

NYPL RESEARCH LIBRARIES



3 3433 07997886 6

FROM
GLORY TO GLORY

(Winkler)

→ 11K

FROM
GLORY TO GLORY

OR

The Christian's Glorious Ministry

BY

MARIA LYDIA WINKLER

BETH-HANAN

PUBLISHED BY
DEMPSTER BROS

15 Glen Park Avenue, San Francisco

23783-1

COPYRIGHT APPLIED FOR

BY

M. L. WINKLER.

1903.

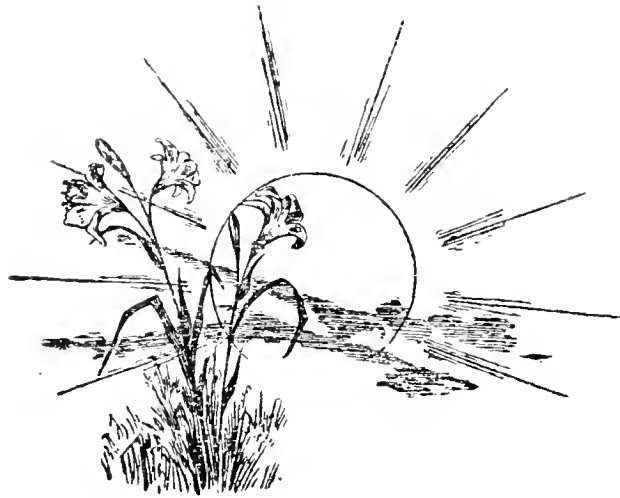
A MESSAGE FROM MY SHEPHERD'S PEN.

FIRST CONGREGATIONAL CHURCH, SAN FRANCISCO, CAL.

GLORY and sacrifice are intimately related. We do not always bring them so closely together in our thoughts as the Savior has done in His life. The greatest sacrifice along the line of our Heavenly Father's leadings means the greatest glory for His cause. Every servant of His who has learned how to lay aside self for His sake and to suffer and be strong is glorifying Him. In this case, this book, though the public may not know it, is the outcome of a life of sacrifice thoroughly devoted to one great purpose, and its ideals are the very highest because they are copied from the Master; and it is sent forth in the hope that others may catch the spirit which it embodies and may go and do likewise. It has been the result of toilsome days and sleepless nights, not only for the purpose of writing but also for setting the type and preparing the book for publication. Rarely has one so completely put the whole life into a publication as has the author of this book, and it is sent forth with many prayers that it may prove a blessing to others.

GEO. C. ADAMS.

Mar. 17/14



FROM GLORY TO GLORY

PREFACE.

“FROM GLORY TO GLORY” has its own little history.

As a rule, an author filled with a theme makes up his mind to write a book. He plans for it, works it out, and when the manuscript is ready—and the money at least in sight—he takes it to the printer, receives it complete from the binder, hands it over to the bookseller and then watches the results.

Not so this book, on scarcely any point.

Some years ago the word “glory” seemed to light up whenever I came across it in my Bible study. I began to mark it in red; somehow it fascinated my soul.

In May, 1902, I received an invitation from friends in Montclair, Denver, Col., to make my home with them. I felt that God was preparing some work for me which would require the quietness of a beautiful home and the inspiration of friendly surroundings. I thankfully accepted the invitation. To that twin-household I dedicate this book, as well as to *all* those who by advice or action have furthered its development and final publication.

How the thought came to study up and write out that subject I cannot tell. All I know is that suddenly I found myself in the midst of material that sometimes threatened to crush me by its depth and wideness. If I had known what it involved I should probably never have dared to put my hand to it. But that is God’s way: He often leads us into a maze like in a dream, and we only find it out when we are right there. Unable to go back, we have simply to trust for the way out.

In the Norwegian fiords among the Lofoden Islands on the way to the North Cape we see, terror-stricken, our vessel steam straight toward a rocky wall. We look at the captain, but he seems to think it all right, he even dares to smile at his passengers’ telling looks.

For that wall is no wall, it is only a mass of separate rocky mountains; and suddenly, just before, according to all appearance, we are about to clash against them, a small rent appears which enlarges moment by moment, until the blue sky and a water street separate the almost perpendicular dark rocks.

Such a way out has not been lacking, when during this work my boat seemed to run against a wall.

The rough copy was ready in August, 1902; in September I arrived in San Francisco. Another month's work got it ready, as I thought, for some publisher who would take it off my hands and leave something there in exchange. I had an offer, but I could not see the Lord put His seal to it. On the contrary, in His own way He opened another door which led me to the place where I am now working on the book.

How it was ever possible, without capital and with scarcely any knowledge of the trade, there to be admitted to the privilege of setting the type for it myself is a mystery to me—it was God's hand.

He, in His lovingkindness, had selected from among all the printing offices and their bosses in the city the very best for me. Away from down-town life, leading off the eucalyptus avenue with its peculiar charm, its fragrant air and flower gardens, a little aside, an idyll, with the grey church spire among the tops of the trees and the picturesque windmill to the right, there lies the place where for almost a year I have been favored to enter morning by morning.

But as soon as the door closes the idyll disappears and regular American business life, kept, though, within bounds by the reins of refinement, pervades the offices and workrooms, only with this difference from many others that it is built and conducted on such just principles of righteousness as to give you perfect rest and confidence when you see your job go "on the hook" to be attended to by the skillful office hands. It is one thing to be benevolent once in a while and hand out a few hundred dollars not always gained in a benevolent way; it is another thing to always give your customers their money's worth, and sometimes—as in my case—more than money could ever pay, instruction and a pruning-knife lying close by the copy.

I had just dabbled a little bit with the type some years ago, without any principle or intent to learn it, in a friend's office. If now I know something more it is due to the government under which I was placed and to the kindness of my fellow workers.

In that unique place, dear to me, there is being played from day to day by the staff of the printer musicians, unconscious to themselves,

THE SYMPHONY "FROM GLORY TO GLORY."

It is a world *en miniature*, no unworthy picture of the Spirit's work done through the Word in this universe.

It is *the* trade which embodies and materializes word. Word entering sometimes in very poor handwriting goes forth in glory shape after it has passed through the process of setting, correcting, revising, locking up, presswork, trimming. Thus we in receiving the Word often form a wrong idea ; but pointed out to us, reshaped by the mind of the meek and put down as truth, the Word is "established," waiting to be "adorned" by a good conversation.

The printer's trade has a language of its own, as also the spiritual world. It is very telling, very interesting, very comical to the beginner.

The work both claims and affects your spirit, soul and body. The first, if willing and diligent, is being educated ; the second either elevated or corrupted ; the third—used up.

Without the working of the spirit the letters remain dead, nothing but bits of metal lying in their respective cases. But when through the compositor's hand the author's spirit enters and puts them in their right places they are "quicken'd," they become life and life-giving.

It is work done only "line upon line, precept upon precept, here a little and there a little."

It is work that betrays the workman as no other ; it does not cover up carelessness, incapability, imperfection—"be sure your sin will find you out"—nor does it magnify any defects. The "proof" is the correct copy of the work. Our lives are "epistles * * * written in fleshy tables of the heart." Receiving them back in the evening from the hands of the Proof Reader we often have to exclaim : "The mistakes of my life, oh, how many !"

The life of that whole machinery is centered at the desk, a symbol of the absolute Authority that rules the universe. The Godhead, the Source of Wisdom and Power, makes the plans for heaven and earth as He will ; the Mediator, by His perfection of skill and understanding, carries those plans out, even to the extent of suffering, of laying down His life, being the Master, yet making Himself the Servant of all ; the Spirit, the Finger of God, books all that comes in, passes through and goes out, for the day when all the books shall be opened.

The "man at the desk" holds the work in his hands, whether those three offices are combined in one person or represented by two and three.

At the desk there is distributed "to every man his work," and there it has to pass in review when done.

"Redeem the time, give account," say the tags which in the evening are placed by the worker on the desk.

Due reward comes from the desk as well as the farewell "thou mayest be no longer steward;" teaching, encouragement, inspiration, no less than reproof and judgment if deserved.

"Gather the crumbs that nothing perish," says one look from the desk that has discovered some letters on the floor, while there, too, any worthless material is ordered into "hell," the box for waste metal.

But where is music, where is the symphony "From Glory to Glory?" Ah, listen, it is all music. Don't you hear those runs of scales and broken chords, from up and down, all meeting in the center; the hum-drum of the machinery below from the deepest bass to the highest treble; the clicking of the letters dropping into the empty case; the ring of the telephone and the rich variety of the hello; the crash of pi and a mischievous "you dropped something;" the twelve strokes of the clock at noon followed by a confusion of tripping feet hurrying home?

But through that little world *en miniature*, above all its toil, its joys and woes, there rings, unnoticed by the crowd but sweet to him whose ear has been opened to hear it, *the song of hope*, a spring of elasticity and inspiration.

Though coming from the grinding of the shaft those notes are clear and melodious, repeating the strain o'er and over again: "Hope, only hope!"

It is the grinding of the shaft of nature which has given birth to hope. "The whole creation groaneth * * * even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body; for we are saved by *hope*."

Peal on, then, buoyant, sweet song of hope, in that little world, in the large world, till hope will be no more—all shall be GLORY.



INDEX

	Page
A MESSAGE FROM MY SHEPHERD'S PEN.....	
PREFACE.....	
INTRODUCTION.....	9
THE GLORY OF GOD.....	20
The Original Glory, or the Glory of the Son of God.....	28
For Guidance.....	30
For Judgment.....	32
For Holiness.....	37
The Shechinah Glory.....	38
The Glory of Jesus, the Son of Man, or the Glory Bestowed upon Him.....	44
His Lifework, to Receive Sinners into the Glory of God....	48
Audible and Visible Communication from Heaven.....	51
Majesty Manifested when Transfigured.....	52
His Resurrection and Ascension.....	54
His Inheritance in the Saints.....	63
His Coming in Glory.....	65
The Rapture and the Revelation.....	66
Israel My Glory.....	70
The Kingdom.....	71
HOW DID JESUS GLORIFY GOD?.....	81
The Teacher of Truth.....	85
The Humble Messenger.....	102
The Obedient Servant.....	112
The Friend of Sinners.....	123
The Faithful Shepherd.....	130
The Powerful Mediator.....	134
MOSES' GLORY, OR THE OLD COVENANT GLORY.....	138
Privileged to Commune with God, the Lord Jesus and Angels Face to Face.....	141
A Mediator between God and Man.....	143
Moses' Authority Acknowledged by Jesus.....	145
The Glory of Moses' Countenance.....	146
The New Song of Moses and the Lamb.....	148
The Glory of His Ministry.....	150

	Page
The Ministration of the Law.....	152
The Ministration of Condemnation.....	159
The Ministration of Death.....	167
HOW DID MOSES GLORIFY GOD?.....	174
By Faith.....	187
By Obedient Trust.....	189
By Self-Denial.....	193
By Prompt Obedience.....	195
By Humility.....	196
By Unselfish, Persevering Prayer.....	198
Longing to See the Glory of God.....	202
By a Praising Spirit.....	204
OUR GLORY, OR THE CHRISTIAN'S GLORIOUS MINISTRY.....	208
What Is That Glory?.....	214
Not the Glory Originally Intended.....	214
Not His Glory.....	215
As He Is.....	215
The Creation Delivered from Corruption.....	219
Called unto the Obtaining.....	220
His Part.....	221
Our Part.....	225
Some Paths to Glory.....	230
Affliction.....	230
By Well-Doing.....	233
Souls Won for Jesus.....	235
Our Glorious Ministry, the Radiancy of the Joyful Message of Christ's Glory.....	239
The Ministration of Reconciliation.....	248
The Ministration of Righteousness.....	250
The Ministration of the Spirit.....	256
The Holy Spirit a Gift.....	257
Light.....	259
Life.....	260
Liberty.....	266
The Fruits of the Spirit.....	269
The Ministration of the New Testament.....	270
The Ministry to the Saints.....	274
The Ministry of Authorities.....	277

	Page
HOW CAN WE GLORIFY GOD?.....	280
By Knowledge.....	285
By Power.....	288
By Patience.....	294
By Fruitfulness.....	298
By Peacefulness.....	300
By Joyfulness.....	302
By Every Good Work—a Walk in Love.....	307
By Growth, or Changed from Glory to Glory.....	317
Seeking for the Glory of God.....	318
The Right Attitude.....	320
Absolute Calm before the Lord.....	322
Apart with God.....	323
With Uplifted Face.....	327
Uninterruptedly—Abiding.....	327
With Open Face—Reflecting Glory.....	331
But How Can We? or the Grace Chapter.....	334
Born Again.....	335
Baptized with the Holy Ghost.....	337
Baptized with Fire.....	340
Strengthened—Kept by Grace.....	345
CONCLUSION.....	348
Therefore We Glory.....	348
To Him Be Glory.....	348

SONGS

Call Me Back Again.....	80
Adoration.....	209
Fair Glories, Shall You Be Mine?.....	227
A Happy Life.....	305
Kept by Grace.....	347

INTRODUCTION.

Enraptured soul, on wings of pure delight
Take now thy flight
Into the regions of light
From glory to glory.

Glory is a word not frequently used in our every-day language. It is one of those scriptural terms which make part of the Bible student's and Bible lover's vocabulary, the precious treasure handed down from generation to generation, and which nevertheless remains partly or altogether meaningless to the average reader. It has a sweet sound to the believer's ear, but does not seem to convey any definite idea to his mind.

The following suggestions may possibly be helpful to the one or other who does not or cannot take the time to plunge into the ocean of wisdom in order to draw out understanding, that pearl of great price whose owners are called blessed by Solomon the Wise. "Happy is the man that findeth wisdom, and that draweth out understanding! Happy is every one that retaineth her! The wise shall inherit glory." Prov. 3: 13, 18, 35.

O the depth of the riches both of the wisdom and knowledge of God, those crystal waters saturated with glory!

* * *

What is glory? or, rather, in the first place, what does it not mean, that little word so often misused and abused during the past ages?

“To the glory of God!” was the funeral song which the Catholic priest intonated, while he carried out the shameful, cruel sentence of the Spanish inquisition and accompanied a Jewish victim to the stake to burn him “to the glory of God.”

“To the glory of God!” was the battle cry of a fanatic crusader when that “holy army” reached the city of Treves and a massacre of untold brutishness left its bloody trace behind in the once prosperous Jewish settlement.

“Burn the Jew to the glory of God!” re-echoed an Austrian paper two or three years ago, in our enlightened age, thus exposing the ignorance of man concerning the Lord’s Israel, whom He calls “Israel My Glory.”

But we need not step upon such an unpopular ground in order to prove that, as a rule, the true meaning of the term “glory of God” is hid from man, even Christians.

“Glory to God!” shouts sometimes the excited “Halleluia boy,” while he fills his own pocket with self-glory. Certain “jumpers,” who call themselves holiness people, carry on their dances on the platform, utterly void of grace or glory or holiness, distasteful to the spiritual mind, yet they do it as they say “to the glory of God.” David dancing before the ark, though imitated by those eccentric people, would make a wonderful contrast to them.

More than one skirmish has been displayed on the religious battlefield “to the glory of God,” and that between brother and brother, between shepherd and shepherd, between church and church. What a spectacle! and all “to the glory of God!”

Therefore the study of that word may not be altogether inappropriate, the time thus spent not altogether lost. It may make us both more thoughtful in its use and more joyful in its possession, and as the proverb proves to be true that “fools rush in where angels fear to tread,” we may learn to “take

off our shoes on holy ground," and draw nearer the burning bush than we ever dared to do before.

WHAT IS GLORY?

The definition which Webster gives, the undisputed authority for the English language, is "*brightness, splendor.*" Glory is that which shines, it is radiancy brought out by contrast with the surroundings, it is contrast and contest with rivalry, opposition, enmity.

The stars may sparkle in the dark blue firmament of a cold winter night and appear glorious to the observing eye; but how they [fade away when the moon spreads her luminous mantle of softly tinged light over the star-spangled sky, almost bewildering the senses which are open to and receptive of the wonders lavished abroad by a marvellous Creator's hand. The glory of a moon-lit night will charm the spell-bound heart, and there is perhaps nothing that weaves the chains of human love tighter around the two who feel like blending together for lifetime than the moonbeams with their magic power.

But let the sun appear in glory, and those earth ties seem to fade away, while the soul is lifted above its personal heart-ache and joy. Leaving behind what is material and terrestrial, it soars toward the one spot where the doors of the glowing morning sky seem to open in order to let "the bridegroom out" with his chariot and horses of fire to run the race of the day. Behind those morning glories, those masses of molten gold which no artist's skill can render, there must be some splendor, there must be some mysteries of glory which my soul would find out if it could. Not here, not yet, poor groaning prisoner while in the earthen tabernacle; but a day

will come and thou shalt take thy flight and thine eyes shall see the glory of God enthroned above the heavens.

“O Lord our Lord, how excellent is Thy name in all the earth; who hast set Thy glory above the heavens!” sings the psalmist. “When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him!” poor fallen man, who once was created as the “image and glory of God.”

The visible heavens were made for us that we should get a glimpse of that exceeding glory beyond. The sky is the veil spread over it so as to adapt the radiancy of the glory to our earthly vision. When the new day begins, a tiny rent is made in that veil by the Divine hands to remind us of our Creator and God behind and above it. “The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There are no words, and without being audible, their voice is heard.”

All those celestial bodies are instruments of glory of different grade. The same shades of glory are found in living beings. There is the terrestrial glory of man, there is the celestial glory of angels who have lightened the earth with their brightness on their godsent errands, there is the unequalled excellence of Him “who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting!”

Glory is also *sweetness*, the perfection of beauty; it is *purity* without spot or wrinkle, *holiness* without blemish.

“Consider the lilies of the field,” says our Lord, “how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like

one of these." In His sight lilies were glorious, whether clothed in pure white robes or in the glowing Oriental colors.

In the sight of God the hoary head is a crown of glory, if found in the way of righteousness; yea, "the beauty of old men is the grey head," say the Scriptures. How loving and gentle God is that He mentions such apparently unimportant things in the Word of life! "If a woman have long hair, it is a glory to her." What a grief it must be to God when women turn their glory into shame, when they try to entice men to forbidden pleasure with that very beauty unfastened, hanging down as so many fishhooks, thus yielding the hair, their glory, as a servant to uncleanness and to iniquity, the wages of which is death.

Look up to the mountains, the snow-covered peaks glittering in the blaze of daylight! Is not your heart thrilled with rapture while you breathe, so to say, the atmosphere of spotless purity, a foretaste of eternal bliss, when "in Thy light we shall see light, drinking of the rivers of Thy pleasures for evermore?" Those, too, are glories which God has placed before us for our good and our edification as a type of the unseen splendor of His own person. "Who is like unto Thee, O Lord, glorious in holiness, fearful in praises?" And thus, some day, He will make His whole creation a glory and beauty to Himself, sanctifying and cleansing us "that He might present to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Israel, too, shall be made "a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." "In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty unto the residue of His people," and "the Branch of the Lord shall be beauty and glory for them that are escaped of Israel." "Let Thy work appear unto Thy servants and Thy glory unto their children!"

Glory is *majesty*, and *pomp*, and *wealth*. It is spanned in rainbow colors across the sky, when the sun carries the victory over the darkening clouds as they dissolve in beneficial spray. It sparkles in the water of the diamond and the pearl. It is the girdle of glory of the Lord of hosts, the brightness which Ezekiel saw round about the likeness of a man on the throne.

Glory is the result of *power* exhibited, it is the *victory* of light over darkness, of knowledge over ignorance, of strength over opposition in whatever shape it may approach God or man. It is excelling power, greater than enemies and obstacles. Power when left alone is waste and lost, but when tested it is made manifest. It develops strength into virtue, it gathers laurels and a crown of glory by overcoming the opponent. The greater the enemy, the greater the glory of victory. Power is productive as well as destructive. The physician gets glory from battling with sickness and death. The scholar, scientist, mechanic are crowned with honor and glory when heretofore unknown powers are forced to come out of their hiding places, where they had rested for many centuries, to take off their gravecloth from face, and feet, and hands, and to serve man for whom they were made.

While those create blessings by their life battle, the soldier or the pugilist receive the laurel wreath after having stepped over bodies with fatal strength, a bloody trophy of doubtful honor.

We see a type of such glorious power in nature, too. The lightning flashes, the thunder rolls. It has chosen the victim; it strikes it with unparalleled velocity and accuracy; the work of destruction is done—but it was glorious. “The God of glory thundereth, the voice of the Lord is full of majesty.” Who is like Him? Man has tried to imitate Him on the

stage for theatrical purposes. The thunderstorm on the lake in "William Tell" and other plays may be rightly and greatly applauded by the admiring crowd; but after all, what a powerless counterfeit on the part of the human little monkey!

We see the prancing horse in his fury. His hoofs come down with fearful weight. "Hast thou given the horse strength? Hast thou clothed his neck with thunder? The glory of his nostrils is terrible," says the Creator to Job.

Who does not stand in awe before the foaming masses of the Niagara fall! What power there, what glory! Still we should not like to be exposed to its crushing force.

When in springtime the snowy mountain masses begin to melt, when the torrent beds seem altogether too narrow for such violence and turbulence, the thoughtful by-stander cannot help thinking of Him whose is the glory of creating that abundance of power, but he is thankful to be by the wayside and not in the way of the hurtling glory.

Travellers are anxious to look into a crater's yawning mouth. They consider themselves especially favored when they see, from a distance though, the angry mountain boss in action, clearing out the rocks and lava flow, throwing them with force and without care high over the brim, smoking and foaming, as if his fury could never cease. It is a glorious sight—but the work is destruction.

There is glory in strength: "the glory of young men is their strength." Oh, that they were wise, that they would use it to the glory of God who gave it!

But glory is also *grace*. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." "It is the glory of God to conceal a thing." That is grace, that is greater glory. It is the greatest He ever got from His combat with Satan. May we then learn

the bliss of glory intended for man: "It is his glory to pass over a transgression," that we may live "to the praise of the glory of His grace wherein He has made us accepted in the Beloved."

Glory is *truth*. Wherever truth gets the victory over lying and falsehood, a flash of light seems to proceed from their encounter, a beam of glory. There is one luminous spot in Achan's dark history which spreads glory over the awful judgment scene: "My son," said Joshua, "give glory to the Lord God of Israel, and make confession unto Him, and tell me now what thou hast done." "Indeed I have sinned," was his answer, "and thus and thus have I done."

Solomon's glory did not only consist in the riches and honor which God had promised to give him "so that there shall not be any of the kings like unto thee all thy days." The queen of Sheba came on behalf of his wisdom "to do justice and judgment on the throne of Israel." Truth is the basis for justice and righteous judgment, and how he did conquer falsehood with the sword of truth in his hands, we know from the incident of the two mothers who claimed the same child as their own. His God-given wisdom became his glory.

A liar has to flee from the face of truth covered with shame and ignomy, while truth stands upright and crowned with glory as long as it is the exact reflection of the truth of God. There is a holiness of truth and an unholiness of truth, Eph. 4: 24, marg. The one unmercifully wields the club, while the other looks through loving, pleading eyes straight into the sinner's heart, creating there by that very look the love and longing for truth which was only slumbering and waiting for the beneficial touch.

Glory is *rest*—not the rest of a stone, though, which cannot help lying on the spot where it was placed; not the rest

of a corpse that is left as a helpless, hopeless prey to worms and corruption; not the rest of a clock that has lost all value by having stopped in its course of usefulness; not the rest of stagnant water, which gets dim and dull without the sparkling life in its thickening drops—but the ocean's rest after the tempest is past, when the troubled sea obeys the Master's "Peace, be still!" when there is a great calm, while He stands in the boat and rejoices in His power which bade the winds abate and leave off their wild game. "He maketh the storm a calm, so that the waves thereof are still,"—that is glory!

The tranquillity of an evening hour in field and wood is glorious rest,—when nature so full of life and song goes to sleep, when the busy little birds seek their nest, when the deer takes one more deep drink from the crystal brook and then withdraws into the forest's stillness, when the little daisies close their pink cups in the mossy grass, when the foliage has finished its evening offering of praise by clapping hands unto the Creator, when the shepherd and shepherdess lead their flocks home, when the happy gang of workmen in the fields return with songs of rejoicing, when the church bell chimes its last curfew across the fields, while the dew comes down as an evening greeting from above fraught with the blessings of to-morrow,—that is glory.

O weary fellow pilgrim, do we not long for that rest? But it will come to you and me—and also to poor Israel so worn out with the journey of two thousand years. The Prince of Peace will come and "make the place of His feet glorious," and then the wolf shall dwell with the lamb and the leopard with the kid, the calf and the young lion together, and a little child shall lead them; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. There will be harmony and peace—and that is glory.

A household where hatred, strife, and fighting rule is a shame; on the other hand, a family whose members are interwoven by love and tender consideration for each other is an ornament to Mother Earth who bears it. They are one in spirit, one in purpose, one in ambition, one through love, and that is glory. "The glory which Thou gavest Me," says our Lord, "I have given them, that they may be one even as We are one: I in them and Thou in Me, that they be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me."

O wonderful theme! too deep to conceive its largeness because it is born from love, and love is wonderful, is sweet, is strong, is deep, is wide, it passeth knowledge; for love is of God—and *love* is glory.

Come with me to an old German country place! The church bell rings, sonorous organ sounds thrill through the hearts of the expectant crowd, and now the doors are thrown open, and solemnly, as if stepping on holy ground, the wedding procession approaches the altar, and "the two" are singled out from the crowd. All eyes are upon them. What is their glory? Is it the bridegroom's wedding apparel, the myrtle spray he wears? Is it the robe of spotless white, the crown of blooming myrtle, the veil that flows in hazy waves from the virgin's head? That is some glory, yes. But that two can be united in one, that the mysterious treasure "love," which loves to work unnoticed by profane eyes, will step forth in such an hour to be seen and witnessed by others—that creates the halo around "the two!" It radiates from the bridegroom's eye as it rests upon his chosen pearl with joyful pride, softened with the tenderness of loving manhood as he is about to cherish what he did obtain by gentle wooing. It beams in wild-rose color from the blushing face of the young

woman who had rather keep that secret of love to herself in order to lavish it in the cosy home upon him whom she has chosen to follow. There is oneness, love, rest—perfect glory!

O Israel, what a promise, what an outlook for thee, as the prophet says: “The Lord God in the midst of thee is mighty. He will save, He will rejoice over thee with joy. He will ‘rest in His love.’ He will joy over thee with singing.”

And finally, when also that happy time will have past into history, when all the promised earthly blessings will have been bestowed upon the New Jerusalem on earth, when the last enemy, death, will have been conquered forever and Satan will have been cast into the place of torment prepared for him and his angels, when a new heaven and a new earth will have been made for the blessed throng of the redeemed—then the New Jerusalem will descend from heaven, no longer for the “peculiar earthly people,” but for all, as a bride adorned for her husband, having the glory of God, “for the glory of God did lighten it, and the Lamb is the light thereof.”

Nothing but Glory then: Light, Sweetness and Purity, Majesty and Pomp, Power, Grace, Truth, Rest, Love!

THE GLORY OF GOD.

Thus the plan of God for His creation is glory. We are in it by means of the riches of the glory of His grace which has made the impossible possible.

God intended us to add to His glory; we are predestinated unto the adoption of children and to the inheritance in heaven, and we are sealed unto it by His Holy Spirit to the "praise" of His glory. Yea more, we have been made ministers of the gospel of the glory of Christ, and it should be our ambition to make its radiancy shine forth by life and death.

The glory of God is not complete without our perfection, or rather without our being perfected. A work is going on, it has to be finished, and God will finish it. He will tread His enemy under foot, and then He will rest in His victory. In that sense we can speak of even the glory of God as going "from glory to glory," although it is absolute, complete, and perfect, and has been so from the beginning, from the days of eternity.

But if we get to the point of trying to understand what eternity means, the past as well as the future, our mind comes to a standstill, and then it is time to stop thinking, to surrender to the superiority of Divine spirit, and to acknowledge that we cannot understand God with our limited human mind beyond what He has pleased to reveal unto us by the Word and His Spirit. Then I have to humbly bow and adore and say: "Father, I do not understand, but I am satisfied, and I rejoice believing without sight, until, some day, I shall be like Him, Thy Firstborn, who knows Thee, the Father, as Thou hast known Him."

It does not pay, nor have we a right, to pry into hidden mysteries, even regarding the existence and substance of God. "The secret things belong unto the Lord our God, but those things that are revealed belong unto us and unto our children." The glory of God, as far as it has been revealed unto us in nature and in the Word, is ours. If we look into it to the intent that we might reflect it unto the world, we shall be beautified by it, while we may lose our eyesight altogether by gazing into the glaring sun simply prompted by the desire to "find out about it," to satisfy our curiosity or vainglory of knowledge. There is a knowledge of mind which may destroy a man by the very responsibility of having acquired it, and there is a heart knowledge that leads into love and life. "Every one that loveth is born of God and knoweth God."

May then the Spirit of the Living God guide us in this study of the Glory of God, that we as men may be led from glory to glory in as far as it can be imputed unto us!

Our study will thus comprehend the three principal parts:

I. The Glory of God in Christ Jesus, and how did Jesus glorify God?

II. Moses' Glory or the Glory of the Old Covenant, and how did Moses glorify God?

III. Our Glory, and *how* can *we* glorify God? but—*how can we?*

While in the introductory remarks we have cast a furtive glance on some glory of God as it is manifested in nature, we shall now turn our attention toward the Glory of God personified. We have seen that glory is not only beauty, grace, love, rest, but that there is glory in force, strength, inflexible truth, justice. Both elements supplement each other to make glory perfect. As the clinging ivy has need of the oak to exhibit a picture of strength and weakness made one, as the

woman with all imaginable grace and womanhood seems to come short of her destination without the strong arm on which to lean in weal and woe—so a god of all grace, goodness, and kindness would appear weak without the glory of justice, would not be what our God is, the just God who must hate and punish sin because He is holy; the mighty God who can destroy even “the destroyer,” i. e. Satan, because He is “the Almighty;” the gracious God who takes the punishment upon Himself that the sinner may go out free. That is our GOD—a just God and a Savior!

THE VICTORY OF JUSTICE AND THE VICTORY OF GRACE.

“Justice and judgment are the establishment of Thy throne,” says the Word of God. The glory of justice and holiness had to be manifested first, it had to precede the glory of grace. In fact, grace cannot shine where there is no just condemnation.

A righteous judge does reap glory, a judge that cannot be bribed, who cannot be tempted by weakness or by partiality to see the law broken and let the transgressor go unpunished. It is a fearful thing to be made the representative of the law and of truth, and “Thy law is the truth,” we read in the psalm. When the holy God came down upon mount Sinai to give the law, clouds and darkness were round about; it was the smoke of the zealous God whose anger is as a consuming fire. Still it was glory according to the Scriptures: “These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness with a great voice * * * and ye said: ‘Behold, the Lord our God has showed us His *glory* and His greatness, and we have heard His voice out of the midst of the fire.’”

The glory of a righteous judge is the *Victory of Justice*. It

is the triumph of good over evil, of the law over transgression, of righteousness over unrighteousness, of truth over wile and ruse. That is the glory which will crown God as Lord of lords and King of kings, when Satan will writhe in powerless agony at His feet, when the wicked shall flee from His face, and sin and death shall be stamped out from the earth. He would be a glorious God even if that were all; but thanks be to Him! that is not all.

While He looks upon the wilful, wicked, unrepenting criminal with eyes of consuming fire, His heart yearns for the release of the poor, deceived, misled, and humble sinner. But there stands God's enemy who has a claim on the unfortunate soul. God would so gladly pardon him, as does a king by the privilege of grace, yet that claim cannot be ignored by God. It is based on the first law which God laid down for man: "Of the tree of the knowledge of good and evil thou shalt not eat thereof; for in the day that thou eatest thereof, dying thou shalt die."

In those words God pointed out unto man a dangerous region which he had better avoid, He pointed to the dark land of death, Satan's domain. In how far God did explain the nature of that hostile adversary to Adam and Eve, we are not told, but one thing is certain: God is too just to punish man for what he does not know. He must have been warned of a lurking enemy, and he must have known that from the moment he would choose to follow him instead of God, he would also be his, a prey of the master Death. He knew, too, that it would be a gradual dying, "dying thou shalt die," that it would begin with sickness, pain, sorrow then and there, and that it would finish—when, where? Did he know of the second death?

And deceived by Satan's beauty and craftiness man chose

the cruel master above God, and Satan laughed, as he had triumphed over God—so far! He had snatched away from God His own creatures, those beautiful creatures made in the likeness of God, the crown and glory of His creation, His joy, as He says: “My delights were with the children of men.”

Satan had triumphed and carried away his prey into Hades, and only with a shiver of horror can one read the decree pronounced upon him by the Almighty: “Dust shalt thou eat all the days of thy life!” Dust he is eating, he is feeding on human bodies after they have returned unto the ground from which they were taken. Man is but dust. “Dust thou art, and unto dust thou shalt return!” a prey of death.

Thus Satan has a claim on human bodies, while “the spirit shall return unto God who gave it,” at least until the judgment day which will decide their final destiny. Can even that return to God be desirable to the soul that has hated or slighted Him here on earth?

While the right of the *God of Justice* ends there, the *God of Grace* conceived a glorious plan to redeem, to buy back, not only the souls, but also those bodies from Satan’s hands.

“All souls are Mine,” says God. “The soul that sinneth it shall die,” claims Satan as God’s own command. Life for life! asks Justice.

What is life? Is it the invisible soul? Is it the pulsing body? Is it both? “The life of the flesh is *in the blood.*” Therefore “it is the blood that maketh atonement for the soul.”

Thus Satan claims life-blood—i. e., all the blood of one person—for every sinner that has forfeited, even by his first sin, his right to the tree of life, his right of admission to Paradise on behalf of unspotted innocence.

God paid that price of death unto Satan—blood, sufficient blood. The blood of the God-Man Jesus is of greater value

than all other bloods together, as the blood of all beasts on the earth is not equal to one human life. The Divine life-blood of one person, the second Adam, atones fully for all mankind, i. e., for Adam and his seed.

Satan had to be satisfied, yea, we have all reason to believe that he accepted the price of redemption with satisfaction. Hatred, like love, is unreasonable. If only that God to whose throne he had vainly aspired, whom he hated because he was defeated by Him, if only that God had to suffer, to suffer death from his hands, his thirst for revenge would be quenched, although it would mean everlasting tortures unto him in the end. Some of Satan's children follow their father's example in our days; they must have revenge, though the rope, the sword, or the stake be theirs. The Serpent's hellish, devouring desire was to "bite the horse's heels, so that his rider should fall backward," which was fulfilled by Judas Iscariot, his human agent. And do not all of us realize how, before we received the Divine nature by being born again, our hearts and minds had no rest until hatred had launched out the little, mean, venomous sting against the guilty or innocent victim, though our tongues got burnt by it? That is Satan's nature.

While the Son of God, Jesus Christ, paid that debt by going into death, He opened Hades, the prison of the deceased, the keys of which He is now holding for ever, and He let go free all those who believed such good tidings and availed themselves of the liberty offered to them. While He overcame death, He imparted eternal life to those who then believed, and who would believe later on in the finished work on the cross, who individually are crucified with Him *by faith* as the truth dawns on them. He placed into those bodies an incorruptible germ which Satan cannot destroy though he swallow the whole man, woman, or child, and thus even our bodies

are redeemed by Jesus and will be His for eternity—glorious bodies of grace.

“There is therefore now no condemnation to them that are in Christ Jesus,” is our triumphant song. Now “mercy glorieth against judgment,” and that is *Victory of Grace*.

“Mercy and truth are met together, righteousness and peace have kissed each other.” They met in Jesus, the glory of justice and the glory of grace, and thus the fullness of the Godhead dwelt in Him. What Divine glory in the face of Jesus Christ! That which Moses could not see, though he asked for it in confident prayer, “we beheld,” says John, “the glory as of the only begotten of the Father, full of grace and truth.” “Thou canst not see My face and live,” was God’s answer, “there shall no man see Me and live.” Grace in all its radiance, goodness in all its splendor, love in all its overwhelming brightness was and is too much for human sight. It was enough that the name of the Lord should be *proclaimed* unto Moses while the glory was passing by, and that name was “the LORD GOD, merciful and gracious, longsuffering, and abundant in mercy and truth.” Moses had seen the glory of Divine justice, truth, and righteousness manifested, he heard the coming glory of mercy, i. e. grace, announced, and he was satisfied. When the time came that God would reveal unto human eye what He had only promised unto Moses, He veiled His glory with a human body. From time to time the veil was rent and glorious beams shone forth. Then men fell on their faces and worshipped God in flesh.

That man might see God and live, the Word, the Name of the Lord, was made flesh. Thus He became the “image of the invisible God, the express image of His person, the brightness of His glory.” The glory of God was made visible in the face of Jesus Christ, and the fact of Him being the image of God was the glory of Christ. Wonderful combina-

tion, "full of grace and truth." Truth, or the law, had been given by Moses, but grace *and* truth came by Jesus Christ.

Thus we see the twofold glory of God revealed in the God-Man Jesus:

I. The original glory which He had with God as the Son of God before the world was, absolute holiness, righteousness, justice. "Father, glorify Me with Thine own self, with the glory which I had with Thee before the world was."

II. The glory bestowed upon Him by the Father, the glory of grace which He received as the Son of Man, as Jesus the Savior. "The glory which Thou gavest Me I have given them * * * that they may behold My glory which Thou hast given Me." When God created Jesus as Son of Man by preparing a body for Him (though He had been with God as Son of God from the days of eternity) He became the "Father of Glory," while the "Glory of the Father" raised Jesus from the dead. God is also called the Father of Lights, having begotten Jesus His Firstborn, the Light of the world, and by the word of truth also us who are "a kind of firstfruits of His creatures," children of light and of the day, who therefore should naturally shine as lights in this world.

THE ORIGINAL GLORY, OR THE GLORY OF THE SON OF GOD.

We have seen that the glory of God is written in the book of nature with letters that can be read even by the unlearned. God intended to draw the attention of men to the power behind, which created the universe and which keeps it going. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

"But they glorified Him not as God, neither were thankful * * * they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Their foolish heart was darkened, and God gave them up to idolatry and to corruption of soul and body. But He did not leave the world without a manifestation of His presence. From time to time He revealed His glory in a supernatural way to individuals and to the one privileged nation, the Israelites, as He appeared to them in a flame of fire, in unusual brightness, in a cloud. It is interesting to go through the Old Testament dispensation in search of such manifestations. We find them more or less frequent up to the time when the glory of God left Israel from "the mountain which is on the east side of Jerusalem."

Abraham seems to have been the first who saw the glory of God. "The God of glory appeared unto our father Abraham when he was in Mesopotamia," says Stephen, the martyr. According to that statement it was not only a voice from somewhere that spake unto him: "Get thee out of thy country!" but the God of glory came to call him into a land He had espied for him and his seed, flowing with milk and honey,

called the glory of all lands. No wonder, then, that Abraham's faith was inspired to follow such a God wherever He would lead.

Some years later the same glory appears to him again to strengthen his courage and to confirm the promise. "Lord God, whereby shall I know that I shall inherit the land?" he asks, and the answer is: "Take Me a heifer, a she-goat, a ram, a turtledove, and a young pigeon." It was a custom which, to a certain extent, is still practiced in Eastern countries. When two parties make a contract of some importance, they bring certain animals which they halve, with the exception of the birds, and put them in two even heaps, leaving space enough to pass between. Both parties have to take that solemn walk, and only then the agreement is considered binding. It is the form of a solemn oath.

Abraham had prepared the sacrifice, and he was waiting for God to come and to seal the covenant by His appearance. Hour after hour passed away. It is good for us to be kept waiting for God, it is but a blessed opportunity to get ready for the holy meeting. The sun was going down, deep sleep fell upon Abraham and "an horror of great darkness." That was the time for the glory of God to appear, it must be dark to make it shine so much the brighter. A furnace and a lamp of fire passed between those pieces, and God spoke. It was the same pillar of cloud and of fire that was manifested later on to the very people of whose future God was foretelling Abraham in that hour.

The flame of fire appeared to Moses out of the midst of the burning bush. The sight was great, the ground was holy, it was again the God of glory who called him to the sacred, painful, glorious task of a shepherd over a rebellious flock.

Soon after we see the pillar of cloud and of fire take the personal lead, it was the Lord Himself, the Angel of His

Presence. "So didst Thou lead Thy people to make Thyself a glorious name."

There seems to be a fourfold significance to that visible manifestation of glory. In the first place, it was given for *guidance*; further it did execute *judgment* on the wicked; it was the image of the *holiness* of God; and it was the outward token of the presence of God on or in the temple, the *Shechinah* glory.

FOR GUIDANCE.

"The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night." Thus God called Israel out of Egypt. Before they ever reached the Red Sea, before they crossed the valley of the shadow of death with the threatening walls of water to the right and to the left, the Guide was there to lead the fugitives out of the prison house. Oh, for such a guide when the doors of our prison are thrown open by the Redeemer's hand and His "Come forth!" reaches our ear; for a believing heart that will quickly arise and flee after Him with girded loins and with the staff in hand; for a trusting eye fixed on the Shepherd who will not leave His lambs, not even the last of the rearward, as a prey to the wolves behind. What a happy flight that, what frolic dancing in the flock! But Israel took off their eyes from their Deliverer and His protecting wing, they looked around—the prison doors were still open, the jailor may pursue. And there they are, Pharaoh and his army; they are drawing nigh. "Moses, we have to perish! This will be our grave. Why hast thou brought us out of Egypt?"

Poor Moses, this is only the beginning of troubles, but Some one promised you: "I will be with thee," and that was the I AM THAT I AM.

“O THOU THAT ART, help now!”

“What criest thou unto Me?” is the answer. “Speak unto the children of Israel that they go forward,” to whom Moses had said just then: “Stand still!” Forward, as long as the cloud moves on. While the Angel of the Lord places the undershepherd Moses with the wonder-working rod at the head of the flock, He removes to the rear to comfort the fluttering hearts and to fold the weary ones in His arms. “The pillar of the cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel * * * so that the one came not near the other all the night.”

Have you ever seen the Angel of the Lord camping between you and Pharaoh? There is a special charm about going to sleep by the glowing camp fires, while angels sing the lullaby “The Keeper of Israel neither slumbers nor sleeps.”

And thus Israel need not fear to step once more into the deep waters. The same Guide will be there. That cloud has not dissolved, the lamp of fire has not gone out. “Ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel will be your rearward.”

But we have to watch the cloud. It was given for a guide. “When the cloud was taken up from the tabernacle, then, after that, the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord they journeyed, and at the commandment of the Lord they pitched; as the cloud abode upon the tabernacle, they rested in their tents.”

Hurry-up America does not know very much of such a restful pilgrimage; in fact, the whole world resembles more a swarming bee-hive than anything else. If at least the army of the Lord of hosts would slowly but promptly follow their

Commander! Yet there are so many disorderly soldiers who leave their ranks and make voluntary side trips or rush ahead of the army, playing a pioneer's part on their own responsibility. They need not blame the Captain if they are taken by the enemy, their death is neither an honor nor a heroic act, and their untimely zeal will not crown them. But pioneers, chosen and sent out on their dangerous errands, can go in peace of soul; the Watchful eye does follow them, and, whether in life or death, they honor the army and the Commander.

May we all who are Christian workers examine ourselves, and if out of ranks return and obtain pardon and fill the place appointed unto us.

“Lead, kindly light, amid th' encircling gloom,
 Lead Thou me on!
 The night is dark and I am far from home,
 Lead Thou me on!
 Keep Thou my feet! I do not ask to see
 The distant scene; one step enough for me.”

—*J. H. Newman.*

FOR JUDGMENT.

But the same fire that gave the blessing of light to Israel became a devouring flame to their enemies. For “it came to pass that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians.”

That one look wrought confusion in the hostile camp. “He took off their chariot wheels and made them to go heavily, so that the Egyptians said: ‘Let us flee from the face of Israel, for the Lord fighteth for them.’”

Need we so much fret about our adversaries, as long as they are the enemies of the Lord or, if His children, make alliance with the unbelievers against us, at least for a time?

Can we not trust our God? Can we not leave them to His look? Will He not take off their chariot wheels in due season, so that they can no longer pursue after us? Has He never stopped an enemy of yours, even while his arm was raised for the deadly blow or his bow ready to shoot the arrow? Those eyes like a flame of fire will never get dim, and in the judgment day they will discern with an eagle's keenness the hidden spots of all human hearts and minds; they will flash the search light upon the scenes of darkness, and nothing will be hid, whether it be a murderer's horrible deed or a woman's serpent tongue reaching out for evil.

Blessed are those who appear under the eyes of the Son of God day by day to have their reins and hearts searched, while there is a chance for refinement and improvement. Many murmurings would be checked and many judgments avoided.

The Glory of God had to appear unto Israel in judgment more than once. "Nothing to eat," they cried, "oh, for our fleshpots in Egypt!" "In the morning ye shall see the glory of the Lord," was the answer from above. "Come near before the Lord! He has heard your murmurings." "And it came to pass as Aaron spake unto the congregation of Israel, that they looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud." May you and I never have to stand before God because of murmurings! What have we deserved that we should complain of lack of food, even if such is the lot meted out unto us? Does not the Maker know how hard He can tax the human frame He has made? The trusting child will never suffer, because those afflictions are fraught with spiritual blessings which none of the chosen martyrs can afford to miss. As to the murmurers, "He gave them their request, but sent leanness into their soul." The very gift of manna must have filled their hearts with humiliation, as they obtained it by grumbling.

“No water to drink! Wherefore have you made us to come out of Egypt to bring us unto this evil place?” Yet they had tasted once before of the water that gushed out of the rock at the beginning of their journey. “Can God furnish a table in the wilderness?” they had asked, “can He give bread? can He provide flesh?” and God had cleft the rock and given them the cool drink at Massah and Meribah. What an ugly lot those Israelites were, disbelieving, murmuring, tempting the Lord, after they had experienced His power of goodness! No worse, though, than most of the pilgrims on the way to the Heavenly Canaan. If that wilderness could echo what has been spoken there, the stored-up record would certainly shock us. They are written down, and they will be revealed in the light of the glory cloud. “Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces; and the glory of the Lord appeared unto them.” He spread flesh and bread before them and judged them through their own gluttonness.

There is a trembling crowd of more than a million people, all stripped of their ornaments, in fearful expectation of what was going to come. They had only given their gold and silver to one man to make something of it, something according to their taste, and there had come out this golden calf. They had danced around it for a while and had eaten and drunk, they had had a good, merry, old-fashioned, world-fashioned time. But that came to an end when God looked upon it, and now they were called to meet Him. Fearful judgment! “I will come up into the midst of thee in a moment, and consume thee.” In such expectation they were standing and watching Moses as he went out of the defiled camp to hear the Divine sentence upon the sinners. “And it came to pass, as Moses entered into the tabernacle, the cloudy pillar

descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door, and all the people rose up and worshipped, every man at his tent door. And the Lord spake to Moses face to face, as a man speaketh to his friend."

While Moses received the high favor of friendship from the God of heaven, the people stood in awe; they were kept in suspense forty days and forty nights—long days, long nights. Would God pardon, would He go in their midst the rest of the way, or would He send them to their destination only by Moses? And when Moses returned from the mount with the message of grace, his face shone with the glory which he had seen.

But the manifestation of Divine holiness which was a blessing to Moses became destruction to others, even his sister Miriam. She had only joined in Aaron's murmurings against their brother—or was she the one who first found fault with him? She disliked Moses' wife. And then he took too much of a privilege upon himself. Was he the only mouth-piece of the Lord? Those two spoke against him, no great crime, it seems—but Moses was the servant of the Lord. "Come out, ye three!" the Master said suddenly. He came down in the pillar of the cloud and stood in the door of the tabernacle; a few minutes later Miriam was leprous, as white as snow.

Years passed away. Moses had not become more popular among his people. Once more the meek servant of the Lord, and this time his brother, too, had to face an angry, jealous crowd. "Ye take too much upon you, seeing all the congregation are holy, every one of them; wherefore then lift ye up yourselves above the congregation of the Lord?"

They may not have known how slow Moses had been in coming out into the service of the Lord, how he had pleaded

with Him to send anybody else but his unworthy person. He had often sighed under the burden. They knew from the Lord that Moses was His chosen servant and their leader. Miriam's sad experience had preceded the revolt, thus they were inexcusable, and the glory of the Lord again appeared unto all the congregation. Again it was for judgment, while He spread His wing over His servants. The ground clave asunder under the feet of His enemies, the earth opened her mouth and swallowed them up and their houses. It is a picture of what will happen to those who, merely from principle, rebel against authority in state or church, as far as it is established and ordained by God and has not failed in its calling. It is true, we have no priest and no human mediator between God and our souls, but God instituted shepherds over flocks. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The Glory of God will descend again. This is the description: "Enter into the rock, and hide thee in the dust, for fear of the Lord and for the glory of His majesty * * * for the day of the Lord of hosts shall be upon every one that is lifted up * * * they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and of the glory of His majesty, when He ariseth to shake terribly the earth." In that day will be fulfilled all the promises of God toward the faithful among Israel, while His glory will devour the wicked among them and the other nations. Only a remnant of the Israel of to-day and only a remnant of the nations will abide the fire of judgment, while the others will be given for a feast to the fowls under heaven, the supper of the Great God.

Shall we be called unto the marriage supper of the Lamb instead, when the Bridegroom shall descend for the day of

His wedding, when His spouse Israel will stand before Him in the white garments of the righteousnesses of the saints and let Him take the virgin's veil, as a token of her submission to His government, from off her head, and when He will place it upon His shoulder? Are we members of His own Body to share the Bridegroom's glory?

FOR HOLINESS.

It is painful to think that man forces God to use His glory for destruction. He originally intended to impress man by His holiness for his good. Therefore mount Sinai burnt with fire, was on a smoke and quaked, therefore the thunders and lightnings and the long trumpet sound. The glory of the Lord was then an expression of His fearful holiness, while the seventy elders, when later on admitted to the privilege of worship nearer the throne, saw its beauty without being frightened. "They saw the God of Israel, and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness * * * they saw God, and did eat and drink * * * and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

When later on the priesthood was established and Aaron and his sons were consecrated and anointed for the service, "the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces."

When Gideon, the godly youth, was visited by the Angel of the Lord and called to be the deliverer of his people, he longed to be assured by God that the Holy One Himself did install him as such. "And he said unto Him: 'If now I have

found grace in Thy sight, then show me a sign that Thou talkest with me.'” He prepared a meat offering, he presented it to the Lord who was graciously waiting under the oak. “And the Angel of the Lord said unto him: ‘Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.’ And he did so. Then the Angel of the Lord put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes, and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.”

“What is Thy name?” asked Manoah, Samson’s father, when some eighty years later he was honored by the same Heavenly Guest. “And the Angel of the Lord said unto him: ‘Why askest thou thus after My name *seeing* it is wonderful?’ So Manoah took a kid with a meat offering, and offered it upon the rock unto the Lord; and the Angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward the altar, that the Angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.” They had seen the glory of God, the holiness of Him who had promised them a child.

THE SHECHINAH GLORY.

That visible Glory desired a resting place among His people. What condescending grace on the part of the High and Lofty One that inhabiteth eternity!

Therefore the tabernacle was to be built for the cloud to rest on it, whence its name Shechinah glory, i. e., dwelling glory. “The tabernacle shall be sanctified by My glory * * * I will dwell among the children of Israel, and I will be their God.” “Thou shalt make a mercy seat of pure gold * * *

and thou shalt make two cherubim of gold in the two ends of the mercy seat. Thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony * * * and there I will meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim." Praises be unto God for those protecting cherubim wings gathering the sinners that draw near with the atoning blood of Jesus in hand, as a hen does her chickens.

While we see from a previous quotation that the cloud covered the tabernacle by day and by night—i. e., outwardly—unless they journeyed, it appeared *in* the sanctuary for the purpose of communing with Moses or to receive the annual offering from Aaron's hands. Only on special occasions the cloud, the glory of the Lord, *filled* the tabernacle, for instance at its dedication, so that even "Moses was not able to enter the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."

The Shechinah glory had no abiding place, though, as the people were journeying. There was no rest for the Leader until they entered the land. There is no rest for the Captain until Jordan will be crossed by the last of His soldiers and our tent will be changed into the Temple, the house of God, eternal in the heavens.

How little Israel appreciated the Presence of the Glory of God! They dared to carry the ark of God out into the battle field, and they lost it. "The glory is departed from Israel, for the ark of God is taken," wailed the high priest's daughter-in-law, as she gave birth and name to a boy who saw the light of the world on such an unfortunate day, and she died. God seemed to be defeated by the heathen gods; still we read that "He delivered His strength into captivity, and His glory into the enemy's hand." It was His own doing, and even the Philistines, though apparent victors on the field, brought

back the ark with fear and trembling, as their chief god was not able to stand before this Holy God.

Though the ark was recovered and later on a tabernacle was pitched by David in Jerusalem, the glory cloud is not mentioned again, until Solomon, authorized by God, had built a house instead of a tent, the Temple of Jerusalem.

Then "the priests brought in the ark of the covenant of the Lord unto His place into the oracle of the house of the Most Holy place, even under the wings of the cherubim, and it came to pass, when the priests were come out of the Holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

Where is the Shechinah glory now? The prophet Micah says: "From their children have ye taken away My glory—forever." Thank God, the word "forever," as used here, does not necessarily imply in Hebrew "unlimited eternity," but "a long time," which corresponds with Ezekiel's vision of the glory of God, "the appearance of the vision of the cherubim, the wheels, the likeness of a throne, and the likeness of a man upon it." A rapid glance would reveal unto us the Messiah glory—i. e., the Head and the Spirit-filled Body. May you and I be among the innumerable eyes which cover their "whole backs, their hands, their wings, their wheels," sparkling lights, members of the members of the Body of Christ!

Let us in retrospective view follow the course which the Glory of God took as it moved from place to place, until it left the land—for a time.

In Ezek. 1: 1, where the heavens opened that the vision might appear unto Ezekiel, he saw it by the river Chebar among the captives. Jerusalem, the government as well as the treasures of the sanctuary, the promises, the hope of the

Messiah, the children—the glory of the Lord—had been removed into captivity, and there Ezekiel saw it in the first vision. Further on we read: “Then I arose, and went into the plain, and behold, the Glory of the Lord stood there, as the Glory which I saw by the river Chebar, and I fell on my face.”

Where that plain was we do not know, but it possibly refers to the region between Mesopotamia and Palestine which the captives had to traverse on their way home. “The Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.” The Glory had returned to Jerusalem, but there was somebody else’s image which provoked Him to anger. It may refer to the northern conquerors for whose favor the partly restored nation was flattering and coaxing, with the exception of the faithful few; it may refer to their gods. Is it astonishing that the Glory of God went up from the cherub to the threshold ready to depart from the house, and that the judgment began?

We pass on to the next chapter. Does it refer to the Messiah’s time, when a throne appeared in heaven, when a man clothed with linen went into the house and the cloud filled the inner court, when the court was full of the brightness of the Lord’s glory? The sound of the cherubim’s wings was heard even to the outer court, as the voice of Almighty God when He speaketh. The Great High Priest of the order of Melchizedek, not as the others of the tribe of Levi, never entered the Holy of Holies of the earthly temple, but He did fill the outer court, the court of the Gentiles, with His glory.

We follow the Glory of God as it departs from its own place, yea from the threshold. “Then the Glory of the Lord

departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight * * * and the Glory of the God of Israel was over them above * * * and the Glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Then follows a great blank concerning the Glory of God, from chapters 12 to 42, which tell of Israel's temporary destruction and restoration. But after the description of the new temple we read: "Behold, the Glory of the God of Israel came from the way of the east; and His voice was like a noise of many waters; and the earth shined with His glory * * * And I fell upon my face. And the Glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the Glory of the Lord filled the house. And I heard Him speaking to me out of the house; and the man stood by me. And He said unto me: 'Son of man, 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 children of Israel no more defile.'" "The glory of this latter house shall be greater than of the former, and in this place will I give peace, says the Lord of hosts."

Those are still unfulfilled and precious promises of which the Church may not rob Israel.

From the way of the East! Shall not His feet stand in that day on the mount of Olives which is before Jerusalem on the east, the same place from whence the Glory of God mounted?

The Glory of God is still dwelling in heaven between the cherubim. John saw it there in a prophetic vision. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament * * * And I heard a loud

voice saying in heaven: 'Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night * * * Therefore rejoice, ye heavens, and ye that dwell in them! Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he has but a short time' * * * And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out of the temple, having the seven plagues * * * and the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The ark of the testimony is testifying against Israel and the rest of the world to whom the law has been passed on through its original owners. Therefore the judgments will proceed from the ark which Moses saw in heaven.

But after the justice of God shall have been executed upon the rebellious and the earth shall have been cleansed and renewed by the Creator's word, there will be no more use for the ark, the law will be written in people's hearts, as Jeremiah tells us: "I will bring you to Zion, and I will give you pastors according to Mine heart * * * and they shall say no more: 'The ark of the covenant of the Lord;' neither shall it come to mind; neither shall they remember it; neither shall they visit it * * * At that time shall they call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem."

The new covenant will be established with new laws and sacrifices (see Ezek. 45-48), which may be to Israel what the Lord's supper is now to the Church.

But the Heavenly Jerusalem, in the time following, will

not even have a temple with such offerings, there will be no need of memorials; for "Behold, the tabernacle of God is with men, and He will dwell with them * * * And He carried me away in the Spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God * * * And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Marvellous book! Thy pages need not be clipped, thy passages not be twisted. It is all harmony, all simplicity, all depth, all height—all glory!

THE GLORY OF JESUS, THE SON OF MAN, OR THE GLORY BESTOWED UPON HIM.

Irreproachable, unapproachable holiness in its edifying and purifying, but also destructive consequences is the original glory with which the Son of God was clothed from eternity, and it shone forth on His Divine mission to those who needed Him on earth.

Very different is the glory that was given Him as the Son of Man.

God in flesh, amazing story! How was it possible that a Spirit's unlimited liberty should be shut up within the boundaries of a material body; that such a Divine body should be restricted by the laws of nature, of eating, drinking, sleep, of cleanliness, and care, those habits inseparable from the material substance which is called man; that the God in flesh should be limited to space and time;—in short, that God should be subject to laws which He had created? How was it possible? Not by the absolute power of the Almighty as an act of authority, but by a free-will act on the part of the Son of God who humiliated Himself to be confined for a time to a walk in human flesh; and not only that, but even in the likeness of sinful flesh.

For He did not take upon Himself the nature of a body as Adam possessed it before the fall, but as it had been corrupted by sin, with the curse of weariness and hardships upon it, that by His sacrifice for sin and by a holy life in a corruptible body He might condemn the mastership of sin in the flesh forever.

If a man from love for worms could or would become a worm himself, live with them like a worm, and die for them in order to make them men by his voluntary sacrifice (W. E.

Blackstone's illustration), he would not approach in loftiness the work of love which Jesus did for us. Only if we understand what the glory was which He had with God before He came down, we can somehow appreciate the sacrifice of death as well as of a life in a human body.

The more refined and noble-hearted a person is, the more disgusting appear uncouth manners, the more hateful is the touch of anything unclean, the keener is his scent of sin and wrong, of ridiculous ambition, of an "evil eye," and despicable flattery. What must it have been for the "Holy child Jesus" to mingle with the little thoughtless companions; for the noble youth to hear the surmisings and envyings of jealous comrades, for the "man" to be surrounded by hatred, persecution, reproaches, treachery of His countrymen. He who knew what was in man was able to look right through the hearts of the people. He knew His enemies before they ever demonstrated their ill-feelings; He knew His friends, their little, little love. James and John, in the hour of our Lord's greatest sorrow, were able to think of their own ambitious hopes, and yet John was so close to the heart of Jesus. What pain that strife must have given to His own loving, unselfish heart! Thus also, the more we are filled with the Divine Spirit, the keener is our scent, the greater the sufferings of trial. Discernment is a precious gift, but it makes the soul sensitive and adds to the blessed tribulation of the saints.

Only when we shall be "at home" in the pure atmosphere of perfect light, of perfect holiness, and love, we shall understand what those thirty-three years of earth life meant to our Savior. That sacrifice was only possible by His free will of love, not by compulsion,—grace enabled Him to do it. His very nature was grace. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He

became poor, that ye through His poverty might become rich.”

Some little grace, some gracious feelings would not have been sufficient to accomplish the task, His “glorious power” was needed. The victory of grace was won by God the Father, by the Son, and by the Holy Spirit.

That Divine Being whose nature we can but little understand with our human mind, divided in three, not *influences*, but *persons*, yet one—ONE GOD, the God of Abraham, Isaac, and Jacob,—that Divine Being does the threefold Divine office work by the power of grace, until the complete victory will be won.

In “the kindness of God the Father toward us through Christ Jesus” are revealed “the riches of His grace.” *The Father* gave Him whom He did love over to cruel sufferings by His enemies and for His enemies.

“According to the riches of His grace, *the Beloved* has made us accepted by His blood * * * to the praise of the glory of His grace.”

The Holy Spirit has to apply “the exceeding greatness of His power which He wrought in Christ when He raised Him from the dead,” in order to accomplish the victory of grace over us and in us. Therefore we are called “the vessels of mercy afore prepared unto glory,” in whom He longs to make known the riches of His glory.

Should we not let Him do it? Why do we so often hinder, grieve and quench the Spirit while He is at work, thus joining hands with His enemies—i. e., Satan, the world, and the flesh? I pray that my power of opposition may be weakened more and more, that I may become powerless, nothing—and thus something in His possession, His loving and beloved slave.

It may be practical to divide our study of the glory of Jesus, the Son of Man, into six divisions:

1. His lifework—i. e., to receive sinners into the glory of God.
2. Audible and visible communication from heaven.
3. Majesty manifested when transfigured.
4. His resurrection and ascension.
5. His inheritance in the saints.
6. His coming in glory.

HIS LIFEWOR, K,

TO RECEIVE SINNERS INTO THE GLORY OF GOD.

How to receive sinners into the glory of God was a problem which only Divine wisdom was able to solve. How can a disinherited child be reconciled with the just father? How can righteous anger be appeased? How can he be replaced into the privileges of an honorable son?

How can an outcast, who has dragged her father's name through the filth and dirt of infamy, how can she be received back into the sacred family circle whose members have kept up their good name and reputation only by expelling the degraded element and by cutting off all relationship with her? Can she be received back into the glory of a spotless name?

How can a filthy drunkard or a beggar in loathsome rags be admitted into the glory of the presence of a king? Would not the very walls of the palace, the shining door handles, the carpets that cover the polished floor cry out in righteous indignation against such an intruder? Would not the king's attendants shrink from his approach?

How can a sin-stained soul draw near the fearful and holy God, and make its dwelling place at His feet?

The only solution was to give that host of miserable sinners a Captain, and "to make the Captain of their salvation perfect through sufferings" in order to bring many sons into glory.

His first suffering was to come in direct contact with the filth of sin and the sinner. It is a marvel how His holy fingers could ever have touched the leper;—no more, though, than His grace which allowed a Judas Iscariot to eat at His table and to defile the atmosphere of His chosen circle by the very exhalation of his breath for three long years.

The Son of the house had to go "outside the camp," there to exchange His garments of righteousness with the rags of those who had to be purified in order to be admitted into the Father's family and household. The Son of the house had to put on the corruptible and mortal flesh, that He might give us in exchange His incorruption and immortality. He had to take the place of the criminal, not only to bear his punishment, but, what was worse, his ignominy. It is one thing to step between justice and the victim as a mediator, even as the scapegoat; it is another thing to be taken for the criminal, to have others point their fingers at you saying: "This is the malefactor! Away with him!"—while the culprit enters into honor and glory.

That is what Jesus did for us. "God has made Him *to be sin* who knew no sin, that we might be made the righteousness of God in Him." Can a pure woman imagine the horror she would undergo if the crime of a degraded creature of her sex were put on her, if she were considered the one who killed the poor, innocent babe, her living shame? Would she not even welcome death as a relief from the unbearable burden of sin and shame which were not hers? God would know that she was innocent, He would be with her in the hour of execution, He would open heaven for her and let her

in. Only away from those looks of mingled curiosity and contempt! It is enough, yea, it is too much to live through such hours even in a dream.

And Jesus suffered that and more for us. He was a laughing stock to those who ridiculed the vain attempt made by that man to become a king. He was a mark for hissing Pharisees who took their revenge on the blasphemer that had called himself the Son of God. And—not the least—He was forsaken, if not misjudged, by His friends and followers. He was the fanatic that had gone too far. How would God else have abandoned Him to His enemies? He was indeed forsaken, not only apparently forsaken, by His Father for the first time in His life, just in the darkest hour, when the most indifferent Christian flees to the Rock of Refuge.

But He had no God to flee to, because in that hour the sin of all the world, of all murderers, adulterers, liars, thieves, infidels, rebellious, godless was heaped upon Him, and because He was made sin and the sinner Himself. In that hour He was punished for it. How could the hand that smote Him comfort Him? The Holy God that cannot look upon sin without consuming the guilty had to look away from His Son and let Him go into death all by Himself. Therefore the cry: "My God, my God, why hast Thou forsaken Me!" not the expression of human sufferings, but the agony of a cursed soul. Nothing but power of grace was able to suffer such violent anguish for others, for sinners.

That is "the power of God unto salvation," power over all flesh given unto Jesus, the power that He should give eternal life to as many as the Father has given Him. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."

Therefore His power on earth to forgive sins, the power that "has delivered us from the power of darkness and has

translated us into the kingdom of His dear Son." When the multitudes saw it, they marvelled and glorified God who had given such power unto men.

That was the glory of Jesus, the Son of Man.

Then was fulfilled what Hannah sang in her hymn of praise: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

AUDIBLE AND VISIBLE COMMUNICATION FROM HEAVEN.

"God knoweth our frame." He knows that we are foolish, blind, and ignorant. He knew that the world would be slow in discerning the Divine origin of the "Sent One;" therefore He vouchsafed to testify to that wonderful truth by audible and visible manifestation from above to the glory of Jesus.

When the angel of the Lord came to announce the birth of the Savior to a few favored men, the shepherds in the field, "the glory of the Lord shone round about them * * * and suddenly there was with the angel a multitude of the Heavenly host, praising God and saying: 'Glory to God in the highest, and on earth peace, good will toward men.'" It was telling glory, therefore the shepherds returned glorifying and praising God.

While Jesus was baptized in Jordan, the heavens above opened, the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven saying: "Thou art My beloved Son, in Thee I am well pleased." Therefore John the Baptist witnessed: "I saw and bare record that this is the Son of God."

The same voice was heard from heaven out of the cloud on

the holy mount: "This is My beloved Son, in whom I am well pleased; hear ye Him."

Angels came and ministered unto Him in the wilderness, after He had refused to eat miraculous food in fellowship with Satan.

When the hour came that Jesus should step into death, when the tide of anguish rose high, when love for life fought the battle with the service of sacrifice which He had taken upon Himself; when He cried out: "Now is My soul troubled, and what shall I say: 'Father, save Me out of this hour (not *from* this hour)? Father, glorify Thy name!'—then came there a voice from heaven saying: 'I have both glorified it, and will glorify it again.' The people that stood by and heard it said that it thundered; others said: 'An angel spake to Him.'"

MAJESTY MANIFESTED WHEN TRANSFIGURED.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: 'This is My beloved Son in whom I am well pleased,' " says the apostle Peter remembering the matchless hour on the mount. How our hearts swell with the longing to have been there where it was so good to be!

Then radiancy of glory broke through the veil of His flesh. The fashion of His countenance was altered, His face did shine as the sun, His raiment was white as the light, exceeding white as snow, as no fuller on earth can white them.

Other glory, too, was sent from on high. "Behold, there talked with Him two men, which were Moses and Elijah who

appeared in glory," and a bright cloud overshadowed them. What privileged messengers were those two, not angels this time, but men. Angels were not chosen to carry the message of death, they had never passed through it; but Moses had, and evidently for that purpose his body had been kept from corruption. We know from Jude that the archangel Michael had a contest with Satan over the body of God's servant. While one of the two had tasted death and thus spoke from experience, the other chosen instrument was Elijah, who had been taken up in rapturous flight, thus able to witness, a man to the Son of Man, to the ascension glory. God had preserved their bodies in His wise and almighty way. The bodies in which they appeared on the mount cannot have been the resurrection bodies, the spiritual bodies promised to the redeemed, but their old, though glorified bodies; else the Word would not be true which calls Jesus the firstfruit of them that slept.

Moses and Elijah may come again. They may be the two prophets spoken of in Rev. 11. They may be preserved for one more service, though we have no certain word for it. Those two prophets, the two olive trees and the two candlesticks standing before the God of all earth, will come in the power and the spirit of both Moses and Elijah: fire shall proceed out of their mouth, they shall have power over the rain of heaven, over waters to turn them to blood, and over the earth to smite her with plagues, until death will triumph over them for three days and a half, and then they shall ascend to heaven in the sight of all people.

But on that mountain with the Lord they appeared in glory, all light, all bright. Was it to make the cup less bitter, was it to strengthen Jesus for the work that was definitely sent to Him in that hour; was it to make the victory possible by showing Him the crown in advance?

Jesus "for the joy that was set before Him endured the cross, despising the shame." He then looked away, over the cross and the grave, to the end of the race when He would be crowned with glory.

Therefore "it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." His death meant glory to Him in the end, thus He was able to say: "The hour is come that the Son of Man should be glorified," referring to the corn of wheat that had to fall into the ground and die. What appeared unto others shame and defeat was unto Him glory, because the grave was the only door through which He as the Son of Man could have re-entered into the glory of the presence of the Holy God, who was waiting for the atoning blood to be brought into the Holy of Holies by the hands of the only perfect High Priest. "Ought not Christ to have suffered these things, and to enter into His glory?"

HIS RESURRECTION AND ASCENSION.

Some of us may oppose the view that the sufferings of Jesus Christ on the cross and His captivity in the grave made part of His glory; but we shall all agree on the point of both His resurrection and ascension.

We have no definite statement as to a radiant brightness of His new resurrection body. His glory seems to have been veiled once more for mortal eye, when for instance Mary took Him to be the gardener—perhaps it was from tender compassion for her tired, her tear-stained, aching eyes. Yet there is evidence enough that His resurrection was a radiant act, and that His body was full of glory. The apostle Paul speaks of Him "who shall change our body of humiliation, that it may be fashioned like unto His glorious body."

How that mysterious work was done, and how it will be repeated in us when the hour has come, we do not know; but a few hints are given unto us which enrich the meditating soul with wondrous blessings.

“Christ was raised up from the dead by the glory of the Father.” He is “declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.” Can we see the dead, bruised body of Jesus lying in the grave, wrapped up in fine linen, and fragrant spices and ointments, but stiff and cold? Do we see, on that glorious Easter morn, the whole host in heaven in joyful expectation and commotion, as the Spirit of holiness descended, and the glory of God entered into that grave to begin a work that was to fill the whole world with astonishment, joy, blessing, praise—hatred, rebellion, fury? It was no easy work, however great the power of the Spirit is, the creating capacity of God who “spake and it was.” The Spirit had to exert “the exceeding greatness of His power,” and that was the “working of the power of His might which He wrought in Christ when He raised Him from the dead.”

That was the moment when Life triumphed over Death, God over Satan, while on the cross the serpent of the tribe of Dan, the adder in the path, had bitten the horse’s heels, so that his rider had fallen backward.*

Then earth and heaven shouted: “O death, where is thy sting? O grave, where is thy victory?” Swallowed up in

* Yet “Dan shall judge his people as one of the tribes of Israel.” In the restoration of earthly blessings Dan shall have his share, even as the first tribe mentioned in Ezek. 48:1, though none of Dan will be sealed for the heavenly privileges of the 144,000 of the tribes of Israel who follow the Lamb. Was Judas Iscariot, the man of Kirioth, of that tribe? Is this the retribution for his sin?

victory by Him whom the bands of death could not hold. Those grave cloths fell off, the rigid clasp of the skeleton with the scythe in his hand had to give way to the warmth of life, as the Spirit of God breathed upon those bones which were raised a spiritual body in perfect beauty and glory. It was a body no longer of flesh and blood—the blood had been shed for the world—not the terrestrial body, nor only a spirit, but a spiritual body of flesh and bones. “A spirit has not flesh and bones, *as ye see Me have,*” said Jesus Himself after His resurrection. “Behold My hands and My feet,” with the print of the nails, no repulsive scars, but illuminated marks of beauty.

O that Body, how I long to know it! And I shall have one like His, a body of glory, a body which shall drink of the fruit of the vine with Jesus in the Father’s kingdom, a body that will be fitted to eat, as He did, “a piece of a broiled fish and of an honey-comb?” I am looking forward to an eternal, happy life in the garden of Eden, and I shall delight in my share on the tree of life with the twelve manner of fruit, different every month, and I shall enjoy my portion of manna, if I reach Paradise at all, if, by the grace of God, I overcome and do not eat of the dainties of the wicked meanwhile on my pilgrimage. Are those too material tastes for others?

We shall have a body like His, not hampered by its present physical weight and material substance. Doors and windows could no longer prevent Him from stepping into the midst of His waiting people. The journey to Galilee, there to appear to His brethren, was no longer hard on His glorified feet. Once loosed from the linen cloths of the grave, they are free forever, and so shall be ours. It is true, we have some instances that He burst the laws of nature and walked on the storm-tossed sea while in His human body. But there we see Him as the Master of the elements, coming to the rescue of

His frightened disciples to the intent they should recognize in Him the Son of God.

That which was supernatural, temporary power, working in that hour in Jesus' as well as in Peter's body, will be the nature of the new creation that rises out of death. Whatever His new flesh was in appearance, we know that it was radiant enough to bring doubtful souls down at His feet in holy worship. "When they saw Him, they worshipped Him," and then Jesus spake the words which had become truth by His resurrection: "All power is given unto Me in heaven and in earth."

Glory did witness to the important event that took place in the Garden of the Tomb on the outskirts of old Jerusalem, that spot kept from idolatrous profanation by the wisdom and jealousy of God as by a miracle. Undisturbed by the noise and company of fanatic, ignorant worshippers as you meet them in the church of the so-called Holy Sepulchre, you can enjoy the fellowship of the Heavenly host and their Leader in that quiet spot which is called the Garden of the Tomb.

It seems still to breathe the peace, joy, and glory that followed the victory at the entrance of the open tomb. The angel of the Lord in shining raiment, his countenance bright like lightning, had descended to roll back the stone from the door. The earth had joined in the wondrous work of raising the first from among the dead, shaking the ground of the prison. That resurrection pomp makes part of the glory of Jesus.

Forty days later He led His disciples out as far as Bethany, and He lifted His hands and blessed them. And it came to pass while He blessed them, He was parted from them and carried up into heaven. A cloud received Him out of their sight, and "He was received up into heaven, and sat on the right hand of God."

There Stephen saw Him standing in glory, as He waited for His martyred servant to come home.

From thence the "light above the brightness of the sun" streamed down on the road that leads to Damascus, to stop Saul on His way, blinding him so "that he could not see for the glory of that light," making a Paul of him, a servant of His own choice, to be "seen of him also as of one born out of due time."

By His ascension which makes part of the glory of Jesus "the heavens have received Him until the restitution of all things." Thus we have a right to look forward to a golden age; but, of course, those must be excepted from restitution that are excluded therefrom by other very definite statements of the Divine Word. Satan, the Beast, and the false Prophet shall be tormented in the lake of fire day and night forever and ever. "Forever and ever" is the strongest term used to express absolute eternity, endlessness, as for instance speaking of God who "sitteth on the throne forever and ever," and of the Lamb that "liveth forever and ever."

"Whosoever was not found written in the book of life was cast into the lake of fire," where Satan, the Beast, and the false Prophet will have entered before. God's own will be folded in His arms forever and ever, so Satan's own will be ushered into the place of their preference, thus sharing with their master the second, i. e., eternal death.

So many soft tunes are sung in our days to slumbering souls that a good, old-fashioned sound may have a right in this place, as it may possibly warn some one and awake him while there is still time to settle the question of eternity.

The "butcher doctrine of the atonement" is repulsive to the refined taste of our age, while the vilest sins are not too low to be played with in word and deed and read about by a crowd thirsty for sensational blood stories. There seems to

be a wrong distribution of nerves in the make-up of some Twentieth-Century men and women, and they may find out—too late—that, to their own hurt, they neglected to submit to one hour's spiritual massage from the Great Physician's hands.

The story of a hell and a devil belongs among the nursery tales of the middle ages. Babies are no longer frightened with the wolf that stands behind the door to carry the naughty children away. People's nerves must be spared in our days. But—*suppose*—simply suppose that it *be* true, that there *exists* such a place as hell which may be avoided by any one who takes the necessary precautions in time, and that there *exists* such a wicked person as the devil whose business it is to catch souls for eternity on the sly—what then? Therefore I say with the apostle Peter: “Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.” Do not believe Satan when he tells you that he does not exist. He has an easy game with the unwary. Souls that are off their guard are in the place where he can catch them without difficulty. Ease leads to carelessness and final sleep.

There are some more interesting points connected with the ascension of the Lord Jesus. First: Did He ever ascend into heaven before that great ascension day on the mount of Olives? and second: Does He descend now to privileged believers, or not?

It is dangerous to make inferences from dark Scripture passages and then give them out for truth newly discovered. Human wisdom in spiritual matters often leads into error. But where only one interpretation is possible according to common sense, I believe that we are allowed to draw a conclusion without perverting Scripture.

According to John 20: 1 Mary Magdalene went early to the sepulchre when it was yet dark. Matthew tells us that she was together with the other Mary. The one does not exclude the other. They ran forward and backward to tell the disciples the amazing story that the sepulchre was open. What is here of importance to us is Mary's encounter with the risen Master while she was alone and He said unto her: "Touch Me not!" Yet in Matth. 28: 9 we read: "And as they went to tell His disciples, behold, Jesus met them saying: 'All hail!' and they came and *held Him by His feet*, and worshipped Him. Then said Jesus unto them: '*Be not afraid!* Go, tell My brethren that they go into Galilee, and there they shall see Me.' "

With grief I have heard the sacrilegious explanation that Jesus, by forbidding Mary Magdalene to touch Him, wanted to protect Himself and her against any human love that might have sprung from the act of grace when He did "so much for her and forgave her so many sins." We can have but disdain for such low thoughts. They cast reflection on the person who conceived them. To harbor them even for a short meditation means casting mud on the spotless garments of Jesus' own risen and glorified body. But there are Christian workers who, from their own unholy thoughts, cannot help surmising and circulate surmisings against the children of God who have "obeyed the truth through the Spirit unto unfeigned love of the brethren." We cannot sanction the sinful license granted by certain "community-bodies" who declare husbands, wives, and children, as well as earthly possessions and goods, common property; nor the "holy kiss" of the brethren if also extended to sisters; nor the way of some Christians who instead of avoiding the appearance of evil boldly provoke the public judgment by unseemly behavior under the cloak of religion. But we may wisely cut loose

from people, men and women, who watch for evil. If they dare to suspect unholy love in Jesus, how much more readily in His disciples who are liable to fall.

There is a very plausible explanation for the apparent contradiction in the above quoted passages to which we may add Mark's report: "He appeared first unto Mary Magdalene." Our Lord Himself gives the reason for His "Touch Me not!" to happy Mary as she exclaimed: "Rabbony!" "Touch Me not, *for* I am *not yet* ascended to My Father; but go to My brethren, and say unto them: '*I ascend* unto My Father and your Father, and to My God and your God.'" "

He does not say to her: "Touch Me not, for I have now a glorified body." Did He not later on stretch out His hands to the eleven, saying: "Handle Me?" Nor does He say: "Thou art not holy enough." On the contrary, a little later on the same morning when she and "the other Mary" held Him by His feet and worshipped, He encourages them, saying: "Be not afraid!" But His reason is: "I am not yet ascended—but I ascend."

That did evidently not refer to what He was going to do after forty days during which He saw His disciples many a time, nor would it clear the difficulty on hand. But if we take His words literally we see Him ascend then and there to His Father who had just raised Him by His own glory, the Son in whom He was well pleased, and to His God who had forsaken Him in that dark hour of the recent past, and who was waiting to receive the sacrifice from the hands of the High Priest who now was alive for evermore.

The high priest of the earthly sanctuary had to enter into the Holiest of all after special purification and clothed with the white linen robe. He entered with fear and trembling. He would have died in the presence of the Holy God if any of those conditions had been left unfulfilled, and if the lamb the

blood of which he was carrying had been imperfect in any way. The multitude was waiting in anxious suspense for his return out of the Holy Place—only then they knew that the sacrifice had been accepted and that the mediator had found grace.

Thus Jesus “by His own blood entered in once into the Holy Place having obtained eternal redemption,” and therefore on His return out of the Holiest—i. e., the heavens—He greeted the women “All hail!” and the disciples with “Peace be unto you!” It was the message which the High Priest brought from the blood-sprinkled mercy seat.

The other is the sometimes debated question: Can or does Jesus appear now unto us, or to some of us, in His glorified body?

We read: “He shall send Jesus Christ whom the heavens must receive *until* the times of restitution,” which seems to exclude the appearance of Jesus in the flesh (though glorified flesh) on earth before His promised return. True, He said: “Where two or three are gathered together in My name, there I am in the midst of them.” True, Paul testifies: “The Lord stood with me.” John turned to see the voice that spoke with him, and he saw one like unto the Son of Man who laid His right hand upon him and said: “I am He that liveth and was dead.”

But let us not forget that John says expressly: “I was in the Spirit.” The Holy Spirit has the power to manifest Jesus unto us. How He does it we do not know, but many a martyr has been strengthened by the vision of Him whose presence is victory. Many a sufferer has seen Jesus ministering at his bedside. Many a soul in the moment of salvation has seen the Savior or the King—but those were visions; it was the manifestation of Jesus through the Spirit, not in the flesh.

None of all those privileged pilgrims was ever able to handle Him, to touch His flesh and bone, though the very atmosphere may be saturated with His presence.

There is a current of mysticism in our days that goes even beyond the pretensions of the so-called mystics of the past who believe not only in the possibility of direct intercourse with the Divine Spirit, but also with Jesus Christ in His glorified flesh. Love for Jesus in an unsanctified heart may turn out sensual. The insane asylums receive their living corpses now and then from those quarters.

The doctrine of the Bride of Christ spun out too far and in the wrong direction has become unto them a bridge into the enemy's camp, and there they will awake from their fantastic, dangerous dreams—too late.

The love of Jesus is pure, is public, is sublime.

HIS INHERITANCE IN THE SAINTS.

If there is anything in the Scriptures tending to humble us, though at the same time it exalts us to the very sky, it is the word "the riches of the glory of His inheritance in the saints."

What a poor, struggling, little flock we are, living all the time on grace and mercy, and that flock is called the glory of His inheritance! Angels who never fell, the new heaven and earth in their matchless perfection are not so named—but we! Oh, come, let us worship, and bow down, let us kneel before the Lord our Maker!

"Ask of Me," said God in the day when Jesus was begotten, "and I shall give Thee the heathen for Thine inheritance." But the context shows that those heathen, or, better translated, nations, do not correspond with the promise of the glory of His inheritance. They are given to Him for destruc-

tion, "to break them with the rod of iron, to dash them in pieces like a potter's vessel." The King of Israel will exact that work of justice and holiness upon Israel's enemies in the day of the Lord's vengeance upon the nations, and in the year of recompenses for the controversy of Zion, and He will do it with the joyful zeal of a Conqueror over evil and wickedness.

But that is not His inheritance of glory in which He will rejoice. The Scriptures say "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth," His Body, "that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The glory will be His, not ours. To make something out of nothing is great, is divine. But to make out of corruption and the vileness of mankind a heavenly jewel is more than a Creator's glory. That is what He is doing. He is building up His inheritance by His own labor. It is the house wherein Moses was the servant, but Jesus Christ the "Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of hope unto the end," the house "exceeding magnificent, of fame and of glory." The many sons whom He is bringing in are the stones of that building, the glory of Jesus.

The house is not yet completed. One by one they are added as they fall asleep in Jesus, having finished the course victoriously. Other stones are in preparation, you and I? Is the Masterhand moulding and polishing us? We who are alive may all be perfected in one day, in that day when He shall descend to mid-heaven and call us up, His inheritance, to meet Him in the air, and to remain and rest with Him while waiting for the hour when He shall be crowned King

of kings in the sight of all the world. That is the moment when in the dispensation of the fulness of times He will gather together all things, both which are in heaven—i. e., the raptured Church, the heavenly people—and those which are on earth, His earthly people Israel, the Bride of old.

How far have we been polished, at our request, to be shining stones in that building, thus to make His praise glorious? To shine for Jesus, to run for a crown and a palm is no ignoble ambition. It will exalt Him “when He shall come to be glorified in His saints and to be admired in all them that believe.”

HIS COMING IN GLORY.

Though the Word of God is indisputable as to the Coming of Christ in glory to this earth, which once He trod in humiliation, pain, and tears, it seems that not only the hope, but also the faith in that most wonderful, glorious event has died out on this globe during the centuries of waiting. The ones who really kept up the hope for the Messiah King by the millions are the Jews. They have been looking, praying, crying for Him during the long time of their sufferings. The empty chair has been placed year after year at their passover table for Him or Elijah to come in and feast with them. They do not believe that Jesus was, is and will be the Anointed One, officiating during the past, present, and future ages in the capacity of a Prophet, Priest, and King; but the faithful Jews are still waiting for their Messiah to come in splendor.

Of comparatively recent date, in proportion to the nearly two thousand years of Church history, is the present watchword among the Christians: “The Coming of Christ draweth nigh. Jesus is coming again.”

It is greatly to be deplored that such hope, when revived,

became soon a prey of fanatical, unruly, eccentric people who by their foolish actions brought disrepute upon the cause. That explains the slow and overprudent consideration to which certain denominations as well as individual pastors and congregations submit the precious doctrine of the Coming of the Lord. But we should not forget that it is unwise and that it may involve serious loss if we do not take to ourselves advantages offered to us, because they have fallen into general discredit, having been abused by some.

Yet we are drifting nearer and nearer the day when Christ shall be revealed in majesty and splendor, and it will be too late then to blame those fanatical fools for having disgusted us. Some may be cheated out of their privilege by not giving heed to the watchcry of our days.

THE RAPTURE AND THE REVELATION.

There is a good deal of confusion in the minds of even earnest Christians as to the when, where and how of Jesus' Coming again. May the following remarks serve to clear some difficulties out of the way, and thus give to some of us a more definite hope and more of Peter's "unspeakable joy full of glory."

First of all, there are two stages of His Coming which must take place at different times and will be in obvious contrast to each other as to place and manner.

Let us keep in mind that the Lord Jesus is the Head of what is repeatedly called in the Word "the Body of Christ," the Church. He individually is the Head, only the Head; we individually are members of the Body. The Body without that Head would be headless, lifeless, nothing; the Head without the Body would be incomplete.

While the Body is being formed on earth, the Head is wait-

ing in heaven for its completion and at the same time directing that work through the Holy Spirit, He, the Head, giving all the supply of life needed for the growth and development of the Body and of its members in particular.

In a spiritual sense, the Body, as far as it is formed, is now being united, member by member, to the Head. In a literal sense that union is still future, as up to date only the Head has received His resurrection body, while the thousands and thousands of members are still waiting for it. When the last member will have been "baptized into the Body of Christ," only then, and not before, the Body will be actually joined to the Head; it will be a group of glory, a *tableau vivant* as the world has not yet seen its equal.

Then "the Christ" will be finished. There is a difference between Christ, who was Jesus, and "the Christ," the mystery of God, the second Adam of the New Paradise on earth, consisting of Jesus and His own. After a thorough and unbiased study of the respective passages one is rather inclined to believe that the union of the Head and Body can scarcely be the same as the marriage of the Lamb.

When, where and how will that uniting of the Body to the Head take place?

When? No man, not even angels, yea, not the Son of Man, knows of that hour. The Father has reserved it to Himself. Therefore we have to watch and to be ready. It may be to-day or to-morrow, it may be after a hundred or thousand years. The signs, though, which are given unto us for the drawing nigh of that day are loudly speaking of its approach.

Where? We are told in I. Thess. 4 that the Lord will descend from heaven, how far we do not know, as there are several heavens mentioned in the Bible. It seems very obvious, though, that He will not descend at that time to the

earth, but from mid-heaven He will sound His voice and call the members of His Body, those that have fallen asleep as well as those who will then be alive, that they may take the flight in their new, God-given, spiritual bodies and meet Him in the air.

How? It will be done in the twinkling of an eye, and possibly without an outward manifestation of glory.

That is His coming for us, generally known as "the rapture," "our gathering together with Him." Blessed is he that has part in that *high calling*, the call from on-high to the regions on-high.

We do not know how long the interval will be between the rapture and the Coming of Christ later on in glory, called His "revelation," "appearing," "manifestation." That interval is the time of tribulation which is to come over the whole earth, it is "Jacob's trouble," as Israel will be especially exposed to Satan's last and fearful assault, when he will be cast out of heaven unto earth. That period will be shortened by the mercy of God for the elects' sake, the faithful and tried among Jew and Gentile, to whom He will finally appear as the welcome Redeemer and Deliverer.

That Coming of Christ will put an end to the woeful time of untold sufferings of the saints under the rule of antichrist, whose "coming," too, is foretold in II. Thess. 2. While sun and moon shall be darkened and the stars shall fall from heaven in order to prepare a proper background for the glory, God will speak to the Hero of the day: "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty!"

The clouds of heaven, more glorious than any morning sky, will carry Him down; the sign of the Son of Man shall appear in heaven, and "He shall come in His own glory, and in His Father's, and of the holy angels." While He shall

draw nigh, all the tribes of the earth shall mourn recognizing Him whom they have pierced, as Jew and Gentile are alike guilty of that crime which the world has committed against the Son of God.

Let us, in conclusion, compare a few contrasting points between the two remarkable events.

For the rapture He shall descend half-way to meet His own *in the air*. At His last coming He shall come down *to the earth*, and the feet of the King shall stand on the Mount of Olives. The first may be *invisible* to the world, the second will be the climax of *splendor* and *glory*.

At the first He comes *for* His own, at the second He comes *with* them, the Head and the Body united, "when He shall come to be glorified in His saints, and to be admired in all them that believe."

The one takes place at or during the *beginning* of the despotic reign of antichrist; the other will put an *end* to it, as he shall be "destroyed with the brightness of Christ's Coming."

May we be on the safe side among those who are "looking for that blessed hope, and the appearing of the glory of the Great God and our Savior Jesus Christ." May we let Him finish the work He is doing in us, "to the end He may stablish our hearts unblameable in holiness before God, even our Father, at the Coming of our Lord Jesus Christ with all His saints."

Though He will be clothed with the glory of His Father, the garments of righteousness, holiness, vengeance, "clad with zeal as a cloak," yet the beams of grace will flash once more with radiant splendor from the "helmet of salvation on His head," He will stoop down and comfort mourning Israel, because "the year of His redeemed is come." "I bring near My righteousness," says the Redeemer, "I will place salvation in Zion for Israel My glory."

ISRAEL MY GLORY.

How is it possible that God could ever call rebellious, stiff-necked and disgraced Israel "My glory?" By grace! It is written down in the plan of grace: "This people have I formed for Myself; they shall show forth My glory * * * even every one that is called by My name; for I have created him for My glory."

But—"My people have changed their glory for that which does not profit," testifies Jeremiah against them.

Therefore grace has to do the work; grace will receive them back into glory. "Do not abhor us for Thy name's sake, do not disgrace the throne of Thy glory. Remember, break not Thy covenant with us." That is the cry of the faithful Israelite. And what is the answer of God? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night, which divideth the sea, when the waves thereof roar, the Lord of hosts is His name: 'If those ordinances depart from before Me,' saith the Lord, 'then the seed of Israel also shall cease from being a nation before Me for ever.'" "When the Lord shall build up Zion, He shall appear in His glory."

Awake then, O Jerusalem! "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee! For behold, darkness shall cover the earth, and gross darkness the nations; but the Lord shall rise upon *thee*, and His glory shall be seen upon thee." "Ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall

inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.”

That will be Victory of Grace, the last on earth, won by the heart of God, while His right hand will conquer His enemies, and righteous judgment will plant her banner on the earth.

The glory of God cannot and will not be completed until Israel, His glory, which is now dwelling among the nations, will be called back, “sent for” and brought in by the God of glory to the glory of all lands. Let us be jealous for the glory of God and hasten that day with our small power and little strength.*

THE KINGDOM.

The Kingdom, promised so long ago, will then be established. As we study the Old Testament we can scarcely be astonished that the Jews, dazed with the hope of a glorious King who would come and sit on the throne of His father David, overlooked the comparatively few passages foretelling the suffering Messiah. Let us take the very faithful ones among the Jews at the time of the birth of the Messiah. Whom did they expect?

Zachariah, the Father of John the Baptist, praised God in joyful expectation: “Blessed be the Lord, for He has visited and redeemed His people * * * that we should be saved from our enemies and from the hand of all that hate us * * * to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant us that we being delivered out of the hand of our enemies might serve Him

* A more complete study of the relationship of individual Israelites to the Church and of Scriptural Zionism—i. e., the restoration of the Jewish nation to their homeland, Palestine, and to the favor of God—is contained in “Abraham’s Blessing.” See last page.

without fear in holiness and righteousness before Him all the days of our life.”

His hopes were in a King rather than in a Savior from sin.

Nathanael, who had poured out his heart and his hope for speedy redemption unto God under the fig tree, whom Jesus called “an Israelite in whom is no guile,” Nathanael exclaimed: “Rabbi, Thou art the Son of God, Thou art the King of Israel.”

Israel would probably have accepted Jesus even as the Son of God, if only He had come in glory. Have we any right to cast stones at them as long as we are not without the sin of unbelief? Is not God the only One who may upbraid them? He, the Just God and the Savior, will deal with them according to His truth and mercy. They expected redemption and salvation—i. e., from their political enemies, from the Roman yoke at that time. To them redemption and salvation had not the same meaning which it has to us. They believed in the remission of their sins through John’s baptism unto repentance, for which service he was raised. To them John’s baptism was the means of their purification, a preparation for the Messiah’s greater work—i. e., to re-establish the throne of David, even the Kingdom of priesthood which would give light to the Gentiles. They considered such a baptism as a necessary preparation for the Kingdom of heaven at hand. Therefore they flocked to John in large numbers confessing their sins, in order to be “baptized with water unto repentance.” Even in our days it is the firm belief of a large number of orthodox Jews that the Messiah will come when they will have become better. There is certainly nothing wrong in striving to be better, and there was nothing wrong in their belief in the efficacy of John’s baptism. In fact, the ordinance of baptism was given to them for that purpose, while to John it meant the revelation of the person of the Messiah.

“I knew Him not; but He that sent me to baptize with water, the Same said unto me: ‘Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost.’ And I saw and bare record that this is the Son of God.” Therefore his testimony: “Behold the Lamb of God which carrieth away the sin of the world.”

It would have been all right if at the same time they had been satisfied with the King without glory, simply believing the testimony given from above and through John: ‘This is the Christ to come and the promised Messiah. But their eyes had been blinded more than seven hundred years before—for our, the Gentiles’, sakes and benefit. “Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in * * * Through their fall salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy.” Their fall became the riches of the world, and their decay the riches of the Gentiles.

God is well justified in such grace toward the Gentiles who had been excluded from it up to that time, as Israel had provoked Him before Isaiah’s prophecy “until there was no remedy.” That explains—not clearing the guilty, though—how they rejected Jesus as their Messiah, and it is a question whether you and I would have done better.

Also the angel Gabriel told Mary: “He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.”

That promise has not yet been fulfilled, but will be, however man’s limited understanding of the plans of God, so plainly set forth in His Word, may try to spiritualize such material hopes. Prejudice and obstinate views of the past

ages may condemn them or explain them away; still the Word of God in its simple literal meaning will stand forever. Facts in due time will be God's seal upon it.

“The King will come, a joy and delight to His own, a terror to the others. The King will subdue His people Israel *by grace* and His and their enemies *by fury*. That will be His royal victory of glory.

His vengeance in flaming fire will light upon those “that know not God,” “that obey not the gospel of our Lord Jesus Christ,” “who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.” “Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels.” And further, “Whosoever will save his life shall lose it.” “What shall it profit a man, if he shall gain the whole world and lose his own soul?”

In that day shall the originator of all sin and misery be judged, too, that wicked one that shall be revealed in the latter days, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming, “who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as god sitteth in the temple of God, shewing himself that he is God * * * whose coming is after Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.”

“Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he has but a short time.”

Then Satan will disclose his trinity to the world, to them at least that have a spiritual eyesight. We know that from the days of old it has been Lucifer's desire to be like God.

In those latter days he will try to mimic Him as far as it is in his power, and his power will be great. The dragon, the beast wounded to death, but healed, and the false prophet, all three mentioned in the second part of the book of Revelation, are a blasphemous counterfeit of the Father, the Son, and the Holy Spirit. The dragon has the power and the throne and gives his seat and great authority to the beast, he the invisible power, the beast Satan in flesh. The beast exercises that power over all kindreds, and tongues, and nations. The false prophet causes the earth to worship the beast, whose deadly wound was healed, and to worship the image of the beast to which he gave life. Herein he will imitate the Holy Spirit who does "not speak of Himself," but who makes it His glorious task to exalt Jesus before the world. The false prophet will concentrate his energy upon the eulogy of the beast, doubtless a powerful sovereign, whether on a throne, a political platform, or an ecclesiastical seat. The false prophet caused "that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

That time is still to come. We are drifting toward it helplessly, hopelessly, and fast. Whether the mark be labor union or something else, there is no doubt that the present condition of human society is stirred up by an evil spirit. Socialism may be the beginning, devilism will be the end. For those who are still in ignorance about it, may this serve as an information that actual devil worship is even now carried on in our so-called Christian lands, and that not by what is generally termed "heathen." Paris, Chicago, and most probably other places, have temples dedicated to Satan where

worship and prayers are offered to him, bodies are consecrated to his service and not refused by the unholy master, where the cross is trampled under foot by whosoever steps over the threshold that bears it, where even a mock ceremony of the Lord's supper is celebrated, using a black host in the place of bread.

The cry "Loose from God and religion!" leads to Satan's camp and its trumpet sound in the latter days: "Fall down and worship me, and all shall be thine, all my glory."

Satan's domain appears bright, full of laughter and happiness. It is well for us to know in what its glory consists, that we may avoid it when we meet it on the way, that we may not be deluded by its beauty and find out—too late—that it was nothing but some glittering "cat's silver" without value.

Only one glory is eternal and will stand, the glory of God, the glory coming from God, while the glory offered by Satan is transient and loss in the end. If we have any of it in our hands, let us drop it and turn away from it as our Savior did who refused the vainglory offered to Him, because He was looking forward to the eternal weight of glory, laid up for Him at the end of His toil and labor.

No doubt, there is glory in riches and in the pleasures which they afford. They are not necessarily all Satan's, but treasures *left at his disposal* work out eternal doom. "In the day of visitation, where will you leave your glory?" "My hand has found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped." "Their glory are men of famine, and their multitude dried up with thirst." "Hell hath enlarged herself, and opened her mouth without measure; and their

glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

That is the end of worldly glory of which Satan said unto Jesus: "That is delivered unto me, and to whomsoever I will I give it."

There is other glory of apparently better quality, still nothing but cat's silver; it is self-glory. The Lord warns us of such. "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward." In the day when our works shall pass through the testing fire that will flash from the eyes of the Son of God in glory, the true gold and silver will come out in brilliant gloss, but the cat's silver will shrivel into nothingness. It is not worth while laboring for that which is not gold, not glory. "For men to search their own glory is not glory."

And yet, that is the tendency of old and young. The little baby loves to be admired and puts a bright-colored rag round the rosy face, not knowing that it looks so much the sweeter without the doubtful ornament.

Later on vainglory peeps out everywhere in boys and girls, as they try to draw people's attention to themselves. Here are an affected voice and mincing feet, there a boisterous exhibition of untrained strength or silly boasting.

But when they have attained to the age of matching and being matched, the climax is generally reached. What efforts lost, how much strength, energy, money, time spent for nothing—and all they gain is at the best a good laugh behind their backs and sometimes right to their faces. Thus and more ridiculous must we appear to the Great God, when we fish for the compliments of the world, for the applause and admiration of those that are nothing better than we, and that

is extremely little. Bitter envyings and strife, exaggeration, perversion of truth, lying, are the sour fruits of such labor. Therefore the Word of God admonishes us: "Let nothing be done through strife or vainglory."

The glory of the forbidden flowers in the woods enticed little Red Riding-Hood to leave the road—and she was eaten by the wolf. A lion is lying in wait for us, seeking whom he may devour. Should he catch you or me by world-glory or vainglory flowers? I had rather go without any glory here, and reap a hundredfold there—for an eternity. "Every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life in the regeneration, when the Son of Man shall sit on the throne of His glory."

* * *

In conclusion let us gaze with reverence and joyful hope at the picture which the Scriptures unroll before our eyes—the glory of the Coming King.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save."

"His eyes were as a flame of fire, and on His head were many crowns; and He has a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood, and His name is called 'the Word of God.' And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and the wrath of

Almighty God. And He hath on His vesture and on His thigh a name written: 'King of kings and Lord of lords.'"

"Before Him shall be gathered all nations, and He shall separate the one from another, as a shepherd divideth His sheep from the goats * * * and these shall go away into everlasting punishment, but the righteous into life eternal."

"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle."

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

CALL ME BACK AGAIN.

“Be of good cheer!” These parting words were spoken.
 “I leave you now. For you 'tis better so.”
 He raised His hands, of love and bliss a token,
 And to His Father homeward did He go.
 “There in My Father's house are many mansions,
 I will prepare a place for you.
 But I will come again and take you with Me,
 That where I am may be My servant, too.

“Call Me back again! Call Me back again!
 Amidst this world of coldness and temptation
 I know that ye will call Me back again.

“Jerusalem, I know thy heart is broken,
 Because thy Bridegroom left thee to thy foes.
 Thou didst not heed the loving words then spoken,
 The balm for troubled hearts and sinners' woes.
 Jerusalem, all day I've stretched My hands
 To gather thee beneath My wing,
 As does a hen who gently calls her chickens,
 And you would none of Me, you claimed the King.

“Call Me back again! Call Me back again!
 Amidst this world of coldness and temptation
 I know that ye will call Me back again.

“O little flock, let not your heart be troubled.
 I know My own, I know them in both folds.
 A little while, and in the clouds of heaven
 Will come who safe the key of David holds.
 I am the root of David and his offspring,
 The bright and morning star to reign.
 O Spirit Church, and Israel My Bride,
 Surely, I'll come—but call Me back again.

“Call Me back again! Call Me back again!
 Amidst this world of coldness and temptation
 I know that ye will call Me back again.”

How Did Jesus Glorify God?

Trying to bring proofs that Jesus did glorify God would be sacrilegious, as there is nothing in His life that we could call other but sublime, noble, perfect, godly. He does not need a human pen to defend Him against those who dare to sit in judgment over whatever actions, words, or qualities seem doubtful to them. Nor does He require to be praised up by man; His eulogy has been sung by angels and by saints for thousands of years, and is perfect.

If notwithstanding such conviction we try to set off in high relief the "Light" that puts all lights to shame, it is done for the one purpose of helping us to follow in His steps. The question is not: "Did Jesus glorify God?" but "How did Jesus glorify God?"

The glory of Jesus was the manifestation of His Divine nature in the flesh. It was the work of God, the stupendous miracle of making a human body so as to hold Divine glory. If He succeeded in living out a holy and Divine life, God was glorified. If He failed, God was put to shame.

It is comparatively easy for the sun to send forth beams of radiancy in the clear atmosphere when the waves of light make their way unhindered through the blue firmament, the cloudless sky. But when mist, fogs, rain, hail, or snow claim their right of existence, when the moist barrier is raised between the regions of light and of earth's darkness, then it takes the strength of the sun to break through the opposing forces; it is the work of glory under difficulties.

As long as God was only a spirit, it was natural for Him to

shine. When He took upon Himself a body of human flesh, "shining" became a task. But Jesus, the God-Man, succeeded, and thus God was glorified. "Now was the Son of Man glorified, and God was glorified in Him."

God's purpose in sending Him down to the earth, which had lost the knowledge of God, was to give light back to the world, and that in such abundance and radiance that no man should have the excuse of having been left in ignorance. "It is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the joyful message of the glory of Christ, who is the image of God, should shine into them * * * For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ."

Wherever that Light got a victory over darkness on His walk through this blinded world, God was glorified. The seer's prophetic eye beholds Him on the far horizon and hears Him say: "The Lord hath called Me * * * and said unto Me: 'Thou art My servant, O Israel, in whom I will be glorified.'" *

* The Bible student has carefully to draw the line of distinction between the term "My servant," referring to the nation of Israel, as in Isa. 41: 8-20; 43: 1-15 etc., and the prophetic name "My Servant," applied to the Messiah. Chapter 49 undoubtedly refers to the Messiah, and not to Israel. Otherwise verses 5 and 6 would seem utterly meaningless: "'And now,' saith the Lord that formed Me from the womb to be His Servant to bring Jacob again unto Him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength—and He said: 'It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.'"

“Lo, I come, I delight to do Thy will,” is the gracious pledge of the voluntary, humble Servant, as He bows in submission to the life work of the Son of Man. And with a confidence that we cannot help but envy He says triumphantly at the end: “I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do,” which confidence He had obtained by faithfulness and obedience in His service. He testifies Himself: “I do always those things that please Him.” Joyfully He handed the finished work over to His Father in the High Priest’s last memorable prayer, when He knew that He was to be offered up and surrendered by God to the evil will and into the wicked hands of man.

“I have glorified Thy name; they have known that all things whatsoever Thou hast given Me *are of Thee*; I have given unto them the words which *Thou gavest Me*; they have believed that *Thou didst send Me*.”

Thou all, and I nothing—that is the essence of glorifying. It means bringing out the beauty we have noticed in others; it means pointing out by word or action somebody’s superiority, excellence, kindness, grace. Self-glory desires to be the object of man’s adoration, the center around which society, or science, or any other world turns. But to place another person there so as to draw attention to him, that is glorifying somebody else. It is the result of true humility and the appreciation of others’ virtues.

That is what Jesus did when He came to glorify His Father on the earth. “He that speaketh of himself seeketh his own glory * * * I seek not My own glory,” was His assertion.

Because Jesus did glorify the Father, and not Himself, the Holy Spirit was sent later on to glorify Jesus. “He shall glorify Me, for He shall receive of Mine and shall show it unto you.” It seems like a reward. God would often glorify us if we could but wait instead of pushing our little light

to the front where, unprotected, the wind may catch it and blow it out. We need not be in a rush to have it noticed; a true light cannot be hid. "He entered into a house and would have no man know it; but He could not be hid."

How did Jesus glorify God? "By life and death" would in answer sum up all the points. The manifestation of grace and truth characterized all His actions and words, redounding to the glory of God. The study of His life from that point of view is inexhaustible, beginning with the day when He left His Father's throne in order to be committed to a human mother's care up to this present moment as He is still waiting for the reward that was promised to Him. "Sit Thou at My right hand, until I make Thine enemies Thine footstool."

We shall only take up those incidents and characteristics which, in the Scriptures, are directly connected with the term "glorify."

They may be classed into six distinct divisions:

1. Jesus Christ as the Teacher of Truth.
2. The Humble Messenger.
3. The Obedient Servant.
4. The Friend of sinners.
5. The Faithful Shepherd.
6. The Powerful Mediator.

THE TEACHER OF TRUTH.

“O Righteous Father, and the world hath not known Thee,” Jesus exclaimed at the end of His ministry as the Prophet, the Teacher of Truth. As if to comfort His Father He adds, “But I have known Thee, and these have known that Thou hast sent Me.”

Did He not need to be comforted Himself in that hour, as the prophet’s word was fulfilled: “I have labored in vain, I have spent My strength for naught?” “Yet surely My judgment is with the Lord and My work with My God,” that was His consolation.

He had delivered the words which He had received from God for the world, the truth of God. It was a word men had not heard before, given out in a way that was new to them. “Never man spake like this man.” He was the Anointed One to preach the gospel to the poor, deliverance to the captives, the acceptable year of the Lord. He spoke in the power of the Spirit, with authority, gracious words proceeding from His lips. Therefore those that heard Him were astonished: “Whence hath this man this wisdom?” His adversaries even marvelled and left Him, and He “was glorified of all.”

By Him “light was sown for the righteous,” it fell into the fourfold ground and brought forth fruit accordingly.

Where is the secret of that unequalled power? Can we learn it from Him? There is scarcely a minister, a Christian worker, that does not long for power over his audiences. Will the Teacher of Truth tell us His secret?

Will He? He has promised that—and more. He has invited us to sit down at His feet and to learn. “Come unto

Me, all ye that labor and are heavy laden, and I will give you rest * * * Learn of Me, for I am meek and lowly of heart."

Probably very few would not consent to sit down and see what that Teacher has to say. But when it comes to the point of taking the lessons home, many will silently leave their seats and shake their heads as they did in old times muttering: "This is a hard saying; who can hear it?"

Because—the first lesson is: "Learn of Me, for I am meek and lowly of heart." That means emptying. The Holy Teacher will not add His Divine wisdom to the "wisdom of the wise," the wisdom of the world. "Let him become a fool, that he may become wise" was and is his maxim. No man likes such a reputation, especially not scholars who have spent strength, energy, time, money in order to get out of the ranks of the fools. Certainly God does not want His children to be foolish or silly. It would not hurt them to learn—up to a certain degree—from the children of this world how to trade with the pound intrusted to them in whatever it may consist, money, position, health, faculties, culture, time, surroundings, opportunities. The foolishness which He requires from us, as He did from His own Son, is simply to learn to say, from an honest heart and in simplicity of mind, the meek and lowly lesson: "I can of mine own self do nothing; as I hear I judge, I speak."

To have attained to a D. D. or to have been a pupil of Moody's and other institutions of renown is certainly praiseworthy and of great advantage. Only too many in our days underrate the value of such privileges—perhaps from jealousy. Still, those certificates do not admit any one to the higher grades of the Christ school, unless they are first burnt up, in a spiritual sense, on the altar of consecration. To receive them back, later on, from the hands of the Teacher for sancti-

fied service will crown our highest desire with power and success.

The Son of God, through whose word heaven and earth were created, who is called the "Wisdom that was by God as one brought up with Him, that was daily His delight," that Son of God had to be emptied of all wisdom in order to become a fit vessel of service, the Son of Man. Nobody can teach efficiently but what has become his own by experience. The Teacher Himself had first to be imbibed with the reality of His statement: "I can of My own do nothing," before He ever could have tried to instill it into others.

The first question, therefore, that confronts any pupil of Jesus is written in the look of His searching eyes which ask: "*What sayest thou of thyself?*"

"My record is clean; I give, I fast, I pray," says the one.—"Abraham is our father," boast others.—"I have kept all the commandments hitherto; what do I lack?" replies a lovable youth.—"I can walk on the water if Thou sayest so," claims a Peter, "and I can even go with Thee into prison and death if none other can."—"We shall command fire to come down from heaven if Thou wilt," say James and John.

But there is one, a publican, whose consciousness of guilt keeps him from even lifting his eyes: "I am a sinner, be merciful unto me."—A woman sinks down at His feet and her tears of repentance are the stream that is going to water the seed which will be sown into the ground of her heart by the Teacher's hand.—To another woman, that look of Jesus suddenly reveals "all things that ever she did."—"Truth, Lord, I am only a little dog, but let me eat of the crumbs that fall from Thy table," prays a grieved soul worshipping Him.

Such is the attitude absolutely required from His pupils. All others have to be brought down to it by bitter experience, or they may leave the class.

I am *nothing*, I know *nothing*, I can do *nothing*—teach me!

Another question that must absolutely be answered by the pupils in Jesus' class are the few, though weighty words: "*Whence are ye?*"

He will never give power and instruction how to use it to those to whom He has to say: "Ye are of this world, ye are from beneath." Of Himself He testifies: "I am not of this world, I am from above, I came forth from God." How, then, can there be talk from heart to heart and understanding from mind to mind? The natural man cannot conceive the spiritual things, the things of God, pertaining to the invisible world. Unless a man is born from above, he cannot have the mind of Divine parentage. He will not set his affection on things above, but he will love the world. He will naturally speak of earthly things, while it must be an effort to him to beseech men for Christ's sake and as an ambassador in His place to leave the world and the lusts thereof, for out of the abundance of the heart the mouth speaketh.

If at all, he will present the truth in a spirit different from that of the Master, not having the mind of the Spirit. "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves." A "hireling" will use the example of our Master's holy zeal and His sharp reproof to the "generation of vipers" as a cloak for unholy wrath, forgetting or ignoring that Jesus spoke to hypocrites, and He alone who knows what is in the heart of man has a right to use such language. "Ye know not what manner of spirit ye are of," was the rebuke with which the Lord had to check even a James and John before they were born from above.

Having been made partakers of the Divine nature by being born again, we shall know how to answer all men. We shall understand His teaching, we shall hear and keep His word, we shall be fashioned, in power and in grace, more and more

like Him of whom the blind man said: "If this man were not of God, He could do nothing."

"*What seek ye?*" is the next question. It is very natural for a teacher thus to ask before he receives an inquirer into his tutorship; his terms and their aims must be understood by both parties. "If you seek honor and glory here on earth, a high seat in the synagogue or at the banquet table, you have made a mistake in coming to Me. If you only mean to hear and not to do My sayings, if you only seek knowledge, it is better for you not to gain it; it will become your greater condemnation. If you seek Me—'Come and see.' If you seek the Lamb of God of whom you have heard others testify—'Come and see.' 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life,'" and the Teacher invitingly turns to the newcomer with the personal question: "Dost thou believe on the Son of God?"

"Dost *thou?*" No church, no class, no family can give an answer collectively. Each soul has to stand for himself, herself. A father's and a mother's faith cannot save the child, though their prayers may and will lead to it. In vain the husband will look for help to his beloved and loving wife whose devotion he has felt so often hovering over him like a protecting wing in the evil day. "Dost *thou* believe?" asks Jesus. Oh, how His loving heart longs for one look of love: "Lord, I believe, help Thou mine unbelief!"

"Dost thou *believe* on the *Son of God?*" He goes on. Many have told thee that only the mighty God can do what I have done for them, giving them peace of soul which no money was able to buy for them, strength to overcome temptation and sin to which they had been helpless slaves, assurance that I am alive for evermore, that I shall raise them

from death and the grave and give them endless joy in heaven. Dost thou believe that *I am* the Son of God? "He that believeth on the Son *hath* everlasting life." Well unto the soul that then, worshipping, says: "Lord, I believe because the Book says so."

"Dost thou believe *on* the Son of God?" The testimony of others and the longing of thine own heart led thee to accept by faith what the Word says. But dost thou believe *on* Me? Hast thou tried to know Me? Hast thou sacrificed any time to make My personal acquaintance? Hast thou proved Me in anything I have promised to the believers and found Me true and faithful? Hast thou poured out some of thy woes into My heart and felt it throbbing with sympathy and love? Dost thou know that I am yearning for *thy* love, however small it may be in the beginning? Dost thou believe that thou canst rely on Me in all thy troubles, that thou canst trust Me with all thy secrets and troubles, dost thou believe *on* Me? "Lord, Thou knowest all things; Thou knowest that I love Thee," is even weak Simon Peter's answer.

The Holy Teacher's hands, then, rest in blessing on the bowed head before Him, as He says: "He that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him."

That act seals the promotion of the pupil, as one of the hungry multitude or of the inquirers' class, to the *discipleship* of Jesus, His inner circle.

"When it was day, He called His disciples, and *of them* He chose twelve whom also He named apostles."

He chose only an elect number; "many are called, but few are chosen," by grace on one hand and because of willing obedience on the other.

He called "whom He would," because He knew what was in the heart of man.

He selected them to make them fishers of men, that they should give their whole lives to the sacred work of fishing souls for Jesus.

Not for a moment can we hold the view that all who were outside that inner circle were lost. He needed a Lazarus to keep a hospitable open house for Him and His disciples when they were near. He needed living testimonies of His healing and sin-forgiving power in the places which He had to leave behind. Followers and lovers of Jesus are needed in every business branch and position of life to-day.

But, no doubt, there is an inner circle of disciples who enjoy the privileges of advanced teachings, closer fellowship with the Master, special spiritual blessings, but who, on the other hand, have to give up much which may be lawfully enjoyed by others.

"*Follow Me,*" He says to them, to each one individually. Some time He may want Peter without John. John may well wait till Jesus is through with the other, till He returns from that private interview the secret of which we may guess and, therefore, rejoice with Peter. "What is that to thee? Follow thou Me." That "follow Me" was very different from the first and second the disciple had heard near Jordan and at the sea shore, and so may we be called, from time to time and step by step, to follow Jesus nearer, closer, until, perhaps, He may lead us to the height of the cross, the last stepping stone to heaven.

"He ordained twelve that *they should be with Him.*" There was so much they had to learn in homelife and the prophet's mission from the Teacher, the Physician, the Citizen, the Man of Prayer, the Man of God.

Only those who want to advance in Christ life, who wish to

become more like Him, will enjoy as a privilege the living all the time under His eye, always open for advice, warning, reproof, correction, thankful for it. Children, as a rule, like their liberty better than restrictions and exercise in habits and in acquirements which appear tedious and irksome unto them; they are short-sighted, ignorant of the future requirements of life; they live altogether in the present. The disciples of Jesus should not be like such children. The more earnest their desire is to please Him, the more they will appreciate His continual presence and feel unhappy when He is not near, when He does not seem to notice it all, the little good and evil deeds, words or thoughts.

“He ordained twelve * * * *that He might send them forth to preach.*” Unlearned fishermen they were, but filled with the Spirit when the Master breathed on them and fitted them for the work.

A teacher generally welcomes a promising pupil. It is such a pleasure to work on a bright mind, to develop the thriving shoots so full of life, to check the rambling imaginations and vivid dreams of a castle high up in the air.

But the Divine Teacher encourages the poor in mind to come to Him that He may clothe them with His own rich mind. He chooses the foolish, or rather those that have agreed to be stripped of their own wisdom and who are foolishly willing to believe all the Word says. Over those the Teacher exaltingly rejoices: “I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes.” In fact, the obtaining of good results notwithstanding poor material increases the glory of the working party and speaks well for his or her capacity. Thus God was glorified through Jesus, the Master of His disciples.

To abide with Him when He said so, to go out when sent,

altogether at His disposal, and then joyfully give account of their experience on the way, that was—and is—the disciples' privileged life.

“*Fear not—fear God!*” How the Master endeavored to burn that lesson into their hearts at their first commission! “Take no thought how or what ye shall speak * * * it shall be given unto you.”—“Ye shall be hated of all for My name's sake * * * fear them not * * * fear not them which kill the body * * * fear ye not, ye are of more value than many sparrows.”—“Take no thought of your life, what ye shall eat * * * drink * * * put on * * * your Father knoweth that ye have need of all these things.”—“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.”—“But I will forewarn you whom ye shall fear. Fear Him which * * * hath power to cast into hell; yea, I say unto you, fear Him.”

Here we have fear of man, fear of persecution and death, fear of needs and necessities as strictly forbidden by the Lord Jesus. It may not be classed by all among the sins of the saints, but in His sight it must be such, it does not tend to glorifying Him.

Fear of man, the fear of not being well thought of, of being misunderstood, misjudged, underrated, grows out of self-consciousness and self-love. It is as subtle as the serpent that has instilled it into us. “Not self-love,” the tempter says, “but love. Because you love your husband, your neighbor, your teacher, your master, your friend, therefore you are anxious not to displease them. That is not self-love, but love; and love is commanded.” It seems so true when we examine the sore spot under that light. Can we deny that we feel more free in the presence of strangers or people indifferent to us than in the dealings with and service for those of whom

we think most highly, whom we respect and love? While we suffer those tortures of fear of man, it is additional pain to realize that, after all, it is but mean self-love, self-consciousness, selfishness. We may writhe under the pressure of this truth, but it is better for us to confess it to be true, and then, for Jesus' sake, to fight it with all the weapons He gives us. With His help we shall conquer and break through the ranks of conflicting pros and contras, thoughts that excuse and accuse themselves, forth into the liberty of the truth: "There is no fear in love, for perfect love casteth out fear," and "the fear of man bringeth a snare." For Jesus' sake we must overcome it, because it makes us, if not a laughingstock, at least a pitiful sight unto others and deprives us of the graces of joy and dignity with which the disciples of Jesus should be decked. Fear God, endeavor to be always well thought of by Him, and He will give you favor in the sight of men.

Fear of persecution and death is more an outward attack from Satan and his instruments than the poison running through our veins such as the fear of man. Fear of death is natural to all living beings. According to the will and ordinance of God death is fearful, full of horrifying visions. It was placed before man so as to keep him in the right way by fear of death.

But there stands our Teacher before us and says: "Fear not, I have overcome death, I have tasted death for every man. If a man keep My saying, he shall never taste death. Fear not them that kill the body. Follow Me, your Shepherd will lead you through the valley of the shadow of death." He took part of mortal flesh that through death He might destroy him that had the power of death, to deliver them who through fear of death were all their lifetime subject to bondage.

For the disciples of Jesus death is nothing but a dark entrance into the land of glory. The shadows of darkness

may be very dense, but shadows do not hurt while we pass through.

Therefore we place our hand in Jesus' hand, who has promised to be our Guide even unto death; we close our eyes and let Him take care of us. Then we cannot see the horrors around. The atmosphere will be chilly. It is unpleasant to take off, some cold evening, the dress we have worn all the day, so comfortable and warm, in order to exchange it for the elegant robe that admits us to the glittering parlors; still we do not shrink from such task because we know that otherwise we cannot enter. The hope of appearing before the Lord Jesus Christ in glory and of entering heaven will take the chill from the hours of death and ease its pains. Therefore, "though I walk through the valley of the shadow of death, I *will* fear no evil, for Thou art with me." There, too, "the Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

Fear God, who is able to cast into hell—that powerful hand which can, that holy hand which must, that just hand which has to do according to His Word. There was one of the very twelve who had followed Jesus all the way, who had listened to the Truth at the brink of the fountain, who had been endowed with and had exercised the power of healing, who had endured the hardships of a pilgrim life—but with a treacherous heart, but lost!

Fear God. "The fear of God is the beginning of wisdom; the fear of the Lord tendeth to life; be thou in the fear of the Lord all the day long; for surely there is a reward, and thine expectation shall not be cut off."

But, Lord, Thou toldest us to take no purse with us, no provisions, no change of clothing, says *fear of need and poverty*. It is disgraceful not to be properly dressed, our present

garments will wear out, and certainly we have to eat and to sleep somewhere.

“Your Father knoweth that ye have need of these things,” comforts the Master His frightened little flock. “Seek ye first the kingdom of God * * * and all these things shall be added unto you.” Take no anxious thought; when you need them they shall be in readiness for you. Be not afraid to be left to actual want, and fear not the trials of a meager portion, an uncomfortable lodging, unfashionable clothing—for My name’s sake.

Fear not, little flock! Your Shepherd will lead you safely to the honors of the kingdom.

No sooner such reward is held out to them than the disciples begin to run for the highest seat, scrambling over each other in order to get the place to the right and left of the Son of God in glory. The Teacher overhears them as they are discussing the subject in recreation time. He calls them in for an extra lesson so necessary to the natural pride of man, an object lesson.

Placing a little child in their midst He says: “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven * * * Whosoever will be great among you, let him be your minister * * * even as the Son of Man came not to be ministered unto, but to minister.”

The lesson of *humility* is a hard nut. It costs many a sigh in the beginning and many a tear, until, by grace, the shell is broken, and then the kernel’s sweetness calls for more.

Sense of duty will qualify us for faithful service to our superiors; love does inspire us to serve our equals; but only true humility will give us grace to offer and yield our helping hand as servants to those who, socially or morally, are our inferiors. That goes against human nature altogether.

Therefore Jesus calls again: "Take My yoke upon you, and learn of Me; minister * * * even as the Son of Man."

"Ye shall be *witnesses*." It is an uncomfortable fact that doctrinal truth will not do. It must be lived out before being given out. The Holy Teacher stands as an example before us, and His disciples must become what He was Himself, witnesses rather than teachers, witnesses to tell of what they have seen and heard, to tell of God whom they know, of a past life that they have left, of present pleasures which they daily enjoy in the presence of God while drinking from His river. They will speak with assurance of a home and an inheritance, because they have seen the will which allots it unto them, and, unable to restrain their joy of getting there soon, they will beam it out of eyes more eloquent than their words. There lies the power which the Great Teacher of God did teach, and still does teach to the blessed among His pupils, the wise men, who hear His sayings and do them.

It is easy to tell of what we have seen and heard. Oh, that there were more facts of the invisible world in our lives, as they abounded in that of our Master, Jesus!

"*I know* the Father, for I am from Him, and He hath sent Me."—"He that is from heaven is above all, and what He hath *seen* and *heard*, that He testifieth."—"I am the Light of the world, I am the living Bread."—"I go to My Father."—"In My Father's house *are* many mansions."

But though He spoke of facts, still He repeatedly assured men that His doctrine, His way of teaching and telling, was not His, but the Father's. He only repeated what He heard the Father say. If preachers and teachers of our days did thus pass all glory on to God, there would be less fishing for compliments than is in vogue at the foot of the pulpit or the platform steps.

Yet our blessed Master leads us one step higher, still nearer the Source of all power, by His own example how to glorify God in a teacher's capacity. It is one thing to go through school and college, to heap up the treasures of wisdom, to pass the examinations, to graduate with honors and then to live on those laurels; and it is another thing to keep in touch with advancing history, science, literature, art, as it develops from day to day, thus getting inspiration for thought, word and deed by *daily communion* with the sources of knowledge. Our Master has walked before us that progressive life. By His unbroken communion with the Father He did receive inspiration for work and suffering, instruction as to His will, strength and power as He needed the one or the other. Thus He proved to be "the scribe instructed unto the kingdom of heaven, the householder who bringeth forth² out of his treasure things new and old."

We are not expected to hand out stale bread, a warmed-up dish or water that has been standing. It will not glorify God, because it does not taste well to those whom we would offer it. The Great Teacher received the drink for the Samaritan woman from the well as she stood before Him. He looked up to the Father for the word: "Lazarus, come forth!" He spent whole nights alone with God that He might comprehend His will for the following day.

Daily communion has its sweet blessings, but also its trials, inconveniences, crosses. The disciple is not above his master. "*Take up thy cross, and follow me!*" Are there any more solemn words found from the Faithful Teacher's lips than those addressed to the disciples at His feet which seem to sum up the whole truth of discipleship: "If any man will come after Me, let him deny himself and take up his cross *daily* and follow Me?" *His* cross, He says. Peter's cross

was different from John's, thus was Mary's from Martha's. It is all wrong to look at the other's cross, perhaps enviously, and to say: "Mine is too heavy for me, its edges are so sharp, they cut my flesh. That other cross would fit me so much better. If I could leave my home and go as a missionary into the wide world, as Saul had to do, I could be a Paul. But my cross reads: 'Return to thine own house and show how great things God has done unto thee.'"

"Whosoever does not bear *his* cross and come after Me *cannot be My disciple,*" is the silent answer from the cross.

Another asks: "Lord, I will follow Thee, but let me first go bid them farewell which are at home at my house." The answer is: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Take up thy cross and follow Me! "Whosoever he be that forsaketh not all that he hath, he cannot be My disciple."

Is, then, no will, no wish left to me? Have I to become absolutely nothing? Have I to live all the time on the cross, to feed on His flesh and blood, there broken and shed for me? Have I to be broken and shed like Him daily? "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

Are we absolutely nothing? This is a hard saying, who can hear it? One after another drops out. Jesus does not call them back. The cross-bearer must have perfect liberty of choice. The Master even turns to the rest and makes it easy for them to go: "Will ye also go away?" Perhaps the remaining disciples heard in those words the ring of pain: "This have I done for thee, what hast thou done for Me?"

Peter, the standard-bearer of the class, takes hold of the banner with firm grasp and says: "Lord, to whom shall we go? Thou hast the words of eternal life."

* * *

Thus He taught the world while He, in person, was in the world. He spoke to multitudes from the top of the mountains and from the platform of the peaceful lake. He educated the classes of the seventy and the twelve. He poured forth the lessons of deepest truth and sweetest grace in His holy communion of private instruction.

He was ready for His pupils at any time, for a Nicodemus, who, one of the learned himself, preferred to go by night time for instruction to Him whom He considered as "come from God."—In order to give His disciples the proper time, He went with them to lonely places and hid Himself even from the suffering and needy multitudes. "They departed thence * * * and He would not that any man should know it, *for He taught* His disciples."—He forgot His own human needs when, seated on the border of the well, He revealed to a Samaritan woman what she was—and what He was.—He shielded Mary, one of His hungry little ones, from the distraction of surroundings and earthly noise.

His methods of instruction and education were various. He adapted them to the individuality of the respective parties. To the multitudes, dull of understanding, He spoke in parables, to His disciples in plain sayings.

In His reproof He discriminated between the self-conceited, hypocritical wise and those who had not yet grasped the lesson which they were anxious to learn. While, for instance, He sharply upbraided on behalf of unbelief those cities which had seen His marvellous works, He gently taught His disciples who had failed, from lack of faith, to execute the power that was given unto them, the power over demons. "If ye have faith as a grain of mustard seed * * * nothing shall be impossible unto you."

But His faithful discipline was reserved for the hours of a solemn face-to-face at-home, and, no doubt, His disciples

must have loved Him so much the more for it. He is no friend who withholds the pruning knife from the plant that is confided to his care. "Faithful are the wounds of a friend."

The issues of life were flowing wherever He was within reach of empty, receptive vessels. They are flowing still, and He is still working through the Holy Spirit, glorifying God in large congregations of worshippers, religious classes, at street corners, in woods and field, to the lonely rich and poor, satisfying the hungry souls with good things and sending them away all glee with laughter and the word of adoration on their lips: "Rabboni!"

Notwithstanding all His power the Teacher of Truth has not yet conquered the father of lying, but He will come again, a Conqueror, and His name, written on His vesture, will be "The Word of God," "Faithful and True."

THE HUMBLE MESSENGER.

Truth honors the person that bears it, and knowledge of truth glorifies him who possesses it. But the halo around our Master's head is so infinitely great, because He did not claim anything to be His own acquirement; He testified to His own nothingness, in as far as He was but the Messenger, the Sent One.

Let us be frank, we do not like to be "sent." There is something about it that tells of somebody else's superiority and our own inferiority. We are nothing but tools, and the active will is somewhere else. It takes grace to acknowledge that fact, unless one holds a paid messenger's office.

We prefer going on our own errands, though love permits us to do them gladly for others; but then we want the letter to be labelled "kindness of," and it must be understood by all parties that love runs the errand. As soon as love service is required as a duty, up is the old man and says: "Now you had better look out, soon they will run over you, and a little later they will run you down for not doing more."

That is the natural man. It is the special tendency of independent people. We may appear meek and lowly unto men, but God knows the surging waves of pride and indignation, raised by sometimes one little, thoughtless breath from a human lip. Humility is not inborn, but it can be acquired and obtained from above.

It would seem that the higher a person's standing is, the less the chance to attain to it. Still, it is most assuredly true that we find the sweetest and truest and noblest humility in those aristocratic families who have made it their study and aim for centuries to show forth their supremacy by the traits of the nobility of soul.

Let us see by contrast whether that is true. An ambitious *parvenu* rises into notice, by good or bad or either means. People do not know that he is great, he has to make them see it by squandered pomp, put-on manners, some kind of show. It is about the same with the unambitious, humbly dwelling creature in any stage of life that is suddenly thrown among the millionaires by some whim of fortune, as they consider it. How often does such a change degrade people instead of elevating them. They ought to step higher among the benefactors of the world by the example of a truly noble life. Alas, they jump with despicable alacrity from even the low round, which they had held on the ladder of mankind, down among the apes whom they seem rightly to claim as their progenitors. Those old monkey stories in the school books are only too truly copied from so-called human life, showing us here the caricature of a society *parvenue* in the shape of a dressed-up Mrs. Spider Monkey with her endless train to make her the exact similitude of her long-tailed great-grandmother; there we see Mr. Gorilla, sitting on the window sill, strewing out his master's money with all four hands into the street to the amusement of the merry crowd of spectators.

They all have to show off in order to prove, not what they are, but would like to be—great. The lady's maid bears her head generally some inches higher than her lady.

The true aristocrat, whether by birth, by financial power or noble merit, despises such ways. He knows that he is great—well unto him if he knows himself poor in the sight of God—he is the same Emperor or Lord or Rothschild or General Grant, helping a poor tottering woman across the road or driving in the state carriage from palace to palace. That sweet humility is at home in some of those old patriarchal families. But when it comes to the point of being sent, humility will probably give way to feelings of resentment,

even among such people. Humbly to say: "I am your servant, send me," to go and take a message to somebody and to acknowledge to the receiving party the fact of being a powerless instrument, that certainly requires grace, and shows forth, not the humility of nobility, but the humility of soul, and that is superhuman, Divine.

But our Lord stooped down to take a message to us, inferior beings. He never showed that He felt humiliated, and He never made us feel humiliated by such incomprehensible favor, as some voluntary messengers now and then do. Even when His message was not received, sent back, so to say, unopened, He did not resent it, He did not upbraid the blinded people, He did not smite them with His hidden glory, as the Creator had a right to do who was shut out by His own creatures.

Even then He humbled Himself and said: "I am sent."

Nor did He force His way to places where He and His message were not wanted. On His last journey to Jerusalem He intended to go through Samaria, the shortest road. He sent messengers into one village to make ready for Him. They did not receive Him, and He humbly turned His face in another direction, grieved at their blindness, but not offended.

Where, on the other hand, the people recognized in Him the Divine power, where they went after Him in crowds and wanted to make Him their King, He withdrew and hid from them conscious of the importance of His mission.

"All seek Thee * * * I must preach the kingdom of God to other cities also, for therefore am I sent."

There is scarcely a page in the gospel of John, that book which lays our Lord's soul open before us as no other, that does not bring out the wonderful truth of humility in the Son of God "only sent." "Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent

greater than he that sent him." "My Father is greater than I."

His humility began to be tried and proved when He consented not only to be the Great Messenger from heaven,—angels had done that before Him and rejoiced—but to descend to earth in humble garments, and yet to represent the God of heaven and earth.

The night bell rings, the doctor opens the door, and there stands the shivering figure of a poorly clad, scantily fed little girl who stretches out her hands with unconscious eloquence and exclaims: "Doctor, my mother is dying." The doctor knows immediately to what kind of a home she calls him, he can tell it by her appearance.

The messenger generally corresponds with the surroundings from where he comes, especially when it concerns an official message. One must have lived in the Orient, or in other countries where the caste differences are still prevalent, in order to fully understand the sacrifice which Jesus made as the Humble Messenger. Look on the "kavass" who comes to your door with the consul's message. There is nothing humble about him. All covered with gold and silver, the weapons his rightful due, he knows that in that moment he is the consul's representative, that he has authority, and his bearing tells us that himself believes it so to be. Though in accompanying you he walks so many steps behind you, the due respect is given him anyhow, because he wears his master's uniform.

But Jesus did not wear heavenly apparel, no shining garments from the realms above. He came just as we are, still claiming to be the Son of God.

To a beggar child, born in surroundings of misery, a ragged garment is nothing humiliating at all. The holes do not disturb its peace, the faded colors do not color its little cheeks

with shame. It is just the thing for it ; there it feels at home. But I question whether there is anything harder in social human life than for a once well-to-do person to move with ease among his or her once equals, when clothed in an out-of-fashion garment, with a hat bought at the end of the last season and gloves telling how many times they have passed through the purifying bath. The person who has never had knowledge nor the privilege of all those little necessities of social decency has no idea of the trials through which dethroned fairies have to go. Only the consciousness of the greater value of that part of the being that could not be submitted to a similar change will free mind and behavior from the bondage of awkwardness.

But our Lord, the God Himself, took upon Himself the beggarly garment of human flesh and yet lived and moved in it with the dignity of the perfect God-Man. He did not refer to His past glory in order to excuse Himself for the humble position which He held on earth, but without words, by His life, He proved that He was God in flesh.

He came to invite us to share His inheritance, though apparently He possessed nothing. The difficulty of His position was increased by the fame of His name and mission that went before Him. Divine messengers descended from heaven and announced His birth. A forerunner prepared His way and heralded the coming of One greater than himself, the One who was to sit on the then empty throne of David. Himself sent the apostles as messengers out to proclaim Him, the King of Israel.

What a comparatively easy work it would have been for Jesus, if He had been clothed with glory. But as it was, He foresaw and foreknew the failure. It would have been natural for any one to say to God when sent under such circumstances: "They will not believe me." But all He said in

His humble, self-emptied, submissive way was: "Lo, I come to do Thy will." He knew that His Father's chosen, His own, would reject Him, that they would not honor Him. Still He bowed before the All-Potentate—to be sent. Shod with the readiness of the gospel, the ornament of a meek and humble spirit on His head, He descended with the message: "The kingdom of heaven is at hand—I am the King of Israel—repent!"

When they laughed in the Messenger's face: "Thou, Joseph's, the carpenter's son?" He replied: "I am sent." Point after point He answered their doubts and objections by those flashes of truth which still go home to the one or other heart because of their simplicity and beauty of meekness. "I am from Him, and He has sent Me; I am not come of Myself; I live by the Father; the Son can do nothing of Himself; I speak not of Myself; the word which I speak is not Mine; the Father which sent Me He gave Me a commandment what I should speak; even as the Father said unto Me, so I speak." That is the true spirit of a messenger.

Nor did Jesus take the Savior's office upon Himself on His own accord. "Christ glorified not Himself to be made a high priest," says the Word, but He was "called of God." He was sent into certain death, but also sent to give life by His own death and to raise them, that believe in Him, in the last day.

Life for the suffering and dying—i. e., material and spiritual life—was the only coin which He had to pay His way on earth. He did not bring a fortune with Him from heaven for a decent life of thirty-three years on earth, nor did He inherit it from His human parents. "The Son of Man hath not where to lay His head," He testified of Himself.

When the Messenger wanted a lodging, He had to ask and receive it as a favor. Invited to a meal, He was not able to

return the same. No money was offered by Him for the ass which He needed. The life-giving word and the love-breathing look were all He could afford as the Divine Messenger in flesh. Did He not know how little both, Divine life and love, are appreciated by the world? Indeed He did, and often He must have felt the sting of humiliation. The world wants money, and has a right so to do. The spiritual coin is out of circulation and only now and then received and laid up as a sample of antiquity by one who loves heavenly things. There is a curse connected with poverty which Jesus, the Lord, did taste for us, though He was the Redeemer and bought the earth and her inhabitants back from the prince of the world. He was "poor, yet making many rich."

Should those of His followers whom He sends as queer-looking messengers among the thoughtless crowd, shrink from the touch of poverty? It is a painful touch—cold, though it makes you feel like being in the hot water all the time; tight, though sometimes the open air, as much as you want of it, is left to you as your only parlor, bed-room and dining-room. Bend your neck under the yoke, and, yoked together with Jesus, learn from Him, as He says: "Humble yourselves under the mighty hand of God, that He may exalt you in due time."

Did the willingness to be such a messenger come natural to the Lord Jesus? One can scarcely think so. Though His Divine nature made Him to "will" as His Father, yet the human nature, which He had taken upon Himself, hung unto His spirit like heavy clods of the ground. The garden of Gethsemane did witness such a struggle, which taught Him to say from experience: "The spirit is willing, but the flesh is weak." There He was tested as to the value of His own words: "*I seek* the will of My Father; My meat is to do the will of Him that sent Me and to *finish His work.*"

The day was drawing to an end of which He had spoken :
“I must work the works of Him that sent Me, while it is day ; the night cometh when no man can work.”

The Messenger had gone through the cities and villages of God's own possession and had told the people to get the tribute ready which they owed to their Sovereign. The day of travelling was almost finished, the night, His night, was near. “I must work, I must finish,” He said. “I must,” else no glory for God, no glory for Jesus. Then the hour came when the Messenger was not able to continue His course unaided, when He had to be strengthened by an angel. Adorable humility, the God-sent God-Man was breaking down under the message of death which began to work out its fatal issue in Him, before the appointed time had come. Had not the message to be carried to the cross? The way was still long, yet His heart *was broken*, not in the spiritual sense, as we use that term, but physically. The sweatdrops of blood in the garden are the scientific proof for it.

Should He be overcome here in Gethsemane? The faithful Messenger called out in His anguish : “Father, remove this cup from Me !” Still He bowed to the Divine will : “Nevertheless not My will, but Thine be done.” Then the weakness of God was strengthened by an angel ; Jesus was made “for a little while lower than angels by the sufferings of death.”

But they could not follow Him any farther than Gethsemane. No charge was given the angels to keep Him on that path which led out of the garden to the garden-tomb. The suffering Messenger did no longer hear the comforting music “they shall bear Thee up on their hands, lest Thou dash Thy foot against a stone.”

They saw Him sink down under the burden of the cross, yet they were not allowed to hasten to His help. The Mes-

senger had to step deeper into the valley of humiliation. He, who was going to become the strength of man, had to accept assistance from a human pilgrim who was passing by, and who can doubt but that blessed Simon received a look of gratitude from the Sent-One, whose physical strength was abated, but whose submission and faithfulness upheld His departing vitality, that He might finish His course, that the Messenger might run the race and give His last messages from the height of the cross and out of the depth of the grave.

During His whole lifetime He had but one aim : to deliver the word given to Him. Therefore He hastened from place to place, though sometimes the multitudes, in need of such a Powerful Helper, tried to hold Him ; He had to go over all the domain pointed out to Him. Therefore He remained within its bounds, though He found more faith and more receptiveness in the coasts of the Gentiles, where He withdrew, as it seems, only for the purpose of rest and solitude, than in the house of Israel to whom He was sent.

Therefore He steadfastly set His face to go to Jerusalem, when the time was come that He should be received up, not "saluting by the way," blind to temptations of danger and friendship, deaf to the warnings so kindly meant by Peter and the rest. There was sweet hope in the last stage of His earthly errand that gave elasticity to His step and resolution to His mind, so as to "go before" His disciples toward Jerusalem, while they "were amazed, afraid, as they followed."

The hope of being received up did quicken Him, and thus was fulfilled what the prophet sings : "Who is blind as My Servant, or deaf as My Messenger that I sent? Who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but Thou observest not ; opening the ears, but He heareth not. The Lord is well pleased for His righteousness' sake."

When He, with joyful step, entered again the heavenly sphere and returned to His Father with the sacred trust, saying: "I have given them the words which Thou gavest Me," then the angels' choir sang: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him, for he refresheth the soul of his masters."

THE OBEDIENT SERVANT.

“It is required in stewards that a man be found *faithful*.”

“Well done, good and faithful servant, enter thou into *the joy of the Lord!*”

“This is My Beloved Son, in whom *I am well pleased*.”

“*I do* always those things *that please Him*.”

Those are passages which show the relationship between service and reward, between a servant's faithfulness and a master's love and appreciation, the master's and the servant's portion.

Perfect service is based on three conditions: *trust* in the master's reliability which engenders esteem and love; *love for the work* which makes it easy; *faithfulness* which carries through the hard places of service, which spurs to prompt performance of duties, however they may go against the flesh or inclination. Those three are the substance of *loving obedience* and guarantee perfect service.

It is the master's business to select his servants for the different positions and to adapt the work to their ability and strength. All that the appointed servant has to do is to acquit himself promptly of the duties appointed to him, without worrying whether he is fit for it, as long as he is chosen and called.

It is greatly to be deplored that service—the name as well as what it involves—has sunk into the deep discredit wherein we find it nowadays. Nobody wants to serve any longer. The world as a whole, and its little human creatures in particular, run for independence. To be tied to a household day and night, to be all the time at a master's or a mistress' disposal, is considered slavish; it seems, though, a rather peculiar taste to prefer the drudgery in factories and sweatshops, with

often vile surroundings, to the quiet service in a home. But there is not liberty enough even in the relationship between employer and employes to suit the taste of the latter. Let a workman in any branch of business become accomplished, and immediately the desire will rise in his heart to establish himself. And so it goes on through all the classes of life, till we stand before the host of angels and see legions of them in rebellion against God, whom they do not want to serve any longer.

Still, the whole constitution of the universe is founded on subordination and superiority. Even moons have to turn around their central star, *serviug* to enhance its beauty, little observed in themselves.

The rivulets and brooks have to pour their own being into the deeper and wider bed of the principal companion. They only contribute to the glory of the great river which inspires the poet's pen with rapturous thoughts. But we cannot imagine a stream without those faithful little servants, its water carriers, laboring often hidden away in the obscure nooks of the mountains.

Thus the human race was intended to work for one great purpose: to contribute, individually, their best, their being, their very life, to the upbuilding of the great constellation, called "God's world," to the stream "History," which is rolling its waves unceasingly toward the sea of eternity.

The members of a household, the children and servants, were meant to live for the growth and benefit of the family heads; the families, united in one aim of public welfare, to serve their community with heart and soul, till all the nations would render to God the service due to His name and thus exalt His glory.

The idea of service is sublime, though the curse of sin, in masters as well as in servants, has badly tainted it.

It was considered a degradation only when some one was made to serve his equals—Esau, for instance, who, though the firstborn, was made subject to his younger brother Jacob; or when the conqueror's yoke was laid upon the unfortunate victim that had escaped the destructive sword of war.

But that was not the original idea of service.

A master, unable, either from lack of time, extensive responsibilities, unwillingness, or even inability to perform all that his position and desire dictate to be done, engages some capable person or persons to step in and fill up the measure of what he must leave undone. He offers a recompensation, which the freewill of the servant—unless he is a slave and his master's property—may accept or refuse as adequate or inadequate to his service. Thus the servant enters into his master's business. He is, so to say, a paid partner. He has to consider his master's interests his own; he will, in part, be responsible for his master's success and prosperity, as they are, in some measure, the result of the servant's faithful service, while, on the other hand, loss, misfortune, shame will affect his own honor, too.

Where has that loyalty gone, that once was firm and strong, weaving chains around a household or a state which neither treachery, nor force, nor bribe were able to burst? Where is the prince that nowadays could say as Eberhart of Wurtemberg did: "Though my land has smaller cities, has no mountains rich in gold, yet it owns one precious jewel: that in forests thick and dark I can lay, trusting and resting, my crowned head in any place."

Loyalty has departed with all its precious blessings. Love-work—i. e., labor with heart and soul and in the master's interest—has given place to service of necessity or personal advantage, the worst of which is "piecework," so demoraliz-

ing in its consequences. There is no piecework in the Lord's workshop, as He requires the whole man or woman.

A beautiful picture is given us in the statutes which Moses taught the children of Israel. Happy those who, even in earthly relations, have been privileged to taste and understand the sweetness of the sentiments set forth therein.

"If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free * * * and if the servant shall plainly say: 'I love my master * * * I will not go out free,' then his master shall bring him * * * to the door or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever."

"I love my master," strange sound in our days! But that is the secret of loyalty and willingness to be obedient.

There will be no fault-finding with the orders given, no resenting when, in the rush of work and business, the tone of voice is not always sweet. There will be due admiration for the talent of government; true gratitude for the benefits received from the store of wisdom in the master's hands; pure, unselfish love as the result of some kindness shown on the part of him who has the right to sway the sceptre.

The light of the master's countenance—i. e., his joyful look and serene face—will be the health of the servant's, while his grief, worry, disappointment will pierce the faithful servant's heart with pain, it will engender in him the longing to be helpful, and, unable to share his burden other than in sympathy, he will lift up a prayer to Him who can lighten the load of sorrow, trial, and sin.

The work will be a pleasure and not a burden. Prepared by him, received from his hands, stamped with marks of his wisdom, it will never be out of proportion to strength and capacity, and, though sometimes perhaps irksome, will always be welcome. The firm and guiding hand, invisibly, is felt,

and in return, unknown to him, it is blessed by the benefited soul.

The master's presence will be the servant's delight. No fear will disturb it. He need not consider it as an inconvenient intrusion on the territory of nonchalant labor and stolen chats, as always, whether under the eye or in the absence of the master, he endeavors to do the best service. The conviction that the master, in his own, the work's and the servant's interest, will point out the mistakes and the imperfection of service will set his mind at rest, and joyfully he will labor on—for his master, whose elasticity of step and nobility of bearing will inspire the weary toiler to strive, to run for his final "well done."

Thus invisibly the chain is woven that binds him to his master's door. "I love my master, I will not go out free, I love to serve."—But it will cost thee pain, the awl will bore thine ear, go through thy flesh, demand a living sacrifice.—"I love my master!"

Such a model-servant was Jesus. "Lo, I come, I delight to do Thy will," He said, and gave Himself, His all, His spirit, soul and body to the service.

There was no slavish fear. "My judgment is with the Lord, and My work with My God," He quietly and trustfully stated, rolling the burden of responsibility on the Master who had set Him to work.

Still He might have been discouraged by the little He seemed to have accomplished on earth. There was only a handful, and that of doubting, believers around the cross; the only trophy which He carried home at the end of His life-work was one redeemed criminal, a thief.

God was glorified in His servant Jesus. His life was an

unbroken chain of works of faith and love. "He went about doing good."

The faith of Jesus which knew that His Father heard Him always, the love for the rescue work for which He had been sent, the unflinching promptness with which He did all that was given Him to do—"immediately, straightway, forthwith"—brought about the result that "all the people rejoiced for all the glorious things that were done by Him."

Water was changed into wine, the waves and winds became a calm; multitudes were fed with bread that was multiplied and blessed by His hands. The blind and dumb both spake and saw, the lame and maimed and many others cast down at Jesus' feet were healed. The man sick with the palsy took up his bed and went home, his sins being forgiven him. The unclean spirits submitted to His authority and left at His command. The man possessed with a legion sat clothed and in his right mind at Jesus' feet. The damsel whose eyes had been closed in death arose and walked. The widow's only son, while carried to the grave, sat up and was delivered to his mother, the child torn by the unclean spirit to his father. The woman bound by Satan eighteen long years was loosed from her infirmity. The Samaritan leper went and was made clean. Lazarus, he that was dead, came forth out of the grave, because of the faith of Jesus, the Servant of God.

The Son of God was working. He did not shrink from the loathsome sight of diseased bodies. He did not mind a disturbed meal. He did not yield to sleep and slumber, when needy ones claimed His healing touch. He was always there, always ready to help, always ready to glorify God.

"Wist ye not that I must be about My Father's business?" He asked, astonished, his no less astonished parents, when at the age of twelve He took the servant's yoke upon Himself, the yoke then fitted for the boy. But even at that early age

He gave Himself wholly to His Master, realizing that *He must* be about His Father's business—to fill heaven with rescued human souls. If we, following in the steps of Jesus, were about our Father's business as those that *must*, we, too, should be ready by day and night to help our fellow pilgrims put their hand in Jesus' safe and loving hand before their feet reach the brink of Jordan and they have to step into its deep flood. Jesus never lost sight of the purpose of His being on earth—i. e., His service.

Therefore men marvelled while they saw Him working and said: "What manner of man is this, that even the wind and the sea obey Him!" Therefore they worshipped: "Of a truth, Thou art the Son of God." The people were amazed: "Is not this the son of David?" "What thing is this?" They were astonished with a great astonishment, beyond measure, saying: "He hath done all things well." They were filled with fear and said: "We have seen strange things to-day." There came a fear on all, and they glorified God, saying: "A great prophet is risen up among us, and God hath visited His people." They were all amazed at the mighty power of God, they wondered every one at all things which Jesus did. All the people when they saw gave praise unto God. And when He was come nigh at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying: "Blessed be the King that cometh in the name of the Lord! Peace in heaven and glory in the highest!"

There is one point of special importance in the devoted life of the Model Servant—i. e., His perfect submission and obedience as to time in order to glorify God. "Immediately" when God sent Him into the wilderness to be tempted by the devil. Apart with God up to the fourth watch of the night

in the mountain to be emptied after the glorious work He had done among the multitude. Called in the morning "a great while before day," He rose to meet His Father in prayer, yea, He continued all the night in prayer to God in order to be strengthened for the next day's work, the hardest perhaps in His life, when He had to choose Judas Iscariot among the twelve for painful companionship of more than three years time. The traitor, foreknown as such, would naturally by his presence poison even the few sweet hours He might else have enjoyed with the eleven; He knew that one of them was a devil.

God did order His steps day by day, and the Servant did walk in the works prepared for Him. "The Son can do nothing of Himself, but what He *seeth* the Father do." "The Father loveth the Son and *showeth* Him all things." The Son was continually and carefully watching His Father's eye to be guided by His eye. Therefore He knew whether to work or to rest: "My Father worketh hitherto, and I work." Therefore He knew whether to go forward or to wait: "My time is not yet come, but your time is alway ready." "My time is not yet full come." But "when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem."

When called by Martha and Mary to hasten, the unfailing physician, to Lazarus' side who was sick, Jesus abode two more days in the same place where He was. Because He did not see God point out the way to Bethany, He had no right to make one step. He only knew that Lazarus' sickness was for the glory of God, and that was sufficient.

His heart, full of tender compassion for the sick friend and of affectionate consideration for the sisters, must have suffered intensely while He was waiting for the word "go!" Had He not been their guest many a time? Had they not lav-

ished on Him love service and tender care? And now that He had the opportunity to do for them what He had done for thousands of indifferent people—He stayed away! Must He not appear ungrateful? Had they not a right to call Him an unfaithful friend? Yet Jesus loved Martha and her sister and Lazarus.

Thus Lazarus died while Jesus was still in the same place, and he was buried. But then the marching order came, and the Conqueror of death and corruption went forth conquering and to conquer. It did cost Him pain when those tear-stained eyes of Martha and Mary were lifted up to Him in gentle reproach: "If Thou hadst been here, my brother had not died," or when others said: "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" It did cost Him tears when He saw His friend given over to the horrors of death—He wept. But those tears and those groanings in the spirit wrought out the glory of God.

Only thus, and in no other way, the voice of the Prince of Life could have reached a dead man's ear. If Jesus had yielded to the promptings of His own heart, if He had hastened to wipe the tears from the faces of those whom He loved, if He had been afraid of what man might think and say of Him—He would have spoiled a work of God.

And thus it is in our lives. Blessed are we if we learn to read our time schedule in our Master's eye. There is only one place where He wants His servants to be at a certain hour, only one thing He wants them to do at a time. Not one minute out of the twenty-four hours is left blank. If we do somebody else's work that was not appointed for our hands, we miss something we should have done meanwhile, thus either leaving it undone altogether, or by doing it in addition to the other we may overtax the strength given unto us for

the day. If, on the contrary, we are neglectful and idle, we waste our Master's time, and He has to put on another servant in order to make up for our laziness—and He will make much of such unfaithfulness in the day of reckoning with His servants.

Jesus, the Servant of God, must remain our example. In Him we see trust in the Master, love for the work and faithfulness unto death.

Trust says: "I know Thee." When Jesus was confronted by the hard work which He was only able to carry out, if backed up by the power of God, when, standing before the grave with the corrupting body in it, He was going to raise His life-giving voice with authority over death, when the eyes of an unbelieving crowd, displeased with His delay, were upon Him—then He looked up and said: "I knew that Thou hearest Me always; Father, I thank Thee that Thou hast heard Me."

When He raised His foot to step on the serpent in order to bruise its head, He believed His Father who had told Him that the venomous bite would have no power over the God-life but for three days, and that He would raise His body out of the ground which was to receive Him. Perfect love casteth out fear, love believeth, love teacheth to trust. Love risks the impossible at the command of one in whom we truly believe. Jesus trusted in God; His enemies acknowledged that fact; therefore He finished all the work to the delight of Him who spoke through the prophet: "Behold My Servant whom I uphold, Mine Elect in whom My soul delighteth."

But that testimony had to be earned and was earned. He brought a heart full of *love for work*, His work, into the service. "I delight to do Thy will, O My God; yea, Thy law is within My heart." With delight He touched the leper, with

delight He made the poor fishermen His companions, with delight He had His feet anointed by a Mary Magdalene.

It was love service all His life through, inspired by His love for His Father and for the fallen race of the sons of men, who had been "His delight from the beginning."

But the hours of temptation during the toil of life were many. He was human as well as Divine. We are told that He was tempted on *all* points like as we are, yet without sin. He must have experienced the languish which prostrated Elijah under the juniper tree, but which did not overcome Him, as it did His fellow-laborer. He was weary from the journey and rested by the wayside; He fell asleep in the boat, overpowered by the strain of many hours' heart-work among the multitude. He broke down under the cross, and, as far as His physical condition was concerned, He would fain have lain down to sleep in the garden of "the oilpress."

But girt with the girdle of *faithfulness* He served His God to the end of the set time when others would gird Him and lift Him to the cross. Thus the Servant "became *obedient* unto death, even the death of the cross." There He shouted the victor's song, "It is finished." Only there the Servant bowed His Head for lawful rest. The *Faithful High Priest had warred the warfare of service* and returned from it with the crown of luminous thorns.

THE FRIEND OF SINNERS.

It brought glory to God that His Son was willing to have intercourse with sinners in order to heal them, soul and body. "Why do you eat with publicans and sinners?" And Jesus answering said unto them: "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

His self-denial and sacrifice, the freewill offering, His death—for fallen man—did glorify God. It could not have had the same value, not the same sweet odor, if by any means of compulsion or persuasion God had obtained the sacrifice from His Son. It is so highly prized because it was absolutely voluntary.

Jesus had told His disciples that He would lay down His life of Himself. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

It seems that important moment of laying down His life was not the death hour on the cross, but is described in John 13: 21-31: "Jesus was troubled in spirit and said: 'Verily, verily, I say unto you, that one of you shall betray Me. He it is to whom I shall give a sop' * * * And after the sop Satan entered into him (Judas). Then said Jesus unto him: 'What thou doest, do quickly.'"

The Rubicon was passed. He had sent out His traitor to do the work, a revocation was no longer possible, the freewill offering was made.

Therefore, when he was gone out, Jesus said: "*Now was* the Son of Man glorified, and God *was* glorified in Him. And God *will be* glorified in Him. God *shall* also glorify Him in Himself, and *shall* straightway glorify Him." The future tense

refers unquestionably to both His death and resurrection, while the past act of glorification must have reference to the immediately preceding account of the traitor's mission.

When the Lord of Glory was crucified, He could not be hid, not even by the darkness that sank down on the cross. The halo on the Savior's brow shone through, when the earth trembled and the Holy Father's heart sobbed, as He received the spirit of His Firstborn. "When the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying: 'Truly, this was the Son of God,' and he glorified God."

Did they notice the "faithful witness" in the clouds, the bow of the covenant in the dark firmament? While nature decked herself with mourning, while rivers of tears flowed from the face of the universe, still the beams of righteousness, the rays of Divine love, broke through the gloom, and reflecting in the "treasures" of the water of heaven, they spanned the rainbow across that dark background, the message of love and truth over the cross, "Greater love has no man than this, that he lay down his life for his friends."

Jesus is the highest ideal of friendship to the believer. No one is excluded. He is not partial as to rank or learning or manners, though there may be degrees of friendship in His relation to the sinners to whom He came; there may be more or less love in return for the love given to Him, which is sometimes the whole heart and sometimes a half-heart.

What is true friendship?

There is scarcely a word in the English language that is so flippantly used and martyred as the word "friend." "My friend," thus you introduce somebody whom perhaps you have seen just once or twice. How do you know whom you are passing on as your friend? Some closer acquaintance

may give you the strong desire of never having known and acknowledged the person.

“A friend” spends the day with you. In the evening you and somebody else are trying to outdo one another in pulling that poor creature to pieces.

And such is friendship? There was a little boy in a German village whose father was very lenient with his little pet. But one day he felt provoked at his son's actions and slapped him. “Is that what you call friendship?” he whined, looking up to his father. That dear little lad did not yet know that friendship may inflict pain. But the wounds of a friend will never be made with a backbiting tongue.

No friendship is possible without love. In fact, friendship is love, though not all love is friendship.

Friendship is always mutual, never one-sided, as affection, love and other kind feelings may be. It is not a passing whim, it is not a wave of passionate love; there is nothing exciting in it, nor is it the simply being fond of somebody.

Friendship is founded on thorough acquaintance. Its roots are esteem, affinity and sympathy. True friendship is absolutely pure, as it does not seek its own. It is free from fear, and free from suspicion, which is probably the surest test of its character.

Friendship grows slowly, rather than comes spontaneously, though the first meeting of soul and soul may decide.

Friendship does not act by impulse, but by the principles of an inexplicable, tender, strong constraint of soul. Nor is it wasted in foolishness and silliness, but its manifestations will be elevating and edifying. Friendship is infinitely tender, deals gently with the other's faults, broods over his welfare with providential care, loves to be spent for the other.

Friendship is very rare. Perhaps it is more frequent between women, but it appears more noble, almost Divine,

when found in a Jonathan and David, "passing the love of women." It should be sounded and probed with the utmost care, when it springs up in the heart of a man and a woman. It is better to give it the benefit of the doubt, than to foster a plant that may bring forth the bitter-sweets of heartache and hidden woe.

Friendship is too sacred to be played with. It should be the foundation of married life, though it need not always develop into such relations. Ideal friendship makes two souls one, while marriage unites also their bodies in one blessed dualism. Platonic love and friendship is said to be, and proved to be, impossible, detrimental to the human constitution which generally yields to the weakness of the terrestrial make-up in some way.

No wonder, as long as the sanctifying element is lacking. But where the Holy Spirit by the "purifying truth" links "pure, fervent hearts unto unfeigned love," ideal friendship is possible, it is holy, Christlike; but also then it has to be watched over with the jealous eye of unselfishness and purity.

Oh, "what a Friend we have in Jesus!" May we ever appreciate such privilege. Far be from us the frivolous and irreverent abuse often made of the strain quoted above!

The Friend of sinners. Not that He loved them in their wicked ways, not because and as they were sinners; but as a friend who came to heal them and to deliver them from their bondage and awful surroundings. In that sense "God, rich in mercy, loved us with His great love, even when we were dead in sins." Only those who acknowledge that they are sinners can become friends of Jesus. He only came to call the sinners, and not the righteous, who need not a physician, who need not the friend's helping hand.

As their Friend He could not very well be rich and see

them in misery. His first act of friendship was to improve their condition. He took them out of the prison, which was only possible by laying down His life at the gates of death and hell, and He made them not only guests and sojourners, but co-heirs in His own home.

He gave them a Faithful Guide for the way from the prison to the new home, who would show them the best and shortest and safest path through the wilderness of the world.

As their Friend He tries to make the very best of the material He has acquired. For that reason He has promised never to leave us. "I am with you always," the "Friend that sticketh closer than a brother." He wants to do us good by His companionship. He wants us to grow into His likeness, which is His Father's delight, not only to make us accepted—for that we are "in the Beloved"—but that the Father may be glorified by the work of His Son in us.

Living in His presence all the time, we shall learn His ways, we shall get His views; we shall, by reason of habit, have our senses exercised to discern both good and evil.

He will not only give us our portion of work for the hour, but as a Friend He will let us understand the end for which He is planning, the aims and purposes which are the secret spring of the wonderful composition of His machinery. "The servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of My Father I have made known unto you."

But such friendship toward His servants is conditional. "Ye are My friends, if ye do whatsoever I command you." The same principle underlies the often misunderstood words which our Savior spoke: "Who is My mother or My brethren? * * * whosoever shall do the will of God, the same is My brother and My sister and mother." His kinsmen, as we are told, came to lay hold of Him, after He had organized His

band of twelve disciples and was surrounded by multitudes, so that they could not so much as eat bread. They said: "He is beside Himself;" they wanted Him to return to a settled life; they, standing without, sent unto Him and called Him out. But He would not come, He was sitting amidst His friends, He could not leave them unsatisfied, the Faithful Friend.

As our Friend He prays for us that our faith fail not, when we are placed into Satan's sieve, whirled and knocked about. "Simon, behold, Satan hath desired to have you * * * *but I have prayed for thee, that thy faith fail not.*" That Friend is surely at our side when in utmost weakness, in sickness and distress we lean on Him and say: "I have held on to Thee, but now hold me!" He will pray for us that we may not lose our confidence in Him who is faithful and who will put a stop in time to any excess of trial by His word: "Hitherto, but no further, here shall thy proud waves be stayed."

And when we fall, the Faithful Friend is there to call us for a solemn interview as He called His twelve when they had quarrelled on the way. He waited till in the privacy of the home He would deal with them, not according to what they had deserved, but according to His mercy and faithfulness. How we hated, as children, to be called down to Papa's study, when we did not just expect candy or nuts with honey. The disciples must have felt some of that awe in expectation of the threatening discipline.

It is perhaps the most painful duty to reprove a friend, but *faithfulness* requires it, while *mercy* will teach the way. The hand will be firm, will not falter, but the heart will whisper: "I am thy friend."

"What was it ye disputed?" He gently asked His disciples. "What was it?" He asks you and me in many a quiet evening hour. May we receive instruction, and, if nec-

essary, correction, from His hand in a meek and repenting spirit. Our tears will flow abundantly, seeing that we have grieved our Friend and made Him speak to us in accents of reproof. Sometimes our Master sends us a human friend for that purpose and sometimes some one who is not our friend and who likes to handle the rod just for once. May we never resent it, knowing he comes from the Lord. He will not choose one who is weaker than we are: diamond for diamond, and "iron sharpeneth iron."

Our Friend loveth "at all times" and "to the end." How He will greet us when we get safely home! Then He will present us to His Father and will be glorified in us, as He has glorified the Father by His faithful friendship to us, redeemed sinners.

THE FAITHFUL SHEPHERD.

The shepherd's charge is keeping, watching, by day, by night, in sunshine and in storm.

The Lord is my Shepherd, His pastures are pleasant, His folds are secure, His care is tender, His love is sweet, His name is Jesus, the Good Shepherd.

His poor little sheep were scattered over the whole globe, are still dispersed. Their bleating cry still fills His heart with sadness. When it reaches His ear, He hastens to their rescue. He goes over hills and through valleys, though the way be thorny and steep. He folds them to His bosom, He takes them home to His fold, where angels prepare the welcome, and a Father rejoiceth over every lost, found sheep, brought in to the glory of God, the work of the Faithful Shepherd.

As in the days of old father Abraham, ruddy, young David or the faithful watchers in the fields of Bethlehem we still see the flocks and their shepherds on the hills and mountains of Palestine. Under the rough outside, the clumsy coat of sheepskin and fur, there is still many a heart beating with true shepherd's love, which is not unworthy of serving as a type for our Heavenly Keeper, and whose life illustrates the work of Him who knows His own and gathers them into His fold.

One of the shepherd's sheep has gone astray, but he must have it back. He wanders over rough stones, not heeding hardship and trouble. His eyes are prying into the dusk of the evening—for one thing only, his lost, little sheep.

And there across the ravine, on the brow of the hill, he discovers a flock of sheep, their shepherd in their midst. "A stray sheep here?" he shouts, and the other shepherd turns to

his flock and calls his own sheep by name. It is one sound only, but they know it, and all the little heads look up—they know their master's voice.

But there is one that goes on grazing. It does not know that voice, a stranger's voice to that lamb. "A stray sheep here!" the shepherd answers back, and hope fills the heart of him who is seeking. But he is not yet sure that it is one of his own. It may have strayed from some other place. The distance is soon crossed, and there he stands before the flock that is not his—he calls the sheep by *his* name.

No, the flock is not his, they pay no attention to the call. But there is one that raises its head, his voice is known to that lamb. On his shoulder he takes it and bears it away, and that was a happy, happy day.

There was a little flock given to the Chief Shepherd's charge during the days of His flesh, and He did keep them. He led them to green pastures and beside the still waters, that they might have life more abundant. His rod and His staff did comfort them, for as long as they saw those standards in the meadow they knew the Shepherd was there.

But a day arose of dark clouds, and a wolf came near the flock. "Shepherd, Thy life or theirs!" he howled.—"Take Mine as a ransom for theirs!"

And before He laid down His life for the sheep, He lifted His eyes to heaven:

"O Father, the hour is come," He said, "that the Shepherd be smitten, I know. But first to Thy hands I commit My sheep, ere I to the slaughter house (Isa. 53: 7, R. V.) go. I have kept those that Thou gavest Me, and none but the one is lost. Keep through Thy own name, dear Father, now those whom Thou hast given Me."

What joy when the risen Shepherd came again to His scat-

tered flock! "Feed thou My lambs, feed thou My sheep," He told Simon Peter, the rock.

But in heaven our Chief Shepherd still does watch with loving and tender care. His work not yet finished, we need Him still there. Our Advocate, High Priest, Mediator and Christ the Good Shepherd's glorious crown does wear on the right of the throne of God.

I know one of His little ones who with such care is blest. He leads her out when the new day breaks, in the evening He calls her to rest.

The old year drew once to a close, and she was sick in bed. Yet she heard His voice that bade her arise in the name of the Son of God.

Not minding the weakness the fever had left, she made her way through the crowded street, where New Year would soon be hailed by the throng that shouted and jested along.

To the tents of God she bent her steps, there to pass o'er the threshold of time. The saints were all gathered, both old and young, expecting the joyful chime.

Then silence came o'er the happy crowd, as the hand of the clock marked a halt, when midnight was almost about to strike the sound of the change of the year.

"Take off your shoes, it is holy ground," the Spirit of God did warn, and we all in silence bowed our heads to adore the Creator of time.

"Lead me, dear Shepherd, go Thou before," I prayed, and put my hand by faith in my Keeper's outstretched hand thus in His guidance to rest.

But oh, amazing riches of love and tender mercies of God! I *saw* Him, the Shepherd with staff and rod, just walking before me a step. A little lamb was close at His heels and

carefully followed Him. But there was a ditch that blocked our way, with water filled to the brim.

He raised His right foot to cross it safe, and while He so did He looked back to see what His little lamb would do, when it came to that dangerous spot. His eye encouraged to do the same, to do exactly as He ; and soon I was on the other side and skipped—healed and happy and free.

And *in that moment* the preacher said: “Now let us repeat the psalm we all know so well, the twenty-third”—but I knew ’t was the voice of God.

“The Lord is my Shepherd, I shall not want, my cup runneth o’er and o’er!” He will not lose me, not leave me, until I arrive at the other shore.

When I get to the brink of the Jordan flood He’ll take me right up in His arms. As long as my Shepherd’s hand is there, oh nothing, no nothing alarms.

THE POWERFUL MEDIATOR.

As it seems from the Scriptures, Satan still enters heaven in order to accuse those before God who are called to a holy life and who yet stumble now and then over the stones and puddles in the way.

Then Jesus steps between and says: "Never mind, I was punished for that sin." Though such a soul has to meet the sorrowful look of the Master, yet we have an Advocate with the Father, Jesus Christ, the Righteous.

"Who is he that condemneth? Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us?"

There is no sin but that He can forgive, because He was punished for all; there is no sin but that He is willing to wash away, as His Word says: "The blood of Jesus Christ, His Son, cleanseth us from all sin," except the sin unto death, which is most probably the same called in the gospels the blasphemy against the Holy Ghost. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven."

There ends the power of Jesus Christ. He cannot go against the Word of God, as He is the Word personified, the Word made flesh.

But on that same ground He will make good all that the Word promises, all His power toward us.

It calls Him the "One Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be a testimony in due time."

In due time, when the wrath of God is about to come down upon a rebellious sinner, the Mediator steps between and intercedes with the God of justice, as He did for the barren

fig tree: "Lord, let it alone this year also, till I shall dig about it."

In due time He breathes His testimony upon the soul given over to fear and despair: "I have ransomed thee from death and from the grave."

In due time, when the tempter is on the point of shouting victory over a struggling pilgrim, He holds up the banner with the Lamb on the cross, and the adversary flees from it to the regions of darkness.

He does not make any compromises, though, between Satan and the sinner. His mediatorship has nothing to do with the hostile camp. But He knows how and He loves to make peace between God and man and between man and man.

We certainly remember times in our lives when, almost in a mysterious way, as by night time, the enemy had sown the evil seed of suspicion, surmising, misinterpretation round about us. How rapidly it grew! We took the scythe in our hand trying to cut off that ugly plant, but it only served to multiply its branches which shot forth the more vigorously. We tried to pull it out by the roots, we pulled hard, but they stuck, and all we gained in that effort was a tumble. There, lying on the ground, we held the rootless plant in our hand and looked at it in dismay, and we were just about to whine the Jonah song "It is better for me to die than to live," when the Mediator's voice was heard close at our side: "Needest thou Me?"

Blessed are we if, then, we commit the whole trouble unto our Advocate, taking our hands off and resting in Him. He will make our cause His own, He will throw light on the misty scene, and He will disentangle the network of confusion and misunderstanding.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." He is wise enough

and willing, if we only believe Him to be the Powerful, the Omnipotent Mediator.

A mediator has to know the rights and claims of both parties, the shortcomings and the means of amendment. Of Him we read: "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." He is able, because He is holy, harmless, undefiled, separate from sinners and made higher than the heavens.

Holiness gives power. He was tried, but He was found proof against sin. Satan was permitted to tempt Him on all points. Pharisees and Sadducees, Herodians, even His friends tempted Him, yet He stood separate from sinners. Therefore the undefiled Son of Man received all power in heaven and on earth, and He will exercise it to the uttermost on behalf of those who can be saved.

While He is such for those who have sinned and still fall, He is the power of glory for all who endeavor to glorify God by living blameless, though not faultless, lives. The believer who abides in Christ can draw on the inexhaustible store of power and glory, laid up for him in Jesus.

"All power is given unto Me," He said, all power to keep you from falling, if only you will believe.

O Powerful Mediator, increase then my faith. Make intercession for me when temptation draweth nigh. If the prayer of a righteous man availeth much, what about Thine, Thou Son of God, who knowest that Thy Father heareth Thee always.

Comforting, strengthening are the words He left to the troubled in heart: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father *glorified* that ye bear much fruit."

For Thy own name's sake then, O Lord Jesus, Thou prayer-answering Mediator, work in, work out glory—to the glory of God!

* * *

Who is this King of Glory, this Fountain of Wisdom, this Servant in human garments, this Messenger girt with humility, this Friend of the meek and the lonely, this Shepherd who loves His sheep, this Advocate of unlimited Power?

“This is my Beloved, and this is my Friend.”

He loves to feed among the lilies, His lilies. Awake, O north wind, and come, thou south. Blow upon my garden, that the spices thereof may flow out. Let my Beloved come into His garden and eat His pleasant fruits—until the day break and the shadows flee away.



MOSES' GLORY,

OR THE OLD COVENANT GLORY.

Waves of light like ocean billows have gone over my soul, as the precious drops of the crystal Word came rolling on and on, unfolding the outlines of the glory of God, of Jesus.

In painful contrast a little volume lies before me entitled "Anti-Christian Supernaturalism," and it opens at a page which breathes infamous mockery at the Word of God.

There we read: "What is the attitude of *Spiritualism* toward Jesus Christ? * * * It seems that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that He is now an advanced spirit in the sixth sphere, but that He never claimed to be God and does not at present." (But Thomas Paine, the infidel, has gained admission to the seventh sphere, one above Jesus.) "Confucius stands higher than Jesus Christ, and Jesus Himself claims to have been inspired to a large extent by this same Confucius."

Theosophy admits that "He was a great Mahatma who rose through successive incarnations to a control of natural laws."

Mrs. Eddy, *Christian Science*, says: "Man is co-eternal and co-existent with God," and she defines the mission of Jesus to the earth thus: "He came to tell us there is no sin; that is why He came." *Christian Science* also says: "There is neither personal God nor a personal man," thus joining in the language of *Spiritualism*: "The incarnation of the divine is not in Jesus only, but in all the children of the earth, making them truly the Sons of God."

But *the Word of God* says different, and what will all those superwise, those brainy people say, when their lying systems and foolish books will be burned up in the sight of all people, and that one despised volume will be reopened to judge the world by it!

Let us hear what that Book says: "Beware that any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

"In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the Firstborn of every creature, for by Him were all things created that are in heaven and that are in earth, visible and invisible, and He is before all things, and by Him all things consist. And He is the Head of the Body, the Church; who is the beginning, the Firstborn from the dead, that in all things *He might have the PRE-EMINENCE.*"

* * *

The language is only too poor which has tried to set forth the glory of God in the preceding chapter, but it must considerably lose while treating the subject on hand, the glory of but a man, of Moses, the representative of the law. Yet Moses is the only terrestrial being whose superhuman glory, while still in his body, is mentioned in the Scriptures—i. e., the reflection of the glory of God, on which he had been privileged to gaze. It is an absolute fact that he was "counted worthy of glory."

The glory of Moses or the Old Covenant glory may be viewed from an objective as well as subjective standpoint, both referring to his person and his mission.

1. He was privileged to commune with God, the Lord Jesus and angels face to face.
2. He was a chosen mediator between God and man.
3. His authority was acknowledged by Jesus.
4. The glory of his countenance.
5. The song of Moses and the Lamb.
6. The glory of his ministry.

Privileged to Commune With God, the Lord Jesus and Angels Face to Face.

“If there be a prophet among you, I the Lord will make Myself known unto him in a dream. My servant Moses is not so * * * with him will I speak mouth to mouth, even apparently.”

We remember the touching account of one of those interviews. As Moses entered into the tabernacle, heart-broken over his people's transgressions and doom, the cloudy pillar descended and stood at the door and “talked with Moses.” “And the Lord spake unto Moses *face to face*, as a man speaketh unto his friend * * * and there arose not a prophet since in Israel like unto Moses, whom the Lord knew *face to face*.” Moses is the only man of whom we are told that God buried him. God came to take care of His friend in the last hours of his earthly career, as He buried him in a valley. Angels' hands may have done it, as they are God's ministering spirits, but that would not diminish the honor bestowed upon Moses in such a marvellous way.

We get a glimpse of that scene from the book of Jude. The devil came to take possession of the remains dear to God, but a watcher was there, a holy one, Michael the archangel, and he defended the body, which was to be preserved for future Divine purposes. Buried by God, watched by angels, the greatest funeral honors ever paid to a human body.

The first mediator, a man, was buried by God; the Mediator of the New Testament, God, was buried by man.

Both met on the Mount of Transfiguration, and there Moses talked with Jesus face to face, with Him whose coming he had foretold: “The Lord God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.”

They met as co-workers, as ministers of the same God. The One who succeeded the other saw His predecessor in glory, while the Minister in charge had still to pass through the valley of death. Then, for the first time, Moses' feet stood in the Promised Holy Land. Yet his eyes were fastened in wonder and adoration only on Him with whom he talked face to face, to whom he gave the message from God, on the King whom he saw there in His beauty, but who was going to exchange those shining garments with the grave-cloths and a crown of thorns.

Moses returned unto God into the regions of glory. The throne at His right hand was empty; the Son of His love had first to complete the work, before He could enter into His glory.

Moses saw also angels face to face. "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us * * * the law by the disposition of angels." "And it was ordained by angels in the hand of a mediator."

How Moses must have felt when angels approached and handed him the two tables that had been touched by the finger of God! That was glory.

In all probability angels showed him the pattern after which he was to make the tabernacle and all that pertained to it.

Angels minister unto man even in our days, only with the difference that they come down to us, while Moses was admitted to the higher regions where they are at home.

A Mediator Between God and Man.

Moses was not a mediator between the Holy One and the sinner in the sense of making reconciliation or saving the life of the lost. "There is One Mediator between God and man, the Man Christ Jesus."

True, Moses stood several times in the breach making intercession for his people; but he was only able to appease God's wrath by appealing to His "power, the greatness of His mercy," while Jesus fulfilled all righteousness which the law required and satisfied the law by taking sin out of the way.

Moses was the mediator between the glory of the holiness of God and the multitude smitten with the conviction of their unholiness. "I stood between the Lord and you at that time to show you the word of the Lord; for ye were afraid by reason of the fire."

He was a mediator chosen to stand between, like a protecting wall, to speak as the mouthpiece of God, to work as the right hand of God's glorious arm and to intercede and plead in times of distress.

"Get you into your tents again," He told the people, "but as for thee, *stand* thou here by Me, and I will speak unto thee."

It is a privilege to be called to stand before God, while the natural position of man in His holy presence is with the face to the ground. When Moses first saw God in the bush he hid his face, for he was afraid to look upon God. The boldness which he manifested later on was not natural to him, but he was made meet to stand before Him in service.

The Lord stood on the rock in Horeb, and Moses stood before Him with the rod in his hand to smite it and to call

forth water. Another time Moses himself stood on the rock and saw the glory of God pass by.

He was made the *mouthpiece* of God and was acknowledged as such by the people. "Thou shalt be to Aaron, to Pharaoh instead of God." Jethro, his father-in-law, asked him to be a mediator: "Be thou for the people to God-ward, that thou mayest bring the causes to God." The people themselves, standing afar off, said to Moses: "Speak thou with us, but let not God speak with us, lest we die." "The people stood afar off, and Moses drew nigh."

He was the visible *instrument* of the Divine Shepherd and as such a mediator between God and His people. It is an honor for an efficient workman or helpmate to be called somebody's "right hand." Such glory was attributed to Moses by the prophet that says: "Where is He that led them by the right hand of Moses with His glorious arm?" "Thou leddest Thy people like a flock by the hand of Moses and Aaron."

Only a privileged and approved friend would have dared to do what Moses risked for his people. Only covered, as he was, with the glory of mediatorship, he could have approached the jealous God, while His anger was hot, there to *plead* with Him for continued favor toward those who had deserved all the fierceness of His wrath.

To be singled out for such an exalted position is glory.

Moses' Authority Acknowledged By Jesus.

Both, Jesus and Moses, are called mediators, but Jesus did not supplant Moses. In speaking of him He showed regard and respect for the "servant" who had preceded Him. No Christian, therefore, has a right to look down upon Moses or slight him and his work. It was no easy task to hold up the law before sinners; it was a work that would not naturally engender love.

Jesus acknowledged Moses' authority by plainly saying: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "Offer the gift that Moses commanded," He reminded the leper who was cleansed by His own hands. Speaking of the tithing of mint, anise and cummin He says to those who sat in Moses' seat: "These ought you to have done and not to leave the other undone."

"Moses spoke of Me," says Jesus in another place as referring to an authority. "That the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, of Isaac, of Jacob."

As the Lord did not set aside Moses as out-of-fashion, we may well study the old law, and without going under its yoke keep it in honor and get all the benefit out of it we possibly can.

A man or woman that tries to pull down somebody else or to minimize their value, as it is so frequently done in our days in regard to church organizations, has generally selfish ends in view, the forming of another group for instance. They are hardly satisfied until his or her candlestick fills the plundered place, but it is astonishing how dim the usurper's candle generally burns.

The Glory of Moses' Countenance.

Glory is beauty, is light. Both terms are mentioned in connection with Moses' face. The baby hid in his father's house and then cradled in the ark of bulrushes is described as "exceeding fair," or rather "fair to God," as the margin reads. Was he considered by his parents to be *the* child, for whom Eve seems to have hoped, too, as the "Messiah to come," wherefore she called her firstborn "gotten?" Did they see in that little body, so fair to God, the sign of a special man, *the* Man? Did they spend so many efforts to preserve their child from more than natural reasons? We do not know, but we may not be wrong in supposing some Messiah-hope in their tender care.

He was fair to God as a baby, but "the beauty of the Lord" rested upon the man more than eighty years old who came down from the mountain of God. Possibly Moses makes reference to it in his song, the 90th psalm, when he closes it with the words: "Let the *beauty* of the Lord be upon us!"

"He wist it not," that was his charm. Even the most perfect beauty is spoiled by the look of self-consciousness. Beauty was made by God to be beautiful. How often does it turn out a caricature when Satan, man and self try to improve it.

Exposed to the rays of Divine glory, his face, without a cloud between, had absorbed as much of its light as human skin was able to hold. "His face shone," gave rays, beamed forth the joy of having spent blessed hours, yea, days and nights, in the very presence of God.

The children of Israel saw Moses descending from the mount. What a star, what a light came down! It grew so strong. They looked and looked, and when they were able

to discern, behold, it was Moses, their Moses. Finally they could not look any more. Convicted of their unholiness, unworthy of fellowship with him whom they had despised and rejected a short time before, they fled. But Moses called out, "Aaron!" Why did his brother flee? He soon knew the reason when Aaron and the rulers returned. Then he put a veil over his glory—and the children of Israel came nigh. Though Moses feared God with holy fear, yet he was not afraid of Him. How seldom can God unveil His glory and have His children come nigh!

The New Song of Moses and the Lamb.

No, Moses was not set aside by Jesus. There is a people to whom that old lawgiver is dear and will be dear even in eternity.

“I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: ‘Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee, for Thy judgments are made manifest.’ ”

Who is that crowd? In the preceding chapter we see them learn that song while standing on the Mount Sion. They were 144,000, and the Lamb stood in their midst. They were redeemed from the earth, they follow the Lamb whithersoever He goeth. No man was able to learn the song, but the 144,000.

The Church does not sing it, she was never subject to Moses. But there are 144,000 to be sealed unto the Lamb of all the tribes of the children of Israel. They will remain by themselves, as it seems. They are not those now joined to and amalgamated with the Gentile Christians. Nor can it be the nation Israel who, still waiting for their Messiah, will see Him when He comes, and then fall down at His feet and be forgiven—no, those 144,000 Jews will lay down their lives for the testimony they hold of Jesus, the Lamb of God.

They are the “remnant of the seed of the woman” who

doubtless is old Israel. The dragon, Satan, will pursue them; the antichrist, his human agent on earth, will make war with those saints and overcome them, and yet the victory will be theirs. Though they lay down their lives, "not loving them unto death," an apparent defeat, they overcome the enemy "by the blood of the Lamb and by the word of their testimony." Satan may get their bodies, but the Lamb will have their love and their souls.

Thus we see two different remnants of Israel, both precious to God: those who in uprightness of heart are waiting for their Messiah and keep the commandments of God—i. e., the Old Covenant law—who thus will inherit the earth promised to them and earthly blessings; out of them will be taken, by God and not by man—may be *after* the Rapture of the Body of Christ—the nucleus of the seed, the 144,000, the firstfruits unto God and unto the Lamb.

Then only the "new song" will be sung, and the harps, taken off the willows, will sweetly sound on the golden sea—to the glory of God and the Lamb.

The Glory of His Ministry.

The glory of anyone's position depends to a large extent upon the standing of the master in whose service he or she is employed. You may be the most invaluable secretary of a prominent private person, but in monarchical countries even a page in the service of the sovereign has more honor in the sight of the people, because he wears his coat-of-arms, the attribute of "royal, imperial," a part of his master's glory transferred to him. He becomes royal, imperial by his position. The essence of such privilege is the comparatively free intercourse between the master and the servant and the honor of executing his will. If such a will is holy, just and good, glory is not only ascribed to him who made it, but also to the person who carries it into effect.

God's will is always holy, just and good; it will at least prove so in the end. It must be an honor to be His servant. If the world does not see any glory in some, it will shine forth when the veil of ignorance or false pride will be taken off all eyes. Moses in his meekness was often despised, but finally "Israel believed the Lord *and* His servant Moses."

We do not exactly know when Moses received the first call to his ministry. There may have been one preceding God's appearing to him in the bush, though perhaps without sight, an interior strong voice or impression. "Moses supposed his brethren would have understood how God by his hand *would* deliver them." Moses gave utterance to those thoughts, before he ever saw the Horeb and the burning bush. We may, perhaps, connect that inner call, which Moses felt, with the expression "fair to God," with a hope on the part of the parents, which hope may have been communicated later on to the boy. His miraculous preservation, the privileges of highest education and military training, even heroic deeds, which

the Hebrew boy, according to tradition, enjoyed at the court and in the palace of the Egyptian king, must have strengthened that cherished thought.

But however and whenever Moses received his first call, it was definitely sealed by the event described in Ex. 2nd chapter and referred to in Acts 7:35: "The same did God send to be a ruler and a deliverer by the hand of the Angel which appeared to him in the bush."

That the Angel must have been a being superior to one from the legions in the service of God is first proved by the words of whosoever spoke to him out of the midst of the bush: "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. *I am* the God of thy father, the God of Abraham, of Isaac and of Jacob." Further the Angel is described as follows: "Behold, I send an Angel before thee to keep thee in the way and to bring thee into the place which I have prepared. Beware of Him and obey His voice; provoke Him not, for He will not pardon your transgressions, for My name is in him." His name might be *on* any servant, but it can be *in* only a person of Divine descent.

Moses' glory as a servant of God is summed up in the last words of the Pentateuch: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders, in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." No equal found, perhaps no equal needed.

It was glory on behalf of the ministry he held. There may be a difference between the glory of the person and the glory of the office he holds or the work he performs.

A chimney sweeper seems all but glorious in our eyes as he walks through the streets of an Old Country town, his white

eye balls and red lips standing out rather inharmoniously in his unnaturally black-stained face. He has to walk circumspectively, so that his soot brush and broom and the ladder he carries on his shoulder may not molest the prim lady and gentleman who try to pass by in a hurry. The cook gets quickly out of his way when he threatens her with a mischievous kiss in the kitchen, and woe to the naughty baby! it is put to bed without any trouble, because the black man may carry it away.

Where is his glory?—But when even a chimney sweeper rushes boldly to stop a carriage on the wild run into danger and death, then even the chimney sweeper is crowned by the fair lady's hand with the laurel due to the hero that saved a life.

Thus Moses carried the tables with the death doom written upon them; he spread the gloom of law and condemnation over a land and a nation, an odious task. At the first glance his ministry resembles that of a sheriff's. Still his person was bathed in glorious light while he brought those tables down, and the Scriptures pronounce even the ministration of death, written and engraven in stones, and the ministration of condemnation—glory.

By searching we shall discover the solution of the apparent paradox. Let us consider the subject before us under three aspects :

1. The ministration of the law.
2. The ministration of condemnation.
3. The ministration of death.

THE MINISTRATION OF THE LAW.

The law is glorious, first of all, because *it came from God*. The value of a gift does not always consist in its richness as

to quantity or quality, but we often appreciate the tiniest keepsake as a treasure, when it comes from a loving heart we especially cherish, or from an exalted hand.

There is nothing to the curl from a baby's golden head in itself—yet you were so fond of the little darling, and its mother cut it off for you, before she cradled it for its long sleep.

The decoration on the veteran's breast is not made of gold and precious stones, but his country gave it to him; therefore nothing but death can separate the two.

The law was given by God, thus it must be precious.

“The Lord said unto Moses: “Come up to Me into the mount, and be there, and I will give thee tables of stone and a law and commandments, which I have written, that thou mayest teach them.” “Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” “The tables were the work of God and the writing of God graven upon the tables.” “Written with the finger of God.”

It was the same finger of God which—about 1500 years later—wrote the word “grace” on the temple ground for the woman condemned by that law of Moses.

The law has glory, because *it gave* a nation *the right of citizenship* in the land of promise and the privilege of being the “peculiar treasure of God.”

To the Israelites “pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” The adoption and the glory, though, were not unconditional; they could only be obtained by keeping the law and the service of God. The law is substantially the “if” in the covenant of God with Israel.

It was the “if” emphasized by God throughout His deal-

ings with man. In fact, without an "if" there would be no covenants, but only unconditional promises. It is good for us, too, who live under the new covenant, to heed the "ifs" and "lests" of the covenant of grace, the "ifs"—i. e., the *law* of Christ, the *law* of the Spirit, the *law* of love, the *law* of liberty—*lest* we fall from grace, *lest* the call for the Rapture come and the door be shut on the foolish virgin who has not secured the supply of the oil, of Holy Spirit, for the day; "*lest* a promise left us of entering into His rest, any of you would seem to come short of it." But later on more of that.

The right of citizenship was given to Israel under a condition: "Now, therefore, if you will obey My voice indeed and keep my covenant, then shall ye be a peculiar treasure unto Me above all people; for all the earth is Mine. And ye shall be unto Me a kingdom of priests and a holy nation," "a people of inheritance," "a special people unto Himself above all people that are upon the face of the earth," "high above all nations, which He has made, in praise and in name and in honor, and thou mayest be a holy people unto the Lord thy God," "the lot of His inheritance, the apple of His eye."

When they failed to keep their part of that covenant, the mercy of God, their Faithful Friend, stepped in and gave them the unconditional promises for final glory, "the sure mercies of David."

Thus unto them "pertaineth the adoption, the glory—the covenants—the giving of the law and the service of God—and the promises."

That is the commonwealth of Israel, promised to them by God, tasted by some, lost to this generation, still in store for their children.

That is the glory of the law.

The law contained the ordinances for the *worship of God*,

which was glorious, if compared with the service rendered by all the other nations to those "that were no gods," to demons.

The glory of that worship, and therefore of the law, cannot be disputed as we read the description of their national religious feasts, and though they have lost the place of worship for a time, yet the day will surely come when "the mountain of the Lord's house shall be established again in the top of the mountains and shall be exalted above the hills." "Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

What a time that will be, to get out of the walls, to dwell in booths made of the boughs of goodly trees, branches of palm trees and willows of the brook, to have a spread of good things and joy and rejoicing before the Lord, better than any picnic in the woods, and the jubilant song will rise from the lips of many, "O Lord, it is good to be here!" The law of Moses gives such hope, is that not glory?

The law of the Lord is *perfect, right* and *pure*, the fear of the Lord (which is developed by the law) is "clean, enduring forever." "The commandment is holy, just and good." "The law is good if a man use it lawfully."

It was a law of "judgment, mercy and faith," "of judgment and the love of God," as Jesus Himself calls it when He speaks of "those elements" as the weightier matters of the law.

At first glance it surprises that one of the essential elements of the law of Moses should be called *mercy*. We are accustomed to see it labelled "cold," "cruel," "stern." "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, life for life."

There seems no room left for mercy. In vain we look in the law for the beauty of an ethical hand which, filled with the ointment of reform methods, would lift the criminal from the sin-stained ground and transplant him into higher regions—the law, instead, puts him into the grave. But though the law has no grace for the sinner, still it holds out mercy unto the poor and afflicted. It protects the widow and takes care of her orphans, it metes out a portion of love to the family in need in the fields of harvest and in the fruitful vineyard. It restores the raiment to the unfortunate who had left it as the only pledge that was in his possession. It shields the stranger from oppression, it gives him food and raiment and a little bit of love on the solitary way. “Love ye the stranger—thou shalt love thy neighbor as thyself,” says the law.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself,” re-echoes the voice of the Son of God, the lawgiver of the new commandment. He, thereby, did “magnify the law and make it honorable,” as the prophet Isaiah foretold of Him. That law still exists, is still binding for everybody, is still in force as in the day when it was created—the law of love, the law of judgment, mercy and faith. Well may such law be called a “royal law.”

While love and mercy are thus lying on the surface of the old law, it is not quite so easy to prove that it is a law of *faith*. We generally look for the teachings of faith in the New Testament, and we find its pages filled with the exhortation to believe and with promises given to the believing and faithful. All the same, though the term *faith* may scarcely appear in the law of Moses, its substance is contained in the little word “for,” and thus it becomes the foundation of the law.

“Thou shalt have no other gods before Me, *for* I the Lord

thy God am a jealous God"—i. e., believe that I shall visit thy guilt upon thee, and thou wilt keep from transgressing My law.

“Thou shalt not take the name of the Lord thy God in vain, *for* He will not hold thee guiltless.”

“Thou shalt not do any work on the seventh day, *for* the Lord rested the seventh day, blessed and hallowed it.” Believe it, and thou wilt not desecrate a day which is hallowed by God.

“Do not oppress the poor, the widow, and the fatherless child, *for* I am gracious; when thou afflict them in any wise, and they cry unto Me, I will surely hear their cry.” Believe that I am the All-Seeing, All-Merciful, Omnipotent God, and thou wilt not provoke My just retribution for oppression and cruelty.

Thus we might go through the whole law, and we should find that faith was expected from the Old-Covenant people. But for lack of faith, they would have walked in the statutes given to them. If their hearts had been filled with the fear of the Lord, they would not have dared to go after other gods, and the curses, the dark side of the law, would not have overtaken them.

The law makes wise, *gives light*. The name of Solon, the great lawgiver of the Greeks, has come down to us through thousands of years. He got glory through his wisdom which succeeded in lifting his nation above all its contemporaries. But the Book of books tells us: “What nation is there so great, that hath statutes and judgments so righteous as all this law? * * * Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say: ‘Surely this great nation is a wise and understanding people.’”

Ezra, the political leader of the Jews that returned from Babylon, fully understood the importance of the value of the knowledge of the law. In the 119th psalm, the so-called "Golden A B C," which is said to have been composed by him to be sung on the homeward march of those captives, he makes mention of the commandments, the law, the statutes, the testimonies, the words, the precepts, in every one of the 176 verses, as if to impress those whom he was leading home of the necessity, power and beauty of the law.

"Thy word is a lamp unto my feet and a light unto my path," he says. "Through Thy precepts I get understanding * * * Oh, how love I Thy law! * * * Thou through Thy commandments hast made me wiser than mine enemies."

"More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb," sings David, and his son Solomon testifies: "The commandment is a lamp, and Thy law is light, and reproofs of instruction are the way of life."

The law completes the work which the fruit of the tree of the knowledge of good and evil had begun in Adam and Eve: it shows the right and shows the wrong.

God never intended man to know it. The very knowledge of evil, whether it concerns us directly or not, makes us feel miserable. God wanted us to be perfectly happy, innocent, without the knowledge of the dirt and filth of sin. If man had stood the test, which came to him through Satan's sinful suggestion to strive for knowledge that was not granted to him by his Creator, to be as God, to know good and evil, if he had stood that test by refusing to listen to the tempter—he would have stepped higher—i. e., from innocence to holiness. But in his test he fell—from innocence to sinfulness,—with a conscience that he had not had before, a conscience that ever since has been the disturber of his peace, which tells man

when he is wrong, which paints his cheeks with the crimson blush of guilt. Those thoughts, accusing and excusing one another, are the work of the "law written in the hearts," the conscience. The "law written on stone" came to give more certainty, to put a stop to that wavering between the "is it right or wrong?" "I had not known sin, but by the law; I had not known lust, except the law had said, thou shalt not covet."

Thus the law of Moses gives light through knowledge, and coming from the source of light it is glorious, and works for and to the glory of God.

THE MINISTRATION OF CONDEMNATION.

We have seen that by the law is the knowledge of sin, indisputable knowledge of right and wrong. It acquits the just in the day of judgment, but it condemns the guilty. For "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers," etc.

"Until the law sin was in the world, but sin is not imputed when there is no law. Where no law is, there is no transgression. Without the law sin was dead"—i. e., sin was no dangerous enemy unto man, sin had no force to slay him, to give him "her wages," which is death. Sin was dead, powerless.

But "sin, taking occasion by the commandment, wrought in me all manner of lust." It is a strange trait of human nature, nevertheless true, that forbidden fruit seems to be the sweetest, and stolen waters are said to be sweet. I remember that for months after I had been informed of the dangerous effect which poison ivy has on most people, I was tempted to

touch it just for once, in order to see whether it would do *me* any harm. But there stood the law of nature, the fear of its truth made me wise and helped me to overcome such foolish temptation.

Sin, taking occasion by the commandment, wrought in me lust.

The next consequence is that "the law worketh wrath," because the wrath of God must fall upon the person that is carried away by temptation. "Moreover, the law entered that the offence might abound—that sin might appear sin, that sin by the commandment might become exceeding sinful." The law written in the heart of man did condemn sin in his conscience, but the law written in stone made it appear as a transgression. Since the law has been given, the finger of the judge may point in solemn silence at the word "thou shalt not," and the gambler, the thief, the murderer are taken to their prison. By the law "all the world was made subject to the judgment of God."

"All the world" includes Satan and his ungodly host. They, too, will be judged according to the law that was laid out for them.

That is the point where the glory of the law of Moses comes in. God's intention was not to condemn mankind, but to destroy the archfoe who is working against Him through human instruments. Since the fall of man the combat between God and Satan has been carried on through man, the war between the God of truth and the father of lying, between holiness and unholiness, between righteousness and unrighteousness, between good or the Good One and evil or the evil one.

The law does condemn the lawless; in the day of judgment, after the age or the dispensation of grace is passed, the justice of the law will be executed unhindered to the last jot and

tittle. Thus God will triumph by the law, therefore the law of condemnation is glorious. "This is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

According to this passage, light—i. e., the lawgiver as well as the law, both the old and the new law—was given, in the first place, not to condemn, but to separate the lovers of light from the lovers of darkness, the doers of the law from the breakers of the law.

In that sense the law does not only stand for condemnation, but also for *justification*. The same law makes the sinner tremble and sends home the righteous with joy.

The word "justification" has two meanings which apparently contradict each other; therefore the difficulty in reconciling certain Bible passages which have perplexed more than one believer.

Its first meaning, according to Webster, is *the act of showing or the ground of maintaining that some person is not censurable, or that something is just, right, or in accordance with the law*. In another sense, according to the same source, justification is called the *gracious* act of God by which man is *declared righteous, or justly free from obligation to penalty, and fully restored to Divine favor*.

We might be inclined to think that the one is Old Testament, the other New Testament truth, that the first sense was gradually developed, until it finally assumed the largeness of the comprehension of justification for whosoever will.

Still, the latter is not absolutely limited to the New Testa-

ment, but we find indications of it in the 53rd chapter of Isaiah, referring to the Messiah's office of free justification, and we also have it in many a prophetic passage that speaks of the time when Israel's national guilt will be cast into the depth of the sea, restoring the nation to the favor of God.

The first explanation of *justification* seems to exclude the second. If a man is justified—i. e., declared *not* to be *censurable*, his life declared to be *in accordance with the law*, it does not appeal to us that he needs the *gracious* act of God by which to be declared free from *obligation to penalty*.

All hinges, though, on the law by which a man is judged, whether he is under the old law, the law of Moses, which requires the righteousness of the law that may be obtained by careful observance, or whether he is under the law of Christ, demanding the absolute righteousness of God that can never be acquired by man, no, not by his holiest life, as long as he dwells in the sinful flesh. To be declared just in the sight of God, righteous as He is, in accordance with the law of Christ, is only possible by justification, the gracious act of God.

First, then, we have the simple statement of both facts—i. e., the law justifies, and the law does not justify: "The doers of the law *shall be justified*," "*it shall be our righteousness*, if we observe to do all these commandments before the Lord our God"—and "By the works of the law *shall no flesh be justified*." "That *no man is justified* by the law in the sight of God, it is evident." "Enter not into judgment with Thy servant, for in Thy sight *shall no man living be justified*."

The law does justify the doer of the law. But when the law enlarged, no man was able to fulfill it. Even the old law, being a law of love, demanded more than man was qualified to do. There are not only transgressions, but also omissions, both a violation of the law. To throw the neighbor's

lamb into a ditch, and to find and leave it there helpless while passing by, actually amounts to the same thing.

The best among men was unrighteous before God. There was always a debt left, the debt of love is never fully paid. None of us can help owing love to somebody, which we have received and not returned, and all of us have missed opportunities which love gave us to distribute her sweets to some one who needed them and who passed our way. Therefore the apostle says: "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law."

For such sins of ignorance, transgression as well as omission, the law provided sacrifices to "atone for." Though sins were not made undone by the law, not blotted out so that no traces can be found—which grace, though, promises to do for the penitent sinner—yet they were pardoned, remitted, forgiven according to the law.

The law is terrible in holiness, as it requires an atonement for even unconscious sins. "If a soul sin, though he wist it not, yet is he guilty and shall bear his iniquity. He shall bring the trespass offering, and the priest shall make an atonement for him, and it shall be forgiven him."

The law makes no provision for presumptuous sins. "But the soul that does ought presumptuously, whether he be born in the land, or a stranger, the same reproaches the Lord, and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him."

That clause corresponds with the New Testament teaching concerning the sacrifice provided for the redeemed soul, but refused to the presumptuous sinner. "If we sin wilfully, *after* we have *received* the knowledge of the truth, there

remaineth no more sacrifice of sins, but a certain fearful looking for of judgment.”

This evidently refers to once-believers only, to those who have not only heard, but actually received, taken in, believed in the Word. For the unsaved, mercy and forgiveness are laid up to the last moment of grace—i. e., of conscious life.

We have to understand, though, what wilfully sinning means, so as not to upset the peace of the believer who, when overtaken by sin, has a right to flee to the mercy seat and to claim forgiveness on the ground of the atonement.

Sinning wilfully does not stand in contrast to sinning ignorantly; it does not simply mean sinning knowingly, either in the Old Testament, or in the New. Else it would have been unreasonable to give the laws and rules of expiation for theft and similar sins in the book of Exodus. David could not have obtained pardon, as he knew what he did when he broke the laws of God and man.

But there is a difference between sinning from love for sin, and sinning because of being “drawn away” by sin, which *can* happen to any child of God, though it ought not to be, nor has to be. “If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.”

Who of us has not to confess with sorrow and shame that even since our true conversion we have been drawn away, some time at least, into sin of thought or word or deed, notwithstanding the Spirit’s warning, which I believe He gives us every time, as He is faithfully watching over our souls. The spirit is willing, but the flesh is often weak, prefers to rest while the Master calls to work, is puffed up with pride, desirous to satisfy the longings of ambition and vainglory instead of keeping in the lowly place. Immaterial sins those seem to be, absolutely nothing in the sight of the world, if

compared with the grosser outburst of human nature, over-scrupulousness, ridiculous over-sensitiveness—but does not God judge the redeemed more strictly than others according to their knowledge of right and wrong?

Let us here *en passant* take another comfort. Temptation in itself is not sin, though it may lead to it. We must not confound the being allured by sin with the fall itself. Evil thoughts presenting themselves unto us are temptation, not sin. They may come from Satan, or from the world, or from our own flesh; we cannot help that—as long as they simply stay without and beckon.

But there is a moment when we either refuse them entrance, or we let them in, we agree to dwell on them, play with and develop them. That is sin.

Thus we stand or fall. If we conquer, it is by the grace of God alone, and there is no margin left for boasting in our own virtue and strength; nor can we glory if, by kind, providential circumstances surrounded, we are kept from outbroken sin and its shame. If others need the humiliation of a fall for their own development, perhaps on behalf of their dull hearing, perhaps to fell the tree of pride and self-complacency, is that stumble of theirs a weightier sin than our hidden thoughts?

But all that cannot be presumptuous sinning. What, then, is it?

One kind is mentioned by the Lord Jesus Himself: “All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

He was dealing with and speaking of men who hated Him, who were willing to ascribe the glory and power of working miracles to Satan rather than to admit that authority and love belong to God and His Servant Jesus.

The apostle John speaks of a “sin unto death” that seems

to be more comprehensive than the sin against the Holy Ghost, and which is perhaps more fully explained by the author of the epistle to the Hebrews. It is a sin committed by former believers, by those that "were once enlightened," by those "once sanctified by the blood of the covenant."

To "trample under foot" the blood, the blessing of which had been enjoyed before, is, if anything, a presumptuous sin.

The definition of "presumptuous" according to Webster is "bold and confident to excess, irreverent with respect to sacred things, wilful, done with bold design."

People of such tendency will scorn grace and despise the Lawgiver. They may resent the punishment because it is painful and hateful, but setting their teeth together they rather bear the punishment than reach out for grace which "abounds much more where sin abounds."

Cain was not cursed because, as he said, his iniquity was "greater than it may be forgiven," but because he "hated his brother's righteous works;" he *hated* good, he hated God, the source of all good.

Esau *despised* his birthright—i. e., the privilege that he should be one of the lineage from which the Messiah was to come;—therefore "afterward, when he would have inherited a blessing, he was rejected, for he found no way to change his mind, though he sought it carefully with tears."

His tears were not the expression of godly sorrow, he was mourning over the blessing he had lost.

"He that despised Moses' law died without mercy." Despising presupposes knowledge, a thorough study of the pros and contras. It means wilfully rejecting, doing despite unto the Spirit of grace, of gracious gifts.

These presumptuous sins are done without that painful, exhausting struggle between the good and evil in us, without the tears of regret and repentance after the fall, without the

longing for being washed and cleansed again. It is the nature of the unclean among the beasts that loves to wallow in the mire.

Therefore "if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Condemned to a fearful looking for of judgment and fiery indignation, condemned to fall some day into the hands of the Living God!

That is New Testament teaching—an echo of the old law, the law of condemnation.

Still, it was pervaded with the glory of grace, as it provided—with the sentence—the sacrifices of atonement for all those who had sinned, knowingly or ignorantly—the presumptuous sinners excepted.

THE MINISTRATION OF DEATH.

At first glance it seems that the ministration of condemnation and the ministration of death are one and the same thing, yet one may discern a difference which justifies the use of both terms in the same chapter.

While the first deals with evil and good, the latter takes up the consequences of doing either—i. e., death or life. The one condemns, the other slays; the one leads unto death, the other leads into death; the one holds out grace, a sacrifice for certain violation, the other is without remedy—and yet glorious—i. e., on the same principle which we have seen before: it exalts the absolutely Holy God, triumphing over sin through the law.

"Was then that which is good" (namely the law) "made death unto me?" asks the perplexed soul. God forbid, it was

only a step toward life—i. e., life by grace, which life was forfeited by the law.

The law which was good wrought death in me, a sad fact; but God had not intended it so to be. “The commandment which was ordained to life I found to be unto death.” “I consent to the law that it is good; for that which I do I allow not; for what I would, that I do not; but what I hate, that do I.” “For I delight in the law of God after the inward man.”

The Israelites, too, delighted in the holy law, when they were placed before the choice either to go under it and serve God or to stay out of it and forfeit the promises that attracted them to the law.

“Choose ye this day whom ye will serve,” said Joshua to them, “whether the gods which your fathers served or the Lord.”

“See, I have set before thee this day life and good, and death and evil,” those words from Moses’ lips must still have been ringing in their ears at that moment. The imperative figure of their great leader must have risen before their eyes, beseeching them as an ambassador from God and in His name: “Therefore choose life, that both thou and thy seed may live. Cleave unto Him, for He is thy life and the length of thy days.”

There was only one way to obtain life, and that was by keeping the law of Him who was life. There were no issues of life but through the law. No life was held out to them, wherever else they looked. Such a life-giving law was enticing, and thus they answered Joshua without any hesitation: “We will serve the Lord.”—“Ye cannot serve the Lord, for He is an holy God.”—“But we will!”—“Ye are witnesses against yourselves that you have chosen you the Lord,” and the law entered into force.

They had done right in choosing the Lord and His law above the heathen gods, but they failed to obtain life through the law, though it was in it.

“I gave them My statutes and showed them My judgments, which if a man do he shall even *live* in them.” “The man that doeth them shall *live* in them.” “If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, *he shall surely live*, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live.”

But “the law was weak through the flesh.” It could not accomplish that for which it was ordained, it could not lead men into life. “If there had been a law given which could have given life, verily righteousness should have been by the law.”

Therefore the commandment was disannulled for the weakness and unprofitableness thereof. “For finding fault with them (the commandments), He says, Behold, the days come, when I will make a new covenant with the house of Israel and with the house of Judah * * * I will be merciful unto their unrighteousnesses, their sins and their iniquities will I remember no more.”

“Wherefore then serveth the law?—It was added because of transgression, till the seed should come, to whom the promise was made.”

“The law and the prophets were unto John; since that time the kingdom of God is preached”—which means *eternal* life.

The unbiased Bible student will readily acknowledge the difference between life and life, its substance as well as the way how to obtain it, as set forth in the Old and in the New Testament.

Although, without any shadow of doubt, *resurrection life*—i. e., life after death—is taught and promised in the Old Testament Scriptures, still, almost invariably, that idea is somehow linked together with the dream of a happy *life on earth*, this earth, free from enemies, sickness, need and sorrow.

The one does not exclude the other, that is to say, *resurrection life—on earth*—this earth, is laid up in store for the patriarchs, for David, for all the just among Israel, who according to the prophets shall rise out of the dust to share the blessings which the last generation of that privileged race shall enjoy.

In other passages life, promised in the law and by the law, conveys only the idea of *a long lifetime*, a happy old age.

Isaiah mentions the remnant of the great tribulation as “written to life,” which evidently refers to *life on earth* during the millennium *without previous death*. Those Jews (perhaps some in our days), “written to life,” will live through the tribulation time, and under the wing of the Prince of Peace, will awake in Beulah land like “them that dream.”

The righteousness of the law will qualify the just for all such glory.

But to enter into the spiritual kingdom of God, to be justified in the sight of the Holy One and in the presence of the accuser—to obtain *eternal life*—requires more. “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.”

It was reserved for the Son of God to *bring to light* “*life*,” which was hidden in Him from the eye of men and angels—“*In Him was life*,” “*I am the resurrection and the life*,” and by His resurrection eternal life was for the first time revealed both to the heavenly and earthly host—it was reserved for Him to substitute the ministration of life for the ministration

of death—i. e., grace for justice, the gift of eternal life in a land of light and bliss for the terrors of the yawning jaws of death, justification by grace, undeserved favor, for justification by the law, a prize too high to be obtained by the incompetent competitor and candidate for heaven.

It was reserved for the Son of God to bring such glad tidings to the death-doomed earth and to show those poor perplexed creatures the way how to get to the haven of rest, that is to say, He came to lay down the *law* of the new ministration, thus setting aside the old law *for those who would labor to obtain eternal life*.

It is only logical and right that the higher the prize, the greater should be the requirements for the acquisition of our aspirations. It is so in secular life, why should it be different with the things pertaining unto God, who is practical, whose religion is practical, who Himself is the Creator of the common sense which man possesses?

It is natural, therefore, that the rule under the ministration of Christ, which promises eternal life, should be more exacting, if we may say so, than the old ceremonial law, which was only given to prepare for a life in the golden age. But we want to emphasize once more that the new law did not abolish the old one, was not contrary to it, but enlarged it, *filled it up* (*fulfilled it*), leaving the substance of it, the "ten words," the same, but changing, by the Spirit, the material ceremonies and ordinances into apparently less realistic prescriptions for the manner of life under His government; so that by *spiritualizing* through the Spirit of God the Mosaic ordinances concerning cleanliness, property, protection, right and wrong of any kind, we get the perfect law of Christ which even commands us to eat and drink to the glory of God.

Therefore the Son of God said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy,

but to fulfill * * * I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you * * * be ye perfect, even as your Father which is in heaven is perfect.’’

Such perfection can never be obtained by our own efforts. Our insufficiency and the weakness of the law in trying to do us good throws us on the mercy of Him who came to establish the righteousness of grace by His own righteousness. We shall go into the details of that subject later on; suffice it here to say that none of us will flee to the righteousness of Christ, unless we recognize our own helplessness; and we are made helpless by the law, which we cannot keep. It stands before us with the sword of destruction in hand. By it we are driven into death. The reality of the danger demands a standstill; horror-stricken we shrink back from the yawning gulf below—where to turn? To Him who calls in gracious tones: “Come unto Me, and I will give you rest.” Prepared by the ministration of death we sink into the hands of the ministration of life by grace “that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord.”

Again we ask: “Wherefore then serveth the law?” “The law was our schoolmaster (pedagogue) to bring us to Christ.” Thus “the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God.”

Moses’ ministration of death was the path that led into life, and any way that leads to glory is part of that glory.

“Though it had no glory in this respect, by reason of the glory that excelleth,” and though it was done away, yet “the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance.”

* * *

However admirably Michael Angelo succeeded in modeling a marble block into the awe-commanding likeness of the great lawgiver Moses, his chisel was not able to carve the rays of glory in that noble face. But some day he will be seen, his face reflecting the brightness of the Eternal whose praises he extolled on earth in word and deed.

How Did Moses Glorify God?

It is a strange fact that men like to pick at the lives of godly men and women. Whatever good they may have done, however earnestly and faithfully they may have honored and obeyed their God, a flaw has to be detected in their lives, and, I am sorry to say, can be found in most of them. A mantle woven of hints, unuttered suspicion, sometimes only untimely silence or a shrugging of shoulders, is spread over that which would naturally shine, while doubtful deeds are pulled out of their corners and, like placards on walls, are exposed to the looks of vain curiosity, to the ridicule and sharp criticism of the public.

Therefore the apostle admonishes us: "Give no offence in anything, that the ministry be not blamed, but in all things commending ourselves as the ministers of God."

Friends do cover the weaknesses of those they love, while enemies lay them bare.

Neither Adam and Eve, nor Noah, Abraham, Lot, Jacob, Moses, David, Solomon, have escaped the lynching of the mob of the enemies of God, who have branded them with rebellion, adultery, lying, greediness, cheating. But God had prevented His enemies. He marked every one of those awful criminals with some special name of honor and of love, which cannot be effaced by human hand.

God wrote the Book. He, as its Author and at the same time the Creator of its heroes and heroines, is the final, yea, the only authority as to the establishment of their reputation.

But if that is so, if God wrote those annals of the family history of man, why did He not leave the sins of those He

loved so much unrecorded? He might have done so, yes, if He had intended to give us a story of imaginary heroes. Even as the God of truth He might have given us only their laudable actions, passing over their transgressions with the clemency of silence; it is not just necessary that all one knows be told out.

But the Book was written for our benefit. The deepest impressions are sometimes made, the most lasting lessons learnt, by warning examples.

It is also a strong proof for the veracity of the Bible that nothing and nobody is whitewashed, so to say; that God exposed to the ill-will and unkind criticism of man our mother Eve, "the mother of all living;" Adam "who was the son of God;" Noah "found righteous before God," the mighty man of prayer and intercession (Ezek. 14:20); Abraham, "the friend of God;" "just" Lot; Jacob surnamed Israel, "a prince of God;" Moses, "the man of God;" David, "a man after His own heart;" Solomon, a "man of peace," counted worthy to build a house for the name of the Lord.

Their sins and shortcomings were written down for our good, the work of the wisdom of the Faithful God. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted; they are written for our admonition."

Therefore it will be profitable to look into the cloudy side of Moses' life, his failures, weaknesses, yea, sins, before we see him shine forth, in such an altogether human tabernacle, the brightness of a victorious life to the glory of God. We want to be true as the Word of God is true, making as much concession as the Scriptures allow, knowing that even such an apparent defeat must work as one of the "all things" for good to them that love God.

In a few instances Moses appears almost *irreverent* in his language toward God, and it seems difficult to harmonize it with the attribute "meek above all men on the earth," given to him by God Himself.

How was it possible for him to answer back to God: "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send," so that the anger of the Lord was kindled against Moses?

On another occasion we read: "The Lord said unto Moses: 'Go down, charge the people lest they break through unto the Lord to gaze and many of them perish.' And Moses said: 'The people *cannot* come up to mount Sinai, for Thou chargedst us saying, Set bounds about the mount!' And the Lord said unto him: 'Away, get thee down!'"

The tenor of those words must appear, at least to some of us, rather bold, as if he had altogether forgotten that he was talking to a God who knew what He said and what He had commanded.

Still, in the one case it was the very meekness of Moses, his humble consciousness of his unworthiness for such a calling, that made him try his best to keep out of it, if possible. Having got a glimpse of the Holy God, into whose service he was called, and of the responsibility of the charge, his whole being shrank back, and only the stern reproof from God, his Creator, was able to break down Moses' resistance and fear. God's "I know," I know it all, and His "thou shalt" ended the fearful struggle, but only those who have passed through similar experiences will understand what battle and victory it meant for Moses to say: "Thy will be done."

Mitigating circumstances may be found, too, in the other case. Did Moses just only shun the wearisome descent from the mountain down to the people, in order to warn them, and the ascent back to God? Or was he only so superwise? Did

he perhaps think that God had forgotten His former charge? Should we not rather read between the lines: "Lord, I was faithful in what Thou gavest me to do; I have impressed the people with the solemnity of Thy command; they know that they will perish, man or beast, if any should touch the holy mountain."

Moses did not yet know the weakness of even the chosen nation, the futility of human resolutions and the but temporary impression of God's holiness upon the minds of the people. He had to hear the absolute command of God: "Away, get thee down!" If there was any doubt left in Moses' heart as to the necessity of the order, a short time later he found it to be only too true, and in holy anger he smashed the tables of stone.

Step by step Moses climbed higher into the spheres of glory and descended lower into the knowledge of human weakness and degradation. He seemed to be a very timid servant on the start. We see it in that strange event of his son's sickness on the way from Horeb to Egypt. Why did God so sharply upbraid Moses: "Send My son (Israel), that he may serve Me, and if thou refuse to send him, behold, I will slay *thy* son (Gershom), thy firstborn?" Those words were spoken by God to Moses; they were intended for Moses, and not, as some think, through Moses for Pharaoh. It reads as follows: "*Thou* shalt say to Pharaoh * * * *and I* say unto *thee*: 'Let My son go,' " etc.

We can easily understand the condition of mind in which Moses must have been at that time. He was on his first errand as a servant of God. He was to meet his brother Aaron in the wilderness. Moses and Aaron were to be made one in the wilderness, to serve God and their people with one mind and one mouth. Then they were to go to Pharaoh and

claim the prisoner who was unjustly kept in the hands of cruel taskmasters.

Moses had taken his wife and two sons, and he had started out obediently; but what was going on in his heart meanwhile? Rebellion of the old man against the impossible task. I shall go to Egypt and send my brethren out? What am I that I should exert such power? Once I was Pharaoh's favored son, yet now I am banished, hated, because I slew an Egyptian on behalf of a Jew. What authority have I to send them? After all, my people may not want to go!

"Send My son that he may serve Me," was the solemn command from his new Master, "and if thou refuse to send him, I will slay thy son."

Moses needed those words both of warning and encouragement because of the thoughts of *doubt* and *rebellion* in his heart. He had not yet obtained that absolute trust in God's almighty power which gives the backbone of boldness to the tried and tempted soul.

Besides, Moses had failed in courage some time before, and now he was reaping the evil fruit which made his calamity at that time only worse.

The son of an Israelite, when eight days old, had to be placed under the protecting covenant which God had made with Abraham, the father of the faithful. Moses' wife was the daughter of a priest in Midian, where Moses lived at the time his first son was born, and as a stranger to the race of Abraham, Isaac and Jacob, she may not have considered herself under obligation to the Hebrew laws. Moses should have insisted on the practice ordained by God, but he seems to have yielded to his wife. Anyhow, on the way the child was not yet under the covenant. That stood against Moses in the day of trouble.

It also seems that he had not dared to tell his father-in-law

on what an important errand he was sent by God. Would he not be ridiculed by him for such a daring spirit? He, a fugitive, was to lead a nation, that was no nation, into a far-away country? It was much safer not to talk about it before it was done. *Qui vivra verra.*

“Let me go, I pray thee,” he says to Jethro, “and return unto my brethren, which are in Egypt, and see whether they be yet alive.” Either he was not sure whether he would do what the Lord commanded him to do, or he lacked courage to say so, or both.

There in the wilderness God meets him. He turns his heart inside out and shows him the doubts and rebellion still nestling there. “If not * * * I will slay thy son,” and He points to the child yet out of the covenant.

The mother, who evidently was still resisting her husband’s demand, had to yield to the pressure of the hand of God upon her—and the child is saved.

While we who are weak learn a lesson of absolute trust in the perfect will and wisdom of God from those failures of His servant Moses, the *discouraged* burdenbearer also may get his warning from another incident in Moses’ life.

“Moses heard the people weep throughout the families, every man in the door of his tent; and the anger of the Lord was kindled greatly, *Moses also was displeased.*”

At first glance it would appear as if Moses was also, as the Lord, displeased with the people; but reading on we see him murmuring against his Master.

“And Moses said unto the Lord: ‘Wherefore hast Thou afflicted Thy servant, and wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me? * * * Have I begotten them, that Thou shouldest say unto me: “Carry them in thy bosom, as a nursing father

beareth the sucking child, unto the land which Thou swearest unto their fathers? * * * I am not able to bear all this people, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight, and let me not see my wretchedness."

How many mothers are displeased with the Lord, because He has given them a little child, or two, or ten, that they should carry them in their bosom unto *the land*. God hears such murmurings and answers them some day some way.

Moses' words of displeasure were very strong, but we notice a marked similarity between them and Jethro's well-meant advice. It takes us back to the time when his father-in-law came to visit that Moses whose fame had reached him as well as others. He found him busy but happy among the flock intrusted to his care, because the people came to him to inquire of God.

From morning till evening—that was too much, as Jethro thought, though Moses did not complain. He steps in with good advice: do not kill thyself, this thing is too heavy for thee alone; choose helpers, that they may bear the burden with thee! True, he added: "If thou shalt do this thing and God command thee," but it appears from Numb. 11:16 that those elders were chosen by Moses without the Divine order, as only after Moses' murmuring they were installed in their office by God.

If anything, it shows us how the seed of human commiseration works its way in the naturally fertile ground of the flesh, crops out and brings forth fruit, the dangerous, unpleasant fruit of self-commiseration.

Woe to a mother, sister, friend who sows discontent into the heart of a young wife, pointing out faults in her husband's character or the hardships of the household burden. All that

may at first be laughingly repudiated, but the ground harbors the seed, and sun and rain make it to grow. When then the germ peeps out of the ground, the young woman is shocked at the first manifestation of ill-feeling, murmuring, disappointment. It is quite foreign to her, whence is it? She tries to discard it from her mind, she loves her husband, and she would do anything for him. But the harm is done. Unless the Gardener's hand pulls out the weed in time and puts in its place the plant of praise and contentedness, dissatisfaction will grow and outgrow the better qualities. The rosy cheeks and the round face will be displaced by the drawn lines and the bilious complexion of the cranky housewife! What a pity!

But whose fault is it? Without hesitation it may be written down to the account of her who by word or example did spoil the cheerful toiler that had never noticed her wretchedness before.

And whose was the loss, Jethro's or Moses'?

Service is not compulsory in the sight of God, it must be voluntary; in fact, He does not care for other service. The murmurer will certainly be released.

“Gather the men whom thou knowest, and I will come down and talk with thee there, and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.”

Do we not see a tear trickle down from the Master's eye? Was He so unreasonable? Was His yoke so unbearable that His faithful servant had to ask death from His hands as a favor, the overburdened man? Have we thus ever grieved our Master, too?

Have we ever felt the burdens of our position, the solitude of our single post, the silence of our lonely path so over-

whelming that we, too, have asked to be released from such a heavy load?

Certainly we cannot help that our nature cries out for relief. Our nature is human and very weak and squirms under the pressure of any extraordinary burdens or restrictions that are "imposed" on it, as we generally think.

But it pays to quickly put a lock at the door of our lips, before those feelings and thoughts escape from the place that belongs to them to a certain extent, before they are uttered, even before God in our prayer closets.

It is the safest, sometimes the only way for victory to call on Jesus, our Helper, that He may come and lay His own hand on our mouth—how soothing it is!—in order to restrain that heart, which is so deceitful, and those lips, which are so rash and froward, from sinning against the Good Master.

Does He not know it all? He has weighed the pressure. He is grieved if we do not trust Him to be reasonable and loving.

If tears are a relief, let them flow when in your little nook you long for some one you know and who knows you, just one of your own, one of your friends, to help you bear your sorrows and share your joys and interests which only those who were intimately acquainted with you seemed to understand. Tears coming from the source of woe are not sin, perhaps weakness.

But let us not murmur, no, not once. Let us live by ourselves without comforts and comforters, let us toil by ourselves without human sympathy to the utmost of our God-given strength, if the Master says so. The gain on the one hand would be too fleeting, the loss on the other too great.

"I will take of the spirit which is upon thee," says God in answer to Moses' complaint, "and I will put it upon them." It seems strange that He should do thus. Was there no

more spirit in store? Might He not have put it on the others without diminishing Moses' portion? Certainly He might, He has enough to fill each and every one to overflowing; but God had provided sufficient spirit and strength for that work to be done. It had all been condensed in one body; now it was to be let out into and through different channels. The same amount will do, the same amount of water force, of electric power, the same volume of steam, whether contributed through few or many ways.

If Moses had known that, probably he would not have dared to murmur. Perhaps his failure at Kadesh, which occurred some time later, was due to the diminishing of the spirit in him. We have the advantage of learning from Moses' sad experience.

My heart has often been sore for Moses, who had suffered so much, had stood up for the Lord so bravely, had done so gloriously as the leader of the flock—and finally when they drew nigh to the land of hope, when it was in sight and only one river, the Jordan, was to be crossed, the shepherd had to lay down his staff, the general his sword, the servant his charge. "Get thee up into this mount, and see the land, and when thou hast seen it, thou shalt be gathered unto thy people."

Moses' words are so pathetic when he speaks of that hour: "I besought the Lord at that time saying: 'O Lord God, Thou hast begun to show Thy servant Thy greatness and Thy mighty hand; for what God is there in heaven or on earth that can do according to Thy works and according to Thy might? I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon.' But the Lord was wroth with me for your sakes, and

would not hear me ; and the Lord said unto me : ‘ Let it suffice thee ; speak no more unto Me of this matter.’ ”

Some Christians who have made a mistake over which God will not pass without punishment do not so meekly submit to the altering of God’s purpose concerning them as Moses did. I know some who had received a certain calling, who afterward dishonored the Lord, and when God then set them aside, for a while at least, they began to wrestle with God and went on wrestling, that He should put them back into the place originally appointed for them. They never enjoyed peace and restfulness again until they had learned to say: “ Thy will be done.’ ”

God said : “ Let it suffice thee ; speak no more unto Me of this matter.’ ” Be satisfied with the remainder of My grace, with the smaller work given thee to do, as thou didst not prove equal to the greater. But most of them act like wilful children. Instead of going up to the mount Pisgah to view the goodness of the Lord from far, they persist on their own wishes, saying : “ Either I go into the land or I die here in the valley,” pouting with God. I remember an acquaintance in London who was not willing to humble himself under the almighty will of God ; he made his own grave in the valley of the living shadows, the asylum of the insane.

That last ascent to Pisgah’s height must have been very bitter. Moses was 120 years old, and though his eye was not dim, and his natural force was not abated, yet the load of regret was weighing heavily on him. Obediently he went, he saw, he fell asleep.

What was Moses’ sin that caused God to alter His purpose, we ask ? God had promised that He would “ drive out from before *him* the inhabitants of Canaan on the other side of Jordan.’ ”

It is stated in a few words : “ Because ye believed Me not

to sanctify Me in the eyes of the children of Israel." Nothing but that, nothing but *lack of faith*, by which the glory of God had suffered loss.

"*Speak* unto the rock before their eyes, and it shall give forth his water." The murmurers had seen some time previously how the rock was smitten with the rod and the waters gushed out. God was minded to do a new thing, more marvellous than the first. The water should obey the spoken word, and thus the mouths of the discontented people should be stopped by the manifestation of the greatness of the power of God.

But Moses again *smote* the rock, he smote it twice, and the words spoken were far from glorifying God. "Ye rebels, must we fetch you water out of this rock?" Yet notice, not the tenor of those angry words condemned Moses, but "because ye believed Me not."

He believed in old experiences, he was not strong enough to follow the Lord on ground which he had not trod before.

What a warning! Solemn ring the apostle's words in our ear: "So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."

* * *

Notwithstanding the preceding pages which unroll before us the human weakness of the man of God, his own Master gives him the testimony "My servant is faithful in all his house."

It is not always easy to be loyal to one's master. The most difficult position to be filled is perhaps that of a mediator. He has not enough authority to arrange matters after his own judgment and taste, and yet has enough authority to

be blamed by his subordinates for unpleasant and unsatisfactory conditions.

A steward cannot hand out the portions of meat to the household, unless they be given to him by his master. Such a steward was Moses. He had to feed the flock of untrained Israel. The Master sometimes withheld the meals so as to try the inmates of the house and to see what was in their hearts. He proved Israel and found them wanting. His test brought their disposition of murmuring to the surface. "Thou shalt remember all the way which the Lord thy God led thee all these forty years in the wilderness, to humble thee, and to prove thee, *to know what was in thine heart*, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna * * * that He might make thee know that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord does man live."

Poor Moses, he got it every time. Still, when discontent, greediness, vulgar tastes, obstinacy, selfishness, hatred, murder were in the camp, he held out on his post—faithful.

"They thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron: 'Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.'"

Moses did not flinch when later on they were almost ready to stone him. He fled to God for refuge, and when the storm was over, he stood again in the front.

He proved worthy of the calling as a mediator and as an example for the flock. He did glorify God by

- | | |
|----------------------|-----------------------------------|
| 1. Faith, | 5. Humility, |
| 2. Obedient trust, | 6. Unselfish, persevering prayer, |
| 3. Self-denial, | 7. A longing to see God's glory, |
| 4. Prompt obedience, | 8. A praising spirit. |

BY FAITH.

Moses believed that God had appointed him to be the deliverer of Israel. Acting on that conviction, he slew one who was an enemy to his people. It was the rash act of the untrained, impetuous servant, the zeal without knowledge, which some Christian workers, too, display, when they hurl thunderbolts and lightnings against those who differ from their views, anxious to bury them in the sand, forgetting, though, that their victims are not Egyptians, but brethren of their own camp.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. He had a better name, the name by which he was known to God, Moses, "drawn out." By that name he was written down in the book to which he refers when he says: "Blot me, I pray Thee, out of Thy book which Thou hast written." "Thou hast found favor in My sight, and I know Thee by name," says God. He knows you and me by name, if we are written down in the book of life. We may each have a special name, but we have one in common, the name of Christ. As members of His own Body we are marked with His own name. Some may have had to give up another name. Moses by faith preferred the better.

For *by faith* "he saw Him that is invisible." He saw Pharaoh in his royal majesty, endowed with sufficient power to have the daring Hebrew youth slain in the twinkling of an eye; but he feared not, because he saw behind and above that man the hand of the invisible God that held the king's wrath and power within bounds according to His will.

By faith, through the fire visibly burning in the bush, he

saw the God of Abraham, Isaac and Jacob, the God of the living.

Standing before the rock, with the rod in his hand, *by faith* he recognized the Christ, the Messiah, who would be smitten to give living water to all thirsty souls.

Faith in that Messiah whom he expected to come with the reward for the faithful gave him strength to prefer the riches of the future to the treasures of Egypt.

“ *Through faith* he kept the passover and the sprinkling of the blood, lest he that destroyed the firstborn should touch them.” Then his firstborn, too, was safe under the passover blood, not exposed to the sword of the death angel that was passing through the land. Moses himself was not exempt from the passover duty to which he, as the messenger of God, had subjected the people. Moses himself, the head of his family, had to take a lamb, to feed it certain days, to slay it, to strike its blood on the lintel and the two side posts of the door. He had to keep the passover meal with his family, not only as a privilege, but as a life-saving ordinance, his loins girded, the staff in hand and shoes on his feet. He, too, had to remain in the house through that night until the morning; he had to answer his children’s questions according to the instruction given by God.

By faith he ran the race, until he was received into the arms of God.

BY OBEDIENT TRUST.

Obedient trust gives courage. Moses was not bold by nature, but he was made so by God. Step by step his Master instructed and strengthened him, in order to be glorified in the end, and Moses did learn the lessons of trust line by line.

Trust is not faith, it is more. Faith, when put to the test and found proof, develops into trust. Trust, the successful result of experience, makes us bold for new battles of faith and grows into virtue, the pride of manhood, to which every servant of God should attain.

Higher than even trust stands confidence. We may have absolute trust in a person as to ability, trustworthiness, good will. But to approach such a one with confidence requires a certain something on his part which makes the other feel welcome, and a good conscience on the part of the latter.

Moses had it all, faith, trust, confidence toward God. It is interesting to see how he was taught little by little.

“I am the God of thy father, I am thy God, I AM THAT I AM—speak thou all that I say unto thee.” A child can repeat what is put on its lips. That was the first, the little thing he had to do.

“This shall be a *token* unto thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” Weaklings in faith love signs and tokens, and God is gracious enough to encompass the beginning of our pilgrimage with special signs, dreams or visions, if it is advisable for the growth of His babe. We need not be disappointed or uneasy as they cease. Often that is but a token for good, a proof that the child has outgrown babyhood.

Thus God placed before Moses a visible goal on the road at a distance, the mount Horeb, and the believing servant made

for it. The promise was given to him on the very spot where he was to see its fulfilment, at the mount of God, where he was feeding the flock of Jethro. He obediently left the place, returned to his brethren in order to get them out of Egypt and bring them back to this very mount Horeb where they all should worship God.

With that mark in view, trusting in his heart that what God had said would come to pass, he refused Pharaoh's offer to let the Hebrews worship in his own land. Nor was he contented when they were allowed to go, but without their little ones and flocks. No compromise, Pharaoh, all as my God has said !

“Get thee from me, take heed to thyself, see my face no more,” was the king's answer, “for thou shalt die.”

Then Moses' trust increased as he had to choose between his Divine and his human master. He waved his rod at the command of God, and darkness, hail and dreadful things came down ; he stretched it over the sea, and the way was open, while angry waves were struggling before and behind to close up that path of salvation for the people of God.

Moses, once starting out on the line of faith, did not swerve from it, either to the right or to the left. He had one aim—to reach the mount of God with his flock of man and beast, there to meet the new Master Jehovah and to receive His well-done.

His trust was gradually growing, from the setting up of the goal to the moment he arrived there, a victor.

The untrained servant Moses could not have entered into the midst of the cloud, which appeared like a burning fire, or into the cloud of thick darkness of which Moses said : “I exceedingly fear and quake.” But God gave him one lesson after another.

“What is that in thine hand ?” It sounds altogether like

kindergarten exercises. There is an extreme sweetness in that story. The rod had become a serpent. Moses, unprepared for such a surprise, horrified, yet obedient to the command, seizes it by its tail. He is all right, but such an experience does not tend to make the natural man more confident. Who knows what that fearful God will require from him next!

Behold, the tender God, who knoweth our frame, who remembereth that we are dust, says to the poor, frightened creature before Him: "Put, *please* (or I pray), thy hand into thy bosom."

Trust cannot be commanded imperatively. God Himself condescends to say "please"—i. e., "wilt thou not do it to please Me?"

The same little Hebrew term נָשָׂא is used by God when He sent Abraham and his son to that tremendous task of faith on mount Moriah: "Take, I pray thee, thy son."

Let us place ourselves for a moment, single-handed, before a bare rock. Multitudes, dying with thirst, cover the ground as far as the eye can see, desperate to exact vengeance on that man who had made himself a fool and them likewise. "Help, or thou must die!"

Imagine that you are that man, and that the only way of escape as well as of putting an end to that untold misery around would be to smite that rock with a rod, simply because you had heard God say so to you. Would you have the courage to make yourself ridiculous, in addition to your unpopularity, by thus smiting a rock of stone? Would you dare to bid them silence, to tell them that they should watch your uplifted arm which would open a fountain in that rock?

But Moses dared, because he *knew* Him that had told him to perform the miracle. Standing on the past experiences

and on the promise of the moment he lifted his arm, he struck—he gave the people the refreshing drink in abundance.

A dreadful plague was in the camp. The ground is strewn with disfigured corpses, the air is filled with the moans of those who are still wrestling with the fearful messenger that has come to call them away from this earth. The living are overtaken in their flight. Their feet, as if rooted in the ground, refuse to carry them further, and down they sink, only to share the lot of those who have suffered and died before.

One man is working with all the speed that necessity is able to inspire. By hammer and fire the brass is moulded and shaped into a serpent; a pole is carried into the camp, he fastens the serpent on it, and now he is to speak the word. Will they live if he tells them to look at that brazen serpent? And if not, if for some reason or another some one obeys and still dies?

There was no time for ifs and doubts. Every minute, without his word, some were taken away in agony and pain. He risked it on the Lord, and in obedient trust he promised life to the believing soul.

One may well shudder and shrink at first in such extreme cases of trust. Even if we refuse, a punishment will not follow, but the loss on our part is evident, the loss of an experience and the Master's "well done."

Moses was fully repaid for his daring confidence, as God entrusted him with more and more. There comes a buoyant feeling over the champion after every such exploit. But Moses' greatest triumph was that he had been chosen to be the means of glorifying God by such obedient trust in the presence of God's people and before His enemies, yea, over the gods of Egypt.

BY SELF-DENIAL.

A tent for a palace; a lot of disorderly men, women and children for the disciplined army of the Egyptian king; a long pilgrimage for a life of rest and comfort; a homestead still to be conquered for a property on hand, and that not only for himself, but also for his wife and children!

Yet by faith Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season with the Egyptians, or even the pleasures with his own people, when they indulged for a while in the dance around the golden calf. That calf is still alive, it seems to prosper, fed by the millions that worship it to-day.

Dancing sirens bewitch the senses, but the charm dies away with the last sounds of their music, lingering perhaps through the dreams of the night. Finally the wailing women take their place, when they howl their dirges around the bier, not reaping any applause from that stiff form in the centre. Death's dance is very horrid, his clasp so tight, so chilling, his face so grinning, his bones so rattling, so dry. That dance ends never, though the poor victim longs and cries for rest, for a minute's repose. But there is none, and the dread whirl goes on—through eternity.

What a contrast, to fall asleep in Jesus, to be gathered to the fathers and there to rest!

It would be more than foolishness to say that all enjoyment is sin. The question is only to find out how much of it is allotted to you and me here on earth by the Master's hand. It is most important to let others draw their own lines between allowed and forbidden pleasures. Later on we shall go deeper into that subject.

But beyond doubt there is also real pleasure in sin, which works out death. For our own sakes we must by all means

abstain from such allurements. Still, we cannot call that self-denial, can we?

Self-denial is the act of denying oneself gratification for the good of some one else or for self-mortification. While the blessings of self-denial endured from the last mentioned motive remain unfruitful to the rest of the world and are, sounded to the bottom, nothing but selfishness, self-denial for the benefit of others is a seed, sown and watered with tears, but rich in fruit of sweet savor to God and man.

Moses was but human, and every self-denial, every forbearance on his part to gratify his inclinations and feelings was a free-will sacrifice. There is no doubt but that from time to time he must have compared his life in the wilderness with his bright prospects in Egypt, or, if he had forfeited that chance, he had at least the right to enjoy his family, to build for them a home, even as an exiled prince in Midian. What a story of hidden woe is contained in the short report that he had sent Zipporah and his children back to her father.

Forty days and forty nights without food and drink, a man! And thus his whole life is a chain of greater and smaller self-denials, as hinted at in the first lines of this chapter.

Moses is a blessed example. He chose not for a season, but for the ages to come.

O reader, who will be your companion in the hour of death? Will it be the angels to make your grave and carry you home? No price is too high for such an eternity, no afflictions too painful, no suffering too bitter, no work too hard, no losses too great.

BY PROMPT OBEDIENCE.

Obedient trust and prompt obedience are not quite the same, though loving submissiveness is the root of both.

Obedience in a general sense will not always do. In military life there must be one step, one look, one movement, made by all at the same moment, and that is only brought about by promptness as to time.

In our Savior's life we have admired the beauty of service by His immediate readiness for work as well as patient waiting.

Moses also was ready early in the morning to go up to the top of the mount. Another time we see him waiting till the hour came for him to move on. One morning a company of 74 people went up, called by the God of Israel. They saw Him and rejoiced before Him. Then two of them were singled out to draw nearer to the seat of God, to go up into the mount, Moses and his servant Joshua.

How far they got, those two, we do not know, but they came to a place where they were bidden to stop, and there they were kept waiting six days for further orders. When the call came, it was only for Moses. "The seventh day God called, and Moses went * * * into the midst of the cloud."

He as the leader was always on time, even when the roll-call came and he was summoned to climb the last of earthly hills.

BY HUMILITY.

It is not very hard to be humble when we have seen the Lord in glory, revealing Himself unto us. We feel our nothingness and His greatness. Compared with Him, what are we? The inhabitants are as grasshoppers before Him that sitteth on the circle of the earth; and man knows it, too, unless he is blinded with ignorance and swelled with self-conceit. Did we never see a frog seated on the stump of a tree among the reeds of a pond, trying to look big?

But when it comes to the point of who is greater, you or I, between man and man, woman and woman, sometimes husband and wife, the tenor of words and bearing is greatly changed. Even the grasshoppers try to overhop each other.

The world is an indescribable chaos of grasping, climbing, overreaching, and it is a question whether only the Englishman aspires for the top seat on the eighth story of the tower of Babel.

“It shall not be so among you; but whosoever will be great among you, let him be your minister,” says our Master.

“Even as the Son of Man came not to be ministered unto, but to minister.”

To lay down one's own glory and to take the lowest seat is glory and brings glory. To strive for it, and then to be abased by some other, means shame.

Grace teaches even the proud to take the lowly place. We all can be made meek by grace, there are few who are meek by nature. Though Moses was brought up in splendid surroundings and chosen by God for exceptional work, yet the Scriptures say of him: “The man Moses was meek above all the men that were upon the face of the earth.”

He lived out to the glory of God what we are admonished to do: "The servant of the Lord must not strive, but be gentle unto all men."

It is hard, very hard sometimes. Moses must have appeared dull and stupid when Miriam undertook to lecture him concerning his family affairs. If he had acted as becoming the great Moses, he might have crushed her by one single look. Meek enough to remain calm under the united attack of Miriam and Aaron, he was able to discern the Spirit's "still, small voice" that whispered to him: "Roll thy way upon the Lord, trust also in Him, and He shall bring it to pass; and He will bring forth thy righteousness as the light and thy judgment as the noonday."

As Moses did glorify God, so God did glorify Moses. Himself came to his defense and stepped in without more delay than was necessary to work out the intended glory. It pays to leave all such troubles to Him.

We do not read of any instance when Moses was overbearing in his rulership. His true power lay probably to a great extent in his very meekness.

Meekness is not lack of high spirits and power, nor is it lack of self-respect. On the contrary, it presupposes them, it presupposes a certain something that has to be subdued by the noblest part of one's character.

Meekness might be compared to well-balanced scales. Put on the one side a strong mind, firm conviction, buoyancy, proud ambition, self-appreciation as the result of success, and on the other humility, moderation, modesty, patience, submissiveness, and the hand of the scales will point to the little but weighty word "meek."

Therefore "the meek shall inherit the earth;" therefore "a meek and quiet spirit * * * is in the sight of God of great price."

BY UNSELFISH, PERSEVERING PRAYER.

Israel had committed the great sin. Moses was still in ignorance of what they had been doing during his absence ; but God saw it, and He said to Moses : “ Now therefore let Me alone that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation.”

What a chance, Moses ! Now thy firstborn will be exalted, now Zipporah will be satisfied that she was ever married to you, she will be called the mother of a nation.

But the tempter lost the chance. In Moses' heart the glory of God had the first place under all circumstances. Giving up his own interest he pleads : “ ‘ Lord, why does Thy wrath wax hot against Thy people which Thou hast brought forth out of the land of Egypt with great power and with a mighty hand ? Wherefore should the Egyptians speak and say : “ For mischief did He bring them out, to slay them in the mountains and to consume them from the face of the earth ? ” Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac and Israel, Thy servants, to whom Thou swarest by Thine own self and saidst unto them : “ I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. ” ’ ” And the Lord repented of the evil which He thought to do unto His people.”

In another and similar case Moses pleaded again for the rebellious crowd. They had heard the evil report of the spies, and, stirred up by them, they turned against the Lord. “ Let us make a captain, let us return into Egypt. ” If discontent is in the heart, it is easily kindled into a flame by the least wind, from wheresoever it comes.

While Moses and Aaron, knowing the terror of the Holy Lord, fall on their faces, Joshua and Caleb plead with the people. "Only rebel not, the Lord is with us, fear ye not the people of the land." But they bade stone them.

And the Lord said unto Moses: "How long will this people provoke Me, and how long will it be ere they believe Me for all the signs which I have showed among them? I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Once more Moses has a chance for personal glory. But again the interest of his God stands higher; he is jealous for that great and glorious name.

"And Moses said unto the Lord: 'They have heard that Thou, Lord, art among this people, that Thou, Lord, art seen face to face, and Thy cloud standeth over them, and Thou goest before them, by daytime in a pillar of cloud and in a pillar of fire by night. Now, if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak saying: "Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness." ' "

God knew His servant well enough, therefore He put him to such a test, and Moses stood it to the glory of his Master.

As Moses interceded for his nation, so he did for his own sister who was smitten with leprosy. "Heal her now," he pleaded. He might have rejoiced that God had judged in his favor and revenged him. But he only thinks of her, his own dear sister. "Heal her now," is his cry. Immediate deliverance, Lord, from her pain and her shame!

Under physical sufferings he obtained by prayer the victory over the Amalekites. His hands, held up in prayer for his

valiant brethren on the battle field, became heavy. He longed to let them down, just for a little while. But immediately his host in the plain below lost power and was driven back. What was to be done? He needed some rest. Should he choose victory for the people of God at the cost of the impossible, or preservation of his own, the leader's, body?

Victory by all means! A stone is found for him to sit on, while his arms are stayed by the hands of faithful friends.

If you feel like giving up, dear brother, sister, while some battle of faith is going on, not yet crowned with perfect victory, get two strong friends to come and prop your weakness, and hold out till the fight is won.

Moses, a man of prayer! See him go up that mountain, slowly, steadily; he is not certain of his success this time. Israel has sinned such a great sin.

God had sent him down to execute judgment. The calf had been ground to powder, and the water of the brook had become a bitter drink. The spiteful sinners had fallen by the sword; there was great mourning in the camp, and Moses, poor Moses, spent a wearisome night.

For the glory of God, for the glory of His justice, the worst of the sinners had been slain; but what about the rest? Would God pardon? Moses did not know, he scarcely dared to foster any hope, not without a ransom.

But there was one price he might offer to God in exchange for the nation. Had not God Himself valued him as equal to the whole multitude when He was about to destroy them and replace them by a new generation, the descendants of His faithful servant?

Be slow, Moses, in making such an offer—thyself instead of the people—God may accept it, and what then about thee?

“Blotted out of the book of God,” he murmured with a shudder.

In the morning he arose, his mind was made up: one as a ransom for many.

He called the people. “Ye have sinned,” he said, “yet I will go up to the Lord; peradventure *I* shall make an atonement for *your* sin.”

Did they understand his noble thought? It reminds of Jonathan’s wonderful, unselfish love, “passing the love of women.” “Fear not, David, thou shalt be king over Israel, and I shall be next unto thee,” he said—only next, though the king’s son.

Moses chose to be next to Israel in the plan of God, not first. He was not seeking his own glory. That consciousness gave him confidence to approach God this time without being called, it made him daring even to lay down his life for his brethren.

LONGING TO SEE THE GLORY OF GOD.

Few and imperfect are the sketchlines of Moses' life, but sufficient to recognize and admire what gives relief to the stature of manhood before us: it is his thirst and ardent desire to glorify the God of his fathers. That longing made him bold where the natural Moses would have shrunk from publicity and would have preferred to retire into the recess of unknown privacy. We can easily understand that, having labored for the glory of God, he longed to see it.

Not all desire to see the glory of God is holy, not every effort to obtain that gratification is crowned with success.

The ark of the Lord, which had been in captivity among the Philistines, was finally returned by them to the people of God. There was much rejoicing, and sacrifices of thanksgiving were offered up.

Then the desire arose among the multitude to see what was hidden from their eyes by a threefold covering, the dwelling place of the glory of God between the cherubim of gold. It cost them their lives. "He smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even He smote of the people fifty thousand and threescore and ten men."

It was an unholy desire, irreverent curiosity. God is not mocked, He is a consuming fire.

But Moses, filled with the ardent desire to know God better, boldly asked Him: "I beseech Thee, show me Thy glory," and he did see all that human eye is able to bear.

His longing was not sudden impulsiveness; he had been prepared for such privilege by a close walk with God.

He had been employed in His service; he had endured

trials and griefs therein ; he had counted his own advantage nothing, if the glory of God were to suffer loss by his own promotion ; the cloudy pillar had descended and talked with him face to face.

All that made him but long for more, anxious to know the Lord God better than he did.

“ Thou hast said : ‘ *I know thee* ’ * * * shew me now Thy way, that *I* may know *Thee*, ” he prayed.

God answered that request, He promised to show him the way and to go in the midst of the people further on.

And Moses, waxing bold, goes on and asks : “ Show me Thy glory ! ”

We know the rest of that story. We see Moses make haste, bow his head toward the earth and worship, while the Glory passed by.

Happy Moses !

BY A PRAISING SPIRIT.

The result of Moses' attitude toward God was that "the people feared the Lord, and believed the Lord *and* His servant Moses."

But as if desirous to cast his own crown down at the feet of his Master, to whom he owed it all, and to turn the eyes of that rejoicing throng only to Him, Moses lifted up his heart with his hands toward the Lord of glory, and sang His praises in what is still called the song of Moses.

"I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is my strength and my song, and He is become my salvation. He is my God, and I will prepare Him an habitation, my father's God, and I will exalt Him."

Exalt his father's God, the same who had guided, encouraged, helped Amram in the preservation of the wonderful child.

How ridiculous in contrast to Moses' own testimony is a certain modern exposition of Moses' mission and work. The absurd pamphlet "The Mystery of the Golden Calf" would not be worth mentioning, were it not a fact that in our days and to some people any trash is welcome to pull down, distort or contradict the Bible; but when such doctrines are brought to meet the Word of God face to face, they generally only serve to enhance its grandeur and truth. The following blasphemous teaching can but strengthen our point.

Sometimes we hear Christians say that the God of Abraham, Isaac and Jacob is the Jewish God, and that Jesus Christ is ours. Some have tried to make Jews believe in "our new God" and to turn from "the old God." Others

rightly condemn such a view as gross ignorance, and still object to a prayer unto the God of Moses or the God of Abraham, Isaac and Jacob.

As long as we do not come to see that the Old Testament God cannot change and will always be the same, we most assuredly do not know our God who has simply revealed His fuller glory in the manifestation of the second person of that Divine being "Elohim" * in flesh, both united in a mysterious way in One Being through the Holy Spirit, the third person. A being and a person are not exactly the same; for instance, you, one being, are said to be as many persons as you know, that is to say, fully understand, languages.

We have One God, "Elohim," who, in the course of time, took unto Himself the other name Jehovah (the correctness of the reading of that holy name is disputed), as the Covenant-making and Covenant-keeping God.

Therefore He said to Moses: "I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by My name Jehovah was I not known to them."

But that professor, Imber, the author of this folly, tells us of two Biblical, two Hebrew Gods, and of "the political feud of the famous Jewish Gods, a divine comedy with a tragic tendency." The one is the "easy going Elohim, the God of Abraham, Isaac and Jacob," the other the "Mosaic stern God Jehovah." The emblem of the dualistic deity Elohim,

* Elohim means literally "gods" in plural, while the Hebrew verb used in connection with it is always singular; for instance **ברא אלהים** **בראשית**, which is literally translated "In the beginning the Gods (He) created," or, transposed into the Perfect Tense, in order to bring out the contrast between the subject and its verb more clearly, it would read: "In the beginning the Gods *has* created," a marvellous revelation through language of what our God is.

originally belonging to the *Hebrews in Canaan*—as he says, before (!) Abraham went there (do we remember that Abraham was the first Hebrew—i. e., “he that passes over,” namely the great river Euphrates?)—his emblem was a “veiled calf,” that of “the divine bachelor Jehovah,” a primitive Chaldean deity from Nebuchadnezar’s (!) country was a serpent, the “brazen serpent.” Time and space are too precious for us to go into further details of such absurdity which is, incredible as it seems, seriously taken up and advocated by some people—here only one more word as far as Moses is concerned. The professor calls him “the great generalissimo of Jehovah in his battles against Elohim, who succeeded by policy combined with vigorous force in supplanting the Elohistic worship by that of the victorious Jehovah, and who hoisted the Nechuston or serpent, the emblem of the unreconcilable Jehovah, after destroying Elohim’s golden calf.”

It is not very difficult to detect the real author of such sacrilege behind the human brain and pen.

What a distorted picture, too, of our Moses, whose whole life was spent in service, adoration and worship of Elohim, his father’s God, that revealed Himself to him as the first man by the name Jehovah.

Therefore, in his last song, he calls on heaven and earth to listen to his testimony: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew * * * because I will publish the name of the Lord (Jehovah); ascribe ye greatness unto our God (Elohim)!”

* * *

In Him Moses gloried, because he knew his Lord and God. He realized that working on God’s part and serving on his

own was nothing but sowing in hope; that working hours meant business and were sometimes very cold and dry, though he was a co-worker with God Himself; that their unfinished work, while still in preparation, would naturally appear to outsiders, to the multitude, as the little patches and pieces of a so-called "crazy quilt," mere odds and ends of no value, waste of time and strength. He realized that those insignificant little bits of nothing, when skilfully put together by an industrious hand with thousands of patient stitches, would finally make a glorious piece of art and be manifested as such in due time.

Therefore he was working in faithfulness, waiting in hope, trusting to be beautified himself, some day, by the beauty, the glory of the Lord.

Let it *appear*, O Lord, he prayed, let it appear to all the world, the present, that sees us working, and the coming generation at the time of the manifestation of—*our* glory.

"Let Thy work appear unto Thy servants,
And Thy glory unto their children,
And let the beauty of the Lord our God be upon us!"



OUR GLORY,

OR THE CHRISTIAN'S GLORIOUS MINISTRY.

Are our readers glad to finally get off that Old Testament ground into the purer air and clearer atmosphere of the heavenly high places? I am, too; always thankful that there is something more to follow, and that the Master loves to reserve the best wine for the last.

But as I leave the fortress of Old Zion, the stronghold of the Old Covenant, I do not shake the dust off my feet or slam the city gates behind me. On the contrary, I ask the faithful guardians to keep them wide open, that while I climb up the mountain path, I may look back and peep through the gates from time to time, getting a glimpse of dear old Moses, whom I love because he was willing to do the hard work, and then I praise my God that He gave us more glorious work to do.

And thus we go from glory to glory. By and by we do not need the open gates any more; we get so high that the whole plain lies beneath us like an open book, the name of which is "The Plan of God." It does us good to stop often on our upward road and to get a bird's eye view which will inspire us with genuine, celestial buoyancy for further flight.

Up then to the place of our destiny: "seated with Christ in the heavenlies." That is our Glory!

ADORATION.

Set to the tune of No. 1 of Mendelssohn's duets "I Would that my Love."

On wings of divine adoration
 My soul high and higher would soar,
 Till reaching the throne of glory
 Would bow there and adore ;
 Till reaching the throne of glory
 Would bow there and adore ;
 Would humbly bow,
 Yea, humbly bow,
 Humbly bow there and adore.

My Gracious and Loving Redeemer,
 Thou dost not despise human love.
 My heart is but small and feeble,
 And for Thee there's not room enough ;
 My heart is but small and feeble,
 And for Thee there's not room enough,
 Not room enough,
 Not room enough,
 No, for Thee there's not room enough.

But when in that sacred communion
 I shut to all else mine eyes,
 My Jesus satiates my longing ;
 Filled with His love I rise.
 I rise with holy inspirations,
 Ardent zeal to love Thee more,
 To love Thee more,
 To love Thee more,
 Ardent zeal to love Thee, love Thee more.

“What is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas.”

Do we find man in that position to-day? There *are* men and women who see humanity being developed into divinity in our days. A paper lies open before me with the blasphemous assertion written by a woman: “‘I’ am a god, knowing good and evil * * * ‘I’ create by my Word in my own image and likeness * * * every good and perfect gift cometh from me: ‘I’ am God * * * hitch your wagon to my Word!”

Such utterances, like sulphur vapors, seem to rise from the pit of darkness. We may feel like calling fire down from heaven, with James and John, to destroy that hand and that tongue, raised in rivalry with the Almighty. Some day His arm will come down like lightning. “Wait ye upon Me,” saith the Lord, “until the day that I rise up for the prey.”

Blessed are they whose cart is hitched to the Word of God which endureth for ever and ever!

No, we do not yet find man “crowned with glory and honor,” as he was intended to be—i. e., lord over the works of God. The lion still scorns the man that would engage him as a royal steed on the way through the desert. The eagle still darts upon the baby and carries it in rapid flight to her hungry brood. The viper has not yet ceased to distil her poison for the race she hates. The shark is still the greedy monster which follows the boat in expectation of something more than crumbs left over. The bee, though she gives us her honey, uses her sting in revenge. Nor do the flies,

gnats, all kind of bugs, respect man as too lofty to be touched.

Even the domestic associates from the animal world have to be submitted to the will of man by patient training. His look of glory is not yet sufficient to lord the creation.

Still, that is the glory *originally intended* for man, the glory which was lost and later on restored to him by Jesus with an additional radiance of glories undreamt of, laid up in hope.

For the present our glory is described as follows: "All the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away." That needs no comment, but millions of men do object to the sweeping statement of Rom. 3:23, "*All* have come short of the glory of God."

How can the "clean sinner" be classed with the blood-stained brute? Yet, unless the clean sinner takes his portion of glory from Jesus' hands, who has no different salvation for different sinners, nor a separate pool of Siloah and a separate mercy seat for the lepers among the other sick, unless he comes with the crowd, there is no joy nor honor for him, when he awakes in the other world.

The Son of Man is the Captain whose lifework has solved the problem how to "bring many sons unto glory," many of those prodigal sons and daughters who had wasted their glorious fortune.—"The God of all grace who called us unto His eternal glory" calls us now back to the place of love prepared for us.

Even the way to that home is glorious, as angels are sent out to minister to those who shall be heirs of salvation, to keep their feet from any hurt, to watch over their going out and coming in with loving care. There are moments we cannot help but feel that they are by our side, though we are not able to see them—not yet. But I for my part am looking

forward to the day when I shall see my angels and thank them for their tender care. Then they will tell us of many a danger by day and by night from which they had shielded us when unaware.

Some years ago, on a bright Easter morning in London, I was suddenly taken sick at church and sent home in a cab. As neither my landlady nor anybody else was at home, I climbed up the stairs with greatest difficulty. I managed to partly undress, and exhausted I fell back on my pillow. It was a relief; but the light was so glaring, the window being just opposite my bed, and the sunshine, generally my delight, made my eyes and my head ache sorely.

“Oh, have I not seven sisters, and every one would be so glad to make me comfortable. But it is for Jesus’ sake, else we should not be separated now.”

The tear that dropped on the pillow was not an expression of murmuring; I was happy in the thought that it was for Him, but I was in a tender mood.

“Nobody here to pull down that shade for me.”

But down it came, gently, gently, as if drawn by an unseen hand, and about at a hand’s breadth from the window sill it stopped, leaving just space enough to let some light into the room, as a careful nurse would have done.

How good it was to know that an angel was with me!

Angels our ministers, what an honor, as they are highly esteemed in the eyes of the Lord! He will acknowledge or deny man “before the angels in heaven.”

The marginal reading of Hebr. 2:7 adds a new thought to the description of our glory. “Thou madest him *for a little while* lower than the angels.” Only for a little while, only till we shall be received home, the children of the Living God. Then we shall even judge angels, those that have left their

former habitation in heaven and have defiled their garments which can never be washed.

* * *

O foolish man or woman who prefers to remain outside in tempest, misery and danger, while the palace doors are open for whosoever will! Fulfilled is the word that was spoken in exultation by Hannah: "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

No doubt, there will be grades in the celestial body of attendants around the throne. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory."

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth."

There are twelve who "have continued with Him in His temptations" and followed Jesus when in humble garments. They shall sit upon twelve thrones in the regeneration, when the Son of Man shall sit on His throne of His glory. Not all will have thrones, but all can have some glory.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

WHAT IS THAT GLORY?

NOT THE GLORY ORIGINALLY INTENDED.

First of all, it is not the glory originally intended for man by his Creator. The state of happy innocence in the garden of Eden was lost forever in the moment when the gates of Paradise were shut and then guarded by the angel with the flaming sword.

True, those doors have been reopened unto us, and the world would like to press into heaven; almost everybody wants to get there. But only one by one they can and do enter, men, women and children, with palms in their hands and songs of triumph on their lips. Their faces, though, have no longer that innocent look which knows nothing about evil; still, the fatal imprint of forbidden knowledge is softened, sanctified and beautified by humble, heart-felt, loving gratitude for unmerited grace that allows them to step on that lost ground again. Only those who bow at the *cross*-way of their pilgrimage, to have the name "redeemed sinner" written on their foreheads, receive the admission ticket "that they may have right to the tree of life and may enter in through the gates," having obtained the promised glory—i. e., redemption on redemption ground.

It is redemption in the fullest sense of the word. It means freedom, it means health and happiness, as expressed in the Lord Jesus' words: "All hail!"

Will that salutation greet us at the gates, when we shall enter into glory?

NOT HIS GLORY.

We shall enter into His glory, but our glory is not equal to His own as some people boast. Though we shall be like Him, still we must not forget that He will always be the First and the Last, the Captain of the host of the redeemed, the Lord of lords and King of kings, worshiped by angels and men, that in all things He might have the pre-eminence.

O reader, let us bow here before Him ! Do we see the difference between His glory and ours ? There He stands, all glory Himself, imparting it unto us while we are lying at His feet, empty vessels ; He who holds out the glory unto us, we who receive it ; He who worked it out with many tears and many a pain, we who take it, a gift of grace ; He who was glory, we who become glory ; He the fulness that filleth, we made meet to be filled.

And yet it is the same substance, it is His own self imparted to us, as it proceeds from Him and takes possession of us. It is *the very glory of our Lord Jesus Christ*, as the apostle expressly says : “ called * * * unto the obtaining of the glory of our Lord Jesus Christ.”

AS HE IS.

“ When He shall appear we shall be like Him,” pure as He is pure, without sin, spotless, blameless, undefiled.

If there were nothing more in store for us, that would be enough beatitude in itself. How loathsome is sin in all its shapes ; how we hate it ; how we shiver when it approaches ; how we groan when it clasps around us ; how we feel defiled by its touch, relieved when delivered and cleansed again by the Savior’s hand ! And yonder we shall not meet sin any

more ; no more temptation, no more battles, no more shame, no more remorse ?

No, nothing more of all that. Freedom is promised, the liberty of the children of God. As such we shall walk at large. No watching all the time for the enemy by the way-side ; no continually looking out for the snares in our path ; no fear of falling, a stumbling-block to others, in the way on behalf of our short-sightedness or unpleasing peculiarities ; no being watched for evil by adversaries—what rest that must be ! That is the peace which passeth understanding, that is the peace of heaven, that is the glory rest.

As He is.—“They are not *of* the world, even as I am not of the world.”—“As He is, so are we *in* this world.”—“I will that they also whom Thou hast given Me be *with Me* where I am.”

In such hope we rejoice, for we are predestinated to be conformed to the image of the Son of God—as He is—holy and without blemish, not having spot or wrinkle or any such thing, no freckles, no moles, no beauty patches. All will be true beauty, all will be glory.

Having borne the image of the earthy, we shall also bear the image of the heavenly. The image of the earthy, at its best, seems charming to us ; but more frequently it is little inviting, sometimes repulsive, especially when the law of decay, to which nature has been subjected, begins to work out corruption and destruction in her children. That nature shall be done away with. We shall bear the image of the heavenly.

That is future still—“we shall”—though the Divine nature was implanted within us when we were made partakers thereof by faith. The struggle between the old and the new nature goes on as long as we are on earth, and only when the shell will be broken the image of the heavenly will appear. Then we

shall be like Him, the Firstborn among many brethren. We shall be recognized as His own by our resemblance to Him, though doubtless characterized by our individuality. To look like Jesus, so gentle, so noble, so loving, so good, so godly—what will it be! No frowns, no despair, no disgust, no dismay, no anger, no contempt in our looks, but—as He is.

We received the first touch of glory when the Savior's hand began the work of washing and regenerating our sin-stained soul. We are waiting for the *crown* of glory "at the appearing of Jesus Christ," then to receive "the end of our faith," "the salvation of our souls, ready to be revealed in the last time, unto which salvation we are kept by the power of God through faith."

However precious the earnest of the inheritance is, which we have received, still, it is only the earnest, it is not yet full salvation, and with Peter we may look for it with joy unspeakable and full of glory.

It is laid up for us, it is remaining glory, kept by God. That which was sown in dishonor and in weakness will be raised in glory and power; this body of humiliation will be changed into the resurrection body, fashioned like unto His body of glory.

But in order to become partakers of the inheritance, joint heirs with Christ—i. e., as He is, alive for evermore—we must be here as He is. "Like as Christ was raised * * * even so we also should walk in newness of life."

We should be "righteous even as He is righteous," patient when despised and rejected, loyal, faithful unto death, hated for His name's sake. It is enough for the disciple to be as his Master and the servant as his Lord.

"If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him."

As He is, holy, unblameable, unreprouvable, we, too, shall

be presented faultless before the presence of His glory with exceeding joy.

* * *

If we prefer the crown of thorns to the corruptible crown which the world offers, we shall be crowned as He is who shall wear the many crowns. His own hands will give us out of His treasure the incorruptible crowns, the crown of life, the crown of righteousness, a crown of rejoicing, a crown of glory.

“Woe to the crown of pride * * * whose glorious beauty is a fading flower.”

“Temperate in all things * * * to obtain a corruptible crown, but we an incorruptible; I, therefore, run * * * fight.”

The crown of life to the faithful in tribulation: “Blessed is the man that endureth temptation, for, when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him.”

The crown of righteousness to them that fulfill their ministry: “I have finished my course * * * henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.”

The crown of rejoicing to soul winners: “What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord? For ye are our glory and joy.”

The crown of glory for a walk in wisdom and righteousness: “Wisdom * * * shall compass thee with a crown of glory.”
“Ensamples to the flock, when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

THE CREATION DELIVERED FROM CORRUPTION.

The child of God, though born from above and for a home of glory, is still in captivity here. The earthly tabernacle bars our freedom on every side. But mortality will be swallowed up by life; our earthen house will crumble into dust, these carnal fetters will fall off, and the captive will rise like a butterfly that leaves its dark and narrow case. No need any more of railroad tickets and trolley nickels. The journey will be all free; annual passes will be extended to eternity and will be the privilege of every son of God.

In that day when the children of God shall be manifested in their liberty of glory the whole creation will clap her hands with joy. Mother Earth, too, will then be delivered from the bond of corruption to which she was subjected on account of the sin of man. No thistles and thorns and nettles any more, no poison ivy, no hurtful weeds, no greedy caterpillars and mice, no cruel whip for horse and donkey, now groaning under its curse.

“The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.”

“Eye hath not seen,
Nor ear heard,
Neither have entered into the heart of man
The things which God hath prepared for us.”

CALLED UNTO THE OBTAINING.

We have seen that our glory is a Divine gift, an act of grace on God's part through Jesus Christ, worked out by the Holy Spirit in us *from day to day with our co-labor*. It is important for us to keep that latter point in mind. We shall reap what we sow, we shall reap if we faint not.

True, our Master is preparing our new home, but without our contribution toward it, could He? According to His saying: "I go to prepare a place for you, I will come again and receive you unto Myself," He might build a mansion without our material. But it is evident from other passages that what we have furnished for the home of glory will be worked into it by the Masterhand.

How much He will add we do not know. "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath,"—the wrapped-up talent.

None of our labor will be lost. Whatsoever is gold and silver or precious stones will gain in quality by the purifying fire, through which it has to go, while wood and hay and stubble will be consumed. What do we hand to our Architect day by day, works done for the glory of God or self-glory?

An alabaster box is given to every baby in the household of God on its birthday, and as the child grows it is expected to fill that vial with nard of Mary's kind, drop after drop. There they are carefully kept by Jesus; their sweet odor will not evaporate. Only whenever the little vial is opened to receive another precious drop, it sweetens the atmosphere around for a little while. But when Mary's hour comes and the frail glass is broken in the last love-service this side the

grave, the fragrance of the consecrated life will fill the house she enters, not made with hands, eternal in the heavens, and she will hear the blessed Savior's voice, saying of her: "She has done what she could."

Therefore let us not make light of the warning words: "He called you by our gospel to the *obtaining* of the glory of our Lord Jesus Christ," not only to the receiving. Again the work of the Redeemer and of the redeemed must go hand in hand.

Our glory is the result of the power of His glory in us, and it cannot be obtained either without our willingness to let Him work it out, or without zeal and energy on our part to have Him do it.

Let us step into His workshop and see how He has divided the labor for glory, our glory.

HIS PART.

We see Him look down from heaven and muster the creatures He made. All are lost to Him, spoiled by Satan, stained with iniquity, poisoned by sin. But as He has found a remedy—i. e., salvation—He looks for those who would let Him apply it to them. The only material He can use to work upon is uprightness of heart and love for truth which has no pleasure in unrighteousness. In the upright and sincere He can work; in those He will work, because He knows that in them He will succeed. "God saveth the upright in heart."

By His foreknowledge He sees the end from the beginning. He realizes the resistance He will meet, He measures the strength of that human will opposed to His in many ways. He foreknows that it will yield to the moulding of His hands and to the pressure of the instruments He is going to use.

Selfwill can and will be broken, freewill must and will remain intact.

Thus God makes His choice and selects His own with gladness. Yet every time there is a bitter drop mixed with His joy. He would have all men saved, the price for all of them was paid; but while He takes out one, so many others have to remain where they are; He cannot save them, because they do not want to be touched.

His own power of course is infinite, and He could break anybody's will. But there stands between Him and man the contract that was made—i. e., rescued from Satan with the consent of man and according to his own freewill. God has allowed His power to be limited only by the freewill of man, by nothing else. How does man justify such an honor? No words can express his ungrateful behavior in return. God is even reproached for being cruel, because He does not save all men. But the Word says that they die in their sins or go into error and remain there, "because they received not the love of the truth that they might be saved, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

There again is the victory of light over darkness, the triumph of truth over untruth. It has to come to such a separation, else God Himself were not clean, holy, true. His glory of holiness is still veiled to His enemies; ungodly men even try to "cover up the face of God," and God apparently lets them do so. But when His glory shall be revealed, they shall see His face in all its terribleness of holiness to the sinner. They shall not have a word to say, but they shall "go away," condemned by their own words and deeds. The light will be too bright for them, that "Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

Thus nobody is predestinated to condemnation, but God by

His foreknowledge elects the willing ones as His "vessels of mercy," leaving behind, though against His loving will, the "vessels of wrath."

God, having graciously "looked upon" the sinner, as He did look upon poor, crying Israel in Egypt, "knows" what to do. A world of thought is contained in these few words. He looks upon the needy one not from curiosity, not desirous to find fault or a reason for correction and condemnation, but with the kind look of a person in power, ready to help. "Israel sighed * * * they cried * * * God heard * * * God remembered His covenant * * * God looked upon * * * and God knew."

Only eternity will reveal the mysterious work done in that Divine workshop for nearly two thousand years in thousands and millions at a time. There is a Divine order, a method in His labor. Notwithstanding, we are not treated as No. so and so, but individually as a father deals with his children. Some may be drawn by the cords of love in their childhood, not knowing anything of doubts and unbelief; others may "kick against the pricks," until they are thrown to the ground by some marvellous lightning from above. But in all the different cases it must go from glory to glory, unless there is trouble in the end.

Foreknown as fit to be prepared unto glory, therefore predestinated, called, justified (which includes washed and sanctified), finally glorified, that is the course of operations through which every child of God has to go to enter into glory.

All that is His work, the work once completed on earth as well as His work now done in us. "Christ Jesus is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*."

It had to be done *in* Jesus first and *through* Him for us,

before the place of salvation could be of any avail unto us; thereafter it has to be appropriated by every individual soul, so as to become efficacious in us.

Jesus was *wisdom* in Himself, before He became *our* wisdom. "I, wisdom, dwell with prudence and find out knowledge of witty inventions * * * I am understanding; I have strength. The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting. When He appointed the foundations of the earth, then I was by Him, as one brought up with Him."

He *was* wisdom, but He had to be made wisdom *unto us*. He had to devise a plan how to save lost mankind. The only way was for God to become weak, so weak that He might die. He found that way, He walked it and He taught it. It is a wisdom despised by the world as foolishness, but "it pleased God by the foolishness of preaching to save them that believe"—i. e., by the foolishness of the cross. It is preached by foolish people. To a large amount He chose the foolish things of the world, the weak, the base, the things that are not, as vessels of His wisdom, and through them He does conquer the world. Thus "the foolishness of God is wiser than men, and the weakness of God stronger than men."

Before He ever could have attempted to make us *righteous*, so that we might have "access by faith into this grace wherein we stand," He had to be made *unto us* righteousness. He was righteousness in Himself, but how to impute righteousness to an unrighteous person, that was a problem, a work to be done in Him and through Him.

In order to keep us from falling and to present us faultless before the presence of His glory with exceeding joy, He had first to be made *sanctification unto us*. Absolute holiness was His nature, but how to transfer it unto us was and is the labor of His soul.

In order to "make known what is the riches of the glory of this mystery * * * Christ in you, the hope of glory," God had to make Jesus *redemption unto us*, full redemption; which will only be completed by the redemption of our bodies still hoped for. He was the Lord of glory, but in order to lead us into glory He had to be made redemption unto us through His death and resurrection.

That was His completed work for us, done by His omnipotence of love and power. But it takes also His tremendous power to work it out, now, in us. Unless strengthened with all might according to His glorious power, moment by moment, we shall not reach the goal, but by His grace we shall. To him who is faithful "the Lord will give grace and glory," grace to be made meet for the heavenly inheritance, grace to conquer the enemies and obstacles in the way, grace to be faithful to the end.

OUR PART.

"Work out your own salvation with fear and trembling," a solemn word, which some "grace-teachers" would like to place in the book of the law if they could. But it was written by the apostle Paul, the greatest grace preacher. Those who squirm under the sound of words like the above *lack in the grace* of humility and in the knowledge of the holiness of God. There is no difficulty whatever as long as we admit that God has a part, the principal part, of the work, and we have a part, an absolutely necessary part, in the work; thus we are co-workers with God and co-heirs with Jesus of the glory of the redemption work.

Linked together with the following verse "*for* it is God

which worketh in you both to will and to do of His good pleasure" we have the whole beauty of that truth, as we read between the lines: "Be not afraid, *for* it is God which worketh."

Why then *with fear and trembling*? What have we who are under grace to fear? Ah, but a son will do his best with fear and trembling to satisfy his father's expectation so as not to grieve him by a failure; a servant will work with fear and trembling that he may not spoil his master's plans; a friend lending his helping hand will do so with fear and trembling that his assistance may not turn out a loss by any carelessness.

Therefore we welcome those comforting words "for it is God which worketh." Rest in Him; He maketh you to will and to do; He will give you wisdom to "will" right and capacity to do right. Be of good cheer, then, while you work with fear and trembling—only keep your heart and language pure from these untrue, unfortunate words "I can't help it" and "I do not care."

We have a right to rejoice in the fact that, by the grace which works in us, we may work out our own glory and lay up a treasure in heaven, even a weight of glory. We should rejoice in such privilege because our glory will add to Jesus' glory in the day when He will present us crowned unto His Father, the labor of His own hands and His deep love. Our little jewels will glisten in His own crown when revealed in the other world by the sunbeams of Divine grace.

FAIR GLORIES, SHALL YOU BE MINE ?

Set to music.

I see, lost in raptures, a skilful hand
 Preparing a home for me
 With all the delights that God ever devised,
 But from all the discomforts free ;
 A garden ne'er shaken by earth or by winds,
 With flowers of beauty untold,
 A cosy, sweet home, where no tints ever fade,
 Where no luxuries ever grow old.

Cho.—Fair glories, created by Jesus' hand,
 Fair glories, now viewed by the angel band,
 Fair glories, shall you be mine ?

When shutting mine eyes to my body so frail,
 So often infirm and in need,
 I break through the clouds of beneath and of time
 On the wings of faith and hope's speed—
 Far yonder I see a creature so fair,
 All charming to angels, to God,
 No weight to the spirit, to travel the air
 With the sandals of readiness shod.

Cho.—Fair glories, created by Jesus' hand,
 Fair glories, still veiled to the angel band
 Fair glories, shall you be mine ?

When I list to the birdies' melodious voice,
 To the organ's sonorous sound,
 To the cornet, the flute, human strain, joyful noise,
 Any music on earthly ground ;
 When my nature far craving beyond that all
 To the sphere soars which raptures unfold,
 I hear them prepare what no ear yet has heard,
 New harps in the city of gold.

Cho.—Fair glories, created by Jesus' hand,
 Fair glories, prepared by the angel band,
 Fair glories, shall you be mine ?

When far from my father, my sisters, my friends
 And brothers my heart is oft sore ;
 When almost I'm ready to whisper : " How long ?
 Can't I be with them any more ? "
 Celestial light, as not seen on the earth,
 Rosy dawns in my tear-filled eyes,
 And I see my dear mother, a pastor, a friend
 " Looking out for me " from the skies.
Cho.—Fair glories, created by Jesus' hand,
 Fair glories, enjoyed by the angel band,
 Fair glories, shall you be mine ?

When the church door closes behind my step,
 Where with others I worship my Lord,
 There rises a longing to always abide
 In the courts of the Living Word.
 Then, as through the mists, some glorious rays
 From the Golden Temple stream out,
 Where the crowds that no man can number adore,
 And the glories, no, never, go out.
Cho.—Fair glories, created by Jesus' hand.
 Fair glories, then shared by the angel band,
 Fair glories, shall you be mine ?



Will they be yours, O child of fortune's favor,
 Rocked by a father's and a mother's care,
 Adorned by God with graces, in surroundings
 Where others may your given sunshine share ?
 Will they be yours when one by one these earthen
 Delights and comforts and all beauties wane ?
 Will they be found laid up above, illumined ?
 That precious life will not have lived in vain ?
 Fair glories, created by Jesus' hand,
 Fair glories, enhanced by the angel band,
 Fair glories, oh, may they be thine !

Will they be yours, poor, unforgiven sinner,
 When earthly judges are of no avail,
 When the Supremest Court is set in heaven,
 Where money, bribes and human smartness fail?
 Can they be yours unless your heart is melted
 By thoughts and tears repenting wrong and sin?
 Can they be yours unless you come to Jesus
 And let the Judge of judges quickly in?
 He will forgive your every transgression,
 He'll give you time to right where you did wrong,
 He'll set His seal to your justification,
 And let you join the all-victorious throng.

* * *

Will they be yours, you whom the Master loveth,
 Because you lived a life from guilt stains free,
 You who have always tried to be the righteous,
 To help the helpless, wipe some tears you'd see?
 So good—but good enough for heaven?
 So pure—but pure, too, in God's sight?
 Can they be yours unless you come to Jesus
 And let Him fit you for eternal light?
 Fair glories, created by Jesus' hand,
 Fair glories, proclaimed by the angel band,
 Fair glories, oh, may they be thine!

SOME PATHS TO GLORY.

AFFLICTION.

It would be very foolish to call the correction given to a child glory because it works for good. On the contrary, to receive correction is a shame and should be considered as such. Children of human parents as well as children of God ought to recognize that fact and feel ashamed when they have to be submitted to such a treatment.

“ All things work together for good to them that love God, who are the chosen according to His purpose, ” true—but all things are not glorious.

Punishment is a shame, and as such it was borne by Jesus in our stead for our sins, while those who believe in and with gratitude accept such substitution go out free.

Chastisement is a shame and is inflicted to make the big or little sinner better; as such it has to be endured by every offender individually.

But not every *tribulation* is a chastisement from the hand of God, though some, perhaps most of it, is such, and it will yield the intended blessing only if it is recognized as a correction and borne with godly sorrow. Christians, when under the chastening rod, often comfort themselves with the word: “ Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. ” But is that to go on all the time? It would seem perfectly sufficient to have the seal of being made children of God by way of chastising put on us once—i. e., when we reviewed, under the Holy Spirit’s guidance, our lives for the first time, and our wrong deeds, foolish and evil words and wicked thoughts stared us in the face. That

one time of being smitten ought to be enough. Submit to it, learn from it, and then have done with it.

A father does not love his child better because he has to correct it, nor does he choose such ways to give his child a special token of his love. We, too, as children of God, ought to spare our Heavenly Father that pain as much as we can. His grief should be a sting in our souls enough to keep us from provoking Him again.

As said before, we must rightly understand the purpose of correction in order to get the full benefit from it. The following account of a true incident might put us and our dull understanding to shame.

One morning a lady was sitting in her drawing-room when the door opened and her little daughter, scarcely two years old, came in. She was sobbing and carried in her hand the little bunch of switches which, according to old-fashioned custom, had been hanging over her bed, tied together with a pretty, bright ribbon, probably intended to sweeten the bitterness of its use as doctors do sugar their pills.

Slowly going up to her mother she said, still sobbing: "Erna was naughty, make her good, mamma."

Have we the courage, like that little one, to ask God by any means to break us from some sin or bad habit? Those who have dared thus to place the rod in His hand will testify that God is faithful and takes us at our word. But He will not love such a child less than that mother did, who, though inflicting the pain, felt its every sting.

Would to God our first chastisement had remained the last!

But we cannot, and I would not, go without *trials* and *tribulations*. There may be a slight difference between the two. Both are hard on the flesh—i. e., of course, not only the visible body with its nerves and muscles, bones and blood—but also the invisible person with his or her tendencies, inclina-

tions, tastes, peculiarities that make up the "I" of you and me. While trials aim to make us strong, and while that term rather points to the outcome and result of affliction—i. e., growth, development, stepping out on a higher plane—tribulation seems to deal with the attitude of the sufferer during the trial, with his capacity to resist, his patience to endure, his joyfulness to conquer.

But, after all, they are both the same and intended *to be*, not only *to become*, a blessing *in the end*, as correction would do. None of us will deny that even the chastening hand of man upon us, understood of moral correction, however unpleasant and painful at the time, yields a blessing that may first be hidden from us in the dread darkness of pain, rebellion, revengeful thoughts, but which was gradually developed, by the sunlight of faith and of the love of Christ, into the "peaceable fruit of righteousness," the calm after the storm. There is a calm that precedes the tempest, sullen, oppressive, foreboding; there is a peace after it that breathes atmosphere of paradise. Thus it was for our profit, sent by the Father; but, as a landscape after the storm is a picture of devastation and loss notwithstanding the sky has been restored to its serenity, so our tempestuous experience was not glory.

To sum up the preceding: if we sin God, as a Faithful and Helpful Father, constrained by His love for us and our welfare, must give us strength by fear in order to make us overcome the temptation another time. Looking back to such hour of weeping, we should feel ashamed. God wants us to blush before Him and man.

But suppose I met a temptation in the way, I overcame it, I was filled with joy, it gave me courage, "experience worketh hope," and I told Father about it. He rejoiced with me, He delighted in my growth, and, in order to further it,

He prepares another trial for me, allowing another temptation to stand in my way. The fight may be hard, I may be cast down, but, thank God, not destroyed. The dress may be torn in the struggle, my hair disheveled, it may even mean resisting unto blood, but I remain victorious on the battlefield and the tempter has to flee.

What then? Was that in the first place a chastisement? Most assuredly not. Is my appearance as I step out of the combat glorious? No, disorder of dress or hair and wounds do not beautify. But the name "overcomer" written on the brow in luminous letters stamps the action glory, and conscious of that fact as well as of developed strength I look for the next tribulation and the following, and I learn to rejoice in them as they come on.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

BY WELL-DOING.

The Word makes the plain statement: "Glory, honor and peace to every man that *worketh good*, to the Jew first and also to the Gentile."

That it refers to actual definite deeds and not to a generally clean life, not to simply doing right instead of wrong, is clear from the preceding verses: "God * * * will render to every man according to his deeds, to them who *by patient continuance in well-doing seek for glory* and honor and immortality (better translated 'incorruption'), eternal life."

This does not say that by means of good works we could obtain eternal life in itself, but we can gain its glories, after having first been made over by our Savior into new creatures meet to do works that please God.

Nor does it say that all apparently good works will reap a harvest of glory. Very solemn is the Lord's statement: "Not every one that says unto Me: 'Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons, and in Thy name done many wonderful works?' And then will I profess unto them: 'I never knew you, depart from Me, ye that work iniquity.'"

The efficacy of good works, their immortality, their following after us to the land of bliss, depends on the question for whom the good is done and from what motive. If it is done for men, we eventually reap glory from them, and that here on earth; if done for God, it is written down to our account in heaven, and the reward may not appear on earth at all.

Rewards are definitely promised for definite acts. If, therefore, we love ourselves we shall welcome the opportunities for great or little deeds of love, as God gives them unto us. We are allowed to be so selfish: we are encouraged and admonished so to do. But the highest stand we can take is to look away from our own future gain and to learn from Jesus the art of well-doing because one cannot help it. "The love of Christ constraineth us." Such love goes out to the passenger in the street car whom we have never seen before, to any tried one who bears the mark of woe on his brow.

Well-doing is not restricted to charity works, in fact, many of them may not appear at all under that head. Charity in the true sense—i. e., love at large—begins at home. From there it extends to our co-workers, social companions, neighbors, fellowmen, till it reaches the heathen on the farthest insular shore.

There was a certain *Meister Hæmmerlein* who “went about doing good.” It is said that in the village where he lived there were no gates with broken hinges, no fences with torn down boards, no nails sticking out, but his little hammer, always ready at hand, did its work for whomsoever. Would such a hammer, such a needle, such a ready hand be anything but ridiculed and misconstrued in our age of selfishness and self-life?

Still the Word says; “Be not weary in well-doing.”

“God is not unrighteous to forget your work and labor of love which you have showed toward His name in that ye have ministered to the saints.”

“Whosoever shall give you a cup of water to drink in My name, because you belong to Christ, verily, I say unto you, he shall not lose his reward.”

“Inherit the kingdom prepared for you; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.”—“Enter thou into the joy of the Lord.”

Precious promises! He will not forget what we have done for His sake unto others.

And what scope is left for well-doing! The more, the better, if only it is sanctified by the Holy Ghost, and dedicated to Him whose it is to distribute the final glory.

SOULS WON FOR JESUS.

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.”

Thus speaks the Apostle Paul to the Thessalonians. Through his instrumentality they had turned from idols unto the Living God. By his hands, as fingers of the hand of God, they had been snatched out of the claws of sin and death, had been delivered from the wrath to come. By him they had been taught to live changed lives in the sight of them "that are without," a sweet savor to God. His example had strengthened them to suffer affliction rather than to neglect their Redeemer. They were Paul's continual joy: "*Now we live,*" he says, "if ye stand fast in the Lord."

Joy preserves life, as sorrow eats it. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God," he exclaims. That joy made him to live while death was working in him all the time. It did counterbalance much woe, and grief, and outward affliction. That joy was his present portion while looking for the glory in the end.

There his spiritual eye saw, at a distance, his Lord coming with the rewards. He saw himself in His presence, but not alone. The dear ones rescued by Paul were around him, and with joy he said to his Master: "Behold the flock which I have kept for Thee!" And as they glitter individually in their different glory, their names appear illumined in Paul's crown.

How about yours, dear reader? How many names are put down to your account? Shall we not hasten to get a goodly number? Do we know any one who laid down his or her load of sin at the foot of the cross, and who received there in exchange eternal life, peace of soul and a cross adapted to their strength in size and weight by Him who makes all the crosses—because we told them about it? Have we a friend who was led up higher because our paths happened to run

alongside for a while, and we were able to give a few helpful hints ?

Did we perhaps stop to lift one who had stumbled with gentle hand from the ground and put him on his feet again that he might continue and run his race ?

Or is there one whom we saw wandering off the right road on a sidetrack of error, to whom we called out with an imperative, though pleading voice, "come back, brother, sister!" who then stopped to think because of the ring of love in that call, who turned round and retraced the wrong course, until he got back to the place where he had swerved off from the highroad of truth, there to fall on his knees and praise God who had sent him a savior ? "Let him know 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."

O reader, thou who hast not yet started out on the road to that place, or thou who hast faltered on the way, or thou who hast turned off from the path that did not seem cheerful enough—come on ! It may be hard, but it is not too hard ; it may be painful, but there is balm ; it may be away from the merry crowd, but it leads to the throng of the happy ones who shall receive their white robes, and palms, and some of them—crowns.

Forward, let thy feet not falter,
 Onward, though thy path be steep !
 Trust in Him who cannot alter.
 He will strengthen, He will keep.

Yea, there's a cross for every one, and there's a cross for me ; there is a crown for many a one, is there a crown for me ? You, my dear friends, with whom I have knelt in joy or sorrow before the throne of the Almighty, I remember you in this hour. I pray God to forgive me where my fingers

were too clumsy in the holy trust, or where I was not faithful in it because of fear of man. I pray that the Loving Shepherd may give unto all of you just now a sweet morsel of food out of His own blessed hand, and that the Holy Comforter may fill your hearts with that indescribable mild breeze of peace and joy from above, which melts, relieves, invigorates, refreshes, and which whispers like the sound of gently rustling leaves: "Hush, some one is praying for you."

Wherever we met, in the house of prayer or in the silent woods, in the room of sickness and death or in the steamer's lonely quiet, in the prayer closet or at the Wailing Wall of the once holy city, in the sacred study or in the open air, stopping in the street under the star-lit sky, or when we bowed our heads in a farewell prayer on that bench in the park where our Father's own hand threw the covering veil of darkness over us—wherever, friends, we met—we shall meet again where some of you have gone before and are looking out for us to come.

OUR GLORIOUS MINISTRY, THE RADIANCY OF THE JOYFUL MESSAGE OF CHRIST'S GLORY.

“How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace!” Beautiful in the sight of God and of those who long for the message of peace from heaven.

There is glory in such ministry, and there is glory in the messenger's reward.

“When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away,” ye who have fed the flock of God with the given portions of the manna from heaven—i. e., Christ and His glory—and who have magnified your sacred office by a blameless walk among the flock.

Peter was full of that hope. The key note of his first epistle, the secret of his strength, the little word “glory,” is repeated no less than sixteen times in it. He was waiting for the end of his salvation—i. e., the promised glory at the appearing of Jesus Christ—with joy unspeakable and full of glory, though he saw the cross on the brim of Jordan's river, for which he would be girded and to which he would be carried by the hands of others according to his Master's own revelation.

For our encouragement he points to that crown in his writings, that we, too, might attain to what we have been called, the eternal glory of God by Jesus Christ.

“After ye have suffered a while,” says the Word. It is well for us to know beforehand that we must expect to meet difficulties in the way, and that our safe arrival at the goal of *glory* is but conditional. Thus we are better prepared for

their encounter and more liable to overcome them. A serious mistake, I think, is made by some laborers in God's vineyard in smoothing the difficulties over as they give out the message of peace. Should we not tell the saplings, as we transplant them into the garden of the Kingdom, of some of their future destiny: that the change of life will be hard on them in the beginning; that they are definitely expected to bring forth fruit or else will be cast forth and burnt in the fire; that in order to become fruit-bearing they must be pruned, which means trials and tears like those of the bleeding vine branches; and that when they bear fruit they will be purged more and more, that they may yield much fruit, even an abundance; should we not tell them so?

Then only the enterprising pilgrim can sit down and count the cost, comparing the goal for which he is to run with the outlay of strength and the loss of comfort and rest.

Then only the new servant can decide whether it is worth while laying down his life here on earth for glories up yonder. Knowing that he cannot count on any reward for selfish, self-conceited or self-centered deeds, he may not care to enter into service at all; it would by far be better than having his works burnt up in the end and seeing the Master's cause dishonored by such a servant. On the other hand, some one may be spurred to greater activity by knowing that the rewards of glory, a share of the inheritance of the glory of Christ, will be in exact proportion to the works and sufferings of service.

Thus we see John, Paul, Peter standing in the vineyard. Their eyes review the laborers' ranks. They have enrolled them for the Master through their gospel—i. e., their joyful message—they are interested in their final glory.

“Hold fast that which thou hast, that no man take thy crown.” “Be faithful unto death, and I will give thee a

crown of life," repeats John over and over, and through his call rings the note: "These are the words of my Master."

"It is required in stewards that a man be found faithful." "O Timothy, * * * keep that which is committed unto thy trust," says Paul in loving admonition. "There is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

There stands Peter among the elders whom he is about to leave, himself a witness of the sufferings of Christ, a partaker of the promised glory that shall be revealed. "Feed the flock. When the Chief Shepherd shall appear, ye shall receive a crown of glory."

But is that promise also given to those who have stopped in the work before the curfew rang; also to those who squander time and strength in vain babblings over foolish questions concerning "meats, and days, and bodily exercise;" those that do not know how "to behave in the house of God;" also those who only work like a mule, because they think that they have to, not knowing that God would rather have that place vacated and filled by a willing, cheerful worker? Oh no, not those! How can they reap glory unless they sow for glory?

Paul tells us plainly that he considers such a servant a cast-away. "I run * * * I fight * * * I keep under my body * * * lest by any means, when I have preached to others, I myself should be a castaway." Let us say here *en passant* that those words can impossibly refer to his being saved or being lost. If so, he would absolutely contradict himself by his testimony "I *know* whom I have believed (trusted), and am *persuaded* that He is able to keep that which I have committed unto Him against that day." (More of that in the Grace-chapter.)

It is one thing to be condemned to eternal death, it is another to be put out of service, laid aside as a useless pen or other instrument.

If we keep Paul's assurance as to his eternal salvation in mind, we shall easily see from the 9th chapter of I. Cor. how he understands his position as to its stability and rewards. "Necessity is laid upon me to preach the gospel," he says, "woe is unto me if I do not, for that charge was committed unto me." I have to do it, if not otherwise, then against my will. I cannot expect a crown, though, for any unwilling service; but if I do this thing willingly I have a reward.

It is remarkable to see what appears to noble Paul one of his precious rewards here on earth: it is the privilege of making the gospel without charge, of earning his own living, of giving out the Word without expecting an admission fee. A privilege indeed to be a free man of God, though it means long days and short nights, sometimes small portions, perhaps reduced to the promised bread and water "that shall be sure" unto us, sometimes Elijah food brought by ravens with wings and eyes of a dove.

Paul seems to have considered it a possibility to be laid aside by the Master. What tortures would there be in such a thought for any Christian worker, did we not know Him whom we serve. The best of human masters is liable to err in judgment, as he can only judge by outward appearance, which—with the permission of God and according to His mysterious plans—is only too often a play ball in the hands of human or superhuman enemies whom every God-fearing worker is bound to have. But God is all-seeing, He knows it all. He knows all the thoughts, all the throbbings of that poor, little heart which is anxious to do the right and instead makes bitter mistakes. No, He will not turn such a one away. In peace of soul, watchfulness and carefulness we may labor on

in expectation of the crown that is promised for faithful, wise and willing service.

* * *

And that ministry in itself is glory. What a privilege to tell about Jesus, to break the bread of life to other men. It means to let the radiancy of the joyful message of the glory of Christ shine forth to the world, the glory of God in the face of Jesus Christ.

There is glory in knowledge. It was a grand thing when Johann Gutenberg gave to the German nation the knowledge of printing. It was a glorious event when Benjamin Franklin, by his knowledge, broke the destructive power of electricity, which ever since has been subdued to human will and whim. The radiance of knowledge is beaming forth from the depth of the mine and the ocean cable, as well as from the height of the observatory and the bold flight of the balloon. The eyes of the steam engine glowing in the dark, accompanied by the rumbling sound, tell the same story that knowledge is victory, is light.

The farther the object of research and the more hidden away its existence, the greater the glory to him who makes it known.

There is one eye that sees it all, even the sun spots and the cracks of the moon which man supposes to have finally discovered. There is one hand that made it all, that holds it all. There is one God who knows it all—but who knows Him? “Canst thou by searching find out God?”

To know God is the highest knowledge, because He is the Creator of all those things which make the boast of man after he has learnt to know and to handle them. It is the highest knowledge, because it leads beyond the grave.

God wants to be known, He loves to be known by the

most wretched of His creatures, as only then He can unfold His love. As a rule a person of standing does not care for being appreciated by a beggar; to be acknowledged by an authority seems to be a worthy ambition. But God stoops down to the lowest and asks him: "Wouldst thou know ME?"

For that purpose He prepared a course of lessons and had them written down in a book. He committed it to a host of servants and sent them out with the joyful message: "Come, know your God!"

That is the gospel. Come, know your God, He has manifested Himself in the face of Jesus Christ. It is the joyful message of "the Happy God," it is glory to make such knowledge known, to make that Light shine into the dark places of human abode by word and deed.

Praise God, its brightness does not depend altogether on our ability or inability of making it shine. That Light is a luminous body that cannot help but shine. It was so from the beginning, from ere the world was.

At the appointed time that Light came into the world among men there to shine in darkness. He called the poor, sin-stained souls to Himself to cleanse them and to make them white. But washing cannot be done in the dark. The light has to discover the spots. "As long as I am in the world, I am the Light of the world," come!

But the darkness comprehended it not. The sinners stayed away. Just a few came to be sent to the pool of Siloam to wash in the fountain illuminated with light, to receive light.

Why was it the others did not come? Because men loved darkness rather than light. In the radiance of the light they cannot do their dark deeds so unhindered, they feel uncomfortable; it is not so easy to sin, and they want to sin because of the pleasures therein.

One cannot see so far in the dark; the sinner cannot very

well see through the whole course of sin, he cannot see its end, destruction—and he does not want to.

Thus he begins to hate the light which discovers his deeds of darkness. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered.”

“Will you come with me to church?” “I am afraid to go to church,” was the answer. Sad, sad story, only too true. Where then flee to in order to sin undisturbed? That there were no light! is the sinner’s unuttered desire.

Still, some one heard that wish and saw that sun-shy look. He came to his rescue. The shadow of the prince of darkness did approach.

He steps between the Light and the man that is longing for obscurity. That gives some shade at least. “Peace, peace,” he says, “poor, troubled soul. That Light shall bother thee no more. Under my protecting wing—sin—take thy full—with ease!”

He holds a covering in his hands, woven of lies and deceit: there is no God, He does not see, He does not care; enjoy yourself, you live but once, one short life, there is nothing beyond the grave, there is no hell.

He spreads it over the shuddering man—shuddering for a moment—horrid death smell! But the mantle has begun to work, it is *so* dark beneath. Oh, those pleasures of sin under it! No thought any more of throwing it off.

Poor, blinded man, it was thy choice, thy own fatal choice, and now go on, revel in sin. God *cannot* take off that shroud, because thou didst wish for the gloom, and Satan *will not* remove it, as he is so glad to have you there. It will cover you safely until—it wraps you up for the last—sleep? if sleep, the nightmare will be awful. All will be light, even “the

night shall be light about thee," but thou and thy deeds black like the monster that spread over thee the shroud.

Man or woman, whoever you are, there under the shadow of Satan, do not excuse yourself as though you had been caught unaware; do not accuse God either for not having rescued you. The True Light came which "lighteth every man that cometh into the world," it was for you as it is for me. Without your wish, your consent, your love for darkness Satan could not have covered you, it was your choice, he only helped you.

That was the attitude of the world toward *The Light* at the time of His presence in flesh on earth. It is the same to-day, after the Light has returned to the regions of glory, leaving in His place the many little lights to shine for Him. There are still the children of light and of the day, and the children of the night and of darkness. The Light is still calling "Come!" and the lovers of sin still hate the Light. The joyful message of the glory of Christ is still proclaimed, but "the gospel is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the radiancy of the gospel of the glory of Christ, who is the image of Christ, should shine unto them."

By the same gospel message some are saved and some are damned—the ones come to the light, the others flee from it. Is it the fault of the light? No, it was commanded to shine out of darkness, and so it did. Whoever shines is "a sweet savor of Christ unto God." It repels those that love darkness, who then withdraw to the place of death, the messenger thus becoming to them a "savor of death." It attracts those that long for cleansing and purity, it gives them light and life and glory, it exhales the "savor of life unto life."

All we have to do, then, is to uphold the Light before men

and women, they must choose it or refuse it. We may often weep over those whom we cannot rescue, but our ministry must go on.

The thought has been frequently advanced, and is perhaps excusable, that, if it is so, we had better leave the heathen as well as our next-door neighbor without the knowledge that may possibly condemn them, not disturb their peace of carelessness or ignorance, not get ourselves into trouble, just attend to our own business. That is a good policy indeed, but—some of us are no longer our own, we are supposed to live neither to ourselves, nor to others, but to God, and for His sake and His benefit, so to say, we have to spread the light in as far as we have received it.

“Thanks be to God who always leadeth us about in triumph in Christ and maketh manifest the fragrance of His knowledge by us in every place,” glories the apostle. With such aim in view we shall minister Christ to the world, endeavoring to have our lives correspond with the message.

Having been made stewards of the mysteries of God, we are responsible for that trust, “which God ordained before the world unto our glory.”

There is no doubt but that we should appreciate our ministry better if we thoroughly understood its worth. If Moses' ministration was glorious, how much more ours. “If that which is done away was through glory, much more that which remaineth is in glory. If the ministration of death written and engraven in stones was glory, how shall not the ministration of the Spirit be rather glorious?”

Our ministry may be considered under a sixfold aspect :

1. The ministration of reconciliation.
2. The ministration of righteousness.
3. The ministration of the Spirit.
4. The ministration of the New Testament.

5. The ministration unto the saints.
6. The ministration of authorities.

THE MINISTRATION OF RECONCILIATION.

“God hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation.”

Reconciliation is sweet. Some married people say it is so sweet that it amply pays for the quarrel which preceded.

However that may be, one thing is sure : in time of trouble there is nothing more welcome than reconciliation.

Wherever she enters, graceful in her ways, the atmosphere is sweetened with the fragrance of peace ; a smile takes the place of the nervous strain, arms are open, hands ready for that sign of friendship which sometimes speaks more than words.

The reconciling medium that introduces peace is the happy peacemaker. She looks down upon her work with a wonderful feeling of rest. It surpasses the happiness of the guilty party that has re-obtained rest of soul ; it differs from the sense of satisfaction that fills the heart of the other who extends the offer of peace.

Reconciliation is only wanted, can only be appreciated where contention causes damage to one or both parties.

Neither of them can be the minister of reconciliation, though they can make up among themselves by asking for, extending and receiving pardon. Otherwise a third has to be engaged, and that person is blessed. “Blessed are the peacemakers, for they shall be called the children of God.”

The peacemakers have to be born from above of the source of peace. It is sad, nevertheless true, that so few children of God resemble their Father in that characteristic. They have love for right and truth, power, joy, even peace—but how to

promote peace around them they do not know. They are so awkward. Would to God we all did learn better the meaning and privilege of the high office given unto us after having been reconciled to God by Jesus Christ and having received His peace—the ministry of reconciliation.

Only those who realize the length and breadth of desolation daily made by a war will understand the importance of the sacred commission and the responsibility of the peacemakers.

Two mighty powers which fill the universe are warring a deadly war. The One is almighty and will conquer in the end, though meanwhile it is often doubtful whether He is gaining ground. The booty they are after, those mighty ones, is that little bit of man whom both would have—the one to destroy him, the other to make him happy.

The wicked one succeeded in getting man on his side in the garden of Eden, the very heart of the property of God, and ever since Adam's seed has crowded Satan's camp. Thus the human army stands in array against Almighty God, but God's intention is only to destroy their leader, the deceiver, therefore there is no salvation either planned or found for Satan and his demons. All time long God has called unto men to come out of the camp of destruction, but they did not understand His urgent demand. Then He appointed a legation and sent His Son with His train of angelic heralds, the forerunner John and the body of twelve attendants to His enemies, to deceived man, with an offer of peace. The Prince of Peace Himself came and called out to them: "Come unto Me, and I will give you rest."

A few responded, the others mocked Him and nailed Him to the cross. God's righteous wrath was kindled, yet the dying Prince of Peace could not but pray: "Father, forgive them," thus making peace on the cross.

Again the call came loud and strong: "Come, I will for-

give for the sake of My pleading Son," whom He had called back to Himself, sending those that had been reconciled out into the hostile camp with the word of reconciliation. Glorious ministry to be ambassadors for Christ, to plead in Christ's stead: "Be ye reconciled to God. He will not impute your trespasses unto you, as He has made Him to be sin for us who knew no sin—He hath reconciled *the world* to Himself—come over!"

Are we worthy of that calling, clothed with the white robes which such ambassadors used to wear in ancient days of war, wherewith that first peace messenger was decked when sent to man then shut up in the ark, the dove of Noah? Do we carry the olive branch, the emblem of peace? Do people see it while we stop at their windows and give them the joyful message "Peace with God?"

Let us magnify our office, let us maintain undisturbed relationship with our Sovereign, let us learn how to plead, how to win some one over on our Captain's side!

It may mean ridicule, persecution, death, but God has His eye on each of His ambassadors. He will revenge any breach of the universal law—i. e., perfect security to him that publishes peace. Did Alexander the Great destroy Tyre for an insult offered to his ambassadors, how much more will God avenge His own elect.

And while bound for New Jerusalem those messengers should not forget to take with them a leaf from the olive tree of eternal age, bearing the inscription "Pray for the peace of (Old) Jerusalem."

THE MINISTRATION OF RIGHTEOUSNESS.

Taking into consideration the results of our ministry, it is that of reconciliation; dwelling on its contents, it will appear as the ministration of righteousness.

Righteousness, as we have seen, had been preached by Moses, the righteousness of the law (page 161).

The man that kept the commandments as far as they were given was called "just, righteous." There were such, there are such.

But "the law made nothing perfect," it dealt with what was to be done or not to be done, it did not condemn for what was left undone. A man cannot be condemned by a law for having omitted to do what was not mentioned in it, though he may be judged by the moral law of a nobler heart.

After the Jewish nation had been, at least was expected to have been, trained into obedience to a preparatory law, the new commandment of love was added, or rather revealed, as it was hidden in the law then in existence; contained therein it also embraced the whole, being its substance and that which held it together, the nutshell and the kernel, too. But the fullness of its meaning had to be explained by one who knew it from experience. Therefore it was "no new commandment, but an old commandment," again "a new commandment," as John says, the old law illumined by the True Light which had come to shine upon it.

That explains the apparently contradictory statements of Jesus Christ, the one: "Ye have heard that it was said—*but I say* unto you," and the other "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill," to fill up that which is not yet complete.

While His light of perfect knowledge and righteousness fell upon those old pages, that which was written between the lines began to stand out in distinct letters: "Be ye therefore perfect, as your Father which is in heaven is perfect."

That required a righteousness the best Israelite had not dreamt of, yet absolutely necessary. "Except your righteousness shall *exceed* the righteousness of the scribes and Pharisees

ye shall in no wise enter into the kingdom of heaven," the only righteousness which will stand before God.

Therefore, "by the deeds of the law there shall no flesh be justified." The Jewish people, "ignorant of God's righteousness," try to establish their own righteousness by obedience to the law, which even the faithful ones could only do in their own land and Temple.

But salvation for heaven can only be obtained by obedience to one law, the perfect law of love, which requires the righteousness found perfect in the sight of God. No labor can acquire it, it has to be received as a gift through faith in Jesus who was made our righteousness.

That righteousness is nearly equivalent to holiness. It means holy principles—and who can boast of them?—holy affections of heart—but "the human heart is deceitful above all things and desperately wicked"—conformity to the Divine law—and who even knows it to perfection, much less lives it?

There are some so-called holiness people who do not only consider themselves new creatures clothed with the righteousness of Christ and therefore "accepted in the Beloved," which we are, but who also say that the old creature is altogether dead, eradicated, that there is no sort of evil in them any more, that they can no longer sin. They misquote passages like the following: "Whosoever abideth in Him sinneth not * * * whosoever is born of God doth not commit sin * * * cannot sin." The Greek reads, "does not go on sinning, cannot go on sinning."

The Scriptures say: "*Reckon* yourselves dead unto sin." If I *am* rich I need not reckon myself rich; if I *am* dead I need not reckon myself dead. That would mean no more disposition to feel provoked, no more hurt feelings, no more weakness or sickness. That condition brought on by some narcotic of error is a good time for the devil to work on.

May such receive from the Great Physician's hand an antidote in time.

It is true, though, that we should and can attain to a life without known sin; that wherever we meet a temptation we ought to reckon ourselves dead to the old master sin and his law—"how shall we, how can we who have died to sin live any longer *therein*?"

Recognizing that, instead, we have become servants of righteousness we call on Him who has come to destroy the works of the devil, to help us just then and there, and we stand more than conquerors through Him who loved us so much as to give us, in addition to the victories, His own righteousness.

But even if we conquer all the day, what about the lack of knowledge, which is sin; about our imperfect service; about these bodies of corruption which are bound to defile the inner man whom we carry about; what about the contact with the world, as even the sight of sin soils the soul?

My personal Scriptural and experimental testimony is this: 1. In me, that is in my flesh, dwelleth no good thing. 2. But I do not live after the flesh to fulfill the lusts thereof. 3. I reckon myself dead and alive unto Jesus Christ, and by such faith I walk in the Spirit. 4. Thus the righteousness of the law is fulfilled in me. 5. There is therefore now no condemnation unto me in Christ. 6. I am complete in Him, notwithstanding my infirmities and sinful nature.

Such righteousness is the ground of our justification. Our disobedience to God's commandments, in the best case our shortcomings, admit no justification; therefore it is an act of free grace, by which God pardons the sinner and accepts him as righteous on account of the atonement of Christ and of His righteousness—i. e., His active and passive obedience by which the law was fulfilled.

This righteousness of God is not inclined toward anything

that is not absolutely holy and therefore only of Divine source. God is holy in heart, we never; the best of us may appear holy in life, but purity of heart is not his while on earth. The old man has his seat in the flesh, he can and must be kept under, but he is there. From time to time, encouraged either by Satan or the world, his external allies, he tries to win "me" over to his side by coaxing or by force—i. e., my self, my self-conscious will—to make "me" join "them" in unrighteousness, pleasure and sin. (We have to make the proper distinction between I, the old man and the new man, that is, Christ in me.)

The new man on the other hand asks me: "To whom did you vow allegiance in that hour under the cross? You call yourself a child and servant of God; do you not owe loyalty to the government under which you were born? The old man is no longer your master, you do not owe him any obedience. Tell him to go and leave you alone, tell him so in the name of the Almighty Jesus."

I look at both, I consider a moment. I see the truth and my duty. I stretch out my hands to the new man, to Christ in me: "Help poor me now!" and that same minute the enemy flees, the victory is won, and that fact as well as its date are recorded on the fleshy tables of my heart. Thus I become an "epistle of Christ to be known and read by all men."

Such victories may work out righteousness, but the righteousness of God is still superior, without any disharmony, without any struggle or inclination toward unholiness. As it cannot be obtained by doing the commandments, the old and the new, it is indeed "the righteousness without the law, which was *witnessed by the law* (of Moses) and the prophets."

Victory over sin not doing away with the existence of sin in me, I naturally am still unrighteous. In order to present

me righteous, holy and without blemish before His Father Jesus has to do more than to simply show me or help me to live righteously and godly. There was no other way than to do what He did, and that once for all. He took my place and gave me His as the Unblameable and Holy Son of God. We exchanged position, raiment, privileges, fate, and that with the permission and according to the gracious plan of God.

“He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.”

Can I but feel ashamed when I look to the place where He was punished in my stead, while I stand by crowned with glory and honor? Such grace would crush if it came from other but my God.

As long as I stand before God *in Christ's* own garments, I am not only pardoned, but declared to be absolutely perfect in His sight, “complete in Christ.”

How can I get into Him? By accepting through faith what he puts upon me, the robe of His righteousness, which secures for me a home in heaven. But I have to weave the (Oriental) upper-garment, without which no one is perfectly dressed, the robe of the *righteousnesses*—i. e., the righteous acts—of the saints. This will decide the rank I take in heaven, but not the right of my entrance into it. Faith in itself saves without the supplement of works, yet God will not be pleased with the person that enters half-clothed into the regions of glory. To such the warning is given: “I counsel thee to *buy* of Me white raiment that thou mayest be clothed,” and that “fine linen is the *righteousnesses* of the saints.”

That garment is not given ready made, but has to be bought by the believer. Faith hath to trade, faith without works is dead, in fact, is no faith at all. But putting on, daily and consciously, the “breastplate of faith and love,” of “faith

which worketh by love," the girdle of truth, the sandals of readiness, the helmet of hope, the shield of faith, the sword of the Word of God, the mantle of love to cover that armor, the ornament of a meek and quiet spirit and the graces about our neck, receiving it, piece after piece, from Jesus' hands in the morning, we are clothed and ready to go through the evil day and even to carry such a glory message of good tidings.

* * *

This, then, is the summing up:

1. The righteousness of the law as taught by Moses was substituted, in the fulness of times, by the righteousness of Christ, which cannot be obtained by the law of work, but by the law of faith.

2. The new commandment called the *law* of faith does not make void the law, but establishes it.

3. The righteousness of God being "of faith," it even preceded as such the righteousness of the law. "Abraham *believed*, and that was counted unto him for righteousness." Abraham lived before Moses. The righteousness of *faith* was effective before man knew of any righteousness of the law.

4. It exceeds the ministration of condemnation in glory, as it proclaims reconciliation on the ground of the righteousness of Christ.

THE MINISTRATION OF THE SPIRIT.

The ministration of righteousness does away with condemnation, the office of the Spirit of Life takes the place of the ministration of death. "How shall not the ministration of the Spirit be rather glorious!"

We have to confine our present study to that part of the Holy Spirit's work which tends to develop our future glory.

The blessing which we derive from Him is twofold—i. e., for us and through us for others. We receive from Him, and we pass on through Him ; we sow and we reap glory by faithful ministration.

We shall see that 1. He is a gift; 2. He brings light; 3. He gives life; 4. He imparts liberty; 5. He works out the fruits of the Spirit in the believer.

THE HOLY SPIRIT A GIFT.

“What man knoweth the things of a man save the spirit of man which is in him?” How true! Does your spirit know what is in my mind? Would to God that sometimes it did! But in vain I endeavor to read your thoughts as long as you want to conceal them; and in vain you try to make me see a thing as you do, I often cannot grasp it, because I have not your spirit. Only the spirit that is in me, my spirit, knoweth my things, and your spirit knoweth your things.

Our spirits may widely differ from each other: yours may be quick and mine dull; yours may revel in the regions of the supernatural, mine grovel on the ground; yours may be wide, taking in the whole universe, mine narrow, not going beyond the walls of self; yours noble, loving the good, mine mean, delighting in evil; yours tender, easy to be moulded, mine dull and hard. You may try to make me understand your high aspirations or common sense principles, an empty look may be all the answer you get.

Why then not put some of your spirit into me? Ah, you can't, that is the trouble. The spirit of a man is for that man, and the spirit of a woman is for that woman. In some degree it can be trained and developed, but not supplied.

“O the depth of the riches both of the wisdom and knowledge of God! His ways are past finding out.” That which

was impossible in the natural way, He made it possible by His supernatural power.

In order to make us understand some part of the riches of *His* wisdom and knowledge, He irradiated His own Spirit—not an “it,” but “He,” not an influence, but a person. He sent Him down to enter into our narrow minds, to anoint our dry brains, to fill our whole being, thus to make us understand the mind of the Lord, yea, the deep things of God.

Through the Spirit we are made spiritual, but we do not become “spirit,” as Christian Science teaches, the “science falsely so called.” We have flesh and bones still, while “a spirit has not flesh and bones.”

But we are enabled to understand spiritual things—on one condition, though: there must be a longing in a soul for the things of God. He cannot enter without being asked so to do, but He will come when He is invited. “How much more shall your Heavenly Father give the Holy Spirit to them that ask Him.” God may work on a mind externally to prepare him for such longing, but He cannot bestow a gift where acceptance is refused.

We must not confound that attitude of man with the resistance generally made when the Spirit begins to scrape off some of the hard crust that has accumulated on the natural mind. Such resistance is simply the result of the uncomfortable sensation experienced under the chisel and the hammer, it is Paul’s kicking against the pricks. There may be a willing mind at the bottom of it after all.

But as long as the natural spirit is satisfied with its condition, it receiveth not the things of the Spirit of God. “The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.”

The Holy Spirit is the unspeakable, free gift of God, promised by the Lord to His disciples. He is the Comforter that

was to come to take Jesus' place on earth in order to complete His work, to do there what the Son of Man had not been able to do—i. e., 1. to convict the world of sin, which Jesus had failed to do: "The darkness comprehended Him not," but to-day the Spirit convicts sinners of sin, whether they turn from it or not; 2. to convince the world of righteousness, which work Jesus had to leave with the Holy Spirit as He returned to His Father almost immediately after having worked out righteousness on Golgotha; 3. to convince the world of judgment, which for the same reason Jesus could not have done, the prince of this world was not judged but from the cross.

The Holy Spirit, sent from above upon the chosen vessel, broods over it as He did over the earth that was to be created. The atmosphere is changed, it is full of mystery and expectation. Blessed time, a child will be born from above.

How it is done we do not know; "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

LIGHT.

You set a person before the printing case, give her the stick and the rule, "here is the 'a,' the 'b,' the 'c,' there are the spaces," and you expect her to set her first line word by word, letter by letter. She is to read her line over. How funny it looks, all those letters standing on their heads. And lucky she is, she discovers a "g" that was upside down, while the boss smiles because of the mistakes she has overlooked. "Do you see?" he asks, pointing them out to her. "I see men as trees walking," would probably be her honest answer, as the blind man said whose eyes Jesus had touched but once.

But by and by light comes. Now the "u" looks different from the reversed "n," and even the figure "o" appears to

be a little rounder than the letter "o," and the spaces do no longer seem to be all alike.

Her eye has learnt to *see*, and, looking back, she marvels how it was ever possible for her to be so blind.

A similar change is wrought in our souls by the light of the Holy Spirit. When Jesus with the "finger of God" touches our eyes, we, too, say amazed: "I see men as trees walking." It is all so strange. He touches again, we begin to "see clearly," and we, too, exclaim: "One thing I know, that, whereas I was blind, now I see."

Spiritual light comes gradually. It is well for us not to behold, right then and there, the Father of glory by whom the Spirit of wisdom and revelation was sent. It would be too much, the little baby's eyesight has to be shielded.

But gradually the eyes of our understanding are opened and we begin to know Him and the hope of His calling. "In Thy light we shall see light." We begin to "compare spiritual things with spiritual," we are surprised that we never saw it so before. One passage after another is illumined, one window after another lighted up in our being. Light has come and filled the place.

LIFE.

Light engenders life. Bring forth the plants that spent a dreary winter in the cellar; let the streams of sunlight flood them with warmth and radiance, and something in those dry roots, stalks and branches begins to stir, to move, to run through the invisible celluloses—we call it life. If no swelling, budding, sprouting shows, you may as well put the plant back to its dark place or burn it up—it is dead.

A man or woman may be convinced of sin, may even show some sort of repentance, but if that is not followed by signs of life, he or she is not born again, has no right to an eternal

home and should not be encouraged in the assurance of such hope. Faith without works is dead. Genuine faith is lively, it cannot but thrive.

The Spirit's work *on the mind* is most probably experienced by everybody some time in life. But the unreceptive mind lets the Word go by instead of passing it down into the heart and watering it with tears of sorrow and gratitude. Light is given to the mind, life to the heart. There is a head-faith—and nobody should stop there, “even the demons believe and tremble”—and there is a heart-faith which saves. This faith is sealed with the gift of eternal life, that little grain placed into the heart which no man, no demon, not even death, can destroy. The baby, when born, was handed over to the Father to be kept by Him, and none can pluck it out of His hand, but those hands do not keep beyond what is committed to them. Some have been enlightened and have tasted of the heavenly gift, the good Word of God and the powers of the world to come; they have even been made partakers of the Holy Ghost, but determinately turning from God and all that is godly they go back to the hostile camp. That is the “falling away” (Greek: away *from--unto*”), the falling beyond.

It is possible for head-believers to forsake God and to return to Satan, because after having tried the heavenly food the worldly dainties suit their taste better. They have been the object of the Spirit's working, they may have given an evidence of interest in spiritual things, still, it was nothing but head-knowledge, interest of the mind, scientific and experimental tasting of the heavenly food.

We must not confound the time of preparation which those have experienced with the fact of being “begotten by the Father,” “born by the Spirit.” Years may be spent in the Spirit's wooing as He calls the soul out of the other camp, yet all that labor may be lost. It is not His fault if the one or

other comes, looks upon the heavenly things and does not like them. If anything it may be called lack of power on the Spirit's part, because He has no authority over man's own free will. Ample time is given to every one to come and taste and choose either the new home or the old.

No one is adopted as a child against his or her will, and only those who are adopted by God according to their wish are taken in to be born over again of water and of spirit—i. e., the Word and the Spirit. From that time only they are saved, and that once for all. Of those it is said: "We know that whosoever is born of God sinneth not (does not go on sinning), but he that is begotten of God keepeth himself, and that wicked one toucheth him not. Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin (go on sinning), because he is born of God."

We have to draw the line at the new birth and not at the moment when some one yields his soul, perhaps only in an experimental way, to a treatment for purification. There are people who like to get cleaned up, but who do not care to keep themselves clean all the time. A child of God is expected to keep himself pure after having received "remission of the sins that are past." Those who want to enjoy the pleasures of sin, though all the same hating its filth, are not born again. They would not enjoy being made partakers of the Divine nature. They would hate the continual constraint which holiness and sanctification exert upon them. They would not feel at home in the new home, would not like the fellowship of the family members of the household of God. Those apparently saved people can go back and be lost.

What, then, is "being born again?" Some say that it simply means to believe in Jesus because it is said: "He that believeth on the Son hath everlasting life." But first of all, it reads "believeth" and not "believes"—i. e., goes on, abides

in believing ; and further “ believeth on ” does not only mean “ believeth that he exists and that He is the Son of God,” but it implies placing full confidence in Him by faith which is grounded on close acquaintance with Him as the Friend that can be relied upon under all circumstances (page 89).

The life-producing elements are the water, or the Word of God, and the Spirit. The Word, if left alone, is dead, cannot give life. On the other hand, the Spirit without the Word has nothing to work on but feelings. Feelings will never give life to a soul. Feelings must have the solid ground of the Word of God, there to stand on. Thus both belong together. The Word quickened by the Holy Spirit brings forth the new creature which is called the new man.

“ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

“ Water ” here cannot refer to the water of baptism. The thief on the cross was never baptized, still he received from His Savior the promise : “ To-day thou shalt be with me in paradise.” The explanation of “ water ” is given in the passages : “ That He might sanctify and cleanse it with the washing of water by the Word,” “ the water of regeneration.”

How it is done we do not know. Sometimes it is the immediate work of God without human help, sometimes He uses His servants to plant the seed of the Word in the sinner’s soul, as Paul testifies : “ In Christ Jesus have I begotten you through the gospel,” calling Timothy his own son in the faith.

Sometimes it is quick work, in others it takes almost a lifetime. An interval more or less extended lies between the moment the Word is given and the time when the Spirit works it out into life. But when both take hold of each other, when we learn to see the truth because the Word says so, because “ it is written,” when the Spirit thus co-operates with the Word, when we have that assurance, founded on God’s

promises, which nobody can take from us, then we may be certain that we have passed from death unto life, then the Spirit testifies to our Spirit that we are the children of God.

The Word of God, the "exceeding great and precious promises," are planted into the soul, but they have to be received by the ground. The soul, like the soil, has to yield nourishment for the seed, and that is faith. If the promises of the Word—i. e., of Jesus—are received into the heart, the seed begins to live and will abide forever. Therefore "ye are all the children of God by faith in Christ Jesus." That does not include the soul which remains standing before the cross with doubts or arguments or even tears of pity. They are of no profit to any one and deserve the same redress which the Jewish women received from the suffering Savior's lips: "Weep not for me, but for yourselves."

Compassion for Jesus is nothing but head-belief, though the heart seems to be affected. When faith enters into the heart, it cries out: "God, be merciful unto me, a sinner," the sinner that had made him suffer. Head-belief is by no means without feeling. The mind is not altogether dry. Herbert Spencer, the philosopher, says on "Intellect and Feeling:" "The function of the mind is generally regarded as retiocinative, and exclusively so. The chief component of mind is feeling. Properly understood mind is co-extensive with consciousness, and so, far from being its minor component, they are its major components."

Thus we can feel with our mind, can love with our mind. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Some one may love Him, and the heart may still be untouched, but when it opens it never lets Him go again. The seed that drops into the heart has reached the good ground.

Praises be to God who made such a new birth possible! It

was His will, His love, His grace. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Of His own will begat He us." "Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again."

After all, the new birth is and remains a mystery, still, two means are given unto us by which to test our nature, whether it is yet carnal, or whether we have been made partakers of the Divine nature.

"The Spirit beareth witness with our spirit that we are the children of God." As long as there are doubts in a soul about being saved, there must be some reason for doubts.

The other evidence is more external, it is the growth of our knowledge and the fulness of our life. We cannot help but notice the importance given in Peter's epistle to the knowledge of "all things that pertain unto life and godliness." He spurs us to run for knowledge. Moderation, patience, godliness, brotherly kindness, love will follow.

We must *know*. John testifies over and over again in his epistles "we know." We must be positive of some change that has taken place in our nature. Truth will pervade our judgment and stamp those so-called "white," the social and business lies, black as coming from Satan. Selfishness will appear hideous; acknowledging a wrong, however impossible before, will become an absolute necessity for enjoying peace and happiness.

Some of us may know the date of our spiritual birthday, to others that new life may come more vaguely like a dream.

But if we have still doubts, if we are still the unchanged, old creatures, may we yield ourselves to the Holy Spirit, willingly, earnestly, determined to become a child of God, whether for weal or woe in this world—one earnest prayer will do it.

LIBERTY.

The ministration of the Spirit works through the *law* of *liberty*. There is a strange contrast in those two words. It would seem that where there is liberty there is no law, and where there is a law there is no liberty.

But we have first to realize that not every law is a law of liberty. A college, hospital, large boarding house or hotel must have their laws and rules. They have to be written out and be put in plain sight, why? because all kind of elements, untrained as well as refined, flow together. Life would be unbearable, peace impossible without some kind of regulations. The law promotes peace.

Not so in a private family. Its members are supposed to be of one origin, to be brought up in the same spirit, to live for the same interests. They all know the laws of the household, they need not be written out in so many words and put up on the walls. The spirit of the house rules there and dictates them as opportunities come along. Those that are led by that spirit prove to be the true children of the house. They walk within the bounds of the established principles as naturally as if they did not exist. They feel perfectly free, while they live under the law of liberty.

That illustrates our position as children of God and our relationship to the law of the Spirit.

The law of liberty hinges on two points: 1. "I can do all things through Christ which strengtheneth me;" nothing can stand in my way, neither death, nor life, nor angels, nor other powers, I am free. 2. "All things are lawful unto me, but all things are not expedient, I will not be brought under the power of any." The first gives us large space to walk at liberty, the second restrains us from using our liberty wrongfully.

Sin cannot hamper us in our ways because it has lost its

power over us, we are free! We have seen how, under the dispensation of Moses, sin, which was dead without the law, had revived by the law and become a cruel taskmaster. But then God sent His own Son in the likeness of sinful flesh and for sin—i. e., to destroy its power—and He condemned sin in the flesh, proving by His sinless life lived in the sinful flesh that sin has not absolute power over human beings. That made those who walk not after the flesh, but after the Spirit, free from the law of sin and of death. (The law of sin and of death and the law of Moses must be carefully kept apart in the study of the epistle to the Romans. The law of Moses gave strength to sin to exert its law over man, thus putting him under the law of death, but the law of Moses is neither the law of sin nor of death.)

I was made free from the law of sin and of death by Him who hath swallowed up death in victory, the Prince of Life, my New Sovereign, "that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord."

But that government does not reign without a law. The law of the Spirit of life which has rescued me from the claws of death has now dominion over me. The lawless ones are excluded with *the* lawless one.

The law of the Spirit is also called the law of Christ. It is only just that He who has delivered me from my enemy should have the right to rule me by His law. "My yoke is easy and my burden is light." His commandments are not grievous. By the Spirit I know the mind of Christ; by the Spirit I am led to walk according to that mind; the Spirit teaches me to delight in the law of God and to run the right way as of my own free will. What do I need more in order to have perfect liberty? "Where the Spirit of the Lord is, there is liberty."

And oh, how large it is! "All things are yours, whether Paul * * * or the world," etc. Then I can help myself to all I need in His service, from the Church and from the world, from artists, musicians, experts of all kind. Where my own means, strength or talents fail for His work I have only to ask the Master of the household where to find the supply, and He will send me for "the colt" of which the Lord hath need, for Simon's boat, to Martha's home. I may not always like the arrangements He makes, it may mean mortification to go to the appointed party, but then the liberty turns out to be a law of liberty.

"Whoso looketh into the perfect law of liberty and continueth therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." It is the looking into the law of Christ that gives us liberty. The longer I look, the more I am persuaded that the law of Christ is holy and good, profitable and lovable.

Free, altogether free. "Yet have I made myself servant to all, that I might gain the more." I have the liberty to expect carnal things in return for the spiritual things which I give out, but I do not use that right, lest I should hinder the gospel of Christ—that was Paul's maxim, it should be ours if thus placed.

Free! All meat is sanctified by the Word of God and of prayer; but there is a weak sister who stumbles at my eating pork—I can let it pass by for her sake. A brother only eats herbs; to please him I can do so, too, instead of insisting on my liberty of eating anything.

Free! I believe I can wear any decent garments. "But, dear, I wish you would take those poppies off your hat." I shall, of course, avoid wearing them further in her presence.

Free! I believe that the Lord's day is given us to live and work for Him as the worldly business is resting. But the

way to my activity is long and too much strength wasted in the walk. I feel free to use the means of local communication, but my companion takes offense in it. I had rather walk with him and trust for an extra supply of strength than grieve him with my liberty. "Bear ye one another's burden and so fulfill the law of Christ," whether it is a fault, infirmity or cross, "considering thyself lest thou also be tempted."

Therefore, "submit yourselves to every ordinance of man for the Lord's sake * * * for so is the will of God, that with well-doing you may put to silence the ignorance of foolish men; as free, and not using your liberty as a cloak of maliciousness, but as the servants of God." "Ye have been called unto liberty, only use not your liberty for an occasion to the flesh—but by love serve one another."

THE FRUITS OF THE SPIRIT.

We shall see later on how we can glorify God by a fruitful Christian life. Here we simply point to the fact that where such law of liberty, the law of Christ, rules in a heart, the fruits of the Spirit are bound to follow. "Ye shall know them by their fruits * * * every good tree bringeth forth good fruit * * * a good tree cannot bring forth evil fruit."

All that is "fruit unto life eternal," little of it is pleasant or of use to the believer before the great harvest.

The first produced by the Spirit are "fruits meet for repentance (or answerable to amendment of life)" which accompany the conversion. Repentance includes godly sorrow, confession, restitution where possible, a changed life.

Sweeter fruits follow: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, moderation; against such there is no law."

"We should bring forth fruit unto God," of sweet savor

unto Him, and we shall do so if we cease working and let the Holy Spirit have His perfect way in us.

THE MINISTRATION OF THE NEW TESTAMENT.

Moses was the mediator of the Old Covenant. Much glory was attached to his privileged position. Jesus is the Mediator of the New Testament and no mortal mind can understand the exaltation of His office. "He hath obtained a *more excellent ministry*, by how much also He is the Mediator of a *better covenant*, which was established upon *better promises*."

We as His servants and co-workers should rejoice in such a ministry for the very excellency of our vocation. We are privileged to proclaim the better promises, the foundation for the better covenant, sealed with the blood of the New Testament that speaketh *better things* than Abel's, which also gives us a *better hope*, by the which we draw nigh unto God.

That New Covenant is more excellent in at least four respects: 1. it brings nearer to God than the old; 2. it comprises a larger number; 3. it is richer in quality; 4. it is everlasting.

Thus it reaches out in height and breadth and depth and length.

The Old Covenant admitted the ordinary member of the congregation but to the altars of the court, the priest to those of the holy place, while only the high priest was permitted once a year to approach God in the Holy of Holies. The New Covenant admits whomsoever to the very throne of the Almighty within the veil. There is a mercy-seat set up at the right hand of God in the person of Jesus Christ. It is the City of Refuge, our propitiatory for the past, our Rock of Ages for the present, our hope for the future. The soul that is anchored to that Hope remaineth and liveth forever. Thus

the ministry of the New Testament is more glorious; it invites people to the very presence of God, and that not in fear and trembling but with boldness. Still there is one important restriction, only one way leads to it. That way is new, not from eternity, nor Moses' time, although foreordained and foreshadowed. It is the rent which, in the hour of Jesus' death, was made in the veil that formerly separated the sanctuary from the holy place and prevented man from seeing God. Jesus opened that way, which is called "the way of life," in the very hour when He poured out His soul in death, when He had His flesh torn by the agonies of the departure of His Spirit.

There is no other way to eternal life but that one. "Having, therefore, boldness to enter into the holiest by the blood of Jesus by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, let us draw near in full assurance of faith," let us hold fast the profession of faith, and let us provoke one another unto love and to good works.

Thus reaching out higher, to the seat of the presence of God, the New Covenant also extends in breadth. The Old one was a peculiar grant to one nation, the New one embraces the whole world. It extends to Jew and Gentile, to the black man and white man, to clergy and laity, it benefits the "whosoever will." The dimensions of the sacred ground are no longer the "camp" only, for the very center of it, the cross, was established "without the camp."

The Gentiles, who had no part in and no claim on the privileges of the worship of the True God, were brought into these blessings by the New Covenant. That gospel was foretold to Abraham before the Mosaic Covenant was made, but it could not be fulfilled until the Old Covenant had proved to be imperfect, though it was perfect for the time being.

How God would bring the Gentiles, too, into the bond of a covenant, worshipers of idols, was a mystery to prophets and angels. Therefore they looked with amazement upon the work performed by the Son of God on earth. Therefore they are singing the song in heaven: "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing," the Lamb that came to redeem Israel from the curse of the law and to throw the doors of the covenant open to the world "that the blessing of Abraham might come on the Gentiles through Jesus Christ."

That mystery had been hid from ages and generations. Jesus had gone to heaven and the world did not know what was in store for them. The Holy Spirit had come to earth and begun to build up the mystical Body of Christ, *i. e.*, the Church. But neither the apostles nor other members, who were all Jewish, dreamt of the largeness of the thought and love of God, that was going to make also the Gentiles fellow heirs with Israel, until the "riches of the glory of that mystery among the Gentiles" were revealed to Paul by the Holy Spirit, and as the minister of such gospel, as the apostle of the Gentiles, he appreciated the glory connected with it: "I magnify mine office" to "preach Christ among the Gentiles, the hope of glory."

But the New Covenant has gained in depth, too. Life and incorruption have been brought to light through the gospel. Man's perfect obedience to the *law* did entitle him to happiness. Obedient *faith* bestows eternal life to those who are under the New Covenant, and some will not even see the corruption of this mortal tabernacle, those "counted worthy," when the Body of Christ will be taken up without dying to meet the Glorious Head in the air.

The Old Covenant required repeated, yea continual, sacri-

fices of animals. The New Covenant was sealed once for all with the most precious blood that could be found. After that the worship did not demand further victims; there without the camp we offer sacrifices of praise, good works and love, with which God is well pleased.

Fear of God was the instigating element in the Old Covenant; we are prompted by love to obey. Love does not do away with the fear of God, but it changes it from the dread of a slave or criminal to the reverence for a father. It is veneration in the highest sense of the word which forbids to grieve because it loves.

The law commanded to do, without furnishing either help or strength to bear the burden. It slew him who was powerless to obey because of the weakness of his flesh. The New Testament provides the ability to be faithful and to fulfill the terms of the Covenant. "My grace is sufficient for thee, for My strength is made perfect in weakness." That is the wonderful depth of the New Testament.

And one more excellency of the ministry of the New Covenant: it remaineth forever. It will never be replaced by a third. It cannot be exceeded. Therefore, "if that which was done away was glorious, much more that which remaineth is glorious."

Oh, to be able to comprehend with all saints what is the breadth and length and depth and height, and what the love of Christ, that gave us the New Testament and made us ministers of the New Covenant!

THE MINISTRY TO THE SAINTS.

As a rule, the ministering to the saints is not required from the servants that attend to the preceding ministry—i. e., of reconciliation, righteousness, of the Spirit, of the New Cove-

nant. They are generally the ones to whom this latter service is rendered. The servants of God, ministers, missionaries and others, give out the word of reconciliation and proclaim the righteousness of God to hungry souls; those that are helped should minister unto them, that is the command of God. Sometimes saints minister to saints, and that is the sweetest of all. We shall understand the glory and the privilege of the ministration to the saints, if we consider for a moment the other side of it—the receiving, which means humiliation.

The fact of receiving is not always humbling. Well may eyes shine bright and lips smile when the soldier receives his reward of honor for the service he has rendered to his homeland. A look of satisfaction spreads over the face of him who receives a decoration from his sovereign's hand. There is nothing humiliating in it. It is not exactly gratitude he feels, it is honest pride which springs from the consciousness of having done well.

But look at the beggar into whose hand pity puts a piece of bread or a coin. See the honest poor whom charity tries to raise from the ground. Think of the unfortunate sufferer whom a free dispensary has to relieve or a county hospital has to take in. Their looks suggest no glory. The necessity of receiving is the wormwood that makes the cup so bitter.

Grace is shown to them, and grace is humiliating unless it is the grace of God. To live on grace means a story of not only hardships and sufferings, but also burning tears in the closet, where the wounds are bleeding that condescension and pity have inflicted. But the angel, the messenger of God, is bound to be present as he hands that cup to the sufferer. "It is more blessed to give than to receive" are the Lord's own words, born of bitter experience.

The joy of giving is inborn in human nature—with the exception of miserable misers and some people who only love to

give what does not cost them anything. A certain charm is connected with giving. Babies like to hand the conductor the tickets. Children count it a privilege to drop a coin in the blind man's hand by the wayside. We, babies and children of the Heavenly Father, should count it likewise a privilege to be the visible hand of His invisible benevolent strong arm of help.

The giver personally may not get anything in exchange, not even spiritual food, but it will make no difference as long as we have the Body of Christ in view whose members we are, the ones to nourish the others for the sake of the Head who ordains it so, and who places the members in the Body as He will. It is grace for grace on both sides. It takes grace to become poor for Jesus' sake, as it is said of Himself: "Ye know the *grace* of our Lord Jesus Christ, that though He was rich, yet for your sakes He *became poor*." On the other hand, ministering to the saints is called grace: "We do you to wit of the *grace of God* bestowed on the churches of Macedonia, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their *liberality*."

There are some of God's servants and handmaids who are privileged, perhaps by the training they have received in their youth and the circumstances that surround them, to "make carpets" as Paul did and yet work wholly for the Lord. A joy is in it which only those who have experienced it can understand. But many, most others who are set apart for Christian work are left without such resources, and yet they have a right to eat and drink and lodge somewhere. It was not the Lord's intention that they should be humbled by being ministered unto, but that they should receive their support, the necessaries of life, as wages for their work. "If we have sown unto you spiritual things, is it a great thing if we shall

reap your carnal things ?” asks the apostle. “ Who planteth a vineyard and eateth not the fruit thereof ? Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” “ Let him that is taught in the Word communicate to him that teacheth in all good things.”

The law of liberty will regulate all the difficulties that may arise as to the liberality of giving. It is based on two principles : “ Ye are not your own—*ye are bought* with a price,” and “ render unto God the things that are God’s.”

When He bought us from Satan with His own blood we passed into His possession with all we had. Since then we are but His servants and handmaids who do His business, His stewards and stewardesses whom He eventually entrusts with His own treasure. It is our duty to trade for Him and see to it that we do not enrich Satan by either our carelessness or unfaithfulness.

It appears further from the Word of God that all money, whether used by righteous or unrighteous hands, is called “ the mammon (riches) of unrighteousness,” but also that it is possible to lay up treasures in heaven by their righteous use on earth. Our own interest should stimulate us to make the best use of it for eternity.

Being more than debtors to God—i. e., His own property—there is then no doubt but that we owe some of our so-called property to Him.

How much of it ? According to the Mosaic law God claimed the tenth part of all they had for Himself—i. e., for His Temple and worship. The freewill offerings were made in addition and once so abundant that God had to restrain them from bringing more. Does the Christian owe Him less, less tribute of gratitude for His sacrifice that had not yet been made for the Jews of the Old Covenant ; less grateful acknowl-

edgment of the righteous, wise and gentle government under whose protection he lives and breathes and prospers? Do we owe less or more? Have we a "Lord's box" to receive our tithe, the tenth at least of what He gives us? It need not necessarily all go to churches or missions, but it should be the treasure consecrated to the privilege of doing good.

"Therefore charge them that are rich in this world that they be not highminded, 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 for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Then, "cast thy bread upon all waters, for thou shalt find it after many days."

THE MINISTRY OF AUTHORITIES.

No ministry is probably so largely discussed in the public papers of to-day as the ministry of authorities. Rebellion, like a mighty taurus, is curving its neck, ready to burst all bands and chains and to break away from the enclosure of lawful restraint. The liberty of the press is sowing seed both of good and evil. Would to God it were always in harmony with and under the power of the Almighty!

That many of the powers now in authority, on thrones, in the courts of justice, in any public office, are all but "after the heart of God" does not do away with His holy intent concerning them. "There is no power but of God. The powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God."

God intended the ministry of authorities to be glory, His

visible power of protection and justice on earth. "He is the minister of God * * * He beareth not the sword of God in vain"—here is a minister of God with the sword in hand, in the covenant of the dispensation of grace.

But the world is full of people pictured in the following passages: "These filthy dreamers * * * despise dominion and speak evil of dignities." "That walk after the flesh * * * and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities and shall receive the reward of unrighteousness."

If according to God's plan glory rests upon a crowned head—what glory will it be when the faithful servant who was set over many things will enter into the joy of the Lord, receiving his reward from the King of kings!

Their work is not easy. Therefore Paul admonishes the Lord's people: "I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior."

* * *

What a variety, then, of ministrations! "*To every man his work.*" There is a place for you and me, something, somewhere. We must be busy to get glory, and we can work and toil joyfully because the service in itself is glory.

"He gave some apostles, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ."

The whole Body is fitly joined together by Jesus Christ, but it is compacted by that which every joint supplieth. Every

part has to work so that the Body may increase and develop into a "man of full growth."

The question is, are we filling our place? Whether it be pulpit or hospital, kitchen, nursery, bank or shop, mission-room, school-room or garret, in whatever position, we can, we must do something for Jesus. A man's influence is either for God or for Satan. "None of us liveth to himself," every one is bound to exert an influence upon his surroundings, and the higher the position, the greater is the opportunity for promoting good, the greater the responsibility of leading Godward those entrusted to their care. All authorities, whether public or private, are a power and should and could be a power for God.

May Jesus find us busy in our places when He comes, "for the Son of Man is as a man taking a far journey, who left His house and gave authority to His servants, *to every man His work*, and commanded His porter to watch. Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping."

"After a long time the Lord of those servants cometh and reckoneth with them * * * 'Lord, Thou deliveredst unto me * * * behold, I have gained ' * * * His Lord said unto him : 'Well done, good and faithful servant * * * enter thou into the joy of thy Lord.' "

How Can We Glorify God?

There are a good many Christians who calculate like this: God has promised eternal life—i. e., a place in heaven—to all those who believe in Jesus. I believe in Him, and, therefore, I shall go to the abode of the blessed. God says that He will wipe all tears from their eyes, there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. That is all I care for, that will make me perfectly happy, I am not so ambitious as to aspire for a high place there.

It seems so beautifully modest, just the spirit of meekness that should adorn a child of God, content with all that is given.

But there is reason for serious doubt as to the nobility of those thoughts. Leaving out of consideration the uncertainty of such salvation, the question is, what is the motive of these thoughts and the moral power that produced such resignation? Perhaps it is no power at all, perhaps it is weakness, lack of energy.

Weakness of the new man means power of the flesh. It takes elasticity of spirit to make up one's mind for earnest work to the glory of God and not man's or our own, for something apparently unreal, for days far, far away. It costs, and the "I" is not willing to pay the price fixed for the crown, which consists in hours of watching, in garments of humiliation, in abstinence from palatial food, in a stone pillow and a pilgrim's staff, in disappointments and losses. I had rather go without a mansion in heaven than give up my comfortable every day life, sighs the poor victim. What do I care for a crown if it costs me so much day by day!

Do you call lack of ambition nobility of soul in business life or in service? It is nothing but laziness, underrating the heavenly reward, yea, more—robbery.

Why did Moses lose the glory of entering into the promised land and of leading the flock into the fold, after he had borne all the hardships on the long way through the wilderness? Because he had robbed God of glory in the sight of the people, before whom God wanted to be glorified. He never had another chance to make up for it.

Are there more lenient connections between God and us? The New Covenant says: "Ye are not your own, ye are bought with a price; therefore, glorify God in your body and spirit which are God's." Have we, according to that, a duty to glorify God, or is it left to our good will?

We are His property; He has a right to expect the best from us. He is waiting for us to enter into heaven richly laden with fruits of righteousness. If we fall short of some glory, God Himself is the loser as well as we; the only difference is that He is the wronged party and we the ones that caused the loss. Oh, the tears of sorrow here on earth when we lost such a chance of living to the glory of God! What will it be when we stand before Him?

If the love of Christ fills us it will constrain us to ask, not "how *must* we glorify God," but "how can *we* glorify God," though involuntarily the question rises in the yearning soul, "but how *can* we?"

The most comprehensive answer would perhaps be by shining for God, little lights, large lights, wax candles, oil lamps, gas flame, electric light, only shine! Do not quench your glimmering wick because you are not yet a big light. Everybody on his post. As in the sick room nothing can take the place of the night lamp with its faint, mysterious light, so the big lustre would look ridiculous in a Christmas

tree, which it seems must be trimmed with tiny wax candles, while it is a charming beauty with all those sparkling drops of glass when suspended from the ceiling of a spacious hall. Let us not wait till we are made a big body of light, but let us begin to shine just where we are and what we are.

The washerwoman, professional or private, can radiate glory-beams from her wash-tub as long as her hands are busy for the Master, enabling her to drop her widow's mite into a mission box or to raise her fatherless children for the kingdom of God, while her soul rejoices in the similar work which Jesus does when He washes souls whiter than snow.

The servant in the kitchen, the mother among her children, the family head in his business, the good samaritan, whether doctor or nurse, at the sufferer's side, the miner in his den, the motorman on his engine, the letter-carrier at the doors, the policeman on his post, the waitress at her table, the clerk behind her counter, the teacher in her classroom, the judge in his seat, the king on his throne, all can shine for Jesus.

"Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is not only the passive "let," but the active "make." Make it to shine. Put it on high. Not that people may honor you, but may glorify the Father of light in you. He placed it into you that you might keep it bright, nourishing it with fresh oil in order to give light to others. "Herein is my Father glorified, that ye bear much fruit, so shall ye be My disciples."

Not because ye say ye are such. As soon as you profess yourself to be a Christian one or another child of the world will stand before you and look into your face to see whether you are lighted up. They cannot look into you, but there is one spot through which the inside light is bound to shine, it cannot be hid, and that is your eye. "The light of the body

is the eye." Can you keep your eye from sparkling when you are full of joy or mischief, or have you to make it sparkle by effort? You cannot help it. So the restful eye shines forth the peace with which the soul is filled. The tender eye betrays the heart where love and sympathy are dwelling. The eye speaks truth while lips may lie. Therefore, "when thine eye is single thy whole body also is full of light." It is not enough that joy, peace, sympathy, truth have sprung up in the heart, if thy eye is not single, if it is marred by double-mindedness, those fruits of the Spirit cannot only not shine, but by and by they will be extinguished. You may have peace, but if there is any root of bitterness in the same heart it will distort the eye; you cannot give out peace and extend it to others unless you have it pure and bright.

Whatever the trouble of the evil eye may be, whether hatred, hypocrisy, vainglory or other double-mindedness, it will hinder the light which is in the body from shining out, and gradually it will quench the spark within. "When thine eye is evil thy body also is full of darkness." "Purify your hearts, ye double-minded," that is the Scriptural salve.

Onward, forward, is the watchword of glory, not backward, but from strength to strength. There is no "old age" in the "new man's" life. His force does not, should not abate.

Glorifying God, shining for Jesus, requires a careful walk through life, circumspect, abstaining from all appearance of evil, that the ministry be not blamed.

Every failure of ours is a reproach to God, and the world is watching for such. The old enmity between God and Satan is still going on. When God gains a victory Satan hates Him afresh. Why are the children of God hated by the children of the world? Because the latter cannot help seeing something in them that means defeat for Satan and his partisans, and therefore they hate. As soon as they can pick at a

Christian's life they will do so and will feel satisfied. But if a hero or heroine stands true, not only in good but *also evil* days, even the world must admit that their God is great. "Have your conversation honest among the Gentiles, that whereas they speak of you as evil-doers they may by your good works, which they shall behold, glorify God in the visitation," says the apostle. We should aspire to a conversation "as it becometh the gospel of Christ."

A king's son is expected to honor not only his father, but also his country, by a walk worthy of his standing. Delegates bring either shame or glory upon the body that elected them as representatives. Teachers are justified in feeling to a certain extent proud of the laurels their pupils win in the day of testing, while the latter's failure may cast reflection on their teacher's ability. A general is glorified by the victory obtained by his army; the leader of the enemy that is put to flight shares the shame of his soldiers. Parents are often judged after the conduct of their children; so God is either glorified or put to shame by our manner of life. "Walk worthy of God, who hath called you unto His kingdom and glory."

He that walks circumspectly has good chances for a successful course. He sees the end in advance, he appreciates the rest that will follow, he looks out for the dangers in the way. Thus we are admonished to walk worthy of the vocation wherewith we are called, honestly toward them that are without, "that ye may be blameless and harmless, the sons of God, in the midst of a crooked and perverse nation, among whom shine as lights in the world." "That the name of our Lord Jesus Christ may be glorified in you and ye in Him when He shall come to be glorified in His saints and to be admired in all them that believe."

For the prize of that high calling, the resurrection *from*

among the dead, the apostle himself was working, running, racing. "I press toward the mark, forgetting those things which are behind and reaching forth unto those things which are before."

Some practical hints how to glorify God are summed up in Col. 1: 10-11. "Walk worthy of the Lord *unto all pleasing*, being *fruitful* in every good work and increasing in the *knowledge* of God, *strengthened* with all might according to his glorious power unto all *patience* and long suffering with *joyfulness*"—i. e., by 1. knowledge of God; 2. power; 3. patience; 4. fruitfulness; 5. peacefulness; 6. joyfulness; 7. every good work; 8. growth, or changed *from glory to glory*.

BY KNOWLEDGE.

Paul's testimony to the Galatians was that the churches in Judea glorified God in him when they heard that he who once persecuted the faith in Jesus now preached it. The change of mind through the knowledge which he had received was admired by them and recognized as a powerful work of God. The Word of life had proved effectual. The Word is glorified when it has free course.

Only a servant of God who has knowledge of truth and error can be helpful in converting a sinner from the error of his way, and thus a multitude of sins is covered—to the glory of Jesus. Whenever a man's soul is saved his sins are blotted out, removed out of sight, so that Satan cannot point to them any longer as a waste for which the price had been paid in vain. Mountains of sin can thus be cast into the sea by able ministers, nourished up, as Timothy was, in the words of faith and of good doctrine.

But there are many who have known the Scriptures from a child, those words which are able to make wise; there are

others who received that gift later in life; who both have wrapped up that talent and digged it away in their mind; they did not continue in meditation, they did not abide in the Word, they did not give themselves wholly to it, and thus they became rusty, "leaking vessels," the knowledge ran out to their hurt and to the dishonor of God.

Study under the direction of the Holy Spirit will make us workmen that need not to be ashamed. The word of truth will stand out in golden letters from the "words of no profit," and such knowledge will keep a servant of God from "profane and vain babblings." Purged from those, he shall be "a vessel unto honor, sanctified and meet for the Master's use," prepared unto every good work which glorifies the Divine Teacher.

Love for Him will enable us to spend hours over the Book which only opens its deepest sources to him who looks away from the cisterns made by man. Human helps and commentaries may be and are useful, but they have to be studied under the eye of the Son of God who may set them aside altogether, pouring out His own Spirit of revelation upon the disciple at His feet who is thirsty for pure knowledge of the truth. He delights to make the foolish scholar powerful, thus confounding the wise fellow students, and to adorn the most despised with the understanding from on high. But His riches are only lavished upon the soul that is anxious to trade with them for the glory of God and not for vainglory or self-satisfaction.

Knowledge of the Scriptures does not always impart that *knowledge of man* which every Christian worker should have. God is dishonored by the blunders that His disciples make. We should aspire to discernment, which is not only a gift of God—"to one is given by the Spirit * * * the word of knowledge * * * to another discerning of spirits"—but which must

be sharpened by observation and docility of mind in the daily life. All children of God should naturally be able to discern the spirit that works in those around them: "He that is spiritual discerneth all things, yet he himself is discerned of no man." But they should covet and by all means possible strive to obtain that precious tactfulness and discretion as a result of knowledge of man which is the best ornament a soul-winner can wear.

But the acquisition of such knowledge involves much heart-ache, disappointment and struggle against hardening of heart, as this would be the natural result of the study of man. It is painful to find out that we have been mistaken in somebody. We love to esteem, to trust in others; it edifies our own soul and beautifies the little world in which we live. Sometimes it means the loss of no small treasure when knowledge disperses the haze which veils the hills of reality with a poetical charm. It is part of the dues we have to pay for obtaining wisdom.

Knowledge of self is the most humiliating of all. It is not absolutely necessary that we gain it by stumbles, but we cannot obtain it without trials. "Remember all the way which the Lord thy God led thee * * * to know what was in thine heart." "God left him to try him that he might know all that was in his heart."

Only when wounded to the core we come to know our black heart with thoughts of bitterness and the temptation to hate. Pride, though once perhaps killed off, shows suddenly up when provoked by the deadly stings of contempt, maliciousness, haughtiness. Selfishness seems to have all gone until all at once we become aware that somebody else considers our unselfishness very convenient and profitable for himself. Oh no, we say, it was not meant that way.

And so the whole hideous old man raises himself up before

our eyes from time to time and says: "This is you, your own sweet self." Disgusted we turn away from that sight saying with Job: "I abhor myself."

But all that knowledge tends to and accomplishes one great aim—i. e., gradually to be conformed to the image of the Son of God; therefore we rejoice, *knowing* that "all things work together for good to them that love God."

BY POWER.

The soldier is a type for power. His training is long and painful, but he keeps the object in view, and that is, to gain strength that he may exert power when required. The soldier probably endures more hardships than any one else, but he rejoices in them as he loves Him who has chosen him to be a soldier, and he seeks to please Him by life and by death.

Though his accomplishment is individual strength, yet he knows that victory can only be obtained by united forces. The soldier does not look forward to individual reward, but his ambition is the glory of the army and his king. There is perhaps more unselfishness in the soldier's service than in any other.

And that must be our ambition, too, if we want to be qualified for a good soldier's place in the army of the Lord of hosts.

Such thought underlies altogether the meaning of the word "service" as used in the Old Testament and often in the New. When the Levites were chosen to minister in the tabernacle of the congregation they were to "war the warfare of the service" from twenty-five years and upward, and they were to "return from the warfare of the service" from the age of fifty. Their further ministering was "keeping the charge."

If all the servants in the House of God did consider their service a warfare the enemy could not make the havoc over which he rejoices to-day. On every side the adversary is gaining ground ; but there is no earnest call for the armor of God among His soldiers. It is too uncomfortable to have the loins of the mind girt with the girdle of truth all the time ; the breastplate of righteousness wherewith to work the works of faith by love is a hindrance when a nap would be welcome ; slippers are more comfortable than the soldier's footwear ; the helmet of the hope of salvation, the hope of His coming again, betrays too clearly the unpopular party to which one belongs ; and it is perhaps more prudent not to wear the sword all the time, that gives somebody else the chance to be sent out into battle.

But "endure hardship," exhorts the apostle after his own experience of a good soldier's life, having fought a good fight, just about to take off his armor, watching for the roll-call to go up yonder.

How he encourages the meek ones and weak ones that have to be made bold. "The weapons of our warfare are not carnal, but mighty to God to the pulling down of strongholds." Why, then, should we fear ? Onward against the foe !

There is strength in organized bodies, there is strength in churches, whatever may be and is said against them with and without truthful reason. They are far from being "holy lumps," but there is strength in unity. They are the folds where "the kids feed beside the shepherds' tents." The light of truth would have gone out long ago had it not been preserved by those bodies of believers, while the individual may seek and find his "nest" there in the courts of the Lord. The same may apply to missionary societies and similar institutions. The one or another Christian may be placed

as a pioneer, disconnected from the rest, but he will still watch and pray for those who are in the ranks, and he will rejoice in their victorious advance. The pioneer placed on his post by his captain is worthy of honor and cheer ; while the forlorn, stray soldier in the rearward or at the flanks of the army is a sad sight. To our tents and posts, fellow soldiers ! “ We shall cast down imaginations, we shall pull down every high thing that exalteth itself against the knowledge of God, we shall bring into captivity every thought to the obedience of Christ.” Wherever the Captain sends we’ll go. The glory will not be ours, but His. What is a little man or a little woman in the host of millions. Nothing but a drop of water in a bucket, yea, in the ocean. Still, there would be no ocean but for the drops ; and when the wave dashes high against the rock the single drop glistens in its own glory with the gold of the setting sun. We must war a good warfare, we must hold faith and a good conscience for the sake of Him who makes us to triumph.

But a good soldier is not only on the defense, he must be ready to attack the enemy when sent against him. “ Heal the sick, cleanse the lepers, raise the dead, cast out demons,” was the watchword of the first company of twelve sent out against the hostile host. The shield of faith was their defense and the sword of the Word was their weapon. Is that healing power lost ? No, but there are so few whose hands are taught to war and whose fingers to fight according to the heavenly martial rules. They do not know how to handle the oil of anointing, they are afraid to wield the sword of prayer. Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. He held up the shield of faith against Satan when told that he, the aged man, could not have an heir ; later on that he could not give up his son, that child of promise. Abra-

ham believed that God could raise Isaac from the dead if necessary. We, Abraham's children of faith, have the almost unlimited promise: "Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

While the works of faith are getting scarce in the camp of God, Satan on the other side inspires faith in the power of mind and of spirit. Miracles are wrought by faith in the other camp, where Jesus' blood is trampled under foot, and people ask, how is it possible?

The Scriptures have foretold those "latter days," and still men wonder. Faith in Satan's power will move the legions of evil spirits to go to work, even in the disguise of angels of light. A few years ago a woman obtained a new growth of teeth in answer to prayer by faith, but they were not from God. When later on her "benefactor" made her go into gross sin, impudently claiming that he was a messenger from God, and in consequence to her fall her eyes were opened to the fact that she had been seduced by Satan, she turned with horror from him—and all those teeth crumbled into nothing. (No story, but unfortunately true.) Let us be prepared to see marvellous things done in the latter days which cannot be attributed to the Lord, though they are wrought by faith.

Satan intends to seduce men into sin or to lead them away from the foot of the cross by giving them the desire of their heart on other pastures and under the banner of Science, Spiritualism, Mind Cure, etc., whether it be healing of the body or helpfulness on other lines.

How can God allow such deceitfulness has been asked by more than one perplexed child of God. It seems to be the means of separating the sheep from the goats. The watchword thrown out into the innumerable throng of sufferers and discontented souls who long for embetterment is the "blood

of the Lamb." The test is the cross. The believers and unbelievers have been intermingling until now. But inasmuch as the final harvest is drawing near, the weeds have to be known as weeds. While the redeemed hold up the cross those people, too, have to make a *profession of their faith*, they are gathering around a banner which reads: "No hell, no condemnation, no Savior, no blood." They have to be made manifest that they may be judged by their own words. That explains the rapid growth of anti-Christian supernaturalism and the establishment and prosperity of the thousands of their churches. We must be near the harvest time.

There is another class of faith-soldiers who apparently fight under the standard of the cross, and yet when all works shall appear in the true light they will not be found in the ranks of the warriors of the King. "Many will say to Me in that day: 'Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons?' And then I will profess unto them: 'I never knew you.'"

Those works were not done to give glory to Jesus, but to bring honor to man. Glory did follow, but only on earth. The crutches fell and the woman stood on her feet again. The consumptive young lady returned to her home restored to health and natural bloom. The cancer had to yield to the powerful word of prayer inch by inch. But some of those who were benefited turned from following the Master who had healed them and went after the human instrument which He had used into the land of vainglory.

"To the glory of God" must be our motto. Proper military education, courage, readiness at all times to meet the enemy, and persevering bravery, are the indispensable traits of a good soldier. Courage that rushes into battle and shows the heels after a few smarting blows is not valor.

Look at the soldier on Jabbok's battlefield who received the

decoration "Prince of God" after the victory was won. Though exhausted from wrestling with God he held on and cried: "I will not let Thee go except Thou bless me." That was no tame persuasion as it is so often used in prayers to-day, it was firm resolution to get what he needed, the blessing of God. "As a prince thou hast power with God and man and hast prevailed," was the testimony of Him with whom he had wrestled. He came out a wounded hero, he halted, but wounds obtained on the battlefield do not dishonor.

Jacob might have spared himself even that infirmity, had he gone into battle well prepared, equipped with all necessary knowledge. Before we undertake to wrestle with God for one or another thing we must know Him and His will concerning us.

Jacob was well posted on the ground of faith. There he stood firm. "*Thou saidst*, I will surely do thee good * * * I will bring thee again into thy land." He was on his way home when his brother's army encountered him, on vengeance bent. There, at the ford of Jabbok, God met him, but not immediately. Not on the ground of faith can we march to Canaan; the way of grace leads to that haven. Jacob did not yet know the meaning of "saved by grace." He had God's promise—enough for him. And thus he wrestled, and—prevailed, prevailed over God, as Hosea says: "He overcame the Angel and prevailed." God—because He is what He is—has to give in after He has given a promise; He cannot break it, and *that* Jacob knew well.

There are believers to-day, those hard-hearted, fierce men and women, who obtain many a daring thing because of the "Thou saidst," "It is written." But that is not the highest and the best. There is no sweetness in it either for God or for man.

Thus Jacob stood before God conscious of such power, but not mindful of that unsettled sin which, when revealed, brought him to the ground (see Gen. 32:25; 24:2-3). His attitude was changed, he made supplication, he wept, the bold soldier stood no longer in his own strength; by grace he received the blessing.

Faith pleading on bended knee is the true power which makes to-day the heavens ring with songs of triumph.

BY PATIENCE.

Though patience differs from power, both go hand in hand. Power succeeds only by patience, a power in itself, namely strength of mind and will.

We need patience in suffering, working, waiting. Without it we cannot glorify God in either of them.

Suffering without patience breaks out in murmurings and complaints, runs away from the school of God, misses the mark and reward, ends in disappointment and despondency and too frequently by the suicide's hand.

Patience is the first lesson that should be learnt by every child of God, but even grey-headed pilgrims sometimes rattle at the gates of eternity when they do not open quick enough to let them into the promised rest. A great progress has been made by the child that has learned to sit still. But there are babies in the Holy Spirit's school who twist around on their seats all the time, clamoring for great gifts and powerful deeds, others whining because the class is not yet over.

Patience comes through confidence in both the person and the cause that keep us waiting.

Must we have patience when the enemy exhausts our strength in the evil day; when he keeps us on the alert in the late hours of the night by his roaring voice around the

camp, scarcely allowing us to renew our strength by restful sleep during perhaps forty long temptation days and nights? Yes, patience.

When the inquisition puts on the thumb-screws or gets the stake ready for the fiery trial of false accusation? Patience even then. When the "unbearable" faults of others wear you out or the needle pricks of petty jealousy make you feel like being "compassed about by bees"? Even then.

Satan may try us to the utmost in open battle, we may be wrongfully assaulted by a dishonest foe, or we may be tormented by faults and infirmities of others, perhaps unconscious to them—there is one comfort which even the popular language voices: "It is better to wear out than to rust out," how much more that contained in the Bible which tells us: "There has no temptation taken you but such as is common (moderate) to man. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that you may be able to bear it." "As thy days, so shall thy strength be."

Call on patience for your help, on the patience of Jesus Christ, our example in all good things, our strength and patience. He will conquer. But patience helps us only moment by moment. We must not look into the dark future anxious to make out the length of our trial. Her steps are small, and often she just marks time, but patience is Divine. The crown is only won by patient suffering, enduring unto the end. We all must suffer the sudden or slow death of martyrdom if we are members of the Body of Christ. "For even hereunto were ye called."

Sweet consolation for hours of trial and pain is contained in the word: "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon

you ; on their part He is evil spoken of, but on your part He is glorified."

If so, if we did remember that the spirit of glory rests upon us, it would not be hard for us to clap our hands and sing praises in the battle.

Those very pricks and brushings, we need them. It does us good to be rubbed the wrong way once in a while to bring out the glory-sparks of patience. The sharp instrument is placed next to us by the Master's hand to rub off some angles, to make us smooth and gentle by suffering. "Iron sharpeneth iron." God chooseth His instruments for us as we need them for being perfected. Thus we can welcome them as coming from God. No word can reach us without His permission, no look sting us apart from His will. The weak and the strong, the trying ones and the tried, work together for His glory.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself, but as it is written : 'The reproaches of them that reproached Thee fell on Me.' For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the *God of patience* and consolation grant you to be likeminded one toward another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Patience in *working* is perhaps less hard than patience in suffering ; still, who has never felt tempted to sit down by the plough instead of driving it on through the rough ground ? Those sweatdrops on our brow are uncomfortable, and looking around there is nothing but hope for us, no blessing to be

realized before a long time, perhaps none at all here on earth. Ploughed in hope, sown in hope, threshed in hope, nothing but hope. Patience! It is not the question what you or I get out of our labor, but that the whole field of the world be broken up, sown and watered. "No man having put his hand to the plough and looking back is fit for the kingdom of God."

There are times when we cannot help but stop and wonder whether we are in our given place, on our appointed post, because it seems altogether too hard, inadequate to our strength. We dare not pull away our shoulder, but we look around perplexed for some one to help us, and there is nobody; then we look up into the Master's face with the unuttered thought: "Hast Thou forgotten me?" "Be not dismayed (look not around thee)," He says, and breathes patience, strength into the fainting heart, "for I am thy God, I will strengthen thee, yea, I will help thee." The Creator of the ends of the earth that fainteth not gives power to the faint. Waiting upon the Lord they renew their strength, they run, they work, they toil in hope until the Master of the harvest calls them home.

While patience in working means taking up the yoke moment by moment, means revived activity, resistance against unlawful rest, patience in *waiting* whispers to the troubled soul "Thy strength is to sit still."

"Oh, that I had wings like a dove, for then would I fly away and be at rest"—and a sigh, half suppressed, rises from the heart of him who surrounded by enemies has been waiting so long, he thinks, for the Great Deliver to come.

A battle has to be fought, a work to be done, all appointed by the Lord; but the definite order for the start has not yet come. The impatient servant, filled with zeal, has tarried so long in Gilgal, he surely cannot wait any longer, he takes

the arrangements in his hands. It cost King Saul his crown.

There, on the other hand, a company of faithful disciples were waiting in an upper room of Jerusalem for the promise of the Father, obedient to the Master's command: "Tarry * * * until ye be endued with power from on high." What a mighty army left that room when "the day of Pentecost was *fully* come."

It pays to wait *on* the Lord, which means resting in Him; it pays to wait *for* the Lord because "He that shall come will come and will not tarry." It is no idle waiting, but a continual keeping ready for His arrival; it means the trimming of the lamp daily, the looking out of the window for the first signs of the approach of Him whom we love.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and He that shall come will come and will not tarry."

BY FRUITFULNESS.

Driving through orchards and vineyards our eye loves to rest on those trees whose boughs are laden with luxuriant fruit bowed down by its weight, calling for the owner to come and receive what is his, what he has sown, nursed, cultivated.

There is one tree, the richest of all in the world. "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." No life was richer, no words and deeds were sweeter than those of Jesus. Friend and foe admit it.

He lived such a life as an example for those that would

follow in His steps, over whom He watches with tender care to make them fruit-bearing. He has not planted us in His garden to leave us to ourselves, but "He feedeth among the lilies," He never forsakes the works of His own hand.

Patiently He walks among them, He waters the drooping ones, prunes the bold shoots, takes here and there some pleasant fruit off and delights in its taste. The tree that does not yield any fruit must be cut down after the years of grace have passed; why should it cumber the ground? But His eye rests with delight on the fruitful tree. His blessing sinks down upon it like heavenly dew, fraught with the message: "Bear fruit * * * bring forth much fruit * * * herein is My Father glorified that ye bear much fruit." "Let my Beloved come into His garden and eat His pleasant fruits" is the answer of the happy tree.

Fruitfulness means the "hundredfold."

It means *redeeming the time*. "In the morning sow thy seed, and in the evening withhold not thine hand."

It means *everywhere*. "Cast thy bread upon all waters." "Blessed are ye that sow beside all waters."

It means *for everybody*. "Ho, everyone that thirsteth, come ye to the waters."

It means fruits of *any kind* (page 269). "Fruitful in every good work," "abound in every good work," "communicate in all good things."

The faithful servant that so reaches his Master's portals is like a harvester who with rejoicing drives home his team filled with the golden sheaves of precious grain, "pressed down, shaken together, running over."

How can we attain to such fruitfulness? By the anointing of the Holy Spirit. The oil of the Holy Ghost makes rich, makes glad, makes beautiful.

"Thy God hath anointed Thee with the oil of gladness

above 'Thy fellows," but, oh, anoint us, our heads, our brains, our will, our hands, our whole being, with fresh oil day by day, changing us, this poor, dry flour, into an oblation worthy to be brought as a meat offering, fine flour mingled with oil, into the presence of our God.

BY PEACEFULNESS.

Peacefulness is deeper than peace. It is the fulness of peace shed abroad in the heart, not only peace coming and going, but abiding there as in its home. It is more than restfulness. Restfulness is satisfied with its own condition of rest, peacefulness reaches out for the surroundings. It tries to make the atmosphere around fragrant with the savor of peace, it desires that the gentle breeze may waft it farther and farther. Peacefulness is made up of peace and love; it is love endeavoring to keep the unity of the Spirit in the bond of peace, to stand fast in one spirit; it is love that longs to carry peace where there is no peace.

It may mean harmony restored between man and man, or reconciliation made between God and a soul, or the good tidings of peace carried into the camp of almost despondent Israel—whatever the sphere may be, those peacemakers will be known as the children of God, and that does glorify the Father.

The result of such work will be oneness, the great aim of God in sending His Firstborn into the world. "The glory which Thou gavest Me I have given them, that they may be one even as We are one, I in them and Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me."

Peacefulness works by gentleness. It does not matter whether Paul plants and Apollos waters, whether the Metho-

dist minister rouses the sinner out of his sleep and the Presbyterian pastor receives him into his fold. Strife for glory disturbs peace more than anything else. Peacefulness cannot work that way. Next to the Lord's gentleness there is no picture more touching than the one described in I Thess. 2 : 7-8 : " We were gentle among you, even as a nurse cherishes her children ; so being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only, but also our own souls because ye were dear unto us."

Such love will conquer if anything can.

Can peacefulness be ours while on earth ? Not in the highest sense of the word, which means perfect rest, joy and felicity as enjoyed in heaven when out of the reach of enemies to molest and to disturb. But we can, we should, we must have it to a certain extent while on earth.

Of all the tender farewell words which we cherish as Jesus' bequest to each of us individually, none is sweeter than His blessing breathed upon His disciples in that hour : " Peace I leave with you, My peace I give unto you."

Surely we have heard His " Peace unto you " when in the secret of our room, in the stillness of the Lord's day, we spent a quiet hour at His feet, shutting out all thought of worldly care, giving up thinking altogether, just resting there without praying. It was " peace like a river," abundance of peace.

But that little heavenly world of ours is only an earnest of what is going to come. The week opens, we have to take our place in the great machinery of the social, political, ecclesiastical, business and family commotion. Can peacefulness be preserved there under all circumstances ? Peace of soul, yes ; outward peace not always. The servants of God are only too often spoiled for the world by their occasional isolation from it, still they should not become " peculiar." Our Lord Himself says : " I pray not that Thou shouldest take them out of

the world, but that Thou shouldest keep them from the evil." Those different elements are bound to clash without anyone's special fault in the matter. "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division * * * In the world ye shall have tribulation." "Many are the afflictions of the righteous," "all that will live godly in Christ Jesus shall suffer persecution." Add thereto the self-made troubles, and we have more than enough to disturb the peace.

The question is what can be done to live peaceably with all men. First, we must learn not to be aggravating to others that we may not be the trouble makers. How far we may go in pleasing all men has to be found out by every one individually. For peace' sake we may sometimes have to break rules (not public, though) and risk the consequences, but we must never sacrifice our good conscience toward God.

Further, by the grace of God, we have to get to the place where we are no longer provoked by whatsoever.

Has trouble risen we should be willing to forgive if asked for, to forget unsettled matters and to "let go" the continued annoyances. "Let your moderation (literally let-goedness) be known unto all men,"—very difficult sometimes for some people, and yet it is one of the wisest ordinances of the New Testament, as self-justification, the not-letting go, in most cases widens the breach in every direction.

True love for God and man will, by and by, guide our feet into the way of peace.

BY JOYFULNESS.

Joyfulness is not simply joy, but its fulness, the abundance of happiness, not transient, brought on by success or surprises, not the exhilaration of spirit which is roused by jovial

fellowship. Joyfulness flows constantly from the spring that is within the heart, it is kept going without any effort.

But we go further ; according to the Scriptures the absence of joyfulness is sin. This does not mean that we should dance and sing all the time. "For a season " we may be in heaviness through manifold temptations. God knoweth our frame, He remembereth that we are dust, He does not require from us laughter when His hand is heavy upon us. Yet we must not remain there, but step out of the dark as soon as the door opens and let the sunshine in and—out.

Whatever the trials be, there is always much reason left for rejoicing. If the redeemed sinner did but keep in mind the place to which his sin had doomed him, and on the other hand the inheritance set before him, he could not help but be joyful in his God. If he did but go into his battles armed with the whole armor of God all the time, and thus get victory over victory, one shout of triumph would follow the other so closely that there would be no time left for wailing over wounds received.

If we did but consider the exalted position as a servant of the Most High, sent out by Him, we should never complain over the hardships of the service. The master who abuses his slaves, or does not give the wages to his servants, who is upbraiding, proud and unreasonable, deserves to have sulky, dissatisfied, grumbling attendants and laborers. But God, who is gentle in His ways, wise in His arrangements, good toward those who have entered His household, who not only gives them their promised wages—i. e., eternal life—but also makes them partners of the inheritance of glory, may well claim willing hands, singing lips and a praising heart. He does not care for other service. "Because thou servedst not the Lord thy God with joyfulness and gladness of heart for the abundance of all things, therefore shalt thou serve thine

enemies." That should be a solemn warning for each of us. God will relieve the unhappy servant from his duties.

He gave us the positive command: "Rejoice in the Lord," always, with joy unspeakable, in everything, with those that rejoice. God's own glory is involved. Gloomy service does not make propaganda for the Master. We shall not attract anyone into the vineyard by groaning while we dig the ground or water the lilies. We may frighten outsiders into heaven by showing them hell outside at the end of the road, but that is poor salvation and poor service. Why not live so that others run after us, why not beam with joy while we can?

Joy will give us strength to do marvellous things, "the joy of the Lord is your strength." Can we imagine some distressed, weeping person leaping over a wall? See him stand before it, look up and down and measure it, then slowly gather up will and courage, and, driven by "must," make an attempt.

But there is a young man, full of life, of enterprise and self-confidence. The wall is before him, he measures it at a distance, he runs, he takes it with a bold leap. His eyes are all sparkling, and seem to say, who will be next?

Surely I. We have that privilege. For His glory we shall do valiantly with God. "By Thee I have run through a troop, and by my God I have leaped over a wall." He did gird me with strength, He made my feet like hinds' feet, He filled my mouth with laughter and my tongue with singing.

Thus it is not only a command but a privilege to glorify God by joyfulness. "Awake up, my glory, awake psaltery and harp, I myself will awake early" to praise my God with a loud voice, to make melody in my heart, while I work; and even when I sleep, I shall have songs in the night. When I have to go into battle I will obey my Captain's orders and

send the joyful sound ahead. How light is the soldier's step to the sound of martial music! There is power in it. Jericho fell, not by sword or spear, but by the sound of the trumpets and the great shout of victory which the people gave.

Jehoshaphat won the battle with the few against the multitude through music. He "consulted with the people, he appointed singers unto the Lord and praisers of the beauty of holiness as they went out before the army to say: 'Praise the Lord, for His mercy endureth forever.' And when they *began* to sing and to praise * * * the Lord set ambushments against the enemies and they were dead bodies."

That we could meet the foe always with the music band at the head of the army! Satan hates the joyful, sacred sound. He cannot stand it, he runs away. How easily we could get the victory! Let us be the happy musicians in the army of the Lord. He does provide the instruments; all we have to do is to yield our hearts and lips and hands, even if the only song for some dreary, nocturnal expedition is the monotonous strain "Yes, I *will* rejoice, rejoice in the Lord."

"Whoso offereth praise glorifieth God."

A HAPPY LIFE.

Set to music.

A happy life indeed I live
 Close at my Father's feet.
 His eye on mine and mine on His,
 Our hearts thus always meet.
 He gives me all I want and more
 And e'en before I ask.
 He'll open me my new home's door
 When finished is my task.
Cho.—Happy, happy, happy below;
 What will it be when home I go!

FROM GLORY TO GLORY.

A happy life indeed I live
 Close at my Savior's side,
 As if He were my Well-Beloved
 And I His chosen bride.
 He is my stay whereon I lean
 When weak I feel and low ;
 He is my Friend who understands
 When high my raptures go.
Cho.—Happy, happy, happy below ;
 What will it be when home I go !

A happy life indeed I live
 As by His Spirit taught
 I learn this life's great lesson now
 That God is all, I nought.
 And brooding o'er me like a bird
 He feeds His little one
 With bread of life, with water fresh
 As days go, one by one.
Cho.—Happy, happy, happy below ;
 What will it be when home I go !

A happy life indeed I live—
 O stranger, won't you try ?
 Say, Father dear, take back Thy child,
 Love me and draw me nigh.
 Say, Jesus Christ, now wash me white,
 For me, me Thou hast died.
 Say, Holy Spirit, while I walk
 Be Thou my strength, my Guide.
Cho.—Happy, happy, happy below ;
 What will it be when home we go !

BY EVERY GOOD WORK—A WALK IN LOVE.

“Glorify God in your spirit and in your body which are God’s.” Is there anything left to be ours? It comprises our whole life of thought, word and deed, our positive actions and passive attitude.

At table we can glorify God by more than simply saying grace. We should eat for the purpose of nourishing the body which is the temple of the Lord. If we allow it to go to ruin by negligence or fanatical abstinence we sin, because we may bring upon ourselves a condition of weakness liable to be the cause of spiritual decay and failure—*mens sana in corpore sano*. If, therefore, the regulation of our meals is under our control we shall eat enough to gain and maintain sufficient strength; we shall avoid all that disagrees with our constitution though our palate may crave it; we shall stop when we are satisfied so as not to infringe on the liberty of our mind which can be fettered with the chains of intemperance; we shall eat slowly because gluttonness and undue haste are unworthy of a child of God; on the other hand, we shall not spend hours over our meals, as time is too precious to be wasted in idle talk.

“Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God.”

We can glorify God in sleeping. Sleep is a gift of God, no waste of time; the law of nature requires it. We should be careful as to the things which we allow to interfere with our sleep. If they pertain to the kingdom of God and we are called to a Nicodemus conversation or a Paul’s talk until midnight or any service He may require, He will make up for it, our bodies are His instruments and He will keep them in good shape. But it is a question whether all Christian night work is bidden by the Master, to say nothing of busy needles on fancy work, of novels, chats, lounging in rockers.

It is a happy life when our Master has taken control of our lying down and rising. "He wakeneth morning by morning," He will call us if we ask Him so to do.

"Glorify God in your spirit" is the command, but have we control over our spirit? Yes, to a certain extent everyone that is in his right mind, whose intellectual and will powers are not paralyzed by intemperance or fettered by sickness and physical weakness, is able, should be able, according to all laws of *civilization*, to govern his spirit, to keep it from flaring up, from meditating on vengeance, from allowing ambition to plan schemes at other people's expense.

The spirit of jealousy, pride, uncleanness, greediness, slumber (laziness), the perverse spirit, are according to the Scriptures the characteristics of a fool, as they conceal very poorly the dynamite of *destruction* which they contain, and invariably bring just retribution upon the sinner. A sensible person would naturally be expected to keep his spirit free from such outgrowth of evil spirit, and every sound mind possesses this power to a certain extent. But that does not yet *glorify God*. When doubt or grievous trials labor on our mind to bring it in bondage, and then the Spirit comes to our rescue, when replacing the spirit of fear by the spirit of adoption He makes us to stammer like a little frightened child, "Abba, Father," with absolute faith in the invariableness of our God that cannot change, and with perfect trust in His love that will not try us above what we can bear—then God is glorified in our spirit.

When Paul and Silas, their bodies torn by the many stripes from the jailer's hand, refused admission to a spirit of bitterness or dismay and sang praises unto God in the prison, in the stocks, God was glorified by their joyful spirit.

When the dumb spirit that never had a word for God, never dared to let out what was in the heart, learns to give

God the glory in good and evil days, to testify to His *allness* in places where it would naturally be hard to mention Him and His name, the faithful spirit receives the testimony "well done" from the throne of glory.

When lack of common sense has revealed the natural condition of mind, and then the spirit of knowledge and understanding takes possession of that same mind and makes it wise, approved of God and man, the Source of wisdom is glorified.

"Glorify God * * * in your body." People as a rule have the idea that their bodies are their own, that they can do with them what they like, that they have even the right to cut that thread of life which they did not make themselves, but which was spun by God to be lived out as long as He pleases. The day of judgment will reveal whether they were right or wrong in so doing.

As to the children of God the Bible says "your spirit and body are God's." Then I can use my eyes, my ears, my hands, my feet only in harmony with His purpose.

My eyes were not given me to behold, as Eve did, the fruit "pleasant to the eyes," fruit all right in itself, but not for me, luxuries, books, whatever it may be; not to pry, as some do, out of mere curiosity, into the secrets of certain mission fields, of Chinatown, etc.; not to torture a victim, in his guilt and anguish, by rejoicing over his capture in a trap.

My ears were not given that I should listen to foolish talking and jesting "which are not convenient," nor to be pricked so as to be "filled with hearing" which has to seek an outlet by the way of the tongue.

And that dreadful tongue, that little member so unruly, so lively, which is able to set on fire the "wheel of nature," on fire of hell—*can* we glorify God with our tongue? Perhaps best by silence, a sad testimony. That it is hard is corroboration.

rated by the Bible. "If any man offend not in word, the same is a perfect man." All of us have to hand it over daily to our Creator that He may keep what He made, keep it from being misused by its owner, keep it for His use. A child of God will not yield it consciously to backbiting, lying, boasting, because "this *wisdom* descendeth not from above, but is earthly, sensual, devilish." A so-called slip of the tongue, though, easily occurring in self-defense, may do the same harm. "Death and life are in the power of the tongue."

The tongue of the just is as choice silver, the tongue of the wise is health, a wholesome tongue is a tree of life, a soft tongue breaketh the bone.

Such grace, grace as it was poured into Jesus' lips, should be ours to glorify God by life and in the hour of death.

There are some whose bodies our Savior claims as His special property to show forth in them and through them His unabated power and His willingness to heal by His direct touch; to prove that "Himself took our infirmities and bare our sicknesses," that deliverance from physical pain is included in the atonement (with perhaps the exception of fractures, as it is written "a bone of Him shall not be broken"), that it is there for whosoever will.

If Jesus thus claims you or me as members of His Body we ought to yield at any cost, and we shall do it willingly as we love Him. At any cost—it is not only a privilege; not the being exempted from sufferings by immediate relief—He often carries; not the saving of a doctor's bill; not the exalting consciousness of being attended to by the Physician of the world and have Him always near. It is at the same time an act of obedience—a holy duty—a *living sacrifice* (note the contrast in those two words and its deep meaning), which is not made without cost. It means the being prepared for

trials, the carrying about a weak body—" *My strength is made perfect in weakness* "—it means suffering without the soothing sympathy of human help; it often means ridicule or the honest reproof from our dearest friends, the being made a stumbling block and a laughing stock to many.

It is bitter-sweet, and we should be extremely careful in urging others to follow. If persuaded by man they will not stand a fiery trial. The Master will call and that not with an uncertain sound. And when the hour comes that we have to "set our house in order" He may, in that last sickness, send us one of the human angels, who have their God-given place on earth, gently to carry the frail tabernacle through Jordan's river—"Glorify God in your spirit and in your body which are God's."

The question is often raised, and not only by baby-Christians: "Do you think it is right for me to do this or that?" The very wavering of the mind is generally the Spirit's warning; it is always safe to give it the benefit of the doubt. Seldom can one man answer for another. We should take our doubts directly to the Counsellor and be instructed by Him. Those who are sincere will have little trouble in getting a definite answer.

One question decides all my scruples: Can I do it *for* Jesus? *With Him* I have done many things before. There was a time I took Him with me to many places where I do not go any more. Preparing for a dancing party, though utterly unaware of the frivolity and vice often connected with it in our days, I had a vague feeling of danger which made me ask Jesus to go with me to keep me. Peace came over me, I went with His permission, though not sent by Him. Could I do that now?

May I go to a concert? Music is elevating. Our whole

nature is thrilled by the sweet strains of the violin, swelled by the powerful harmony of a sonata. A musical soul responds to the sublime and beautiful, God has planted such chords from Paradise into the one or other breast. Is it wrong for them to vibrate as the waves of music strike them? How could it be? But—is there time for me now to listen to what soon I can hear magnified in heaven while the trumpet is put in my hand to sound the warning to a careless world?

How can we glorify God? By all that we can do for Jesus. Therefore let us run and do, only not before Him. So many are out in the mission fields who were expected by the Master to cook the meals at home or to keep the bank accounts and to give the field workers their wages.

Running before the Lord in His service does not do Him any good, and, as He cannot bless where He has not sent, some calamity must befall the impatient servant sooner or later; the work will be marred and the Master dishonored before the world.

Nor is it immaterial to God when we do His work, whether we get up late or early; whether we go to bed when sent or linger over the time. It is of no small consequence whether we write a letter to-day or to-morrow—or not at all; He will “hold my right hand” only at a certain hour which He has chosen. It is not unimportant to which church I go to worship on a certain Sunday morning; whether I go to a prayer meeting or read a book; whether I go shopping or bake my bread; whether I chat with my neighbor or seek a talk with Him. Unless I follow His directions, which often are simple common sense, my place somewhere will be empty and I shall be out of place where I am.

All must fit into God’s plan which He makes for the whole universe day by day. We can upset it, He will overrule, but we lose the blessing.

A "walk with God" in the world results in a "walk in love." In order to live it and thereby to glorify God three conditions have to be met: there must be love in the heart, surroundings to receive it and opportunities for pouring it out.

As the ocean heaves and breathes under the surface apparently at rest, so the heart full of love. There is not any picture more telling of the love of God than the deep blue waters way out in the sea; no waves, no foam, nothing but the path of ripples made by the steamer that soon closes up at a distance; the graceful gulls taking a short rest on the rocking bosom of the deep; a jolly dolphin jumping through the air; a whale playing the fountain; the golden sunlight by day time, the silvery stream of the moon by night imbuing the whole with glory, the glory of rest, of beauty, of grandeur.

Those currents of life and action way down in the depth cannot be chained or stifled. They come and go, up and down, laboring to break through the surface to throw their treasures on the shore. Love is life, love is active, love swells the heart till it bursts and grants an opening for that live-power within. Love floods the mind with thoughts, ideas, hopes, aspirations; love fills the hand with gifts; love speeds the feet to pour them where they go. Love when provoked to action is in pain until her abundance is emptied. Sometimes Love is inspirited by her twin sister Gratitude, who loves to dream of what was done and to rest in remembrances of the past. Both have one Father in common, the God of love.

Though gratitude should be natural to the human heart, it is rare in this world. Planted into the child when born from above, it cannot help but grow and blossom for God and man. There is absolutely no merit in thankfulness, while its absence is sin. "Be ye thankful," says the Word.

Love seeks to please; worldly love does the same, but with

the object in view of obtaining favor, love, esteem in return. That is where human love differs from this love so mysterious to us who possess it and incomprehensible to those who do not have it.

There are two kinds of human love : the one is legitimate and precious, including the love *for the one*, which seeks to obtain love by showing love, and there is nothing wrong about it when in its proper place, it is natural ; the other is sinful, no need to dwell on it, it craves and obtains without loving.

Compassion—so-called charity, benevolent without expecting any reward—and love are not substantially the same ; the former cannot here come under consideration. Unselfish love is not in man, and when found in man is of Divine source.

This love seeks to please, even to the extent of withholding evidences of love or gratitude where they are not welcome, which *human* love cannot do in the same way without resenting. The latter, when stepped on, may roll itself up like a porcupine, with its sharp prickles, and woe to them that dare to touch it thereafter ; the love of God within a soul when touched by a cold hand is like the “ bleeding heart,” those little pink flowers with the white tear drop hanging from the drooping head, uncrushed it lives, but weeping.

That love’s aim is to make life pleasant to others, to break the thorns off the roses as far as the hand can reach, to beautify life’s “ musts ” and needs, to “ provoke each other by love.”

There is a button with St. Joseph’s picture on it, a small saint amulet. A little boy found it and gave it. Should I have said, “ Oh, no, I am not a Catholic.” Was not truth bound to say so ? But truth would have wounded that heart though it belonged only to a printer’s little messenger boy. Probably he knew no one else who would take an interest in

such things. Many a rich souvenir may have to be dropped, like ballast out of the rising balloon, but this little amulet shall go on to tell its sweet story of love.

Only by experience we learn the art of loving.

It is a wonderful gift to receive love from God for God, and love from God for the world. We cannot love Him in our own strength. By His Spirit we are taught how to pour the treasure store of our changed hearts at His feet. But those rapturous delights of adoration, my cup that "runneth over," my heart that "boileth (or bubbleth) up a good matter," is of no profit to anybody but myself.

We need visible objects to manifest the love of God shed abroad in our hearts.

If we were individually shut up on islands a *walk with God* would be possible, but not a *walk in love*. In His grace God provided such opportunities by placing us in the midst of a multitude—it is amazing how we let them slip.

There are, first of all, the family groups which allow a free, unhindered outpouring of all kind of love toward the members of that sacred tie, a privilege denied to the solitary ones.

But God has not bereft them altogether of the joys of love. He instituted through our Lord Jesus Christ groups, He placed "the solitary in families" there to love. Right in the center He spread the table, the meal of love, around which they should gather and learn how to love from Him who loved us so much that He laid down His life for us. The partaking of the Lord's supper, though fraught with blessings for soul and body, is not so much intended for our individual benefit as for the glory of Jesus. The memory of sovereigns, heroes, artists is celebrated by the world from time to time—should we not, all who love Him, show forth His death, the act of greatest love ever witnessed by the world, "till He come?"

The blessing of the church homes is so little appreciated

because it is not rightly understood. Let us here make the proper distinction between *the Church* and the *church home*, the universal purpose and the individual blessing. The Church was established "to make all men *see* what is the fellowship of the *mystery*" (i. e., we Gentiles being admitted to the commonwealth of Israel) "which from the beginning of the world hath been *hid* in God * * * to the intent that now unto the principalities and powers in heavenly places" (angels and demons) might *be made known by the Church* the manifold wisdom of God." *That* makes it every Christian's *duty* not to "separate themselves * * * having not the Spirit," "forsaking the assembling," but to take his place in the established ecclesiastical bodies, as God will lead, to glorify Jesus before the world. This distinguishes the churches from the synagogues whose aim, too, it is to glorify God, but not Jesus.

The church home is for the individual, it is the place which invites him to come and practice love, to make the life of those grouped together happy—that is the *privilege* of church life. We should endeavor to make it such as long as there is time and room for it on earth. What a happy greeting it ought to be when members of the different groups and denominations meet here and there telling of the welfare of their families instead of nicknaming each other and casting stones while passing by!

* * *

A man is kneeling in the lonely prison cell in Rome. His heart, filled with the love of God, wide open to send forth its power, pours out a prayer in language fervent and sublime :

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, * * * that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your

hearts by faith ; that ye, *being rooted and grounded in love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to *know the love of Christ*, which *passeth knowledge*, that ye might be filled with all the fullness of God."

That is growth, that means being changed from glory to glory.

BY GROWTH, OR CHANGED FROM GLORY TO GLORY.

No advance is possible for satisfied minds. Without hunger and thirst there is no growth, no promotion without lawful ambition, and no progress without a stimulus. A wonderful goal is set up before us—to become conformed to the image of the Son of God. Though far from the mark, we have to make for it, we may not rest until we have advanced "into a man of full growth, into a measure of stature of the fullness of the Christ, that we may no longer be infants, billow-tossed and shifted round, * * * but, pursuing truth in love, may grow into Him in all things who is the Head, Christ."

The artist has the object of his work all the time before his eyes. He considers it carefully, its outlines, colors, characteristics ; he continually compares his imitation with the original, he erases and improves, he adds and beautifies stroke by stroke, that he may turn out a perfect copy of his ideal.

We cannot thus copy the life of Jesus. The image of the Son of God cannot be painted upon us nor by us. Our inward part, our heart with all the little nooks and corners, has to be laid open, and there, as on a photographer's plate, the likeness of Jesus has to be burnt into it by the sunbeams of glory in order to shine through this mortal flesh, to tell the

world of the choice of our ideal. That image cannot be imprinted, unless the plate is exposed to receive it, free from any other impressions, undisturbed and long enough to take it fully in. There are no snapshots and no flashlights in that *atelier*, it is slow, steady work, only finished when the heart beats its last and folds up to be unfolded again in the day of the manifestation of the sons of God.

Too often a caricature is developed on that plate because the heart was not open all the time; it shut up and opened again or turned to other ideals, idols, between times, their imprint being mixed with the holy person of Jesus.

“We all, with open face reflecting as in a glass the glory of the Lord, are changed into the same image from glory to glory.” We can easily see that in order to be so changed we must fulfill certain conditions. To appear Christlike we must be Christlike. We can only be Christlike when He has perfect control of our being. We must let Him enter and live and work in our hearts, and He can only dwell there if we let Him empty us.

We shall consider in the following order the conditions required for the obtaining of the prize—i. e., to reflect the glory of God: 1. Seeking for the glory of God; 2. the right attitude; 3. absolute calm; 4. apart with God; 5. with uplifted face; 6. uninterruptedly—abiding; 7. with open face—reflecting glory.

SEEKING FOR THE GLORY OF GOD.

A distinction has to be made between seeking to see the glory of God and seeking for the glory of God to be manifested by us. The first may seem selfish—to have it all to ourselves, to revel in heavenly delights—but we are authorized by the Word of God and encouraged by Moses' example

to have such holy desire pure and undefiled. Herod, anxious to see Jesus exhibit His supernatural power, was not only disappointed but rebuked by our Lord's silence. Moses' request, "Show me Thy glory," was prompted by nobler aspirations, and therefore granted. His whole life from the time he had been called into service had been spent in glorifying God. He had magnified Him in the sight of the people, and in the hour when God (spoken in human ways) had lost courage to lead rebellious Israel on, Moses pleaded with Him for His own glory's sake to finish the work He had undertaken. His longing to see the glory of God was but the natural outcome of having tasted it.

Why should *we* not ask to see Him? Having partaken of the Word of God and of many blessings of the Holy Spirit, such a hunger and thirst for the revelation of the glory of God may be instilled into us.

"Covet earnestly the best gifts." After having seen the glory of God, His servants will be better able to reflect it in their lives. But self-seeking people are not admitted into the presence of His glory, nor does God allow anyone to bring a mirror with him to watch how his face is being changed. There are Christians, though, who practice "leading in prayer" before a looking-glass, others study how to "pray beautifully."

Esther, when about to approach the throne of the king, was not allowed to put on ornaments of her own choosing; only what the king's chamberlain appointed was bound to obtain favor.

To be admitted to the throne of glory we must be decked with ornaments by the hands of His own Son, the beauty of the Lord must be upon us. Meekness and humility must take the place of self. We have to be emptied in order to be filled. That is the Holy Spirit's work, yet there is a part for

us to do. The Israelites longed for water, God promised it, but the princes had to dig the well for it.

Three kings and their armies were languishing for water. They expected the blessing from above, but the direction given unto them was: "Make this valley full of ditches." The water came and the country was filled with it because of the ditches that had been made.

A widow cried for blessings. "Go borrow empty vessels," was Elisha's answer.

Hunger and thirst for the glory of God are the spades which will dig ditches in the ground of our souls so as to preserve of the flood when it comes all we can hold. Empty of self to be filled with God, that prepares for admission to the throne of glory.

THE RIGHT ATTITUDE.

Nothing is of greater importance in the operation of reflecting than the attitude of the reflector to the subject under consideration, and *vice versa*.

If we wish to have our face reflected in the mirror we must take our stand in front of it, not to the right, not to the left. The prism exhibits the colors of the sunbeam only when found in the wave line. A lens can but diffuse the rays that strike it. The concave mirror can only concentrate and intensify the picture of an object which is exposed to the focus of the reflector. So the glory of God cannot be reflected by everybody at any time under all circumstances.

Crossing the Irish Sea I was standing on deck of the steamer looking into the calm water, while my thoughts were deeply engaged in a battle with Satan who was trying to make me doubt God's faithfulness on a certain line. Suddenly there appeared in the water the most beautiful glowing

rainbow I had ever seen, very small, but wonderfully distinct. The screw made a hollow in the water, and there it was in that concavity. I pointed it out to a friend, she called her husband, all the passengers came to see it, finally the captain. To them it was a phenomenon, for me there was written in that little water cave "I am faithful that promised."

Three conditions made the appearance of the rainbow in that place possible. First, the ship was traveling in the direction of the sun. Second, she was in movement, not stopping on her journey. Third, it was the right hour when the rays of the almost setting sun struck the surface of the little cavity in such an angle as to produce the prismatic colors.

Thus the revelation of the glory of God in human beings depends, too, on the attitude of our boat toward the Sun. We must travel on the sun line, there must be life in us enough to keep it going, and we must be in such an inclination toward Him as to receive the rays and reflect the glory colors. "In the dust," that is the motto of the glory seeker. "Moses made haste, bowed his head toward the earth and worshiped." "Woe is me, for I am undone," cried Isaiah when he saw His glory. Ezekiel testifies: "When I saw it I fell on my face"; also John: "When I saw Him I fell at His feet as dead."

But we are not afraid, says the one or other of our dispensation who presumes to have absolute boldness in approaching the throne. Boldness without reverence is presumption, even in our dispensation. Was not John the disciple whom Jesus loved? There was certainly no slavish fear in him, yet he was overcome with awe when he saw His holiness. Those who have never been made speechless in the presence of God may have been to the throne of grace, but not to the seat of glory.

A glimpse of the glory of the Lord cannot be obtained by self-mortification, by kneeling on peas and beans; on the other hand, it will not be gained by those who take their ease on pillows or in rockers. The earnest desire to see the glory will teach us the right attitude.

ABSOLUTE CALM BEFORE THE LORD.

The place of holiness cannot be disturbed by restlessness. We are kept waiting in the ante-chamber till we have attained to perfect calm. We know how hard it is to concentrate our thoughts on Him on whom we wish to wait. Sometimes it seems absolutely impossible.

How can we become "silent unto the Lord?" Simply shutting our lips will not do as we know. Our thoughts will soon stroll over the whole country. We find ourselves dealing with people's wrongs done to us; kitchen or business remind us of something that should be done, only to be crowded out by a new hat, a pair of gloves or other trifles.

Friends, when such thoughts rush upon us in the holiest hours of yearning for the presence of God we should rejoice, because they are most sure indications that we are within reach of our desire. We can give Satan no greater pleasure than to get up from our knees, as he tries to make us believe that something must be wrong, that it is useless to wait any longer that day.

What we should do is to call out unto the Lord: "I will not let Thee go except Thou bless me." We have to make up our mind, we have to will, to break promptly and decidedly away from the suggestions made to us. Then the Holy Spirit steps in to help us. He who raised Christ from the dead will be able to cast down imaginations and to bring into captivity every thought. How quickly everything then dis-

appears! Past work and future labor, present cares, hopes, fears and woes, all sink into the crepuscule of nothingness; but one bright spot appears, first faint, thank God, else we should never learn the blessedness of waiting which then begins—the waiting on, no longer for, the Lord.

“My soul, wait thou only upon God, for my expectation is from Him * * * In God is my salvation and my glory.”

How to wait on the Lord we may learn from the cherubim who returning from work fell down to worship Him that was on the throne. “They let down their wings,” those wings still fluttering with joy over the accomplished service and vibrating in expectation of more to follow. We cannot get our wings down in our own strength, but the Holy Spirit, when asked, will fold them up with His gentle hand, and the Spirit-dove hovering over us will speak peace, perfect peace, to our soul.

“In waiting I waited for the Lord and He inclined unto me.”

APART WITH GOD.

Is it lack of spirituality if sometimes we are overwhelmed with the desire to have lived when our Lord was on earth; to have enjoyed the hours apart with Jesus, as Mary did, at His feet; to have been one of the privileged beings whom He took apart with Himself to a high mountain to let them see the glory hidden in Him; to have been one of the number of disciples whom He taught “privately” lessons of faith and the principles of humility by gently reproving them for their faulty ways? His tender care appears so sweet when He prepared a green pasture for the twelve returning from their first missionary journey: “Come ye yourselves apart into a desert (abandoned) place and rest a while;” there to empty their

hearts so full of joy into the great God-heart of the Son of Man. An indefinable charm has been left in the Holy Land by the footprints of our Sublime Master; what must His bodily presence have been to those who loved Him! No, our yearnings to see Him in the flesh are justified by Jesus' own words: "Blessed are the eyes which see the things which ye see; many prophets and kings have desired to see those things which ye see and to hear those things which ye hear." While now we know Him only after the Spirit—a day will come and we shall see Him face to face.

One hour apart with Him in spirit now is a foretaste of the delights of eternity. Apart with Him, else we cannot see His glory, no, not in the merry crowd nor in the congregation of the saints.

Apart with God does not only mean *separate from the world*, the latter has to precede the first. "The Lord has set apart him that is godly for Himself." How could we then live as if we were not set apart, dancing with the world, fooling away His time by jesting and chatting, baseball, playcards, tennis-rackets in our hands instead of the shield of faith and the sword of the Word to fight in the battles of the Lord. Not that we should go out of the world into convents, or make our homes such, nor consider ourselves holier than others; but we should be distinguished by the Divine descent of the inner man, to attract others by lovable, courteous, holy conduct to the place of "separateness unto God."

While on the one hand some go too far in exclusiveness, others do not step out boldly enough, they will never reach the secret place of the Most High. Apart with God can only refer to hours or days, while our whole life has to be separated—i. e., consecrated unto Him. Even our Lord while on earth withdrew only for a longer or shorter recess to be apart with God.

When the enthusiastic crowd, having tasted the wonderbread, wanted to make Him king before His time had come, He constrained the disciples to go before Him in the ship. He had to be alone with His Father, apart in a mountain. Was it to be strengthened so that He might be firm in refusing the crown without the cross? In the fourth watch of the night only He rejoined His disciples reflecting the glory with which He was imbued by prayer.

Jacob was "left alone" by his wife, children, servants before he saw God face to face. We, too, must be left alone by friend and foe. It will be comparatively easy to go apart from our friends. If they know the reason they will leave us because they love us. Not so our enemies.

Satan will try to spoil that holy hour, he likes to follow us into the ante-chamber. But determined to be apart with God, we get the victory by the Spirit's help. We call on the name of the Lord, our strong tower. We "run into it and are set aloft." That name is our elevator which takes us right up to the "Pavilion of God." A pavilion is generally not made of brick and stone; it is an airy structure, permitting light and air to enter profusely. It breathes nature, freedom. The Israelites were allowed to feast in such booths or pavilions seven days a year. There is enough secrecy to be hidden from the eye of curiosity, there is liberty enough for eye and ear to observe. The Pavilion of God is described in the 18th Psalm: "His Pavilion round about Him are dark waters and thick clouds in the skies." It looks very gloomy at the first glance, but what material would be more appropriate to form the walls of the Pavilion of God?

Clouds are nothing, so to say, you can walk through them. It suggests the nature of God that cannot be limited as to space.

A picture of majestic beauty are dark clouds with glory

behind. Every one of them is bordered with a scarlet hem, the darkness is tinted with purple and crimson. There dwells the Lord on the rock that is higher than I. There Satan cannot follow, since he who once was Lucifer, the anointed covering cherub, lost his privilege of admittance by his pride. In that Pavilion on the mountain above the heights of the clouds, paved with stones of fire, he once walked up and down with tabrets and pipes singing praises to God. But instead of serving he wanted to reign and to exalt his throne above the stars of God. "O Lucifer, how art thou fallen!"

But we are risen; through Christ, the Son of God, we have access to that sacred place. "For in time of trouble He shall hide me in His Pavilion; in the secret of His tabernacle shall He hide me, He shall set me up upon a rock."

That is the shadow of the Almighty whereunder I would abide. Kept as the apple of His eye, what shall I fear under the cover of His wings? Who can touch a chicken while its mother's protecting wings are spread over it to keep it from all harm? And what comfort there, what warmth of life, of love! David knew of what he sang: "How excellent is Thy lovingkindness, O God! Therefore the children of man put their trust under the shadow of Thy wings. Yea, in the shadow of Thy wings will I make my refuge; in the shadow of Thy wings will I rejoice."

There is rest, there is peace, there is joy. He shall cover me with His feathers and under His wings shall I trust.

Art thou ready, O my soul, to enter into the beauty of holiness, spell-bound while standing on the threshold?—Earth disappears, its pleasures fade away.

"One thing have I desired of the Lord, that will I seek after—to behold the beauty of the Lord."

WITH UPLIFTED FACE.

“ Oh, send out Thy light and Thy truth, let them lead me, let them bring me unto Thy holy hill. Then will I go unto the altar of God, unto God, my exceeding joy. Yea, on the harp will I praise Thee, O God, my God.”

Joyful expectation ! Our eyes are no longer turned toward the ground as in the ante-chamber, we are allowed to behold.

“Unto Thee do I *lift up* mine eyes, O Thou that dwellest in the heavens.” We shall behold, but we must fix our eyes on one point, looking away *from—unto* ; away from self, from privilege, from time ; away from surroundings, longing, hope ; away from things temporal, from everything—unto Jesus in glory. We must lay aside every weight, all holy ambition, all lawful requests ; we must look, not pray. Then shall we be lost in rapture, lost in Him.

Thus we are exposed to the rays of Divine glory, no clouds between except the teardrops of joy and adoration.

The countenance of God beams with love, with grace, with delight, with purity, with holiness. Its rays are not glaring, they do not hurt, however long we look. The light of His countenance is the health of mine. It changes the weather-beaten, sun-burnt complexion into fairness ; it smoothes the wrinkles and furrows of old age and grief ; it casts a Divine glow over the whole being.

“ Lord, lift up the light of Thy countenance upon us,” we want to be all fair, all beauty for Thee. Thy love alone can make us rich and change us into Thine own image from glory to glory.

UNINTERRUPTEDLY—ABIDING.

A knock at the door and I am on my knees ; must I rise and open ? No rules can be laid down. There are cases

which require immediate attention even during the hour of private or family worship. But when we start out like Moses for "the top of the mountain" we certainly can and must make arrangements and let others know that we have gone for an indefinite time and that we cannot be reached until we return. If so provided for, an occasional knock at the door can remain unheeded. If God wants us on the mountain top He cannot expect us to be "in the camp" at the same time.

The call for a meal may come, but there will be no response either from us or in us. The nobles of Israel went up with Moses half-way, they saw God, but they did eat and drink—they never got higher. While Moses was called upward step by step, lingering six days in the ante-chamber waiting there for a further call, we see the others go down against direct instructions and soon after eat and drink and play around a calf.

But Moses entered "into the midst of the cloud," the Pavilion of God, and was there without food forty days and nights.

In how far the practice of fasting has its place in the New Testament dispensation is hard to say. The law of liberty must dictate what to do. It is sanctioned by the Lord Jesus through His own example, which abstinence, in as far as the forty days in the wilderness are concerned, was not required by the Mosaic law; further by His instructions as to the profitableness of fasting and the necessity of abstinence from food, to be filled with prayer, with the power of God for some special service.

We know also from the writings of the apostles that they believed in the blessings of fasting and practiced it. Saul having seen the glory of the Lord on the way to Damascus did not care for earthly food for three days.

Five prophets and teachers at Antioch united in fasting "to minister to the Lord," to hear what He had to say.

But under no circumstances should we imitate anyone else in this matter or submit to human laws. Our constitution may not allow nor God require it from *us*. Still, if we have only the choice between our spiritual or material morning food, we shall know what to choose.

The sacred hour must come to a close. Time still sways its sceptre with an inflexible hand. God loves to see us rest at His feet and adore Him, but soon we hear Him whisper: "It is enough, child, go down and show that you have been with Jesus."

The descent from the top of the mountain begins. Shall we not lose some of the brightness before we meet those whom we had left behind? Most assuredly if we worry about it, if we are at all conscious of "any beauty of the Lord upon us," or if we think what Moses did not think: "What will the people say when they hear that I had such a feast up there! Will they not be envious! If they were as I am, obedient and good, they could have it, too. Who knows in what condition I shall find them. Last time when I came down they had made that calf, and I had to destroy it, to punish them and to reconcile them to God. They may have done worse this time, as I was absent so long."

Moses had no time for such a talk with self, he was *abiding* where he had been—i. e., with God. He was studying those precious words in his hands taught by the love of God, teaching love toward Him and fellow-man, the royal law. Glory was shining out of those tables, the first written Word of God, and Moses' face looking into it went on shining.

When we leave our place of worship we, too, are entrusted with a law which we should carry down as we return to our world, the law of Christ, of love. Keeping it before us all the

time we continue to look into glory and are being filled with it instead of losing any.

To abide in the Word is the last and most important condition for reflecting the glory of God.

Involuntarily our thoughts turn to the Vine-chapter. A threefold abiding is taught there, abiding in the Word, in His commandments, in His love, each the result of the preceding and at the same time its source, and all the three together composing what is called *abiding in Christ*.

“Ye are clean through the Word which I have spoken unto you. Abide in Me.” By faith in the Word we were made members of the Body of Christ; since then *we* live and abide *in Christ*. On the other hand, *Christ* came to dwell (abide) *in us*; faith keeps Him dwelling there. We have to continue in the Word so that the Word may continue to work in us. If we lay it aside for one day or two we are bound to feel the effect; after a short time of neglecting it an estrangement rises between the Word and the soul; what would the consequence be if we let it go for a whole year! It would slip from us with all its teachings necessary for a Christ-life. Those who for some reason or another continue to read daily in the Old Book are being held within the encircling arms of God’s grace. Happy are we if we dip into that ocean day by day and let its waves go over us purifying and refreshing our souls. There is instruction, comfort, encouragement, edification in it for you and me. But food does not get into us without an effort on our part to take it. “*Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son and in the Father.*”

Further: “He that abideth in Me and I in him bringeth forth much fruit.” Fruit is produced by the commandment of love which is the strength of the vine, the very life that

brings forth the buds—the walk in love. “He that says he abideth in Him ought himself also so to walk even as He walked.”

“He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him * * * continue ye in My love,” that is the next step. To spur us the Master adds: “If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.” He wants to love us and to bless us, and though that love of His never changeth, still He cannot manifest it when we grieve Him. It would confirm us in our naturally evil ways. He has to withhold the tokens of His lovingkindness if we do not abide in His commandments.

“Now, little children, abide in Him, that when He shall appear we may have confidence and not be ashamed *away from before* Him at His coming.”

That is a chain of wonderful links: God in us, we in God; kept cleansed if we abide in the Word; strengthened by it to abide in the commandments; loving Jesus, therefore loved by the Father; abiding in His love we are a joy to our Master, and our joy is full.

That is the knowledge which we bring down from the mountain top. Changed from glory to glory we shall reflect “as in a glass” the glory of the Lord.

WITH OPEN FACE—REFLECTING GLORY.

The uplifted face is toward God while in adoration, the open face is for men as we come down to mingle with them again.

“Not as Moses, who put a veil over his face,” we are told.

Moses had reason for so doing—the people fled from the glory of his face. Only those among us who can testify to the same may cast stones at him; who is the first?

Besides, Moses reflected Old Testament glory—i. e., holiness; we, if we do so at all, diffuse the glory of grace. There is no need for covering up grace—“with open face reflecting,” is the command.

But oh, the veils that are put on, woven of timidity, self-consciousness, spiritual pride! Close tissues they are, covering the glory only too well.

First of all, we have to show our colors, everywhere, at any time, under all circumstances.

We do not think of our faces as we go about, unless we are conscious of some spot or defect in them. As long as we are being cleansed by the Word, “the washing of regeneration,” we may walk without thinking of ourselves. He “thinketh upon me,” He can make us shine.

A young woman, whose heart a thoughtless hand had cruelly wounded while busy one early morning with some needlework of love, fled to her room, there to hide her woe from the curious looks of the domestics and to pour it into Jesus' sympathetic heart. Comforted and strengthened by His presence which had healing in its wings, she quickly returned to her work. Descending the stairs she saw Lotte, the little maid, shining the boots for the family and she nodded at her. With eyes wide open the girl fell on her knees and stretching out her arms exclaimed: “What have you done?”—the other “wist not that her face shone.”

The joy over special blessings has puffed up many a child of God as it did King Hezekiah. That is one of Satan's most hidden traps. But if we keep in mind that we are absolutely nothing without His grace and that the proud heart is an abomination unto the Lord we shall ask Him, especially at

times when we may rightly expect cheering encouragement or dangerous applause, to surround us with humility as with a wall of fire, to keep us in the dust.

To be nothing but a shrine
 For my Savior Friend Divine,
 Nothing but a vessel meet,
 Lying empty at His feet,
 To be filled with life and light,
 To be used by day, by night.

“*Jesus* was transfigured before them, and His face did shine as the sun and His raiment was white as the light.”

“*Moses* wist not that the skin of His face shone while He talked with him.”

“All that sat in the council looking steadfastly on him (*Stephen*) saw his face as it had been the face of an angel.”

“*We all* with open face reflecting as in a glass the glory of the Lord, are changed into the same image from glory to glory.”

Let shine your light
 By day, by night,
 With glory bright,
 From faith to faith,
 By “grace for grace,”
 From strength to strength,
 From glory to glory.

BUT HOW CAN WE ?
OR
THE GRACE CHAPTER.

A glorious field lies open before us, inviting us to run for the glory of God. Soon convinced that the race, although compulsory, is too much for human strength, and that God's honor as well as ours is implicated in any eventual failure, we ask : " And who is sufficient for these things ? "

" O wretched man that I am ! I delight in the law of God after the inward man. To will is present with me, but how to perform that which is good I find not. "

Across the atmosphere of heaven's brightness there comes the Savior's voice, sweet and clear : " Let not your heart be troubled. Ye believe in God, believe also in Me. I am the Good Shepherd and know My sheep. No one is able to pluck them out of My Father's hand. Be of good cheer, I am with you always. Hold that fast which thou hast, that no man take thy crown. "

Courage, then ; not that we are sufficient of ourselves, but " our sufficiency is of God. "

As long as we remain in Christ we are " led about by God in triumph *in* Christ. " Trophies need not worry as to their beauty and splendor as long as they are included in the triumphal procession. The victor's honor is enhanced even by the poor captive in his train. If you and I are nothing but fettered slaves in Christ's triumphal march, we may smile through tears knowing that the future is bright and radiant and that meanwhile we can glorify Him as His captives whose sorrows and afflictions while in chains He will remember when at home.

Are we able to glorify Him? No, but we are made able—by grace.

Grace, in one sense, is hard on us—i. e., on our old self; it makes known our nothingness and God's allness, our weakness and God's strength. It seems such a poor life—all the way long nothing but humbling acknowledgment of our incapability, asking for help and giving thanks for being helped.

Still, a little child that by some charm of grace leads the lion and the leopard is more than the conqueror who subdues His enemies by sword and flame. "We are more than conquerors through Him who loved us."

"By the grace of God I am what I am."

The following may seem to be a repetition of previous chapters. Though the same truth, it is viewed from a different standpoint. We have seen God working out glory, here we have grace doing that impossible work.

"God will give grace and glory"—glory by grace.

BORN AGAIN.

The grace of God took us out from the world and "set us apart for Himself." *Predestination* is grace that leads to glory—"having predestinated us unto the sonship by Jesus Christ for Himself according to the good pleasure of His will *to the praise of the glory of His grace.*"

Chosen in Christ by the Father before the foundation of the world, we are *drawn* by Him toward Jesus. The cords of grace are laid around us, and gently the soul is lifted to the cross, the place appointed for her birth. "No man can come unto Me except the Father which hath sent Me draw him."

"I if I be lifted up from the earth will draw all unto Me." *All* those who approach the cross drawn by the Father are

then drawn nearer by Jesus to the place of death, there to die with Him unto sin, unto self, unto the world.

It is *death* which prepares the new birth. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit."

On a lonely hill there rises a cross; a human figure with head and body bruised and bleeding is hanging on it. One of its members bears my name. Written under that vision I read: "*Reckon* thyself dead—die daily."

"Can I?" asks the trembling soul. "Yes, by My grace," He whispers. "Thy will be done," and my eyes close for a moment as if to have it settled once for all: "I reckon myself dead, *for* I am baptized into His death."

But soon the air rings with a different, a joyful sound: "Like as Christ *raised up* by the glory of the Father."

Amazing is the new vision—the risen Christ in shining garments, bursting open the gates of death, going forth conquering and to conquer, the Glorious Head and the Glorified Body, and again one of its members bears my name.

It was God's plan of grace to give us His own nature, His way of thinking, feeling, acting. Adopted children, often born of depraved characters, inherit traits which will appear sooner or later. The foster parents can but stand by, watching, pruning, cultivating, unable to impart their own nature to these little ones.

But God has prepared the new birth for His children of adoption. We are transplanted, we awake in heavenly places. Old things are passed away, behold, all things are become new. Old appetites are gone, new aspirations allure from on high; our affection turns from earthly to heavenly things; our Bible is no longer a book of so many—only too many—pages between two beautiful covers, but a charm book that bubbles over with wisdom, comfort, hope; fear of death

is changed into a longing to go home, still, time on earth becomes very precious as our responsibility of trading with the given talent is increased by knowledge.

“ *Quickened* together with Christ * * * *raised up* together with Christ * * * made sit together *in heavenly places* in Christ Jesus ”—those are the exceeding riches of His grace.

BAPTIZED WITH THE HOLY GHOST.

The translation “ baptized *with the* Holy Ghost ” is misleading ; “ baptized—i. e., immersed, plunged—*into* Holy Spirit ” is more correct. It is not synonymous with water baptism—i. e., immersion into water. Both may be contemporary, or the one may follow the other.

Water baptism, immersion as well as sprinkling, is an outward act of obedience prompted by the desire to confess Christ's death and resurrection publicly, actually going through the symbol that God in His grace provided for our human weakness which is helped by visible things. If God's love is so tender, let us be charitable, too, and not condemn each other for using the one or other way of professing Jesus as our Savior and Friend before the world ; let us not frown at mothers with babes in their arms, but rejoice that there is still a thought for Him, still love that wants to give glory to the Head of the Household of God. Let us keep in mind that baptism in itself has no saving power.

But the type is only brought out perfectly in immersion. We step into the water grave ; there we are planted together with Him in the likeness of His death, we are buried in the water, and, coming forth, leaving behind the old nature, we walk in newness of life henceforth to live neither unto sin nor to ourselves, but unto God.

Thus water baptism, a type for death and resurrection, sig-

nifies the same as the new birth, though the two are seldom contemporary; both mean victory of life over death with the promise of "life abundant."

But that is not what is generally called the baptism of the Holy Ghost. It is invisible, though its results show forth in after life.

Two terms are used in regard to that baptism which seem to contradict each other: we are "*immersed into Holy Spirit*" and also "*filled with Holy Spirit.*" But a bottle is *either* in the water, lying in it, the water surrounding it, *or* it is filled with water—i. e., the water inside surrounded by the bottle. Still, the solution of this paradox—to be immersed and filled—is very simple. As long as the bottle is corked we have, of course, the either—or. But open it, put it into the water, and it will be filled with and at the same time immersed into water.

The Spirit of God is like an ocean of power, love, peace, joy, faithfulness. Taken out of the elements of the world we are immersed into that ocean. If our hearts are *open*, our whole being perforated so as to let the Holy Spirit fill us all the time, we are regenerated daily.

Lydia of Thyatira, "whose heart the Lord opened," was not only baptized in water, but filled with Holy Spirit, showing it forth in that "love of Christ which constraineth" us to do the little kindly deeds of service to others.

Grace continues her work. For some time the baby lies in the cradle and lives on the milk that is given. It breathes, it looks around, it observes—it lives; but it cannot yet walk. "If we live in the Spirit let us also walk in the Spirit," says grace encouragingly. It puts the baby on its feet and teaches it to walk.

The eagle mother stirs up her nest, for her brood must learn

how to fly. As long as the young ones are at ease they will not venture an outing high up in the air.

Thy mother destroys thy nest, little bird, and thy wings have to bear thee now. But soon they will carry no more; the void below is yawning, no resting place is in sight; those wings begin to flop, vitality is departing—one more desperate effort, the whole little body is trembling, and down the eagle child goes—down, yes,—but underneath are the everlasting arms of that mother. She had foreseen it all, had measured the exertion and poised her little one's strength. She knew exactly when and where the fainting would come in, and there she is, fluttering over it in watchful care, spreading her wings when strength is failing right under the sinking bird, taking her child and letting it rest on her love.

Wonderful picture of grace. Carried from time to time we thus renew our strength on those everlasting arms, we mount up with wings of eagles, we run and are not weary, we walk and do not faint.

Grace will never leave us, grace will ever keep us. Grace is not only underneath to carry, but enters into us to “strengthen us with strength in our soul.” The bird has learnt to fly, it reaches a tree, stops on its branch for repose; a feeble crack beneath, the bough was weak and tender, it breaks—but the bird does tremble no more, he sings: how is that?—he knows he has wings.

To live in the Spirit is something, to walk in the Spirit is more; but to depend on being led when apparently strong and able to choose the path and run in it—that is the greatest of all. “As many as are led by the Spirit of God, they are the sons of God.” To be a man of ripe age, yet a little child; an able minister, still always at the Master's feet to be taught; in authority, yet the servant of all; a champion for God, but

the heart loving and tender like Jonathan's—that means growing into the likeness of Jesus *by grace*.

BAPTIZED WITH FIRE.

The term “baptized with fire” is often misused. There are people whose spiritual vitality is strangely mixed with carnality. Their language, their actions have not been placed under the Holy Spirit's control. Stepping out of their meetings one can but feel pained, because such zeal does not glorify God and is ridiculed by the world. They do not hesitate to announce their performances publicly as “fireworks from heaven,” forgetting the apostle's warning: “God is not the author of tumult (or unquietness), but of peace;” “let all things be done decently and in order;” “will they (unbelievers) not say that ye are mad?” Their rockets make much racket but vanish in the air—a vain show.

Some Christians, baptized with fire according to their understanding, consider it their duty to denounce in fiery terms whatever they see wrong in either the worldly or clerical government. Trying to break up churches they usually fish in the dark, gathering some frightened fugitives around their own banner and establishing a new church or sect.

There are others, so-called “great guns,” who shoot off their messages with much fire. Hell and damnation are their key-note, “unholiness of truth” fills their lips with epithets which draw crowds—to their hall, but not to heaven. A terrible crack, a flash, a cannon ball intended to smite somebody's old man dead, stun for a moment the whole crowd and wrap it up in clouds of smoke. The splinters fly hitting to the right and to the left, and some one is unpleasantly, yet wholesomely roused out of sleep. But that is all.

There is another class of redeemed sinners whom grace

would teach a lesson if they had ears to listen. Pulled out of the fire, saved in the slums and prisons, they tell their story of salvation with apparent delight, not sparing themselves, but at the same time without any shamefacedness. In how far such public testimonies are necessary so as to encourage others to go to the Savior cannot be decided by man.

Repentance and confession are good, are indispensable in their place. If a certain sin is only known by God, confession to Him is all that is needed ; if done to individuals we have to ask their pardon ; if witnessed by a group confession should reach them ; if sinned publicly only public acknowledgment of the wrong will atone for it. Once will suffice, though ; then grace steps in and covers up ; grace does not allow any boasting in past transgressions at her expense.

All that was not our Master's way and teaching. " The servant of the Lord must not strive, but be gentle unto all, apt to teach, forbearing, in meekness instructing those that oppose themselves." " The Lord was not in the fire " which Elijah saw, but in the still, small voice that followed.

Nevertheless, did not Jesus smite, did He not make a scourge of cords and drive them out that sold in the temple ? The original text reads : " When He had made a scourge of small cords He drove them all out of the temple, both the sheep and the oxen, and poured out the changers' money and overthrew the tables." There is no whip in His hand for the sinner's back, but their stuff has to go, and the gentle spirit of Jesus makes a scourge of only small cords even for the animals.

The question then rises : What is being baptized with fire ? It is clear that the Lord Jesus had neither the spirit of uncharitableness nor of loud demonstration. Baptism of fire cannot refer to what He condemns by saying to the sons of thunder : " Ye know not what manner of spirit ye are of."

Still, Jesus was baptized with fire and came to baptize with fire.

“ I am come to send fire on the earth, and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division.”

“ Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? * * * Ye shall drink indeed of My cup and be baptized with the baptism that I am baptized with.”

“ I (John) indeed baptize you with water * * * He shall baptize you with the Holy Ghost and with fire.”

When Jesus spoke those words He had been baptized with water and with the Holy Spirit in the river Jordan. He still expected the baptism with fire. At that time He was on the way to Jerusalem. “ He went before them and they were amazed, and as they followed they were afraid.” He “ began to tell them what things should happen to Him.”

He was to drink the cup which His Father would give Him, which Peter tried to upset with his sword in the garden of Gethsemane and which has become our cup of blessing.

There He was to be baptized, immersed, into the fiery trial of sufferings and of death, He the First as the Head, we, the members of His Body to follow Him, one by one.

By His death—although making peace between God and man—He took away peace from the earth, that false peace which cannot inherit the kingdom. There He was made the “ stone of stumbling and a rock of offence;” “ I and the children whom the Lord hath given Me are for signs and for wonders.” The cross carries division wherever it enters. That was the fire which He was to send on earth.

It is not the destroying fire that never shall be quenched ;

it is the fire of God which falls from heaven daily, the token of His presence and approbation of the offering, consuming it—i. e., the bodies presented to Him as a living sacrifice.

But, “are ye able?” the Lord asks; “are ye able * * * to be baptized with the baptism that I am baptized with?” “I am ready,” quickly replies Peter. “I tell thee, Peter, thou shalt deny Me,” are the solemn words of Him who knows our hearts better than we do ourselves.

The disciples had not yet been baptized with the Holy Spirit. Pentecost has to precede the entering into the fiery furnace. By being immersed into Holy Spirit we are made ready to be baptized with fire; then we are able to bear it—by grace—and by grace we shall come forth like gold “tried with fire * * * found unto praise and honor and glory.”

There are times in our lives, though, when temptation seems too strong to be overcome. Have we never experienced them; never felt constrained like Luther, the hero of “faith by grace,” to hurl a visible weapon at the enemy; dare we ridicule that inkspot on the walls of *The Wartburg* which has witnessed the wrestling of a man with one of the powers of darkness? “By grace are ye saved,” being saved daily, moment by moment.

The most perfect type of the baptism of fire is set before us in the meat offering of the morning and evening sacrifice. It consisted in flour mingled with oil and frankincense. “His offering shall be fine flour, and he shall pour oil upon it and put frankincense thereon.” It was either baked in the oven or in a fryingpan or dried by fire, always prepared with fire, then to be fully burnt up on the altar of the Lord for a memorial and a sweet smelling savor unto Him.

Flour is dust, nothing but white dust, yet living dust as it gives life, therefore called the staff of life. Man was made of the dust of the ground, unto dust does he return, in fact he is

nothing but dust now: "Like as a father pitieth his children so the Lord pitieth them that fear Him; He knoweth our frame, He remembereth that we are dust."

Dry flour exposed to the heat of the fire will burn raising clouds of smoke. Thus our unsanctified bodies would not do in our Father's fryingpan. "Though I give my body to be burnt and have not love it profiteth me nothing." But when the oil of the Holy Spirit—i. e., Divine grace—is added by our High Priest Jesus Christ to our mortal substance and goes through it, anointing every particle of the flour from the brain down to our feet, it makes us a holy lump ready to be tried by fire, a pleasant odor.

Frankincense had to perfume the memorial of the Lord. It consisted in round or oblong tears; the most esteemed was in drops formed each by the union of two tears. Its balsamic odor was only developed by heating. There is no service pleasing unto the Lord unless mixed with some drops of heartache that have gone through the fire of affliction.

The meat offering was not complete without one more ingredient. No cereal food is perfect without the supplement of salt. "Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thy offerings thou shalt offer salt."

In ancient times salt was precious, often quite unattainable to large portions of inhabited communities. It was one of the chief articles of commerce; the oldest trade routes seem to have been created for such traffic. It was looked upon as a special gift of the gods, and a soil fraught with the blessing of salt was considered a place of peculiar sanctity where prayers were readily answered.

Salt was the principal element of a covenant meal sealing an agreement as sacred and inviolable. "There is salt

between us," says the Arab; "untrue to salt," the Persian. A bond of friendship resulted from a meal of bread and salt. Not very long ago one of cupid's victims received a letter containing nothing but bread and salt, no word, no explanation; by accepting the symbols of a sacred bond she sealed the covenant of marriage.

It is easy to understand why salt was chosen to be one of the elements of "the food of offering made by fire unto the Lord." While frankincense represents the worshiper's willing mind, salt is the "must" that says, you can no more go back. There are times when the sight of the fire makes us shrink back. "Father, I cannot step in." Pleadingly He looks at us and points to the salt—it is binding. Adding it to the oblation we fix our eyes on those blessed hands which regulate the fire.

* * *

"Are ye able?" His loving lips ask us again. "Made able by Thy grace, Lord." "And if able, are you willing—'Peter, lovest thou Me?'"

Perhaps like Peter looking back to some recent denial we dare not answer: "Yes, Lord, I love Thee." Perhaps feeling that our love shown to Him is not worthy to be called by that name we only say: "Thou knowest that I am fond of Thee." (The Greek text uses here two different terms, thus bringing out the grades of love for Jesus.) "Art thou fond of Me?" What shall we answer?

STRENGTHENED—KEPT BY GRACE.

Riches of grace! "By the grace of God *I am* what I am"—i. e., saved, justified, made a child of God. *Under grace* we are renewed day by day, *immersed* into Holy Spirit, under

His discipline, guidance and control. By *abundant grace* we are purified and preserved *in the fire* of tribulation.

By "grace for grace" we go from strength to strength. Faith is developed into virtue to do exploits for God.

But that is not all. The best wine is kept until the last. Grace keeps by force, by the power of love, when, after all, the soul of a child of God is overcome by the strong enemy.

The following illustration may cover similar experiences. The sea of pride of a human heart has been wrought up to its highest pitch by a hurricane of circumstances. The waves are dashing against the rocky shore. Still the tempest goes on lashing it with furious blasts. The rebellious heart still says, no. It will not yield this time, it will not go through that humiliation, it will not do the work it is told to do—no, no!

"I—want—you—to," says authority with aggravating emphasis. Wisdom is determined to bend that will, in this case it has to be done. "But I won't," shouts the old man. Strange to say, those words *while spoken* are changed by invisible interference into the meek return "all right," followed by willing submission under the mightier hand. *Grace did it*, nobody else. Aaron cast gold into the fire and "there came out this calf;" here anger and rebellion were thrown in and there came out—a lamb. No room for boasting, no battle at all. *Grace had stepped in and putting aside the unfaithful soldier had taken his place and conquered*—why? because foreseeing trouble that soul had been on her knees at the throne of grace and prayed: "Keep me this hour from sin."

The God of grace abideth faithful, I need not worry, need not be at unrest. "God is able to keep that which I have committed unto Him against that day."

KEPT BY GRACE.

Set to the tune "Saved by Grace," by Geo. C. Stebbins.

One sacred day, one holy morn
Arose with healing in its wings,
And oh, a child by grace was born
Into the home of priests and kings.
While yet in Father's first embrace
I heard the song of love and grace.

Awake to light, that child of peace
Was troubled by a scaring ghost ;
The loving arms were underneath,
But all around the hostile host.
And smiling spake the Savior's face :
" Fear not, *thou shalt be kept* by grace."

God's loving promise has been true ;
His grace sufficient was each day ;
His saving strength was ever new,
And praising Him I love to say :
" What happy life beneath His face,
Because there *I am kept* by grace !"

Thus bright and brighter beams the sky
The nearer draws that perfect day.
If I but watch His watchful eye
With full assurance I can say :
" Praise God, I know I'll run the race,
Because *I shall be kept* by grace."

CONCLUSION.

THEREFORE WE GLORY.

He that glories let him glory in the Lord. He is the All in all. By Him we were created and by Him we are kept. We glory in the grace of our Lord Jesus Christ by whom the world is crucified unto us and we unto the world.

We glory in the ministry of the cross entrusted to us, the service into which we were put that we should go forth and shine for Him, little lights, bright lights, illumined with His glory.

We glory in tribulation, as only the fire can make us bright and burnished jewels for His crown.

We glory in infirmities. Our weakness exalts His power, our nothingness sets off His glory, our failure makes room for His grace.

We glory in raptures, having eyes to see beauties in heaven, ears to hear unspeakable things, wings to mount to the regions above this earth, lips to speak with tongues unto God.

Therefore we glory.

TO HIM BE GLORY!

What the angels sang on the fields of Bethlehem, what the multitude shouted at the gates of Jerusalem, the universe will repeat it in the fulness of times when the heights of heaven

and the depths of the sea shall resound with the eulogy "Glory to God in the highest and on earth peace, good will unto man."

Give unto the Lord the glory due unto His name. Bring an offering and come before Him. Worship the Lord in the beauty of holiness.

What is His name? The Lord, the Lord God, Merciful and Gracious, Longsuffering and Abundant in Goodness and Truth.

Unto God our Father be glory forever ;

Unto the Father of our Lord Jesus Christ who is able to do exceeding abundantly above all that we can ask or think ;

Unto our Father who is in heaven ;

Unto the God of all grace who hath called us unto His eternal glory by Christ Jesus ;

Unto the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep ;

Unto the Lord that shall deliver me from every evil work and will preserve me unto His heavenly kingdom ;

Unto Him that is able to keep us from falling and present us faultless before the presence of His glory ;

Unto the King Eternal, Immortal, Invisible, the Only Wise God, be honor and

GLORY FOREVER !



“FROM GLORY TO GLORY”

Cloth Bound, \$1.50.

Postage (unregistered at purchaser's risk), 10 cts.: registered, 20 cts.

BY THE SAME AUTHOR:

“ABRAHAM'S BLESSING” (12 Pamphlets):

1. Comfort Ye My People; 2. The Land and the People; 3. What Israel Says while in Exile; 4. God's Message to Israel—His Reasonings and Merciful Pleadings with the Whole Nation; 5. God's Message to Israel—His Threatenings and Warnings to the Rebels and the Wicked; 6. God's Message to Israel—His Promises to Faithful Israel on the Way Home; 7. The Times of Refreshing; 8. The Remnant, or Kept by Grace; 9. The Nations; 10. God's Watchmen of Zion; 11. Israel, the Bride of Jehovah; 12. One Human Word.

50 Cents.

“A CLOVER LEAF FROM THE FIELDS OF SIN.”

The Lady of Babylon and Her Pictures; Balaam's Ass—Little Wifie: Goldking.

20 Cents.

The whole Collection, postage same as above, \$2.00.

Address,

MISS M. L. WINKLER,

Care Dempster Bros., Printers,

35 GLEN PARK AVENUE,

San Francisco, Cal.

