subjects of management, industry, etc., cannot be entirely ignored, although they will not be dealt with at any length, as separate letters thereon are absolutely necessary to properly discuss them.

To emulate the clergy in preaching from a given text is not desirable; but if ever I felt tempted to do so, it is now; and the text would be 1 Cor. vii. 24, "Let every man wherein he is called, therein abide with God." Is it not a fact that this is the very commandment that nearly every man or woman, on coming to a knowledge of the Truth, is tempted to disobey? It was so with the writer. Almost any business seemed preferable to the one he was then engaged in, because that one appeared the most difficult in which to render obedience to the commandments of Christ. Alas! what short-sightedness. "Better bear the ills we have than fly to others we know not of." "Oh," but says one, "I am a counterman"; another, "I am a tradesman"; and still a third, "I am in service"; and all urge, "Oh, you should just know the tricks of the trade connected with *my* occupation, and you would then say, 'Forsake your calling.'" Well, if I did, the advice would be unscriptural. Scriptural counsel would be, "Stick to your calling, and forsake the tricks." You doubt it? Then watch the soldiers go to John the Baptist. Listen to them asking, "And what shall we do?" Did he say, "Your wages are ill-gotten, for your business is odious; leave it at once"? Nay; "the prophet of the

Highest " answers, " Be content with your wages; do violence to no man." And the apostolic advice to brethren, be they tradesman or salesman, masters or servants, is, Abide in your calling; be content; obey the commandments; do your duty. Oh, but we shall get discharged—kicked out with no character? Well, what if we do, O ye of little faith? Surely that cannot happen without God's permission. Do you think He concerns Himself about "the very hairs of our heads," and takes no cognisance of what happens to our bodies on which they grow? "All things work together for good" of God's true children. In time past, in the discharge of duty, one is made ruler in Egypt, and another has his head chopped off at the desire of a sensual woman, but we can recognize God's hand in both affairs for *eternal* good.

But to revert to actual experience. Does this teach us that employees are discharged by employers for being all-round faithful? It has not so taught me. I have known, and do know, brethren who occupy, and have long occupied, most responsible positions, retain their employers' highest confidence and respect, and so far as obedience to the commandments of Christ are concerned, are "gems of the first water" in comparison with the pitiable murmurers, who are always bemoaning "what they have lost through accepting the Truth." What! have we forgotten Joseph, the Premier of Egypt; Daniel, the chief President of Babylon; and Nehemiah, the Cup-bearer of Persia? Shall we overlook the fact that even "the heart of kings" are in the hands of the Lord, and he turneth them whithersoever he will?" How much, then, the hearts of the employers and customers of His children, so that they "shall not want or suffer hunger," except when the latter is necessary as medicine in the form of "chastening," so that recipients thereof may be "rightly exercised thereby" and "reap the peaceable fruits of righteousness."

Paradoxical though it may sound, there is nothing some people are more at home in than in "straining at gnats," while they "swallow camels" without the slightest compunction. They talk about "not being able to do dirty work," and decline to carry a parcel for threepence because it contains an orthodox book, but they have not the slightest scruple

in taking ten or twenty shillings out of the poor fund when out of work, although the said ten or twenty shillings may have been contributed by those who printed, bound, and sold the said orthodox book. Here I make bold to transfer wholesale some questions and answers from *The Christadelphian* nearly a quarter of a century ago. The questions are summed up as follows:—A brother is agent for a book-selling firm, in whose service it is his duty to supply to canvassers (among other books) works of an orthodox religious character, such as Bunyan's *Pilgrim's Progress*. A second brother is a deliverer in his employment, and has to carry books of the description mentioned to such as subscribe for them. A third brother maintains that the first and second are following an occupation inconsistent with their profession as friends of Christ and agents of the Truth; and refuses on this ground to have fellowship with them. Are the two first-named brethren doing wrong? And even if they are, is the last brother justified in the attitude he takes? It seems to me that if being a bookseller unfits one for fellowship, because his acts may indirectly tend to build up error, a good many of us will be out of work. If the principle operates at all, it must be carried right through. What about the mason that builds the mill at which the paper is made; out of which the books are made; and the printer who gets a weekly wage for arranging the types and driving the press by which they are printed; and the leather-dresser who prepares the sheepskin for the binding; and the bookbinder to whom a batch of them may be sent in the way of business to be bound? And why not carry it further and say that the man who buys stationery at a shop at which orthodox books are sold, and thereby helps to keep up the business, is sinning in helping to maintain the machinery for the sale of books of error? It is written, "Thou shalt not kill." Am I, therefore, to unfellowship a gunmaker who makes an instrument by which another may blow out the brains of a fellow-creature? A druggist sells poison; am I to refuse the fellowship of a druggist because he is the agent of a stuff that may be used in murder? Where is the line to be drawn? Our brother Editor replied, "The line is discernible; but requires a wide view to be taken of the mission of the Truth. That mission

is the same now as in the apostolic age. It comes to a world lying in wickedness and asks a people out of it, for a certain future purpose. It does not require them to emigrate like Mormons to a separate country in which to work out life on heavenly principles. It does not invite them to hope for the renovation of the world at all at the present stage. It recognizes the world as a world of sinners, hopelessly beyond cure till the Lord takes it in hand; and asks them to recognize it too, and to accommodate themselves to the situation and time. "I pray not," said Jesus in prayer to the Father, "that thou would'st take them out of the world"; and when Paul explains the bearing of the instruction he had given them about not keeping company with fornicators, he says, 'Yet not altogether with the fornicators of this world,' . . . for *then must ye needs go out of the world*. But now I have written unto you not to keep company if any man that *is called a brother* be a fornicator,' etc. Now here is the problem: How can men called out of the world to be a holy people to the Lord, sustain their holiness while continuing in the world, as that same calling requires them to do? For instance, the Truth calls a Lydia, at Thyatira, a seller of purple (Acts xvi. 14), in which occupation she is called upon to minister to the pride of life as indulged by her lady patrons. Or it calls an Aquila with his wife Priscilla, who, as tent-makers in Rome, are accessories to the equipment to the army. Or it calls a slave, who is bound in many ways to minister to a master's lusts, to accompany him to the idolatrous temples, to gladiatorial encounters and wild beast exhibitions in the amphitheatres, or to the revelries of the Roman patricians. How were these and all such to act? Was Lydia to give up her purple selling? Aquila to abandon tent-making for the army? The slaves to refuse obedience because all these things were related to the occupations and institutions of an evil world? On this point Paul's judgment appears to have been asked. His answer is, "Let every man abide in the same calling wherein he is called. Art thou called being a servant (slave), care not for it, but if thou mayest be free, use it rather. . . . *Let every man wherein he is called therein abide with God*" (1 Cor. vii. 20). "Servants obey in all things your masters, according to the flesh, not

with eye-service as men-pleasers, but in singleness of heart, pleasing God" (Col. iii. 22). This is highly reasonable. Out of evil God is bringing good. We live in and by this evil world in which we are born, and we shall be saved by our deportment in those things arising out of our connection with it. We are not responsible for the evil. This is provisionally allowed of God and will be instrumental in developing good ends. Our individual part is all we are responsible for—not the evil of the work to which our individual part may stand related. If it had been our lot to be born Roman slaves, subsequently enlightened by the Truth, we should have been in the way of duty in carrying wine to the banquet hall, though the wine we carried was to be consumed on the lusts of sinners. To join in the revel we should not be at liberty. Our part would be limited to the act of carrying. We should not be responsible for the use to which our master turned our time. We should be responsible for the manner in which we discharged our duties—faithfully or otherwise: or the way we spent any time that might be our own. If we used such time to attend tables we might have to answer for it. Or, had the Truth found us sellers of purple, we should have been in the way of duty in executing an order for a rich lady. Our part would be to give a good article for a righteous price, and to use our gains in the Lord's service. We should be responsible, not for the use the robe might be turned to, but for the way we used the money we made by making it.

We are at liberty to make honest contracts of service without being responsible for the use to which the product of our honest services may be turned by the evil world in which we live. Thus, in the various trades and occupations of our own day, we need not concern ourselves with the uses things are put to, so that our part in the matter be honourable and legitimate. A clergyman might want a coat; a thief a pair of shoes. A brother supplying these would be no partaker in the sin to which they might become accessory. Or a chapel might be wanted for a particular neighbourhood, where the only builder might be a brother. The brother would compromise nothing in executing the work as a matter

of business contract. It is all the same to him whether it be a barn or a palace. With the uses he has no concern, nor any responsibility, so that he execute his work faithfully. If he were to suppress his testimony for the sake of getting the job, or were to use his private time and his private means and influence to get up a chapel "cause," for the sake of propitiating the gentry and establishing a connection, he would be guilty; but a fair and honest undertaking thus would be compatible with his position: "Now, neighbour, you want so many stones and so much timber carted here and put together; I will do the labour for so much. As to your object, that is your business, and not mine. You know that I don't see with you in these matters, but business is business. When the Lord's Kingdom is here, I hope to help him in doing things exactly his own way, and building no houses but what he approves, but, at present he uses the evil for the good, and I must do my part. The money I make out of this concern I will use in teaching the people a better way, but cart and lift your stones I will, for so much." The words represent the spirit of the transaction, rather than the form in which it should be entered upon.

A brother not feeling at liberty to do this, would not consistently be able to do any work at all for the world; for suppose he is asked to put up a dwelling-house for a sinner, he would be met with the difficulty that in the law of God a sinner has no right to live, and that his act might be construed into a working in opposition to the spirit of the divine appointment. Suppose he met this by saying that so long as God permitted the sinner to live, he felt at liberty to build him a house if he were able to pay for it, he supplies the solution of the other difficulty; for so long as God allows the religious systems to exist, we are not compromised in doing what work they may require, and are willing to pay for. We are not at liberty to give ourselves to the promotion of any objects. A paid secretary, for instance, or official of any sort, involving moral identity with the system, would be in a position incompatible with saintship. We leave their schemes to themselves, doing the mechanical part merely as a matter of honest livelihood. The same would apply to the building of a palace or any other edifice.

And these principles, we think, supply the answer to our correspondent's question. An agent to a bookseller is not responsible for the schemes of his employer, still less for the effects that may be produced by the books sold. His responsibility is limited to the discharge of the mechanical duties for which the wages are given. If his master were to ask him to identify himself with the propagation of some special opinions opposed to the Truth, either by writing, or speaking, or in any other active way, and offering him a salary on this ground, there would exist the difficulty hinted at. But there is no such element in the contract. A book-publishing firm employs an agent to receive and distribute their goods, keep their accounts, collect and remit their money, without reference to any moral object. It is purely a matter of civil contract, in which it becomes the duty of the brother faithfully to attend to all he undertakes, even if the bulk of his master's trade were theological literature. That is not his business. He is in no wise responsible for that. His point is to do his duty faithfully as a servant. His responsibility to Christ will relate to his disposal of the time and money that may become his own. These, as subject to his entire individual control, he will have to give account for. But in the case of a miscellaneous book trade, the objection can hardly be seriously urged. Even if the business were a brother's own, he would not be responsible. It would still be a mere matter of civil contract, for as a bookseller, he would, by implication, contract with his customers to fetch and carry for them at a price any book or article in that line of trade they might want. But in the case of an agent to a bookseller, the matter is almost beyond the province of serious discussion.

And as to the case of a book deliverer (or even a canvasser) the principles indicated would place them beyond all question. In both cases, there is the performance of a certain labour for stipulated hire, without reference to the objects of an employer, doing faithfully whatever we undertake to do in our relations with this evil world, leaving with God the reformation of the world in His own time and way. Finally, with regard to one brother un-fellowshipping another on such grounds, it is a mistake. It is doing what the

Lord has exclusively reserved for himself. It is judging the servants. If it were a question of whether a brother should teach error for hire, a faithful brother might be excusable in refusing to countenance one who should advocate such a thing; but seeing it is no controversy of duty in the abstract to the Lord, but a mere case of doubtful construction, it is a matter which above all others we should leave for the Lord to decide on the great and terrible day of disclosures, when every man shall receive praise or blame, honour or disgrace, according as his conduct shall appear to merit in the eyes of the infallible Judge."

Those who are troubled, through being environed with the odious customs and tricks of trade, will do well to remember that such is no new experience to the children of God. It was a common thing, even in Israel, and the divine estimate of it is indicated in Christ's treatment of the traders of the Temple, in ejecting whom he said they had converted the Father's house into a *den of thieves*. It is also set forth in such declarations as these: "A false balance is abominable to the Lord, but a just weight is his delight;" "That which is altogether just shalt thou follow;" "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah and a just hin shall ye have;" "From the prophet even to the priest *everyone dealeth falsely*, . . . therefore shall they fall."

One of my strongest convictions is that, true obedience to our Heavenly Father's precepts will never bring a man to poverty. Has not the "man after His own heart" told us, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Experience forces us to exclaim, How true! The righteous man, remembering the commandment to be "not slothful in business," and "studying to be quiet, minding his own business, and working with his own hands," will surely prosper, for, asserts the wise man, "Seest thou a man diligent in his business: he shall stand before kings; he shall not stand before mean men." Such an one of necessity will "abstain from all appearance of evil," and be enabled to "provide for honest things, not only in the sight of the Lord, but also in the sight

of men." Yes; the man who follows out the text that appears at the beginning of this letter and who connects therewith the other text, "Whatsoever thy hand findeth to do, do it with thy might," is bound to be a successful man, for "did you ever know anybody stick to any kind of business, no matter how unpromising—ten years at most—who did not prosper? Not one! No matter how bad it might be at the beginning—if he stuck to it earnestly and faithfully, and tried nothing else; no matter how hard he may have found it sometimes to keep his head above water, still, if he persevered, he always came out right in the long run." Let the Jack-of-all-Trades, who is invariably master-of-none, think well over this, for it is the essence of truth. One writer truly remarks that "knives which contain ninety blades, four corkscrews, and a boot-jack, are very seldom brought into action." Be like that knife, and you will be just as useless, and equally as avoided by all. A white elephant, as it were, only not such a curiosity. A cumbersome piece of machinery, out of date, and therefore in everybody's way. Costs a lot of money to maintain, but neither useful nor ornamental. Rather be like a one-bladed knife, which costs very little to keep in working order, is always bright and sharp, and for that reason accomplishes a great deal of work with very little effort. Whatever our business may be, "if it is worth doing at all, it is worth doing well." So brethren and sisters, let you and I do it well; not looking with envious eyes at those who apparently are better situated than ourselves, not seeking the first opportunity of changing our business for theirs, for

"I never saw an oft-removed tree,
Nor yet oft-removed family
That throve so well as those that settled be."

"Great works are performed not by strength but by perseverance;" and what is perseverance but "the continuance in any design, state, opinion, or cause of action." Don't complain of weakness, or mental mediocrity, for "if there is one thing on earth which is truly admirable it is God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated;" therefore

“Argue not
Against Heaven’s hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.”

This will ensure “success,” but that topic I must reserve for my next letter.

Faithfully your brother,

FRANK G. JANNAWAY.

Another Version of “What of That?”

“Tired?” Well, and what of that?
Hast thou forgot that Christ hath said to thee,
“The servant must even as his Master be”?
He toiled even unto death,—then follow on,
The rest will come when all thy work is done.

“Lonely?” And what of that?
He, too, was lonely, and in solitude
How oft, in earnest prayer, His strength renewed;
Accept your part, ’tis only for a while,
The day of welcome waits you with a smile.

“Dark?” Well, and what of that?
’Tis not so dark with thee, as in that hour,
When Christ, thy Lord, was left to Satan’s power;
Your darkness looms with many a streak of morn,
Rouse from your gloom, nor think yourself forlorn.

“Hard?” Well, and what of that?
Here, too, the Captain has led on before;
No hardships canst thou have but He once bore;
He triumphed, and shalt thou do less than He?
Beware, lest thou let go the victory.

“No help?” Nay, ’tis not so;
God is thy Help, tho’ Him thou canst not see;
Thy Saviour’s God—He will thy Helper be;
Hold on in faith, the night is nearly past,
On Zion’s hill, with song, thou’lt stand at last.

—From the *Daughter-of-Sarah Point of View*.

Honouring and Being Honoured

“Them that honour me I will honour.” There is an illustration of this in the case of the woman who anointed the feet of Christ, and wiped them with the hair of her head. He said of her, “Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.” And so it is to this day, after a lapse of nigh two thousand years. It is an earnest of what he says concerning the least kindness done to him or his.—R.R.

Control That Temper!

People of violent temper sometimes console themselves with the thought that it is soon over, and then *they* are all right. That may be as regards how *they feel* themselves. But what about others? Wounds are made that do not easily heal, and love is checked that does not easily revive. Stand over “temper” as your worst enemy. When you feel it stirring, run away, or at least be silent. Solomon well says, “He that hath no rule over his own spirit is like a city broken down and without walls,”—R.R.

In Earnest

No man does undertake the service of God with honesty and earnestness without separating from evil associations. He draws off to the good, and the evil as naturally draws away from him. If evil associates of the past are near to him, they are no longer in sympathy with him—not because of his sanctimoniousness, but because there is something in the man on account of which they do no longer enjoy his society as they once did. The more earnestly he devotes himself to God, the more they draw away from him.

—*Selected.*

Simple, Yet Important

The important things of life are all simple. The breathing of air, the swallowing of food, the lying down to sleep, the taking of exercise. It is so with Truth. It is fact, not philosophy, that we want: and the facts are things perceived to exist—whether we understand them or not—such as the growth of vegetation, the propagation of species, the light of the sun, the poise of the stars. Apply this to Christ; to the Scriptures; to God; and see where we are—in a peaceful haven.—R.R.

Walking Surely

Remember that more depends upon yourself than upon anyone else as regards your individual fortune in life. Be wise for yourself in matters of habit, health and affairs, and it will not be much in the power of others to hurt. If you do not help yourself, it is scarcely in the power of others to do it. It is the Spirit of God that says, "He that walketh wisely, walketh surely." It is the human echo of this wisdom on a low plane that says, "If you want a thing done, do it yourself."—R.R.

Character

Character is greater and higher than money, intellect, or love, because it determines the use and direction of these three. It is the character of the rich man which determines whether he shall be a benefactor or a curse. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion—working havoc in human life or a grace beautifying and ennobling life. Character is the determining force behind money, talent, love; and so it is the greatest force in human life.

Very Inconvenient

'Tis night, but "we are not of the night." The day has not come, but "we are of the day." Walk as children of the light—which means that we behave on the principles of the Kingdom of God while the kingdoms of men still prevail—very inconvenient, but at last very profitable.—R.R.

What a Perversion!

The beautiful piety of modern times, whether in sententious maxim or flowing rhyme, is a one-sided affair when viewed from a Bible standpoint. It contemplates the comfort of the creature, while ignoring that compliance with the will of the Creator which is a revealed condition—precedent of all lasting comfort. It *looks at religion* as an affair for the *benefit of man*, instead of an *institution for reconciliation with God, and the exaltation of His Name*.—R.R.

A Brother's Liberty

A brother of Christ is at liberty to "get gain" that he may be a "good steward" of what he gets, in "giving to him that needeth," but he is not at liberty to lay up treasure for himself. It is so written (Eph. iv. 28; 1 John iii. 17; Matt. vi. 19; 1 Pet. iv. 9, 10; Luke xii. 21), and though we may forget or ignore it, the future holds a judgment-seat at which we shall have to give account.—R.R.

Recognize Your Part

There are things you can do and things you cannot do. God expects you to do the one and He will do the other. "Fellow-workers with God" is the beautiful rule of His administration. You cannot make flax and corn: but you can get ready the spindle and the mill. *Recognize your part and do it*.—R.R.

Isn't it Wonderful ?

Isn't it wonderful that the scientific man, while rejecting the idea of "creation" on the score of its inconceivability, should show such a wonderful capacity for entertaining ideas more utterly inconceivable, even positively bordering on the grotesque and the heathenish in the subject? The *Daily News* informs us (and in a style that implies considerable satisfaction on the part of that paper), that at a recent meeting of the Chemical Society, Mr. Crookes propounded a scheme of "the evolution of the elements"; "in many ways novel and interesting." The primary elements exist: how have they come to be? That is the question. The answer supplied by the Bible, though not in these terms, is, that God differentiated them out of His own substance or Spirit. What saith Mr. Crookes? Mr. Crookes suggests that our elements have "resulted from rhythmical vibrations of a prime substance." If so, there must have been a prime substance to vibrate: and the vibrations must have commenced. How did the vibrations commence? And why not before, Mr. Crookes? Because of itself, the prime substance must have possessed the same power or capacity to start vibrating that it had at the moment the "vibration" commenced? And then, how did the vibration produce the elements? It was never known that anything "vibrating" produced anything, but simply vibrated till it stopped vibrating. Mr. Crookes' idea is that "particles" resulted from the vibrating. Whenever did particles result from vibrating? Steel particles might result from a tuning fork vibrating. It is astonishing how independent of "experience" the speculating philosophers of the 19th century, who want to get rid of God, can become. But allow that the particles "resulted" from the vibrating: What then? They "agglomerated, and at the same time *sorted themselves* into groups, each of which has its characteristic properties and constitutes an elementary molecule!" Wonderful, isn't it? Wonderful particles, to agglomerate, stick together, and at the same time, not stick together, but "sort themselves into groups?!" And such wonderful groups—no two alike,

though exactly composed of the same agglomerating particles—"each having its characteristic properties." Miracle of Miracles! God doing a thing is "inconceivable," but particles resulting from vibrations which nobody ever knew shaking off a particle before—well, they can perform the miracle of the Irishman's bird: they can be in two places at the same time, agglomerate and yet "sort themselves"—and *sort THEMSELVES*: what wonderful particles! What a wonderful generation of gullibles, that can swallow down such things with the upturned hands of reverential admiration, but finds its sublime sense of philosophy unutterably shocked when it is asked to believe that God made heaven and earth.

But this is not all. "These atoms and particles," we are told, "*may be supposed* to begin on the confines of the universe, and to terminate their existence "in the centre of overgrown stars." What can we say but "laws!" "*May be supposed*": Is this science? And why limit the suppositions to the "confines?" Is there no prime substance beyond the "confines?" And if so, can't it "vibrate?" And if so, shouldn't there be as plentiful a supply of particles outside the "confines" as inside? And why "suppose" they terminate their existence? Is science going to turn over an entirely new leaf, and give the lie to all it has been teaching on the indestructibility of matter for three generations past at least? And if we must *suppose* the atomic particles commit suicide—*alias* "terminate their existence"—why should that supreme event occur in "the centre of overgrown stars?" Does not the continued existence of the overgrown stars (if there are such) rather disprove the idea that their constituent atoms are terminating their existence? Or are we to *suppose* that the overgrown stars are so many annihilation maelstrom-mills into which the surplus particles "resulting from the vibrations" are rushing from the "confines" of the universe to be transmuted into prime substance, and sent back against the centre-ward current of "resulting particles," to resume the "vibrating" on the "confines?" Isn't it wonderful? Isn't it perfectly melancholy? Is it not true that the wisdom of the world is not only foolishness with God, but foolishness of which even babies might be ashamed? We are not through yet. "The actual life of

the atom," Mr. Crookes considers, *may be attributed* to a primary motion." A PRIMARY MOTION! What sort of a motion—up and down or round and round? It must be round and round, because the report proceeds to say, "its properties (as distinct from its life) are due to *secondary oscillations.*" Secondary oscillations must be due to the ups and downs of a thing going round and round. *Suppose* it is so: Mr. Crookes, of course, never saw these movements, because no one ever saw an atom, or a million atoms all stuck together. But *suppose* it is so; it is a very curious idea. An atom rushes round and round:—that is life: it hobbles from side to side while whirling round and round:—that is "its properties." Really, Mr. Crookes, do you expect us to keep solemn faces while we try to swallow the conception? How could "life" come from a mechanical whirl? How "properties" result from hobbles? Besides, is it possible that a universe of whirling, hobbling atoms could be a universe of order and beauty and regularity such as we behold?

Oh, Mr. Crookes, your philosophy bears no comparison to the majestic Bible revelation that God has fashioned all things by His power and wisdom. If you say you cannot understand how that could be, then we frankly say, we have far more difficulty in understanding how a prime substance (you don't say what sort), starting to vibrate, could throw off such wonderfully wise particles as should both agglomerate and divide at the same time, and by whirling and hobbling through the universe should make the unutterably, splendid universe of which we see so small a part shining over our heads. If *you* say you can imagine such a thing easily, *we* can only say, "ISN'T IT WONDERFUL?"—R.R.

Where Will You Be IF—

A brother being lately asked by a doubter where he would be if the Truth he believed turned out to be fables, replied: "I should be able to think what a happy life I had lived in the belief of it. But where should you be if it turns out true, AND CHRIST COMES?"

Overcharged

You over-busy business men: imagine Christ peering through your office window as you pore and pore day after day over orders and invoices and ledgers. You will not imagine wrongly if you imagine him saying, "Take heed that your hearts be not overcharged." Business is alright up to the charging point, but not to the overcharging point. When it kills the love of God and dims down the joyful hope of the Kingdom, it has passed the barrier.—R.R.

Preaching the Word

LETTER NO. 1

MY DEAR TIMOTHY,—You tell me you are removing from Dulville to Busytown, and that it is the wish of the members of the ecclesia in the latter place that you take turn with the other brethren in occupying its platform in the public proclamation of the Truth.

You also ask me to furnish you with a few rules worthy of remembrance and practise in your prospective role of lecturer, and which you rightly surmise may have been useful to myself and others.

I gladly comply with your request, having learnt from experience, begotten of observation, that, (without some such practical code of rules, one could easily become a platform nuisance, and that, too, without realizing it, unless one's attention be drawn to the fast emptying benches, or by the painful and humiliating admonition of some candid friend.

But there is something far better than "empty benches" and "candid friends" for a training school for prospective platform speakers, and that is two or three years' drilling in some good Mutual Improvement Class of at least twenty attendants, made up of brethren of experience and non-experience, so that one can have both positive and negative instruction. Such experience leads to the individual seeing himself more or less as others see him; and, if he be rightly exercised by the criticisms, he will either turn out a profit-

able speaker, or be driven into some other channel more befitting his qualifications. Unless, alas, he is both blind and deaf to all reproof, in which event he will, in his self-approbation and vain conceit, lose no opportunity that presents itself of forcing his platitudes and diatribes, or something worse, gratuitously upon his unwilling hearers, until the limits of endurance be reached.

But you, dear Timothy, are evidently not one of such; but have been called to the work against your natural inclination. That is further evidenced by your being willing—nay, so anxious—to seek and listen to the counsel of those who have long been engaged in the “Good Fight.”

Now for some Rules:—

THE GLORY OF GOD.—Above and before all, keep this main object in view. This is most comprehensive, including, as it does, His exaltation above all; the magnification of His Word, and the salvation of His creatures—your hearers. This will drive you to Him almost unconsciously, and will result in your observing our next Rule.

ASK GOD’S HELP AND BLESSING, and in doing so, keep His glory in mind, and not your own present glory. I knew a young brother, about twenty or twenty-five years ago, who forgot God’s glory, and only remembered his own. He prayed to God, ’tis true; but he prayed to God to give him a big audience. But God didn’t. He never did. When I asked him if he always prayed that the other lecturers might have big audiences, he was “mum.” Because his prayer was not answered in the way he wished, he turned “mulish,” and left the Truth. He ended his career with a revolver! It was a silly thing to do, but you see he lacked wisdom, in spite of his education, knowledge and ability. Apparently, he thought—foolishly thought—God’s glory was only reflected in a big audience!

My dear Timothy, pray for wisdom before essaying to teach others. God won’t deny you (James i. 5). As to knowledge, of which wisdom is the right application, that can be obtained without money and without price. It can be obtained from that Book of Instruction which is able to make us wise unto salvation (2 Tim. iii. 15). You will be astonished how intercourse with God in prayer strengthens

one for the work. In this matter the Word furnishes us with some noteworthy examples (see for example, Acts iv. 29). To instruct people in the way of salvation is surely not less important than ruling people after the flesh; and yet how pleased God was that Solomon prayed for wisdom to "rule the people aright."

But the God with whom we have to do hates unthankful people. So don't let us forget to be as ready to thank Him for His help and blessing as we are to request them. I am convinced that He withholds many a blessing because the previous blessing has received no acknowledgment.

Having filled the page, I must leave the subject till next time.

With every good wish,

Yours as ever in the Work,

FRANK G. JANNAWAY.

Glances at Nature.

"The higher up in Nature we go, the more things endlessly branch and diversify. Perfection demands diversity and not similarity."

* * *

"God has quilted the earth with beauty, and combed the hair of millions of mosses, reeds and grasses, and every day fills them with jewels, and yet nothing is foppish or garish."

* * *

"The apple tree is tough as an Indian, patient as an ox, and fruitful as the Jewish Rachel."

* * *

A cow is the saint of the barn-yard. She could be fat if she was selfish, but she economises beauty that she may be profuse in bounty."

* * *

"Rain! Whose soft architectural hands have power to cut stones, and chisel to shapes of grandeur the very mountains, as no artist could ever do."

“What a great heart an apple-tree must have! What generous work it makes of blossoming! The tree is but a huge bouquet; the field only as a bosom large enough to wear it.”

* * *

“The monkey is an organized sarcasm upon the human race, with variations multitudinous.”

* * *

“The births of God Almighty are births of weakness. Everything in the universe comes to its perfection by drill and marching—the seed, the insect, the animal, the man, the spiritual man.”

* * *

“The hills wait for us in the morning, with their sides draped with mist-lace, wrought in mighty convolutions and patterns, such as royalty could never command from Mechlin or Valenciennes.”

* * *

“Every summer has its own portrait and individualism. Every tree is a divine composition—a multitudinous picture. God never copies His own pictures, nor repeats them.”

* * *

“There is a distinct joy in owning land (just so, it is divine—Gen. xii. 7), unlike that which you have in money, in houses, in books, pictures, or anything else which men have devised. You wed the land (as Israel will again—Isa. lxii. 4, 5), and it brings forth innumerable children” (as will be the case when Israel is restored—Jer. xxxi. 12).

* * *

“A wild rose, a prairie rose, or a sweetbriar, is a floral nightingale.”

* * *

“Leaves die, but trees do not—they only undress.”

* * *

“The dog was created specially for children. He is the god of frolic.”

—Selected.

A Little While

(John xvi. 18)

Oh! for the peace that floweth as a river,
 Making life's desert places bloom and smile!
 Oh! for a faith to grasp the bright "for ever,"
 And the shadows of this "little while!"

"A little while" for patient vigil-keeping,
 To face the storm, to wrestle with the strong;
 "A little while" to sow the seed with weeping,
 Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,
 To toil with weary step through erring ways;
 Then to pour forth the fragrant oil of gladness,
 And clasp the girdle of the robe of praise.

"A little while" to keep the oil from failing:
 "A little while" Faith's flickering lamp to trim,
 And then the Bridegroom's coming footsteps hailing,
 To haste to meet Him with the bridal hymn.

And He is at once both Gift and Giver,
 The future glory and the present smile,
 With the bright promise of the glad "for ever,"
 Will light the shadows of the "little while."

* * *

And when that happy time shall come of endless peace and
 rest,
 We shall look back upon our path and say: It was the best.
Selected by J.P.P.

Gleanings

Too much is a trouble and a danger; too little is a
 blighting depression; enough is comfort and joy. Hence
 the wisdom of the Bible prayer: "Give me neither poverty
 or riches; feed me with food sufficient for me."

“No cradle for an emperor’s child was ever prepared with so much magnificence as this world has been for man.”

* * *

“Of all man’s work of art, a cathedral is greatest. A vast and majestic tree is greater than that.”

* * *

“It is easy to make people laugh, even in Christadelphian preaching; but it is difficult to get them to repent and believe the Gospel. But nothing else is any good.”

* * *

People who never preach the duty of almsgiving except when they are themselves in need of alms, preach a discourse neither sweet or powerful. They should wait till they are able to add the weight of example to the power of precept.

* * *

“A clear conscience” is a good thing provided it be enlightened, otherwise it may impel a man more powerfully to destruction than any other force. Many a friend of God has been killed under the idea on the part of the killer that he was “*doing God service.*” Jesus said it would be so.

* * *

God has so constituted the universe as to require the co-operation of His creatures in the accomplishment of His ends. Those who co-operate are valuable to Him. Those who merely talk or wait to be served belong at last to the useless lumber.

* * *

True charity cannot be resisted. Pride melts away under its warm breath: selfishness disappears under its glowing influence; anger cannot stand before its gentle force. Whatever be the form of sin that offers resistance, it inevitably yields before love unfeigned—love out of a pure heart.—*Shedd.*

* * *

You cannot get away from the reaping of what you sow. And the sowing is generally under a cold and sullen sky.

Do the right, if even in desperation. God will help the right-doer in his fear; and will forgive their failures. And at the last, a smiling and joyous harvest will repay all pains and wipe away all tears.

* * *

When your indignation flames up, remember it is the devil, the Bible devil, not the mythical monster. You have nothing to fear from the latter; but everything from the other. Put your hand on the creature's throat, and get him on the ground and under your feet before you leave off the struggle. If you don't conquer *him*, he will kill *you*.

* * *

If "the Lord trieth the righteous," men ought to try their friends before using them. A stick taken at random from the hedge may break when you lean at a dangerous spot. But it is best not to use your friends, but bless them; and then it doesn't matter so much if there should be a crack. It will go undiscovered.

* * *

It is not for the rich to preach contentment to the poor. It is not for the poor to dictate generosity to the rich. It is for every man to preach the virtues which it is in his power to illustrate by his own example. If men would judge themselves and not their neighbours, more progress would be made.

* * *

It is easy to destroy; it is difficult to create. It is easy to pull down, but not to build. It is easy to stop, but not to go on. Wise men are always found in the second of these series, fools generally in the first. A fool can find fault with things that a great many wise men cannot mend. Your time is short; your powers are small. Make the best of things, O man!

* * *

Students do not thrust aside the works of great men because they are not able to attain to the excellence exhibited in these productions; nor must we put Christ's life on one

side because we cannot attain to its perfection. We must go back again and again to our copy, trying to improve all the time.

* * *

You have often thought Bible statements about the tongue extravagant. If you have lived long enough with enough opportunity for observation, you have come to the conclusion that that is impossible. You now know that men are destroyed effectually by their own tongues, and that if a man is able to keep his tongue in good order, he will easily govern all the rest. The tongue can be a fountain of blessing or a plague of destruction, according as it is used in submission to God or at the sport of uncircumcised passion. Hold the reins! Hold the reins! It will pay.

A Letter to the Sisters, By a Sister

Dear Sisters in Christ Jesus.—Greeting. My heart is stirred to write some words of exhortation and comfort, inasmuch as we are told to be mindful of one another's salvation, exhorting and admonishing one another, provoking to love and good works. We are not to think of ourselves alone, for we are many in Christ Jesus, and each one is precious in his sight. I do not think we can be too often put in mind of the things we must do in order to inherit salvation, for the flesh is weak, and though we daily read the exhortations in God's Word they may not always arouse us to that close scrutiny of our characters that like admonitions will from a fellow-traveller.

When we put on Christ in baptism our work had only begun, the foundation was laid on which we were to build a character—to form a new self—a new person utterly unlike our old self, and to form it after a pattern no less exalted and noble than Christ himself. If we fail to do this—"to be conformed to the image of His Son"—then we will not be made like him in Nature, and will lose the prize. For change to Spirit Nature is to be based on change to Spirit Character now. For if we have not the mind of the Spirit

now, we will not have the substance of the Spirit hereafter.

There are, then, two works to be performed in working out our salvation—works which go hand-in-hand. One, a work of self-denial, crucifixion, subjugation, and destruction—the other, a work of upbuilding and cultivation: the one relating to that old self which must be got rid of, the other to that new man of the heart which must be fed and nourished by the food God has provided, until it has completely supplanted the old man, and we become in deed and in truth “new creatures.”

And now let us look at some of the characteristics of that old self—that carnal mind which is enmity against God. Perhaps one thing with some of us was ambition—it might be in literature or art, or it might be to shine in society or in some of the higher attainments of this present world—to make the most of our talents and obtain an honoured place among men. We naturally delighted in the companionship of those of like tastes—found it hard to associate with the uneducated, poor and commonplace. But now this ambition and disposition must be crucified. We are told to “Mind not high things, but condescend to men of low estate,” and in our ecclesial association we must be careful to make no distinction between the educated or wealthy, and those who are less fortunate, but are to treat all alike—“to love without partiality.”

Another thing, perhaps, was vanity and love of admiration. We like to dress well, or to get fine things for the house, to please people and thus be well spoken of. We would cultivate sweet ways and pleasant words (which are all right in their place), avoiding anything that might give offence, thus keeping Bible things out of sight, withholding needed reproof, etc. All this, of course, must be put away, substituting for the outward adorning that inward adorning of a meek and quiet spirit which in the sight of God is of great price—a serious, truthful demeanour, and a fearlessness of man which will not hesitate to speak for the Truth and against evil at all times. In fact, we must no longer look for the praise of man but seek for the praise of God. Flattery must not be indulged in: we know what God says of flattering lips. Wholesome praise of that which is good

is a very different thing from the complimentary remarks of one's person or attainments or possessions which are so common among worldly people. When we remember that it is said, "By thy words thou shalt be condemned, and by thy words thou shalt be justified," it should cause us to keep a guard continually over our lips, for "whoso keepeth his mouth keepeth his life." What sister, then, can conscientiously indulge in the meaningless chatter, foolish joking and senseless chit-chat of ordinary feminine society—laughing and talking about nothing—discussing fashions or one's neighbours. Too much talk is bad. "In the multitude of words there wanteth not sin." This is the way the world does, and we are told not to be like the world, but to be grave, sincere, thoughtful, to have our minds stored with God's Word, of hearts filled with love to Him, so that when we speak, our words will be instructive to the young, kind to the suffering, of good cheer to the downcast, and helpful to everyone.

And now, dear sisters, if vanity, ambition, love of display, foolish talking, and kindred characteristics are to be put aside, what shall we say of hatred, envy, jealousy, back-biting, quarrelling, etc., etc. Surely these should never find a place in our lives. If we are prone to any of these hateful sins, let us spare no pains, relax no endeavours until they are utterly uprooted, and in their place are planted love, joy, goodness, meekness, kindness, etc. Evil surmising, lying, tale-bearing, contending, and all such things are to be left to the world—they are to have no part in that new self, which is to be invested with immortality. There are other things also which are to be overcome. A proud and haughty spirit which cannot bear reproof should be replaced by a humble, childlike disposition, ready to learn, willing to serve, glad to have even the lowest place in God's household, anxious to see one's own faults and shortcomings in order to improve. Idleness, over-anxiety, fretting, complaining, self-indulgence, or selfishness—looking out for the best of everything for one's self, always thinking of one's own comfort and happiness, seldom of others—are all the weeds which, if allowed to grow, will choke the good seed, and cause us to be unfruitful.

Let us, then, examine ourselves in the light of God's Word, searching out these ugly things in us which would mar the beautiful and lovely character of a constituent of the Bride, and by constant effort, accompanied by prayer to God for forgiveness and strength to overcome, "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Practical Words to Practical People

No. 4—SUCCESS

Dear Brethren and Sisters.—In a previous letter I pointed out the desirable results that invariably followed in the wake of a faithful persevering, undaunted, non-speculating, and non-envious sticking-to-business, no matter what that business may be. Those results may be briefly summed up in the one word

SUCCESS.

But let us look a little closer at those qualities, and see what their practical bearing in relation to business is.

To be FAITHFUL means that, when we profess to sell pure milk or English meat, we shall supply those articles, and not adulterated or foreign substitutes. It will mean that if we bargain to do an hour's work, or a week's work, we shall do that amount of labour, no matter how low a price the articles shall have been sold for, or the work undertaken at. Maybe we have quoted too low: well, let us carry out our contract. It will be a matter of having "Sworn to our own hurt and changing not" (Psa. xv.). Nought but a fulfilment thereof will be acceptable to Him who alone has the power of

blessing "our basket and store." Of course, if the low price has been named in error, we are perfectly at liberty to point the facts out to our customer or client, and persuade him to mercifully consider the matter. If he does so (and my experience is that he will do so if *properly* approached), all well and good; but if he declines to listen to what is reasonable and insists upon his "pound of flesh," then we must scrupulously fulfil our contract, and not substitute either inferior material or labour. God's blessing and the customer's esteem will be the outcome thereof. At any rate, it will cause the Truth to be well spoken of. Many have been caused to look into the Truth through the faithful attitude of its professors.

To be **PERSEVERING** means that "we shall never go back, unless we find that we are wrong." "Some men, like unskilful jockeys, give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory over their opponents by exerting, at the last moment, more vigorous efforts than before." "It is all very well to tell me that a young man has distinguished himself by a brilliant first speech. He may go on, or he may be satisfied with his first triumph; but show me a young man who has not succeeded at first and nevertheless has gone on, and I will back that young man to do better than most of those who have succeeded at the first trial."

To be **UNDAUNTED** means that we shall "encounter danger and difficulties with firmness, or without any fear or depression of spirits." It is for want of this quality "that so many men of promise fall short and disappoint the expectations of their friends. They march up to the scene of action, but at every step their courage oozes out. They calculate the risks and weigh the chances, until the opportunity for effective effort has passed, it may be, never to return."

To be **NON-SPECULATING** does not mean absence of enterprise. Only short-sighted folks will confound the two. Enterprise is a grand characteristic in a business man, and the spirit of it will often form a good substitute for hope, where the latter quality is absent. But speculation, pure and simple (or what is more correct, impure and involved),

is to be condemned as fatal to success. There is speculation and speculation. The one to which I refer is that found in the same category as gambling, lotteries, dice-throwing, card-playing, pitch-and-toss, and all matters of chance. Riches obtained by such means are dishonest gain, being obtained at the expense of our neighbour, without substantial consideration. Moreover, the winner's morality becomes seared, for without exception, the person who cultivates such tastes has an utter abhorrence of working with his own hands to obtain things honest in the sight of God and man. But more hereon in a later and separate letter.

To be NON-ENVOIOUS means fulfilling to the very letter that grand command given through Moses to Israel of old, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his." It is possible for us to mistake envy for emulation. The boundaries between them are very nice, and may easily be mistaken. "Envy is the hatred of another's felicity; in respect of superiors, because they are not equal to them; in respect of inferiors, lest they should be equal to them; in respect of equals, because they are equal to them;" whereas "emulation will awaken your attention to your own defects, and excite your endeavours to improve." Emulation is good, envy is unquestionably bad—in fact, "rotteness to the bones."

STICKING-TO-BUSINESS means that we mind our own business, and do not poke our noses into other people's. Oh! if some people devoted as much time to business as they do to gossip, what an amount of success they would meet with. I know a brother—a very earnest brother at one time—who has never learnt the lesson taught by Solomon, namely, that "there is a time for everything," and what is akin to it—that everything should be done in its time. He would spend hours every week in the shops and houses of other brethren; talking of religious matters, true, but nevertheless spending time which was the property of others. His business—at one time a good one—came to standstill; he failed, and is still a failure from a business point of view. In spite of twenty years' worry and labour, he would, if taken away by

death, leave his wife and little ones paupers in the absolute sense of the word. He and similar business (?) men always remind me of the talkative hair-dresser, who could not "draw" one of his more business-like customers into conversation, and so, as a last resort, asked, "How do you like your hair cut, sir?" and received the curt but apposite reply, "In silence, please!"

Not only do men of the world (I mean successful business men) condemn this gossiping tendency, but God has also set His face dead against it. How sternly, through Peter, He rebukes "busybodies in other men's matters," and says we should "not suffer them." How, through Paul, He associates such characters with those "who work not at all."

SUCCESS MEANS INFLUENCE. It is no use saying "The Truth" renders its votaries impervious to such influence. It sounds very nice as a sentiment, and is apparently what should be; but in these letters we must stick to stern facts, and assuredly our ecclesial experience proclaims, as a stern fact, that success of any kind begets influence, and therefore in a child of God brings a weighty responsibility in its train. If such is our lot, how shall we use it? Shall we be like Jeshurun of old, forget God, the Author of this condition of things, "wax fat and kick?" Or shall we put into operation that characteristic so pleasing to Him, namely LIBERALITY, of which I must speak in my next letter.

Faithfully your brother,

FRANK G. JANNAWAY.

The Blazing Glory of the Bible

"When a man has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion."

* * *

"No architect ever conceived of such an estate as God's Word; and no artist, or carver, or sculptor, ever conceived of such pictures and carved dishes and statues as adorn its apartments."

“There is no such collection of wisdom for daily life in the family, in the street, in the shop, on the ship, in the store, as the Proverbs of Solomon.”

* * *

“The Bible has been constructed in such a way that it is an armoury of mercy, a magazine of kindness, a great institution of mercifulness.”

* * *

“A man who has in his pocket the Proverbs of Solomon has more brains in his pocket than the world generally have in their heads.”

* * *

“There is not a single contradiction in the Bible from Genesis to Revelations. It is the medicine-book of the ages and the repository of remedies.”

* * *

“The New Testament underlays human life with motives which dignify it in all its parts.”

* * *

“The Bible is the centre jewel of which creation is the setting.”

* * *

“The Apocalypse, so to speak, is God’s northern lights. All the auroral glory of heaven seems to flash out in these various symbolisms.”

* * *

“Repetition in endless varieties is the method of instruction in the Bible.”

* * *

“Few persons can put on a Psalm of David. The garment is many times too large.”

* * *

“The Bible forms a watershed on each side, as it all runs into the eighth chapter of Romans for depth and width, and momentum.”

“Nowhere can be found a substitute for that sublime conception of God that pervades the Old Testament.”

* * *

“The Old Testament is a book of intense enthusiasm.”

* * *

“The natural administrative powers of Moses covered a breadth perhaps nearly equalled, certainly never surpassed.”

* * *

“There is not a noble faculty that is not struck in the Bible, and that does not chime in that belfry of sweet affection and thoughts.”

* * *

“With all the advantage of the light that has been shed upon man, we come back to Paul’s epistles yet, as to a forest, to cut our timber when we want love.”

* * *

“The Word of God tends to make large-minded, noble-minded men.”

* * *

“All that part of the Bible is Bible to you which you live by; but so much of it as you do not vitalize is of no use to you.”

* * *

“The Bible is a vast forest.”

—*Selected.*

Preaching the Word

LETTER NO. 2.

MY DEAR TIMOTHY,—Having decided that we shall be doing our duty in accepting the invitation of the ecclesia to lecture for the enlightenment of others, and having sought in prayer the blessing and help of our Heavenly Father, our next step is to

PREPARE WELL BEFOREHAND. Do not let us think that because Dr. Thomas or the Editors of *The Christadelphian*

(who have been steeped in "the Word" and always at "the Work") were never at a loss for spiritual food, that we (who are nearly all our time earning bread and butter, and perhaps a fortnight's holiday to boot) are equally able to speak profitably in public on the spur of the moment. Disabuse yourself, Timothy, of such a nonsensical idea. The sooner the better. I daresay we all have met young brethren—mere babes in Christ, or what Paul in his letter to you called "novices," who have fallen into that mistake. A little knowledge has to them been a dangerous thing. The mistake of such has been evidenced by their continually wishing to point out how they "have been misunderstood." This latter fact ought to make them see that their proper place is among the listeners and not on the platform. A capable speaker, who understands his subject, is not everlastingly explaining what he "meant to say," and jumping up after every critic to "remove wrong impressions." The need for such is the result of one of three things. Either he has not read enough; or, he has read more than he has understood; or, he does not know how to express himself intelligibly.

If we are to be "helps" we must master our subject; and if we wish to master our subject, we shall have "to burn the midnight oil." And what is equally important, if we wish to be "living examples" in the Narrow Way we must be thorough and painstaking with all humility. We must not conclude that all our hearers are as uninformed in regard to our subject as we ourselves may have been prior to our being requested to lecture on this, that, or the other subject. My experience is that many of the silent listeners are far better informed than some of the most talkative "orators."

Make your lecture as simple as possible, and with that end in view, confine your phraseology to plain every-day language. Note how the most profound themes of the Bible are couched in terms that even the unlearned can comprehend. If you have to refer to "the works of God" say so, and do not ostentatiously talk about "the operations of the Deity." And when in your lecture you refer to the Book of Revelation, say so, and do not call it "The Apocalypse." The latter may be appropriate in the company of brethren and sisters, or Bible students, but it is certainly out of place with an un-

tutored audience, and is as confusing to the "man in the street" as "chloride of sodium" was to the lodging-house keeper whose apartments had been taken by a scientific gentleman. The latter, after bargaining terms, expressed the hope that when she cooked his vegetables she would use plenty of "chloride of sodium"; to which she impatiently retorted, "Indeed! it's as much as I can afford at the price to put in salt." (Of course, you know that "chloride of sodium" is but the technical term for common salt.) So do not be tempted to use technical terms when there is a good plain English equivalent. The better and more experienced the speaker, the plainer will you always find his phraseology. On the other hand it is the aping novice and make-believe who is always making a stupid of himself with his high-flown and misused language.

And there is another evil under the sun, Timothy, that you must steer clear of, and that is of confounding the commendable practice of following the example of good speakers with the reprehensible habit some young speakers have of assuming the idiosyncrasies, personalities, and peculiarities of older brethren. When Paul wrote to our Corinthian brethren, "Be ye followers of me," he did not mean that the "younger brethren" should talk like "Paul the aged"; nor to threaten to "come with a rod." What more distasteful than to hear a young brother on the platform talking about "burning the midnight oil"; "I warn you"; "I exhort you"; "Take my advice"; and to impress his audience (many of them old enough to be his grandfather) by telling them how many "hundreds" of people he addressed last Sunday, with an occasional allusion to "thousands." We can well imagine the aged Apostle accidentally overhearing such talk, and exclaiming, "Vain talker!"

Timothy, if you are the right man in the right place on the ecclesial platform, you won't need self-praise to get your diary filled. In any case, keep it empty rather than get appointments by self-recommendation. That sort of thing may result in a surrounding of young admirers, unwisely zealous, and always ready for revolutionary tactics and excitement, but as the latter grow in wisdom you will note how they fall off one by one, until all that remains is an unem-

ployed few, anxious to see "the tail wag the dog," and not the dog wag the tail.

Therefore, Timothy, when you find the younger element of an audience patting you on the back, and saying what a fine speaker you are, what a beautiful lecture you have delivered; and especially when you agree with their flatteries and are beginning to really think you are a second Brother Robert Roberts; or that his mantle, or that of Dr. John Thomas, has fallen upon your shoulders, then wake up to the fact that your platform-damnation draweth nigh, unless you do what is necessary, wake up to the fact that it is absolutely necessary that you should at once do the right thing and exclaim to your sycophants, "Get thee behind me, Satan."

There are a few more things I have to say on the interesting point of big audiences, but will leave them for a future letter. Goodbye for the present.

Yours as ever in the Work,
FRANK G. JANNAWAY.

Gleanings

"Right" and "think right" are two different things. That only is right which God approves. If a man happens to *think* it wrong, where is he? What "my conscience tells me" may be a lie. Therefore, "With all thy getting, *get understanding.*"

* * *

Store facts, but don't forget to classify—else your mind will be a mere lumber-room.

* * *

The censorious man is a faulty man; for if he were not a faulty man, he would not be censorious.

* * *

The supreme proposal of the Gospel is forgiveness. But this is *God's act*, and cannot be coerced or induced by any amount of human exertion outside the appointments of His own will.

It is a very good process of self-anatomy to distinguish between what *we feel* and what *God thinks*. It is a process we must successfully perform to be well-pleasing to God. The study of the written Word is the only education that will fit us for it.

* * *

“Morality” is *not religion*. It is a mere mode of action for a mortal man who is a sinner. *Religion* is the union of a mortal man in friendship with God, that he may in due time become an immortal sharer of the nature of God. How such a union is to be effected we can only learn from *revelation*.

* * *

While “a clear conscience fears no accusation,” a man may “endure grief, suffering wrongfully” (1 Peter ii. 19). What then? “Take it patiently: for this is acceptable with God” (verse 20). If some say, “Rubbish!” does it alter the fact?

* * *

A good man is too conscious of his own faults and too pitiful of human weakness to have any attention to spare for the faults of others.

* * *

You cannot emancipate a man who is a slave to degrading habit unless you get him to give up his habit. A very small hole will sink a big ship if you don't stop it.

* * *

“Lazy, selfish, and cruel,” is a combination of qualities that would have ensured stoning under the law of the prophets, and (in the case of the incorrigible) will receive no gentler treatment at the hands of the Prophet like unto Moses.

* * *

If you don't drive circumstances, circumstances will drive you. God has so constituted things, that if you don't do your part in creation, creation will devour you. It may be sad, but it is true. And it is not so very sad. What an ugly universe of vegetating slugs it would have been if He had made it upon any other principle.

As a mirror will tell you no lies, so the Book of God's remembrance will render a true account of all you say and do.

* * *

You cannot afford to be unkind: but remember that kindness does not consist of *pleasant manners*, but of ACTS contributive to your *neighbour's well-being*.

The Acceptable Fast

"Wilt thou call this a Fast, and an Acceptable Day unto the Lord?" (Isa. lviii. 5)

Is this a fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged go,
Or show
A downcast look, and sour?

No; 'tis a fast to dole
Thy sheaf of wheat,
And meal,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
This is the fast that's meant.

—R.H.

Eve in Eden

Poets have sung of Eve's beauty, but the inspired penman is silent on the matter. From a human standpoint, Eve was undoubtedly beautiful—"very good," made in the image of the Elohim, and fresh from the hands of her Creator, she could scarcely have been otherwise. Even to-day, when sorrow and sin—those beauty-marring agencies—have been for ages at work, beauty in the human form has not become wholly extinct. From the divine standpoint, which would take Eve's whole design into account, she was too embryonic to be altogether lovely. God-like in form, she had yet to develop a God-like mind before the Creator's conception of beauty could be fulfilled in her. Under a gaze more penetrating than Rontgen rays, comeliness disappears, when that which underlies it is earthly and merely sensual. An Elohistic mind, one which hastens to perform God's commandments, and to hearken to the voice of His word, is the type which alone commends itself to God. To those who succeed in cultivating this, He will add an Elohistic body, excelling, not only in strength, but also in beauty. In such, and such alone, will be fulfilled the Creator's ideal of perfection.

Beauty, which occupies no small place in creation, will ultimately prevail. On account of sin it is now, to the greater number of the earth's inhabitants, largely in abeyance; they neither exhibit it nor enjoy it. Even the wondrous and varied aspects of Nature, the sublime magnificence of oceans, mountains, and torrents; the exquisite colourings exhibited in foliage, petal, and plumage, and the grace of forms, animate and inanimate, these are unseen by the drudging millions who inhabit the earth; whilst they, in themselves form no contribution to the beauties of creation. This condition of things will not be for ever. "God hath made everything beautiful in its time." The time for beautifying the earth's inhabitants will approach when a sufficient number have shown themselves fit to be perpetuated in undying loveliness. Then God will give "beauty for ashes," then He will "beautify the meek with salvation."

Then the glorious handiwork of the Creator, in all its forms, will be seen and appreciated by those who will in themselves form the crowning portion of the earth's perfectness. Although the Word is silent concerning the beauties of Eden and its occupants, it is all aglow with the beauties of the antitypical Eden and the dwellers therein.

Eve was made out of Adam's substance, that the sympathies of each might gravitate towards the other. God evidently instructed Adam upon this point, for he is represented as saying of his new companion: "This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." God's works are rich in design. He intended the espousal of Eve to serve as a representative marriage, a pattern for all subsequent marriages. Christ and Paul both declare, by reiterating Adam's words, that God's original intention is still operative. In it there is no place for wife hater or husband hater, for polygamist or libertine of either sex. It provides for one husband and one wife living together in purity, love, and concord, each devoted to the interests of the other. Many monstrosities have, from time to time, been engrafted upon the marriage relationship, some of which have even been suffered by God. But He will suffer these things no longer. The command has gone forth that the Edenic marriage status must be maintained by those who would receive His favour (Matt. xix. 5; Eph. v. 28-33; 1 Tim. iii. 2; Titus i. 6). The modern caricature of marriage, in which two quarrelsome curs are unwillingly held together by a chain, the faithful will form no part in verifying. There will be a "cleaving to" the wife on the part of the husband; involving the renunciation of former earthly ties and influences, and the direction of supreme affection and interest towards the one who has merged her existence into his. The husband being capable of high spiritual attainments, the object of whose existence is that he may yield pleasure to His Creator, the wife will discern that her mission is that of a "help answering to" her husband, and will show a readiness to be helpful and submissive. Those who act not thus, whatever

their professions may be, are walking in disobedience to the precepts of God.

Eve's creation and espousal served yet another purpose. They prefigured the creation and espousal of the antitypical, spiritual, multitudinous bride of the greater second Adam, who was to come. In Christ's marriage, failure will be impossible, because oneness of mind between bridegroom and bride will have been previously assured. Those only will be chosen for the honoured position of bride who have, by loving subjection and obedience, shown themselves in deed and in truth to have been "helps answering to their Lord." These will be permitted to become partakers of his substance—bone of his bones, and flesh of his flesh, a glorious incorruptible bride. The bride-elect is now invited to make herself ready by mentally approximating to the bridegroom. "Readiness" which manifests itself in an affection for the things which interest Christ is not hard to gauge. Christ is supremely interested in the Truth and its concerns, and so is every sister who is in a state of "readiness." Christ is interested in and present at ("there am I in the midst") the assemblies of the brotherhood, and this applies also to the "ready" ones. Christ manifests love and concern towards the least and weakest of his brethren. The "ready" are striving to do likewise. Christ, in manipulating the earth's affairs, is ever and anon signalling to those on earth concerning his approaching advent. The "ready" are on the look out for his signals, and herald them with joy. Whether those who are called to this great honour are found ready at Christ's coming will depend upon the use they have made of their time. Diligence and application to right methods are essential to success. Pre-occupation and undue attention to the cares, vanities, and frivolities of the world will but seal the gates of a second tomb.

"Thou shalt not eat of it." On the basis of His position as Creator, God has throughout the ages claimed the right to command. "Where wast thou when I laid the foundations of the earth?" Before this argument the righteous man to whom it was addressed was ready to abase himself to the dust. Israel, though with a different result, was similarly appealed to: "Lift up your eyes on high and

behold who hath created these things." "I have made the earth and the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me." The reasonableness of the Creator's right to command cannot be disputed. Various expedients have therefore been resorted to to get rid of His authority. His existence has been denied. Some have pronounced Him unknown, and unknowable, whilst others, like the serpent, have tried to prove Him a fraud. It matters little to what extent the mind is willing to deceive itself, it is impossible to get away from God and the great fact of His Creatorship and absolute right to command. "If we believe not, He abideth faithful; He cannot deny himself"; He still gives life and breath, and sustains our being, and at His word the breath has to be yielded. In His hands alone lie the possibilities of life, present or future: "I kill, I make alive." What folly to fight against God!

The mind can picture that subtle serpent standing before simple, uninformed Eve, examining, after the manner of many a modern philosopher, a few indisputable facts in the false light of his own erroneous guesses. "Living beings," such was the substance of his argument, "having partaken of that tree without dying; the Elohim know good and evil, and they die not, therefore in eating thereof you will not die. God has not spoken the truth." Eve proceeded to verify the serpent's statements. She saw that no death-dealing qualities lay in the tree itself, for "it was good for food," and, behold, the deathless Elohim, she saw that a knowledge of good and evil, which they possessed, did not in itself bring death. These premises were quite correct, but the untrue inferences which the serpent drew from them Eve did not attempt to examine. Indeed she could not. Her only possible way of meeting them was to fall back upon the testimony of God, but the reliability of this was just then a disputed point. How one word from God would have laid bare the fallacy of the serpent's reasoning, and have given Eve the knowledge necessary to rebut it! But that word was not spoken. God allowed Eve to remain in a position in which her only course was to say: "I do not

know in what way you are wrong, but God has said to the contrary, and I abide by His word." It is profitable to dwell upon this, because God's methods and principles remain unchanged. It is only time, place, and circumstances that alter. God expects the most implicit trust upon a sufficient evidence of His existence and goodness. This Eve possessed. What folly for her to allow a few guesses concerning things utterly beyond her knowledge to move her to give the lie to the living God! Unfortunately, Eve does not stand alone in her unwisdom. The name of those who have followed in a similar course is legion. How many have fallen a prey to the natural man's surmises concerning matters which no man on earth possesses, the knowledge necessary to a demonstration of the truth.

How purely disinterested that serpent was! He was trying to benefit, not himself but humanity. And this disinterestedness is what the serpent-mind usually claims. When described by itself or its partizans, it is most upright, sincere, and philanthropic. Good as these qualities are, they can effect little without an understanding of right methods. Apart from a knowledge of man's Maker, and the laws by which his destiny is bound, little can be done to benefit him. In this relation the moral altogether outweighs the physical, and the moral the serpent-mind entirely ignores. Let these so-called lovers of man learn the conditions under which their own ebbing breath can be stayed, and they will be better able to help others. It is well that the sympathies be not unduly weighted on the side of the serpent-mind. It always has been and always will be antagonistic, not only to God, but to the highest interests of man.

When put to the test, Eve fell, and thus the bright glimpse of Edenic peace, purity, and deathlessness faded, to give place, for many a long day, to a scene of turmoil, sin, and death. This, God be thanked, is not to last for aye. But for the present the surroundings of earthborns are an admixture of wretchedness, ugliness, and squalor, tempered by blessings and bounties which serve to suggest what might have been. Equally useless is it to expect to restore Edenic harmony in the midst of the present discord. That is an

ideal which will never be established this side of the Millennium. No amount of fretting and fuming will bring it to pass. The present state of affairs is, and must be, unsatisfactory. God intended it so to be. Vanity, vexation, evil, these are the order of the day. Those who find satisfaction in the present are far away from the eternal purpose which is slowly securing stability, satisfaction, and goodness un-mixed, as a permanent heritage for man. "Wait! Wait! Wait!" is the refrain which the Scriptures sound forth to those who hunger and thirst for the possibilities which a contemplation of Eden suggests. The one who keeps nearest to God's commandments comes in closest contact with the present jarring and discord. "Hide not thyself from thy own flesh," and with flesh is associated sin in all its repulsiveness. No man made a more intimate acquaintance with the loathsomeness of fallen humanity in both its mental and physical manifestations than did Christ. And Paul followed closely in his footsteps. What God now requires from man cannot be carried out in a bower of roses away from the reach of human kind. If the future is to be secured the disagreeables of the moment must be faced and endured. Christ's opinion of those who, from selfish motives look askance at their fellow-mortals, when it is within their power to approach and help them, finds forcible expression in the parable of the Good Samaritan. "Trust in the Lord and do good": "rest in the Lord and wait patiently for Him," "and He shall give thee the desire of thine heart."

If salvation is appreciated in the ratio of present suffering, surely woman will form the gladdest portion of the joyful community of the redeemed! Eve was first in the transgression, and upon her was laid the heavier punishment. Not only was she to lead a life of toil ending in death, but to her was added the sorrows of maternity and the sorrows of subjection to man. The weight of these sorrows is only fully known to those who bear them. Had Eve remained faithful, motherhood would probably have been altogether joyous; but she was not, and the consequences of her transgression have come down to her posterity. Maternity, from its earliest anticipation to such time as the cradle

remains tenantless, is a period of suffering, anxiety, weariness, self-denial, and watchfulness. God's wisdom cannot be questioned, therefore take courage ye tired mothers, and remember from whose hand the visitation is received. If meetings have to be foregone, readings snatched by a brain too tired to be impressed, if the day is ended with wearied limbs, and the morning begun with aching brow, rest in the thought that God knows your evil case, and will not expect beyond your power to perform. Neither will He lay upon you more than you can bear. Though the working of this curse caused Rachel to yield her breath, it was no indication that God had forsaken her. God allows the curse at times to press more heavily on His loved ones than on others, but His object is to draw His loved ones nearer to Him. Whether, in His wisdom, He may see fit to press heavily or no, He has placed it on record that this dreary time shall yield to a time when crying and sorrow shall be unknown. But this salvation is not to be looked for as a present-day experience. The curse now reigns, and only those who during this time have manifested "faith, charity, holiness, and sobriety," will be permitted to participate in the blessings ahead.

"He shall rule over thee." Every woman, whether married or not, knows experimentally what subjection to man means. She can only possess that which man permits. She can only earn in those trades and professions in which man chooses not to disallow her. The laws to which she has to submit are made by man. If they are cruel and unjust, she is helpless to alter them. The outcry of "woman's rights" is a standing testimony to the operation of this curse. Man has proved himself to be a lord of varying qualities. In some cases he is just and kind, in others cruel and tyrannical. On the whole he has inclined to the latter rather than the former, and has been a relentless administrator of the curse. It is impossible that God should have approved of masculine excesses in this direction. Then Christ, no greater expositor of the law of God has ever existed, and how kind and sympathetic was he in his demeanour towards woman! How quick to encourage her! How willing to shield her from affront! How ready to recognize her service! One

little act, on account of the love of the one who proffered it, was to be sounded forth to every generation. Even Gentile and Samaritan women, whom the favoured nation regarded as almost beneath their scorn, appealed not to him in vain. His condescension and kindness to them were such as to cause ordinary men to marvel. There was no lofty talking, nor seeking to overwhelm the mind with a sense of his great superiority (great indeed in his case!). His thought was for his suppliants. And he expressed it in reciprocating their thoughts and meeting their wishes after his own inimitably gentle and righteous manner. One who knew him most intimately was not afraid to venture before him with her domestic troubles, and although she was in the wrong, he paused to straighten matters out for her. Even mothers, with their children, whom other men would have repulsed, he was ready to receive and bestow sympathy upon. This is the greater head with whom ye have to do, ye unhappy women, whose lives are embittered by petty tyranny and oppression. Your present unhappy subjection is but a passing phase. There is a day appointed for the breaking of every yoke, this amongst the number. But a participation in that day depends upon a right attitude now. Patient submission is the only allowable course. This is your test of obedience. See that ye fail not under it.

C.H.J.

A Christadelphian's Soliloquy

I say I am a Christadelphian. I revere the name because of its etymology—its significance. It is a sacred word, a covenant name. It is not a mere idle fancy, nor distinctive name. I sometimes wonder how some can take it so lightly, and bear it so carelessly. Am I of the number? Solemn question! I hope to consider it. No other name, whether Catholic, Protestant, Episcopalian, Presbyterian, Baptist, Methodist, nor even *Christian* (which not only embraces these, but civilized *nations* as well), bears such a significance, or carries such a responsibility in this time of the end, as the name *Christadelphian*. . . . I revere this sacred name, and

am called a bigot and "a crank." I plead for perfection in Christ, and they say, "You'll never get it here." (Then why should Paul "preach," and "warn," and "teach," "that we may present every man perfect in Christ Jesus?") I plead for love and get reproach; I ask for kindness and get a scowl; I plead for purity and get contempt; I beg for unity in the church based upon purity and I am derisively chronicled a "*Simon Pure*"; I plead for pure doctrine, pure faith, and pure fellowship in the body of Christ, and eyes are closed and ears are stopped; I seek to save myself and others and am charged with slander; I ask the fellowship and sympathy of all true brethren of Christ and *few—yes, very few—*respond.

I know it is very easy to write "good words and fair speeches," as some others have done, and I also know it is very *unprofitable work*. But can say I feel almost alone! I am almost thoroughly discouraged. I can say with Paul, "I am in a strait betwixt two, having a desire to depart and be with Christ"; and but for my being so far in rear of the Apostle's assurance of faith, I might say it is "far better." But why should I be so far behind in assurance of faith? Have I not the same inspired and infallible Word of God by Moses and the Prophets that Paul delighted to read and quote? In addition to this, have I not the record of the sayings and doings of the Son of God, and of his beloved Apostles, equally inspired by the Spirit of the God of our Salvation, Who sends out His light and His Truth to the nations, that whosoever will may come into His holy hill, and to His tabernacles? Has there been a day or night, or hour of my life, since I reached the years of understanding, that these sacred Scriptures—these Holy Oracles, which are an unerring guide to eternal life, have been withheld from me so that I have not had the privilege of *searching* them? No, no! Then why cannot I have the same assurance of faith? I, like Paul, can say, "When I would do good, evil is present with me." I strive to "keep my body under, lest while I preach to others I myself may be a castaway." I know I delight in the law of God after the inward man, but I see a law in my members warring against the law of my mind and bringing me into captivity to the

law of sin which is in my members. O, wretched man that I am! Who shall deliver me from this body of death? I thank God, "through Jesus Christ our Lord," I can be delivered! Then why despond? If Paul was subject to just what I am, and I have the same Deliverer and Saviour, why cannot I have the same assurance of faith? Only because I have not the same self-denial, devotion, and consecration to the service of God. Let this truth make a deep impression and arouse me to duty! But Paul was a chosen vessel—are not all the "seed of Abraham, the children of Jacob, His chosen ones?" But "many are called, but few are chosen." True, strait is the gate and narrow the way that leads to life, and few there be that find it. Then should it not be rather a cause of joy than sorrow that "I feel almost alone?" At the time of the end, when the Son of Man cometh, shall he find the faith on the earth? As it was in the days of Noah, so shall it be also in the days when the Son of Man cometh. Then why despond? Why tremble? Because I know that the 144,000 kings and priests who have the honour to reign with him for the *Aion* are the Royal Priesthood, the Holy Nation, the Purchased People, the Spotless Few, whose garments have been made white by the Blood of the Lamb, who says he is not ashamed to call them brethren, and who, in loving unity, constitute his virgin Bride—chaste, pure, undefiled by the women of the Apostasy, without spot, or wrinkle, or blemish, or any such thing; and who alone are partakers of their Altar-Christ—a community who have all, by One Spirit, been baptized into One Body, and who have the same faith, the same hope, the same love, the same care one for another; who speak the same things, and speak the Truth in love, "growing up into Christ, who is the Head, from whom the whole Body, fitly framed together, and compacted by that which *every joint* supplieth, by the *effectual working* in the measure of *every part*, maketh increase of the Body to the edifying of itself *in love*." Building up the Body of Christ, and thus "making ready a people prepared for the Lord." Such a people only will ascend into the hill of the Lord—that holy hill of Zion, the vision of which has but recently, in this time of the end, been opened, almost to the eye of flesh, in *The Temple of Ezekiel's*

Prophecy, standing in the midst of a bright cloud of prophetic and apostolic witnesses, presenting a beauty, a glory, and a grandeur which makes the heart of the faithful burn with desire to be a participant. And the question at once comes up, "Who shall ascend into the hill of the Lord, or who shall stand in his holy place?" "He that hath *clean hands* and a *pure heart*, who hath not lifted up his soul unto *vanity*, nor sworn deceitfully. He that walketh uprightly and worketh righteousness and speaketh the truth *in his heart*. He that *backbiteth not with his tongue*, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is *condemned*, but he honoureth them that fear the Lord. He that *sweareth to his own hurt and changeth not*. He that putteth not out his money (or labour) to usury (or selfish gain), nor *taketh reward against the innocent*. He that doeth these things shall never be moved."—but shall abide in the tabernacle of the Lord. These may seem hard, but not so hard as the agonies of the cross of Christ. *Do I believe these things?* Now I am reminded that "charity" believeth all things which God has spoken by the mouth of all His holy prophets—by His beloved Son—and by His apostles since the world began, and had I the language and eloquence of men and of angels—the gift of prophecy—the knowledge to unravel all the mysteries of the constitution of man—of the nature and atonement of Christ—of death, resurrection and judgment, of the change from the corruptible to the incorruptible—had I the faith to remove mountains, the courage to give my body a burnt sacrifice to its convictions—the benevolence to give all my goods to feed the poor—the time and the means to confound all my enemies in debate—had I all these, without *love*, it would profit nothing. I should be but a sounding brass and a tinkling cymbal, which reaps only the empty glory which the world can give—a glory circumscribed by the narrow limits of a mortal life, or which may, like a soap-bubble, float a little while over my unconscious dust.

Give me, then, the charity which believeth all things God hath spoken, hopeth all things God hath promised, endureth all things necessary to obedience in the service of God, even to the crucifixion of the flesh with its affections and lusts,

and the loss of this temporal life itself. Give me this, and I shall have, with Paul, the full assurance of faith, that I shall "obtain the salvation which is in Christ Jesus" with eternal glory. With nothing less can I be satisfied until this longing heart shall cease to beat, and these dimmed and dimming eyes shall cease to behold the wondrous things in the law of the Lord, and not then, till I awake in His likeness.

The Bible true? Yes; the citadel of Truth! The Eden Book, in which we find the eternal uncreated Creator—the embodiment of Spirit Power, Incorruptibility and Life. In it we find the great problem of Creation solved—the source of law, the law of right—the law of sin—the law of death—the serpent power—the flaming sword—the law of light—the healing balm, the olive branch, the tree of life; and in it we behold the beauty and glory and majesty of the Yahweh Elohim of Israel, fully to be manifested in the near and rapidly coming future, when the glory of the Lord shall fill the earth as the waters fill the sea! Lord! Thou HAST sent "out Thy Light and Thy Truth. Let them lead me, let them guide me into Thy holy hill and to Thy tabernacles!"

Eternity of blessed life! The grand immeasurable thought! The purchases of a Saviour's *love*—LOVE! the synonym of Yahweh's Name! Merciful Creator! Can it be possible that Thy creature of dust can be Thy *child*, Thy *son*—and partaker of *Thy divine nature*? Thou hast indeed promised! Help, him! Lord, help him, through the conflicts of sin, and the desperate struggles for the *life* Thou hast so mercifully and graciously offered! Give him to understand Thy Word and Thy Will! Give him a pure heart and a contrite spirit! Give him the strength to crucify every sinful thought and sinful act! Give him Thy spirit of love, of purity, of holiness! Strengthen his feeble limbs to follow the pathway of Thine only-begotten and well-beloved Son, our precious Saviour! Cover his transgressions and shortcomings with the mantle of the righteousness of *Thine Anointed*! Wash him clean in the blood of Thine everlasting covenant, and let him, *oh, let him be Thy son to call Thee Father!*!

This, my prayer, is written. It may never be "printed in a book." "O, that it were graven with an iron pen and lead" in my rocky heart, and embrace all the beloved brethren of Christ in this day of trial! Then I may be able to say, with Job, "I know that *my* Redeemer liveth."—L.E.

Gleanings

It is astonishing, and it is discouraging, that men respond so feebly to any suggestion that depends for its force upon God's accessoriness to a matter. It can only be explained by the absence of the discernment of what is true. The day will come when the response will be as hearty as David's, and as universal as the free air.

* * *

Let the peace of God that passeth all understanding fill your heart and mind. You can hinder it by shutting out Divine things and letting in the turgid stream of mere naturalism.

* * *

There are trifles, but there are small things that are not trifles.

* * *

A few inches out of position, on the part of the movable point at a railway junction, will smash a train. Watch little things when they are important.

* * *

"Let some handfuls fall of purpose": such was the policy (not cheeseparings) enjoined by the law, and practised by an honourable ancestor of Christ. Find, and imitate.

* * *

A poor wintry life is the life of the man who is always watching where he can save a penny. He is at the freezing point all the time while he lives; and when the performance is over, what has he accomplished? He has chilled hearts on every hand, and at last goes into the ice-vault himself—unwept—without a past of value, or a future of hope.

Wisdom excels folly as far as light excels darkness.

* * *

Great effects from little causes spring—the present evil world, to wit, from that wrong use of free will in the Garden of Eden.

* * *

If rich men realized how entirely their enjoyments are due to the work of the poor, they would have more of the spirit of kindly gratitude—which is reasonable, and less of the lordly attitude—which is absurd.

* * *

In the new heavens and the new earth coming by and by upon earth, there will be the grace of aristocratic polish with the manliness of the honest artisan; the sweetness of the love of God with the firmness of the commander of men: the humility of the lowliest servant with the majesty of the king on the throne: all that has ever been excellent among men will be blended in a true civilization which will not rest on the will of the people, though with their consent, but the enforced authority of God, with His blessing.

* * *

It is what you are *in yourself*, and not what other people *are to you*, that determines your happiness in the long run.

* * *

To the eyes of wisdom and the eyes of folly the universe is not the same thing. For one, it is an endless museum of entertainment; to the other, a wilderness of common-place.

* * *

Fill your mind with the Bible, and you fill it with light and comfort and joy.

* * *

The gem cannot be polished without friction; nor man perfected without adversity.

* * *

To let revenge die in the *action* is high: to let it die in the *thought* is supreme.

Practical Words to Practical People

No. 5.—LIABILITY

Dear Brethren and Sisters.—In my last letter, at the conclusion, I was emphasizing the fact that success begets influence. In some senses it seems a pity that it is so, for very often the most worldly is the most prosperous commercially. But doubtless this is a part of the economy of our God; for the influence exercised by “the world” forms no small portion of the tribulation connected with the race for eternal life, as success in that race necessitates imperviousness to such worldly influence.

Our experience shows that an influence for good or ill is also possessed by the successful son or daughter of God. A rich brother has a power better felt than understood; in fact, he possesses a sway which at once places him in the position of one who “rules in the Church,” and is, therefore amenable to all the commands which especially appertain to such. He is to be blameless, vigilant, sober, of good behaviour, not greedy of filthy lucre, not covetous, one that ruleth well his own house, having command of his children, of good report with the alien, a pattern of good works, not self-willed, a companion of good men, a lover of hospitality, just, holy, but not least (seeing how God has blessed him with the means to be), of a liberal turn of mind. Hence I have deemed it necessary to devote this letter to the subject of

LIBERALITY.

How highly does God esteem a liberal man! The “fast” which He delights in is that which prompts to “deal one’s bread to the hungry.” God “gives to all men liberally,” and He wants His children to exhibit the same characteristic. “Do good *to* all men” is a command not yet abrogated, and if we possess the means to manifest this goodness by substantially helping others, we may depend upon it it is a talent entrusted to us which we shall be called upon to account for, and all the taking care of it in the world will not make a

“good account” in His eyes. He requires us to “use it,” and what that means ought to be patent to all. The field for such work is boundless, and the ravishing nature thereof is well set forth in those words, “It is more blessed to give than to receive.” A kind of foretaste of what glorious work will be ours by and by. But such will not be our lot *then*, unless we practise it *now*. The divine maxim, “He becometh poor that dealeth with a slack hand,” has both a present and prospective application. Such an one will assuredly be poor now in more senses than one, and remain poor at Christ’s coming.

Of course these remarks are not applicable in any large degree to those “without means,” although there is a sense in which they do apply even to such. But God does not expect more than a man hath, and our liberality must be governed by that fact. Now and again we meet with some who are anxious to have “Special Efforts,” but with other people’s money; who are wishful to start in business, but with other people’s money; who are craving to launch a patent, but with other people’s money; who are desirous of granting a pension to some unsuccessful individual, but with other people’s money. This is not Bible liberality at all. The world is full of Samaritans who want others to provide the oil and furnish the twopences.

It is not within the province of this letter to deal with poverty—that later on—but in passing I would point out, that while careful that our liberality is not “played upon,” we must not be *over* careful, for “if we are never to do an act of kindness till we are perfectly sure it will not be abused, and that it will really and fully accomplish the purpose we intend by it, we shall never perform any such act at all.”

The subject of insolvency will also need separate treatment, but this letter would not be practical enough did it omit reference to the liberality of insolvent people. God requires us, and will have us, to be liberal to the extent “He has prospered us.” Nothing beyond. If prosperity does not follow our commercial undertakings, then not only will “laying by” be wrong, but “giving away” will be criminal. What right has a brother, or a sister, who owes more than he or she has the means to pay, to give to others? No

right whatever. The man who contributes to the collection box, or subscribes to a special effort, or gives to the poor, or lends to his neighbour, when at the same time he cannot liquidate his debts, is using what does not belong to him, and getting the undeserved reputation of being liberal—*with other people's property.*

To be practical—I have in mind one who, for years, passed as a rich and liberal brother, apparently ready to every good work, and willing to finance many a special effort, when all the while, as his bankruptcy examination revealed, he had not a penny that could righteously be called his own. The suggestion: “Perhaps the brother was not conscious of the true state of affairs,” is met by the reply that a man ought not to (and scarcely could) owe many times more than what he possessed, and at the same time be ignorant of the fact. True obedience will prevent a man getting into such a muddle, and God requires obedience before sacrifice. Such cases as the one mentioned cause the enemy to reproach and the Truth to be evilly spoken of. They need not, however, dishearten us; for, thanks be to God, they are not frequent, and the proportion has not been greater than one Judas among “the twelve.” Don't conclude it would be better to say nothing about these sad incidents, for it is far better to treat openly with them, and accomplish the dual good of warning others and letting the world know how strongly the brotherhood disapproves of such conduct, than to pass over and thus tacitly wink thereat.

To stay now to deal with liberality between masters and servants, or buyers and sellers, would make this letter too long, but under those headings we shall, later on, have something to say on the subject.

Liberality should pervade all our commercial transactions. A “give and take” principle should permeate all our business affairs. Successful results will assuredly result therefrom. “Good measure, pressed down and shaken together.” “Give and it shall be given you.” “He that hath a bountiful eye shall be blessed.” “The liberal soul shall be made fat.” “The liberal deviseth liberal things and by liberal things shall he stand.” “He that soweth sparingly shall reap also sparingly.” These, undoubtedly, have a future application,

but the person who exclusively so applies them reaps only a portion of their comfort. Pray don't say that it is a mercenary way of viewing such texts, for if mercenary to apply them to the present, it must be to apply them to the future. Oh! yes; they have a present application as well as a future, for "godliness is profitable unto all things, *having promise of the life that NOW IS* and of that which is to come." The idea held by some that "virtue is its own reward" is worse than a lie, being only half a truth. God asks no man; to work for nought, and although when we have done all we are only unprofitable servants, yet He will amply repay us, for "he that giveth to the poor, *lendeth to the Lord.*" Our Heavenly Father wants us to keep that truth in mind; He was pleased with His only begotten Son, for the latter did always those things that pleased his Father, and yet of him it is written, he endured evil things "FOR THE JOY set before him." Jesus commands us to "make to ourselves friends of the mammon of unrighteousness; that when we fail they may receive us into everlasting habitations." Thereby we shall be "laying up in store for ourselves a good foundation against the time to come."

So we see that by manifesting liberality we are not only doing that which we ought to do, but laying the foundation for temporal and eternal blessings; whereas if we neglect the Divine counsel referred to herein, what miserable creatures we are and shall be, for it is a Divine axiom that "he becometh poor that dealeth with a slack hand."

Before closing this letter, let me point out that these principles also hold good with ecclesial matters. Unless we sow bountifully it is very certain we shall not reap bountifully. For practical illustration: imagine an ecclesial which has decided to make "a special effort." Now then: let that ecclesia manifest a parsimonious disposition—hire a hall in a back street—do with as few large bills as possible—engage the lowest-priced billposter—let the handbills be printed on the commonest paper—leave the distribution thereof to the children—advertise in the cheapest papers—apparently trifling duties, hope that others will attend to, or persuade yourselves that they will. And as to the lecturers, if they come from a distance, make them earn their railway fare—

rake up all your ecclesial difficulties, especially personal ones, and thoroughly ply them with them, and if their judgment is different to your own, badger them with arguments until they see eye to eye with you, or you think they do. Keep them discussing during meal times, invite the crochety brethren to spend the afternoon with them, prolong the tea, and suddenly startle them with the information that "there is no time for a wash and brush up, for it is ten minutes to lecture time, and the hall is fully twenty minutes off." Only an unreasonable ecclesia could expect that its special effort would turn out a success; whereas the ecclesia that deviseth liberal things, remembering it is God's work, will do its very best, instead of seeing how *little* they can manage the effort for. It will strain every nerve to see how much it can righteously collect for the work. If it does realize that *proclaiming the Truth is God's work* it will do it munificently; and if it remembers that the lecturing brother is its mouthpiece, and that out of the abundance of his heart he speaks, it will not cram his heart with polemical problems, but give him sufficient leisure between the meetings to refresh himself with rest, meditation, and prayer. By no means go to the other extreme by treating him as a god, but let all intercourse be of a pleasant and non-distracting character.

As you will find it politic, as well as Godly, to be liberal in business, so I am positive you will find it in ecclesial matters. Act niggardly and you will, as a result, hide your light under a bushel; you will close the members' pockets, and the town will hardly know there is a Christadelphian Hall in the place. On the other hand, be liberal in God's service (with time and money), and He will abundantly bless you, and give you more than simply a name to live. Your ecclesia will be "a city set on a hill."

But I must conclude, not wanting to tire you.

Faithfully yours, in endurance for the joy ahead,

FRANK G. JANNAWAY.

Never lose heart: God lives for ever, and offers Himself the Friend of every man who will open his heart to wisdom and bend his will to obedience.

Gleanings

Don't be like the world that look at one another. Men fear *men* instead of fearing *God*. "The fear of man bringeth a snare."

* * *

FIGHT AGAINST IT

Sensitiveness with regard to the opinion of others may be so keen as to interfere with even the manifestation of what you are. It is a great slavery. Fight against it. The only cure is to fill the mind with knowledge. This will help you to feel that the opinion of others is a small matter, and that the great thing is how you are in yourself towards God.

* * *

You must bear your own burdens, think your own thoughts, and pray your own prayers, if you are to be of any account in the world.

* * *

Men extol pride: God hates it (He so declares). We have to take sides here.

* * *

Sincerity is the secret of expressiveness, whether in conversation, recitation, singing, or prayer.

* * *

Rough experience is beneficial though not pleasant. Difficulties overcome, dangers faced, even mistakes made, tend to gender self-reliance, fearlessness and strength.

* * *

Whether poor or rich, successful or unsuccessful, the circumstances of the present life are only the means of your development for divine use in the perfect life which is coming—unless you belong to the purely ephemeral order of which the grass in the fields and the creatures that devour each other are a transitory part.

A range of mountains in the distance has an enlarging effect on the mind; so to have in view the great minds that have gone before in the ways of God in history, helps us to conquer our own pettiness.

* * *

Deal with the small, and your mind will grow small. Deal with the large, and it will rise to the largeness. God has given us much largeness in His Word, from the deliverance of Israel from Egypt to their promised deliverance from all nations, and a "whole earth filled with His glory."

* * *

A person who tells you the faults of others intends to tell others your faults. Have a care how you listen.

* * *

Moral force is strengthened and increased by constant use, but decays and perhaps finally disappears if neglected.

* * *

Do not be quick to see or mention faults: first, because you have faults of your own that your friends bear; second, because fault-finding will do no good; third, because it is discouraged in the Bible. Christ's commentary is, "Thou hypocrite, pull out the beam out of thine own eye."

* * *

We required revelation to let us know that God loves justice. As a matter of natural thought, we should have thought it a matter of indifference to Him.

* * *

"Who can weigh the circumstances, passions, temptations, that go to good and evil account, save One, before whose awful wisdom we kneel, and at whose mercy we ask absolution?"—M.T.

* * *

"Chasten thy son while there is hope": it is the advice of eternal wisdom. He will get beyond shaping if you let him alone, and you will live to regret having been misled by the shallow popularisms that are rife on the subject.

Murmurers, complainers, critics, carpers, fault-finders, croakers, busybodies—all belong to one baleful brood for whom no place waits in the glorified family of God.

* * *

The only safe and always serviceable rule of action is truthfulness to your sentiments. Men love an honest man, even if he is uncomplimentary.

* * *

It is a perversion of sentiment that leads some whose minds are full of ideas, and some whose purses are full of gold, and some who have neither one nor the other, to look down upon handcraft as if it were only the task of a slave.

* * *

Men of unfinished purposes are always a failure. God requires it of you that in all things you endure “unto the end.”

* * *

Righteousness seems a chimera in the stress of worldly life, yet in the working out of things it is sweet as the morning air and strong as the great rocks. In the finish of things it will prove nothing less than a crown of glory.

* * *

Do not be hard on offenders. Your own turn may come, and you are liable to receive the judgment you mete out to others.

* * *

Help as much as you like, but of too much learning beware. The law of Christ prescribes the bearing of burdens—not the putting of them on.

* * *

Remember that God can frustrate the cleverest scheme, and prosper the clumsiest enterprise. Therefore, “Wait ye upon Him” in prayer, thanksgiving, and obedience.

* * *

Small talent and large perseverance will succeed where the brightest gifts will fail if patient continuity be lacking.

Preaching the Word

LETTER No. 3.

MY DEAR TIMOTHY,—Just a word or two, as promised last time, on the matter then referred to, namely, “big audiences.” They are no criteria as to the lecturer’s worth and usefulness, unless his subject-matter and platform-manner are sober and Christ-like. Two people attending with their Bibles to hear a discourse on “The Gospel of the Kingdom of God,” or on “Christ’s doctrine of Eternal Life,” are a sight to make the angels of heaven rejoice; whereas two thousand people, attracted by a sensational lecture on “The bloodiest war the world has ever experienced about to break out in Europe,” will confine the smiles to the sensational lecturer and to those who judge after the flesh.

What little self-congratulation, yea, what self-humiliation there would be on our part, as speakers, if, after addressing a “big audience,” we faced the true answers to the following four questions:—

- 1—How many of my listeners attended as the result of the syllabus of my lecture?
- 2—How many attended as the result of hard work, not on my part, but on the part of my lesser-known brethren and sisters?
- 3—How many attended as a matter of love and duty to Christ?
- 4—How many attended because they knew I should preach Christ crucified and not self-glorified?

Our next Rule is:—

DEAL WITH YOUR SUBJECT, AND STICK TO YOUR SUBJECT.—You will do this if you have carried out the previous rule of preparing beforehand, but not if you leave preparation until you get upon the platform. Always ascertain what the previous lecturer has spoken upon, and what the speaker following you will speak upon, because, if your lecture is one of a series, you should scrupulously avoid trespassing on their ground, for many reasons. First, because to go over the

previous speaker's ground is an insult to him or the audience. It implies that either he did not make it plain, or they were too dense or inattentive to understand him. Then, too, by trespassing upon the ground of the speaker to follow, you commit him to possible arguments which would not be in keeping with some things he may wish to urge on allied texts.

Ecclesial secretaries are very often more to blame than the lecturers for this "overlapping." They would be doing much towards mending the evil were they, when writing for one's subject to state what the preceding lecture was about. But in the absence of such, you will do wisely, Timothy, when asked for a subject, to submit two or three on different phases of the Truth.

For many years past, in South London, we have adopted a plan which is approved by all our most able lecturing brethren, although at first some were inclined to resent it. We appoint two experienced, devout and level-headed brethren to draw up a course of lectures for one, two, or three months, as occasion requires. The subjects follow in logical sequence, are most comprehensive and self-contained, and never overlap or interfere with each other. The names of the lecturing brethren are then added by the secretary. Nothing is left to either chance or whimsicalities of the speakers. I may add that the lecturers are appointed by secret ballot after nomination, and that no brother is elected who has not received 75 per cent. of those voting. It is a high percentage, but look at the confidence it gives both speaker and hearer. The former knows that he has the esteem of *at least* three out of every four of the brethren in his audience; and the latter know that they are listening to one who has not been appointed to lecture without a most severe test of his qualifications.

Stick to your subject, Timothy. I knew a lecturer—or rather a brother who *considered himself* an orator of the first order, but who could no more stick to his subject than a snowflake can to a hot window. The reasons were many. The principal one was an altogether exaggerated estimate of his lecturing abilities. He told me "he needed no preparation." "His mind was full of the Truth." He was "always thinking about it." Preparation in his case was "no more

necessary than was preparation to eat one's dinner." But he was confounding things that differ. The lecturer should rather be like the cook, who, if he understands his profession, devotes much time, thought, and care, in preparing the dinner; and, failing which, the diners would soon have to resort to the doctor. The lecture-hall is really the dining-room, and our study is the kitchen. And just as the dining-room is not the place for kitchen-work, so the platform ought not to be used as a place to form conclusions, but to announce them when formed.

A few more thoughts on this subject of "sticking to the subject" I must leave till next time, as I am anxious not to fill more than about a page at a time.

FRANK G. JANNAWAY.

The Stars

No cloud obscures a summer sky;
 The moon in brightness walks on high,
 And set in azure, every star
 Shines, a pure gem of heaven afar.

Child of the earth! O lift thy glance
 To yon bright firmament's expanse.
 The glories of those realms explore,
 And gaze, and wonder, and adore!

Doth it not speak to every sense,
 The marvels of Omnipotence?
 Seest thou not there the Almighty's name
 Inscribed in characters of flame?

Count o'er those lamps of quenchless light
 That sparkle through the shades of night;
 Behold them! Can a mortal boast
 To number that celestial host?

Mark well each little star, whose rays
 In distant splendour meet thy gaze;
 Each is a world by God sustained,
 Who from eternity hath reigned.

Each, shining not for earth alone,
 Hath suns and planets of its own,
 And beings, whose existence springs
 From Him, the all-powerful King of Kings.

What then are thou! O, child of clay!
 Amid creation's grandeur, say?
 E'en as an insect on the breeze,
 E'en as a dew-drop lost in seas!

Yet, fear thou not; the Sovereign hand
 Which spread the ocean and the land,
 And hung the rolling spheres in air,
 Hath for his sons a Father's care.

Be thou at peace! the all-seeing eye,
 Pervading earth, and air and sky,
 The searching glance which none may flee,
 Is still, in mercy, turned on thee.

MRS. HEMANS.

Good Company, Vol. II.

Hebrew Origin of Stone Weights

The "just weights" and "divers weights" of the Mosaic law were literally "just stones" and "divers stones." The term "stone," as applied to a measure of weight, arose thus: In the primitive days when wool-buyers went round to the farm houses, each farmer had a large stone that he used as his standard to sell by. A long plank was balanced across a fence and the stone placed on one end, while the fleeces were put into a bag on the other end until they weighed a stone. It was eventually found more convenient to have all the stones in one district of the same weight.—T.B.

Governing the Tongue

No eternal life for the man who governs not his tongue! This is the purport of James' words: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, *this man's religion is vain.*" Woe

to the careless gossip and the spiteful critic! Let the wise take heed. Let them reflect before they speak. God's Word cannot be broken. Though grossly despised now, it will ere long be terribly and gloriously magnified. "Everyone shall receive according to that he hath done, whether it be good or bad." The evil speaker is a Satan, to whom the righteous should be bold enough to say, "Get thee behind me." Who cannot testify to the truth that the man who will not bridle his tongue is a dangerous and corrupting element in the community of the saints? What mischief, what unnecessary pain, is being continually caused by the unlawful use of the tongue? No commandment that God has given has been more emphatically enforced than that relating to the tongue, and yet none has been more flagrantly ignored. In every age—the present by no means excepted—the atmosphere has been darkened by the evil effects of the tongue: evil surmise, hatred, contention, false reports, etc. Cheer up! all ye who have wrongfully suffered from the unbridled tongue of the evil speaker. Ere long it will be eternally silenced. It is permitted now to wage its deadly warfare, and for a wise and good object. Recognize the object, and take courage. It proves the children of God: it develops in them the priceless virtues of patience, forbearance, and forgiveness. Those who are born of God are to be known by their disposition to pour oil on the troubled waters, to cover sins, to think no evil. The Kingdom—rapidly approaching—is for such!—A.T.J.

Proving and Realizing

The natural man ignores God, either by denying His existence or by denying that He now puts forth His hand on behalf of His children. Practically the two attitudes are the same, and equally disastrous. Very potent is the influence of this natural man; it is an evil with which the saints have to carry on a continual conflict. How can we ensure success? Not solely by being able to promptly put our finger upon those passages that prove that God is, and that He is a near and ever-present help to those that trust

in Him. It is one thing to prove that the Bible teaches a certain doctrine, and another to *realize* its truth. It is the man who realizes that God is at his right hand that will be victorious over the cold scepticism of the age. We can best realize God's nearness to us by laying to heart the exemplifications of His workings as recorded in His Word. Let us keep our eyes open to these exemplifications as they occur in our daily readings. A considerable insight into the treasures that belong to this part of the Word is to be obtained from bro. Robert's faith-stimulating little work—*Ways of Providence*. If we wish to know the kind of faith we should have in God, let us look at Paul. If we possess his mind we shall be enabled to do what he did: faithfully endure the ups and downs of a severe and suffering probation, confidently feeling that God's eyes are upon us, and that His unerring and Almighty hand is manipulating and ordering all our ways. No conviction is more cheering and purifying than this. Bad practises and bad company will be steadfastly shunned by those who realize it.—A.T.J.

Will Studying Nature Only, Lead Us to God?

Study Nature, say some, and this will lead to Nature's God. Plausible, but not true. Nature never did, and never will, reveal the mind and purpose of God. The Bible alone does this. Research in the direction of Nature may confirm the Bible, when the Bible is believed. But apart from the Bible, the study of Nature can only interest or bewilder. The sum and substance of the study may be truly described as "vanity and vexation of spirit." Can the student of Nature tell us on what conditions God will bring a man out of the grave? No, Nature is silent on this momentous question. And the very silence misleads our natural friend, for he fatally errs in supposing that death is what it appears to be, actually the end of all flesh. No; the world by its wisdom knows not God (1 Cor. i. 21). The study of Nature may develop a Darwin, but not a Paul. And it is the Paul class alone that will ultimately escape the corruption of the tomb. God has not invited us to dive

into the mysteries of Nature in order to apprehend Him, or to prove the truth of His sacred Word. The veracity of the Bible is established on independent ground—on evidence which the unlettered and hard-working artisan and busy housewife can find time to master. “Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man.”—A.T.J.

A Faithful Reply

A plausible appeal (from those outside the covenant): “Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him.” A faithful reply: “Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel.” A natural result: “Then the people of the land weakened the hands of the people of Judah, and troubled them in building” (Ezra iv. 2, 3, 4). How singularly suggestive are these facts of our experience in the erection of the antitypical temple. The children of the apostasy would join hands with us in the work, but we dare not allow them. They argue with us, but falsely, as did the enemies of Judah and Benjamin. Our faithful refusal evokes their hatred. They commence to annoy, malign, and hinder. But there is comfort to be derived from the Old Testament record. It is written that the eye of God was upon the elders of the Jews, that their enemies could not cause them to cease from building (v. 5). A blessed fact is this, divinely narrated out of love for us (Rom. xv. 4). God beholds us and our opponents. He permits certain events, as in Israel’s case, and prevents others. Let us be calm and trustful, however much the Satan may slander, abuse, or misrepresent. Our work is the work of God, and withstand it none can. Let us not forget that God still unobservedly influences the affairs of man. In the days of Ezra, God providentially turned the hearts of the King of Assyria and of all his mighty princes for the benefit of His people (vi. 27; vii. 28). May we not look to Him as occasion requires for similar

favour? Let us remember Paul's words: "God is able to make all grace abound toward you; that you always having sufficiency in all things, may abound to every good work" (2 Cor. ix. 8).—A.T.J.

The Alien at the Breaking of Bread

There is no commandment which would justify the exclusion of the alien from the meeting for the breaking of bread. On the contrary, there is a passage which shows that to admit them is both wise and Scriptural—see 1 Cor. xiv. 23-25. The apostle's argument holds good now. An interested and sincere stranger would undoubtedly be benefited by witnessing the impressive service of the brethren in showing forth the Lord's death. By admitting such an one the brethren would by no means be compromising their separate condition. It must not be forgotten that the meeting room is not the spiritual temple. To admit an alien to the latter, by winking at unscriptural practise or doctrine, would be a sin. Let us, however, remember that although the alien may attend, the meeting is primarily for the brethren—for worshippers—and that in all the arrangements (whether for speaking or seating) these should have the first (if not only) considerations. If a stranger attend, he should be informed, by conspicuous notice, that the meeting is for worshippers. Experience has shown that in a larger and rapidly increasing ecclesia, it is wise to separate the brethren from the strangers. This prevents the unavoidable awkwardness which is shared alike by brethren and strangers when the cup and plate have to be handed to some in the assembly and not to others. It also prevents all possibility of the alien partaking of the memorial feast. Where the brethren and strangers are seated indiscriminately it is impossible for brethren who have been newly immersed, and for those from distant parts, to know which are brethren and which are not. It is not pharisaical to make this distinction, but expedient and Scriptural. No interested friend who had the Truth at heart would be offended at such a regulation.—A.T.J.

Practical Words to Practical People

LETTER NO. 6—CREDITORS AND OWING

Dear Brethren and Sisters,—We have now to devote a little of our attention to the subject of

CREDITORS.

I mean by that, we in the position of debtors. Sentimental and religious enthusiasts will look askance at my depicting brethren of Christ having creditors; but it is an absolute impossibility to carry on business, properly or successfully, without occupying such a position. For instance, we engage a doctor; we do not know what we have to pay him till he sends in his account—which perhaps is quarterly or when we no longer require his services. Surely we are not going to insult him by offering to pay for his “advice and medicine” each time he visits us. Then, too, we engage a lawyer to arrange certain property matters; it would be akin to ridiculous to pay him at every interview we had, or letter he wrote. Coming to a still more practical illustration—we have servants; maybe weekly or monthly; what would they think of our insisting upon paying them every night? Whatever they thought, I doubt if they would stay with us long.

“Oh!” but says the enthusiast, “they are not our creditors, until, say, the doctor or lawyer has finished what he was engaged for; nor the servants till they have fulfilled what they were engaged for.” My dear abstractionist! Are you sure you are not now using sophistry? Your suggestions lose all their force in view of the fact that the doctor and the lawyer do *not* wait till they have finished, as you will find to your cost when you have the misfortune to need and employ their services. And, in the case of servants, it would be equally untrue to say we are not their debtors at the end of the first or second day, just because we have arranged to pay them weekly or monthly. These are sufficient illustrations to show that a brother and sister of Christ cannot help occupying the position of a debtor. But, there is all the difference in the world between being a man’s debtor

and *owing* him anything. The latter is contrary to the Scriptures, but certainly not the former. Money is not owing until it is due, and it is not due until the date arrives at which both creditor and debtor agreed that it should be paid.

All engaged in commerce have personally experienced that the best wholesale people look with contempt upon, and decline business with, those who insist upon paying cash for every parcel of goods delivered. Business, too, is made up of so many jobs that are progressive, that the cost thereof would be greatly enhanced did we make "cash on delivery" absolute, and thus the markets would be closed to those who made such a *sine qua non*.

Both, though the latter class is to be pitied (sympathetically so) on account of its unpractical conclusions—the class that goes to the opposite extremes is not only unworthy of pity, or sympathy, but deserves the utmost censure—that is, the class made up of individuals whose whole life seems devoted to getting into debt and evading the creditors. They rush into business without the slightest realization of the laborious work, grave responsibility, and serious obligations connected therewith. They open shops, stock them with other people's goods, take down the shutters (or, what is more likely, engage others to do so), and, taking a seat behind the counter, or in the parlour, think the customers are as sure to turn up as the hours are to roll by. Oh, that people could pay greater heed to the science of Phrenology! for such would teach them that good servants do not necessarily make good masters, and that, by reason of organization, an excellent and successful servant will often turn out a miserable and lamentable failure as an employer. There are many reasons why: some we have looked at in previous letters, others we hope to look at later on; but this letter I must confine to the subject of getting into debt, and by *getting into debt* I mean, that condition in which if we were suddenly pulled up by our creditors, or by death, or by the coming of Christ, a realization of our assets would place us in the position of *owing more than we were capable of paying*. That is the kind of credit the Bible opposes. If this were realized by all, there would be fewer people starting in

business than there are. Covetousness, envy, and discontent, are more often than not the reasons for launching out into business on one's own account.

A tradesman starts in business with—say five hundred pounds' worth of stock—*all his own*. This man is quite justified in buying a certain amount on credit, to be paid for at some future date, knowing that if he had not sold it, he will have sold some of his own stock, and if not (and the wholesale people should "push him" for payment), there is far more than sufficient to realize all that he owes, and thus not cause the Truth with which he is associated to be evilly spoken of.

But, now take a man who stands in business with a very small amount of capital, and obtains credit for double, or it may be for five or ten times the amount of what is really his own stock. The day arrives for payment; trade has been dull; the creditor rightly asks for payment, and won't or can't wait; he presses the debtor; and under a forced sale, as our experience teaches us, the goods realize only a fourth of their cost. The debtor is not able to pay the difference; he is made a bankrupt of, and being a brother, his hands are shackled for many a year to come. Too worried to prepare wholesale addresses, even if not too ashamed to deliver them; too poor to help in meeting ecclesial expenses, his influence has been practically reduced to nil, for has he not come to grief by reason of, to say the least, unwisely trading with other people's goods?

If a brother really has the opportunity of doing business, had he the goods, and can find someone to provide such, then there can be no objection to him having the goods handed over on "sale or return," with the *owner's full knowledge of all the facts*, so that, if sold, the money, less the commission agreed upon, is handed over *forthwith*, to the real owner; or, if not sold, the goods are given back at once. This is so manifestly fair and straightforward that there can be no need of further explanation. It is, moreover, vastly different to buying goods to be paid for on a given date, when the purchaser knows perfectly well that he will not be able to pay unless he had sold them. I was foreman juror a few weeks since at an Old Bailey trial, in which we found

that such trading ultimately found its victim in the dock for obtaining such under false pretences. The day for payment had arrived, but the goods were still on hand unsold, he borrowed money on them to pay something on account; the system was repeated, etc., but of course such a rotten system of "trading" was bound to see a climax; which meant, in this case, a verdict of guilty, with its attendant imprisonment and shame as the result.

The ugly features of unjustifiable credit will all be avoided if we continually carry out the various commands given to us in the Bible concerning

OWING.

"Owe no man anything" is Pauline counsel that no would-be successful man of business dare call in question or ignore. Let a man act in opposition thereto, and very soon his credit won't be worth a brass farthing. A good old Dutch proverb runs, "Let my house be burned, let my anchor fail, let my ship be lost, and yet I can redeem myself: but if I lose my credit, I lose everything." It has also truly been said, "Lying ride's on debt's back," for who has to conjure up so many constructively lying excuses as the one who spends much of his time in dodging the collector of butcher, of baker, of landlord; or, it may even be, the poor washerwoman or charwoman? It certainly won't be the brother or sister who has learnt what this means, "PERFORM THY VOWS." The follower of this command stands in no need of stooping to the devices of chronic defaulters. He heeds such sound advice as, "Think well what you do when you run into debt; you give to another power over your liberty. If you cannot pay at the time you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees come to lose your veracity, and sink into base, downright lying." "The good paymaster is lord of another man's purse," for "he that is known to pay punctually and exactly to the time he promises, may at any time, and on any occasion, raise all the money his friends can spare." As our beloved editor wrote many years ago,

“Many a man kills his chances by easily getting into debt, and easily remaining in it.” We all know how hard it is to be poor, but “debt is the worst poverty”; in the majority of cases “it is an evil conscience.”

In conclusion, just a few words to the sisters in particular, those who are the heads of house-keeping matters, and who have a certain amount of money handed to them periodically wherewith to manage such. And the few words are those that fell from the lips of John Randolph, when he excitedly sprang to his feet in the House of Representatives during a debate on certain finance questions—“Mr. Speaker! Mr. Speaker! I have discovered the Philosopher’s Stone. It is—PAY AS YOU GO.”

I think that a capital maxim to leave off at, so I remain, as ever, your fellow plodder to eternal riches,

FRANK G. JANNAWAY.

Never Despise Exhortation

Once we have really grasped the Truth, the next matter of overwhelming concern is our walk. In view of this, let us never despise exhortation, nor say that we have too much of it. An ecclesia is undoubtedly in a bad way when exhortation does not form a conspicuous feature in its arrangements. Paul’s custom was to give “much exhortation” (Acts xx. 2). This is shown in his speeches and epistles. His expositions were always made the basis of a lesson. What Paul did, he has commanded us to do. “Exhort one another daily,” said he. Elsewhere he added, “and so much the more as ye see the day approaching” (Heb. iii. 13; x. 25). Of a truth that day is now rapidly approaching. In every direction we see something to solemnly impress this upon us: prophetic times expiring, Turkey disappearing, Russia extending, the nations arming, political and social questions complicating and increasing, the Jews returning, the masses sleeping, a small community preparing to welcome Christ. Let us not be lukewarm in giving exhortation, nor insensible in receiving it.—A.T.J.

Walking by Faith

Men of God walk by faith, men of the world by sight. Walking by faith implies an implicit confidence in the utterances of the Bible, despite appearances, which frequently seem to conflict with these utterances. Without faith no man can please God. Faith is not credulity, but a belief founded on evidence. A credulous man is a simpleton, and God does not favour such. God would have our minds well furnished with reasons for the trust we have in Him. God has provided the material for forming these reasons. It lies mainly in the miracles of the Bible. To continually keep these miracles in sight is God's will concerning us. "Talk ye of all His wondrous works"—"Remember His marvellous works"—are the exhortations of the Psalmist. Faith will grow where these exhortations are heeded, it will wither where they are disregarded.—A.T.J.

"They Have Forgotten"

"Israel hath forgotten his Maker." Such was the Deity's declaration through Hosea. It calls for reflection on the part of us who in these days occupy a relationship similar to that of Israel. If God were to speak from heaven (which He will do presently), would He say that we had forgotten Him? A consideration of Israel's character will help us in arriving at a correct answer to the question. How had Israel forgotten their Maker? Had they professedly repudiated God? or His Word? or ceased to make any mention of His name? By no means. Their continual boast was, "The people of the Lord are we." Their reply to one who would question their religious standing was, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." As to the Scriptures, they were painstaking to a degree to preserve them in their purity. How then had they forgotten God. Answer: They acknowledged God in lip, but denied Him in reality—in *heart* they said there was no God. If they required help, to an idolatrous nation they

flew for it. If they sought counsel, to man they went. God to them, was practically a myth; and the great things of His law they counted as a strange thing. Let us measure ourselves by these facts. Whilst acknowledging God as our Father, our Guide, and our Strength, do we in our daily walk practically reject Him? If we have not forgotten God—if He is a reality to us—then we give Him a place in all our arrangements. Then are we content to implicitly yield to His will in all things, realizing the force and the beauty of His exhortation to cast all our care upon Him (1 Peter v. 7), for He will never leave us nor forsake us (Heb. xiii. 5, 6). Brethren, let us think on these things.—A.T.J.

Simple though Profound

The Truth is simple though profound. It requires no unusual qualifications to apprehend it. Ordinary capacity, coupled with a good and honest heart, is all that is needed. Thanks be to God for His beneficent plan. Had He decreed otherwise, few of us (through stress of circumstances) would be able to attain to salvation. The plan is self-evidently Divine. Man aims at securing the sympathies of the great and learned. But not so with God. He has chosen the poor, rich in faith. If a learned man would receive the Truth, he must come down from his learning, and, like the unlearned, receive with meekness the simple Word. There must be no arraying the judgment against that Word, though the whys and wherefores of God's will may not in all things be fathomed. The simplicity in Christ places the learned and unlearned on a level. This arrangement is exceedingly distasteful to the flesh, which dotes on distinction. God's method has for one of its objects the humbling of the creature—"that no flesh should glory in His presence" (1 Cor. i. 27-29). The learning of the world is more a hindrance than a help in receiving the Truth. Whatever advantages such learning may have, they are outnumbered by the disadvantages. Learning, in the great majority of cases, inflates; and inflation blinds. It is a notable fact that

the greatest enemies that the Truth has are to be found among the learned. Their worldly wisdom is a snare, both to themselves and their followers.—A.T.J.

The Ethics of the Bible

The Bible propounds a code of ethics which the best of mankind admires (though unable to fully observe) and the worst opposes. This is a feature of the book which completely precludes the idea that it was written by unprincipled men. The Bible holds out to its faithful followers tribulation and self-abnegation in this life, and reward and exaltation in the next. This also excludes the idea of human authorship. The Bible from beginning to end is in its teaching harmonious. Take, for example, the following subjects: the nature of man, the nature and character of God, the destinies of righteous and unrighteous, the mission of Christ, the ultimate abolition of all sin, and the filling of the earth with the Creator's glory. Surely this harmony forms conclusive evidence of the Divinity of the Bible, especially when it is remembered that it was not written by one man or at one time, but by thirty or more men (occupying almost every grade of life) during a period of 1,500 years. It must also be borne in mind that the teaching of the Bible was directly opposed to the generally received notions of all countries and ages.—A.T.J.

The Bible True!

The Bible true! How the prophets would emphasize this fact if they could but see the wonderful and minute fulfilment of their predictions. How they would lift their voices in condemnation against the folly of indifference to the admonitions of that sacred book. Consider the burden of Nineveh—the capital of the Assyrian Empire—a city exceedingly great, powerful, influential, wealthy and prosperous. It is recorded that its store was infinite, that it had

multiplied its merchants above the stars of heaven, and feared nothing and no one. Where is that city to-day? Nowhere—it has completely disappeared. Two centuries before the birth of Christ (several centuries after the delivery of the prophecies) not a vestige remained, says an historian, to mark the spot where the city stood; this is exactly what the prophets foretold. They said that God—by reason of its wickedness—would make “an utter end” of it (Nahum; Zeph. ii. 13-15; Jonah). There is a sobering thought arising from all this. Nineveh was not the only place doomed to destruction by the Spirit in the prophets. A “full end” is decreed against all nations (Jer. xlvi. 23). “Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy” (Zeph. iii. 8). But the faithful need not be disturbed at this, for the same reliable Word has said that “the Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him” (Nahum i. 7).—A.J.T.

Confidence in the Unseen God

It should be our constant aim to enkindle in our minds confidence in the unseen God. According to the measure of our success we shall be enabled to walk by faith. Let us strive to enter into Paul's conceptions of the love and power of God. The apostle fully realized that not a sparrow falls to the ground without the knowledge of the Father, that the disciples are of more value than many sparrows, that the very hairs of their heads are all numbered (Matt. x. 29-31). It is profitable to note the allusions in the apostle's epistles to the operations of God. A brother recovers from a dangerous illness. Paul assigns the recovery to God (Phil. ii. 26, 27). A brother has a tender and practical regard for the adversity of others. Who created the regard? God (2 Cor. viii. 16). A brother has strength

to remain steadfast in the presence of a terrible wild beast in human form. Who gave the strength? God (2 Tim. iv. 7). A brother has a reasonable and Godly desire to visit a certain ecclesia in the interests of the Truth. Who possesses the power to fulfil the desire? God (1 Thess. iii. 2). A brother in great tribulation is comforted by the visit of another brother. Who bestows this comfort? God (2 Cor. i. 4). A brother has a righteous longing to be emboldened to preach the Gospel. Who can gratify the longing? God (Eph. vi. 19). These things being true, let us not be slow to recognize God in the affairs—great and small—of our life. Let all our undertakings be subservient to an “if the Lord will,” not merely a D.V. on paper, but in heart. Let all our undertakings be accompanied by earnest supplication. God is the Giver of every mercy, the Author of all comfort, the Source of all strength.—A.T.J.

Acceptable Prayer

Singleness of heart is the foundation of acceptable prayer. A man's actions must accord with the spirit of his petitions if his petitions are to be heard. God abominates all forms of double-mindedness. It is double-mindedness to pray, “Hallowed be thy name,” whilst pursuing courses which bring reproach and dishonour upon it—for protection from besetting sins whilst running in the ways of temptation—for faith whilst keeping and courting the company of the unfaithful—for wisdom whilst wilfully neglecting the reading of the Word of Wisdom—for the well-being of the poor whilst refusing to make a single sacrifice on their behalf—for the spread of the Truth whilst carelessly allowing opportunities to pass whereby the alleged desire might be satisfied—for peace whilst passively or actively opposing the things which make for peace. Effectual prayer can spring only from the righteous and consistent—those who are prepared to co-labour with God in the attainment of the thing asked for. “Ye ask,” said James, “and receive not because ye ask amiss, that ye may spend it in your pleasures.” Here, again, let us be on our guard. God will have nought to do with pleasure-seeking, worldly men.—A.T.J.

Preaching the Word

LETTER NO. 4.

MY DEAR TIMOTHY,—What I have written about “sticking to the subject” in “Preaching the Word,” is equally applicable to ecclesial prayers. Therefore, if you should be asked to conclude with prayer (which, by the way, you ought not after lecturing), stick to your subject—that is, confine your prayer to thanking God for having granted the opportunity of Preaching the Word, and supplicating His continued blessing on the work done. Don’t talk to the audience in your prayer. To use prayer for the purpose of instructing the alien is, to say the least, abusing the most solemn privilege. This would not be so were the praying one to realize how objectionable, or rather obnoxious, to God long-winded prayers are. In His Word it is recorded, “God is in heaven, and thou upon earth, therefore let thy words be few.” How often have we heard a brother, when called upon to give thanks for the bread or the wine, give thanks for both, and sometimes for neither, but indulge in a long rigmarole, asking over again, all that the presiding brother had asked for; sometimes even repeating himself. Timothy, be master of whatever you undertake to do. “One thing at a time, and that done well.”

For the first two or three years of your platform work, write out all you intend to say, and read it through carefully and critically six times. The newcomer, who thinks this course unnecessary, or who pleads he hasn’t time to do it, must be kept off all platforms except that of the Mutual Improvement Class, where criticism is allowed. One young brother urged that it was utterly impossible in his case, as he was “always speaking; once or twice every Sunday, and sometimes on a week-night.” More is the pity, and greater the shame! Both speaker and hearers suffer. The speaker, being compelled (often by his own vanity) to talk, is drained of what little he has been able to read and digest, and he pours forth words, words, words (skim milk, and that diluted!). And the hearers either fall off, one by one, in

disgust or slowly starve through malnutrition; and the first wind of false doctrine that blows makes a wholesale sweep, performing its work as a veritable besom of destruction.

The ones referred to in the last paragraph are those who more often than not make shipwreck of the faith. They are clouds without water. Belchers forth of great swelling words. There were such in the days of the Spirit-endowed Apostles, and therefore we ought not to be surprised that there have been, and are still, such in these latter days of dark Gentileism. The breed is not extinct. It will need the beams of the Son of Righteousness to exterminate the centipedes of darkness.

We, in Great Britain, have, however, much to be thankful for. It is more than a quarter-of-a-century since we were seriously troubled, and we pray that the coming of the Lord will prevent any repetition. For your information and warning, Timothy, it may not be unprofitable to state a few facts concerning these uplifted novices of bygone days; especially in view of the fact that history has such a strange way of repeating itself. The most prominent feature is that in every case, almost before they had, as it were, cut their first tooth, they wanted to wield the pen of an editor. And such titles, too, they gave their papers: "The Rock of Ages"; "The Nazarene"; "The Exegetist"; "The Æon"; "The Truth"!! And now—all defunct. And who can wonder? Fancy babes at the breast clutching at beef-steaks! Or a newly short-coated boy essaying to drive a motor-bus through the streets of London! Although either would be mere child's play compared with the incalculable damage that would be done by a swollen-headed novice in the editorial chair of such a magazine as *The Christadelphian*.

Dear Timothy, in thus writing I do so from experience, and am treating of individuals personally known to me. Men with whom I have walked and talked; whom I have corresponded with, and, in some cases lived with under the same roof for the proverbial fortnight. They have, however, ceased to trouble us, except one; and the fact that he now prefixes "Rev." to his name is sufficient to render him harmless, even to the most inexperienced in the brotherhood.

Timothy, there is a world of wisdom in what our beloved

brother Paul has said to you about "laying hands suddenly on no man." It was the very root of the mischief in the cases referred to. Our beloved late Editor was over-anxious to use speaking ability, with the result that he had to endure the bitter experience of a "thorn in his side" for many years. Let us profit by his lesson. When we find a young brother seldom attending the meetings except to speak; always traducing his elders; canvassing for your approval and votes; seeking to undermine your confidence in *The Christadelphian** which has so faithfully done its work for nearly half-a-century; and, suggesting a "long-felt need" in the shape of a new magazine, with himself as Editor! then, Timothy, with your severest smile tell him, politely but firmly, kindly but unmistakably, that his methods are not in keeping with your idea of "PREACHING THE WORD."

Ah! Dr. Thomas was right when he told brother Roberts that one magazine was quite enough for the brotherhood, and that would be one too many if not conducted on the right lines. Thank God *The Christadelphian* is so conducted; it does faithfully "PREACH THE WORD"; and, while that is so, we, as faithful and experienced brethren and sisters, will discountenance all traducers and competitors of our monthly visitor.

It is appearing earlier this month on account of Christmas, so wishing you the happiest of New Years, and acceptance by our Lord,

I remain, yours as ever,

FRANK G. JANNAWAY.

Gleanings

Those who have never tasted the pleasure of making—the delight of guiding the fingers by the conscious and planning—will have missed the greatest pleasure of life.

* * *

Praise without prayer is presumption; prayer without praise is ingratitude.

* Written in 1910.—COMPILER.

“Let me have the world: other people can take what comes after,” jocosely says the satisfied scorner. He will be of a different mind at the finish, but he will be unable to reverse his choice, though, like Esau, he “seek it carefully with tears.”

* * *

A windmill is useful if there is machinery below, and corn to grind. If not, its swirling revolutions are all creak and empty clack. Do you understand that parable?

* * *

The Bible advice, “Abhor that which is evil: cleave to that which is good,” is the sum of all wisdom in practical life.

* * *

A lamp in the dark draws the insects of the night, who buzz around the flame and burn their wings and die. It is true as to spiritual darkness and spiritual lamps. Each true lamp-bearer will find it out in his own way: but undismayed, he will thread his way “through time’s dark wilderness of years.”

* * *

There will come an end at last: the Hope of the Gospel will not always tarry.

* * *

When you are in the right way, keep going. Perseverance is more than half the battle.

* * *

The only way you can prevent some people from being mischievous is to quietly have nothing to do with them.

* * *

A “touchy” person is unkind at the bottom, for his “touchiness” is due to a kind of selfishness that does not find pleasure in other people’s pleasure, but in his own only.

* * *

The power of the mind depends upon the multiplicity of ideas. Each idea is a prop. Knock away one prop and it does not matter when 150 are left. Store knowledge.

A Life-long Companion

An evil heart is the natural inheritance and life-long companion of everyone. "The heart of man," says Jeremiah, "is desperately wicked and deceitful above all things" (xvii. 9). How few have the courage to face this Bible truth! Most people rob the passage of its value by the introduction of unnecessary and unwarrantable qualifications. The heart of man is radically bad—incomparably subtle. It needs no spurring to keep it up to its ungodly work. It easily finds excuses for wrong doing, and is not slow to quote and mis-apply Scripture in support of the same. Let the wise note their enemy and take heed. By the power of the Word the evil heart of man can be held in check and controlled. Paul did this, though he occasionally failed (Rom. vii. 19-20). The apostle's faithful attitude is eloquently set forth in his letter to the Corinthians, "I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (R.V.). The man who permits his evil heart to govern him (and it will govern him apart from an agonizing tussle), instead of him governing his heart, will most assuredly reap the fruit of his doing.

—A.T.J.

Objections

"I never read *The Christadelphian*, I read the Bible." When a brother speaks in this way there is something wrong. The boast is wicked; it manifests either disobedience or ignorance concerning God's will. God has not told men to read only the Bible. He has enjoined the listening to the admonitions of the Bible-loving. Exhort and edify one another are precepts which demand observation (2 Thess. v. 2; Heb. iii. 13). Exhortations may take a written as well as a verbal form. Is it not as incumbent on us to listen to exhortations as it is to exhort? Most surely it is. Consequently, God-fearers—men who have a true love for the

Word—do not despise but appreciate the efforts of their brethren to upbuild. To lightly esteem such efforts is to undervalue the means that God has appointed for the perfecting of His children, an attitude which paves the way for the forsaking of the assembling of ourselves together. The Spirit commends the men who speak often one to another (Mal. iv. 16, 17). “But I don’t like things that appear in *The Christadelphian*.” This is another position altogether. Let not such an objector vaunt his supreme love for the Bible. But is the objector sure that he is honest—that he is unprejudiced by bitterness or envy? Are the parts to which he objects so bad as to mar his appreciation of those that are good? Let our brother learn to forbear. Let him cultivate the ability to perceive good. Let him not forget that God may be speaking to him through the utterances which he now so foolishly condemns.—A.J.T.

Conscientiousness—Running Wild or Controlled?

The organ of conscientiousness requires Divine guidance, or it is sure to steer in wrong directions. Every faculty with which man has been endowed will, unless Scripturally primed, prove itself an instrument of unrighteousness. The proper function of conscientiousness is to enforce what God has commanded. Without enlightenment the organ will suffer what it ought to disallow, and disallow what it ought to suffer. Conscientiousness made Paul in the days of his ignorance “a blasphemer, and a persecutor, and injurious” (1 Tim. i. 13). Christ alluded to the abuse of the organ when he said, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, *because they have not known the Father, nor me*” (John xvi. 2, 3). Well may the Scriptures cry, “Cease from thine own wisdom.” Verily, “he that trusteth in his own heart is a fool” (Prov. xxviii. 26). God’s Word must be the lamp and light if we

would please Him; for "it is not in man that walketh to direct his steps" (Jer. x. 23). It is for us to obey, whether the Word can be squared with our idea of justice and expediency or not. The Word will test our faith. If the command be, as it was on certain occasions under the law, to destroy, without mercy, man, woman, and child, it is not for us to stop to argue about their handsomeness, their comeliness, or innocence. There are precepts equally trying to us. Let us not be overthrown by them. Let not uninformed conscientiousness, or any other faculty, lead us into unbelief.—A.T.J.

Sincerity

Our first parents were put to the test by a subtle, low-reasoning, faithless serpent. We are put to the test by the mind of the serpent implanted in our nature. This serpent-mind prompts us to distrust God and to believe in ourselves, to judge according to appearances, to secure present pleasure regardless of consequences: in brief, to gratify, at any cost, the lust of the eye, the lust of the flesh, and the pride of life. There would have been no trial for Adam had no commandments been given. So with us. God is proving us by the commandments that He has laid down. These are numerous and affect us in every relationship of life: as husbands, as wives, as parents, as children, as servants, or as neighbours. As sincere men and women, let us in all these bearings of life find out what the will of the Lord is—like David, let us not rest till we are able to say, "With my whole heart have I sought thee, O let me not wander from thy precepts." Fidelity to the Divine law, week in and week out, is exceedingly irksome, but it is essential to eternal life. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Shall we complain because God has appointed probation before exaltation? Let us not be so unreasonable. Let us rejoice rather at the wisdom and beauty of the method. Let us remember that if we are faithful, our day of exaltation will surely come. Probation is not for ever.

It will terminate both individually and racially. In no individual instance does it extend beyond a brief life-time, and racially it is within the compass of 7,000 years. In either case, is not this, in view of the eternal ages beyond, "a little while?"—A.T.J.

Evil Speaking

"An evil speaker shall not be established in the earth" (Psa. cxl. 11, R.V.). This is definite. If we would inherit this beautiful earth we must have our tongues in subjection. However trying the ordeal may be to us, God will make no exception in our favour. How numerous are the warnings and admonitions of the Spirit on this subject. Let us open our eyes wide to them that we be not put to shame in the great day of account. The earth is for the righteous only. The righteous do not join in slander, foolish talking, or ribaldry. The effort is to speak to edification or not at all. They follow David's example, who said: "I will keep my mouth with a bridle (muzzle) while the wicked is before me" (Psa. xxxix. 1). They have respect unto Paul's words, "Let no corrupt communication proceed out of your mouth" (Ephes. iv. 29). They regard every form of speech which has been forbidden as corrupt. The righteous also refrain from much talking, for they knew that "in the multitude of words there wanteth not sin." They know that much volubility is inconsistent with reflection. They do not talk simply for the sake of talking. They are careful to be accurate in statement. They do not say that which they do not mean. They are not given to exaggeration. They have a trembling regard for the proverb: "Lying lips are an abomination to the Lord." Solomon's description of the righteous runs as follows: "The mouth of the righteous is a well of life." "The lips of the righteous feed many." "The mouth of the just bringeth forth wisdom." Let us pause and enquire if these statements apply to us. If they do not, then we lack the characteristics of those who will inherit the earth.—A.T.J.

Two Ways of Dealing with Offence

(REAL OR RUMOURED)

“Be ye doers of the Word, and not hearers only, deceiving yourselves” (Jas. i. 22). *“The law of the Lord is perfect.”*

This perfection shines forth with great brilliancy in every part. Contrast the law of man, written or unwritten, with the law of Christ; and its darkness only tends to enhance the brightness of the Divine system, and proves it to be in verity and truth, “A light shining in a dark place.”

This is exhibited in a striking manner in connection with the law of offences. Contrast the natural with the Divine way, and see the barbarous ugliness and folly of the former, and the infinite “glory and beauty” contained in the latter. The Divine side is full of the highest beneficence, and sublimest and grandest philosophy, and presents a picture so beautiful as to fill the heart with joy and admiration.

When a man can overcome himself in this matter, and conform to the Divine way, he will be then “not far from the kingdom of God,” for underlying and interwoven with “this way,” are principles lofty as heaven, and enduring as eternity.

Let us glance at the Natural Way: If you hear, or if you have apparent reason to think, a brother has transgressed, straightly believe it entirely. Human reason is unerring, and sure to be right in its conclusions: while rumour, of course, is quite infallible, and always gives the exact truth. Believing the brother has sinned, do not go direct to him to enquire concerning the fact or bearing of the matter; for if he have sinned he may sin again and deny it; therefore you will not believe anything he may say contrary to your conviction. You have it on undoubted authority, and your informant would not have told you if he doubted its truth; besides, he is a man of sound sense and honour, and possessed of keen perception, and thorough understanding of human nature; consequently, it must be indisputably true, both in fact and inference, “for where there is smoke, there must be fire.”

Feeling this, what is the next step? Why! tell this to all with whom you come in contact. Others have some knowledge of the affair, and can add something to what you already know. You are sure to obtain additional evidence if you seek it.

The offender has wounded your honour by his transgression, and of course this must be vindicated at all cost, for what is a man's life worth if his character be not secure from calumny?

Sin must, as a matter of justice, be punished; and, as you know *all* about the transgression, you must, however contrary it may appear to your expressed desire, seek in some way to punish him by convicting him of sin and denouncing him.

With this object, take one or two, who you have good reason to consider favourable to your position, to the brother, that they may witness and testify to your denunciation of him, and his consequent discomfiture. Impress him with a supreme sense of your injured dignity, and make him appear as evil as you can; you will shine all the brighter by the contrast. Ignore his past good works and faithfulness. If you consider these, you may be tempted to act unjustly to yourself. Do not *ask* him if there be any truth in the affair; that will savour of reasoning with him; as a brother you must be true to your nature and feeling, and heap coals of fire on his bowed head—not the fire of pity and kind deeds, this is not the time for them; and Solomon says, "there is a time for everything"; but the fire of just and honourable indignation: this is the correct thing. Threaten to take extreme action, unless he humbly apologize and promise not to do the like again. You may overwhelm him by this; afterwards you can promise to extend your gracious forgiveness.

If the brother be "weak in the faith," your righteous action may drive him from the Truth, which, of course, will be additional proof that he was evil, and unworthy, and deserved much more than he suffered at your hands. If he be strong in the Truth, and in the knowledge of God's Word and ways, he will perhaps be saddened and grieved (for

reasons unknown to you, viz., that Christ's law is so abused; and for the "rarity of Christian charity" in the matter). His sadness and grief will be proof to you of his guilt, and consequent shame.

If he have very strong faith in Deity, and can confidently "Rest in the Lord," you will interpret his confidence as hardness of heart, and act accordingly. In any case you will keep far away from him, lest he contaminate you. A man is known by the company he keeps, and you must see to it, that your character be not prejudiced in the eyes of others. Not only avoid him yourself, but, as you know him thoroughly, it is your duty to make his character known to others, so that they may not be hurt by him.

The result is gratifying to you. It has afforded you the just satisfaction of exposing and punishing an offender, and vindicating your own honour, a matter of great importance.

THE DIVINE WAY

"If thy brother shall trespass, go and tell him his fault between thee and him alone" (Matt. xviii. 15).

(I have omitted the words "against thee." Some four or five critical editions, and some four early manuscripts do not contain them. And the text with the omission appears to me to read more in harmony with other parts of the Scriptures.)

This is an affirmative answer to the question, "Am I my brother's keeper?" and fixes grave responsibility upon every brother of Christ.

The injunction to warn the wicked is as binding upon us as it was upon Ezekiel, and the omission on our part to give warning to a righteous man who may turn from his righteousness, and commit iniquity will bring us under the same condemnation as would the prophet's neglect (Ezek. iii. 17-21).

Yes! we shall certainly be answerable to Christ for our attitude toward our brethren, and as to how we have performed that part of Christ's service due to them. If we can get this idea firmly implanted in our minds, our duty will be easily recognized, and our service in this direction rendered much easier.

It is a command of Christ of PARAMOUNT IMPORTANCE that we "LOVE ONE ANOTHER."

"Let love be without dissimulation." "Be kindly affectioned one to another, with brotherly love" (Rom. xii. 9, 10). "*Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of brethren; see that ye love one another with a pure heart fervently*" (1 Pet. i. 22). "ABOVE ALL THINGS, HAVE FERVENT LOVE AMONG YOURSELVES, FOR LOVE SHALL COVER A MULTITUDE OF SINS" (1 Pet. iv. 8).

This is the most vital principle in the whole counsel of God. Love is the only present existing principle among us that will continue eternally (1 Cor. xiii. 8). Its claims are inculcated and reiterated more emphatically, and frequently, than the use of any other principle. This certainly is not without significance. "Love is the fulfilling of the law; he that loveth another hath fulfilled the law" (Rom. xiii. 8-10).

"Let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love" (1 John iv. 7, 8). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this is the *commandment that we have from Him*, THAT HE WHO LOVETH GOD LOVE HIS BROTHER ALSO" (1 John iv. 20, 21).

Owing, perhaps, to our aggressive attitude in "contending earnestly for the faith," we are liable to overlook, or under-estimate, the superlative importance of this principle. We are frail, and whilst building up one side of our spiritual fabric, we may unconsciously allow another to suffer from the stress brought to bear upon it.

This golden thread of love runs through all God's revelation: from Adam to Christ: from Christ to John. Without it we are positively nothing (1 Cor. xiii. 2). It was inculcated under the Mosaic dispensation. "Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt love thy neighbour as thyself" (Lev. xix. 17, 18).

"If any man see his brother sin a sin which is not unto

death, he shall ask, and he shall give him life for them that sin not unto death" (1 John v. 16).

"Love suffereth long, and is kind; is not easily provoked: *thinketh no evil*: beareth all things (or covereth the faults of others), and endureth all things" (1 Cor. xiii. 5-7).

When the force of these passages is fully realized, and acted upon, the commandments of Christ are sure to have their full place and weight: "For this is love that we walk after His commandments." In such cases the offender will not be evilly thought of, or spoken of; for "love covereth all things," and the transgressor's status and feelings will be as fully considered and respected as one's own. Yea! much more so. Neither will he be visited from motives and feelings personal to the visitor, but solely and purely for the good of the brother who has transgressed. The love of Christ will constrain such an one to seek to uphold the Truth, and to obtain a recognition of its claims, and obedience to its precepts. With the object of *gaining, not of sacrificing*, his brother, he will, in the spirit of meekness, strive to restore the faulty; and will consider his own imperfections and weakness and consequent liability to fall into temptation and transgression (Gal. vi. 1). Trivial matters of intended disparagement of a brother will not enter or occupy his mind. He will be ready with the cloak of love for human frailties, while serious detraction of a brother, he will *refuse to listen* to, as unworthy of a son of God; and an offence against Christ's law. He will silence the would-be scandal retailer by the admonition, "Speak not evil one of another, brethren" (Jas. iv. 11).

But where he has good reason to think sin exists, he will, in the spirit of love and obedience, immediately communicate with the brother. A visit made in such a spirit will generally be satisfactory, and bear good fruit. The mere mention of the matter, at this right quarter, may immediately show the trespass to be mythical both in motive and action. (What a terrible injustice and trespass if it had been previously talked of to others.) Or it may reveal the fact that the trespass was committed ignorantly or undesignedly. Exhibition of the Truth's bearings will in such a case be sufficient to show an earnest brother his exact position; and,

profiting by the brother's righteous example, he will be thereby "provoked to love and good works." The offending brother is thus benefited: and the Truth is upheld, and Christ is glorified. On the other hand, enquiry may show the matter of offence to have a grain of truth in it, and a bushel of misrepresentation. Side-shaking of the head, and unintelligible hints, which may mean almost anything, and help to convey grave innuendoes, may have made a mountain out of the original mole-hill. You do the Truth and the brother good service by thus affording him an opportunity of explaining his part and position. Again, perhaps the trespass was committed in a moment of weakness, reveals the operation of a besetting sin, which has caused the brother painful and continued remorse and anguish of mind, and against which he has struggled more or less successfully for some time. He is distressed sufficiently. Upbraid him not, lest he be overwhelmed with "over-much sorrow," and in despair fall away. Forgive him in sincerity and truth, even to seventy times seven, as you would have your trespass forgiven. Point him to a merciful Deity for further forgiveness, and do all you can to encourage him. Your object is to *gain him* for Christ's sake. Do not be sparing in your efforts. Pray constantly for him, and let him see that you are really anxiously concerned for his eternal well-being. Remember that "he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. v. 20). Many weak and falling ones may be upheld by such Christ-like treatment. There is a further possibility of its being an extreme case, where the brother has designedly trespassed. "Judge not," even in this. Be merciful. Take the God-like attitude of "Come now, let us reason together."

If, after your *utmost effort*, there is no alteration of position, take further and necessary measures; and, if finally the ecclesia have to take action, and sorrowfully withdraw from him, remember even this should be done in love, for the good of the offender. "For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). "Count him not as an enemy, but admonish him as a brother" (2 Thess. iii. 15). In the carrying out of

the commandments there is no room for spite, or tale-bearing, evil speaking, or personal animus of any kind. Let no brother imagine he can "work the work of God" in that spirit.

That is not obeying Christ's law, although it may possibly have that appearance. It is the operation and prompting of the carnal mind, and to be "carnally minded" is death; for the carnal mind is enmity against God, and is not subject to the law of God (Rom. viii. 6, 7). Christ knoweth the heart and motive, and he will judge accordingly.

Those who act from fleshly motives are among brethren what Samson's foxes were to the Philistines' cornfields. If there be any such, let them read carefully through Proverbs, and particularly note every one of Solomon's wholesome remarks concerning such characters.

Fleshly feelings, uncontrolled by Divine wisdom, are a terrible snare, and lead to Sheol, and those who sow to them "will reap corruption."

"If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits. Without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace" (James iii. 14-18).

They only who take Christ's attitude in this matter will of the Spirit "reap life everlasting."

It is essentially "sowing to the spirit," and will be so regarded, and rewarded at the righteous tribunal of Christ, where doubtless many, who have been condemned even by their brethren, will, much to the chagrin of their detractors, be welcomed by Christ with approval, while the self-considered more righteous will be sent empty away.

We are all faulty, and have great need of mercy and forbearance, for "If Thou Lord shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Psa. cxxx. 3, 4).

Therefore, "Let all bitterness and wrath, and anger and

clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. iv. 31, 32).—E.C.

The Goodness of God

Israel's history presents a practical exemplification of the unfathomable goodness of God. Let us take our stand among the oppressed in Egypt, bowed down, as the record reads, with anguish of spirit and cruel bondage. Let us imagine that we witness the appearing of Moses, that we hear him tell his wondrous mission, how that God had heard the groanings of His people, and had sent him to deliver them and to lead them into a land of unparalleled rest. As we heard the prophet dilate upon the blessings in store for us—the inheritance of a land upon which the rain of heaven was to regularly fall, causing it to unfailingly yield its increase—a land in which we should enjoy perfect peace, none daring to make us afraid—a land in which all sickness would be removed—a land in which we should be fruitful, prosperous, happy and long lived—should we not from the bottom of our hearts have felt and exclaimed that God was wonderfully good? God has been equally good to us, though we are sadly deficient in the realization of the fact. Our relationship to Christ has brought us into connection with prospective joys infinitely more glorious than those promised by Moses to Israel. "There remaineth a rest to the people of God"—a rest in which the once promised temporal blessings to Israel will be overwhelmingly eclipsed, even in the bestowal of "long life," "fullness of joy," and "pleasures for evermore." Why should God have called us to this glory? Was He under any obligation so to do? How pointed are the Psalmist's words, "What is man that thou art mindful of him?" Let us keep continually in mind the condescension and goodness of God, and let that goodness constrain us to love Him in the practical way which the Scriptures require. "This is the love of God, that we keep His commandments" (1 John v. 3).—A.T.J.

Preaching the Word

Timothy Replies

DEAR BROTHER JANNAWAY,—I have read and re-read your wise, fatherly letters with profit, pondering them often when returning from doing that little part in “Preaching the Word” to which I have been called since removing to Busytown; though, as you know, I did not seek this work, and would prefer to listen and learn for many years to come.

I now have reason to regret the insufficient use of the abundant leisure that was mine at Dulville, and would give much for some of those long spare evenings that were not always filled up to the best advantage—as I realize now. There is nothing like actual experience of the work to show one’s weak places. In those days I felt satisfied that certain things were true, and that if necessary I could prove them. Given the time, I knew where to look for the evidence, but now this is not sufficient. It must be available at call. The pennies at home are no good when the conductor is waiting for the fare, and one is searching in empty pockets. Perhaps in your younger days you have been in this embarrassing position.

The thought of becoming a “platform nuisance” fills me with fear, for I have met the species. It is possible, you say, to be such, and not realize it. I feel sure this is true. “Empty benches” and “candid friends” are not always accepted as proofs, for I have known the just remarks of candid friends attributed to envy, and the empty benches to lack of spiritual perception; both reasons being backed up with quotations from Scripture. And the response when the candid friend, perhaps not very wisely, pointed out that when others spoke, it was not so, was, “Woe unto you when all men speak well of you.”

I have found the wisdom of your recommendation to join a Mutual Improvement Society. This has helped me much. Many unsuspected faults have been pointed out, and my observation has been quickened in various ways. Apart from technical improvement, the mental and spiritual discipline is

good, for it is not always easy to accept adverse criticism, and some brethren here in Busytown have been unable to stand it, and have left the ranks, preferring to speak where criticism is not allowed. This is easier and pleasanter, and the spirit of self-approration is not hampered in its development.

The remarks on preparation, in your second letter, are to the point. This is always necessary, and not only when we have anything special to prepare. Knowledge is always useful, if its gathering is directed by wisdom. Preparation is not only reading, though this is the great thing; a careful weighing and digesting of the things read, and an understanding of co-relation and perspective are necessary, for, as you say, it is possible to read more than one understands. It is what is assimilated, made part of one's self, that is valuable. There is such a thing as mental indigestion, and it is not rare. The sufferer from this complaint is as a rule blessed with a good memory. He takes his mental food from a good source in large quantities, but does not take time to digest it. Consequently the listeners are puzzled for a while by hearing an address of strange inequality. A stream of mild commonplace degenerating at times into unintelligibility, yet studded with passages so apt, so beautiful in word and phrase, that the hearers sit amazed until the return to the ordinary level betrays the fact that these gleams are but efforts of memory, oases that make the sandy stretches more intolerable.

Am I right in thinking that he would do better both in the education of himself and his hearers, if he made these beautiful ideas his own, and not only their mere word casing, if he had digested his whole subject and put it forth in his own words, thus showing that he had grasped the matter fully and had become competent to edify others? Cream is good, but when it goes into the churn we do not want to see it reappear as damaged cream, but butter, and this only comes after much hard work.

Your advice on plain speech is valuable. The man, young or old, who has to be always explaining his own words, should cease public speech till he has learned to speak simply and straightforwardly from the Mutual Improvement platform.

Choice of words in a mixed audience is very necessary. Might I add to your list of words and expressions best avoided, "Pentateuch," "The Synoptic Gospels," "The Deity," and all gratuitous excursions into the Hebrew and Greek languages.

I hope to keep clear of foolish imitation of my elders' foibles, and to speak as becomes my age, giving men no occasion to despise my youth, for the examples you give of unjustified and overweening conceit are nauseous. As to the undue praise, I have encountered this already, and hope not be puffed up; but it is so often in the inverse ratio of my own calm estimate of the work done, that it more often chagrins or faintly amuses; but a discerning word of encouragement or useful criticism has heartened me for renewed efforts.

You hint at the choice of lecture titles. There is, indeed, room for great care in this. Sensational and misleading headings should be severely banned. By misleading, I mean a title that seeks to entice people with the idea that they are to hear a political address. Naturally, when the true nature of the address is manifested, there is resentment that may lead in some cases to interruption and riot. We want to attract the thoughtful, Bible-loving class, not political firebrands and sensation-seekers. At a free lecture people are willing to accept a certain amount of powder in the jam, but if we advertise only the jam, and supply only the powder, what can we expect?

Care needs to be exercised, too, in the typographical arrangements on bills and posters. Two very recent examples will show this. The first was, "The Burning up of the Earth, by Mr. D. Jones"; the fiery title and the name of the brother standing out to the exclusion, at a little distance, of everything else. In the second instance, the Christadelphians were ridiculed in a London weekly for advertising, "The wicked shall be turned into Hell. All are welcome."

Your words concerning too much speaking and too little reading are painfully true of brethren young and old and middle-aged, but in many cases they realize this, yet feel unable to extricate themselves from the overwork they have

undertaken. Especially is this so in such a large centre as Busytown, which is situated in the midst of between twenty and thirty smaller ecclesias all needing their weekly lecturer. Not liking to appear to shirk the work, they are apt to go from Sunday to Sunday giving out with but little opportunity of taking in, and of necessity repeating themselves in the various places. Not that this matters to the hearers for some time, but it does to the speaker, for he cannot run in the same circle continuously without a dwarfing effect. In the case of young brethren who are at their most impressionable time, and should be laying their foundations broad and deep, this must be particularly weakening, and tell upon their development in a way that will be unavailingy regretted when they reach the age at which they should be looked up to as elders and guides.

We young men need the thought and study *now*, for the widening of our horizons. The effect of this narrowing practise is so apparent in some speakers, that one is able to calculate their mental orbit, before they have spoken for ten minutes.

I have never met a would-be editor, and hope that my experience of the class will never be as rich and varied as yours. Truly, my inclination would not be in that direction. From the glimpses we get in *The Christadelphian* now and then, we may safely conclude that there is much that is disagreeable that does not show on the surface, and we may well accept as true that line which says an editor needs "to carry a gentleman's manners beneath a rhinoceros' hide," and I have heard it said that you, brother Jannaway, once observed that you would not be the editor of *The Christadelphian* for £3,000 a year. I agree with you. Well, as we both know well, it is not a matter of this nature. The thorny position of *Christadelphian* editorship can only be filled adequately by one who is above the praise or blame of men, who walks in the fear of God, and whose faith encircles him like triple brass.

One who desires to shine in the eyes of his fellows, by that very desire shows, as you say, his unfitness for editorial or any other work for God.

Thanking you for your counsel, and hoping for the time when human vanity and every weakness will be swallowed up in the brightness of the coming of our Master,

Faithfully and gratefully your brother.

TIMOTHY.

In the Wilderness

The present condition of the saints was prefigured by Israel's wilderness experience. This experience must not be confounded with the blessings promised upon their settlement in Canaan. The former comprised elements of great trial and hardship. Still, in connection with both experiences, God showed Himself the God of marvellous goodness. Commenting upon the wilderness experience, Paul said, "About the space of forty years he bore or fed them as a nurse beareth or feedeth her children" (Acts xiii. 18, marg.). This feature in Israel's typical experience should be studied and taken to heart by those who are disposed to murmur at the darkness and difficulty of the present probationary way. The constant recognition of God's goodness in the day of evil is of the utmost moment. Without it there can be no patience, no endurance, and no right interpretation of the sorrowful side of life. God *is* good—very good, even in the affliction to which He subjects His children. His goodness is, as revelation describes, "excellent," "abundant," "marvellous" (Psa. xxxvi. 7; xvii. 7; Exod. xxxiv. 6). It is written, that, "like as a father pitieth his children, so the Lord pitieth them that fear Him." Though we may now, through infirmity, fail to grasp this beautiful Scripture, we shall (if found faithful) do so by and by. From the standpoint of the antitypical promised land, we shall doubtless be able to trace the paternal hand of God in the ups and downs of the journey to it—the vixen wife, the cruel husband, the unkind parent, the persecuting neighbour, the unjust employer, the repulsive disease, the loss of husband, wife, or child, will be seen then to have had a Divine and beneficent purpose, and to have had a potent effect in the

development of that character without which there would have been no entrance into the Kingdom of God. Although these afflictions are the natural lot of all men, they are, in a sense, more than natural to the children of God. Paul's "thorn in the flesh"—his base and weak bodily presence—his contemptible speech, were all very natural, but at the same time were Divinely used instruments of great importance.—A.T.J.

“Cheer Up”

Let us not allow our shortcomings to lessen our affections for God. They have this tendency—they are apt to lead us to dread rather than love Him. This result is wrong and illogical. God has plainly said that He will overlook our deficiencies and abundantly forgive our sins, provided we confess and forsake them. Is not God “tender” and “rich” and “great” in mercy? Is He not “the Father of Mercies”? It is not God's will that we should run away from Him from fear. He would have us keep very near to Him, and approach Him always with boldness. Men who take an opposite attitude to this dishonour God. “But I fear,” said a brother, “that my failings are too numerous and too great for God to overlook.” This self-impeachment sounds very serious, but is our brother's feeling reliable? Is our brother in love with the Truth? Yes. Is he prepared to make sacrifices for it? Yes, many. Does he strive to overcome his failings by supplicating God's help in prayer, and the reading of His Word, and by keeping out of temptation? Yes. Does he know that as the months roll on he is ascending, though very, very slowly, the scale of perfection? Yes. Then let our brother cheer-up—let him raise the hands which hang down and strengthen the feeble knees. Let him have faith in God's mercy. There is ground for assurance and not misgiving. That a greater acquaintance with the Scriptures should lead our brother to more fully realize now than on first obeying the Truth, the wideness of the gap between his degree of perfection and

Christ's, is a good rather than a bad sign. "But," continues our brother, "is there not such a thing as presuming on the mercy of God?" Unquestionably there is, but our brother is not the type of man who would be guilty of this. Men who thus presume are men who hold the Truth in unrighteousness, who seize any and every excuse for neglecting its requirements, who wilfully sin. Such men study how frequently they can absent themselves from the meetings, how little they can give for the Truth, how close to the world they can steer. It was in reference to these than Paul said: "It is a fearful thing to fall into the hands of the living God."—A.T.J.

Benevolence with Wisdom

Let us give, but let us give with judgment. God does not command thoughtless or reckless giving. Benevolence must be coupled with wisdom, or evil and not good will be the outcome. We must not be mere creatures of feeling in the matter. If we help, let us not be afraid to open our eyes to the use that will be made of the help. No man is rich enough to squander his substance on worthless objects. Obedience to Christ's precepts does not include supporting evil-doers. Let us not encourage the idler, nor confirm the beggar, nor prop up the drunkard, nor support the prodigal, nor assist in any other unwise or foolish expenditure. Some will never help themselves whilst they can get others to help them. Such are evil-doers, and need to be reprov'd and not assisted. Some through incompetence, will repeatedly take and injudiciously spend what they take. Such are wasters, and need to be kindly and firmly guided. These and similar dangerous vortexes for the little that we have at our disposal need to be rightly handled. The foregoing are unquestionably qualifications that are to be introduced into Christ's command, "Give to every man that asketh of thee." Give not to the worthless, said Paul, in effect (2 Thess. iii. 10). Shall we say that Paul was out of harmony with Christ? If not, shall we say that Paul would forbid

us to help the lazy, but would bid us to help to keep the spendthrift or the drunkard? Christ's precept is beautiful—"Give," that is, if no legitimate impediment is in the way. This applies also to our duty to be like God, who is kind to the unthankful and the evil (Luke vi. 35). It is no kindness to confirm a man in his wickedness. Let us not by mistaken kindness injure such an one by our love. But what a plea, it may be said, does such a qualification give for a man to be selfish and niggardly. None but dishonest reasoners will find in this a plea for sordidness, and dishonest men God will surely judge.—A.T.J.

Gleanings

THE SPIRIT LEVEL

No builder can obtain a true level without applying the spirit-level. There is a parabolic clue here. Apply the mind of the Spirit as revealed in the Word to all your actions. It is an act requiring skill, which will come with use. There is no breach of good behaviour that can be justified by aphorism. "I believe in calling a spade a spade," says a rude man, who forgets to *speak the truth in love.*"

* * *

"Seest thou a man wise in his own conceit?" (there is no mistaking him)—you see a human "waster." He is like a smoked lantern: the light will neither come out nor go in. You do not use a lantern of that sort.

* * *

Bluff manners are easier than courteous manners—but they do not work so well.

* * *

The man who loves God with all his heart finds it easy to love his neighbour also, and loving with this double love, he is not easily hurt even by downright slander, let alone the imaginary slights of casual intercourse.

The reputation of being "touchy" will make you a wet blanket everywhere. People will be under restraint when you come their way, and will experience a sense of relief when you are gone.

* * *

It is more valorous to suffer injustice without retaliation than to kill a thousand foes on the field of battle; but no man can perform this kind of valour who does not see that God requires it at his hands.

* * *

It was a famous saying of one of the old masters that he mixed his paint with brains, which was but another way of expressing a general truth applicable to all work in which the mind is interested. What is done with a mixing of brains is the same thing as putting heart or self into our work. In the business of life, what is done in a listless, careless, or indifferent manner cannot succeed—neither can a lifeless service to God prosper—so let us in "*whatsoever* we do, do it *heartily*, as unto the Lord."—S.J.

* * *

The Father hath given command to His children to "be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you;" "forbearing one another in love." Those who have received favour should show favour. Since Deity "so loved the world" while yet sinners, how much does it become those who have received His love, to love each other—yea, even their enemies, and those that have despitefully used them.—S.J.

* * *

You cannot have all the advantages. Be content with those you have, remembering that as a sinful man you have a right to none.

* * *

Paul forbids jesting and foolish talking among those who worship God and wait for His salvation. Worship and buffoonery don't mix.

The greatest illusion of life is the forgetfulness of death.

* * *

Some folks are ready enough to lend a hand—but it is generally *empty*.

* * *

Nothing brings such abundant harvests as the *seed of sacrifice*.

* * *

The maxims of wisdom are often apparently contradictory. Patience and wisdom will reconcile all. "All things come to them that wait," say some. 'Tis true under the right conditions: 'Tis equally true in other circumstances that nothing comes to them that wait. You must be up and doing.

* * *

Better be solitary than have bad company. It is good to be often alone, even when you can have good company.

* * *

The acrid zeal of the proselytizer is *not* the spirit of the Truth. The spirit of the Truth is a spirit that mixes modesty with its firmness; kindness with its faithfulness; gentleness with its courage; sweetness with its contentions; reason with all its fervours.

* * *

Tell yourself to take trouble if circumstances call for it. We naturally shirk it—often to our grief. To go round the ditch is better than falling into it through preferring a short cut.

* * *

The man who prays to God to provide human breakfasts ready cooked will pray a vain prayer. God does His part, and looks to man to do his. God expects every man to do his duty. This is often overlooked by fanatical piety.

* * *

There are more reasons for joy than sorrow—only we forget them. 'Tis well to call them to memory.

Gen. xi., xii.

Following the Deluge, Shem leads off the genealogy that terminates in the Messiah. Nothing is said of Shem that suggests anything with regard to his character except the words of Noah, "Blessed be the Lord God of Shem." This is language that is only employed in the Scriptures of the called and faithful of the land; or of what may be called places of God-manifestation—to wit, the "God of Bethel," the "God of Abraham," the "God of Isaac," the "God of Jacob," the "God of Israel," the "God of the Hebrews," the "God of David," the "Lord God of the holy prophets," and the "God and Father of our Lord Jesus Christ." In the light of these descriptions, Shem must have been such an one in Divine things, as those whose names were subsequently and similarly connected with the Name of God. For these things he may have had a name, for Shem means name, or renown—this being the word used where "men of renown" are spoken of, the "renowned of the congregation," a nation's renown, or the Lord's renown; or where it is said that God would get Himself a Name. The word is also employed to express the "fame of Solomon," Joshua, Mordecai, etc. "As the progenitor of the Semitic nations," as one says, "he occupied" in that alone, "a distinguished position in the history of the world." He is referred to as "the father of all the children of Eber." If Shem was identical with Melchizedek as some suppose, and as Dr. Thomas (who believed he was alive) concluded, the *name* in the case is all explained; for saith the apostle, "now consider how great this man was." The name Melchizedek, of course, is only expressive of his office, it does not therefore reveal to us his personal name, and so leaves room for the suggestion that it was Shem. The fact that Shem was on the scene for a century or more after Abraham's interview with Melchizedek, provides every way for the possibility of their identity (without, however, establishing anything beyond what is suggested by the coincidences referred to).

Psa. xxix., xxx.

The headings of these Psalms tell us that they are Psalms of David. These headings are of undeterminable antiquity. No one knows of a time when they were not there. The most reasonable conclusion is, that they were placed there by those who originally copied them out (as in the case of some of the Proverbs of Solomon, which the men of Hezekiah copied out and headed with Solomon's name - Prov. xxv. 1) for the purpose of the present canon. They exist in the greatest number of Hebrew manuscripts. They are present in the Greek translation, known as the Septuagint, made in the reign of Ptolemy Philadelphus, who succeeded to the throne of Egypt some 284 years before Christ. With the heading of the second of these Psalms the Septuagint agrees, but in the case of the first it adds the occasion upon which it was used, telling us that it was "a Psalm of David on the occasion of the solemn assembly of the Tabernacle," and may therefore have been *first* used after David first ascended the throne, or some other such illustrious occasion, and of course used ever afterwards in connection with these assemblings. Its connection with the Tabernacle offerings comes out more expressly in the Septuagint, which renders the first verse thus: "Bring to the Lord ye sons of God; bring to the Lord young rams; bring to the Lord glory and honour. Bring to the Lord glory due to his name; worship the Lord in his holy court." That Paul should speak of the "Father of glory" suggests that he was familiar with the "God of glory" of this Psalm. The Psalm is largely celebrative of what we might call Israel's experiences of nature; for beginning with their wilderness experiences, the acquaintance they made with nature's gravest and most awe-inspiring forms and phenomena, must have been something awfully grand, almost beyond our power to conceive. The teaching in the case was to the effect that the God that spake to Israel by Moses was identical with the Power that built heaven and earth, whose terror-striking institutions of thunder and lightning, fire and hail, snow and vapour, earthquakes, stormy winds, roaring cataracts, mighty waves of the sea,

and deluging floods were but the voice of the Eternal, proclaiming the reality of His existence and the immeasurable resources of His great power and wisdom; "therefore in his temple" says the Psalm, "doth every one speak of his glory." This is the power that was present in Christ, whose voice even the winds and the sea obeyed. The second of these Psalms was apparently composed in connection with the completion and dedication of David's house—the "house of Cedar" that Hiram, king of Tyre, built for him (2 Sam. v. 11). This was directly after he was made king over all Israel: hence the reference to God having lifted him up, and healed him; and to him having turned his mourning into dancing, and girded him with gladness; and hence also the inspiring words, "Weeping may endure for a night, but joy cometh in the morning." The Psalm, however, was not exhausted in David's experiences; for in many of these he was but a type of the Messiah—as Dr. Thomas once showed in the course of a lecture (or address) delivered in Huddersfield, in which he dwelt upon Messianic and sacrificial significance of the seventh verse—"What profit is there in my blood?"

Repentance

God commands men everywhere to repent (Acts xvii. 30). Repentance does not consist merely in sorrow for sin. Truly, godly sorrow worketh repentance, nevertheless sorrow is not repentance (2 Cor. vii. 10). Repentance is a change of mind—a discarding of one's own thoughts, and the adoption of the thoughts of God. God once "suffered all nations to walk in their own ways," but now He requires them (by His Word scattered broadcast throughout the world) to turn from vanities and to serve Him (Acts xiv. 15, 16). There is no harmony between the mind of God and the mind of the natural man. "As the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv. 9; Prov. xiv. 12). The reason for this difference is to be found mainly in the inherent sin-

fulness of man; "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be: and they that are in the flesh cannot please God" (Rom. viii. 8; vii. 18; Jer. xvii. 9). This utter unreliability of the thinking of the flesh is a hard lesson, but learn it we must if we would please God and secure life everlasting. "If ye live after the flesh, ye shall die," "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap" (Rom. viii. 8-13; Gal. vi. 7, 8). It is on the basis of this truth that Paul exhorts us to "walk not as other Gentiles walk, in the vanity of their mind" (Eph. iv. 17). We shall most certainly fail to do this unless we from day to day read the book which contains God's mind. No education or culture that the world can give will work repentance. There is only one means by which it can be brought about, and that is by Bible meditation. The man who has truly repented has not only imbibed God's mind, but strives earnestly to retain it.—A.T.J.

God Will Turn Sorrow into Joy

Christ and the saints in their glorified condition are apocalyptically described as the "Paradise of God" (Rev. ii. 7). Other parts of the Word are in harmony with this beautiful symbol. Isaiah tells us that the redeemed shall be called "trees of righteousness, the planting of the Lord" (Isa. lxi. 3). Solomon, David and Jeremiah alike compare them to unwithering, evergreen, and fruitful trees, planted by rivers of water (Prov. xi. 25, 28, 30; Psa. i. 3; xcii. 12; Jer. xvii. 8). They are also likened to a "watered garden" (Isa. lviii. 11; Jer. xxxi. 12; Cant. iv. 12-15). It is said that "Israel (and it is applicable in the highest sense to the 'Israel of God') shall blossom and bud and fill the face of the world with fruit" (Isa. xvii. 6). The significance of these expressions is to be gathered from their respective contexts. And how much comfort do they embody! They shadow forth the glorious truths that God will turn the sorrow of His children into joy by endowing them with the

strength and life of angels; that, by His abiding Spirit, He will guard them continually, so that whatsoever they do will prosper and will redound to His glory. Of their instrumentality truly may it be said: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations" (Isa. lxi. 11). What a glorious prospect to have before us! Let us delight ourselves in it. As we take our walks abroad at this gladsome season of the year: as we gaze upon the lovely fresh verdure around let us ponder and rejoice in the promise of God: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." -A.T.J.

Practical Words to Practical People

LETTER NO. 7--SURETYSHIP

Dear Brethren and Sisters,--Let us now consider the subject of SURETYSHIP. The unmistakable tone in which the Scriptures treat of this matter happily limits the need for much argumentative writing. What can be plainer than the Divine maxim: "He that is surety for a stranger shall smart for it (or, be sore broken), and he that hateth suretyship is sure"? Does someone exclaim: "But that is simply a maxim, or statement of fact"? Then let that someone ponder the same inspired writer's other statement: "Be not thou one of them that strike hands, or, of one of them that are sureties for debts." What pangs of remorse would have been spared if these divine texts had at all times been duly respected and implicitly obeyed! I know a most worthy brother who has been financially crippled through his misguided "good nature" in this matter. He told me that it seemed scarcely credible that he had been reading the Bible year after year without realizing that God has most plainly and forcibly spoken on business matters in general and SURETYSHIP in particular. How can we account for this temporary blindness on the part of such worthy and God-

fearing brethren, to the counsel of the Spirit? The reason is not far to seek. It so often happens that those who ask others to become surety for them do so with a halo of "sanctity" and sentimental talk about our duty to Christ's little ones, that they are for the time being nonplussed, and in the absence of sufficient presence of mind mesmerically influenced to become SURETY under the idea that they are doing the right thing. It is not till God has, according to His Word, made them "smart for it" that they are able to realize what a sophisticated creature a lump of animated flesh can be.

And as to those people who ask others to become surety for them. How exceptional it is for them first to ascertain if the "other" is really worth the amount or is even solvent. More often than not (and I am speaking from much experience) he does not apparently care a rap so long as he can get his own ends served. Sometimes, after we point out our utter inability to meet such a liability, he will continue to use the most specious arguments to overcome our well-founded and conscientious scruples. He will tell us: "It is merely a matter of form"; "you will never hear any more about it"; that he is "worth a lot of money, only it is all tied up just now," and so on, *ad lib.* and *ad nauseam*. Such a surety-hunter has generally sank so low, morally and religiously, as to drag in the mire that exalted Name by which he has been called, and thus trade on one's highest sentiments.

A not less distressing feature is the facility such persons have of discovering those who not only "possess means," but also who are most spiritually-minded and equally most simple in worldly knowledge. Of course the exploiters have long since discovered that these form most excellent soil for yielding successful results. But they may be sure there is a "by and by" coming when they will also discover that the "Avenger" will require a reckoning on the behalf of his brethren who "suffer themselves to be defrauded." How many a well-to-do man has brought life-long misery to himself and family by reason of being talked-over by some adventurer (and of all such I know none so dangerous as the one who flaunts the name of Jesus). In some cases

that I know of, the kind-hearted surety has been told: "All is well"; "provision has been duly made for the debt"—and only to discover that the "provision" was moonshine, and he has now to pay bitterly for his experience; yea, even to the parting with his "one little ewe lamb." Thus he is compelled to falsify Paul's contention in 2 Cor. xii. 14. The Word of God, confirmed by experience, has taught me that the man (though he asks in the name of Christ) who asks me to be surety for him is either unscripturally foolish or criminally unscriptural. Unscripturally foolish he must be who opposes God's counsel unknowingly when such counsel is within reach (so says Christ in Luke xxiv. 25). And criminally unscriptural he must be who opposes God's explicit counsel *knowingly* to meet his own ends (no need of proving that proposition).

I had intended dealing with the question more largely from a logical point of view, but the teaching of the Scriptures thereon is so clear and so absolute that it would be, to say the least, unbecoming to introduce human reasoning when our Heavenly Father has spoken so plainly. Evidently this was the mind of bro. Roberts when, many years ago, he gave the following advice: "It is a Scriptural COMMAND not to be surety. It is another command to give if you can. You may be surety *if you are prepared to lose the amount of surety*. But it is best to leave such matters alone. They have in them the roots of bitterness. *He that is surety for another* IS NEVER SURE HIMSELF. He that *hateth* suretyship is sure." Splendid remarks those, and yet how plausibly they are argued away by those who feel their force. But, brethren and sisters, let you and me heed them. Let us ever have ringing in our ears the wise man's command: "BE NOT THOU ONE OF THEM."

In the event of our having been so unwise as to be surety for a brother or a stranger, does God forsake us? Oh, no. Still kind—still Father-like—still ready with counsel! Just listen to Him: "My son, if thou art become surety for thy neighbour, if thou hast stricken thy hand for a stranger, *thou art snared* with the words of thy mouth. DO THIS NOW, MY SON, and DELIVER THYSELF. Seeing thou art come *into the* hand of thy neighbour, go humble thyself,

and importune thy neighbour. Give not sleep to thine eyes, nor slumber to thine eyelids, DELIVER THYSELF as a roe from the hand of the hunter, and *as a bird from the hand of the fowler.*" In other words, get released from the position of suretyship as speedily as possible, and in future always bear in mind that in God's eyes the man who "becomes surety is a man void of understanding."

Outside the pages of the Bible, I think the finest sentiments on suretyship are those given utterance to by the poet, George Herbert, in his poem *par excellence*, entitled, "The Church Porch." The following lines are especially worth quoting:—

" Yet be not surety, if thou be a father.
 Love is a personal debt. I cannot give
 My children's right, nor ought to take it: rather
 Both Friends should die, than hinder them to live.
 Fathers first enter bonds to nature's ends;
 And are her sureties, ere they are a friend's."

These remarks also have a direct bearing upon the nineteenth century custom of "backing bills," for, although such a term is not to be found in the Scriptures, the *idea* is, and those who have had any experience thereof will endorse the conclusion, that it is only a species of suretyship, and, therefore, what God has said in respect of the one will apply to the other. But as in suretyship, so in bill-backing or bill-accepting. There *may be* occasions when it could be justified, but in every such case it will be a matter of lending what is ours to lend, and not what will have to come from others in the event of our being "let in." An insolvent person is never justified in involving himself in such matters. He has no more right to "become surety" or "back a bill" than he has to sign a check for a sum of money which he has not at the bank to meet.

Then as to the question of giving references to enable others to obtain credit or get situations. We shall always be on the right side if we act up to the royal law: "Thou shalt love thy neighbour as thyself": for doing that will mean that "whatsoever we would that men should do to us," we shall do to them. This will prevent us recommending a brother (or alien) as worthy of credit, when we should

hesitate to trust him with our own goods. It will keep us from causing a householder letting his house to a person we should not accept as a tenant ourselves. It will debar us giving a character, for sobriety, honesty, industry, or cleanliness, to one who did not merit such. True, we are called upon to be good and kind, forgiving and forbearing, because our heavenly Father has commanded us to be so; but He has never asked us to be so at the expense of other people. That is a cheap and worldly way of being kind that will never meet with His approval. If we are really desirous of helping our unfortunate brother, or sister, or alien, to take a house or get a situation, and of whom in spite of some misgivings, we are hopeful of in future, then by all means let us try and get them the house or the situation, but strictly on the understanding that *we* will make good whatever loss may be incurred by the one who lets or hires by reason of the reference we may have given. But before even going that far, let us be sure that we are in a position to make good the possible loss without involving innocent people. The giving of references involves a grave responsibility—let us rise to the full sense of it. The case of Judas is an evidence that nominal union with Christ is not always a guarantee of integrity, and as we would not that another should recommend a Judas to us as a desirable servant, so let you and me refrain from *recommending* such an one to another. Ignorance is no excuse. Maybe we know nothing bad of a certain one, but we may also know nothing good, and if so, the royal law demands candour on both points. There is another aspect of the subject, and that is the example we set to the recommended one. Shall we discharge a servant for a dereliction of duty and yet recommend him to our neighbour? Surely, no! Oh, but we don't want to ruin him or her; we want to afford another chance of doing better! Then let our kindly desire be "pocket deep," by taking him or her back into our own service and thus bear all the risk of failure ourselves. Shall we get rid of a tenant because he can't pay his rent, and yet recommend him to another landlord? Shall we cease to serve a man because he is in arrears with his accounts, and yet act as a reference? Are we in total ignorance of a brother's finances,

and yet willing to answer enquiries in such a way as to enable him to get credit? If so, we are setting that one a most pernicious example, the results of which will lie at our door. Such kindness is an abuse of all the commandments relating to "brotherly love."

CHRIST IS OUR EXAMPLE.—Let us follow him. He went about everywhere doing good. For the eternal well-being of his brethren, he even laid down *his life*. That is the extent to which *we* should involve ourselves—laying down what is ours to lay down, and not what we do not possess. By following Jesus we shall never enter into contracts which we are helpless to carry out when the pay-day arrives.

Brethren and sisters, the Bible is made up of 66 books, each of which books, on an average, contain 18 chapters. The Book of Proverbs, which we are now reading, contains 31 chapters! Ponder that significant fact, and you will not lightly regard the advice contained therein. That so much space in the Divine Volume should be given over to *practical maxims pertaining to every-day life*, is not a matter of chance but of Divine intention. The advice therein is of the choicest character, even in things belonging to the life that now is. And, as we have already seen, the advice therein on the matter of suretyship is of no uncertain sound. Of suretyship the prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.

Let it not be thought I am belittling the obligations to help our needy brethren. That such is our bounden duty has been amply shown and insisted upon in my previous letters. But helping needy brethren is very far removed from being surety for amounts we cannot call our own, or giving references to unknown or questionable people, in each of which cases the loss will fall on others and not on ourselves. Christ wants you and me to be generous and kind, but not at the expense of others. He wants us to be as harmless as doves, but he also wants us to be as wise as serpents.—I remain, as always, your co-worker,

FRANK G. JANNAWAY.

The Day of His Coming

Behold! One cometh like a thief upon
 The sleeping world; a world in darkness wrapped
 So deep, profound, that while it claims to know
 Him, yet in works it him denies, and for
 His Gospel, holds traditions of its own.
 So, stealing on a world like this comes One
 To take from thence a privileged class, of whom
 The great majority lie sleeping in
 The dust of ages; all unconscious of
 The lapse of time, like those as yet unborn.

* * *

But now the summons sounds, "Come forth!" and lo!
 The earth casts out her dead—a countless throng
 Of men and women who did know God's Word,
 And understand His will, and thus arise
 To give account to Him of how they lived.
 Think you that every earth's inhabitant,
 Who e'er had died, comes forth? The pagans, heathen,
 Savages, and thrice-told million babes?
 No! no! God saith of such that man who
 Understandeth not doth perish like the beast.
 But here we have God's servants great and small,
 Of every age and tongue from Adam down,
 The faithful Moses, Abraham—"God's Friend"—
 And David—all the prophets, false and true,
 Apostles, martyrs, and disciples, every
 One, both good and bad, who knew His will.

* * *

The dead are raised; and now the living ones,
 Of self-same faith are called—a scattered few—
 One here, one there—so insignificant
 They scarce are missed. Not great ones of the earth
 Are they—not kings or queens or men of fame,
 But common people—meek, obscure, and poor
 In this world's goods; for such hath it pleased God

To call for His great Name, that men may not
Have aught in which to boast.

* * *

The message—"Christ
Is here and calleth thee," is fraught with joy
To those who love him and have waited, oh!
So long for this glad hour. But striketh
Terror to the heart of those to whom this world
Is dear; and loth are they to leave the scenes
Which have such charm for them. But all must go—
The good, the bad, the living, and the
Awakened dead, unto the Judgment Seat of Christ.

* * *

And now they stand before him. Oh! solemn
Dreadful hour! In which the deeds and inmost
Thoughts are by the light made manifest.
How paltry now the things which once were all-
Important! Few the acts of goodness seen.
How small the deeds of love! How puny seem
Those feeble efforts of self-sacrifice!
How into insignificance sink former
Plans and schemes which then were all-engrossing!
Some, when called to give account, stand speechless—
Dumb, with conscience guilty—needing no
Accuser. And some, perhaps, do boldly boast
Of goodness all unmerited; while others
Still with brief simplicity give true
Accounts of thoughts and actions, knowing well
That he to whom all judgment's given will render
Perfect justice impartially to all.

* * *

At last the trying ordeal's o'er, and he
To each allots his portion in the coming
Age. The faithless ones, with gnashing teeth
And weeping eyes, go forth to see his face
No more. The bitterness of gall is theirs—

The anguish of despair. "Oh, why," cry they,
 "Did we not love our Lord and Master more?
 Why served we not our God instead of self?
 Why kept we not His Word, and studied it
 Until our natural heart was changed, and we
 Were fashioned like God's glorious Son, our Pattern?
He sacrificed his *life* for us, yet we
 Did count it little worth, and nothing did
 For him. Oh, why let we the world with all
 Its snares entangle us, neglecting to
 Perform those loving deeds to suffering ones
 Which their afflictions called for, knowing well
 That Christ would count such as done to him?"
 Vain, wretched tears! Too late, alas! ye hopeless
 Ones, too late are these regrets; from henceforth
 Ye shall find no rest, no peace, until
 At last ye find relief in merciful
 Oblivion—the Second Death.

* * *

But hark!

What rapturous sound is this that fills the air?
 A thrilling burst of joy in song of praise—
 The song of Moses and the Lamb. From out
 The throats of thousand thousands and ten thousand
 Times ten thousand comes the chorus grand
 Of sweetest harmony. Now low and soft
 As sighing breeze, now swelling loud and strong
 And powerful as sound of mighty waters.
 No limit of expression here, no
 Imperfection of accord, for *all* have
 Tuneful voice to sing the praises of their God.
 Ah! *These* are they who in their trust did faithful
 Prove: who kept their garments undefiled
 And in the Narrow Way did walk, no matter
 What the cost, nor what the scorn of friend
 Or foe, nor what the tribulation, no
 Nor what the sacrifice allegiance brought
 To them. The world did hate, but cared not they:
 They fought the fight and overcame, and now

They sit upon the throne with him who first
 Did lead the way. Oh, glorious time! What words
 Can tell the joys awaiting them? Can finite
 Tongue depict, or finite mind conceive
 The glories of the Infinite? Canst thou
Imagine immortality—The change
 From flesh to Spirit? Weakness gone, and in
 Its place the strength of angels, sin no longer
 In our members dwelling, causing us
 To do the things we would not? Our mental
 Powers increased, our senses quickened—
 The wonders of the universe revealed
 To our enchanted eyes—beholding Nature's
 Marvels—hidden stores of knowledge, men
 Desire, but Science seeks in vain? But more
 Than all are the delights of heavenly love
 And favour. Oh, what honour! yea, what untold
 Wealth of joy to have for friends in close
 Companionship, the saints and angels, Christ
 And God! And *this* throughout Eternity.
 Thus crowned with glory, honour, immortality,
 The ransomed throng sing praise to God
 And say, "Our sorrows now are fled, all pain
 And sickness, tears all wiped away—O death,
 Where is thy sting? O grave, where is thy victory?"

L.C.M.

Spiritual Danger

"Established, strengthened, settled:" such is the expressive description of the state of stability in the Truth to which Paul desired and exhorted believers in his day to attain. The opposite state he speaks of as being "carried about with every wind of doctrine"—a state which he declares to appertain to spiritual childhood. Paul's work remains a living fact, though Paul himself be long dead; and the objects associated with it are the same as at the beginning. As in Paul's day, so now; all who come within range of Paul's work are not in sympathy with Paul's objects, or competent

to discern and apply Paul's method. They demur to the "established, strengthened, settled" policy; they love "winds of doctrine," by which they are wafted into an activity otherwise unknown to them. The glorious Gospel is powerless to keep them going: something new is refreshing to them. The philosophy of their case could be defined: but it would serve no good purpose. We merely refer to them now as illustrations of a spiritual danger, which is not new or peculiar to our age, but which in our age is more perilous than before. The Truth has been revived in its glorious fulness in this our century, by the instrumentality of Dr. Thomas, who rests from his labours. Those who see it, understand it, and love it, are "established, strengthened, and settled" in it, and are labouring to realize the objects God has associated with it, in denying ungodliness and worldly lusts, and looking for the blessed hope, always abounding in the work of the Lord. They have not to discuss what the Truth is. This they know and rejoice in, and seek to build each other up in it. They resist "winds of doctrine," which are calculated to shift badly-moored craft from their position. Their policy is denounced as obstructive, and attributed to a vanity of consistency, and condemned in many hard speeches. But they know what they are about. Crotchets which are new to some, and plausible to others, are neither new nor attractive to those who are grounded and settled in the unchangeable Word of the living God. No condemnation in Adam was widely advocated by Pelagius fourteen centuries ago; no human will in Christ was asserted two centuries earlier. Men tore each other to pieces on abstractions connected with these subjects, blighting and scorching the spiritual soil with these barren and quibbling controversies, with the result of establishing the universal desolation which has prevailed in Christendom for ages. A little reviving is granted before the appearing of Christ in the nineteenth century; and those who appreciate their privileges will not lightly be dragged into the hurtful speculations and contentions of men, who, having a form of godliness, do not exemplify the power thereof, but afflict the meek with their boastful "wrath, strife, seditions," etc. The time is short; the danger is great; he that endureth to the end shall be

saved; and those who shall be saved are few of the many called.—R.R.

A Sister's Encouragement

Just a word of loving encouragement to the young brethren and sisters, who all the week are surrounded by temptations.

Christ promises to those who overcome, that they shall sit with him in the Kingdom, and shall eat of the hidden manna, and shall receive a white stone with a new name written, whom no man knoweth, only he that receiveth it, and shall be clothed in white raiment, and will not have their name blotted out of the book of life.

Your trials are hard to be borne, but it is only by these that we are perfected by the development of a character well-pleasing to God. It is not when we are buffeted for our *faults*, but when we are found fault with without being in the wrong, and *take it patiently*, that this is well-pleasing to God.

We must not mind, dear brethren and sisters, if those we think ought to help us with their sympathy and encouragement, fail to do so. We must not give up; let us press forward quietly and steadfastly, doing our duty, knowing we are ever in the presence of our *Heavenly Father*. Nothing is too trivial for *Him* to notice in His children: "the very hairs of your head are numbered." We can lift up our hearts to Him, though surrounded by scoffers. Be firm and steadfast. Never *omit* your *daily reading*, which is our spiritual food, without which we should starve. We are told to love our enemies and to pray for them: it is the best way of killing hatred. There is no way of loving each other so effectual as to pray for each other. Then we shall have that charity (love), without which Paul says, although we possess many virtues, we shall become as sounding brass, or a tinkling cymbal. In praying for one another, we are blessed in ourselves and helped to overcome. Christ says if we believe we have what we pray for, we shall have it, and the Word tells us that the prayer of a righteous man

is effectual with God; and it also tells us if we regard iniquity in our hearts, God will not hear us. This will make us more careful and watchful over ourselves, that we may do each other good. G.

How Readest Thou?

It is one thing to read the Bible through,
 Another thing to learn and read and do.
 Some read it with desire to learn, and read
 But to their subject pay but little heed;
 Some read it as their duty every week,
 But no instruction from the Bible seek;
 While others read it with but little care,
 With no regard to how they read or where;
 Some read it as a History, to know
 How people lived three thousand years ago,
 Some read to bring themselves into repute,
 By showing others how they can dispute;
 While others read because their neighbours do,
 To see how long it takes to read it through.
 Some read it for the wonders that are there,
 How David killed a lion and a bear;
 While others read it with uncommon care,
 Hoping to find some contradiction there.
 Some read as though it did not speak to *them*
 But to the people at Jerusalem.
 One reads it as a book of mysteries,
 And won't believe the very thing he sees;
 One reads with father's specs upon his head,
 And sees the thing just as his father said;
 Some read to prove a pre-adopted creed,
 Hence understand but little as they read,
 For every passage in the book they bend
 To make it suit that all-important end.
 Some people read, as I have often thought,
 To teach the Book, instead of being taught;
 And some there are who read it out of spite,
 I fear there are but few who read it right.

One thing I find, and you may find it too,
 The more you read, the more you find it true;
 But this to find, an open eye is needful,
 With often prayer, and humble heart all heedful;
 The man who reads with pride or inattention,
 Will only find full causes of dissension;
 The man who reads with modest penetration,
 Will find the joy of comfort and salvation.

Daniel—A Wonderful Book

The world teems with histories of the rise and fall of empires and kingdoms, covering a period of about twenty-five hundred years, reaching from the king of Babylon down to the present time. In the book of Daniel there is written out *in advance* the whole outline of those same histories in a short book of *twelve chapters*, with all the symbols and explanations. These having been fulfilled in the most literal way down to this time, why may we not expect the literal fulfilment of what remains? Yes; the book of Daniel is a wonderful book. It must be infallibly inspired.—E.J.T.

Landmarks for young Pilgrims

(*From a map of the road*)

BY A FELLOW TRAVELLER

“Ponder the path of thy feet, and in all thy ways acknowledge Him, whose eyes run to and fro throughout the whole earth” (2 Chron. xvi. 9), “and He will direct thy path,” however inscrutable to feeble mortal sense. “Lean not unto thine own understanding,” “for the preparation of the heart and the answer of the tongue is of the Lord.” “Let thine eyes observe His ways,” trace the ramification of these interesting subtle processes to the roots, and they will be

found true. The hearts of all men are in the hands of the Lord; He turneth them withersoever He will.

Here is a strange fact: "The scorner seeketh wisdom, *and findeth it not.*" "None of the wicked shall understand;" the proximate agencies for the acquisition of wisdom and knowledge are accessible to both classes of students, yet how the issues diverge. There is a feast prepared for wisdom, on the same table, and in connection with some institution (Prov. ix), yet the table may be a trap (Rom. xi. 7-10). A marvellous work, a wonderful operation (Isa. xxix. 14; Jer. xxii. 15, 16). There are the chaste virgins, with the "sweet wine," crying, "Forsake the foolish and live, go in the way of understanding." There is also in the same street other damsels, "loud and stubborn, clamorous"—"a strange woman"—"with the attire of an harlot," perfumed, subtle of heart, her lips drop as an honeycomb, her mouth smoother than oil, saying, "Stolen waters are sweet, and bread eaten in secret is pleasant;" she has an whore's forehead, an impudent face, flattering lips, bewitching manners. She has cast many down wounded, yea, many strong men have been slain by her. Hearken, children of faith; *her end is bitter as wormwood, sharp as a two-edged sword.* "Her feet go down to death, her house is in the way *to hell.*"

* * *

Paul speaks to the fact that he was in his official capacity a savour of life and death (2 Cor. ii. 14-16). There are two seeds, the seed of the woman, and the seed of the serpent, irreconcilable in character and aims. In a great house there are wanted vessels of gold and silver and of earth, "vessels of honour and of dishonour." There is glory and shame; goodness and mercy; indignation and wrath.

* * *

Young man, behold the goodness and severity of God as hitherto illustrated in the Word. Suffer not thyself to be seduced by the thought that because sentence against an evil work is deferred, therefore, evildoers are safe. "Be not hasty to go out of His sight, for He doeth whatsoever pleaseth

Him, and will bring every work into judgment, every secret thing." With men this is impossible, but not with God, for power belongeth unto God, "and He requireth that which is past." "The fear of God is the beginning of wisdom, and to depart from evil is understanding." "Let Him be your dread." His judgments were a terror to that just and upright man, Job; Noah, being warned of God, *was moved with fear, and saved his home*; Paul speaks of the terrors of the Lord wherewith he will persuade men.

* * *

"Does not wisdom cry, and understanding put forth her voice," and speaks of excellent things, right things, words of truth, wickedness being an abomination to her sacred virgin lips. She standeth at the top of high places (how suggestive to ambitious youth)—at the gates at the entry of the city, the eternal city, whose walls are great and high—twelve gates, twelve foundations, the wall of jasper, the city of pure gold, garnished with all manner of precious stones—"living stones"—no need of the sun or moon to shine in it, for the glory of God will lighten it, and the Lamb, "slain from the foundation of the world," "the Light of the world," is the light thereof. This is none other than the city of the great King, the Holy Jerusalem, descending out of heaven from God.

* * *

Young man, climb the mountain, and behold the dazzling, ravishing sight. This picture of greatness, magnificence, richness, purity, preciousness, and perfection. Listen! The songs of the Temple are like distant thunders, or "the sound of many waters." The nations walk in the light of it. She has commerce! The kings of the earth, the immortal sons of God—His kings and priests—bring their honour into it, and the glory and honour of the nations flow into it. See her rivers of water, clear as crystal, in the midst of the street of it—on either side of it, the river, "the tree of life"—twelve manner of fruit—their fruit every month, and the leaves of the tree are for the healing of the nations—nations which for sixty centuries have been made subject to vanity and death.

Young man, "be not like the horse, or as the mule, which have no understanding." God taketh no pleasure in the strength of a horse, or the legs of a man—an athlete—but His delight is in them who fear Him.

* * *

Here is a mirror, if you have any imagination. Who has not? We are made in the image of the *Elohim*, even if "a little lower." Stir up the gift of God which is in thee, and look here with the object of realizing in some measure, the glory, honour, and immortality set before thee in the Gospel. Wisdom is justified in her children. "Forsake the foolish, and live, and go in the way of understanding, for her price is above rubies, and all the things that may be desired are not to be compared to her. Riches and honour are with her, yea, of a durable imperishable quality. Exalt her, and she shall promote thee; she shall bring thee to honour. When thou dost embrace her, she shall give to thine head an ornament of grace, a crown of glory shall she deliver, or present, to thee. Take fast hold of instruction; let her not go; keep her as the apple of thine eye; for she is thy life, she is a tree of life; happy is the man who findeth wisdom, and happy is every one that retaineth her; for wisdom strengtheneth the wise more than ten mighty men who are in the city. Wisdom is as good as an inheritance, so that with it there is profit. Wisdom is a defence, as well as money, but the super-excellence of wisdom lies in the fact that "it giveth life to him that hath it." "What can a man say or do who cometh after the king who discovered that wisdom excelleth folly as far as light excelleth darkness?" The wise man's eyes are in his head, but the fool walketh in darkness and perceiveth not.

* * *

So, young man, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "A man knoweth not his time. As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it falleth suddenly upon them." "Fear God and keep His commandments, which constitutes the whole duty of man."

“Gather My Saints unto Me.”

“Gather my saints unto me; those that have made a covenant with me by sacrifice” (Psa. l. 5). Who are the saints, and for what purpose is the gathering? Is it a gathering of good and bad for judgment? Or is it a gathering of the righteous for the consummation of their blessed hope—the eternal and all-glorious union with Christ? The Psalm sets the scene with Christ in the earth in power and glory, working overwhelming disaster on Yahweh’s enemies; and then the Spirit is made to say, “Gather my saints unto me.” The Spirit does not call such men as Judas, Ananias, and Alexander the coppersmith, saints. The word used in the Psalm is *chasid*, which means, says Young “kind, pious, virtuous.” This rendering is confirmed by Psa. xxx. 4; xxxvii. 28; cxvi. 15; where the same word occurs. The saints are those whom God preserves, not those whom He destroys (Psa. cxvii. 10). The wicked are never gathered to God in the sense of Psa. l. 5. Their temporary appearance whilst the saints are in process of being gathered is a mere passing incident of which no notice is taken in this passage, and many similar ones (Matt. xxiv. 31; 1 Thess. iv. 16, 17; 2 Thess. ii. 1; Rev. xiv. 4). The gathering is a gathering of faithful ones to be ever with the Lord. The time is that when the “saints” shall be “joyful in glory.” This honour have “all his saints” (Psa. cxlix. 5-9).—A.T.J.

Rejectors of the Truth

Christ told his enemies that they would have to answer for their sins in ‘the last day’ (John xii. 48). How can they do this, if, as is wrongly alleged, the blood of Christ is needed to unbar, even temporarily, the gate of the grave? Is the blood of Christ available for wilful sinners? The thought is monstrous. Such a contention is sufficient of itself to condemn the theory which necessitates it. Some, by way of ridding themselves of this obstacle, maintain that these enemies of Christ had at some time or another, through a

recognition of God's requirements, been reconciled or justified, and thus had had the Adamic sentence of death removed, and resurrection made possible. This idea is equally untenable. The Scriptures tell us that the enemies whom Christ so scathingly and severely denounced were bad from start to finish. As they had rejected Christ, so they had rejected John, his forerunner—the man appointed to arouse them from their sins. They were not baptized of John (Luke vii. 30), and they feared lest Christ should ask, "Why did ye not believe John?" (Matt. xxi. 25). The rejectors of Christ are to be raised because they wilfully sinned—sinned against light. This being so in the case of the Jew, why not so in the case of the Gentile? Let us answer this question honestly. Unjustified men of the last or present dispensation might be raised twice ten thousand times without violating in the slightest any principle that God has attached to Christ's sacrificial blood.—A.T.J.

"Be Strong, Fear Not."

Shall we fear to confront Christ? It is possible to do so unnecessarily. It has been argued that the uncertainty of Christ's verdict, coupled with the terrible pictures which the Scriptures give of the rejected, warrant fear. This is an unfortunate mistake. Bible revelation is intended to inspire earnest, truth-loving men with confidence. Let us look at a few of the many beautiful Bible promises and assurances: "They shall never perish;" "They shall be mine;" "Shall change our vile body;" "When he shall appear we shall be like him;" "When Christ who is our life shall appear, then shall ye also appear with him in glory." Of what value are such promises and assurances if the friends of Christ are going to shiver at the prospect of seeing him? Under no circumstances can this fearing be acceptable to Christ. As to the uncertainty concerning the judgment verdict, this is a fault resting with ourselves, and is remediable. If it is a question of not knowing whether we keep all Christ's commandments, then let us give greater study to the book of his Law. Is it anxiety lest we keep not sufficiently these commandments? Let us set the mind at rest by remembering

that Christ will cast off no one whose life is characterized by a desire to know and to do his will, however feeble and imperfect the result. It is only the idle, non-effort-making, wilful sinner that the Scriptures deprive of hope. Let us cheer up in the matter of the coming of Christ. To the fearful heart God says, "Be strong, fear not." Misgiving means the loss of strength—strength which no one can afford to lose in the struggle for life.—A.T.J.

I Will Uphold Thee

"I will uphold thee!" Redeemed one, the greeting
 Is thine from thy Father to strengthen, to cheer:
 And soft chimes the promise thy list'ning heart meeting,
 Re-echo His word who with blessings draws near:
 "For the cross and the glory My love hath enroll'd thee;
 I will help, I will strengthen, yea, I will uphold thee."

"Who is sufficient?" The cry reaches heaven
 In the heat of the day from the weary with toil;
 "Our message of healing and love has been given,
 But the 'field is the world,' and ungrateful the soil,
 And our strength is but weakness!" Yet hath He not
 told thee—

The Lord of the Harvest—that He will uphold thee?

O Pilgrim, thy path through the valley may steepen,
 But strong is the arm of thy God, and thy Guide;
 O mourner, though shadows and solitude deepen,
 Thou art not alone—Thou hast Him by thy side:
 "I am thine!" "Thou art mine!" There is no separa-
 tion;

Thine "the joy of thy Lord" through much tribulation.

"Yea, I will uphold thee!" Right royal the Charter
 Of promise and "pow'r" in that "word of a King!"
 And hath He forgotten? From warrior and martyr,
 And pain-worn and weary the answer shall ring—
 "We take up the challenge! The word He hath spoken
 Tried, tried to the uttermost—cannot be broken!"

It cannot be broken, for thee it is spoken;
 For working, for waiting, for grief it is thine;
 Now live out the might of thy covenant token,
 Thy light has arisen; arise, thou, and shine!
 "Fear not! for I died, for I live, I behold thee"—
 Sounds forth from the glory—and "I will uphold thee."

Then lift up thy heart, for the day-dawn is nearing;
 Be strong for His work, and be strong in His Word;
 Be watchful, as those who await the appearing,
 Be still, with the stillness of "Rest in the Lord!"
 Be glad! When the arms of His love shall enfold thee,
 Thou shalt learn of the fullness of "I will uphold thee."
 —*Selected.*

To-day

Lord, for to-morrow and its need I do not pray;
 Keep me, my God, from evil's way to-day.
 Let me both diligently work and pray,
 Let me be kind in word and deed to-day;
 Let me be slow to teach my own poor way,
 Let me be prompt to do Thy will, to-day.
 Let me no wrong or idle word unthinking say,
 Set Thou a seal upon my lips to-day;
 And when to-day is done and all my way,
 Give me, O give me, peace with Thee, I pray.

Be Thou Not Weary

Be thou not weary in thy Master's cause,
 Let not thy courage fail nor hope grow dim;
 He worketh hitherto without a pause
 Rejoice in fellowship of toil with Him.

Be thou not weary, for the work is great,
 The time is short, the labourers are few;
 Soon, soon to all will close the vineyard gate,
 Do well and truly what thou hast to do.

Be thou not weary, slacken not thy zeal,
Sow broadcast, for the harvest comes at length;
E'en now thy Master doth himself reveal,
Look thou to him for all the needed strength.

Be thou not weary, the reward is sure,
Great is the recompense, if great the strife;
And he that doth unto the end endure,
Shall from the Lord receive the crown of life.

Amusements

(To young believers, and others)

At one time or another, the question of entertainment and amusement is raised by young believers. Living in a time when society is greatly given to the lighter frivolities from which coarseness and vulgarity have been somewhat removed, it is not strange that young believers, and some others, regard some of the modern forms of amusement as comparatively, if not altogether, harmless. The theatre, where the play is not too coarse, and occasionally the ball-room, are not thought to be especially compromising. Without the loving restraint of the Truth, the laxity of the times is felt strongly, and steps toward worldly enjoyment are easily taken.

It is not the purpose of this writing to deprive the young saint, or anyone, of legitimate enjoyment, but simply to draw attention to things that should be avoided. Music, art, in its higher forms, nature everywhere and in every form teaching of God, instructive and profitable miscellaneous reading, the association of intelligent brethren, the end of whose conversation is "Jesus Christ—yesterday, to-day and for ever" (Heb. xiii. 7) should be sufficient sources, not only of amusement, but entertainment for every intelligent believer of the Gospel (or even those who are seeking to know the Truth), who is at all disposed to heed the words of the Master, "If ye love me, *keep my commandments.*" Nor should it be felt a real cross to keep oneself from "fleshly

lusts that war against the soul," from "foolish and hurtful lusts which drown men in destruction and perdition" (1 Tim. vi. 9).

Solomon truly said, "There is a time to laugh." When is the time? Is it the time while we are striving "through much tribulation to enter the Kingdom of God?" for "thereunto were we called." Is it the time to laugh at the follies that belong to the theatre, where God's dear and hallowed Name is held in no reverence, either by those who are playing mere counterfeits, or by those who gaze at them? Is there anything in Shakespeare (who is the best by far) or in the work of any other playwright, to lead you, dear one, to God? Is it not true that when the mind becomes absorbed in the play, "God is not in all your thoughts?" How, then, can you say God is near you? Do not deceive yourself. You are most seriously deluded if you think God is near you or with you, when your thoughts are far from Him. Let it never be forgotten that the Heavenly Presence is with you and near you *only* as you have Him in your affections and in your thoughts. And if God be absent from your thoughts, can you truly say you are not being hurt? Can there be any more certain evidence of hurt, and more serious, too, than that the things of God are neglected *because* there is more thought and love for pleasure? O, how sadly such statements carry their falsity right on their face. And be assured, God will not divide your service with Him. He will have all or none.

Now, is the time any better spent on the floor of a ball-room? for it is spent, not in thinking of God and His goodness to you, but in the enjoyment of the empty things which at the best bring but a passing and fleeting pleasure, and like so many other things of a similar nature which serve no good purpose, the end of it is death.

Where the cares of life and its necessities demand our attention day by day, if the nights are devoted to this mild form of dissipation, what time will you have, dear young brother and sister, or friend, to give to Him who has done so much for you, and whose Word is with you, and in you, to guide you? Detriment? O, is there anything but detriment in such things? The danger lies in the fact that a vitiated

taste is cultivated, and this will invariably be found to be the necessary exclusion of other and better things. Where this exists, surely there can be no thought of God, much less of the holiness He enjoins upon *His* children, who can only prove their love for God, and their thought of Him, in keeping His commandments. Divested these things may be of some of the grossness and vulgarity characteristic of the swinish multitude, but they are none the less offensive and "naked and open to the eyes of Him with whom we have to do." Nor are they less displeasing to God because they receive the approval of a perverted society which is *respectable only* from its own imperfect point of view. Where such a society creates its own standard of morality, it is certain not to be elevating, but debasing.

What a solemn word is this which comes to us from John, the dear disciple whom Jesus loved. He says, "Love not the world, *neither the things* in the world. If any man love the world, *the love of the Father is not in him*. For all that is in the world, *the lust of the flesh, the lust of the eyes, and the pride of life* IS NOT OF THE FATHER, but of the world, and the world passeth away, and the lust thereof; but *he that doeth the will of God abideth for ever*." With such impressive words ringing in our ears, what apology can be made for association with the Godless assemblies that frequent the theatre and the ballroom? A blessing is pronounced upon him who "hath clean hands and a pure heart; who hath not lifted up his soul unto vanity" (Psa. xxiv. 4). Surely no greater vanities curse respectable society, so called, than those named.

What a picture is presented when we think of our Saviour and his suffering followers being seen in such places, and taking part in the festivities. The heart purified by the Truth grows sick at the thought. Paul said, "Be ye followers of me as I am of Christ." Would he be found in such places? And would he urge, as an excuse, that he could not, in such things, be as his Lord? Or, worse, that he would not make the effort because of *his love for them*? To such questions there can be but one answer. But if one has a desire for such things, how noble, how like Christ, who "pleased not himself," to trample these earthly, fleshly loves

under foot, and take a stand once for all on a higher plane. Do not add "rebellion, which is as the sin of witchcraft" (1 Sam. xv. 23) to human weakness. Paul urges the brethren to "*glorify God in their bodies, and in their spirits (body and mind) which are God's*" (1 Cor. vi. 20). Pray how can this be done with the loose, flippant, vulgar things of the theatre, or the light and empty frivolities of the ballroom? Dear young brother and sister, you who have tasted of these things in the past, *know* that it is impossible. You know it from your own experience, and yours is that of hundreds of others in whose hearts the love of God is not, nor is He in all their thoughts.

Can it be said, in any sense, if you thus fritter away the golden hours of heavenly favour and opportunity, that you are heeding the solemn warning of Paul to "redeem the time, because *the days (of human life) are evil?*" Your answer must be. "No!" Then you are simply disobedient. This is the issue squarely. "Whatever ye do, do all to the glory of God," said grand old Paul, the splendid example for us all. Could even a thoughtful alien presume to think there is anything glorifying to God in the theatre or ballroom? Let us flee these "youthful lusts," ruinous alike to body and mind, of which the world holds so many sad illustrations in wrecked bodies and corrupted and perverted minds. Those who have followed such a course have found a wasted life barren of consolation in after years, peradventure they may have been permitted to live through "the vanities of youth."

The truest happiness is happiness in the Truth in God; and he who makes choice of this abiding good, will find it a yoke he can take with gladness of heart, and by means of it, throw aside the excesses of other days. To such an one it is a pleasure, a joy, to please God and know His will. This is a delight before which all else fades into nothingness, and leaves a sweet sense of blessedness and harmony with God.

That there are earthly pleasures which may be enjoyed need not be questioned, but certainly they are not of the character the world approves of. In this it is safe to judge the tree by its fruit. It is neither sweet nor beautiful. The things "lovely and of good report" which Paul enjoins exclude both the theatre and common ballroom with all their

Godlessness. Always a true guide in matters pertaining to "life and Godliness," he makes clear the right frame of mind for the saint who has passed from "death unto life" in Christ.

"Let your *moderation* be known to all men. Be careful for nothing (in making provision for fleshly lusts), but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the *peace of God* (what incomparable joy) *which passeth understanding*, shall keep your hearts. Finally, brethren, . . . whatsoever *things are pure*, whatsoever *things are lovely*, whatsoever *things are of good report*, if there be any *virtue*, . . . *think on these things*" (Phil. iv. 5, 8). Don't, dear young disciple of Christ, or you, young seeker after the Truth, think of the theatre and ballroom. They have nothing in common with the holy things mentioned by Paul. "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be *renewed in the spirit of your mind*, and put on the new man, which after God is created in righteousness and TRUE HOLINESS" (Eph. iv. 22-24).—J.C.B.

The Resurrection

The simple accident of death, in relation to those who are to be raised, does not provide a condition in which men are neither cursed nor saved. The resurrected are not spoken of as having undergone any change. The Bible refers to them as having been simply sleeping. They awake under the same conditions as when they fell asleep. The Scriptures draw no distinction between the nature and needs of the living and the resurrected. They will all stand to give an account of the things done in the body, and will all equally stand in need of redemption or salvation. That the resurrected will appear at the judgment in their mortal condition is necessitated by Paul's many references to salvation. He speaks of salvation as a deliverance from the bondage of corruption (Rom. viii. 21); as the redemption of the body (Rom. viii. 23); as a changing of the vile body (Phil. iii. 20). The same truth is taught in the Apostle's longing to be

clothed upon with his house from heaven, that mortality might be swallowed up of life (2 Cor. v, 2, 4). Also in his argument that victory over the body of death comes through Jesus Christ in the day of immortalization (Rom. vii. 24, 25; 1 Cor. xv. 54-57). To say that these references do not apply to the resurrected, or to limit them to those who never pass through death, is, to say the least, a very unskilful handling of the Word. Mortality is the Edenic curse, and freedom from that curse means salvation, and salvation has to be preceded in the case of every one by the judgment. "To him that overcometh will I give to eat of the tree of life."—A.T.J.

Preaching the Word

LETTER NO. 5

MY DEAR TIMOTHY,—Never apologize for "Preaching the Word." No apology is needed. We don't apologize for obeying our earthly masters; and, why should we for obeying the Great Creator, the Beneficent Sustainer, our Heavenly Father? The suggestion is monstrous and too revolting to bear a minute's consideration.

Perhaps you will be called upon to "Preach the Word" when you are "done up," and absolutely "run dry." Not a presentable thought occurs to you. What then? Well, follow the advice of a past great general (Napoleon or Wellington, I believe), who made it a maxim of his life: "When I do not know what to say, I say nothing!" Therefore, Timothy, even though you are asked to speak, and pressed to speak, don't do so unless you feel confident your audience will be the better for your speaking. Very often those who have the arrangements in hand are more to blame than the one who is forced to, and ultimately consents to speak. I once attended a tea meeting at which there were two or three hundreds present, including "many from a distance." One of the latter was called upon for an address. He declined in a few well-chosen words. The presiding brother pressed him, but was again met with a negative reply. The President was obdurate (unwisely so), and pleaded that the meet-

ing would like to hear him as a representative of the ecclesia from whence he came. The visitor gave way and consented with good grace but bad judgment. HE SPOKE!!! The result taught both the President and the Speaker a lesson. It taught the former to accept a brother's refusal; and it taught the Speaker to stick to "No" when he felt he had nothing particular to say. Therefore, Timothy, "Never speak" because you are asked to "say something," but only when you "have got *something to say*."

Having, then, been asked to speak, and having "got something to say," why apologize? To do so is not only uncalled for, but a waste of precious time—of other people's if not your own. And, just look at that from a very simple but effective arithmetical point of view. At the meeting in question, say there were 300 present and that the Speaker unprofitably occupied fifteen minutes. Multiply 15 by 300 and we see how the brother wasted 75 hours, or more than three days and three nights!

Arising out of the Rule just elaborated is another closely related to it, namely, "When you have said what you have to say, SIT DOWN." If you have completed your address in fifteen minutes, don't go on talking because you were told you could have thirty minutes. And, likewise, if you have finished your lecture in 45 or 50 minutes, don't "keep on" because other lectures always occupy an hour. Many a good address has been completely spoilt by the "make-weight" at the end. This applies both to lectures and fraternal exhortations. Nothing so effectively ruins, or mars, an otherwise excellent speech than a long-winded peroration. I heard of a gentleman who attended a charity sermon and was so "touched" by the oration that he inwardly vowed to give 2/6 to the collection. The orator went on and waxed so eloquent that the visitor raised his vow to half-a-guinea; and finally, under the influence of the sermon, fixed on £5 for so worthy a cause. Unfortunately, however, the Speaker had not learnt to "leave well alone," but continued to "talk" with the result that the visitor, instead of giving the £5, took 2/6 out of the plate, when it reached him, for the trouble of listening to so long a sermon!

Such speakers often get involved themselves, in fact one

such, a short time ago at one of our Bible Classes was so much mixed that he suddenly stopped exclaiming, "Let me see! Where am I? What was I talking about?" Such questions are ominous. The Speaker evidently was not master of his subject, or he had allowed himself to wander therefrom. One who habitually loses himself, not in his subject but in side issues, is far from an Ideal "Preacher of the Word." His audience is never certain where he is going to, or where he is going to land. All they do really know is that he is likely to sit down after talking for an hour without having touched his subject. He is like the cross-eyed man; he seems to be bound for a certain place but never gets there.

A good, capable, logical, well-reasoned address deserves, and will command, a telling peroration in the form of a concise and comprehensive summing up of the propositions dealt with and proved. Or, if the subject has been more horary than polemical, then the peroration should take the form of a general rounding off, as it were, so as to lead the audience up to the subject to be dealt with by the next speaker, or in the succeeding lecture. If the speaker fails in doing one of these necessary things, it is because the subject has not been properly handled, or the lecturer has not made the most of his time.

In my next letter, I hope to deal with the great responsibility connected with "Preaching the Word." Till then, I remain as ever, your co-worker,

FRANK G. JANNAWAY.

Gleanings

Joy is latent in things, but their right treatment is necessary to bring them out—like bread out of a cornfield, which will never come without ploughing, sowing, harrowing, watering, sunning, waiting, reaping, and milling.

* * *

A cheerful spirit is the result of having something to be cheerful about, and this is the result of taking such into the mind by reading.

A patient, well-balanced character is a beauty not to be attained without an amount of affliction, in some shape or form, that we would all avoid if we could. God takes care that His beloved will not miss that, which makes them precious to Him and all His children. Wait till you see immortal men who have come out of great tribulation!

* * *

“Thou shalt not covet,” is a part of the righteousness of the law, as much fulfilled in those who walk after the Spirit as any other part. Its positive aspect is exhibited in the apostolic prescription, “Be content with such things as ye have.”

* * *

The prudent man foreseeth the evil. If he can escape, he will; and if he cannot avert it, he submits.

* * *

The godly man is not given to speaking of the faults of others, because he owes it to God to be silent on such a theme. “The ungodly are not so.” You cannot be ten minutes in their company without finding yourself feeding on scandal.

* * *

To take care of yourself is instinctive: to take care of others, has to be learnt from above. There is no need to preach the first, but very much need to preach the second.

* * *

Every faculty is maintained in its best state by exercise. This is why active men in body and mind wear best and longest.

* * *

Never despair about lost opportunities. There are always as many waiting as those that have passed. The wise thing is to begin—NOW; just where you are.

Learn to say "No;" it will be of more use to you than to be able to read Latin.

* * *

The magnitude of the starry universe overwhelms the mind and almost staggers faith. But this effect is to be resisted as an illusion of sensation, and not a product of reason. It is the mere quailing of human smallness in the presence of a greatness it cannot measure.

* * *

The nature of the scheme of Salvation is of itself evidence of its divine origin, for it never could have occurred to the minds of man to work on so vast a scale, and propose such distant objects, especially with such inconvenient tests and conditions as are associated with the Truth.

* * *

There is nothing harder to conquer than the individual point of view. Yet conquer it we must, if we are to open our mind to the fullness of the Truth, for sun, moon and stars existed before we were born.

* * *

There is a place for laughter, certainly; but it is a small one now for wise men: "Blessed are ye that weep now, for ye shall laugh." What is mostly current now is "the laughter of the fool," which is "as the crackling of thorns under a pot," soon over, and the result—ashes.

* * *

The knowledge of wisdom is rightly used when it enables you to judge and direct your own way. It is wrongly used when it is flashed round like a detective's lantern, to enable you to find out the shortcomings of your neighbours.

* * *

Life is not the square-cut and manageable thing it seems to us at the start. We can keep the cottage garden trim, but how helpless we feel in the great wilds of nature. A parable, wherein are involved many sighs and tears. But "sorrow and sighing will flee away."

Daniel's Hope is ours

Speaking of Daniel's intense love for the things of God, and his sincere anxiety for the peace of Jerusalem in his "wilderness" condition, bro. Robert Roberts remarks: "The reflection suggested for our own comfort is this: here in the midst of great and busy Babylon, the man who God favoured was a man who was deeply interested in the affairs of Jerusalem, which were of no moment to the crowds of people moving around him. He was the only man out of millions whose views were wisely formed and placed—saving such as Shadrach, Meshach and Abednego.

"Is there no Babylon to-day? Are there no Daniels to-day? Are there not those who pray for the peace of Jerusalem in the midst of heedless communities of Gentiles? Who love her as David and Daniel loved her, though surrounded by the things dear to natural man? Whose hopes and hearts rise and fall with the waxing and waning signs of the Lord's returning favour? . . . The affairs and prospects of Israel are esteemed the veriest rubbish by the people among whom we dwell. We are regarded as harmless lunatics for the interest we take in the history and futurity of Israel and their land.

"Beware of yielding to the 'consensus' of unenlightened feeling and opinion. We know in whom we have believed. It is not for the sake of the geography of the land, once the land of the Canaanites; it is not on account of the qualities of the stiff-necked race of Israel's sons, who 'Roam the scorning world around'; it is not for any of these things that we feel our hearts glow with inexpressible anticipation when we turn our eyes to the desolations of Jerusalem. It is that God Himself has a purpose which He has disclosed, and that He has authenticated this purpose in an extensive and tangible manner by His wonderful works with Israel, His resurrection of Christ, His Apostolic invitation to the world, the existence, preservation and circulation of His Bible in the lands of the Gentiles, and the wonderful fulfilment of His prophetic Word.

Our confidence in the Purpose is the confidence of reason that cannot be overthrown. It is a confidence that will be justified by the realization of all that we are looking for. The life of all men will end; the mightiest empire will pass away; the loftiest edifice of human power will crumble in the dust; but the Purpose of God lives for ever. It cannot die. It depends not on human help or human memory. It will stand in quiet strength if a hundred great Babylons laugh to scorn the hopes that are built on it. It will be accomplished if not a single human heart believed it. Christ *will* come, though the fourteen hundred millions of earth's population should join in one voice to deny him. Jerusalem *will* rise from her ruins if every man should shout himself hoarse in opposing it. The Kingdom of God will come, though all the kingdoms of the world unite, as they will, in war to prevent it. Christ will reign at the appointed time, though there should not be a man in this generation to bid him welcome at his arrival.

“Looking at Daniel's lonely watch at Babylon, we gain strength. We claim him, not only as a brother in affliction, but as a companion in hope. We are looking for the same things—he in the far East, we in the West; he in Babylon's day—the day of the head of gold and the eagle-winged lion or first beast; we in the day of the iron and clay, and the fourth or Roman beast in its latter-day phase; he at the beginning of the vision; we at the end. He had to look forward to a long reign of confusion and darkness; we look back to the Word of God fulfilled in all the particulars communicated to him. He had to resign himself to the prospect of the enemy's triumph for a period, the duration and bearings of which were just sufficiently definite to be dreadful for him to contemplate.

“We have to rejoice that the night is nearly past, and we are lifting up our heads in hope at the numerous tokens of the latter-day foreshown to him, but which he could not understand, as he said. Are we alone? So was he. Are we surrounded by multitudes who have no interest in the Hope of Israel? So was he. Are we strangers in a strange land, feeling often weary in spirit, sighing and crying for the prevalent abominations within and without; and

thirsting—aye, fiercely thirsting—in a land where there is no water? Such also was the experience of Daniel to whom the visions of God were shown. Let us not think that ‘some strange thing hath happened unto us.’ It is an old, old story. The children are in all ages one in experience as well as in hope.

“In moments of comfort and privilege, we are liable to forget this, and to think that by some arrangement we ought to be able always to dwell in pastures green. No man can redeem the present life from the vanity that is fundamental to it. Redemption draweth nigh, but it will not be here till he comes. We please God and prepare ourselves by waiting patiently for it. Its clear light shines with electric brilliance at the end of the prophetic programme of the night imparted to Daniel. ‘At that time thy people shall be delivered.’ At that time, ‘many of them that sleep in the dust of the earth shall awake.’ At that time, ‘they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.’ That time is nigh, even at the door. For that time let us patiently, faithfully, dutifully wait. Let us not cast away our confidence which hath great recompense of reward.”

Wait and Watch

Whether Christ come to-morrow, or in a hundred years’ time, it is ours to patiently wait and watch. “What I say unto you I say unto all, Watch!” It is easy to be deluded by the thought that watching is vain unless Christ comes soon. Watching is as needful for those who have to die, as for those who have not to die. Death is nothing more than an instantaneous introduction to the day to which the watching relates. In this connection think of two typical first century brethren—Paul and Demas. These both knew the Truth; both commenced to watch; one continued to do so until he fell asleep in death; the other, through love of the present evil world, forgot Christ and gave up watching. Let us go forward to the time of their awaking. The angels awake them with the announcement that Christ is here, and

calleth for them. Imagine the men! As they went off to sleep, so they awake. Paul's mind is full of Christ, and is now overwhelmingly rejoiced that the day of waiting is over, and that the day for praise, honour, and salvation has actually come! As he is escorted to the judgment seat, he is cheered and encouraged. If the situation calls for any misgiving, it is promptly met by a "Fear not." But what about Demas? He gave up watching, and now, what? No comfort from the angel. In hopeless anguish he realizes his folly. He gave up watching, and now naught remains but fearful looking for of judgment and fiery indignation. Dear brethren, let us be wise. Are we watching? To watch is to anticipate Christ's coming—to walk so that the announcement that Christ is here will not create confusion and alarm.—A.T.J.

Christ's Resurrection

The statement that Christ was brought again from the dead through the blood of the everlasting covenant (Heb. xiii. 20), refers not, as some say, to mere renewal of mortal existence, but to his attainment of unending life. This is evident from a variety of considerations. 1—Christ's resurrection, in Bible references, implies his immortalization: "Christ *being raised* from the dead *dieth no more*" (Rom. vi. 9; Christ is raised, therefore he will judge the world (Acts xvii. 30); is raised, therefore our hope is not in vain (1 Cor. xv. 17-20); is raised, therefore will fulfil the sure mercies of David (Acts xiii. 33). In every case Christ's attainment of eternal life is implied. 2—The faithful are to be planted, says Paul, in the likeness of Christ's resurrection (Rom. vi. 5; Col. ii. 12). What benefit would this be if resurrection simply meant a resumption of mortal life? Admit that Christ's resurrection includes glory and life evermore, and Paul's statement is full of point. 3—The Scriptures always speak of Christ's blood as connected with, not a renewal of animal life but, salvation (Rom. v. 9; Heb. x. 19; Rev. v. 9; etc.). 4—The everlasting covenant is a covenant pertaining to eternal life! therefore, to speak of Christ as having been brought from the dead through the blood of that covenant, is

equivalent to saying that Christ attained to the blessing involved in the covenant, viz., eternal life, or salvation. Many will be brought again from the dead, in the sense of awakening to mortal existence, who have never been associated with the blood of the everlasting covenant. The Jews of Christ's day, for instance, who, though convinced of the Truth, would not, for selfish reasons, obey it.—A.T.J.

The End of the Day

When the evening shadows fall,
 And the day is o'er;
 When we bow our heads in prayer,
 Our thoughts all heavenward soar.

We bring our trials of the day
 Before the throne of grace;
 We cast our burdens on the Lord,
 And see His smiling face.

Our great High Priest will ever hear,
 And plead for all his own;
 He knows our frame, he sees our fears,
 We feel his spirit's groan.

As sheep we come into the fold;
 And as we pass the door,
 The Shepherd, with his gentle hands,
 Anoints with oil our sores.

The Guard of our unconscious hours,
 He slumbers not, nor sleeps;
 With child-like faith we trust in Him,
 And close our eyes in sleep.

—*Sister E. Blunt.*

Say "No" when you must, but do it gently if you can; and having said it, stick to it. Do not be wheedled out of the right way.

Be Wise!

Recreation is good. To ignore this, is to court ill-health. We are only flesh and blood, and must, if we would make the wisest use of our little lives, study and heed the laws which govern it. God sometimes allows our fidelity to place us in health-destroying situations, as in the case of Jeremiah and the filthy pit. He may even commend us when in our zeal for His Truth we unthinkingly violate nature. But He does not call upon us to voluntarily seek such experiences. With disease and death-producing circumstances we should, as with destroying persecutors, when practicable, flee from them. There is a possibility of our presuming on nature's laws, on the supposition that our love for the Truth will safeguard us against evil results. This is wrong. The words of Christ to his tempter are here applicable: "Thou shalt not tempt the Lord thy God." To many a hard-toiling brother it might, now and again, with divine sanction be said: "Why shouldest thou destroy thyself before thy time?" In taking recreation we must let the Word govern. There are legitimate and illegitimate forms of recreation. Amongst the former we may include: country outings, boating, bicycling, cricketing, swimming. Exception has been taken (in but few instances, fortunately) to such recreation, on the ground that the time might be better spent in preaching the Gospel. This is not the objection of a thoughtful man. To take means to get or maintain health for use in God's service is no more wicked than the occupation of time in eating and sleeping. The thing we have to see to is that wisdom shall direct in the kind and amount of recreation. The tendency is for those who need and deserve the most recreation to take the least, and *vice versa*. All that can be said on this point is that God demands honesty at our hands, and that our talents are to be accounted for in a day that is rapidly approaching.

—A.T.J.

Undoing a *wrong* and doing *right* are beautiful twin brothers.

Preaching the Word

LETTER NO. 6

MY DEAR TIMOTHY,—I duly received your letter. Many thanks. It was much appreciated.

I am more than ever convinced that your removal from Dulville to Busytown was providential, and not a mere accident. Your letter, in fact, is evidence that the Busytown Ecclesia was wise in putting you so soon in harness, for Timothys are scarce, and must not be allowed to hide their talents—not even for modesty's sake. Your masterful grasp of the many points and rules I have already submitted for your consideration, are apparent from your orderly recital and logical elaboration thereof.

Now as to the concluding remarks in my last letter, and what I promised to touch upon in this. The tone and tenor of your letter almost renders such unnecessary. However, just a passing remark or two thereon.

In "Preaching the Word" keep in mind that you are God's servant, and the representative of the Lord Jesus Christ. By so doing your labours cannot fail to redound to their honour and glory. If, however, you fail to keep this important truth in mind, your labours will be worse than in vain, for you will displease God; you will dishonour Christ; you will give pain to your co-labourers; and you will disgust the earnest seeker after Truth.

The speaker who realizes he is dealing with divine matters is bound to be sincere and reverential in the handling of his subject; and is, therefore, calculated to carry conviction with his discourse. He will not stick up "men of straw" for the purpose of knocking them down and showing to his hearers how clever he is and how powerful his reasoning is. It is, alas, often done, but it is contemptible, and entirely unworthy of a good cause, let alone a Divine one. Neither will a sincere lecturer knowingly use questionable argument or doubtful texts.

By a questionable argument I mean an argument which will cut both ways; or, which in the hands of a skilful opponent

will tell equally against one's own views. Let me illustrate. A Trinitarian opponent emphasizes the word "by" in Heb. i. 2 as proving the pre-existence of Christ. The brother retorts that the original word translated "by" is *dia*, and in Heb. ii. 9 is rendered "for," and in Heb. v. 14 is rendered "by reason of." Well, to say the least, that is a doubtful argument, and easily exploded by any Greek scholar; for while it is true that *dia* is, in the passages quoted, translated "for" and "by reason of," in each of such cases *dia* is followed by an accusative, whereas in Heb. i. 2, and all such cases, it is followed by a genitive. When followed by a genitive *dia* never means "by reason of" or "for."

So here again is illustrated that "a little knowledge is a dangerous thing." Therefore, Timothy, stick to your mother tongue as much as possible; and, rather than fool about with a language you don't understand, show from most explicit Bible statements (and they are legion) that your opponent's interpretation must be wrong.

Another illusion of a questionable argument, that cuts both ways, is Mark vi. 49, which our opponents quote to prove that a "spirit" is an immaterial something. The brother retorts, "Oh, the original Greek is *phantasma*, and means a phantom." True, but a more enlightened opponent would pounce down upon the brother with Luke xxiv. 37, where the original is *pneuma*, and not *phantasma*. Imagine what the onlooker would think!

Then as to "doubtful texts." By such I mean those which are manifestly wrong translations, or which clearly have another meaning. It is recorded that a certain theologian proved the doctrine of the Trinity, and cornered his Unitarian opponent by quoting that interpolated statement in 1 John v. 7, 8. Upon being subsequently asked whether he was not aware that such was not in the original, he replied, "Yes, but the other man didn't, and it was a short way of proving the doctrine."

But that man was no worse than the brother who quoted the first two lines of Habakkuk ii. 15 to support his extreme and unscriptural crotchet of "total abstinence," well knowing that the last two lines of the same text put an entirely different complexion on the Divine statement.

If such were necessary, Timothy, I could give you scores of illustrations, but one more must here suffice. It is one that lives in my memory, because it taught me not to place too much reliance on any man because of his "cock-sureness." It occurred 34 years ago, when the heresy was being promulgated in our midst that flesh is a clean thing.

A brother who held the Scriptural view of the question, quoted Job xxv. 4, "How can he be clean that is born of a woman?" His opponent immediately replied, "Oh, that is only what Bildad the Shuhite said, and is therefore not evidence." It was only too manifest, and did for the moment harm to a good cause, especially to those of the listeners who, like the writer, were quite young in the Truth. A capable and more experienced brother, a "workman that needeth not to be ashamed," one who "rightly divides the word of Truth," would never dream of indiscriminately quoting from the Book of Job, for he knows that Job's enemies could lie through thick and thin to suit their purpose; to wit, see Job xxii. 5-9, and compare with Job xlii. 8. Some of us were not sorry when, at the next meeting, a better versed brother faced the opponent with Job's *own statement* in xiv. 4, "Who can bring a clean thing out of an unclean? *Not one.*"

Doubtless you have observed that young speakers are as a rule far more positive and cock-sure than are the Truth's veterans. It is because the latter have learnt to their cost that not only is a little learning very often a dangerous thing, but that the older they get the more they find they have to learn.

Oh yes, Timothy, I am speaking from experience. They say, "Happy is the man who profits by his own experience," but I think "He is happier who profits by the experience of *other people.*" Well, here is your chance! Be wise and use it to the uttermost.

With every good wish, still your co-labourer,

FRANK G. JANNAWAY.

Another brother, who prefers to be anonymous, writes, as follows:—

As some attention has been given in *The Christadelphian* to the matter of the public presentation of the Truth, in what we term our "lectures," I feel moved to offer one or two thoughts as a contributor to the matter.

All speakers should endeavour to keep in mind that they are appealing for a hearing of God's Word, and asking men to listen *because God has spoken*. A right apprehension of this will have many results. It will induce a sober and reverent use of the testimony. Such expressions as "What does Paul say?" and "It says in Job," etc., are too free and familiar.

A sober-minded and thoughtful person will listen to a modest and reverent presentation of the Word, but may be repelled by an overbearing or presumptuous manner.

Treat other people and their opinions as worthy of consideration. Men are not won by a scornful or light reference to ideas which they hold to be sacred.

Above all things avoid vulgarity. Coarse language, familiar references to current events, attempts to put people "at their ease" by familiarity, are entirely out of place,—nay, they are wrong.

It is a fact that audiences attach much the same weight to a matter as we give to it ourselves. If it is seen that a brother is earnest and devout he will invariably command attention.

It is a great thing to apprehend that, whether in speaking or any other form of labour for the Truth, we are doing God service, and that no form of self-pleasing is admissible.

An earnest recognition of God's mercy, and of His eternal goodness and power, is the surest correction of presumption and vanity.

Don't patronize the public. They won't listen to those who do. Who would?

Make a strict comparison of yourself with those things that you blame in others. It will make you more charitable to other men and better in yourself, or, at least, it will tend that way.

The Argument of Rom. xiv.

The ecclesia in Rome to whom Paul addressed this letter was situated in the midst of idolators, Rome being at that time the very seat of Paganism, and capital of the Pagan Roman world, and therefore worshippers of idols, or gods. The idolators offered various animals in sacrifice to their idols. These animals, or parts of them, were obtainable at what was then called shambles, more commonly called in our day, butchers' shops.

To the minds of these idolators it was esteemed a high recommendation to say about the meat thus offered for sale that it was offered in sacrifice to their idols, probably because it would command a higher price. We can scarcely doubt that many of the believers in Rome had been brought up in idolatry, and, like their brethren in Thessalonica, had "turned to God from idols to serve the living and true God, and to wait for His Son from heaven." As the eating of this flesh might cause some to stumble, Paul thinks fit to address the brethren with words of counsel relative thereto.

For the sake of elucidation, then, let us suppose two cases in illustration of Paul's counsel.

FIRST CASE

(Peter, John and Paul step into one of the Shambles.)

Peter (to Salesman)—I wish to have a piece of meat.

Salesman—Oh, yes, sir. Here is a very nice piece. Part of this was offered to our supreme god, Jupiter.

John (in undertone)—Ah! let us beware of this, brethren. This savours of idolatry. Little children, keep yourselves from idols.

Peter—Oh, yes, brother, I wish to keep myself from idols; but God has informed me not to call that common that He has cleansed (Acts x. 15), and that being so, I think I have a right to purchase and eat it if I choose.

John—Granting that you wish to keep yourself from idols, there are other and good reasons why you should abstain. If you do eat, I do not judge you (verse 3), or say that it is because you are an idolator; but for the sake of others, I think you should refrain.

Peter—That is only your opinion.

John—What have you to say to this, Paul?

Paul—It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak (verse 21).

Peter—Is it sin?

Paul—We ought not to please ourselves, but let every one of us please his neighbour for his good to edification (Rom. xv. 1, 2).

Peter—I have as good a right to please myself as you have to please yourself.

Paul—Now, Peter, just consider the bearing your conduct will have upon the ecclesia in this place. As the chosen Apostles of the Lord, our example is of the greatest importance, considering the position we occupy. There are young brethren and sisters in Rome who have been brought up in idolatry. They have not the experience which you and I have, and what if your example be an occasion for them to fall (verse 13) or return to idolatry?

Peter—If there is no sin in eating it, I cannot see where they would fall. You must draw the line, and either say it is sin or it is not sin.

Paul—I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but what about the other brethren who could not eat it without offence? You know that to him that esteemeth anything to be unclean that *to him* it is unclean (verse 14). Though not a sin to you, it may become the cause of sin in others.

Peter—It is not unclean to me, and I can eat it well enough.

Paul—And you care for neither John nor me? Do you walk charitably in this? Have you forgot the exhortation of John. “ My little children, let us not love in words (only),

neither in tongue, but in DEED and in truth" (1 John iii. 18). For the sake of a piece of meat, will you destroy your brother, for whom Christ has died? (verse 15).

Peter—Everyone will need to answer for himself. If you look to your own affairs you will have plenty to do with yourself.

Paul—Yes, that is true; but we have also to answer for our behaviour towards others. Do not let the little good we are able to do be evil spoken of (verse 16). If you persist in this, people may come to the conclusion that it is because you have a leaning to idolatry that you persist in eating meat that is offered to idols. Do abstain from the appearance of evil.

Peter—Others may think what they like; I am persuaded that there is nothing unclean of itself, and I will have it. (*Exeunt Paul and John*).

Salesman (who had been attending to other customers)—Then you wish to have this piece?

Peter—Yes, I said I would.

Salesman (to Peter)—Your friends did not seem agreed that you should have this.

Peter—No.

Customer—I thought you were converted to their way of thinking. Surely, I have seen you going to their place of worship.

Peter—Yes, I go to their place of worship.

Customer—I thought Christadelphians would not have eaten things offered to idols. There does not seem such a difference after all.

Undiscerner—Oh, it's easy enough seeing through it. There's an old quarrel between Peter and Paul. When Paul was at Antioch he withstood Peter to the face, and it is just out of ill-feeling to Peter that Paul said what he said.

Discerner—Don't be so fast. You may fall into a grave error here. Do not assume the Divine prerogative; God only judgeth the heart and knows the motives from which Paul spake. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way (verse 13).

SECOND CASE

(*Same three brothers enter the Shambles*)

Peter—I wish to have a piece of meat, sir.

Salesman—Yes, sir. Here is a piece. This was selected this morning as an offering to Jupiter.

John—Ah, then, you can't have it, Peter. Let us keep ourselves from idols.

Peter—Oh, yes, by all means, and specially here in the midst of idolators; but have I not the liberty? You know God has commanded me to call nothing common that He has cleansed. My eating it would not be out of any regard to their idols. Let us hear what Paul has to say.

Paul—Well, I think I cannot do better than give you the advice I gave to the Corinthians (1 Cor. x. 28). But if any man say unto you, This is offered in sacrifice unto idols, EAT NOT for his sake that shewed it and for conscience sake. There is a danger here of our eating being interpreted as a leaning towards, if not actual, idolatry. Let us abstain from the *appearance* of evil.

Peter—Brother, I believe your advice is good, and though I believe that there is nothing unclean of itself yet, if John and you would be grieved at it, I will not walk uncharitably towards you, but, by abstaining, follow the things that make for peace (verse 19). I should esteem myself selfish indeed were I to insist on eating. Besides, I can do well enough without it. With the Father's help, no brother, young or old, will have it in their power to say at the Judgment Seat that they fell away to idolatry through my example. We will stand united in our repudiation of the corrupt practice of worshipping idols. We will leave no uncertainty in the minds of the brethren as to our attitude towards idolatry. Goodbye, Mr. Salesman.

(*Exeunt three brothers.*)

Customer (to Salesman)—What are they, these?

Salesman—I don't know. They seem pretty careful not to offend each other. There is one thing certain; they are not idolators. I heard that fellow Paul whispering to Peter,

“It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak, and that we ought not to please ourselves, but let every one of us please his neighbour.” Though I have not sold the meat, I can admire the man who denies himself for his brother’s sake. I would like to know more about them.

THREE BROTHERS *with* THREE VIRTUES.

Find them, and you have a threefold cord not easily broken.

A.M.

The Invisible Hand of God

God works when His purpose requires it. The present form of His work amongst men requires His hand, as it were, constantly upon the helm. Now and again we are made more than usually conscious of the fact. His purpose requires in some measure the nicest manipulation of small matters, as well as the larger ones. To the merely natural eye, there is no appearance of anything beyond the human. But, as a Gentile author has said, “There’s a divinity that shapes our end, rough hew them as we will.” The nicer shades of the Truth’s history since its revival is filled with things that suggest the hand of God. We ourselves pass a thousand people in the street, stopping only the man we require. Another day we may pass unnoticed the one we last stopped, while arresting the progress of some others. We write to whom we will, speak to whom we will, help whom we will, hinder whom we will, use whom we will; and are more or less controlled ourselves by the desires and attitude of others. Is it not so with God? What if He does not speak audibly, or work visibly? Does He not exercise a controlling hand over the whole situation? How else can He cause all things to work together for the good of those who are the called according to His purpose, and who are in love with His Name?

Christ walking in the midst of the seven golden candlesticks is the best illustration of what is going on. The Spirit's gifts have ceased from the assemblies of the saints; but this does not mean that God has abandoned His people altogether, and left them to work out just what they will! This cannot be. It is contrary to both history and experience. God hears prayer, God answers prayer, and uses, when needful, human instrumentalities in bestowing the answer. Then He has His own ends to serve, of which we possess only a general idea. We do not know the details. He knows what is designed by friend or foe. He allows or disallows, frustrates or prospers, just as His purpose at the moment requires. If there is not a friend when one is required, He can raise one up; if there is not a foe, when He requires one, He can do the same. He can give us a good day or a bad one. If He can direct a man's ways, and a man's heart, He can also direct their ideas and their words when it pleaseth Him to do so. His hand is most felt in deliverances; His adjusting control in the situation in coincidences; His billows in affliction; His fruitful blessing in the prosperity of the Truth; His interference in sudden disarrangements; His opportune working in what suddenly serves some object in an unlooked-for way.

What is there that He has not control of? Is the heart beyond His control? Is the head? Are the hands? Is the tongue? Are human affairs? Is the meeting? Are the speakers? Are those present, or those absent? Are the chapters? Is the subject? Are the hymns? Are the serving brethren? Are the arrangements made? Are the enemies of the Truth beyond His control? It must be admitted that there is positively nothing beyond His reach (if it serves His purpose) to put forth His, for the present, invisible hand. That He co-operates with His people is clear, for they are said to be "workers together with Him." He may co-operate at one time and not at another. He can hold us back, or help us forward. He can give us "showers of blessing," and open, as it were, the windows of heaven, or He can make our heaven brass, and our sky iron. He offers Himself as our "Guide" in the trackless desert of our pilgrimage; as our "Sun" and "Shield" in life's

battles; as our "Rod" and our "Staff" in the valley of the shadow of death; as our "Strong Tower" in the day of calamity; as our "Burden-Bearer" in the time when strength and spirit fails; and a "Succourer," "Comforter," and "Helper" in every time of need. We may say of Christ what Paul said of himself, that he has "the care of all the churches." When he works, and when he does not work, is not always apparent at the time; but sometimes the divine manipulation of things can be felt, as it were, in the inner consciousness, at the very time, like the "sound of going in the top of the mulberry trees."

God sometimes went forth with Israel, and sometimes He did not; the differences in the results was the difference between discomfiture and success. In the days of the visible hand of God these things were more palpable, and immediately apparent; but still, even now, as we sing,—

True wonders still by Him are wrought,
Who setteth up, and brings to nought.

No man can steal a march upon God. He knows every man from thread to needle—what he has done, what he is doing, and what he intends to do. Like a general in the field, in full possession of all the manœuvres of the enemy. He knows exactly what to be about. Our down-sitting and our up-rising are all known to Him; He is acquainted with all our ways; there is not a word in our tongue, but He knoweth it altogether; yea, He understands our very thoughts before they are translated into words; for He besets the works of His hands behind and before, and compasseth the paths of their rising up, and the couch of their lying down. This, at least, was so of Christ, to whom these descriptions primarily apply; but being first true of "The Spirit-inhabited Son of God, we may reasonably indulge in the confidence, that it covers our own case as well, if indeed in a less measureless degree." "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

It is not the want of means but the want of knowledge how to use them that is the cause of most failures.

Sisters of the New Testament and the works for which they are commended

It is not our intention to consider all the sisters whose names find a place in the New Testament. We shall only select such as strike us as furnishing the most matter for reflection.

A contemplation of the sisters of the first century is in many ways profitable to the sisters of the nineteenth century. It shows that the low and degraded position to which the Apostasy has from time to time sought to assign woman, forms no part of God's arrangement. Sisters are apt themselves to sometimes underrate the extent of their sphere of service. But when we find in God's record sisters acknowledged as an Apostle's "helpers in Christ Jesus;" as his "succourers;" as being instrumental in instructing in the Truth a man both eloquent and mighty in the Scriptures; as opening their houses for ecclesial gatherings, etc., we can see that the restrictions that sisters have been placed under are not so numerous as some of the teachers of the Apostasy would have us suppose. The faith and zeal of the New Testament sisters serve to encourage and stimulate us to a firmer walk and renewed efforts. Particularly comforting are the allusions to the *small deeds* of sisters; these show us that God will not overlook service rendered to Him, however insignificant it may to us appear.

The first sister to whom we would direct our thoughts is Tabitha, or Dorcas (Acts ix. 36-39). The record concerning her is very brief, nevertheless it is highly suggestive. "She was full of good works and alms-deeds which she did." What the "good works" were is not specified. But from the Scriptural use of the term "good works" we know that Tabitha must have exhibited a very comprehensive obedience. "Good works" is a Scriptural phrase embracing our whole duty. It includes sound doctrine (John vi. 29; 2 Tim. iii. 16, 17); upright, irreproachable conduct towards those who are without (1 Peter ii. 12); and a loving and faithful discharge of those duties which association with those in the Truth entails (Titus ii. 4, 5, 7). It is not uncommon, even

amongst those in the household, to hear such characters as Tabitha spoken of as if their works proceedeth merely from rich natural endowments. This is a mistake. Tabitha could only show forth good works through having brought her mind into captivity to the law of Christ. The natural mind is contrary to this law. This admits of no exception. Therefore, when an example of obedience is presented to us, we know it is the outcome of a struggle—a crucifying process. Had Tabitha waited until she felt a natural liking or aptitude for obeying Christ's commandments, we should have had no such record as that contained in Acts ix. In addition to Tabitha's other good works, her alms-deeds receive especial mention. She was evidently in the habit of plying her needle for the poor, for after her death we have the interesting incident of the display of the garments and little coats which she had made. There is no evidence that Tabitha founded any such institution as the sewing class or Dorcas meeting of the present day. The class is, no doubt, productive of good, inasmuch as collective forms of working create a stimulus which is a means of provoking unto good works. Tabitha, however, seems to have entered upon her task alone—the garments had been made by her own hands (ver. 39). It is an example well worthy of imitation by those who cannot engage with others upon such a work. Tabitha was evidently a pattern of industry. Her *works* make this manifest. This wise use of her time must in itself have proved to her a stronghold. There is much truth in the line, "Satan finds some mischief still for idle hands to do." A woman who fears God eats not the bread of idleness. Those who strive to act as Tabitha acted will not lay themselves open to the long list of sins that idleness brings in its train—the wandering about from house to house tattling—the busying about other's affairs—the speaking of things which ought not to be spoken of.

There is a strong current of Gentileism around us, and we have to guard against being carried along with it. The Gentiles boast in their idleness. Let us redeem the time while it is day. The Gentiles are given to outward adornment. Let our adornment be the hidden man of the heart. The Gentiles are bent upon frittering away life in useless

pursuits and harmful pleasures and fancies. Let us flee these "youthful lusts." The Gentiles seek to grind the faces of the poor by urging them to make their scanty charges still smaller. Let us at all times give that which is just and equal. The Gentiles indulge in extravagance and fleshly gratification. Let us contrive to make sacrifices that we may be enabled to reach forth our hands to the poor and needy. The Gentiles devote much time to visiting their well-to-do neighbours. Let us take heed that we neglect not to visit the sick and afflicted. When we are tempted in any of these directions, let us think of Tabitha.

* * *

Another sister commended in the New Testament is Mary, the sister of Martha. The narrative concerning Christ's visit to these two sisters is familiar to all—how Mary's conduct brought upon her Christ's commendation, and Martha's, his displeasure (Luke x. 38-42). Mary was praised for giving her time and attention to Christ's teaching rather than to an elaborate preparation for her guest. The incident is very valuable to us, inasmuch as it furnishes a practical illustration of the carrying out of God's commands in every-day life. It is comparatively easy to enunciate principles, the difficulty lies in applying them. All would admit, as a matter of words, that we should avail ourselves of every opportunity for seeking the wisdom that comes from above. But of what value is the admission if opportunities are neglected—if Bible reading is crowded out, and the help derivable from the discourses of others is foregone? Mary is a divinely-approved pattern which we should do well to follow. We should seek to free our minds from too great an absorption in the cares of this life. Than this, nothing more readily chokes the Word, and to few does it prove a more fruitful source of danger than to the busy house-wife. It is well for her to pause occasionally and enquire whether her household arrangements are made to gratify "the lust of the eye, the lust of the flesh, and the pride of life;" or whether they are made to yield to the glory of God. Where the former is the case, there is much time and labour spent on display, useless decoration, and emulation of neighbours

—a work of the flesh, leading to death (Gal. v. 20). Those who are of the Mary class are content with such simplicity as will enable them to give due attention to the things of the Spirit. It is thought by some that Mary's choice was a very easy one. This is extremely questionable. Her position would rather appear to have been both difficult and trying. She must have known that her refusal to fall in with Martha's arrangements would incur displeasure, and that she would appear to Martha, and doubtless to others who judged after the flesh, to be somewhat idle and un-sisterly. But Mary was evidently prepared to bear the reproach—she did not swerve. From this we derive another lesson— not to allow anyone, however near or dear, to come between us and Christ. Fealty to him must occupy our first consideration, "If any man come to me, and hate not his father and mother, and wife and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26, 27). Salvation is a very personal matter. She who would be wise, must be wise for herself. Should Christ on his return find us with no oil in our lamps, it will avail us nothing to say that another had prevented us from obtaining a supply.

* * *

Lois and Eunice are godly women, whose work is brought under our notice by the Apostle Paul. He speaks of them as possessing "unfeigned faith," from which it is evident that they adorned the doctrine of Christ. Of the various ways in which their faith manifested itself we have no direct record. We have, however, a very strong inference in one direction which their work took, in Paul's statement concerning the faith of Timothy. This he directly connects with the faith of the two sisters—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice." Faith is no heritage transmitted from parent to child—"Faith cometh by hearing, and hearing by the Word of God." Therefore, the only way the faith of Lois and Eunice could be transmitted to Timothy would be by implanting the truths of Scripture in his young mind. This conclusion is borne out by the statement of the Apostle: "From a child thou hast

known the Holy Scriptures," etc. (2 Tim. iii. 15). God Himself laid down the plan to be pursued: "These words . . . shall be in thy heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

How faithfully Lois and Eunice carried out these instructions, Timothy is the testimony. Paul might well commend these sisters for their faith. Few things require greater faith than the training of children in things spiritual. The work is slow and tedious, and results are so imperceptible. The temptation to hand the burden over to others and engage in more expeditious work, is great. Those who feel thus tempted should take courage from the case of Lois and Eunice, and recognize, as they must have done, that the teaching of children is a divinely imposed task. It is not God's will that we should preach to others and leave our own children to perish for lack of knowledge, or want of timely and wise reproof. Some persuade themselves that they are not adapted for teaching. God does not countenance this non-adaptability. His command has gone forth: teach your children, teach your young men, teach your young women; and He expects the custodians of His Truth to qualify themselves for the work. God made it a ground of rebuke to certain ones that when they ought to have been teachers they themselves stood in need of being taught. Did ever anyone find herself unable to teach a child that with which she herself was thoroughly familiar—provided of course, it was within the child's capacity? Surely not. If we had mastered Bible lessons and narrative as completely as we have mastered the alphabet and multiplication table, we should not experience any insurmountable difficulty in imparting the knowledge to others. Lois and Eunice appear to have kept young Timothy's education under their own supervision. In this we should do well to follow them. The principle contained in the words: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge," it is perilous to depart from. Let us not go in opposition to it by placing our children where they will imbibe the divinely abhorred fables of Christendom. We

cannot make the paths for the young feet too straight—"Train up a child in the way he should go, and when he is old he will not depart from it."

Lois and Eunice were greatly rewarded for their labour, and doubtless they will be still more so in the day of judgment. Happy shall we be if we follow in their footsteps, that we may participate in a like reward.

* * *

Phœbe receives mention by Paul as "the succourer of many, and of myself also" (Rom. xvi. 2). To appreciate Phœbe's work in this direction we must have before our minds the position that Paul and his brethren were placed in which rendered them in need of succour. It was no honour, from the world's standpoint, to succour Paul. The estimation that the world placed upon him comes out in Paul's pathetic description of his sufferings. He was subject to hunger, thirst, and nakedness; he was buffeted, of no certain dwelling-place, reviled, persecuted, defamed, and "made as the filth of the world, and the off-scouring of all things." Let us add to this the contumely which we know was heaped upon him by false brethren, and we shall have a little idea of the courage of the sister who had been a "succourer of many, and of myself also."

Adam's descendants are all, to a greater or lesser degree, influenced by what onlookers will think, but this love of approbation is generally admitted to hold its greatest sway over women. In Phœbe we have an exhibition of its direction in a right channel. She sought God's approval, not man's. Phœbe might have found many excuses for leaving Paul to himself. She might have argued that so many spoke against him that there might be something in it after all—and then, again, what would people say of her? But Phœbe did not give way to such thoughts. She displayed such firmness and strength of character as a full assurance of faith alone can create. She was prepared to judge for herself, and to judge righteous judgment. She knew that the Apostle's career had been one of uprightness and fidelity, and she was determined to strengthen his hands, though whole quiverfuls of asp-poisoned arrows assailed him. We have not Paul in

our midst to-day to succour, nevertheless there are many of Paul's brethren and sisters who stand in need of help. Let us not withhold our help from them because the world or our friends will frown upon us. There are few among us who do not have to perform some duty in opposition to the world's opinion. Some of us, perchance, belong to an ecclesia composed of few and poor brethren. How do we act—do we brave the displeasure of our friends, and comfort and uphold our brethren by attending the meetings, etc.? or do we please our friends, and leave the Truth and its interests to take care of themselves? Let us not be of those who love the praise of men more than the praise of God. If we would, under trying circumstances, act as Phœbe acted, we must cultivate an ever-present recognition of God, and of the reality of the reward He has promised to those who obey Him.

* * *

The next sister whom we will consider is Priscilla. She is brought before us in a threefold character. The first work which is mentioned in connection with her is the more perfect instruction of Apollos in the Scripture Truth (Acts xviii. 26). A man of Apollos' type, who was already founded on a strong Scriptural basis, would not be one to yield readily to another's opinions. Priscilla would have to prove her position up to the hilt. This brings out Priscilla's ability in the capacity of an expert handler of the Sword of the Spirit. A careless, Bible-neglecting sister, could not have taken part in such a work. If we would be Priscillas we must be careful to keep our memories well stored with Bible truths, and be diligent in making use of these truths whenever we have opportunity. The second feature in Priscilla's character is her great courage. Paul speaks of her as having (in conjunction with her husband) laid down her neck for his sake (Rom. xvi. 3, 4). Priscilla had evidently rendered Paul service, when to do so was to risk her own life. She could hardly have been prompted to this merely by friendship. The disciples loved Christ, but forsook him when brought face to face with impending death. Priscilla must have been inspired by a strong sense of duty. Those who

have been placed in danger of losing their lives could most fully estimate Priscilla's courage; nevertheless the instincts of self-preservation, common to the human family, will aid us in realizing, to an extent, what it must have cost Priscilla to have thus jeopardised her life. The bravest and hardiest give way when it comes to a question of life and death, especially if the threatened death is ignominious. The secret of Priscilla's bravery must be sought, not in mere animal courage, but in that courage of which faith is the basis. All the courageous acts of Bible heroes have been the outcome of faith (Heb. xi.). Priscilla evidently placed implicit confidence in the promise, "I will never leave thee nor forsake thee," so that she could boldly say, "The Lord is my helper, I will not fear what man shall do unto me." If it were God's will that she should escape, no man could hurt her. If it were God's will that she should die, then let man do his worst. Thus must she have reasoned. God in His mercy has not called us to serve Him in times of persecution such as those in which Priscilla lived. Nevertheless there are many duties in the discharge of which we stand in apprehension of bodily hurt. We can only fulfil these duties by displaying similar courage (though not, perhaps, in the same degree) to that displayed by Priscilla. The timid sister who has to go a lonely or unpleasant journey to the meetings may think of Priscilla, and take comfort. The sister, too, who, in order to let others enjoy the privilege of attending the meetings, has to tremblingly spend the evening in a house by herself, let her try and cultivate Priscilla's faith, and she will find herself considerably helped in her unpleasant and trying position. God does not expect His children to court unnecessary danger—to take an unsafe road when they could choose a safe one—to leave their doors open when they could shut and lock them; but when they have to face unavoidable danger, He would have them do their duty, leaving the consequences in His hands. The third feature in Priscilla's character comes out in the phrase, twice repeated, "the church that is in their (Priscilla and Aquila's) house" (Rom. xvi. 5; 1 Cor. xvi. 19). This reveals Priscilla's steady, persevering fidelity to the service of the Truth. We know—seeing that none are yet perfect—that

for a community of believers to meet or dwell in Priscilla's house, would mean some inconvenience and much to bear with. Priscilla evidently fortified herself for the strain. Let us strive to cultivate Priscilla's forbearance and steadfastness. Let us not be turned from work in which we might engage by difficulties great or small. Let us think less of serving ourselves and more of serving the Truth; and whether we are called on to lend our hands, our voices, our feet, or our houses, let us do it joyfully—bountifully—not in a grudging, half-hearted way.

* * *

The last sister whom we will consider is Urbane, styled by Paul, "our helper in Christ." This sister had evidently seconded the Apostle's labours. What particular form her help took we know not. But it must have been active service of some kind—something beyond the "staying at home," "weaving," and "superintending the cooking," to which one of the early church luminaries relegated women. It is right and Scriptural to faithfully attend to home affairs, but these are not to prevent us from availing ourselves of other and more active means of serving the Truth. We should keep ourselves on the alert for any and every opportunity of helping in the service of Christ. A visit here, a letter there, a tract or book in another direction, are little deeds in themselves, but they form very important items in the sum of those things for which we shall receive in the day of Christ's coming, commendation or rebuke.

Sister J.

The Doctrine of Evolution

The turn of the tide of scientific opinion on this subject was marked by the address of Lord Salisbury at the British Association some years ago. It is interesting to note some further indications in the same direction. A recent review of a book in the *Daily News* (1898) is an instance. The book itself: "Prehistoric Problems," by Dr. Munro, is on the side of Darwinism, but the reviewer points out the unscientific character of the arguments. In fact, he styles

the book as an illustration of "the feeble and faltering efforts of *speculation*." The author recognizes the *importance of the erect posture* in the problem of human evolution. There, indeed, says the reviewer, comes the anthropologist's difficulty:

"How a creature whose ancestors had gone on four legs learned to walk on two, how paws developed into feet, and the wonderful mechanism of the human arm and hand were 'evolved' from the fore limbs of an arboreal monkey, are questions to which at present there is no answer but a series of guesses. We ask for the missing links in the evolution, the intermediate being between the most man-like ape and the most ape-like men, and we are told by Dr. Munro that the 'gap between civilized man and brute creation has widened at both ends by the progressive development of the former on one hand, and the degeneration of the latter on the other,' and he adds, 'the demand to produce "the missing links" of this transformation derives its plausibility from ignorance.' Ignorance of what? we ask. Not ignorance of scientific methods which demand proof at every step. Dr. Munro, however, replies to himself by pointing out, with a sort of glee, that the fossil-bones discovered by Dr. Dubois in Java practically illustrates the truth of his own theoretical teachings by producing 'the actual remains of a being which undoubtedly is the oldest known link between civilized man and the brute creation.' These remains consisted of four bones, which were found, not together, but fifteen metres apart, and which Sir William Turner thought did not belong to one another.

"Dr. Munro asks, 'Are we to regard the being who owned the Java bones as an ape, or as a specimen of early humanity, or as the long desiderated "missing link" which was to bridge over the wide gap between civilized man and the lower animals?' That would seem to be unscientific ignorance to be a question of anatomy. 'Yet,' says Dr. Munro, to 'form a rational opinion on those problems, we must, I fear, cast our eyes beyond the debatable field of petty anatomical distinctions. For, after all, it seems to me that except in a general way, human anatomy furnishes but little evidence on the line of the descent of man.' But if we cast

our eyes beyond 'the debatable field of petty anatomical distinctions,' how are we to decide a purely anatomical question?"

The relation of an arm bone and a skull to one another is certainly an anatomical question: and if anatomy cannot settle it, it savours of scientific charlatantry to bring in an assumption to settle it. On the principles of anatomy, the two bones in the case could not be classed as belonging to the same individual. The arm bone is that of a man: the skull that of a four-footed creature. But Dr. Munro says there is no difficulty in believing them to have belonged to the same individual, "since according to the doctrine of evolution," man's higher mental organization is due to his having arms: and therefore arms and a low brain must at one time have been together. But it is not proved that good brains are due to manipulative arms: neither is it shown that fore legs are turned into arms under the effect of fear, for this is the suggestion put forward: "that the destruction of the Java forests by some volcanic catastrophe might have been the means of compelling a large-sized species of gibbon to resort to the erect attitude, and thus to accommodate himself in the best possible way to the circumstances arising from this unforeseen calamity." This is a Frenchman's suggestion. Dr. Munro's suggestion is that "two species of man-like apes, both of which assumed the erect attitude as a result of frequent and mortal combats for supremacy." In the course of these combats, "the use of sticks and stones as weapons of offence and defence would almost necessitate an upright attitude," and then "once the contending animals realized that pedal locomotion was advantageous, we can easily conceive that among a multitude of combatants the transformation of the posterior limbs into suitable feet would be rapidly effected."

The ease with which so-called scientific gentlemen assume and imagine occurrences contrary to experience is surprising in men professing such difficulty in receiving attested miracles. It is not only very funny, but outrageously absurd. We know something of earthquakes and prairie fires; who ever heard of the frightened monkeys or any other creature being "compelled to resort to the erect

attitude" in their haste to escape? And who ever heard of "contending animals" *realizing* that pedal locomotion (that is, walking on two feet) was advantageous? Animals who are burnt out or chased before an earthquake never alter into anything else; they are just the same animals still. Animals that fight were never known to change their modes of warfare or to "realize" anything whatever. Yet these scientists "can easily conceive" that the hind legs would rapidly be transformed into suitable feet under such circumstances! How *unscientific*! How amusing! How absurd! For such childishness we are invited on every hand to give up attested verities of revelation. The proneness with which multitudes have accepted the invitation is due, not to the logical strength of evolution, but to the prevalent relish for the release it brings from the authority of God as brought to bear in the words and works of Moses and the prophets, Jesus and the apostles.—R.R.

Yielding Ourselves to the Claims of Holiness

"He that is dead (or hath died—R.V.) is freed from sin" (Rom. vi. 7.) This does not mean that sin releases all hold upon a man as soon as he passes out of being. Death tightens, or consummates, sin's grasp. Man, while living, is, in a hundred ways, the victim of sin, but when death arrives, sin's mastery is complete. To understand Paul we must go backward and forward in his argument. His argument concerns living people (people actually alive though symbolically dead), and is carried on with a risen, immortalized Saviour in view. The chapter opens with reference to the duty of saints in abstaining from unrighteousness, and proceeds to give the reason why. Baptism, the Apostle explains, is a symbolical dying with Christ, to the end that the baptized ones might, through their union with him, actually attain unto his present unending life. Hence, whilst awaiting this life, the Apostle argues, the baptized-ones should walk in a manner becoming it—"in newness of life." Christ's death, Paul shows, was a condemnation of sin's nature ("our old man"), and this condemnation was a

necessary prelude to it. The sixth chapter is, in brief, a disquisition on the nature which we have, and that to which we hope to attain, and the consistency of our now striving to bring forth moral fruits harmonious with the prospective immortal state. The seventh verse may be paraphrased thus: He that hath symbolically died, hath been symbolically delivered from the consequences of sin. (For another example see Gal. ii. 20). As to whether we are to be actually delivered is conditional upon our now yielding up ourselves to the claims of holiness. The Revised Version makes the meaning of the chapter more clear.—A.T.J.

A Searching Exhortation

Let us not be hasty in supposing that an exhorting brother is "speaking at us" because his remarks happen to strike home. Nothing is more natural than that a vigorous all round address should on some points appear personal, and produce uneasiness. Let sensitive ones remember that no one is perfect—that everyone possesses weaknesses which the Word, rightly handled, is sure to discover. If a brother speaks as the oracles of God, he cannot help making their humbling, searching qualities felt. The Word of God is quick and powerful, and sharper than any two-edged sword (Heb. iv. 12). Our reading of the Scriptures would have the same effect as the address complained of by some, if we were only to allow ourselves to dwell upon the passages which touch our faulty parts. The antidote to the sensitiveness, which produces in so many cases wrong judging, is to remember the foregoing, and to learn to be quick in laying hold of the balm which earnest men in their exhortations also give. Let us be careful lest we condemn a brother for what God is doing through him. It is a wrong thing to charge a man, who is simply voicing the will of God, with speaking at brethren. Let brethren who have this charge falsely laid at their door, remember what is said of Christ ("The reproaches of them that reproached thee fell on me") and take comfort.—A.T.J.

The Safest Warriors

It is not edifying to hear a brother, whose usual habit it is to show coolness in regard to the meetings, and to the general well-being of the Truth, sparkle up when a disturbance is on, and assert his voice and advice. An ecclesia does well to think twice before receiving the counsel of such an one. His advice may be sound, but the chances are it may not be. A brother who can only be stirred to activity by noise and commotion is an unsafe man—his motive is carnal, and therefore dangerous. A brother who has no disposition to work in quiet times—to support the meetings, to exhort and edify, and to make himself generally useful in the many and varied ecclesial requirements—is not a man to be relied upon when the brotherhood is passing through a critical and troublous time. The Truth's best and safest warriors will be found to be peace-lovers—men who know and value the advantages of peace—who engage in conflict solely as a duty, and then only sadly and reluctantly. Love of the Truth and love of the brethren—in time of peace as in time of war—are the traits that should be looked for in men elected to be ecclesia leaders and advisers; and these men should, if possible, be those who have had a hand in making an ecclesia, and whose hearts are in their work.—A.T.J.

A Limit to our Liberty

When our conduct becomes a cause of peril to our brother's salvation, it is time to put a limit on our liberty. "Give none offence." "Bear the infirmities of the weak." "Let no man seek his own." These precepts express our duty. But let us clearly and rightly understand our duty. No one is asked to cut and trim his ways to suit every brother's whim and fancy. To attempt this task would mean failure. To uphold crotchets, or endorse unnecessary prejudices, is no obligation of the Truth. What the Scriptures ask a believer to do is this—to avoid a course which will lead to the defilement of his brother's conscience, or his perdition.

This is practicable and reasonable. The principle called for may be illustrated in many ways. Paul cites the observance of days, the eating or non-eating of foods offered to idols. But nineteenth century affairs may be brought in. The partaking of pork, blood, alcohol, the attending of oratorios, etc., concerning the legality of all these matters, brethren have shown scruples. If we are in the company of such, and bring pressure to bear to induce them to indulge in those things, then we infringe, for "he that doubteth is damned if he eat." This view is confirmed by the apostolic command that there is to be no judging in this matter—neither on the one side nor the other. What we have to remember is that all things which are lawful are not expedient. We are required to think of this, and for the brethren's sake make sacrifices, endure self-denials, to do nothing which will endanger the salvation of those for whom Christ died.—A.T.J.

Shoulder One Another's Burdens

When a man is on a dangerous downward course don't push him, but lay hold of him and pull him back. Like an intoxicated man he may perchance use wrathful language, and shake you off, but let not this deter you from trying, if possible, to save him. Brethren who occupy positions as teachers should remember this. Not every brother who is sliding on sin's incline is bound to reach the fatal bottom. With God wonderful things are possible. His eyes are on all "slippers," and there are different kinds of slippers—to some He comes to the rescue, and provides a way of escape. You and I may be used by God to save some such erring brothers. If so, it will not be done by our judging and condemning, but by modestly and lovingly speaking words of kindly counsel and warning. Tears of pity are more effective than tears of righteous indignation. Let us learn to suffer long. Let us shoulder one another's burdens, and so fulfil the law of Christ (Gal. vi. 1, 2).—A.T.J.

Food or Poison—Which?

“What is food to one is poison to another.” This old saying is true of the ancient archæological treasures in our British Museum. Believers feast on them, and their faith is strengthened. Unbelievers do the same, and become the more confirmed in their opposition to God. Strange? Not so. Man requires to know the Bible, and to feel convinced of its correctness, by its internal evidences, before he can derive profit from external evidences. Things outside the Bible—away from the light which this Book throws upon them—are deceptive and inexplicable. Unbelievers may laugh a scornful laugh when they hear remarks like this, but let them laugh. The Bible first—this is God’s arrangement. That the Book is true is provable from its own writings. Taking it as true—as a safe and unerring Guide—man can step forth and profitably revel in the dumb witnessing of the unearthed treasures in the Museum.—A.T.J.

Our Probation

Our probation is a pilgrimage. The Kingdom is before us, and we are making for it. Our little gathering on a Sunday morning is a rest on the road. We halt to recruit strength, to encourage one another in regard to the difficulties of the way, and to fix our eyes on the glory of the country ahead. This pilgrimage experience is no new thing—it has been the lot of the saints in all ages. “Pilgrims and strangers,” like us, they all have been. How interesting and impressive are the pictures drawn in the Scriptures of these men and women in their tiring tramp. We are shown complaining pilgrims, timid, irresolute pilgrims, drooping pilgrims, cheerful, hopeful, determined pilgrims. We are shown also pilgrims giving in, preferring to lie down and die, rather than face the hardships of the journey. But more pleasing is the sight (also given by the pen of God) of an

uncountable host at the end of their march—at the very gates of the city—resting, Daniel-like, in God's safe keeping, until the remainder of the pilgrims come up. All are to enter and be glorified together. Let us weary travellers take courage—it is folly to lose heart. The journey is of God's arranging—its trials are not without an object. No good character without patient suffering; no reward without suffering.—A.T.J.

The Jew as God's Witness

The Jew is in our midst—before our eyes. He is here by divine arrangement, to attest the existence of God and the truth of the Scriptures. The Jew is God's witness. The history of his race is his testimony. Here he is,—an exile and a wanderer, an undying sufferer among all nations. How does the Jews' experience speak of God and of the truth of revelation? In a very simple way. The Jew tells us that the Scriptures are the Oracles of God, and that they were committed to his care nearly 3,500 years ago. Is this right? As regards *time* it admittedly is—as we go back and back, we find the Jew in jealous possession of the Scriptures. But what about their divinity? This is proved by the exact fulfilment of the predictions contained in them. When these Scriptures were delivered to the Jew, he was told he would show himself unfaithful to their admirable teaching, and that on account of this unfaithfulness he would be dispersed among all peoples—not to perish, but to suffer punishment until the time should come for his restoration, and the accomplishment of the good things covenanted to his fathers (Deut. xxxi. 16, 29; xxviii. 63-65; Lev. xxvi. 33, 44). Later the same things were reiterated (Jer. xxx. 11; xlvi. 28). Again we say, The Jew is God's witness; and his testimony cannot be despised without incurring woeful responsibility. God is reasonable. He asks not for belief without evidence; but when He gives evidence, He will not brook shuffling unbelief.—A.T.J.

A Letter to Sisters

Dear Sisters,—Greeting in our most glorious Hope! A letter from a sister to sisters should at all times be a communication of a very different type from the common run of correspondence. When we are writing to one another on account of the sympathy that exists, we should, I am sure, find ourselves plunging into the things that have created the knowledge and love of each other. Whatever produces and sustains unity of thought must be the most welcome topic to talk about. We find that to be the case everywhere: hence the existence of “societies” of all sorts, “clubs” and “cliques” and “orders.” Mankind enjoys most the intercourse of kindred spirits, and Christadelphian sisters are no exception to the rule so far. The exception in regard to the position we take is that we belong to another world than the Gentile, another age than the nineteenth century, and another order of the race than the Adamic, and yet we are closely associated with Gentiles, the nineteenth century, and Adam.

Our position is quite unique: we stand on a pedestal above everybody, and view the history of mankind from the standpoint where the temporal and eternal meet. We take our position, as it were, by the side of the Creator, and use the focus that He had adapted to our vision. Of course our minds must be deeply impressed by what we see, and “out of the abundance of the heart the mouth speaketh.” It must be so: we are bound to talk about what occupies our minds when we have the chance, and it sometimes happens that the chance takes the form of a letter, as in the present case. We know that men and women alike are in sympathy with divine things and can be mutually edifying, but the masculine and feminine minds are separated by differences of constitution that often make it desirable and agreeable for sisters to communicate with sisters, and for brethren to converse with brethren; each sex has, so to speak, its own special world for special effort and distinction, so that a sister is better able, in some respects, to enter into the

minutiæ of sisters' lives than a brother. I suppose this is why a sister was asked to write a letter to sisters.

I have often thought about the kind of life and work that the Scriptures recognize as women's sphere, and I have come to the conclusion that in things spiritual there is a fair balance between men and women. While there is not much direct appeal to women, we find here and there through the Word that they are a necessary ingredient in the working of the divine purpose. Some wonder why men should figure so prominently, and whether women will be of much use in the higher sphere of *Aionian* life and work, especially as the angelic superintendence of the earth seems to be more in the hand of "men;" but that it really may not be so, is evident from the fact that Adam and Eve were created in the likeness of the Elohim, male and female, and possibly the world's supervision continues to be entrusted to the hands of both; it is not a thing that we need to be affected by.

That God has given prominence to man is fitting and reasonable when we look into the matter. Eve was a part of Adam, being taken out of Adam. This is the foundation of the relationship, and we should expect God would recognize their relative position all through, and reach the woman through the man. She is inseparable from him because of the mode of her creation—all the world natural is Adam—all the world spiritual is Christ. Now we are liable to feel, as sisters, that a very narrow sphere of action is allotted us; there are so many negative apostolic commands in regard to our attitude, that it almost seems as if being under subjection were to be the foremost rule of our life, and that we are only to be recipients of the efforts of the brethren by the assembling of ourselves together, etc. These things are right and proper, of course; but sisters have a place in the divine economy as well as brethren, a character to be developed, a distinct work to do for Yahweh's house and glory. Each sex has alike to work out his or her own salvation; and before we make up our minds that sisters are such an unimportant factor in divine work, it might be as well to notice woman's peculiar characteristics, and see if there is not a corresponding field of action that accords with them; for we may be sure that the all-wise Creator, who

arranged the different qualities of woman from man, would also find scope for the developing and perfecting of them. It cannot be denied that woman is inferior to man in physical and mental power: probably Eve was created thus far lower than Adam; but the social disadvantage appears to be due to God's fiat which took effect when the guilty pair were driven from Eden, and will continue until their restoration; and it may be that even then the head of the woman will be the man—there is nothing derogatory in this, for Christ has a head—God. Meantime we must accept the consequence of Eve being first in the transgression, and, as her daughters, see where our opportunity lies in regaining what she lost.

There is something rather noticeable in the fact that the subtle serpent should have selected Eve for his ambitious suggestions. He evidently knew which of the pair was most likely to listen to his counsel. I expect he had seen that Eve was more ready to receive new ideas, and more ready to adapt herself to them; probably she was of a more responsive nature, and, generally, more yielding than Adam; in fact, it would seem that she was created with far greater susceptibility to good and evil than Adam, and this was the reason of her being first in the transgression. No doubt, here lies the fundamental difference between man and woman, and no one can say that the Creator has reflected the least discredit on His handiwork, but rather has made possible for woman, by means of this same susceptibility, a splendid altitude of mental beauty. The question is, How are we, as daughters of Eve, and sisters of Christ, to attain to it? Well, in the first place, let us take warning by Eve's disgrace. We have seen how easily she fell into the net. Let us keep a constant watch over ourselves, see where our besetting sins lie, and flee temptation. In a sense, there is more need for us to put ourselves out of danger than for brethren to do so, for this very reason, that we are more impressible to evil than they, as well as to good. If we know our weakness, of course we shall be on our guard. Sisters are brought more in contact with little things, and are more keenly alive to them than men; a thousand trifles are daily pressing themselves on our notice that will choke

and kill the new man unless great vigilance is used; the sphere in which we move, dear sisters, contains enough to drown us ten times over, if that were possible. We have to be most resolute in the matter; it is one of our constant self-denials to give the cold shoulder to things that *must* occupy us, and that come quite within our province, and that really are most interesting. All the finer and more delicate necessities of, and accessories to, life are in the hands of women, because of their qualifications in that direction; home life, with its varied duties, useful and ornamental, makes exorbitant demands on those who have the care of homes. The flesh is so ingenious in justifying a Martha-like attitude, and offers all sorts of reasons for monopolizing time, that we need be very keen in dealing with the serpent here, for he approaches us in a very subtle form and touches us in a very vulnerable point. Of course there is not so much danger where duties are drudgery, and considered as so much hard work that has to be got through. The mind in such a case is able to revert to "the joy that is set before us," and sisters are linked to "that good thing which shall not be taken away." Uninteresting occupation is not an unmixed evil.

There are other vulnerable points that Eve has entailed on her daughters besides domestic interests, which in her case has not been recorded, but the point that has been written for our ensample must be heeded and guarded against. The persuasiveness of a woman's tongue is proverbial, and no wonder; see how it worked with Adam! What havoc it made! Why, when we think of it, all the toil, and crush, and rush, and struggle for existence, and poverty and greed that surround us, are due to Eve's persuasiveness. It seems a terrible thing at first that she should have been so highly endowed in this matter; but then she should have used her power in an opposite direction, when results would have been as happy as they are now disastrous. I think that it is a recognized fact among phrenologists, that man is higher in brain power, but that the lack in woman is supplied by superior intuitiveness or instinct, by which conclusions are reached by a short route. With some this is a valuable trait, so long as it is not entirely detached from

reason, but unhappily it often is, and I suppose it is on this account that what is called "a woman's reason" is often found wanting in reasonableness. At any rate women are too apt to fly to conclusions. Eve did, and acted upon her impressions, apart from her reason, and mischief followed. If we do the same, similar results will follow. We know what Solomon says about a woman's tongue and the power it is for evil—he was the wisest man that ever lived, except Christ, and yet "his heart was turned from the Lord God of Israel" at the instigation of woman. It seems incredible, but it is a fact, and the influence is not extinct. It is a case of acting on impressions, and transferring those impressions by force of persuasion, rather than by reason.

Now the Truth comes in here as a splendid corrective to the misuse of this feminine faculty; it does not destroy it, but directs it and elevates it by developing the power of reason, and by the exercise of it on things that for fulness of meaning and depth of grandeur, have no equal in the annals of mankind. If we have God's Word abiding in us, we may perceive the beauty and note the subtlety and delicate shadings of the divine plan, and define accurately the line between good and evil, and discriminate right from wrong, and by our intuitiveness, allied to reason and persuasiveness, may be a power in the circle in which we move—a power not always manifest by the brethren. But suppose we unwillingly (nobody means to do it) forsake the elevating power of the Word, and follow the bent of our mind, what then? We are equally a power among the community in which we live, and we shall surely exert an influence prejudicial to their highest interests.

There are many ways of beguiling from the path of rectitude—as many ways as people—and there is no doubt that the sisters in any ecclesia are a great help or a great hindrance. There are very few that are nonentities in point of influence; every sister comes in contact with others at some time, and the intercourse will sure to be tinged with the colour the thoughts assume, either the radiant brightness of the Word, or the murky darkness of the flesh. It is a good plan to practise ourselves in the art of conversing intelligently on things that occupy our minds in our reflective

moments. If we are growing in the Truth, we must surely have some original ideas, and everybody is pleased to hear a fresh one. I once heard a brother say that he always listened to certain ones with relish because they had thought of things that he had not. There is no reason why this should apply to brethren only; sisters, as a rule, are quite as capable of expressing their thoughts, and speaking their minds—indeed, more so according to the general idea; hence how important that our minds should be stored with grain and not with chaff. Social instinct is very powerful with some, and we cannot over-estimate the good we might do by letting our speech be always with grace seasoned with salt. I do believe if this were the case, active evil would not be known among us—such is the power we possess, if we only knew it.

If Eden was lost by the misuse of persuasive speech, it may be in God's wisdom that the inverse application of the same faculty is one of His great agencies for recovering what Eve lost; and, on the other hand, what drove Eve from Eden may also exclude us from greater blessings.

While speaking of sisters' influence generally, it will be well to notice that those who have homes should make them the centre of their sphere. The department of the service of the Truth that belongs to brethren is successfully carried out in proportion to their fitness for the work, and fitness is in a large degree dependent on home help. We know there are some brethren who rise superior to opposing domestic forces, but generally brethren allow that their operations may be very materially aided by good management and healthy stimulus of their wives. Eve was created for a helpmeet for Adam, and surely the daughters of Eve on a higher level should aspire to accomplish the end for which she was created. A helpmeet, from the divine point of view, must be a companion fit to help Godwards, and if this divine arrangement is perceived and attended to, wives will take care that the "one thing needful" is well to the fore, thus making the home atmosphere conducive to the development of spiritual aims. This is quite the work of sisters, and if they fail here, husbands cannot take their place in the matter. It is not enough that the wife should have every-

thing in "apple pie order," though this is desirable of course, if it can be accomplished without the sacrifice of higher things; but it would not of itself help Godwards.

It seems to me that the first thing of importance is to stimulate a love of reading, and to give every opportunity for its indulgence. If a sister cannot find time to do much in that way herself, she can entice her husband, and she will be sure to share the fruits of his labour. There will be mutual building up in the things of salvation—it will lay the foundation for public efforts, large and small, on behalf of the Truth, and if "it is a shame for a woman to speak in the church" she can at any rate see that her husband's feet are "shod with the preparation of the Gospel of peace." A helpmeet should try to excite an interest in all matters where God's honour is concerned. I often think it must be very hard for wives whose husbands are busy all day, to have them out almost all their spare time at meetings and examinations and with interested strangers. But sisters must remember that patience and help in this matter is the work that God has given *them* to do, and it is by no means a small share of vineyard labour if they do their part faithfully. Psalm lxxvii. 12 seems to hint at a recompense for faithful women. The passage referred to a time when kings of armies will flee before the mighty ones of Jacob, and "she that tarried at home divided the spoil." This may not refer exclusively to the present sphere of "the keepers at home" that Paul gives commands for, but I think the idea is included in the passage.

It is by the Lord's arrangements that women should, during the probationary career, be in the background, but it was not so in the beginning, and probably will not be so in the end. Doubtless the work that sisters will be assigned in the Kingdom will be of a nature suited to their individuality, and it is not unlikely that Christ is now giving an apprenticeship that will fit her for the higher form of service that awaits each daughter of God.

Sisters who have not husbands are equally qualified to be labourers together with God, only in another department of the work. For them there is more freedom of action

and more varied opportunity of serving the Lord. Each one has no doubt a sphere in some measure different to others. There is Sunday School work, which gives the chance of helping others and helping ourselves at the same time, by the continual inculcation of the precepts and doctrine of Christ. There are some who are denied the pleasures of this sort of work, and who seldom enjoy spiritual intercourse of any kind—isolation is the form of their probation. We may depend upon it Christ knows best how to effect our salvation, and if isolation be our lot, then isolation is our only road to the Kingdom. As a rule, single sisters are more among strangers than married ones, and although this may be thought a drawback, it may be a great spiritual advantage, if not to others, at least to ourselves; for my experience is that constant intercourse among Gentiles begets a watchfulness for ourselves that nothing else would. The difference between flesh and spirit is so manifest that we quite realize the necessity “to come out from among them and be separate.” We see that it is the only thing to be done. Such a course identifies us closely with Christ, and we experience what it is to fill up the measure of his sufferings in this particular. If there is much sorrow to the travellers along this dusty road, there is also much joy. Sisters have a hard time of it very often for practically witnessing to the claims of Christ, but who that has ever done so will hesitate to say that the evil has been ten thousand times outweighed by the good that has followed in some form or other peculiar to the necessities of the case? I always think it was very significant that when the man was cast out of the synagogue for admitting the claims of Jesus of Nazareth (John ix.), Jesus hearing that they had cast him out, found him, and made himself known more clearly. Jesus is the same to-day: “Light is sown for the righteous, and gladness for the upright in heart.”

I am sure the isolated will supply a splendid contingent to the race of the redeemed. When we are in ecclesial communities there is a sort of feeling that we may do as others do, and we are not so alive to the fact that “there is not a man on earth that sinneth not.” We think we can rest on our oars, take our ease, and drift with the stream.

This is no doubt the case with sisters young in the Truth, and while it would be wrong to watch for faults in others, it is well to remember that they have follies as well as we; and that our own infirmities are as much as we can overcome, and if we increase the load by adding those of others to them they will overcome us and cause us to stumble in the race.

In regard to sisters young in years, it is just possible that some may think their youth excuses them from settling down to the sober facts that engage the lives of those of more mature experience. Now, no one expects to find old heads on young shoulders, and it would be contrary to nature, as well as to our pleasure, to find young people simulating a sobriety that is born of the experience of life's vicissitudes; but God expects His daughters of all ages to be in subjection to Him, and requires them to realize that they have voluntarily presented themselves to Him "a living sacrifice," which means denials of self. I do not find in the Scriptures anywhere that the impulse of youth is allowed to have sway any more than the fixed habits of age; all alike must be moulded in the same pattern—Jesus Christ—who "pleased not himself," but at all times did the will of the Father. Young sisters have this advantage over older ones that they can more easily receive the doctrine of the Truth, and impressions are more easily riveted on young brains than on old ones; but this of itself only brings them under condemnation. Habits have to be formed in conformity with knowledge, and this, too, is easier for young than old, the mind being more flexible.

I daresay it takes some time for young sisters to find out that "things are not what they seem." Life appears very interesting to them, and in proportion to our love of temporal things is our distaste of spiritual things. This is where young sisters must be particularly watchful; it is most dangerous for us to have all we like; the only antidote in such a case is to remember that it will not last, and thus be better prepared for change, for God could never train children to the appreciation of *His* way by always letting them have *their* way. True, He does not always chide, and He will not put

heavy burdens on tender backs. It was prophesied of Christ that he should "carry the lambs in his bosom." We need not be afraid to lay hold of the Truth, lest we should fail to exemplify it, because we like the present life. Christ does not rob us of all pleasure, but his aim is to teach us what true pleasure is; and by discipline to enable us to know good and evil. Those who begin to acquire this practical knowledge early are using their youth and vigour on the enjoyment of a thing that will not fade with youth, but grows sweeter with age—indeed the Truth is a delight in proportion to our affinity with it. The more we get the better it is, that is if we practise it—and it is no good else—the Truth is only hard to the disobedient.

The Bible is not a revelation to the heathen, but to Israel, and we are Israel, women of Israel, in Christ, women of power—power over the flesh—they will all be of this sort in the Kingdom. The present age finds us in circumstances differing in many ways from the stirring times spoken of in the Bible, where women of Israel receive honourable mention. But when we know the whole of their lives, we shall find that their works were the result of much carefulness and meditation on God's ways, and by a steady enduring to the end. Triumph over sin is never by leaps and bounds, and doubtless we shall find that the different ages balance each other in their varying modes of perfecting character. One age produces a strategic Rebecca, impulsively arranging for the diverting of Israel's blessing into the right channel. Another age shows us a stately Deborah directing national affairs with a courage and prudence that makes Barak desire her co-operation even in the command of the army. Another age gives a courageous Esther putting her life in her hands. Then we come to quiet, meditative Mary, who received commendation from the Lord himself; and we can all do as she did. Then there is Phœbe, a faithful servant of the church at Cenchrea, who furnishes a precedent for sisters of every age. So does Lydia at Philippi, who, by the way, was the first convert in Europe, and who besought Paul and his companions during dreadful persecution to come into her house. All these are splendid specimens, and shall we say that the ecclesias of the nineteenth century will fail to

add to the number? It is a question each must answer for herself. "The night is far spent, the day is at hand." Now is the only opportunity we shall ever have to seek glory, honour and immortality.

MARY G.

The Call to Righteousness

The Gospel truly, is an invitation to the Kingdom, but it is a call also to righteousness. "Repent" is a feature in the divine message: "Turn to God, and do works meet for repentance," is an apostolic way of expressing the duty of all who hear (Acts xvii. 30; xiv. 15; xxvi. 20). This request cannot be ignored with impunity. There is need just now for faithful men to shout aloud this Truth. There must be no fraternising with error, nor pandering to errorists. It is for us to speak as the oracles of God. "He that believeth not" (among the nations—Matt. xxviii. 19). "shall be condemned" (Mark xvi. 16). The day for the condemnation is obviously the day implied in the text, when those who believe shall be saved. Unbelief—a wilful rejection of the Gospel and its claims—is a great sin, and one which relates those who are guilty of it to condemnation, or the second death (Luke xii. 46; Rev. xxi. 8). That the condemnation has to do with the physical condemnation resting on the race through Adam's sin, or that it is a condemnation to be meted out in some indefinite way in this life, or that it had reference to the destruction of Jerusalem, are suggestions wild and unwarrantable. Such a watering down of Christ's clear and important warning must terribly provoke his displeasure, especially in view of his uniform three-and-half years' teaching on the subject. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John xii. 48). Wilful rejectors, or rebels will know, when the time comes for them to suffer God's retribution, that they are suffering it, and why they are suffering it.—A.T.J.

A Warning

Human nature is not noble and beautiful, as Ruskin states. It is corrupt—the abode of sin, and therefore condemned. Paul expresses the truth, “I know that in me, that is in my flesh, dwelleth no good thing” (Rom. viii. 18, 20). Much essential doctrine hangs upon this truth. There is a tendency to set it aside, and we need to be on our guard. The Scriptures tell us of the lusts of the flesh, but never of its virtues. The flesh works grave-wards—it thinks, but thinks sinfully and fatally. “The mind of the flesh is death” (Rom. viii. 6, 13, R.V.) Our salvation depends on the possession of a Spirit mind (a mind created by the implanting of the Spirit’s teaching), and it depends likewise upon the exercise of this mind in controlling the flesh. “They which are the children of the flesh, these are not the children of God” (Rom. ix. 8). The exhortations to wisdom in this matter are numerous—walk by the Spirit, sow to the Spirit, be filled with the Spirit. Let us help one another to be wise. The Bible (the production of the Spirit) is here, and by it we are able to carry out these life-giving commands.—A.T.J.

Taking Stock

Men in business take stock. Those who omit to do this incur a great danger—they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are all traders—they have all been entrusted with Christ’s goods. They are required to make headway—to buy, to sell, and to get gain. A time of reckoning is ahead—it must come (see Matt. xxv. 14-30). Let us take stock, or in other words, let us examine our standing in the Truth. Are we going backwards or forwards? Where are we say, in comparison with our position at the time of our baptism? Do we love the Truth more? Is our Bible reading and our attendance at the meetings equally enjoyable? Is our knowledge of the Scriptures (the Apocalypse, to wit) greater?

Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the various ecclesia funds? Are we more helpful in our meetings—better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it.—A.T.J.

God uses the Bad as well as the Good

How great God is! Not only has He a purpose in the earth, but He is utilising all things to fulfil it. In this scheme He uses the bad as well as the good. No man and no thing is beyond His vision, control, and employment. The Scriptures contain many illustrations of this cheering truth. Here are three: (1) A posterity to Abraham was needed to be preserved in the earth. Good Joseph and his bad brethren were laid hold of by God, and their respective aims and doings mysteriously blended and guided to accomplish the work (Gen. xxxvii. 27; xv. 7, 8). (2) The death of Christ was required for the salvation of man. In this, too, God employs and miraculously intertwines the righteousness of His Son with the wickedness of his contemporaries, in order to bring the event to pass (Acts ii. 23; Phil. ii. 8). (3) The glad tidings of salvation had to be sounded by Paul in the ears of the Gentiles, small and great. To accomplish it, God again providentially manipulates the love and hatred of faithful and unfaithful (Acts ix. 15; xiii. 50; xiv. 6, 7). We again say—How great God is. With such a God, let us be trustful—content to follow His light and leading. Events may, at times, look altogether out of their bearing. But not so to God. His glorious purpose is being evolved in the midst of it all, and this purpose requires His care for us. It is not an aimless confusion with Him. He is in touch with all things. He is everywhere at work for the good of those who commit their way in well-doing unto Him (Rom. viii. 28; 1 Peter iv. 19).—A.T.J.

All-round Thoroughness

God requires from His children an all-round obedience. All His commands are equally binding. There is to be no picking and choosing—no carefulness in one direction, and carelessness in another. There must be a genuine endeavour to fulfil God's will in ways disagreeable as well as agreeable. Covetousness has to be eschewed, but evil speaking quite as much so. We have to be honest, but also chaste. Let us take care lest our good points blind our eyes to our bad ones. We are not safe—not acceptable to Christ—unless we show a general all-round thoroughness, avoiding exceptions and reservations. This thought will bear unlimited amplification. To take one or two illustrations. No amount of zeal and activity in the public proclamation of the Truth will exempt us from the obligation of enlightening and rearing our own children in the fear of God. No amount of warm love and amiability towards the brethren at the meetings will excuse coldness and churlishness with our own kith and kin at home. No amount of time spent at committee meetings will justify neglect of our daily readings. God's law is very searching; it leaves no corner of our mental nature untouched. It takes away all ground for spiritual swagger. Great is the man who can discern his own weaknesses, and has pluck enough to grapple with them.—A.T.J.

Sacred Ground

Don't loiter about the outside of the Bible. Step in and tread its beautiful courts. You will soon discover that the ground is sacred, and that God is there. It is the outsider that raises his impudent voice against the Bible—who talks twaddle, and giggles respecting its great and holy truths. Robert Roberts' advice to the sincere Bible doubter cannot be improved—Read the Book, and less what people say about it. It is the loiterer and weak brother who swallow the outsiders' foolish gossip, who take up the cry of "discrepancy

in Bible history, disagreements in the Book with established decisions of science, crudeness and imperfection in its early moral teaching." Get away from such teaching. To regard it seriously is harmful. Remember that a person in a weak condition of health cannot stand over a street gully without incurring risk of typhoid. *The Scriptures are the Oracles of God.* Paul and Peter both say so. This should suffice to set the anxious believer's soul at rest. Never mind about Christendom opposing this teaching, nor about some brethren having taken on Christendom's mind concerning the matter. Such departure from the Truth was, according to divine prediction, to be expected. Let our motto be, "The Bible True" (wholly and not partly so).—A.T.J.

A Divine Tonic

Brethren are very unwise who neglect or treat lightly the meeting for the breaking of bread. Such conduct is suicidal. The institution is of Christ—it has been arranged as a restorative—a divine tonic for the jaded spiritual man after six days' battling with an evil world. Who does not feel himself run down on the Saturday night, and, as the result of Sunday's exercises, refreshed and invigorated on the Monday morning? Is it rash to say that without this weekly reminder of Christ many of us would long since have slipped away from the Truth. Truly, it is a merciful ordinance, and one for which we should be devoutly thankful. Let us not despise it. Let each one who attends to it see that he does not mar the good which Christ intended this institution to yield. It is very easy to do this. Here are a few ways in which it can be done: Come in late, and chatter after the service is commenced. Show ourselves inattentive to the ministrations of the presiding and exhorting brethren (this may be done by yawning, giggling, talking, taking out the watch every few minutes, etc.). Find fault after the meeting is over with everything that has been done. Send all with whom you come in contact home with their minds full of irritating absorbing, superfluous items best unknown. On the other

hand, if we would co-operate with Christ in making the meeting pleasurable and edifying, then let us shun these things, and show ourselves true worshippers—earnest, zealous, reverential, grateful, loving, anxious to make the meeting to all a source of comfort and upbuilding.—A.T.J.

Gleanings

“The Lord shall deliver me from every evil work,” said Paul, though his hands were shackled, and death immediately confronted him. Can we speak thus when days are dark and evil is in the ascendant? We should do so, for the incentive and the reward have not changed.

* * *

Before you blame, consider (1)—Whether you would like to be blamed for the same thing; (2)—Whether the person is really blameable—all things considered; and (3)—How your blame is likely to sound when you yourself are at the bar of judgment.

* * *

Philosophic “morality” is a poor equipment in the sore battle of life. It can all be reasoned away; all melted in the heat of the elements. The commandments of God will be found to furnish a complete armour.

* * *

If Paul, knowing the manifold labours of the brethren of his day, and the persecutions which were heaped upon them through being followers of Christ, were suddenly to put in an appearance and ask what we, in these peaceful times, are doing for the Truth, what should we say?

* * *

After men have done their utmost in looking, thinking, and acting, they are not safe from the inherent flaws of surrounding circumstances and constitutional defectiveness. There is only one reliable rule of walking, and that is where God directs the steps of the man who commits his way to Him. Such a man will often be saved from his own blunders.

The Fall of Babylon and the Triumph of Israel

'Twas night in Babylon: yet many a beam
Of lamps far-glittering from her domes on high,
Shone, brightly mingling in Euphrates' stream,
With the clear stars of that Chaldean sky,
Whose azure knows no cloud;—each whispered sigh
Of the soft night breeze through her terrace-bowers
Bore deepening tones of joy and melody
O'er an illuminated wilderness of flowers;
And the glad city's voice went up from all her towers.

But prouder mirth was in the kingly hall,
Where, 'midst adoring slaves, a gorgeous band!
High at the stately midnight festival,
Belshazzar sat enthroned. There Luxury's hand
Had showered around all treasures that expand
Beneath the burning East; all gems that pour
The sunbeams back; all sweets of many a land
Whose gales waft incense from their spicy shore;—
But mortal Pride looked on, and still demanded more.

With richer zest the banquet may be fraught,
A loftier theme may swell th' exulting strain!
The Lord of nations spoke,—and forth were brought
The spoils of Salem's devastated fane;
Thrice holy vessels!—pure from earthly stain,
And set apart, and sanctified to Him,
Who deigned within the oracle to reign,
Revealed, yet shadowed; making noonday dim,
To that most glorious cloud between the Cherubim.

They came, and louder pealed the voice of song,
 And Pride flashed brighter from the kindling eye;
 And *He who sleeps not* heard th' elated throng,
 In mirth that plays with thunderbolts, defy
 The Rock of Zion!—Fill the nectar high,
 High in the cups of consecrated gold!
 And crown the bowl with garlands, ere they die,
 And bid the censors of the Temple hold
 Offerings to Babel's gods, the mighty ones of old!

Peace!—Is it but a phantom of the brain,
 Thus shadowed forth the senses to appal,
 Yon fearful vision? Who shall gaze again
 To search its cause? Along the illumined wall,
 Startling, yet riveting the eyes of all,
 Darkly it moves,—a hand,—a human hand,
 O'er the bright lamps of that resplendent hall
 In silence tracing, as a mystic wand,
 Words all unknown, the tongue of some far distant land.

There are pale cheeks around the regal board,
 And quivering limbs, and whispers deep and low,
 And fitful starts—the wine, in triumph poured,
 Untasted foams, the song hath ceased to flow;
 The waving censer drops to earth—and lo!
 The King of Men, the Ruler, girt with might,
 Trembles before a shadow! Say not so!
 The child of dust, with guilt's foreboding sight,
 Shrinks from the Dread Unknown, th' avenging Infinite!

But haste ye! Bring Chaldea's gifted seers,
 The men of prescience! Haply to *their* eyes,
 Which track the future through the rolling spheres,
 Yon mystic sign may speak in prophecies.
 They come—the readers of the midnight skies,
 They that give voice to vision—but in vain!
 Still wrapt in clouds the awful secret lies,
 It hath no language 'midst the starry train,
 Earth has no gifted tongue Heaven's mysteries to explain.

Then stood forth one, a child of other sires,
 And other inspiration! One of those
 Who on the willows hung their captive lyres,
 And sat, and wept, where Babel's river flows.
 His eye was bright, and yet the deep repose
 Of his pale features half o'erawed the mind,
 And imaged forth a soul, whose joys and woes
 Were of a loftier stamp than aught assigned
 To Earth; a being sealed and severed from mankind.

Yes! What was earth to him, whose spirit passed
 Time's utmost bounds?—on whose unshrinking sight
 Ten thousand shapes of burning glory cast
 Their full resplendence? Majesty and might
 Were in his dreams; for him the veil of light
 Shrouding heaven's inmost sanctuary and throne,
 The curtain of th' unutterably bright
 Was raised!—to him, in fearful splendour shown,
 Ancient of Days!—e'en Thou mad'st Thy dread Presence
 known.

He spoke: the shadows of things to come
 Passed o'er his soul. "O King, elate in pride!
 God hath sent forth the writing of thy doom,
 The One, the living God, by thee defied!
 He, in whose balance earthly lords are tried,
 Hath weighed, and found thee wanting. 'Tis decreed
 The conqueror's hands thy kingdom shall divide,
 The stranger to thy throne of power succeed!
 The days are full, they come—The Persian and the Mede!"

There fell a moment's thrilling silence round,
 A breathless pause! The hush of hearts that beat
 And limbs that quiver. Is there not a sound,
 A gathering cry, a tread of hurrying feet?—
 'Twas but some echo, in the crowded street,
 Of far-held revelry; the shout, the song,
 The measured dance to music wildly sweet,
 That speeds the stars their joyous course along;—
 Away! nor let a dream disturb the festal throng!

Peace yet again!—Hark! Steps in tumult flying,
 Steeds rushing on, as o'er a battle-field!
 The shout of hosts, exulting or defying,
 The press of multitudes that strive or yield!
 And the loud startling clash of spear and shield,
 Sudden as earthquake's burst!—and blent with these,
 The last wild shriek of those whose doom is sealed
 In their full mirth!—all deepening on the breeze
 As the long stormy roar of far-advancing seas!

And nearer yet the trumpet's blast is swelling,
 Loud, shrill, and savage, drowning every cry!
 And lo! the spoiler in the regal dwelling,
 Death bursting on the halls of revelry!
 Ere on their brows one fragile rose-leaf die,
 The sword hath raged through joys devoted train,
 Ere one bright star be faded from the sky,
 Red flames, like banners wave from dome and fane;
 Empire is lost and won,—Belshazzar with the slain.

Fallen is the golden city! in the dust,
 Spoiled of her crown, dismantled of her state,
 She that hath made the Strength of Towers her trust,
 Weeps by her dead, supremely desolate!
 She that beheld the nations at her gate,
 Thronging in homage, shall be called no more
 Lady of kingdoms! Who shall mourn her fate?
 Her guilt is full, her march of triumph o'er;—
 What widowed land shall now *her* widowhood deplore?

Sit thou in silence! Thou that wert enthroned
 On many waters! thou whose augurs read
 The language of the planets, and disowned
 The mighty Name it blazons! Veil thy head,
 Daughter of Babylon! the sword is red
 From thy destroyers' harvest, and the yoke
 Is on thee, O most proud! For thou hast said,
 "I am, and none beside!" Th' Eternal spoke,
 Thy glory was a spoil, thine idol-gods were broke.

But go thou forth, O Israel! Wake! Rejoice!
Be clothed with strength, as in thine ancient day.
Renew the sound of harps, th' exulting voice,
The mirth of timbrels! Loose the chain and say
"God hath redeemed His people!" From decay
The silent and the trampled shall arise.
Awake! put on thy beautiful array
O long-forsaken Zion! To the skies
Send up on every wind thy choral melodies!

And lift thy head! Behold thy sons returning,
Redeemed from exile, ransomed from the chain!
Light hath revisited the house of mourning;
She that on Judah's mountains wept in vain
Because her children were not—dwells again
Girt with the lovely! Through thy streets once more,
City of God! shall pass the bridal train
And the bright lamps their festive radiance pour,
And the triumphal hymns thy joy of youth restore!

—*Selected.*



A Vision of Glory

"Where there is no vision the people perish . . ." (Prov. 29: 18). Such is the statement of Scripture. A vision of the future enables us to lift our minds above the oftentimes distressing and depressing circumstances of everyday life, to the glory to be revealed in the earth, when "the earth shall be filled with the knowledge of the glory of Yahweh, as the waters cover the sea" (Hab. 2: 14).

If we can create a mental picture of Christ's coming reign on earth, we will create something that can act as an incentive for any sacrifice that we may be called upon to make at the present time. Any denial, any labour, any restrictions will be seen as a means to an end, and really worth while. Paul set this principle out very beautifully in 2 Corinthians 4: 16-18 where he contrasts our present "light affliction" with the "far more exceeding and eternal weight of glory" that is yet to be revealed. In view of this, he declared, "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The Apostle thus taught that the way of life about us is temporary, and due, in course of time, to give way to eternal things.

But to look at these eternal, invisible things (i.e. invisible to the flesh) we must have a mental vision of them. Perhaps no subject is more rewarding in that regard than that concerning the Temple of Ezekiel's Prophecy, together with the form and fashion of worship as it will be constituted in the millennium. For that reason we have included this section in the present booklet. A consideration of the study will create the incentive to follow the Lord in the pattern he set.

Upon the subject of millennial worship, the late Henry Sulley wrote extensively and beautifully in books that are available to every Bible student.

His exposition was based upon a foundation found in the writings of Brother Thomas. We have drawn together some of these statements found in such works as "Elpis Israel," "Eureka," and elsewhere to form a brief though connected outline of what the future will reveal. We suggest that the reader study the matter further; for this is a rewarding subject. It helps to clothe the future with substance. It aids in a better conception of our hope, and shows how adapted to the needs of humanity is God's purpose with the world. The world needs a common centre of worship; it needs a unifying rallying point. The House of Prayer for all Nations, to be built by the Lord Jesus, and the form of millennial worship to be instituted by him, will provide the world with its need.

In the year 1885, Brother H. Sulley, of Nottingham, after about seven years of close and critical study, in which his training as an architect greatly helped him, discovered reasons for concluding that the Temple referred to in the last eight chapters of Ezekiel's prophecy, comprised a huge, inner-circular building, surrounded by vast four-square outer courts, covering a space not less than one mile square. These outer courts alone comprised, according to his calculations, 17,776 large rooms, suitable for the reception of millions of worshippers, deftly contrived for a House of Prayer for all people, who according to the prophecy of Zechariah (Ch. 14: 16) must assemble at Jerusalem for worship in the Age to Come.

The result of Brother Sulley's labours was the book, "The Temple of Ezekiel's Prophecy," and the smaller work, "A House of Prayer for All People." To these two works we commend the reader for further and fuller details of this absorbing study.

— H.P. MANSFIELD

Meditations on the Future

The Nations Subdued



CHRIST RETURNS AS A THIEF

“Behold I come as a thief” (Rev. 16: 15) is not in conflict with the testimony of Paul, that “the Lord himself shall descend from heaven with a shout, and with the trump of God” (1 Thess. 4: 15). The first, as will be seen by the context describes the relation of the advent to the nations of the earth, who when it occurs, are mustering for “the war of the great day of God Almighty,” and who will be unconscious of the presence of Christ in the earth, till made to feel it in the adversities of war; the second refers to the bearing of that event on the household of faith.

An illustration will be found in the typical experience of Israel. “The thunders and the lightnings, and the noise of the trumpet, and the mountain smoking” (Exod. 20: 18), were manifestation to Israel alone in connexion with their interview with the Deity, prior to marching under Joshua to the conquest of Canaan. The world at large were ignorant of the “terrible sight,” which made even Moses quake, on Sinai.”

— R.R.

CHRIST RETURNS NOT AS A THIEF

The Day of the Lord will not come upon the Saints as a thief. As a snare it will come upon all men that dwell upon the whole earth (Luke 21: 35), but upon the called, and chosen, and faithful, it will come as the welcome deliverance which a lifetime’s expectation and preparation will have made them ready to receive with gladness. Seeing the appointed tokens among the nations, they lift up their heads knowing that their redemption draweth nigh (Luke 21: 28). “For ye are not in darkness that that day should come upon you as a thief” (1 Thess. 5).

CHRIST'S FIRST WORK ON HIS RETURN

The first event to take place at the appearing of Christ is the Resurrection of the dead, and their gathering, accompanied by the living servants of Christ, to the Judgment Seat (1 Thess. 4: 14-17; 2 Tim. 4: 1), to be rewarded "every man according to his works" (Mat. 16: 27): the righteous to receive Eternal Life — their vile bodies made like unto Christ's glorious body, immortal and incorruptible (Phil. 3: 21), while the rejected will be banished from the presence of Christ, to suffer few or many stripes, according to their deeds, and finally to be destroyed (Luke 12: 47, 48; 2 Thess. 1: 9).

This will be the great day of reunion when friendships of the past will be renewed for eternity, when those who have laboured faithfully for Christ under present difficult conditions will go forth in his name clothed upon with immortality, to bring mankind subject to Christ that there shall be ultimately but one empire, one king, one religion, one God in all the earth.

— H.P.M.

CHRIST: THE VICTOR OF ARMAGEDDON

It is only Michael the great Prince, who commands the artillery of heaven, that can "break in pieces the oppressor." The men upon the face of the land shall shake at his presence; and the solid earth itself will be convulsed. He will turn their swords against themselves; and Judah shall fall upon them, and augment the slain (Zech. 14: 14). Mutual slaughter and pestilence will be aggravated by terrors from above; for "the Lord of Hosts will visit them with thunder, and with earthquake, and great noise, with storm and tempest" (Isa. 29: 5-8), and "an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38: 18-22). "Thus," saith he, "will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I (Jesus) am the Lord."

— "Elpis Israel" p. 388

AN ULTIMATUM TO THE NATIONS

The world at large will be staggered at the sudden and complete overthrow of the Russian Gogue. It will realise that it is in the presence of Divine judgments, for "Yahweh shall be sanctified in thee, O Gogue before all the nations" (Ezek. 38). The storm of battle will give place to the quietness of an uneasy aftermath, as men wonder at the real identity of the Power established in the Holy Land. This

quietness will be disturbed by the proclamation of an ultimatum from Zion addressed to the political world in general. "The mode of address is something new in the history of politics — something at strange variance with the attenuated and insincere refinements of modern diplomatic speech. It is a blunt summons to do something of which governments know nothing, except as "cant": "Fear God, and give glory to Him" (Rev. 14: 7).^{*} The saints will be sent out with the ultimatum, acting as ambassadors for the new Government set up in Zion (see Isa. 14: 32; Ps. 68: 11; Isa. 66: 19, etc.) Some nations will submit; others will reject the ultimatum. The Papal power will possibly use the general recognition that the overthrow of Gogue is due to Divine intervention to lead a crusade against the New Power, and will gather support to itself by deception and falsehood against the King in Zion. It is a papal theory that when anti-Christ arises he will claim to be king in Jerusalem!

— H.P.M.

FORCED SUBMISSION

The nations may resist, but they are as certain of being subdued without further power of resistance as a lighted torch thrust into a sheaf of grain is of consuming it so that nothing be left. "They shall tread down the wicked; for they shall be ashes under the soles of their feet" (Mal. 4: 3). Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall, "Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he" that is to be Ruler in Israel "deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord" (Mic. 4: 1-7).

— "Elpis Israel" p. 402

HOW THE WORLD WILL BE CONQUERED

A question here arises which must be answered, or our exposition is at fault, and deficient of a very important link in the chain of testimony which connects the Kingdom of God with the foundation of the world. It is: By what means are "the kingdoms of the world to become the Kingdom of our Lord and of His Christ" after He has dissolved the Imperial bond of union among them by the glorious victory of Armageddon? Is it to be accomplished by sending missionaries of

^{*}R.R. in Apocalyptic Lectures.

the Tribe of Judah to the nations, preaching to them salvation from hell by Jesus Christ, as missionaries are now doing among the heathen, and inviting them to submit to the spiritual authority of the Lord administered through men of like passions with themselves? Or, is it to be brought about by burning up the wicked, and leaving none but the righteous to inherit the earth? Or, are the existing orders of bishops, priests, ministers, and missionaries to be employed to bring the nations to the obedience of faith, that they may voluntarily surrender all political power into their hand, as the Saints of the Most High God? I answer, unhesitatingly, that the conversion of the world to Christ's supremacy will be accomplished by no such fantastical schemes as are implied in these suppositions. The answer to the question is, that the nations will be subdued to the Sceptre of Shiloh by the sword, and that the Tribes of Israel will be His soldiers in the war."

— "Elpis Israel" p. 400

ISRAEL TO BE GRAFT IN AGAIN

Though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His Word is, "if they abide not still in unbelief God is able to graft them in again" (Rom. 11: 23).

— "Elpis Israel" p. 404

ISRAEL TO BE DISCIPLINED AND RESTORED

The Israelites* will not march directly into the Holy Land, because the generation of Israelites who leave the north, will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness. They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the Spirit of God, so that they will not be permitted to enter into the Land of Israel. Their children, however, will come thither from the "land of the enemy," and "attain to their own border" (Jer. 31: 15-17). The reader will, doubtless, desire to

*Judah is saved first after being disciplined by the tremendous national judgments of Armageddon (Zech. 13: 8-9; 12: 7). Then the rest of Israel, still scattered abroad, will be brought home with mighty manifestations of Divine power against its enemies, during which all "rebels" will be purged out (Ezek. 20: 33-36).—H.P.M.

know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to anything and everything which is not sustained by "the testimony of God." Turn then, to the prophet Ezekiel 20: 33-36. . . .

— "Elpis Israel" p. 403

ISRAEL THE FIRST DOMINION

Yahweh is the accepted King of Israel (1 Sam. 12: 12; Isa. 43: 15), and Israel, therefore, His nation (Exod. 19: 6; Isa. 51: 4). He formed it for Himself, that through it He might show forth His praise (Isa. 43: 21). The prophet saith of Israel, "We are Thine; Thou never barest rule over them; they were not called by Thy name" (Isa. 63: 19). The Kingdom of God is His dominion over this nation. It is therefore a **JEWISH KINGDOM**. Yahweh never owned any other kingdom upon earth. He acquired the Jewish Kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of His nation. He intends His Kingdom to be ruled by a Viceregent in His name, whom He styled "My King" (Ps. 2: 6), and by Him to subdue the world, so that all thrones and dominions, principalities and powers, may become His. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country — the Kingdom proper. This Kingdom will rule over all other nations, which in the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created of which Abraham, then risen from the dead, will be the federal father, and Israel, the First-born (Exod. 4: 22).

— J. Thomas ("What is Truth")

The Land Prepared



THE EARTH CONVULSED

The manifestation of Christ at Armageddon will be accompanied by storm, tempest and earth tremors of unprecedented extent. The repercussions will continue after the destruction of Gogue, and will be felt in all parts of the world. The contour of the Land of Promise will be completely changed. Jerusalem will be elevated (Zech. 14: 10), the Mount of Olives split in two (v. 4), the present hilly country south of Jerusalem depressed into a plain (v. 10), streams of water will flow out of Zion eastward to heal the Dead Sea (v. 8; Joel 3: 18), the Dead Sea itself will be elevated. The waters of the new river, bursting forth from the hill of Zion, will pass between the newly-separated peaks of Olivet, and flowing east to where the Dead Sea once was, will turn northward, forming a vast inland lake which ultimately empties itself in the Mediterranean, perhaps at the site of ancient Tyre (cp. Ezek. 47; Isa. 33: 21; Mat. 11: 21-24; Joel 3: 18).

— H.P.M.

BOTH LITERAL AND SYMBOLIC EARTHQUAKES

In dismissing the subject of the symbolic earthquakes in general, it may be remarked that, though the apocalypse does not predict the occurrence of physical earthquakes, we are not to conclude that there will be none such in the "time of trouble." Ezekiel and Zechariah predict a very formidable one, which in Palestine will be attended with great and important, as well as interesting, changes. The Mount of Olives will be divided, a valley opened with a flowing river, and there will be a great shaking in the land. . . . In the prediction of an earthquake that shall divide Olivet, and cause the outflow of a river from the altar base, they (the prophets) did not "see" the mystery of a mighty earthquake that should also contemporarily divide Babylon, and cause an issuing forth of rivers of living waters from the Christ-Altar, that should heal the nations. The apocalypse brings out the mystery of the Deity as He revealed it to the Prophet; it is with the mystery symbolically revealed we have here to do; not with the purely literal and material (Apoc. 10: 7).

— "Eureka," Vol. 2, p. 270

JERUSALEM ELEVATED: ROME BURIED

Revelation 18: 21 implies the violent overthrow of Rome as by earthquake; Revelation 16: 19 speaks of "the cities of the nations" being destroyed in similar manner. Though these references relate to symbolical earthquakes and cities, the symbols have their basis in the literal. The implications, therefore, are that the reverberations of the very earthquake that shall elevate Zion will plunge the seven-hilled city of Rome into the abyss, and will bring destruction to other mighty cities throughout the earth in which men have gloried. Thus will be resolved in the favour of Zion the age-long controversy between the two cities of Rome and Jerusalem. The elevation of one has inevitably been at the expense of the other. When Jerusalem was triumphant in the earth during the reigns of David and Solomon, Rome was unknown; when Rome came to power, Jerusalem was destroyed.

— H.P.M.

A VAST TEMPLE TO BE BUILT IN THE HOLY LAND

From these testimonies, then, we learn that the following things are decreed: That "the two countries," or territories of the Holy Land formerly occupied by the "two nations" of the Jews, that is, the kingdom of the Ten Tribes and the kingdom of Judah, are to be exalted to a better condition than when possessed by the Israelites in the beginning;

That the Gentile Power in possession of the land is to be finally disposed when He makes Himself known among Israel's tribes;

That "all the house of Israel, even all of it" are to take possession of the land, and to be settled upon its mountains, and hills, and lowlands, and valleys, and desolate wastes, and forsaken cities, after the old estates of their realm, in peace, plenty, security, and great perpetual prosperity;

That the nations and kingdoms of Israel and Judah shall be one united nation and kingdom upon the mountains of Israel; so that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more: but as a bird of prey, "they shall fly upon the shoulders of the Philistines toward the west (the western powers); they shall spoil them in the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them" (Isa. 11: 13, 14);

That when finally resettled, the whole twelve tribes will be under one supreme head or king;

That they will then be a purified and sanctified people — “They shall defile themselves no more with any of their transgressions”; this implies that all their past national offences will have been blotted out;

That all these benefits will be guaranteed to the nation, by the “covenant of the age”; styled also the “covenant of peace” (berith shalom, berith olam); the Constitution of the Kingdom, in the phraseology of the Gentiles;

That during the age, and for the purposes thereof, a **Temple** will be placed in the midst of the nation (Ezekiel chapters 40-42).

“Faith in the Last Days” (J. Thomas) pp. 254, 255

FORTY YEARS OCCUPIED IN RESTORING LAND AND PEOPLE

This belligerent state of things between the King of Israel and the nations of Gogue's dominion, will continue for forty years (Mic. 7: 15). The subjugation will be gradual, as Israel is made to “go through” from kingdom to kingdom. “Feed they people,” saith the prophet, “with thy rod, the flock of thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old.” In answer to this petition, the Lord replies, “According to the days of thy coming out of the land of Egypt will I show unto Him (Israel) marvellous things.” This is forty years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord's harbinger to the Ten Tribes.

— “Elpis Israel,” p. 450

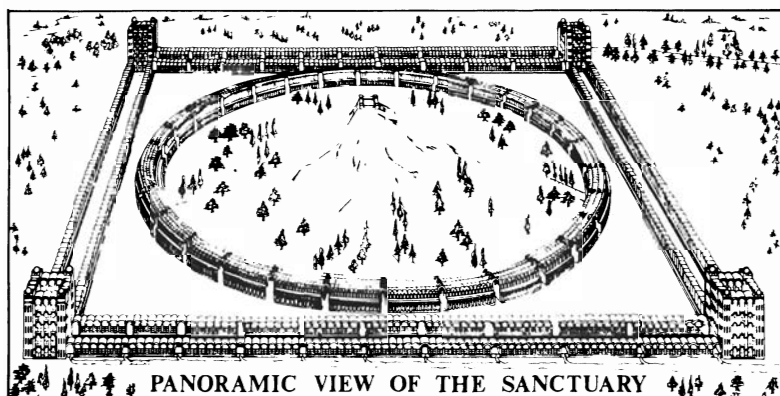
PALESTINE TO BE CHANGED TO PARADISE

Paradise is a Persian word adopted into the Greek, and expressed in Hebrew by “parades” or “pardes.” It signifies a park, a forest, or preserve; a garden of trees of various kinds, a delightful grove, etc. It is found in these texts “I made me gardens (paradises) and orchards, and I planted trees in them of all kinds of fruits” (Eccles. 2: 5); and, “a garden enclosed (a paradise) is my sister spouse . . . thy plants are an orchard of pomegranates” (Song 4: 12-13). The latter text is part of a description of Solomon's vineyard, representative of that part of Eden over which he reigned; and metaphorical of its beauty, fertility, and glory, when the Heir of the vineyard, the “greater than Solomon,” shall come to Zion, and “marry the land” of Eden, as defined in the everlasting covenant made with Abraham (Gen. 15: 18).

For so it is written: "Thy land, O Zion, shall no more be termed desolate: but thou shalt be called Hephzibah (i.e., my beloved is in her), and thy land Beulah (i.e., married); for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62: 4-5).

When the marriage, or union, takes place between the sons of Zion, and their king, with the Land of Promise in Eden, it will again become the garden of the Lord, or Paradise, which His own right hand hath planted. For "the Lord shall comfort Zion: He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness will be found therein, thanksgiving and the voice of melody" (Isa. 51: 3). "Instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55: 13). At that time, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water . . . that they (Israel) may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. 41: 18-20).

— "Elpis Israel" p. 58



PANORAMIC VIEW OF THE SANCTUARY

The Temple will be a mile square building, enclosing a circular range of buildings surrounding elevated Mount Zion, which will be overshadowed by a cloud of glory (Isa. 4:5—mg.). In preparation for this Temple, the present hilly environs of Jerusalem will be levelled as a plain by earthquake (Zech. 14:5). Zion itself will be elevated (v.10)

to become the Holy Mount of the future (Psalm 48:1-2). The entire city of Jerusalem will thus become a Temple-city, "built unto Yahweh," and occupying an area greater than any time in the past (Jer. 31:38-40). Its peculiar construction caused Ezekiel to describe it as "the frame of a city" (Ezek. 40:2).

The Temple Established



CHRIST TO SUPERVISE THE BUILDING OF THE TEMPLE

In the everlasting covenant made with David it is declared of his immortal son by the Lord, saying, "**He shall build a house for my name.**" David wished to execute this great national work, but was forbidden. It was afterwards accomplished by Solomon, and in this he eminently typified the "greater than Solomon," who is to construct a similar edifice, only on a vastly more magnificent scale. This will appear from the following testimony. After Solomon's temple was laid in ruins, and while the Jews, after their return from Babylon, were erecting a new one upon the site of the old, the word of the Lord came to the prophet, saying, "Behold the man whose name is **THE BRANCH**: and he shall grow up out of his place, and **he shall build the temple of the Lord**: even he shall build the temple of the Lord: and he shall bear the glory, and **shall sit and rule upon his throne; and shall be a priest upon his throne.** And they that are far off shall come and build in the temple of the Lord" (Zech. 6: 12, 13, 15).

— "Elpis Israel" p. 313

CONQUERED NATIONS SEND THEIR WORKMEN TO ASSIST

Let the reader turn to the texts below, and he will have no doubt as to the Person styled the Branch. Zech 3: 8; Isa. 11: 1; Jer. 23: 5; 33: 15; Rev. 22: 16. The Melchizedec Son of David, then, is to build the Millennial Temple in Jerusalem to the name of Yahweh; and as the Tyrian Gentiles aided Solomon to rear his edifice, so those who are far off from Jerusalem, where the prophecy was delivered, are to cooperate in the erection of Shiloh's, which is to be "**a house of prayer for all people.**" Isa. 56: 7, when the Lord shall "plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." (Isa. 51: 16). If the reader wishes to know more about the temple to be built by Shiloh in Jerusalem, he can consult Ezekiel (Ezek. 40, 41, 42). The description comes in between the battle of Armageddon, in which Nebuchadnezzar's image is broken to pieces on the mountains of Israel, and the earth shining with the glory of

the Lord. The first nine verses of the forty-third chapter show that the era of the temple described is when Shiloh "dwells in the midst of the children of Israel for ever and his holy name they shall defile **no more.**" This is conclusive; for ever since their exode from Egypt until the present time, they have incessantly defiled the Lord's name; but the prophecy contemplates a period when they shall do it "**no more.**"

— "Elpis Israel" p. 314

THE TEMPLE ESTABLISHED IN THE MIDST OF ISRAEL

This great nation deliverance (of Israel) is consequent upon their political resurrection and enlargement from the countries where they are now entombed, devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there, under the government of the Immortals and their Chief, their condition will exactly answer to the following testimonies: "Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land—And I will make with them a covenant of peace; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set **MY SANCTUARY** (or Temple) in the midst of them for everyone. **MY TABERNAACLE** (or dwelling-place) also will be with them; yea, I will be their God, and they shall be My people. And the nations shall know, that I sanctify Israel when My Sanctuary shall be in the midst of them for evermore" (Ezek. 37: 21; 26-28).

— "The Mystery of the Covenant of the Holy Land Explained" (J. Thomas)

A UNIVERSAL JUBILEE INAUGURATES THE KINGDOM

Having received his law (Isa. 42: 4), and experienced the justice of its administration, "all nations will call him blessed," and "daily will he be praised." A universal jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with war's alarms for a thousand years; and among the highest there will be glory to God, on earth there will be peace, and goodwill among men (Luke 2: 14). The mission of the Lord Christ will have been gloriously fulfilled. He will have raised up the tribes of Jacob, restored the preserved of Israel, and been salvation to the end of the earth (Isa. 49: 6). In his days there will be abundance of peace; for the nations will beat their swords into ploughshares, and

their spears into scythes, and practise war no more. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem" as the metropolis of the world: "neither shall they walk any more after the imagination of their evil heart" (Jer. 3: 17). The things they delight in now will then be an abomination to them; for "the Gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things in which there is no profit" (Jer. 16: 19).

— "Elpis Israel" p. 453

THE TEMPLE OPENED FOR SERVICE ON THE JUBILEE

The year mentioned by Ezekiel (Ch. 40: 1) is almost certainly a Jubilee, a fiftieth year of release (see Lev. 25: 8-16). . . From (evidence advanced) the following deductions may be drawn:

(a) The building will be completed in a year of jubilee; by that date it will be finished and opened for public worship.

(b) The jubilee will be a solemn Passover, and by the tenth day of the first month the sacrifices will be in preparation, and all things in readiness for the glory of YAHWEH to enter the newly-erected house.

(c) The construction of the building will be associated with the national regeneration of Israel, when the Father will forgive their iniquity, and remember their sins no more — blotting out, as a thick cloud, their transgressions (Jer. 31: 34; Isa. 44: 22, 23). By the time the top stone is fixed, and the last pavement laid, their enemies will have been destroyed; and all their bondage, whether literal or spiritual, will end in the great Jubilee then inaugurated.

(d) As Israel's deliverance from Egypt marked the beginning of months and years unto them (Exod. 12: 2); this greater deliverance, which involves not only regeneration to the house of Israel, but blessing to all the Gentiles, will be the commencement of a new age, in which official records will date not from the year of our Lord, nor from the reign of some Gentile king, nor from Jehoiachin's captivity, but from the day defined in the vision itself, when the offerings of the Israelitish people are once again accepted, and peace shall reign with all the inhabitants of the earth — both Jew and Gentile.

— H. Sulley: "The Temple of Ezekiel's Prophecy"

THE INAUGURAL SERVICE

Many references in Bible prophecy indicate that when the wars of Armageddon and its aftermath are finished, and all the earth is subject to Christ, there will be a time of great celebration, a day of coronation when the triumph of the Lord Jesus will be proclaimed before mankind with suitable ceremony far transcending anything the world has ever seen. This will most likely synchronise with the inaugural service of the "House of prayer for all nations" in Jerusalem.

At this grand celebration there will be gathered representatives of all of the Millennial society. There will be present angelic representatives of heaven (see Heb. 1: 6 margin), the resurrected and immortalised friends of Christ (his co-rulers), and mortal representatives of those nations that will survive the judgments of God. Psalm 45: 12 speaks of Gentile representatives being present at such a time; Psalm 118: 21-26 is yet to be sung by Jewish representatives "out of the house of Yahweh" — the Lord Jesus being witness (cp. Matt. 23: 39).

We can imagine how the Lord Jesus, then King of kings and Lord of lords will be presented before the august assembly then convened, that he might be anointed "king upon the holy hill of Zion" (Ps. 2: 6 mg.); and at the propitious moment a burst of acclamation shall arise from the multitude assembled before him, so that "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 9-11).

The songs of Revelation 5 could find a place in this service. They follow naturally in sequence: first the song of the redeemed (vv. 9-10), then the song of angels (vv. 11-12), and finally a general chorus including all mankind (v. 13). Such a glorious picture thus presented to the mind clothes the future with reality.

— H.P.M.

SONGS OF PRAISE TO CHRIST'S GLORY

Never will such an extraordinary choir have delighted so magnificent an assembly on the earth before. The birth of David's son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, "Glory to the Deity in the highest, over the earth peace, and good will towards men." Glorious, however, as this announcement was, the listeners to it were only a few simple shep-

herds; but in the approaching musical festival on Mount Zion, the performers will not be less than 144,000 immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the aeons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number "ten thousand times ten thousand and thousands of thousands" (Rev. 5: 11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David's seat; and instead of a vile clamour for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

— "Eureka," vol. 3

THE GLORY AGAIN FILLS THE TEMPLE

When Haggai said, "This house shall be filled with glory" (Hag. 2), he did not refer to the Temple which Jesus frequented, but to the Temple to stand upon the same site which is described by Ezekiel, into which "the glory of the God of Israel," even the Son of Man in the glory of the Father "shall come from the way of the east," and cause the neighbouring earth itself to shine (Ezek. 43: 2). This is the only interpretation the prophecy will admit of; for when Jesus came, he was neither "the desire of all nations," nor was he in glory. The glory of the God of Israel left the Temple when the Chaldees were about to destroy it; and it will not return until Jesus shall sit upon the throne and bear the glory in the era of "the regeneration."

— "Faith in the Last Days" p. 86

IT IS MADE READY FOR SERVICE

After the declaration of these things, Ezekiel is commanded to show them the description of the Temple which is destined to be "the house of prayer for all nations," with the ordinances, forms and laws thereof. The Lord God then declared the "ordinances of the altar in the day when they shall make it," and when the Levites of the seed of Zadok shall approach unto Him. The "cleansing of the altar" and the consecration of the priests, is then effected by the offerings of seven days. "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you (O Israel), saith the Lord" (Ezek. 43: 27).

— "Elpis Israel," p. 22.

Forms of Worship



PREPARATION FOR WORSHIP

When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that **“No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel” — Ezek. 44: 9.** This is the principle — there must be circumcision. Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh. **“And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my covenant” — Gen. 17: 14.** Circumcision is therefore indispensable.

(For the spiritual significance of circumcision see pp. 228-230)

— “Eureka,” vol. 1, p. 227.

ISRAEL'S SERVICE IN THE TEMPLE

As I have shown, the observance of the seventh day was obligatory upon only the Israelites so long as the Mosaic code was in force, being “a sign” between God and them. The sabbaths belong to the land and people of Israel, and can be only kept according to the law while they reside in the country. This will appear from the fact that the law requires that “two lambs of the first year without spot” should be offered with other things “as the burnt offering of every sabbath,” an offering which, like all the offerings, etc., must be offered in a Temple in Jerusalem where the Lord has placed His name, and not in the dwelling places of Jacob. Israel must therefore be restored to their own country before even they can keep the sabbath. Then, when “the throne is established in mercy; and he (the Lord Jesus) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (Isa. 16: 5) then, I say “shall the priests, the Levites, the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me, come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: and they shall hallow my sabbaths” (Ezek. 44: 15, 24). But these sabbaths will be no longer celebrated on the seventh day. They will be changed from the seventh to the eighth, or first day of the week.

— “Elpis Israel,” p. 21.

CHRIST OFFERS FOR ISRAEL

Now, the question remains, when thus reconciled to God through the blood of his Son, is the nation to have a religious service or worship; and if they are, what is to be its principle, and what its form? No one who understands the Bible would affirm that the Twelve Tribes of Israel were to live in their own land under the New Covenant for 1,000 years without any national religious worship. To affirm this would be to say in effect that God had prepared a Royal Priesthood for His kingdom, but had provided no service for them to perform. This is not admissible for a moment. There will be a service under the New Covenant as there was under the Old. Its principle will be memorial, not typical; even the extension of the principle upon which is now celebrated the death and resurrection of Jesus. Hence, the "reconciliation" will be a **memorial reconciliation made perfect by the blood of the Covenant which institutes it**. The reconciliation of the Old Covenant was typical and imperfect; because the dedication blood, being merely that of bulls and goats, could not perfect the conscience in taking away of sins. When the Prince under the New Covenant "prepares for himself and for all the people of the land a bullock for a sin-offering" Ezek. 45: 22, it is memorial of his own sacrifice of himself, and memorial of the reconciliation which the people enjoy through the blood of the Covenant with which, through faith in it, their hearts will be sprinkled then, as the true believers are at present.

— "Faith in Last Days."

PASSOVER EXCLUSIVE TO ISRAEL

The reader will observe, however, that the Passover is a feast for Israel's observance, not for that of the nations. The Prince, or High Priest, is to prepare it, "for himself, and for all the people of the land," that is, of Palestine; because the passover is the memorial of the deliverance of the Twelve Tribes and their rulers from the power of all that hate them. In this deliverance, when it is fulfilled in the Kingdom of God, the nations are punished after the manner of the Egyptians; become a sacrifice at the hand of the destroyer, while he passes over Israel whom he comes to save. The Passover is the Fourth of July for Israel — the anniversary of the independence of their nation; which can only be celebrated by those Gentiles in the Age to Come who acquire citizenship in their land.

— "Faith in Last Days"

GENTILES RENDER SERVICE IN THE TEMPLE

When the Lord Jesus shall sit upon the throne of his father David, as high priest of the nation, and has dedicated the temple to the Most High, what then? "Many people shall go and say Come ye, and let us go up to the mountain of the Lord, to the house (or temple) of the God of Jacob; and he will teach us of his ways, and **we will walk in his paths.**" Isa. 2: 3. "The sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar." Isa. 56: 3-6.

— "Elpis Israel," p. 314.

YEARLY PILGRIMAGE TO JERUSALEM

Three times in four verses does Zechariah style the yearly going up of the Gentiles to Jerusalem to worship the King, the Lord of Hosts, there, the Keeping of the feast of tabernacles, Zech. 14: 16-19, an event which is consequent upon the destruction of the dominion represented by Nebuchadnezzar's image, and the re-establishment of the kingdom and throne of David. This national confluence of the Gentiles to Jerusalem is characteristic of Messiah's times; and of the true or real festival of tabernacles, when he will "confess to God among the Gentiles, and sing unto his name" and "they shall rejoice with his people," Israel, (Rom. 15: 9-10). Referring to this time, the Lord says, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel **for ever**, and my holy name shall the House of Israel **no more defile**, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places . . . They have even defiled my holy name by the abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their things far from me, and **I will dwell in the midst of them for ever.**" Ezek. 43: 7-9.

— "Elpis Israel."

JEW AND GENTILE CELEBRATE FEAST TABERNACLES

In respect of the Feast of Tabernacles, or Feast of Ingathering, the nations may well rejoice with Israel in the celebration thereof; for it will memorialize their ingathering into the Abrahamic fold when they shall all be blessed in

Abraham and his Seed. But the possibility of national ingratitude for so great a benefit is implied in the following words of the prophet: "And it shall be, that whoso will not come up, of the families of the earth, unto Jerusalem to worship the King, the I-shall-be of armies, even upon them shall be no rain." But this would be no punishment to Egypt, because rain does not fall there: her fertility is maintained by the inundations of the Nile. It is therefore decreed that, "If the family of Egypt go not up and come not, that have no rain, there shall be the plague wherewith Yahweh shall smite the nations that come not up to keep the feast of tabernacles." Zech. 14: 16-19.

— "Faith in Last Days."

A CONTINUOUS PILGRIMAGE

Gentiles ascend to Zion to "keep the feast of tabernacles" (Zech. 14: 16). This feast was governed by the harvest (see Lev. 23: 39), so that the time of its celebration would vary in different parts of the world. This provides for a continuous pilgrimage to Jerusalem (Isa. 66: 23), to "worship before the King."

Nor do the terms of the prophecy require that every individual of a section of the world should ascend at the same time to Zion, but representatives only. Ultimately, through the passing of the years, "everyone that is left of all the nations" will ascend for this purpose, though some, through gross wickedness shall be expelled from the precincts of the Temple (Isa. 66: 24).

— H.P.M.

THE SERVICE IN ACTION

We see the assembled throng: each with eyes attent upon that far off altar, bearing now the symbol of guilt or the sign of forgiveness. A supreme moment has arrived. Will the Father accept (by sending fire from heaven to consume the heaped up sacrifices) or will He reject? No sign is seen; the pause is understood, and quickly interpreted, and the now familiar question, Is it I? Is it I? passes murmuringly from side to side — a huge wave of momentary excitement and fear. But confidence reigns; for in most, the answer of a good conscience removes terror, and everybody knows that one "Achan" is sufficient for the Deity to interpose His judgment of destruction before He gives an answer of peace. The lot is taken, confession is made, if the sin confessed does not bring pardon as in the case of Achan, judgment is executed, such references as Isaiah 65: 20; 66: 23-24 are ful-

filled. The service then proceeds. A flash of light ignites the heaped up offerings, upwards the smoke and burning of acceptance ascends; the vast multitude bow with one consent, breathe their grateful sigh of gratitude, murmur their supplication for the continued mercy of their heavenly King and Ruler, and acclaim their joy. Afterwards they leave the Temple by the opposite direction they entered, passing by the dread place, foretold by Isaiah (Ch. 66: 24) where the transgressors will have met their doom.

— Compiled. See “The Temple of Ezekiel’s Prophecy.”

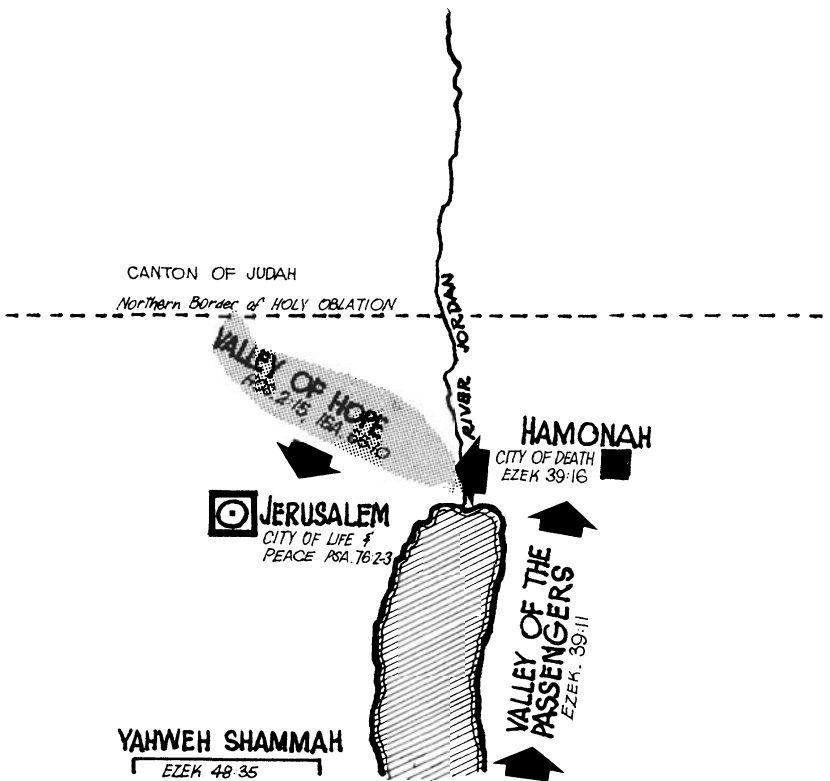
THE CITY OF LIFE AND THE CITY OF DEATH

Two remarkable cities are to be built in the Holy Land prior to the commencement of the Millennium. They will constitute an important parable for consideration by the pilgrims who make their way to Jerusalem year by year for worship: a parable presenting a warning against folly, and an encouragement to wisdom.

It seems that the pilgrims will be housed in the residential city that will be located south of the Holy Oblation, and from there will move up to the House of Prayer for all nations along a route east of the location of the Dead Sea until they come to the northern border of it. They will then turn west, and moving along the Valley of Achor, they will make their way to the Holy City. In doing so, they will follow the route of Moses and Joshua when they moved up north, and the latter led the children of Israel into the land.

Ezekiel describes the ascent of the millennial pilgrims in Chapter 39:11, describing it as “the valley of the passengers east of the sea”. As they move north they will face an edifice that will cause them to appreciate the meaning of the word *Selah*: pause and consider! The prophet declares: “And it shall come to pass that in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers . . .”

The translation is unfortunate. It implies that the stench of dead bodies will ascend out of the graves that are appointed to Gog and to his host. However, the Hebrew clarifies this. Firstly, the word “graves” is not *sheol*, the normal word for “grave”, but is *qeber* (in the singular) a *memorial grave*, a sepulchre or a mausoleum. Rotherham renders it: “a place of memorial for burial”. Accordingly, the pilgrims moving north at this place will see a Mausoleum or Memorial to the destruction of Gog. It will constitute a salutary warning of the fate of those who dare defy the divine will and purpose. It will constitute a City of Death, a cemetery-city housing the bones of Gog’s warriors (see v. 16), to which will be given the name of *Hamonah* or *The Multitude*. It will constitute a memorial to those who foolishly follow a multitude to do evil (Exodus 23:2). Those who ponder its meaning will learn to



discipline the tongue, a particularly difficult exercise (James 3:2).

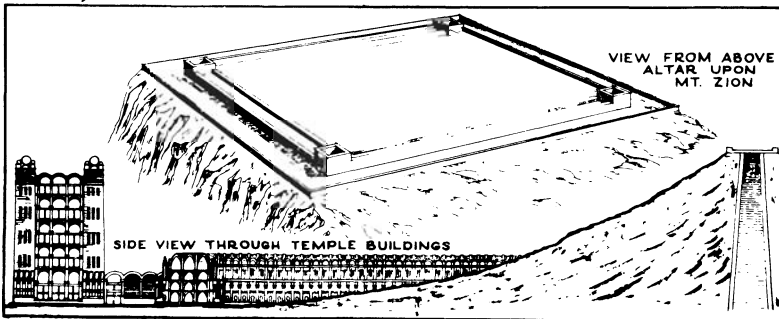
And that is what Ezekiel is stating. Notice that the word “*noses*” is in italics, for there is no comparable word in the Hebrew. And it is incongruous in this place, for the word “stop” is from the Hebrew *khosam*, to muzzle, or to bridle. It is the root of the word rendered *bridle* in the statement: “I will keep my mouth with a bridle” (Psa. 39:1). That City of the Dead will teach the lesson to those worshippers moving towards Jerusalem, that they must learn to discipline their words, so that no hint of rebellion against Yahweh proceeds therefrom. Any voice of complaint, any murmuring of dissatisfaction, any whisper of insubordination will be instantly “stopped” or “muzzled.” That City of Death will constitute a dramatic and practical exhortation showing the futility of flesh in political rebellion against the divine authority in Jerusalem. Recognising the justice of Yahweh’s judgment, and the righteousness of his authority, the pilgrims will not dare to speak in opposition to His requirements, but turning west over the Jordan and along the Valley of Achor, will make their way to Jerusalem suitably impressed with the solemnity of the impending worship in which they will engage. They will have enforced the lessons that sacrifice must precede salvation, that humility comes before exaltation.

Humbled by the lesson of the City of Death, they will move through the Valley of Achor, then become as an entrance to hope (Hos. 2 :15). They will see it as “a place for the herds to lie down in, for My people that have sought Me” (Isa. 65:9). Those herds may well provide the means of suitable sacrifice to be offered at the northern entrance to the House of Prayer, as Brother Sulley explains in his exposition. The pilgrims will then turn south towards Zion, the habitation of Yahweh. Here is a city of life, of animated voices of happiness praising Him for His goodness (see Zech. 8:3-6): a dramatic contrast to the City of the Dead.

Zion will become a city of life because it will speak of the glory and majesty of Yahweh, the Creator and Giver of every good and perfect gift (James 1:17). This glorious, city “built unto Yahweh” (Jer. 31:28) will become the focal point of worship in the Millennium.

The Mausoleum, therefore, as the City of Death, will contrast the City of Life, the House of Prayer for all nations, which Ezekiel proceeds to describe in great detail (Chapters 40-48). The first will constitute a dire warning, the second the glorious possibility. Both will set before the pilgrims the destiny to which they can aspire: either eternal death or eternal life at the end of the Millennium.

The two cities considered in conjunction emphasise the “goodness and the severity of God” which, even today, we are exhorted by Paul to “consider” (Rom. 11:22). In that statement is summed up all the qualities of the Name of Yahweh (Exod. 34:6-7), a Name that is to be honoured in that day (Ezek. 36:23). The tragedy is that at the end of the Millennium when flesh has so familiarised itself with the goodness of Yahweh as to hold it in contempt, the warning of the Mausoleum of Gog will be forgotten, and a deceived multitude will again advance on Jerusalem to be again destroyed (Rev. 20:7-9). That final revolt will consummate in sin and death being destroyed, so that “God shall be all and in all” (1 Cor. 15:38). Yahweh’s glorious purpose with creation will then be completed: a glorified people on a glorified earth will fulfil the requirements of His declaration to Moses: “As truly as I live, all the earth shall be filled with the glory of Yahweh” (Num. 14:21).



Priesthood in the Age To Come



CHRIST: THE HIGH PRIEST AND PRINCE

Ezekiel prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit, and that under its branching foliage shall dwell all fowl of every wing—ch. 17: 22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is, that he shall be a Plant of Renown, that he shall be a David; that he shall be Prince, or High Priest, of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden or Eden, or Paradise; that the twelve tribes of Israel shall be united as a nation, and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon, that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean, and that from the time of the establishment of these things, the old name of the city shall be abolished . . . He who Shall Be is there.

— “Eureka,” vol. 1, p. 43.

CHRIST OFFERS FOR HIMSELF AND THE PEOPLE

The passover also represents facts, or events, which will be made manifest in connection with Israel at the appearing of their king in glory. This is evident from the saying of Christ while partaking of the Passover with his apostles, the future sovereigns of the tribes. “With desire,” said he “I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, **until it be fulfilled in the Kingdom of God**”; and “I will not drink of the fruit of

the vine, until the kingdom of God shall come." And of this kingdom, he said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 15, 16, 18, 29, 30. From this, then, it is clear that the passover was prophetic of what is to be fulfilled in the kingdom of God . . .

The passover must be restored before it can be eaten of by Christ and his apostles in the kingdom of God. This is one of the things to be re-established at "the restitution of all things"; and the law of its restoration is in the following words: "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days: unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin offering." Ezek. 45: 21-22. This was spoken by the prophet to Israel of the fourteenth generation, concerning the observance of the passover by Israel of the generation contemporary with the "restoration of the kingdom again to Israel," when it should be constituted under the Prince. Moses' law said all about the observance of the passover before the Prince appeared; but as Moses ceased to be the law-giver when he came, a New Code is revealed through Ezekiel which will become the law of the kingdom under Shiloh. When Ezekiel's passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac, and Jacob, and all the prophets, and many from the four winds of heaven — all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

— "Elpis Israel," p. 297.

IMMORTAL PRIESTS ASSIST CHRIST

The next class of priests above them is to consist of the Levites, the sons of Zadok (Ezek. 44: 15). These will have no immediate communication with the people in performing the service, but will officiate immediately between the people's priests and "the Prince," who is then High Priest, and Jehovah's anointed for ever. Zadok signifies just or justified. Zadok, who was contemporary with David and Solomon, is their representative father in the priesthood, as David is their representative father in the faith. Hence in the priesthood, the saints are "the sons of Zadok"; in the

royalty, "the sons of the Prince" (Ezek. 46: 16); and in the faith "the seed or sons of Abraham."

Eli and his sons were rejected as representative sacerdotal men, because the sons were wicked, and Eli honoured them above Jehovah. Therefore Jehovah said to him, "I will raise me up a faithful priest, who shall do according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever" (1 Sam. 2: 29, 35). He must therefore become immortal. Now under the Mosaic Covenant this "faithful priest" was Zadok, who walked before David and Solomon. When Absalom and Israel rebelled against the Lord's anointed, Zadok and Abiathar remained faithful with Jehovah and his king. But when David was about to die, Abiathar, who was descended from Eli, conspired to make Adonijah king instead of Solomon; while Zadok continued faithful to David. Solomon, however, being established on the throne, "thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." He told him he was worthy of death, but he would spare his life for his father's sake, because he suffered with him in Absalom's rebellion; he therefore exiled him to Anathoth, and promoted Zadok to the high-priesthood in his room (1 Kings 1: 7, 39; 2: 22, 26, 27, 35).

Now these were representative events. Jehovah will raise up the faithful of the house of Levi, even Zadok and his sons, and they shall walk before His Anointed for ever — even before the "greater than Solomon" when, in "the city of the Great King," he sits and rules upon his throne as a priest bearing the glory (Zech. 6: 12, 13), as Prince of Israel for ever. This superior class of Levites "shall come near to me," saith the Lord, "to minister unto me, and they shall stand before me to offer unto me the fat and the blood: they shall enter into my holy place, and they shall come near to my table, to minister unto me, and they shall keep my charge." From the seventeenth verse to the end of this chapter are the ordinances for the lowest class of Levitical priests.

— "Faith in the Last Days," pp. 122-134

(Note: In these early articles Brother Thomas frequently used the word Jehovah. Later he recognised that it was an incorrect form of the original, which is more correctly rendered as Yahweh—see "Phanerosis").

MORTAL LEVITES ASSIST IMMORTAL PRIESTS

It is therefore a principle of the kingdom of God that the Levites shall be priests in that kingdom under the New Covenant, or constitution, as well as under the Old. As it is written, "Thus saith the Lord, They shall be ministers in my temple, having charge of the gates of the house, and ministering to the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. They shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (Ezek. 44: 9-14). The reason given why they shall not do the office of a priest before God but shall act as menials in the service, and in relation only to the people, is because under the Mosaic Covenant "they ministered to the people before their idols, and caused the house of Israel to fall into iniquity." This is the ground of their future degradation from their former rank, to that of the lowest class of the priesthood under the New Covenant.

— "Faith in the Last Days," pp. 122-134.

PRIESTLY SERVICES DEFINED

Such is the principle of the amended "service which pertains to the Israelites" (Rom. 9: 4). It is a service not of spiritual sacrifices, but of bloody sacrifices of spiritual significance. The lower order of the priesthood, mortal Levites, slay them for the people, and pass the fat and blood from the tables at the north gate to the Altar where they are burned and sprinkled by the higher or immortal priests "the seed of Zadok," before the Lord. The past sins of the nation having been annested at the delivering of the Covenant, there is henceforth no more remembrance of sins once a year. The old Mosaic annual atonement on the tenth day of the seventh month, at which the tribes were to "afflict their souls," is not revived under the New Covenant. It will form no part of the service then. It was one of those things made, or appointed, that was removed when the Lord shook the Mosaic heaven by the Roman power. There will be no laver of water between the Temple and Altar for the seed of Zadok to wash themselves before they enter the temple. These washings and carnal ordinances are also abolished; for those who approach the altar and enter in are like their Prince, holy and undefiled, being devoid of evil in the flesh.

— "Faith in the Last Days," pp. 122-134.

LEVITES TO BE PURIFIED FOR SERVICE

The sectarian idea is that after John and Jesus proclaimed repentance there would be no temple service performed by Levites that God would accept. But this is contrary to the sure word of prophecy, which testifies that "the Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, **as in the days of old, and as in former years** (Mal. 3: 3, 4). And again the prophet records Jehovah's declaration, that "David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually . . . Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, that there should not be day and night in their season; then (and not before) may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites the priests my ministers." From this it is manifest that the perpetuity of David's throne, and the perpetuity of the Levitical ministrations, are parallel.

Some say that David's throne is now occupied in heaven; will these same visionaries affirm that the Levites are offering sacrifices there? For the testimony says, "They shall do sacrifice continually"! The truth is that this testimony has regard to the time when the kingdom shall be restored again to Israel. At the time the prophecy was delivered there were unbelievers who, like some in our day, declared that the Lord had cast off the house of Israel and the house of Judah. Therefore said Jehovah to the prophet, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. But if my covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth: then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33: 17-26). It is from the time of this return, then, that the perpetuity begins in relation to David's son, and the Levites. Both houses of Israel are still in captivity; therefore the return is yet future. When that return is accomplished, then henceforth even to "the end"

appointed, shall these gracious promises obtain as notable realities in the land of Israel.

— "Faith in the Last Days," p. 122.

A NEW ORDER OF PRIESTHOOD

The Mosaic Constitution must be amended to make way for a new order of priesthood, and a service which shall show forth the perfection of its character. The work of amendment in regard to its foundation was laid in the death and resurrection of Jesus. It then became necessary to gather out sons of Zadok, and the Prince. "Behold, I and the children whom God has given me are for signs and wonders in Israel" (Isa. 8: 18; Heb. 2: 13).

— J. Thomas.

DIFFERENCE BETWEEN SONS AND SERVANTS

"In the regeneration when the Son of Man shall sit on the throne of his glory," the children in Isaac will reign as "sons;" while the children of the flesh will be the king's subjects, or "servants." This distinction is apparent from the following testimony: "Instead of thy fathers shall be thy children, whom thou mayest make princes throughout all the earth" Psa. 45: 16; of whom it is said, "If the Prince give a gift unto **any of his sons**, the inheritance thereof shall be his sons'; it shall be their possession **by inheritance**. But if he give a gift of his inheritance to **one of his servants** then it shall be his to the year of liberty; and after it shall return to the prince; but **his inheritance** shall be his sons' **for them.**" Ezek. 46: 16, 17. The sons of the prince are joint-heirs with him; but the servants of the prince are only leaseholders for a certain number of years. If the natural Israel are not restored to Canaan, the spiritual Israel, that is to say, the prince and his sons, would inherit a kingdom without subjects to serve them. This would be like the Royal family reigning in Windsor Castle over the realm of Britain after all its inhabitants had expatriated themselves to the United States. It requires more than a **staff** to make a regiment; so also it requires a multitude of people as well as princes, priests, and kings, to constitute a Kingdom in Canaan, or in any country.

— J. Thomas

SUMMARY OF PRIESTHOOD

Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying "God is his helper:"

and the latter, "the place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies "the just one," and Ahimelech "the brother of the king." The interpretation of these names collectively is "God is (Israel's) helper" in "the place of the palm trees," by "the Just One," the "fellow of the King." There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's kingdom, the symbols representative of it in the restoration of the constitution "as in the days of old," are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, "he will sit and rule as a priest upon the throne, and bear the glory;" and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household . . . These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim, and come near to his table to minister unto him, and shall keep his charge — Ezek. 44, 15, 16. The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic Olahm, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. "They shall not come near unto me saith Yahweh Elohim, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" — vv. 13, 14. Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and "therefore, saith Yahweh Elohim, I lifted up my hand against them, and they shall bear their iniquity." This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them—ver. 11.

— "Eureka," vol. 1.

Sacrifices in the Kingdom



ANIMAL OFFERINGS TO BE REVIVED

When the daily sacrifice was taken away by the Fifth Horn of the Grecian Goat in the days of Titus, it was only an interruption, not a final abolition, of sacrifice. It was a suppression of it for "many days," at the expiration of which it will be restored with other things suppressed. This is apparent from the testimony of Hosea, who saith, "The children of Israel shall abide many days without a king, and without a prince (or High Priest), and without a sacrifice; afterwards (after the "many days" have expired) shall the children of Israel return (to Palestine) and seek Jehovah their God, and David their king: and shall fear Jehovah and his goodness in the latter days" (Hos. 3: 4-5). These "latter days," then, succeed the "many days" which have not yet expired. When they arrive, Israel will again have a king, a prince, and a sacrifice; and that king will be David II, who will be a prince, likewise, after the order of Melchizedec, for one thousand years. And to this agrees the testimony of Jeremiah, who, speaking of the perpetuity of David's throne from the commencement of the reign of the man whose name is The Branch, saith, "In those days shall Judah be saved (which cannot be affirmed of Judah yet) and Jerusalem shall dwell safely; and this is the name which shall be proclaimed to her — Jehovah our Righteousness." And here is the reason given for Judah's salvation and Jerusalem's safety: "For," continues he, "David shall never want a man to sit upon the throne of the house (or kingdom) of Israel: neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually." Here is an offering of sacrifices by Levites contemporarily with the reign of a son of David upon the throne of Israel. It is evident, therefore, that the "never" in the text commences with a henceforth, which is yet in the future. The epoch of that henceforth is the salvation of Judah, and the placing of Jerusalem in such a position that she may be safely inhabited, which cannot be till her enemy is cast out. From that time David shall never be without a successor in the throne of Israel; and that successor shall be Messiah, during whose priestly reign Levites shall do sacrifice continually.

— "Faith in the Last Days."

WHERE FUTURE OFFERINGS DIFFER FROM THE PAST

From the evidence, then, of these witnesses, it is clear that sacrifice and offering will be elements of divine service in the Millennial Age. They will be "pure" and "pleasant" offerings to Jehovah; because they will be perfect offerings, and offered in righteousness by a purified priesthood. They will be perfect, because they will be perfected by the sacrifice of Him whose expiatory death they represent. They will be pure offerings and pleasant, because the offerers will present them with enlightened faith and purified hearts. The Levites, refined as gold and silver, will slay the sacrifices of the peoples; while the Sons of Zadoc, once dead, but then alive for evermore, and 'kings and priests for God,' with the Prince of Israel in their midst, will approach and stand before Jehovah to offer unto Him the fat and the blood: they shall enter into His sanctuary, and come near to His table, to minister unto Him; and shall keep His charge (Ezek. 44: 15).

Such however, was not the case in the Mosaic Age. The offerings were neither perfect, pure, nor pleasant to Jehovah. They were imperfect, not having been perfected by the expiation they typified; but keeping up a remembrance of unpardoned offences every year. This will not be the case with the perfect offerings of the Age to Come. These will not be remembrances of transgressions unforgiven; but memorials of pardon through the sacrifice of Messiah the Prince. There is no day of annual atonement in the future age. Israel's offences are blotted out once for all as a thick cloud when the New Covenant is made with them on their re-settlement in the Holy Land when that age begins; a forgiveness of national offences which lasts for ever, as it is written, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

— "Faith in the Last Days."

A NEW MEANING TO THE OLD SACRIFICES

Under the first or Mosaic Covenant, the priests are said to "make reconciliation with the blood of the sacrifices upon the altar, to make atonement for all Israel" (2 Chron. 29: 24); so under the second, or New Covenant of the kingdom, Ezekiel speaks of "one lamb to make reconciliation for them" (Ezek. 45: 15). But withdraw from the premises the death and resurrection of Christ, and faith in them and the promises, and the reconciliation under both covenants is imperfect and vain. Animal sacrifices are necessary to the service as types or patterns, and memorials. The Mosaic reconciliation was typical; the Ezekiel reconciliation, memorial or

commemorative. The typical Mosaic could not perfect the conscience of the worshippers, because Christ had not then died and risen again; nor could they when he had risen, because they were offered by High Priests, whose functions before God were superseded by a High Priest of the tribe of Judah after another order than that of Aaron, then in the presence of Jehovah himself. The Ezekiel reconciliation, however, will perfect the conscience, because Christ had died and lives for evermore; which death and resurrection connected with the reconciliatory offerings by faith in the worshipper, and offered to God through the Prince of Israel, the High Priest upon his throne after the order of Melchizedec, will constitute sacrifices of a character such as have not been offered on the earth before.

— "Faith in the Last Days," p. 81.

WHY SACRIFICE WILL BE REVIVED

The Abrahamic Covenant, however, does not exclude the use of sacrifice. It was typically ratified or confirmed by the sacrifice of animals consumed by fire from heaven before the Mosaic law was given; so, when the things it covenants are fully accomplished in the Age to Come, sacrifice will be restored, not as typical of the future, but as a memorial of the past. Blood shedding in the Age to Come will commemorate the shedding of the blood of Jesus in the end of the Mosaic Age. It will occupy the position in "the Service" that the breaking of the loaf does now to mortal believers of the truth in hope of the glory of God. "This do in remembrance of me." The broken bread and poured-out wine are remembrancers, or memorials, of the body broken and blood of Jesus shed for the remission of the sins of those who should become his brethren. When he appears a second time this form of remembrance will cease; for it was to be observed, to use his words, "Until I come."

Shall we say that when this unbloody memorial of his sacrificial death shall cease by the statute which limits it, there will be no memorial ordained to keep it in remembrance throughout the Age to Come? If we affirm this we must reject all that the testimony adduced in the former part of this article, which declares the restoration of sacrifice. Its restoration is certain. And when restored, upon what principle will it exist? Will it represent the sacrifice of a future Christ? That is impossible. Then it will not be typical. Will it be as the procuring cause of the remission of sins of the people living in that age? That would be to ignore the death of Jesus, which is inadmissible. Will it be to render purifying a new covenant? None such exists to be

confirmed and dedicated. Will it be for the cleansing of the resurrected saints? For them, there is "no more sacrifice for sins," having been by the one offering of Jesus sanctified and perfected for ever. It is upon none of these principles. There remains, then, but one other principle upon which sacrificial bloodshedding can be restituted in the Age to Come; and that is, the one already set forth, even as a memorial of the consecration of the Abrahamic Covenant by the blood of Jesus, styled "the blood of the covenant"; by which the future rulers of the world are now sanctified; and the future nations of that world, Gentile and Jewish, will be made holy through the dedicatory offering of Jesus Christ once. Thus will "God have justified the nations through faith as he promised to Abraham, saying "In thee shall all nations be blessed." So that then 'they which be of faith,' be they individuals or nations, "will be blessed with faithful Abraham."

— "Faith in the Last Days."

WHY IMMORTALS WILL OFFER SACRIFICE

But this worship in spirit and in truth (expressed in confession of the hope (Heb. 10: 23) praise, and prayer; in baptism; and in eating and drinking of the symbols on the table of the Lord) is the unburdensome privilege of those only who through faith in the Covenant and its blood have become "heirs of the kingdom." When this is set up in Palestine, the service is changed in form, but not in principle; and from social becomes national. In the national service, the higher priesthood, which consists of Jesus and the "children God has given him," all immortal by resurrection or transformation though they offer "the fat and the blood," it is for the people and not for themselves. They need no more sacrifice for sin, but being "priests unto God" (Rev. 5: 10), there needs must be something for them to offer on account of the worshippers for whom they officiate. The New Covenant, which we now accept as a matter of faith and hope, has not yet been made with the House of Judah and Israel.

— "Faith in the Last Days," p. 92.

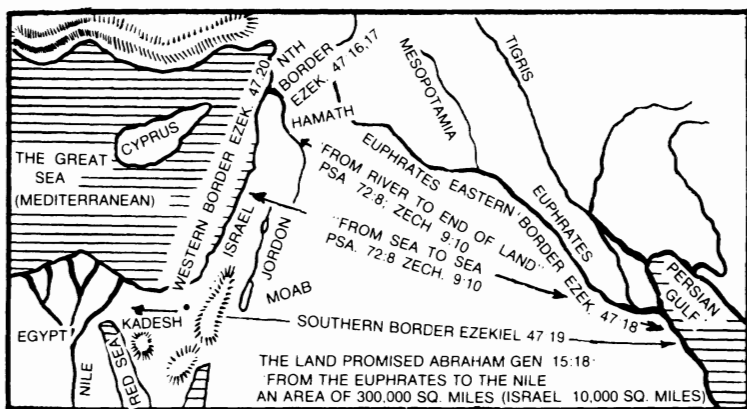
A Transformed Territory



THE BORDERS OF THE LAND

The promise, before it became a confirmed covenant with Abram, indicated the country he is to inherit; but it did not point out its territorial frontiers. This deficiency was supplied at the confirmation. It was to extend from the Euphrates to the Nile, comprehending a tract of country of considerable extent, and inhabited by the nations enumerated in "The Covenant." Abram, therefore, could be at no loss to know in what direction, or to what limits, his future country was to extend, for he had travelled it all over in its entire length and breadth. Now, if a map of the territorial area indicated in the covenant be examined, it will be seen that the broadest extent is "from sea to sea," as it is expressed in scripture. Ps. 72: 8; Zech. 9: 10; that is from the Mediterranean to the Persian Gulf; and its greatest length, "from the river to the end of the land;" or, from the Euphrates at its junction with the gulf, northward; and from the Pelusiac branch of the Nile to the entrance into Hamath.

But the frontiers of the territory were afterwards more particularly marked out at the time of the captivity in Babylon. The twelve tribes were then all in exile from the land, and it was once more wholly possessed by the Gentiles, as it is now. They were powerless and prostrate under the heel of the oppressor; and without hope of recovering the country by their own efforts. At this crisis, the Lord revealed to them the extent to which in after times they should repossess their country. "This," said he, "shall be the border,



whereby ye shall inherit the land according to the twelve tribes of Israel. And this shall be the border of the land toward the north side, from the great sea (Mediterranean), the way of Hethlon, as men go to Zedad; Hamath, Berotha, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. This is **the north side** of the land. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the East Sea. And this is **the east side** (running along the Euphrates). And the south side southward, from Tamar to the waters of strife in Kadesh, to the river toward the Great Sea. Ezek. 47: 19; 48: 28. This is **the south side** toward Teman. The west side also shall be the Great Sea from the (west end of the south) border, till a man come over against Hamath. This is **the west side**. So shall ye divide this land unto you according to the tribes of Israel." Ezek. 47: 13-21.

Now, let it never be forgotten in the investigation of "the things of the kingdom of God," that the Israelites have never possessed the country as defined in this survey since it was revealed to them through the prophet. The twelve tribes have not even occupied the land together; and those of them that have dwelt there after the return from Babylon to the overthrow by the Romans, held but a very small portion of it, while the Gentile Kingdoms lorded it over all the rest. Now, either God is a liar, as some people make Him out to be who deny the restoration of the twelve tribes, or, the time He refers to in the promise of the land according to these boundaries, is not arrived. This is the only conclusion a believer in the gospel of the kingdom can come to. All theories opposed to this are mere sublimated infidelity. If Israel be not restored, then the promise to Abraham will have failed. But Abraham's seed are under no apprehension of this kind. They believe in God, who has sworn by Himself, that what He has promised He is able, willing, and determined to perform.

Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 square miles, concerning which God said to Abram, "To thee will I give it and unto thy seed **for ever.**"

— "Elpis Israel" p. 237

CLAIMING THE LAND

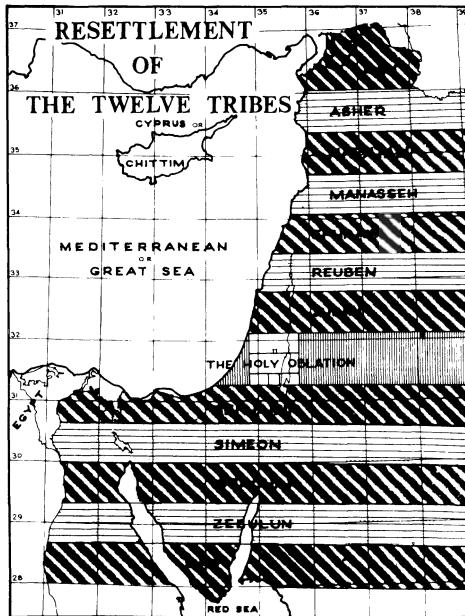
There is reason to believe, that from the Idumaeon Bozrah the Rainbowed Angel advances to the plains of Moab; and compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. . . . The Valley of Achor near Jericho, is "a door of hope"; when the Rainbowed Angel has led Israel to this encampment, it is only the earnest of the restoration of "the whole house of Israel." . . . From the Valley of Achor, the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem. Jer. 3: 17. His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with "his pillars of fire" upon the Mount of Olives, which is before Jerusalem upon the east. . . . But the remnant in the city know not that YAHWEH Elohim Tz'vaoth has returned to the mountain, whence, in the time of Ezekiel (ch. 11: 23) and in the days of the apostles (Acts 1: 11) he had taken his departure. **The prediction of Ezek. 43: 2**, is now fulfilled, that "the glory of the Elohim of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory." This was the Rainbowed Angel from the Valley of Achor, "the way of the east." The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts 1: 11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again "in like manner" as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, "travelling in his strength" "from the way of the east." But the gates of the city before him are closed. He had said to them in the days of his flesh, "Ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of Yahweh'" — Matt. 23: 39. That crisis has now arrived; and he sends his heralds of the rainbow to demand admission into the city for the king of glory. Approaching the gates, they exclaim, "Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (olahm), and the King of the glory shall come in!" But not knowing who he is, they enquire from within the city, "Who is this King of glory?" to which his heralds reply, "YAHWEH strong and mighty, **Yahweh mighty from war**: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of glory will come in!" But the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in

expectation of further information, they repeat the enquiry, "Who is HE this King of the glory?" They are then further informed, that "YAHWEH Tz'vaoth He is the King of the glory," so amply revealed in the prophets — Ps. 24: 7-10.

— "Eureka," vol. 2, pp. 562-564

DIVIDING THE LAND

Such is the territorial paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah pre-eminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present



stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in **Ezekiel 36: 25-32**. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become "one nation in the land upon the mountains of Israel; and one king shall be king to them all." They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedec for the "season and a time," or Olahm of a thousand years. The former troubles will all be forgotten; and they will "no

more be made a reproach among the nations" — Joel 2: 19.

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to "the midst of the Paradise of the Deity" . . . the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah. . . . Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulf, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulf, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land "a Garden Enclosed." No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

— "Eureka," vol. 1, p. 217; vol. 2, p. 322

VIEWING THE LAND

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering in to Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon

the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called **Amanus**, which, as a natural barrier, extends across the country from the Great Mediterranean Sea to Berothah; to which the Euphrates is navigable from the Persian Gulf. When Messiah is enthroned king of the land and proceeds to take possession of it to its utmost limits, he will then say to his companions, "Come with me from Lebanon, my Spouse, with me from Lebanon: look **from the top of Amana**, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards" — Cant. 4: 8. Taking up their positions upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odours, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border **on the east**. From the junction of the Euphrates with the Persian Gulf in lat. 30 deg., the frontier is drawn "from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea." This is the south border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulf. The boundary **on the west** "shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

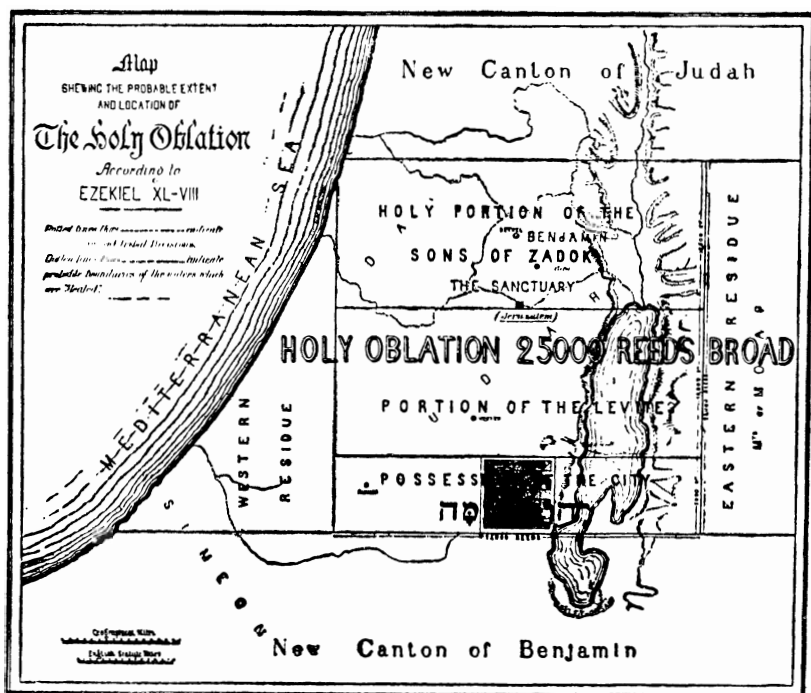
Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed, "from the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm" — Gen. 15: 18.

—"Eureka"

THE LORD'S PORTION OF THE LAND

This brings us down to "the midst of the Paradise of the Deity." South of Judah is the Foursquare Oblation, "a holy portion of the land," containing "the sanctuary, the Most Holy;" the holy portion for the Levites; and the "Profane Place for the City, for dwelling, and for suburbs. On the east and west is the Prince's portion, the foursquare oblation being his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, "Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again" — Zech. 2: 12 — the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most



Holy Portion of the Oblation, "upon the top of the mountain, the whole limit whereof is Most Holy" — ch. 43: 12. The details are given in ch. 45: 1-8, which concludes with the remark, that "in the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes."

— "Eureka," vol. 1, pp. 209-219

RIVERS OF LIVING WATER

When thus converted into Paradise, the same prophet (Ezek.) tells us that there will be "a river that can not be passed over" by wading; and that it will be formed by a confluence of waters "springout from under the threshold of the temple eastward, from its right side, at the south of the altar" — ch. 47: 1-5. He then informs us that "on the bank of the river was a great wood, aitz rav (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14: 4, 8). When they have passed this valley they divide into two rivers, the one flowing through

the desert and emptying into the Dead Sea: and the other into the Mediterranean: both of them abundant and never failing streams.

— "Eureka," vol. 1, p. 215

THE DEAD SEA HEALED

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, that: "It shall be, that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be very great multitude of fish, because these waters shall come thither; for they (of the Dead) Sea shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engeddi even unto Eneglaim: there shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many."

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing."

— "Eureka," vol. 1, p. 215

SUMMARY OF EZEKIEL'S PROPHECY

Ezekiel prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit, and that under its branching foliage shall dwell all fowl of every wing — ch. 17: 22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is, that he shall be a Plant of Renown, that he shall be a David, that he shall be Prince, or High Priest of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden of Eden, or Paradise; that the twelve tribes of Israel shall be a united nation and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon, that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean, and that from the time of the establishment of these things, the old name of the city shall be abolished — that it shall no longer be Jeru, "they shall see," shalaim, "peace"; but **Yahweh-shammah, HE WHO SHALL BE IS THERE** — Rev. 21: 26, 27; Ezek. 34: 29, 23; 37: 25, 22; 36: 35; 47: 8, 10; 48: 35.

— "Eureka," vol. 1, p. 43

THE GLORIOUS FUTURE

In reference to this good time which is near at hand, it is written, "Behold the days come, saith the Lord, that I will perform **that good thing** which I have promised to the house of Israel and to the house of Judah. In those days, and at that time will I cause the Branch of Righteousness to grow up unto David; **and he shall execute judgment and righteousness in the land.** In those days shall Judah be saved, and **Jerusalem shall dwell safely;** and this is the name whereby he shall be called, the Lord our Righteousness in her." Jer. 23: 5, 6; 33: 14-16; Ezek. 48: 35; Isa. 24: 23. The Kingdom of God, then, has existed once, but, for the present exists "**no more.**" It existed from the fourth to the twenty-eighth generation, a period of rather more than a thousand years; but it has been extinct upwards of two thousand five hundred years — a time so long that the promise of its restoration has become a mere fable, or speculation, in the estimation of the world. But the believer in the gospel of this kingdom rejoices in the sure and certain hope of its restitution, and glorious and triumphant existence for a thousand years, at the expiration of which kingdoms on earth will be no more, but God will be all and in all.

FINAL EXHORTATION

The reader, then, will perceive from this exposition that the kingdom of God must be studied in the two periods of its existence — in the thousand years of the past, and in the thousand years of the Age to Come. As God's kingdom of the past, it is the grandest theme of ancient or modern history; but as His kingdom of the future, it is the sublime topic of "**the truth as it is in Jesus.**" In the past, it existed under the law of Moses, which made nothing perfect. Its kings and priests were frail and mortal men, who held the kingdom for a brief space, and then "**left it to other people.**" Its subjects were rebellious, and its realms invaded and wasted by the hands of ruthless and barbarous foes. But how changed will be its fortunes in Messiah's age! The same land and nation will then be under the law of the New Covenant which goes forth from Zion. All things will be perfected. Its king and pontiff will be the King immortal from the right hand of God. The rulers of the tribes will be the fishermen of Galilee, "shining as the stars for ever and ever." The chiefs of its cities, and the possessors of its glory, its honours, and its dominion will be the holy ones of God, "equal to the angels," and subject unto death no more. In short, "the saints of the Most High will take the kingdom, and possess the kingdom for ever, even for ever and ever," Dan. 7: 18; 2: 44, never receding from their position, nor leaving it to be possessed by others.

The Marriage of the Lamb

"I had a few fragmentary ideas on the events immediately connected with Christ and his Bride when we are called to the judgment, and I began to transfer them to paper under the title of 'Espousals.' But I felt that the subject could not be suitably rendered in prose; it was too leaden for such a theme. So I attempted a metrical rendering. The theme is delightful. I have revelled in its contemplation."—MARY G. BRABYN.

Bride.—

Hark! 'Tis the voice of my beloved. Yes, 'tis he.

Bridegroom.—

My fairest one, come forth. The wintry clouds are past,
Night's shadows flee. Come forth, my dove,
That I thy face may see. The storm subsides,
The morning dawns. Arise thou and come away.

Bride.—

Is this a vision that I see? It is the Lord.
A sweet reality. My heart be still,
Await his will.

* * *

My Lord, I see thee face to face and know
E'en as I'm known. My joy is full and faith is lost in sight.
When summoned to thy presence, the tension of
Expectancy relaxed so quick, that for
The moment, I was almost stunned, and then
The angel gave me strength and sweet assurance
Of his mission. Fear, joy, suspense held me
Entranced. With strange precision my life stood out
Before me, like some bold promontory
At sunset, with rugged outline, sterile heights,
Seams, chasms, all disclosed. Flashes of duty done
Gave place to thoughts of waywardness
And oft-repeated failures, and these in turn
Dimm'd off before the hope of mercy and forgiveness.
I thought of all thy sweetness and compassion.

And then again I loved thee so. And with this thought
I girded up my loins and felt that I could stand.

Bridegroom.—

My heart was ever with thee. I longed
With strong desire the day of thy perfection.
Thy love and loyalty to me, are now
Thy Bridal robes, and ornaments most costly.
Orient gems, fit emblem of thy purity,
Circle thy brow, while chains of beaten gold
Entwine our hearts to throb in unison.
How fair thou art, my love! How passing fair!

Bride.—

My Lord, 'tis but the reflex of thy beauty.
Thou art resplendent. A sun dismantled
Of his storm clouds, whose beams have found
A resting-place in me.

Bridegroom.—

Clear as the sun. Fair as the moon
Effulgent with one light.

Bride.—

My Lord, what means this transformation scene?
When I arrived at Sinai, it was a desert
Great and terrible.
With scorching rocks and arid plains,
Whose silence was disturbed by noises
Weird and horrible.
And when the eye sought out some object, to
Relieve the stern sublimity of solitude,
Some dismal creature stalked abroad
With piteous moan that made the dreary
Scene more drear. Or dancing satyr held
Nocturnal revelry. Or beast of prey
Howled over ravin wolfishly.
And hilltops far and near caught up
The hideous wail. Such gloom. Such horror.
I stood awaiting thine approach
With phalanx right and left, an angel guard.
Somehow I seemed adjusted to the
Splendid scene of terror.

I could not utter what I felt, but still
 I did not faint. I waited. Then I saw
 'Midst retinue of angels bright and fair,
 Thy Majesty.
 My soul, the moment was supreme,
 I sought some token of thy mind,
 And then gave audience to thy words.
 Ne'er mortal ear was greeted with such love
 And admiration. The angels grew
 Exultant, and with glad acclaim declared
 That thou and I were altogether lovely,
 When lo! as if to emphasize the charm
 Dread Sinai became a smiling Eden.
 What meaneth it?

Bridegroom.—

The earnest of the Father's bridal gift is this,
 Which, emblematic of thine own transition,
 I changed into a floral paradise.

Bride.—

'Tis like thyself to weave for me this Eden
 Of enchantment. What can I offer thee
 Of value rare enough?

Bridegroom.—

The dear delight thy presence yields
 Exceeds all other gifts. Thy love to me
 Is sweeter far than thy love's token.
 But now new scenes await us.
 Tell me. O thou in whom my soul delights,
 What thinkest thou of this, thy garden?

Bride.—

The solitary place is glad for us,
 The desert blossoms like the rose.
 What ecstasy! What bliss is mine
 That thou shouldst weave into our
 Wedding day this bridal gift?
 Not Sharon's fertile plains nor Carmel's
 Fruitful hill can vie with it in
 Graceful loveliness.

There seems to come from everywhere
 A fragrant breath. The gentle zephyr of
 The south is perfume-laden. Spicery flows forth
 Like spikenard or the costly myrrh.
 The air is redolent of odours from
 The clustering vines, and far and near I see
 Profusion of ripened fruit on stately trees.
 The citron's golden fruit provides
 Refreshment. Pomegranates fair
 Are also here, and fig trees too.
 Commingling with them all I see
 The lofty Palm, the Cedar, and the Shittah tree,
 The Cypress, Fir, and Myrtle.
 And here and there the branches interlace
 With overhanging leaves to form
 Enchanting bowers.
 Listen! I hear the murmur of the water brook.
 Ah, yes. I see the little rills flow down
 The mountain's sides, o'erleaping rocks
 And sparkling in miniature cascades.
 And here I see a stately stream,
 And there a graceful fountain,
 And over all the minstrels of the wood
 Give forth their melody; while shy
 Gazelles and tim'rous roes bound
 Over hill and valley. This is a day of
 Sweet surprise where all is fair and lovely.

Bridegroom.—

That thou art mine and I am thine
 Completes the glory.
 Thou art the Father's gift. Through Him
 Alone I've won thee. His power sustained
 Me in the travail of my soul,
 And gave me title,
 To present unto myself a glorious Bride
 With neither spot nor wrinkle.

Bride.—

Such lofty praise! And since I have begun
 To taste love's potent draught, I would

More deeply drink, and ask thee just
 One question. What didst thou see in me
 So wondrous sweet?
 Rough I was, and black, as Kedar's tents.
 A vessel coarse, unhewn, and unsymmetrical.
 Why didst thou not "despise me"—

Bridegroom.—

And *now* a vessel bright beyond compare.
 I saw thee as thou *art*,—my finished work.
 I wrought and fashioned thee, that
 I might have thee share my joy and honour
 In the service of Jehovah.
 My Helpmeet and my Queen.

Bride.—

What depths of joy and high nobility
 Those words involve. It was a theme I always
 Loved to ponder, that thou and I should be,
 To serve one Father. His will was my delight.
 I ever bowed before that shrine in thought,
 But when I came to practise it, and follow
 Thine example, I trembled in the fight.
 'Twas not the Father's fault. My
 Weakness was to blame.
 High rocks and tumbling boulders frightened
 Me, I shivered in the dank, cold mist.
 And then again grew faint with sudden heat,
 And, O, the little spars! What pain they gave!
 What bleeding feet!

Bridegroom.—

I watched thine every footstep.
 No danger of the way befell thee, but I gave
 My angels charge, lest thou shouldst slip,
 By night, by day unseen they compassed thee.
 I grieved for all thy pain and agony,
 For I had suffered too,
 And knowing in myself that trial is
 The wellspring of eternal joy,
 I did the only thing I could,—
 I helped thee through.

Bride.—

Through thy compassion, Lord, I tread
 This goodly, peaceful land.
 For when I could not see my way,
 I took the light thou gavest me,
 And seemed to hold thine hand.
 Indeed, sometimes in grief's dark cell,
 I trimmed and oiled my lamp so well,
 I felt to *see* thee near;
 And then I almost feared to breathe,
 Lest I should break the spell.
 But, O! how sweet to realize that in
 Thy calm retreat, thy thoughts should
 Fix themselves on me.
 And didst thou *really* grieve?

Bridegroom.—

The Head must ever feel the motions
 Of the body. 'Twas through thine agony
 That I could be compacted, and fitly
 Joined to thee. Thy sufferings formed
 The union. And where the motions of *my*
 Sorrow were expressed, that part declared itself
 In sweet communion.

Bride.—

My Lord, the change from sore distress to this
 Transcendent joy, is bliss unspeakable.
 If I would have this good to last
 I must remember evil.
 Those shadows of the night are wings,
 By which I soar unmeasured heights
 Of thy pure joy.
 Relief so sweet should be perennial,
 Then let the memory abide.

Bridegroom.—

Mem'ry is a flower that never fades
 In this fair garden. All pleasures here
 Are inexhaustible, none turn to ashes;
 All are incorruptible.

Come forth, beloved, come, and taste
 A fresh delight.
 'Tis meet that joy so full as ours
 Should have some token.
 That love so great as mine for thee
 Should be expressed in other form
 Than merely spoken.
 Or even in the presentation
 Of this fair Eden.
 And so I take thee through this avenue
 To where, 'midst clustering vine,
 And Cypress flowers, and roses
 White and red,
 Stands beauty's shrine.
 Within its cloistered walls
 Of interlacing boughs, a festal
 Board is spread for thee, my Queen,
 And I will place upon thine head
 A royal diadem,
 And courtly honours shall attend
 A courtly Queen.
 Ten thousand voices of an angel choir
 Shall make this changèd desert ring
 With acclamations of thy praise;
 And I will summon to my side
 An angel band of servitors
 To wait on *me*,
 While I, a King, will gird myself, come forth,
 And wait on *thee*.
 Aught else desirest thou?

Bride.—

In regal purple I would see thee robed
 And thy imperial brow adorned
 With that rich crown of victory—
 Thine own by right divine.
 Then let me be, yet more than helpmeet,
 More than Queen. O, let me be
 A loyal subject at thy feet
 To worship thee.

Bridegroom.—

THOU ART MY CROWN OF VICTORY,
 My trophy of the fight. Let heaven above
 Break forth in praise, and let the
 Earth rejoice,
 That Truth and Mercy are now met
 In sweet embrace,
 A marriage indissoluble.
 Of Love celestial, with Hope terrestrial.
 These are the world's true nuptials—
 This is the entrance into LIFE.

Bride.—

Glory, honour, incorruptibility
 Are mine. My enraptured soul!
 The Spirit coursing through my veins
 Gives life a new momentum.
 I'm quickened to perceive a thousand
 Things, undreamt of in my days of flesh—
 I feel myself a power in this great
 Universal Spirit, as in my days
 Of dust, I used to feel myself a part
 Of dust, with senses and perceptions
 Built out of it and into it.
 And ever moving with it in
 One unvarying cycle of decay.
 But NOW! How changed! I am a new creation—
 Fixed, joyous, incorruptible.
 I feel a thousand pleasures welling
 Up within my heart, each one with
 Energy attended. My impulses
 Are all in one direction, self-inciting
 To obey Jehovah's will.
 And intellectually intent upon His wisdom
 With long experience of His love,
 I *cannot* feel amiss. All is supernal,
 I know I am element
 In Yahweh's happiness,—
 AND THIS IS LIFE ETERNAL!