

DELIVERANCE
FROM THE
PENALTY AND POWER
OF SIN



BY
ORSON R. PALMER

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DELIVERANCE
from the PENALTY
and POWER of SIN

TO THE READER:

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DELIVERANCE from the PENALTY and POWER of SIN

BY
O. R. PALMER



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DELIVERANCE
FROM THE BONDAGE
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1912

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"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.)

"Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." (Ps. 124:7.)

"Giving thanks unto the Father,....Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. 1:12-13.)

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:6-7.)

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Tim. 1:17.)

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I.

The Cross as Showing the Wisdom of God.

“For the discourse which relates to the *cross*, —to those, indeed, who are *perishing*, is foolishness; whereas, to those who are *being saved*, even to us, it is God’s power. For it is written:

“I will destroy the wisdom of the wise ones,
And the discernment of the discerning ones, will I set
aside.” (1 Cor. 1:18-19, Rotherham’s translation.)

So God works with men, who like Pharaoh say: “Who is the Lord?” They see Him not, although

“There’s not a wave of the dark blue sea
As it rolls along in its majesty,
Nor a leaf, nor a flower, nor a single sod,
But it bears the mark of the finger of God..”

But man, originally created in the image of God, has fallen from his high estate through sin, is partaker of a fallen nature, and with darkened understanding his life is alienated from the life which is in God.

“Every man did that which was right *in his own eyes*.” (Judges 21:25.)

“There is none righteous, no, not one.” (Romans 3:10.)

“There is a way which seemeth right unto a man, but the *end* thereof are the ways of death.”
(Prov. 14: 12.)

The tower of Babel built by men in rebellion against God, was to make for themselves a name and build for *themselves* a tower which would reach unto heaven. The cry still goes up, “Is not this great Babylon that I have built for the house of the kingdom, by the might of *my* power, and for the honor of *my* majesty?” (Dan. 4: 30.) This pride denies the ruin of man, the need of atonement or redemption and must be humbled to the dust ere men will receive God’s revelation or His grace. He therefore chose a way of salvation which was weak, humble, despised, even base to the world, that He might therein show His wisdom and power and no flesh could find room to glory in His presence. It was at the cross, the place of malefactors and dying for malefactors, with no eye to pity, none to comfort, none to understand or undertake for the Son of God in the hour of darkness, He trod “the wine-press of the wrath of God” alone, while enemies taunted and friends deserted. Here He *humbled Himself* and became *obedient unto death*, “even the death of the cross.”

“The Son of God has spanned the chasm.
From God to man, from man to heaven.
The ladder we had built to rise
‘From lowly earth to vaulted skies,’
Was long since broken at our feet.
But His, stands fast, through shade and sheen,

Blind rage of men and hate of fiends.
The price He paid, His precious blood
On Calvary's tree; while nature shook,
The sun in grief his face did veil,
The sky put on her robe of black,
The rocks were riven at His feet."

See in all this the marvelous wisdom of God. Behold the harlot living in the vilest den of sin, whose rooms are "the chambers of death leading down to hell," redeemed and led back to a life of purity and blessing through simple child-like faith in Jesus Christ? See the gambler, the drunkard, or the thief, redeemed and made partaker of a new, a divine life by the grace and power of God and going out to live an honest, temperate life? Look at the home of that man after he is saved, who *once* was in the *depths of sin*. Hear the testimony of that woman who once was a slave to drink, as she tells of the redeeming grace and keeping power of God in her life. Go to that rescue mission whose leader once staggered in and out of every den of vice, whose money, position, good name, honor and will power were all lost—helpless, hopeless and undone, the poor captive of Satan, trembling on the brink of perdition cried unto God for mercy and pardon in the name of Jesus and He saved him out of all his distresses. Is not this wisdom? Science may not solve this nor reason find it out, but the needs of men lead them to cry unto God and they prove its blessed reality.

“This poor man cried, and the Lord heard him and saved him out of all his troubles.”
(Psalm 34:6.)

“In the heart of man a *cry*;
In the heart of God *supply*.”

Said a Philadelphia pastor :

“One afternoon in the city of Philadelphia, preaching to a company of men in the Christian Association building, my attention was drawn to a poor man, a veritable tramp from the streets. His hair was matted, his eyes bloodshot, his clothing hung in rags, and he was vile in every way. Something in the sermon, he said, had touched his heart and before our interview ended he had confessed Christ. He had been a professor of mathematics in a German university, had been slain by his appetite and his passion, and had lost everything. He became a member of my church and lived and died a consistent Christian.

He sat one morning in the front row of a great company of men who met every Sunday morning, and I was telling them how when God forgives our sins He forgets them and casts them as far as the East is from the West; and I said to him,

‘Professor, this is a mathematical statement; can you tell us how far that is?’ Instinctively he reached for his pencil and little note book and acted as if he were about to make a calculation, when suddenly it dawned upon him, and putting back the pencil he turned to the men to say, ‘Men, you cannot measure it, for if you should put your stick here with the East before you and the West behind you, you could go round the world and come back to your stick and East would be before you still and West behind you still. The distance is immeasurable, and, thank God,’ said he in his broken English, ‘this is where my sins have gone.’ ”

The wisdom of men was not sufficient to save this man from the drunkard's cup or the drunkard's hell, but the wisdom of God did both, when he as a "babe" received it.

"Thou hast *hid* these things from *the wise and prudent* and hast revealed them unto babes." (Luke 10: 21.)

It was the *despised* way. To the Jews, "a stumbling block" and to the Gentiles, "foolishness." For the Son of God to leave His home in glory, with legions of angels at His command, to carry His own cross and die upon it, would make Him a mark of derision to the world. "He hath no form or comeliness, and when we shall see Him, there is no beauty that we should desire Him." Yet this wisdom and love of God conquers the human heart and sends the disciple in the footsteps of His Lord. It sent the Chinese Christians to the stake to die martyrs to their faith; Livingstone to lay down his life in Africa for those benighted people he had learned to love for his Master's sake. It sent the titled, wealthy Zinzendorf, as he caught his first real glimpse of a Saviour's love, into the mission field, and made the passion of his life his crucified and risen Lord.

The cross was the *base* way, for it was the place of *criminals*. Behold Jesus, the spotless, sinless Lamb of God, dying as a malefactor dies; "*numbered with the transgressors*" because He took *their place*; "in the midst" of thieves, that

He might save the thief. He gave up His life as a criminal suffers at the hand of justice, the most ignominious of all deaths, because He was paying the just penalty for our sins.

Creation shakes, the rocks rend, the sun veils his face at noon-day, as the Creator dies for men, who are aliens from God. As He hung between earth and heaven, men railed upon Him, the hosts of darkness gathered against Him, the Father hid His face from His Beloved, His heart became like wax, His strength dried up, the bulls of Bashan beset Him, the dogs compassed Him, men pierced His hands, His feet, His side, and parted His garments among themselves. He was "the bread from heaven," ground between the upper and nether millstones. "The *Lord* hath *laid on Him* the *iniquity of us all*." (Isa. 53:6.) Weak, base, despised? Yes, all of these, but behold its power to draw men to Himself and to transform human lives.

"Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16.)

However little we may understand it, however base it seems to the world, the wisdom of it will yet be seen by angels, who shouted together for joy as God laid the foundations of the world. It will be known by demons, who trembled at the name of Jesus and who must bow at His feet

before being sent to their final abode. Its full glory will yet be witnessed by the church when all the ransomed of the Lord are gathered into His Kingdom to share His glory and power.

Men of the world may look upon the church as a religious organization with which they may connect themselves or not as suits their convenience. Alas, this is often too true of the *visible* church as it at present exists, but not of the *invisible*, "the church of God." (2 Tim. 2:19.) Men do not *join* "the church of God." If any man is in *His church* it is because he has *been born into it* from on high. It is not done by the *will of men* nor the *works of the flesh*, but it is of God. (John 1:12-13.)

Through the Spirit and the Word of God, is man made a *new creation*, and a *partaker of divine life* to which *before* he was an *utter stranger*. (John 3:1-7.) The "assembly of the first born" is not a religious club, an organization of men and women gathered together; it is an *organism* in whose members God has implanted *His own eternal life*. In the story of Ananias and Sapphira (Acts 5) we see how the judgment of God visited upon men for hypocrisy and lying, worked such wholesome results that there "durst no man *join himself* to them" but believers were the more *added to the Lord*. It is not additions to the visible church which is needed, but believers to be added to Christ through the work of the Holy Spirit.

Faith in Christ is not faith in Him as a good man, neither is Christianity *trying to do* what Christ taught. Faith is trust in the Son of God Who has power to save us and make us partaker of His *own life* and holiness. Men have fought over creeds and traditions, and have seen them change with successive generations, but creeds are not the life of God which He imparts to men. The cross of Christ is not an emblem for the breast or an adornment for the spire of church or lofty cathedral. Alas, all this may be worshipped as the Israelites worshipped Nehushtan, the brazen serpent, (2 Kings 18:4) and hide the real Christ.

“The gospel of the grace of God” is neither form nor formula. Rather is it that eternal word of the Eternal God through the Eternal Son which gives *life* where *death* reigns; *imparts holiness* where sin hath eaten as a canker; inspires hope in human breasts where darkness and desolation brood, enables us to do what otherwise we have no power to do and lifts the veil of eternity, telling of resurrection and everlasting joy where without it all is dark and hopeless.

The life which men live and their interpretation of the gospel may be faulty, but the glad evangel of God when recognized and received meets the needs of men for time and eternity. The cross does indeed show the wisdom of God.

II.

The Cross as Showing the Love of God.

“Herein is love, not that *we loved God*, but that *He loved us*, and sent His Son to be the propitiation for our sins.” (1 John 4: 10.)

Was ever a better picture drawn of the love of God and the hatred of men, than the death of Jesus upon the cross? He is rejected as the Son of God, falsely accused, condemned to death *before trial*, crowned with thorns and dies as a malefactor in the midst of a taunting mob. But listen, while He speaks. Those lips dumb in the judgment hall, because He came that He might die for sinners, are no longer silent. Men cry, “Crucify, crucify!” He cries, “Father, forgive them, for they know not what they do,” and the Father hearing, answers. Do the angels stand in amazement, as the Son of God dies “*in the midst*” of thieves? Do they expect judgment, just and terrible, to be visited upon men? Not so, not so. The *worst* from men only brings out the *best* from God. The death of Christ for sin and in the sinner’s place, was all foreseen by God, and it opened the way, not to *judgment*, but to *grace*. God’s wonderful love for a lost, guilty world could now flow out, as the water gushed forth from the smitten rock of Horeb. The first sermon of grace is preached to the ones who have condemned Jesus to death. It breaks their

hearts for three thousand cry out "Men and brethren, what shall we do to be saved?"

Have you read the story of Delia Rees, the Bluebird of Mulberry Bend? She was one of the lowest and vilest habitués of the dens of iniquity in the city of New York. In a low dive surrounded by thieves and wicked associates she was reached through Christian workers, and her interest awakened and her desire for a life of purity kindled, through the gift of a delicate pink rose.

"Bluey," as her rough, sinful companions called her, was once a beautiful, innocent girl, reared in a convent. Ruined through means of a deadly drug, she had gone from bad to worse. She became addicted to snuff, tobacco, whiskey, and opium; had been six times behind the prison bars; her body was scarred and marked with stabs, cuts and bruises and part of her hair had been pulled out by the roots. The interest of God's children in the "Door of Hope," in New York, touched her and awakened thoughts of childhood. Love reached her heart and she sought and found Jesus Christ as her own personal Saviour. She proved Him to be a "risen Christ," an ever-present friend. She was delivered from the awful, sinful habits which were dragging her down. She gave *herself* to the Lord and like the woman of Samaria (John 4) began at once to tell others of Jesus. Her health was undermined by the awful life of sin she had

been in and she only lived a short time; but in about eleven months time she had led one hundred to Christ "out of darkness into light." "The gates of hell" prevailed not against her. Death was a triumphant entry into "the joy" of her Lord.

Delia spoke at one time in Sing Sing prison, and there sat in the audience of prisoners, a gentlemanly-looking man, who though well connected, had through the power of sin landed behind prison bars. The previous speaker had spoken from the words of Jesus, "Him that cometh to me, I will in no wise cast out;" and Delia dwelt on the love of God and the power of Jesus to save. The man was an unbeliever, but he could not get away from the words of the text, the testimony, or the miracle of that transformed life. He threw himself upon his knees in his cell and cried, "If there be a God, have mercy on me," and Christ opened the eyes of his heart and became his light and salvation.

This is what the love of God is, what His wisdom has given to men, and what His power can do in the human life.

He is able to save from the uttermost and to the uttermost. If shut out of heaven it will not be because His long suffering grace did not seek to win our hearts, but rather because as Jesus said, "Ye will not come to me, that ye might have life." To the child of God also the depths of the love of God are never sounded.

"I asked an aged woman whence
 Her helpless widowhood's defence?
 She answered, 'Christ is all.'
 All in all, all in all,
 Yes, Christ is all in all."

"God is love and God alone by His Spirit can impart His love to others. The baptism of the Spirit is a baptism of love." McAll began his great work in France with only two sentences of the French language. "God loves you" and "I love you." This is the secret of the McAll Missions in Paris and provinces of France.

Jerry McAuley, after his wonderful conversion in Sing Sing prison, fell again and again, but the patience of a broad-minded banker and other Christian workers won the day and thousands of rescued men and women will rise up to call these noble workers blessed because they would not let Jerry McAuley go. After years of victory and power in testimony he went sweeping through the gates and at the great funeral in Broadway Tabernacle, New York, the church was crowded and thousands of people filled the streets.—
Sel.

One day the people of a southern town were startled by the sight of a runaway team attached to a carriage. Clinging desperately to the reins was a man being trampled beneath the hoofs of the horses. He stopped the horses but at the cost of his life. A needless sacrifice, thought the people, till they discovered in the carriage his little child unharmed. He gave up his life for his little one because he loved it. Who can say the sacrifice was too great? How feeble the comparison of this love with that of God who gave His Son to die for a world at enmity with Him!

During the Civil War a man with a family was drafted to go in the army. Just as he was to leave home a friend volunteered to go in his place. Days passed by and the one at home eagerly scanned the paper after each battle to see if he could see the name of his friend. One day his name was given as amongst the killed. He sought for him and brought him home to the little country cemetery where he erected a memorial slab. On it he wrote the initials of his friend's name, "J. D. He died for me." "Greater love hath no man than this, that a man lay down his life for his friends," but Christ died for us when we were alienated from God by wicked works, "yet sinners."

It is the rejection of such infinite love that turns what might be a wedding robe into a winding sheet, the glad songs of joy into a wail of despair.

Alfred Cookman was preaching one night years ago in New York City, in a church with two galleries. It was the close of a series of meetings. He had been there weeks, preaching night after night to thousands and thousands of people, and many had found the Lord, but his brother who was a sinner would not come out to the meetings. At last he went down and visited him in his office and begged him to come that last night, and he promised that he would. Then Alfred Cookman went to the saints, and begged them to pray as they never prayed before, that God would send him to the meeting, and that he might be saved. That night the church was packed to the doors and as Alfred Cookman stood up to preach he looked from gallery to gallery and away over to one side he saw his brother. He lifted his heart to God in prayer, and said, "Now, Lord, help me, help me to do my best to-night." He preached such a sermon as he had never preached, and

the Holy Ghost honored it, and people wept all over that vast assembly. A woman right down in front of him broke down and cried so they could hear her all over the house. When she did that, Alfred said, "I would give my life and everything I have, if my brother, who is in this house to-night, would weep like that." When he finished his sermon and gave the altar-call they came from all over the house, but George, away up in the gallery, sat still. By and by he took his overcoat and hat and started down the stairway until he reached the door that led out into the street. Something turned him around, and he started this way and that, and wavered and wavered until he settled the question, then he turned boldly around, went up to the altar, fell upon his knees, threw up his hands and prayed to God to save him, and God saved his soul, and Alfred Cookman shouted the praises of God for answering his prayers.

But the woman who cried out at that meeting also settled her destiny that night. Some months or years later, Alfred Cookman while in New York was called to a certain house. He went and found a little hovel. On entering he found a woman dying, and asked her, "Why did you send for me?" She said, "Mr. Cookman, do you remember the time you preached the last sermon of a series of meetings you held in this city, when a woman cried out, and you said you would give your life to hear your brother George cry like that?" He said, "Yes, I remember the circumstance." She said, "Well, I was that woman. That night God broke my heart and the Holy Spirit wanted me to go to the altar, but I would not go. I wavered and wavered until at last I went out and God never spoke to my soul again. I am lost and doomed and going to hell. I am lost, and I know it."—*Sel.*

III.

The Cross as Showing the Power of God

So far as the thoughts of men are concerned there could be nothing weaker than a cross, nothing baser than dying upon it as a criminal. It was the place of shame and sorrow for the one who carried it. But He who taught us that "the foolishness of God is wiser than men," also said the "weakness of God is stronger than men."

THE CROSS WAS THE PLACE THROUGH WHICH THE POWER OF GOD WAS MANIFESTED TO THE WORLD.

It was the road to victory, to honor and to glory for the Lord Jesus: Who "for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It was because of His *obedience* unto death, even *the death of the cross*, that He has been "given a name that is above every name," has been "appointed heir" to all things, is made judge of the living and the dead, has received all authority "in heaven and in earth" (Matt. 28: 18) —and must reign till He hath put all enemies under His feet, when He comes as "King of kings and Lord of lords." It was at the cross that the power of Satan was broken, his dominion wrested from him. "Now is the Prince of this world

cast out" and an *open triumph* celebrated over all the power of darkness. (Col. 2:15.) It was there that the power of death was broken, (Heb. 2:14) a way of salvation provided for a lost world, sinners reconciled to God, atonement made for their sins and believers delivered from the power of darkness and translated into the kingdom of God's dear Son. (Col. 1:12-14.) This victory was seen by angels from heaven. It was known by demons who feared the presence of Jesus, obeyed His commands, and bowed in submission to His name. This victory has been made real in the experience of multitudes of men and women who have been saved by the power of God and loosed from their sins by the Lord Jesus, through "His own blood." (Rev. 1:5.)

The last words of the Lord Jesus, "It is finished," show that the work is accomplished for the complete salvation of the believer. It is full, final and immediate for those who realize their need of a Saviour, turn to God in true repentance and trust in Him whom God sent to save us. (John 3:16.) Many are *trying to be Christians* or to *serve God*, who have never been made partakers of divine life (John 3:1-7.) There is no such thing as *trying to be* a Christian, for salvation does not consist of good works. (Eph. 2:8-9.) God implants in those who trust in Jesus as their Saviour a new and *divine* life, as real as that once we were born into this world, and as dis-

tinct from our natural life as day is from night. Jesus wrought out salvation for us when He laid down His life for the sheep—(John 10:15)—no work of ours can add to His work, no unbelief should take away its glory. “His right hand and His holy arm hath gotten Him the victory.” Salvation is ready and waiting for those who will accept it. “The wages of sin is death; but the gift of God is *eternal life*”—(Rom. 6:23)—through Jesus Christ our Lord. This is not religion, not *trying* to be Christians, not doing our best; but *life*, eternal, everlasting life. (John 3:36.) Not to him that worketh, but to him that *worketh not*, but BELIEVETH ON HIM that *justifieth the ungodly*; his faith is counted for *righteousness*. (Rom. 4:4-5.) This salvation is of God who comes into man to dwell. Men are born of the Spirit of God. (John 3:1-7.) This salvation is *immediate*, it is *eternal*; “He that *believeth on Me hath everlasting life*.” (John 6:47.) It is not our merit, our penance, not what we *have done* or *can do*; but it is what *Jesus has done* for us, at the cross. If it depended upon *our merit*, or *our works* we might well live in fear and trembling; but it depends upon none of these things. Through His own blood, the Lord Jesus wrought out salvation, secured forgiveness for us. (Eph. 1:6-7.) *Through His own blood* He entered into heaven, having *obtained eternal redemption* for us. (Heb. 9:12.) Through this man, Jesus, is now preached unto

us the forgiveness of sins. (Acts 13:38-39.) We may have immediate assurance of sins forgiven (1 John 2:12), that we are the sons of God. (1 John 3:1-2.) By trusting in Him we shall never come into judgment for sin. (Rom. 8:1.) How simple it is but how many, many, even professing Christians, are in utter ignorance of this glorious truth! They are trying to *merit* the favor of God, hoping they may, *if faithful*, be saved, *when they die*. Let us repeat again and again that salvation is all *of Christ*, all the *gift of God*, we neither have to *deserve* nor try to earn it. It is not our faithfulness but *His*, not *our* merit but *His*, it is not what *we do* but what He *has done*. Through faith in Jesus Christ we are immediately accepted *in the Beloved* through whose blood we have forgiveness of sins. (Eph. 1:6-7.) All that He did for us at the cross becomes ours when we truly turn to God accepting Jesus as our Saviour. This is the message of the cross to us.

Sound out the glad message of salvation, "nor let that ransomed sinner die." Reader, has Jesus really come into your life? Not merely head-belief, but heart reception. Not merely church membership, but a passing from death unto life. Look well to *your foundations*. Have you turned to God from darkness, have you asked for mercy and forgiveness, have you received Jesus, and is He saving you from your sins? Depend not upon your own doing or feelings for salva-

tion, or upon forms and ceremonies which can avail nought. "Neither circumcision nor uncircumcision availeth anything but a new creature." (Gal. 6: 15.)

"Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, HATH *everlasting* LIFE, and shall not come into condemnation, but *is* PASSED from DEATH unto LIFE." (John 5: 24.)

If you have never rested on the finished work of Jesus and that only, as all-sufficient to save you, having been accepted of God for you, do so to-day and let His peace and joy fill your soul. Just now believe His glad message. *Just as you are*, lift up your heart in prayer to God confessing your sin and need of a Saviour; *just where you are* accept Jesus as your personal Saviour. What joy to be no longer under condemnation, (John 3:18) but a child of *God*, redeemed for time and eternity by His grace.

To as many as received Him, to them gave He power (authority) to become the sons of God, even to them that *believe on His name*. (John 1: 12.)

"Just as I am, without *one plea*,
But that *Thy blood was shed for me*,
And that Thou bidst me come to thee,
Oh Lamb of God, I come, I come."

John Robertson says:

"I remember at Stonehaven, when I was minister there, I was out in the clear, cool bay, when the water

got suddenly choppy and my strength was soon exhausted. You that are swimmers know the sensation. The waves playing on your face, as if beating you back to the current that was about to take hold of you. No one in sight. Wearily on and on, and the body gets almost erect. You cannot swim any longer; you have lost the power of progression. I was almost gone, when suddenly there came to my foot the sensation of something solid amid the waves. Oh, to describe what I felt as I stood there, rescued from death. How solid the rock seemed. How I thank God that rock had just been placed out there amid the waves *for me*, and that He had taken my feet and fixed them there. That is the nearest that I can give to the sensation of the soul when Christ lays hold of you, saves you, and sets your feet on a rock."

The salvation is already provided. It now depends upon you as to whether you will accept what He has freely provided.

"Then come to Christ, O come to-day,"
 The Spirit and the Bridegroom say;
 The Bride repeats the call.
 His blood can make the foulest clean,
 His Spirit seeks to enter in,
 "Then come, O come to-day."

"How shall we escape, if we neglect so great salvation?" (Heb. 2:3.)

An evangelist tells a story of how a Scotch girl learned the secret of trusting in the risen Christ. "At the close of a great evangelistic meeting some time ago in Scotland, a little lass of the poorer class, clad in soiled and rather tattered garments, barefooted and unkempt, came to me and in answer to my inquiry about what

she wanted, told me in a whisper that she wanted "to get saved." Interested in the little eager face, I replied rather abruptly, "Do you think I can save you?" "No, man" was the reply, "you canna' save me, but Jesus can." "How can He save you; what has He done to save you?" "Oh, man, He deed for me." "Then He is dead is He?" "No, man! He is no deed." "But you just said He died for you. If He died for you, He must be dead? and how can a dead man save you?" "Oh, man," came the plaintive, distressed voice, with eyes looking half-defiantly into mine, "He's no deed; He deed for me; but, man, God raised Him from the deed. Did you no tell us the nicht that God raised Him from the deed and made Him for us a Saviour? Man, He's no deed, but He's alive again up yon'r in heaven, and He can save me; and oh, I want to get saved."

Jesus died for us, but a dead man could not save. But He is not dead, for God raised Him from the dead, and made Him a Prince and a Saviour. Is it not plain that without the resurrection of Christ from the dead we are yet in our sin? And is it not as plain that if God raised Him from the dead, that He has accepted His great sacrifice as being sufficient for the expiation of our sins?

During one of the Scottish battles, when the armies with their ancient implements of war were marching forth to battle, an aged Scotchwoman was found amongst the crowd, shouldering a broom. Some one remarked that she could never fight with such a weapon. "No," she replied, "but I can show which side I am on." And each of us can do the same, for on the question of eternal issues there is no neutral ground. Have you shown your colors, taken an open stand for Christ? Do you daily confess Him as your Saviour, and obey Him as your Lord?

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” (Matt. 10: 32-33.)

THEY SPRINKLED THE BLOOD.

The sacrifice has been offered, the atonement has been made. It is all of God. His salvation is a gift to man (Romans 6:23) but it remains for man to accept or reject. Jesus said to His disciples that He had given them the words the Father had given Him and they had *received* them and *kept* them. (John 17.) This is the mark of discipleship, the house which stands the test. (Matt. 7:21-29.) The sheep of Christ have two marks on them which show His ownership; they *hear* His voice and they *walk* in His ways. (John 10:27-29.) Salvation comes to us not through *feelings* but through *faith*, and faith comes to us through the *Word of God*. (Romans 10:17.)

When we set to our seal that God is true through the word which He has given by the Holy Spirit, and *believe* upon and *receive* Jesus as our personal Saviour, the Holy Spirit will quicken. (John 6:63.)

The Israelites had to *sprinkle the blood* after the lamb was killed. (Ex. 12.) Rahab had to *bind the scarlet thread* in the window or she

would have been lost. (Joshua 2.) It is not enough that Jesus has died for us, we must personally turn unto God for His salvation and *accept Jesus* as our *personal Saviour* before the salvation of God can become ours. *Then* we can take our cross to follow Him and to do good works in His name, which shall be accepted of God, but not till then. (Eph. 2:8-10.)

Having accepted Jesus as our personal Saviour, we are to keep the ordinances which He has left for us to do. There are two of these, baptism and the Lord's Supper. (See Mark 16:16; Matt 28:18-19; Luke 22:7-18.)

Baptism, the first ordinance, is for believers who have accepted Jesus Christ as their Saviour. "Then they that *gladly received His Word* were baptized." (Acts 2:41.) "And many of the Corinthians *hearing, believed* and were *baptized*." (Acts 18:8.) It is the marriage ceremony of the believer by which He is baptized *into the name* of the Lord Jesus. (Matt. 28:19; Acts 8:16.) It is his *outward* confession before the world of an *inward* work of grace by which he *dies*, is *buried* and *rises* again with his Lord. (Rom. 6.)

It is the backward look showing that old things are passed away and all things are become new (11 Cor. 5:17) and it shows him rising to walk in newness of life on heaven's side of the tomb in the name and power of his resurrected Lord.

The Lord's Supper, while it shows to us the body of our Lord broken for us, and His blood through which we have remission of sins, also tells us that *Jesus is coming again*—"This do in remembrance of Me"—"Till I come." As the bones of Joseph were not to be buried in Egypt but were carried by the Israelites all through their wilderness wandering until they came to *the promised land*, so this memorial is to be kept by the Church until Jesus comes. Blessed are they who understand its meaning and keep it as did the early disciples. (Acts 20: 7; Acts 2: 41-47.) It is a token of the fellowship of God with men, a blessed illustration of which we have in the case of Abraham as Jehovah partook of his hospitality on the plains of Mamre and then could not hide from His friend the thing which he was about to do, nor withhold his petitions when He was entreated of him. (Gen. 18.)

And *whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.* (1 John 3: 22-24.)

"The preaching of the cross is to them that perish *foolishness*; but unto us who are saved it is the **POWER OF GOD.**" (1 Cor. 1: 18.)

One of these it must be to you, dear reader. Ask God to show you which? It is not in man to direct his own way, or the natural heart to understand its own darkness. To an unbelieving world the preaching of Christ is foolishness;

but to those who are called He is the power and the wisdom of God. Through receiving Him we, too, are made partakers of His Divine nature, His wisdom and His power.

IV.

If Any Man Sin.

“My little children, these things *write I unto you, that ye sin not. And if any man sin,* we have an advocate with the Father, Jesus Christ the righteous.” (1 John 2:1.)

After you became a child of God through faith in Jesus Christ, did you again sin against God and light? Did Satan get the advantage of you? If so, the joy of your communion was gone, and you were compassed about by the powers of darkness. Discouraged, down-hearted and distressed, perhaps, you saw no way of escape and are even yet in despair. We know personally what it means to grieve God for we too have come “*short*” of His glory, and we want to bring a message to you from the God who has been so gracious to us, a message fresh from the throne of His grace and warm with His eternal, unchanging love. He longs to bring you out of the dark place into light, and restore to you, once more, the joy of communion with Him. God has a message for such an emergency as you are passing through, for He knew the “*wiles*” of the enemy would prove too much for you. You must now depend upon Him, His word, and His faithfulness, rather than upon your feelings and experiences, which will prove to be but a nesting

ground for Satan to implant dark unbelief and fear. The Word of God is the sword which Jesus used to put Satan to flight (Matt. 4: 1-10) and we must use it, too, in our battle against the hosts of darkness. (Eph. 6: 11-16.)

When God forgave your sins for His Son's sake (John 1:12) and gave you eternal life (John 5: 24) you had the promise that NOTHING should take you out of the hands of the Lord Jesus (John 10: 27-29) in whom you trusted. The God who said that there is "*no condemnation*" to those who are in Christ Jesus (Rom. 8: 1) also says that Christ lives to save us through His life; and that even now He is interceding for you, while Satan is accusing you and your conscience condemns you. Oh beloved, if really the child of God, you may have lost your *fellowship with God* but that is not your *relationship*, for Jesus still intercedes for those who sin and this intercession is with their "Father." (1 John 2: 1.)

Satan tried to make you think that God had cast you off forever. It is one of his fiery darts at your soul. (Eph. 6: 16.) Not so, not so. Stand back, ye hosts of hell! Return, wandering child, return! The blood and the life of Jesus yet avail. God accepted you in the Beloved (Eph. 1: 6), added you to the Lord (Acts 5: 14); gave you *everlasting life*. The great Shepherd lives for you. He is no hireling to leave because the wolf comes to scatter the flock.

Touched with your infirmities (Heb. 2:17-18; 4:14-18) He pleads in your behalf. Those hands were wounded for you, that side pierced for you, that head crowned with thorns, that back bared to the tormentors, that life yielded up in your behalf; He entered into Heaven with His own blood, there to appear in *your behalf*. He pleads for forgiveness for your sin. Behold the blood-sprinkled mercy-seat.

“His blood can make the foulest clean,
His blood avails for me.”

When the prodigal *came to himself*, he said he would arise and go back to his father and say: “I have *sinned* and am not *worthy*.” This was *his* part. He knew it was his *father’s house* still. He said, “I will arise and go to *my father* and say: ‘*Father*’;” and, oh wondrous story of divine grace! “The father saw him and had compassion and ran, and fell on his neck and kissed him.” (Luke 15:20.) As we think of such divine love, may our hearts of stone melt like wax. The wanderer was willing to be a servant, but he was received as a son and the best robe put on him. “This *my son* was dead, and is alive again.” David said to Nathan, “I have sinned;” how quickly came the reply, “The Lord hath put it away.”

“Forgiveness.”

One day the leader of a mission in New York was standing outside the door of the mission when a little

fellow came along and said, "Will you please give me a needle and thread and a piece of cloth?" "For what?" said the superintendent. The boy replied, "To mend my trousers with." Mr. Hadley looked at him and said, "It seems to me you have hardly trousers enough to mend." The boy burst into a sob and started on down Water Street, when the great-hearted Christian worker said, "Come in the house and go upstairs and Mrs. H. will be a mother to you." After a little while he came down to the street and was passing on toward Brooklyn Bridge when Mr. H. called him back and said, "What is your story?" He said, "I am a boy from Philadelphia. I have stolen money from my father and the money is gone; I have not a friend in the world and no place to go." "Why," said the man, "go back to your home and your father," and the boy replied, "He will not receive me." "Then stay here until I send him word." That night a letter made its way to Philadelphia and early the next morning as soon as the letter could be delivered a reply came by telephone, "Tell the dear boy he is forgiven and I want him to come home."

And this is the message which God sends to a sorrowing, sinful world. Tell them, though their sins be like crimson; I will forgive them and I want them to come home.

"Return, return, Shulamite; return." Say, "I will arise and go to 'MY FATHER'." He is ready to meet you, to forgive you. Flee from Egypt, get back to Bethel and call upon the name of the Lord. (Gen. 13:4.) Do not limit the unlimited One in His forgiveness and power to save and to keep. His mercy endures to a thousand generations. It even now awaits you. "The Lord upholdeth all that fall, and *raiseth up* all those that be *bowed down*." (Psalm 145:

14.) Confess and forsake your sins. (Psalm 66: 18.)

The Greeks had a fable of a boy who stole a fox and *concealed it* under his tunic until it ate into his vitals. Out with the secret, friend, relieve your mind of it. You can trust God. Don't wait like Achan until your sin has found you out. Confess it now: tell it all to Him and hide nothing away.

"When I *kept silence* my bones waxed old through my roaring all the day long.

"For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.

"I *acknowledged my sin unto Thee*, and mine iniquity have I not hid; I said, I will *confess my transgressions* unto the Lord; and Thou forgavest the iniquity of my sin."

Then do it *now*. There is no promise of a tomorrow to return unto God.

"Time WAS—is past—thou can'st not it recall;
Time IS—thou hast—employ the portion small;
Time FUTURE—is not—may not ever be;
Time PRESENT—is the only time for thee."

If you do not quickly return you will grow cold, careless, indifferent. "The backslider in *heart*" soon becomes a backslider in *ways*. It is not then easy to retrace steps and return. You may go on with religious duties but there will be no living touch with God. "Thou hast a name that thou livest, and art dead." To trifle with sin, to compromise with it, to keep on in it, is like making your bed with leprosy or hugging a deadly cobra to your bosom. Its fatal power

will soon be manifest, the light of God grow dim and faint. Oh, how much it means to Jesus, how much to you, how much to others! Mar not that perfect plan for your life, which He has chosen for you.

“One stitch dropped as the weaver drove
 His nimble shuttle to and fro,
 In and out, beneath, above,
 Till the pattern seemed to bud and grow
 As if the fairies had helping been;
 One small stitch which could scarce be seen,
 But the one stitch dropped pulled the next stitch out,
 And a weak place grew in the fabric stout:
 And the perfect pattern was marred for aye
 By the one small stitch that was dropped that day.

“One small life in God’s great plan,
 How futile it seems as the ages roll,
 Do what it may, or strive how it can
 To alter the sweep of the infinite whole!
 A single stitch in an infinite web
 A drop in the ocean’s flow and ebb!
 But the pattern is rent where the stitch is lost,
 Or marred where the tangled threads have crossed,
 And each life that fails of its true intent,
 Mars the perfect plan that the Master meant.”

If in your sin against God you sinned against your fellowmen, make it right with them in as far as you can; you are responsible for this. God will not lightly heal the bruises and sores of His people. “If thou bring thy gift to the altar and there rememberest that thy *brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled*

to thy brother and then come and offer thy gift." (Matt. 5: 23-24.)

However hidden our sins and wrongs may be to others, they are not covered up before God. The crooked things are to be made straight, and the dark and hidden things brought to light, for "God is light and in Him is *no darkness at all.*" That lie we told must be confessed; that wrong, undone; that stolen thing, that no one knows about but God, must be restored, or it will weigh us down. If we seek for Gehazi's ill-gotten wealth, we may have his leprosy. Forgiveness is to be asked for those harsh, un-Christlike words which were spoken, those deeds done. There is no easy way to carry the cross, but this is the real way; a way of true discipleship. However humbling and hard for us to do, God will open the way and give us grace to do it, and out of it all will come to us a rich, deep Christian experience.

These testing places show the genuineness of our conversion and if we live in submission to God, He will meet with us in the way. *And it came to pass, while the lepers went, they were healed.*

V.

He Is Faithful to Cleanse.

How can men be delivered from the dominion and power of sin?

A man may be constitutionally meek as the lamb, constitutionally kind as the spaniel, constitutionally cheerful as the lark, constitutionally modest as the owl, but these are not sanctification. No sweet, humble, heavenly tempers, no sanctifying graces are found but *from the cross*. *Berridge.*

Man at his best estate is altogether vanity. He may well cry with the leper, "Unclean, unclean." But deep conviction of our sinful nature, wrought in us by the Holy Spirit, causes us to see the pit from which we were digged and the hole from whence we were taken, and when we get a real sight of our true condition and the exceeding sinfulness of sin, how blessed the sight of a Saviour who can save us from our uncleanness and make us rejoice with "joy unspeakable" in His love for such as we. Oh that we may indeed know the full power of His cleansing blood!

It is said that Charles Wesley, while standing one day in the open air, saw a dove swiftly pursued by a bird of prey. The dove darted hither and thither to escape, and seeing the man, flew to him, and hid in his bosom. The poet's eye as he looked at the dove and at the bird of prey, saw

the picture of a sinner pursued by Satan, his destroyer, and as the dove nestled in safety in his bosom, he saw the sinner fleeing to the bosom of His Saviour. The sight inspired the hymn which has comforted a multitude of hearts:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

While the tempest lowers, the destroyer is on our track, our sins like mountains rise, we behold those bleeding wounds of Calvary. Justice is satisfied, the law is silenced and mercy pleads, the blood, *the blood avails* and will avail—

"Till all the ransomed Church of God
Are saved to sin no more."

A vision of Jesus Christ makes the repentance of saints even *deeper* than their repentance as sinners.

It was the revelation of the Lord and His holiness that turned the *comeliness* of Daniel, the servant of God, to *corruption* and made Isaiah, the prophet of God, cry out, "*I am undone.*"

The sinner sees his transgressions; the saint sees the polluted fountain from which transgressions spring.

John Bunyan out of the depths of his iniquities, cried out, "Nothing but a great Saviour will do for such a great sinner as I." Yet in the power of his Redeemer he wrote and preached, achieving a marvelous work and with his last breath he could say, "Hinder me not, I have borne a crucified heart, and I am bidden into the presence of the King."

Robert Murray McCheyne at *his desk* wept over his *own sins*, and in his pulpit wept over the *sins of his people*, and yet in the power of God, it was said at his death that he had done more for Scotland than any preacher of his day.

That pioneer missionary to India, Henry Martyn, said, "Still cast down at my execrable pride and ease of heart. Oh, I could weep in the dust with shame and sorrow for my wickedness and folly. My soul struggled with corruption, yet I found the grace of Jesus all-sufficient."

Such was the saying of that heroic missionary, Allen Gardiner, who, no doubt, in the sight of heaven, opened South America to the true Gospel, though he preached not, but without a murmur died for the Saviour's sake—"Lord, have mercy upon me, a sinner. Lord, I am laden with pride and selfishness. This is the sin that doth most easily beset me, save me from its galling yoke."

In like manner we read of the Scottish lover of Christ, Samuel Rutherford, with whom none could measure swords in showing forth the loveliness of His heavenly Lover, and whose love letters still charm those who love the Saviour, yet we hear him sob, "Sin, sin, this body of sin and corruption embittereth and poisoneth all our enjoyments. Oh, that I were where I shall sin no more. Oh, to be freed of these chains and iron fetters which we carry about with us."—*Sel.*

THE REVELATION OF THE LORD AND HIS HOLINESS MADE DAVID TO CRY OUT: "*Purge me with hyssop and I shall be clean.*" Our Lord uses small vessels, marred vessels, and broken vessels, but He seeks clean vessels. "*Be ye clean that bear the vessels of the Lord.*" Who of us would drink from an *unwashed cup*?

I shall weep, I shall pray, I shall never be

silent, until I know that my cry has been heard in Heaven.—*Luther.*

But is there not a *way of escape* from the bondage, the thralldom of sin. Hath not God said "*sin shall not have dominion*" over those who are under grace? (Rom. 6:14.) Did not Paul thank God through Jesus Christ for deliverance? (Rom. 7:25.) Have we not been promised a *cleansing from all unrighteousness*, as well as *forgiveness for sins*? (1 John 1:9.)

It is said of a minister who did not believe in the possibility of a Christian living except in sin, that he requested the privilege of a conversation on the subject with a lady, who enjoyed the rest of faith and taught the blessedness of full salvation.

He came and in a long argument, proved, as he thought, the necessity of a Christian having to groan over the corruption and remaining sin of his heart as long as he lived.

She simply said to him, when he paused, "Well, as long as we cannot do otherwise than sin, no provision being made to save us from it, and God expects it of us, you are satisfied to keep on in that way, are you not?"

"Well, no," he replied, as he turned uneasily in his seat, and he assumed half a dozen different positions, as he repeated that "no" over and over.

The next day he came again, saying, "After all the argument I brought forward yesterday, you only responded to one question and that

made me miserable all night. Now I have come to see if you can't do something to help me out of my trouble."

"Is there a way of deliverance from the power of sin? If so, how does it come?"

IT IS NOT BY SUPPRESSION.

Well do we remember the painful experiences passed through after we became Christians, in our endeavors to live a life pleasing to God and to walk in holiness with him. We know by sad experience what it means to seek to suppress evil. "When we would do good, evil was present" *within us* and what we would, that we did not, but what we hated, that we did. There was a "law of sin" which warred against us and brought us into captivity again and again. (Rom. 7.) What struggles in our souls as we tried to keep sin down, prayed and agonized over it. It was like a tiger caged, waiting for temptation to rouse it up; like a man possessed with demons, whose name is "Legion." At the time we seemed outwardly good, *within us* there were hidden fires of temper, passion, lust and pride ready to break out again and again, scattering desolation around. We were like whitened sepulchers, fair, polished and symmetrical on the outside, but within, full of uncleanness and dead men's bones. The little foxes spoiled the vines, for our vines had tender grapes. Fretfulness, peevishness and temper broke forth at the slight-

est provocation to remind us that our hearts were like a cage of unclean birds.

It is not in the natural man to see or know the real evil which is in his own heart, and even what he does see he cannot undo. *Suppression* is like sitting on a slumbering volcano which may burst forth at any moment. *The flesh does not cast out the flesh.* (John 3:7.)

→ *It is not Eradication.*

While many are immediately and graciously delivered from powerful temptation, as for instance the drink habit, and are never strongly tempted again, others have to resist temptation. We are all conscious that while still in the flesh we are walking in the midst of possible defilement, and even those who walk in sweet places of fellowship and holiness with their Lord, may grow careless, may sin, or may lapse into the flesh-life. If sin were eradicated this could not be, and we should not then need our loving High Priest who lives to be a Mediator for those who may fall into sin after they are saved. (1 John 2:1-2.) If eradication of sins were ours we would have no need to confess sins (1 John 1:9) no need to resist the devil, for his power would be utterly destroyed and no blessing would come to us for *enduring temptation*. (James 1:12.)

If then, victory is not in suppression and is not in eradication where is the place which God hath given man where he can "fight the good

fight of faith" in joy, victory and overcoming power?

Reader, do you really desire the Lord, the heavenly Gardener, to work in and work out His perfect work in you? He can and will do it. How?

Once there was a briar growing in a ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the briar said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless briar?" But the gardener took it into the garden and planted it amid his flowers while the briar said, "What a mistake he has made, planting an old briar like myself among such rose trees as these!" But the gardener came once more with his keen edged knife, made a slit in the briar and budded it with a rose. By and by when summer came lovely roses were blooming on that old briar. Then the gardener said, "Your beauty is not due to that which *came out*, but to that which *I put into you*."—*Sel.*

"God meets His people and teaches them on one condition, that they have no part with sin. Look at his promises of deliverance in (Ezk. 36:25-31.) '*All your idols, all your iniquity, all your filthiness, from all I will cleanse you.*' God can cleanse the heart, if you are willing to surrender *all*. God is willing to do His part and cleanse you. Do we each know this deep, inward cleansing?"—*Mrs. Penn-Lewis.*

The secret of righteousness, of holiness, of victory is THE INDWELLING CHRIST, who Himself becomes our surety, our overcoming power.

"Of Him are ye *in Christ Jesus*, Who of God IS MADE UNTO US *wisdom and righteousness and sanctification* and redemption." (I Cor. I:30.)

The moment the sinner accepts the Saviour,

God accepts Him "*in the Beloved*" (Eph. 1:6) and he sees the believer *complete in Him*. (Col. 2:9-10.) In Christ he is sanctified, separated unto God. (1 Cor. 1:2.) In the plan of God the believer is *crucified with Christ*, is dead to the law and *married to the risen Christ*, that in the power of His resurrection life he may bring forth fruit unto God. (Rom. 6:5; Rom. 7:4.) Whenever *this truth*, that the believer is *crucified with Christ* and Christ now DWELLETH IN HIM, is apprehended, and the child of God through the Holy Spirit is led to take his place of crucifixion with and in Christ from sin, from self and from the world and to walk by faith in loving submission and obedience to the Holy Spirit in all things, he will prove the reality of his deliverance from the thralldom of the old life and the blessed power of the new.

"*Sin shall not have dominion over you.*" (Rom. 6:14.) God has given us the victory in Jesus Christ, and it is all of grace even as Salvation is all of grace.

"The cleansing flood, I see, I see,
I plunge and, oh it *cleanseth me*;
It cleanseth me, yes, cleanseth me,
It cleanseth *even me.*"

It is not our holiness as if we possessed something of merit apart from the Holy One. It is the Holy One living out His life in and through us.

LIFE IN CHRIST JESUS
HATH MADE US FREE.

(Rom. 8: 2.)

Therefore, "*sit still my daughter, until thou know how the matter will fall: for the man will not be in rest until he has finished the thing this day.*" (Ruth 3: 18.)

David Brainerd, who moaned over his own corruption, saying, "I thought there was not one creature so vile as I. Oh, my inward pollution. Oh, my guilt and shame before God. Oh, the pride, selfishness, hypocrisy, ignorance, bitterness, party zeal, and the want of love, candor, meekness and gentleness that have attended my attempts," became the mighty messenger of his Lord to the Indians. Unable to speak to them in their language, he earnestly besought God in prayer for a means of reaching them and spoke through a drunken interpreter with such power that the hearts of strong savages were broken down in conviction before him. Going to one village the Indians determined to kill him and went out to meet him with that end in view. They found him praying by the path unmindful of a rattlesnake coiled at his side ready to strike. They waited to see the snake fasten its deadly fangs in him, but to their amazement saw the snake glide away and leave the man of God in safety. Unable to kill a man in whom God thus lived they returned to their village to bid him welcome when he came.

The proud Confucian scholar, Pastor Hsi, of China, was converted, filled with the Holy Spirit and lived in such daily communion with his Lord that through prayer the sick were healed, demons were cast out in the name of the Lord Jesus, and hundreds were brought to a saving knowledge of Jesus and many saved from the opium habit.

A strange instrument hung on an old castle wall, so the story runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. One day a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master long absent, who returned to his own. *Let Jesus return to His own,* for "He restoreth my soul, He leadeth me in the paths of righteousness for *His name's sake.*"

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house;

"So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."
(Psalm 45: 10-11.)

For us to continue to walk in sin and defeat is to dishonor our God and His Christ, but re-

member, there is no safety for us apart from Christ. In Him we may walk in the full power of the cleansing blood (1 John 1:6-7) and in the mighty, enabling, victorious power of the Holy Spirit. Timid, faltering, backward one, "The Lord hath need" of *thee*. (Roman 12:1-2.) Will you not this very day let Him have entire possession of that for which He gave His life and seek His gracious, cleansing, enabling power? It is there *in Him* for *you*, just now, if you will but believe and put yourself in the place to receive. Put your iron into the fire and soon the fire will be in your iron. God has in and through Jesus Christ given deliverance from the *power* of sin, as well as the *penalty* of sin. Then to-day tell your Heavenly Father that you desire and accept His grace; that you take your place as *crucified with Christ* (Gal. 2:20) to sin, to self, to the world, and that YOU WILL TRUST HIM MOMENT BY MOMENT *through the indwelling Spirit* to live out *the new, divine, overcoming life* in you. Through His life and indwelling presence to overcome death; through His light to expel darkness; through His grace to cleanse you from all unrighteousness. Thus will He teach you how to glory in the Cross, through which *the world is crucified to you* and YOU TO THE WORLD. (Gal. 6:14.)

He is Faithful to Keep.

Perhaps some of my readers are dreading the future, fearing lest some temptation should overtake them, some sin be committed, and they should be lost after all. How blessed to know that our Saviour has made provision for such emergencies, for He well knows the temptations we have to endure and the conflicts we have to pass through. We are taught:

“The steps of a good man are ordered by the Lord: and he delighteth in His way. Though he *fall*, he shall not be *utterly cast down*: for the Lord upholdeth him with His hand.” (Psa. 37:23-24.)

“Precious promise God hath given
To the weary passer-by,
On the way from earth to heaven:
‘I will guide thee with mine eye.’”

Our Saviour, before He laid down His life in our behalf, said:

“This is the Father’s will which hath sent me, that of *all* which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that *every one* which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day.” (John 6:39-40.)

When He told about laying down His life in our stead because He was the Shepherd of His sheep, He said:

“My sheep hear my voice, and I know them, and they follow me: and I give unto them *eternal life*; and they shall *never perish*, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father’s hand.” (John 10:27-29.) Wondrous grace this, for our Saviour saves all that come unto God through Him, and He saves them to the “*uttermost*” (the farthest mark) because He “*ever liveth to make intercession for them.*” (Heb. 7:25.) Does Satan, or the people about us, or our own conscience condemn us? Jesus died for our sins; God hath justified us; Christ is making intercession for us with the Father. (Romans 8:31-39.) Did not Christ say that nothing should take us out of His hands, that His sheep shall “*never perish*”? Let us be sure that we have His two marks upon us, on the *ear* and on the *foot*. He says His sheep *hear* His voice and they *follow* Him. If we stumble on the way, let us rejoice that our *relationship* is not thereby lost. Even though our *fellowship* be broken. This fellowship with God will be graciously restored, if we confess and forsake that which grieves Him. (1 John 1:9; 1 John 2:1.)

Did not rash, impulsive Peter prove the keep-

ing power of His Lord? Satan desired him that he might sift him as *wheat*. How quickly would he have been blown away, had he been *chaff*. Our Lord had prayed for him before he was tempted, that *his faith fail not*. (Luke 22:31-34.) Peter's experience was very humbling, but under God's grace beneficial, for he came to understand the reality of Satan's personality and power, and could afterwards warn his brethren of him who went about as a roaring lion, seeking whom he might swallow up. He proved the love of Jesus and the power of intercession made in his behalf. Because of his own experience, he could enter into the life of his brethren, sympathizing with and strengthening them.

Your Saviour and friend is at the right hand of your Heavenly Father, mediating in your behalf. He is tenderly watching over you, knows your every weakness, is concerned for your welfare. He knew of the enemy's approach, and warned His disciples to "watch and pray" lest they enter into temptation. While our spirits may be willing, He well knows of the weakness of our flesh. Commit all to Him, and then trust Him to keep. Say with Paul:

"I know whom I have believed, and am persuaded that *He is able to keep that which I have committed unto Him* against the day." (2 Tim. 1:12.) With the future all unknown, believe that the same loving grace which sought and

bought you, has provided for your safe-keeping.

Do you remember when the shepherd found the sheep, He put it on His shoulders and *carried it all the way home*. (Luke 15:1-7.) The government of the world He carries on *one* shoulder (Isa. 9:6), but the sheep He carried on *both*. Aaron, the high priest, who typified Jesus, our great High Priest, carried upon His heart, the place of affection, and upon his shoulders the place of strength, the names of the children of Israel, as he went into the presence of God. They were not merely written upon the tablets, but *deeply engraved* by the engraving of a signet in the precious stones so that *they could not be rubbed out*. Jesus has confessed us before the Father and before the angels in heaven. Our names have been written in the "Book of Life." Jesus ever lives to intercede for us. Why should we not rejoice and give glory to God?

"Being confident of this very thing, that He which hath *begun a good work* in you will *perform* it until the day of Jesus Christ." (Phil. 1:6.)

As we enter into the thought of His wonderful love and the rich provision of His will, it will serve to keep us in perfect peace with our minds stayed upon Him. It is a great privilege to be like Mephibosheth, who sat at the king's table, with his poor lame feet hidden out of sight under it (2 Sam. 9:13); but the Holy Spirit hath recorded:

“Unto Him that is able to *keep you from falling*, and to present you faultless before the presence of His glory with exceeding joy” (Jude 24) and this place of victory we are told about is in the midst of the apostasy and falling away from God of which Jude warns us.

So may it be. May our God establish us in Christ Jesus, keep us in His love, in patient watching for the return of His Son deliver from our stumbling ways, until at last we are presented in the presence of His Son with exceeding joy!

VII.

And to Indwell.

Imitation of Christ makes no man a Christian. He becomes a Christian through accepting Jesus Christ as his Saviour and being quickened by the Holy Spirit. Trying to walk in the steps of Jesus without the power of the Holy Spirit can only end in defeat. Men know they *should do* that which is right, but they *lack the power to do it*. Why urge upon men this duty, while giving them no secret of power for accomplishment of that which is urged upon them. This is not God's way. He teaches us that having given us a new life in Christ Jesus through the working and enabling of the Holy Spirit indwelling the believer, He will enable him to live a life of overcoming power.

"Christ in you, the hope of glory." (Col. 1: 27.)

"Your body is the temple of the Holy Ghost" (1 Cor. 6: 19.)

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.)

→ This is not imitation of Christ but union in and with him. We in Christ and Christ in us. We are weak, helpless, and undone in ourselves,

but He gives to us His own life and divine nature. In His identity with us, He took our infirmities, our diseases and sins upon Himself. He well knew we were unable to walk in *His steps*, and came that He might walk in *us*, to live out His life, to think His thoughts, to speak His words, to do His works, to pray His prayers through us. Through the indwelling Holy Spirit we are made partakers of His own life, His own holiness, His own health, and His own power.

We are made partakers of the power of the age to *come*. Drink freely (Song of Sol. 5:1), the supply is inexhaustible.

The world has enough of *imitation*, it needs a vision of the living Christ who dwells within. The church at large knows much *about Jesus* and His work but it needs real acquaintance and fellowship with our risen Lord in peace and in overcoming power.

If we were walking with God, as Enoch walked, we would be "terrible as an army with banners" to the hosts of darkness.

The One who saves *from* the uttermost *to* the uttermost desires to come in through the Spirit and live out His life in those who in submissive obedience bid Him welcome. (Rev. 3:20.)

He will make the barren desert—the place of the thorn and the briar—to blossom as the rose, and the heart of selfishness and sin to become the heart of tenderness and love. As "the God

of love" fills our souls and the Holy Spirit "constrains" us, as He did Paul for his brethren (Rom. 9:2-3) we shall enter into fellowship with the purpose of God for a lost world. We shall not need to *work up* zeal to urge others, or to be urged ourselves, for we will have "living water" *welling up from within*. (John 4:14.) Even as the Father dwelt in Jesus, to speak His words and do His works so that He never did anything *from Himself*; so the glorified Christ dwells in believers through the Holy Spirit doing in and through them what the Father did in and through Jesus.

This is the *natural law* of the *spiritual world*, and it is in this power, and *this only*, that we can please Him.

➤ IN THIS DIVINE POWER
WE ARE ENABLED

to love our enemies and pray for those who spitefully use and persecute us; to minister to others instead of expecting others to minister to us; to lose our lives for Christ's sake and the sake of the gospel; to forgive as we hope to be forgiven, even seventy times seven, instead of seeking revenge or retaliation as the world seeks it; to seek for reconciliation with others when there is aught between us; to not be anxious about material things, casting all our care on the Lord, seeking *first* His kingdom and righteousness, knowing that He will add all other

needed things to us; to humble ourselves, knowing that he who humbleth himself shall be exalted.

“AT THAT DAY.”

That we might be like Christ, walking as He walks (1 John 2:6), working as He works (John 14:12), praying as He prays (John 15:16), Jesus finished the work which the Father gave Him to do, ascended to His right hand, received from Him the Holy Spirit who had been promised by the Father and sent Him down to the church, which is His body, the fulness of Him who filleth all and in all. The Holy Spirit, the Paraclete, (one sent to our side, even as the Son was called to the side of the Father) came to make *the completed work of the Lord Jesus* real to and *within* us. Let the redeemed of the Lord “break forth into singing” for God has surely “visited His people,” to make known His salvation, “to the ends of the earth.” Hear the words of Peter at Pentecost, as he opens the door of grace to those who believed.

“*Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*”

“The PROMISE is unto YOU AND TO YOUR CHILDREN and to all that are AFAR OFF, even as many as the Lord our God shall CALL.” (Acts 2:37-41.)

The finished work of Jesus Christ at the cross made this divine, blessed, overcoming life possible for us. We need not seek further, try harder add to, nor take away.

Brother, sister, is conversion a real experience in your life? You may not be able to say just how, or the moment it came, but is it there? Were you ever under conviction for sin? Did you turn to God with all your heart submitting yourself to Him, confessing and forsaking your sins, and accepting Jesus Christ the Son of God as your personal Saviour, through whose shed blood your sins were remitted and you reconciled to God, and through whose present life and mediatorship you now have access to the Father? Are you taking up your cross daily to follow Him, seeking to know His will as revealed in His Word, and looking to Him constantly in prayer for guidance? If this is the case, remember that conviction and conversion through your receiving the Word of God are the work of the Holy Spirit, "The *words* that I speak unto you are Spirit and are life." (Jno. 6:63.) "I have given unto them the *words* that Thou gavest me and they have *received*." (Jno. 17:8.) "It is the Spirit that *quickeneth*." We are thus led to accept Jesus Christ the Son of God as our Saviour (John 1:12) are born of the water (Word of God), (1 Pet. 1:23; Eph. 2:1-7), and made partakers of the Divine nature (1 Cor. 6:19.)

The Holy Spirit having imparted the life of God to the believer who before was dead (Jno. 5:24) never leaves him. If He did, death would ensue and if spiritual death took place, there would be no way of getting it back again. Let us remember, however, that while there is but one Spirit there are differences of administration and diversities of operation. We are commanded to be "filled with the Spirit" (Eph. 5:18) which is our normal inheritance in Christ Jesus. Are we thus filled with the Spirit? If not, is not the secret of much of the poverty in Christian experience, the barrenness in results accomplished for God, the failure to do His will, due to the fact that we are living and working in our own strength and fleshly energy and have no enduement of power from on high? (Luke 24:49.)

There is always a river Nile in Egypt but it is the overflowing of this river which causes the whole valley to teem with life.

He that believeth—from within him shall flow RIVERS OF LIVING WATER; this spake He of the Spirit. (John 7:38.) It is the Spirit's work to turn our deserts into watered gardens.

A former Philadelphia pastor tells of the following experience concerning one of the men in the church:

"With a heart burdened for the men of the city, I called together a few of the men of the church, and laying before them the plan I had in mind, told them

first of all that we could do nothing without the infilling of the Holy Ghost." When this had been explained, I noticed this man leave the room. He did not return while the meeting was in session. When I sought him, I found him in one of the lower rooms of the church literally on his face before God in prayer.

I shall never forget his petition: "O God, I plead with Thee for this blessing," then, as if God was showing him what was in the way, he said: "My Father, I will give up every known sin, only I plead with Thee for power;" and then, as if his individual sins were passing before him, he said again and again, "I will give them all up; I will give them all up." Then, without any emotion, he arose from his knees, turned his face heavenward and simply said, "And now I claim the blessing." In the next few months he led more than sixty men into the kingdom of God. His whole life had been transformed.

"The Spirit-filled life, is it thine, is it thine,
Is thy soul wholly filled with the Spirit divine?
O thou child of a King, has He fallen on thee?
Does He reign in thy soul, so that all men may see
The dear Saviour's image reflected in thee?"—*Sel.*

It was said that Moody was one day preaching on the compassion of Jesus. The whole congregation was moved like the trees of a forest. A preacher asked him where he got that wonderful sermon. Moody said, "I got it looking up in my Bible about the compassion of Jesus till my whole heart was broken up and with my face in my Bible I wept aloud." The sermon had come from the fountain head. "They were all filled with the Holy Ghost." (Acts 4:31.) It turned cowardly, cursing Peter into a bold defender of the faith and enabled the early disciples to overcome in the

face of the greatest difficulties and dangers. It enabled them to preach the Word with great power, to heal the sick, to overcome the powers of darkness. The disciples of Christ are helpless without this endowment of power, they may become irresistible with it.

During the reign of Frederick the Great, the Prussian Ambassador at the Court of St. James received only a small salary. He wrote to his royal master, saying, "The other ministers ride to the Court in their carriages, and with liveried servants; but I am forced by the meagerness of my support to ride in a hackney coach."

The king replied: "Never mind; you are *well backed*. When Cousin James sees you coming he knows that however poor your appearance you are always backed by the Prussian army—a power which no earthly government cares to cope with."

Some Christians do not possess great talents, learning or influence; nor do they have many external aids and appliances with which to perform their missions. But they have good backing. Just behind them moves a *superhuman power*. IT IS THE POWER OF GOD.

This power is divinely pledged to support us through every day and every moment of our lives. While the feet of the Lord Jesus were still pressing the brow of Olivet—before He began His "great ascent," He said to His wondering disciples: "All power is given unto Me in heaven and on earth. Go ye, *therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, *I am with you alway*, even unto the end of the world."

Newman Hall stood early one morning on the summit of Snowdon with a hundred and twenty others, who

had been attracted hither by the prospect of an unusually grand sunrise. They were not disappointed. As they stood watching the sun tinge the mountain peaks with glory, and sparkle in the thirty lakes, Dr. Hall was invited to preach. He was so overwhelmed with emotion that he could not preach, but felt to pour out his soul in prayer. As he supplicated, the tears rolled down the faces of the people. A superhuman stillness possessed them. Quietly, with solemn awe, they descended the mountain and scattered. Afterwards visiting this region, the doctor was informed that forty people were converted that morning and had joined the church in that neighborhood. "But," said he, "I did not say a word to them; I only prayed." "Yes, and more wonderful still, they did not know a word you said, for none of them can speak English, only Welsh."

God will bless the feeblest instrumentality. He will use the humblest means, if we will accept, trust and abandon ourselves to the power of the Holy Spirit and to do absolutely as He directs. It is no light thing to receive the Holy Ghost to rule in your life but marvel not when He comes if He sends you to the uttermost parts of the earth as His messenger of "peace and good will to men." It is for this the heavenly messenger visits thine humble abode. (Acts 1:8).—*Sel.*

He sent Brainerd from a prosperous church to work among scattered bands of Indians. Judson from a call in the largest church of Boston to spend seven years in India before he baptized his first convert. Moffat and Livingstone to Africa as they followed in the blood-marked footprints of their Master.

Reader, are you living and working in the fel-

lowship, under the guidance, and in the power of the Holy Ghost? If not, why not? This endowment of power is for you if you are ready to obey Jesus. (Acts 5:32.)

VIII.

→ Servants to Saul.

“Am not I a Philistine and ye *servants to Saul?*” (1 Sam. 17:8.)

This was the taunt of Goliath, the Philistine (wanderer) to the armies of Israel, and “*they were dismayed and greatly afraid.*” How graphically these words described their condition for they were indeed “*servants to Saul*” and under his weak leadership, instead of being the *army of the Lord* going forth at *His command to do His will* and with His presence in the midst of them. And as we look at the glorious victory over Satan, sin, death, and hell wrought by our Saviour and Lord as He smote the Philistine in the forehead at Calvary; as we see the privilege and possibilities of prayer, the power of the *name of Jesus*, the inheritance of joy, peace, quietness, grace and power of those who live in abiding fellowship with their Lord and behold our own failure and apathy, the worldliness, the ungodliness about us, we are constrained to say, we have been “*servants to Saul*” more than witnesses unto a resurrected Christ.

What a difference there is between trying to serve the Lord in the flesh and being sons of God, joint heirs with Jesus Christ, indwelt by the Holy Spirit. We, indeed, forsake the “foun-

tain of living waters" and hew out "cisterns that can hold no water." Human traditions take the place of partnership with the risen Head; denominational pride the place of the oneness for which our Lord prayed. Instead of the songs of the redeemed there are boasts of man's goodness and achievements; an alliance with an ungodly world in place of being separated from it, with our crucified, rejected Lord. Servants of Saul put on the armor of Saul. But where are the mighty movings of the Holy Spirit, God in the midst of His people? Like Samson—the church goes to sleep in the arms of Delilah—the world. With shorn hair, and Nazarite-strength departed, she must turn the wheel and make sport for the Philistines.

A well known unbeliever was announced to deliver a lecture in the city of Pittsburg, upon the subject, "The Foundations of the Christian Faith." There happened to be living in the city of Pittsburg at that time a lawyer, who had been his schoolmate and friend. When he graduated, he started in his life's profession with bright promises and married a lovely girl. Two children came into their home, and then there fastened upon him that awful habit of drink, which was dragging him down to hell. It broke up his home, it sent his children into the streets, took the roses from the cheeks of his wife, took from him his good name, character and friends. It left him one night lying in an alley in New York City, poor, friendless and hungry, sick and alone.

There came to this man a slum-worker. He was taken to a house where he was washed, put to bed and in the morning he was fed. This slum-worker pleaded

with him and the young man lifted his hand to heaven and said: "By the help of the Almighty God, I will make one more effort, this time it is heaven or hell, life or death for me." He never drank another drop, he brought his children in and painted the roses on the cheeks of his wife and then went down again to the city of Pittsburg, where he was practising his profession. When he read in the newspapers that his friend was to speak, he wrote him a little note something like this:

"My Dear Old Friend: I see to-night you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted, perhaps you know that I disgraced my home and my family, perhaps you know that I lost my character and all that a man can hold dear in this world, almost. You know that I went down and down until I was a poor despised outcast and when I thought there was none to help and none to save, there came one in *the name of Jesus* who told me of *His power* to help, of His loving kindness and His tender sympathy, and through the story of the cross of Christ, I turned to Him. I brought my wife back to my house and gathered my children together again and we are happy now and I am doing what good I can.

"And now, old friend, would you stand to-night before the people of Pittsburg and tell them what you have to say against the religion that will come down to the lowest depths of hell and find me and help me up and make my life happy and clothe my children and give me back my home and friends, will you tell them what you have to say against a religion like this?"

The lecturer read that letter before his audience and said: "Ladies and Gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion which is being preached by the preachers."

Sad, sad to think, dear children of God, this unbeliever could say this. But are there not many people being kept out of the Kingdom of God by a profession that has no power of God in it? May God give unto each of us a true witness in the power of the Holy Spirit.

A minister in the South was called to the bedside of a millionaire who was dying. The dying man asked him why he had never preached against the sin of accumulating wealth. He replied that he had never considered it a sin. The dying man replied: "I have been an *idolater* all my life." (Col. 3:5.)

I remember hearing a minister say he had preached the Gospel for something like fourteen years before he was converted and then he was saved by the mercy of God in a Salvation Army barracks where his pride bit the dust, but the Lord of glory entered in.

Oh! Espoused of the Lamb! Where are thy spousal tokens, the cross, the crown of thorns, that He left thee to wear as His marks of ownership, until He should return and exchange them for the bridal coronet?

I see fair garlands on thy brow, but the flowers exhale the odor of the earth.

Thou art rich, but these are not His jewels that sparkle at thy throat, not His gold that fills thy coffers.

Thou art clothed, but not with His seamless robe, "All of blue," which He dropped over thee when He went up to the Father.

Thou art comely, a thing of beauty, greatly to be desired, but not with His comeliness. It is human loveliness, human fragrance that thou are scattering.

Thou sittest a conquering queen, but human inventions, not His power, sustain thy sovereignty.

Bare thy heart to those eyes "as a flame of fire." Hear the voice of the outraged Spouse, crying, not in love's soft whisper, but as "The sound of many waters."

"I know thy work—thy Bible schools, thy conventions, thy bold stand for doctrinal truth, thy zeal against higher criticism and ritualism, thy gifts, thy self-denial offerings, thy hospitals, thy faith homes, thy rescue work, thy missions, thy revivals, thy little deeds of kindness. Nevertheless, I have against thee that "Thou hast left thy first love."

What are service, business management, defense of principles to a bridegroom, if love be wanting? What cares he to hear His praises sung with the lips when the heart is another's?

Love to Christ, according to His own Word, means to receive the least of His creatures as we would receive Him, to be of one heart and of one soul with other believers, to call nothing our own, to hold everything for the use of all in common. This is the "first love" which the Church has left so far behind that no one seems even to recognize that this is the image of Christ which He has commissioned us to manifest.—*Sel.*

Awake! Awake! Slumbering Church, and clothe yourself with the garments of your Lord's salvation and righteousness. He waits to be gracious to you. Return unto your "first love" ere the candlestick be removed. Purge the "leaven" of wickedness and dishonesty from your midst. Spurn the "honey" of the world, and let us cleanse our garments from the stains of pleasure hunting, of commercialism and

worldliness, from the entertainment, moving-picture, money-making craze now resting upon us.

While we are compelled to acknowledge sad apostasy of men, yet there is no reason for rejecting the truth as it is in Christ Jesus. Reject hypocrisy (God does that), but let us investigate the truth and not be moved away from the hope of the Gospel, because of the failure of men.

But what of the one who delivered the lecture? A friend told me of a young man of her acquaintance who went West to take a position at one of the Indian agencies. Having considerable leisure time at his disposal he began to read the books written by this same man. He became a skeptic. Shortly after, he was taken ill and returned to his home in the state of New Jersey to die. The anguish of his mind was such in his dying moments that it took three men to hold him upon the bed and the only words he could say to those who tried to bring him spiritual comfort were, "Too late!" (Mark 16:16.)

"And they sung a *new song*, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God *by thy blood* out of every kindred and tongue and people and nation." (Rev. 5:9.)

Reader, if you cannot sing this song of redemption by His blood you will not be there. The morrow may be "too late." Why not make sure now?

IX.

Spiritual Laws.

There are laws in the spiritual world as well as in the natural world, and these laws understood and obeyed bring spiritual results even as obedience to natural laws bring their results. The law of the Spirit, of life in Christ Jesus made us free from the law of sin and death. (Romans 8: 2.) Through receiving Jesus as our personal Saviour, we are given authority to become the sons of God, we have His life, are made partakers of the divine nature, are enabled to keep His commandments, to pray "in the Holy Ghost," and to work the works of the Lord Jesus. (John 14: 12.) (When men adapt machinery to a rushing stream of water, they get the benefit of the power therein. When they study and comply with the laws of mechanics, they have mechanical power and the most intricate machinery becomes the servant of man to do his bidding. The better understood and kept these laws are, the more perfect the adjustment to them, the better will be the results. So it is with spiritual things, for Heaven has come down to earth, by reason of the work of Jesus Christ, when he reconciled us to God. "Power belongeth unto God" and He waits to be gracious to the prayers of men. We are His witnesses through whom

He is pleased to work and to reveal Himself to others—"instruments of righteousness." (Romans 6:13.) Not "by our *own* power or holiness," but "*His name* (Jesus) through faith in His name" enables His disciples to work His works.

Note some of the principles which govern the spiritual kingdom. "Let everyone that nameth the name of Christ depart from iniquity." If we walk in sin it will at once bar communion with a Holy God, "in whom is no darkness." If we are not right toward God, from whom all power must come, the supply is stopped and there is no power or blessing until that which is wrong is confessed and forsaken, when communion and fellowship with God is restored.

A large printing firm in New Jersey purchased a fine electric plant for their establishment. The machinery arrived, and was put in place. An effort was made to put on the power, but it would not work. Unable to locate the trouble, they called in an old electrician, who soon found the cause. It seemed a very small thing, for there was *one* small spot on the armature, where the insulation was broken, but it was enough, the power was lost, and the machinery would not work. It *was sent back to headquarters*, the insulation made complete, and immediately it did its work.

So it is with the Christian. If there is anything wrong *between him and God*, or *between*

him and his fellowmen, the insulation is broken and the power is lost. If he is doing some wicked or forbidden thing (for God is of too pure eyes to behold iniquity, or to have fellowship with darkness), or if he is failing to do what he knows he ought to do (James 4:17) he will be out of touch with God. "If I regard iniquity in my heart, the Lord will not hear me." The circuit between earth and Heaven is broken and no power can come to us. If we are not right with our fellowmen, the channel of blessing is broken earthward, and no blessings can flow through us to others.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother and then come and offer thy gift.*" (Matt. 5:23-25.)

"And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in Heaven may forgive you your trespasses." (Mark 11:23-26.)

God is gracious—the Heavenly reservoir is full, the need of earth is great; but when the channel is closed we become feeble, powerless, helpless. No matter how much work we do we shall find that, "*Apart from Me ye can do nothing.*" (John 15:5, R. V.)

Well does the writer remember an experience passed through a few years ago. He was awak-

ened from sleep in the middle of the night, by the sound of rapid footsteps on the street, and a voice of a man calling out, "Stop that boy!" The thought came, perhaps the boy is a thief and the man is trying to catch him, and the cry easily resolved itself into "*Stop that thief!*" The sound of running footsteps died away in the distance and he never knew what the boy had done, but the Lord taught him a needed lesson, for like a flash of light in the darkness of night, there came a revelation of wrong-doing in his own life which had never been made right. The Heavenly anointing (1 John 2:27) had brought two things to remembrance where I had sinned against God and my fellowmen, which had never been confessed nor made right. Rising from the bed and confessing the sin at once the Lord was told that if the life was spared till morning, the wrong would be righted. Grace was given on the morrow to write to the parties who were wronged confessing the sin. Sin is an Achan in the camp. (Josh. 7; 1 Cor. 5:1-6.)

A friend tells of an evangelistic service held in Virginia. The attendance was good, the evangelist earnestly preached the gospel but there was no result. In a gathering of the members of the church, he spoke of it and said he thought there must be some wrong among God's people. An old man in the audience arose and said there had been a coldness between him and another brother for a year. They did not speak

to each other and as the other brother was there he thought they ought to be reconciled and that *now* was the time to do it. He started toward the brother and he met him on the way. My friend said he never saw anything have such an effect upon the people nor did he ever attend such a meeting before or since. From that time on sinners were seeking the Lord for salvation. The hindrance was removed, communion with God restored and the blessing came.

An American clergyman said that for many years he had pleaded with God for a revival, but no revival came. Finally, in despair, he gathered his church around him, and rolled the burden of his anxiety upon his people, saying: "I have done all I could; it is now for you to consider your attitude toward God." Then there arose up in the church meeting a grey-haired elder, much respected. He said, "Pastor, I do not wonder that there is no revival in this church; there never will be as long as Brother Jones and I don't speak to one another;" and before all the people the old man went down the aisle where his brother sat, and said: "Brother Jones, forgive me; for ten years we have not spoken. Let us bury the hatchet." They made peace, and he came back to his seat, and bowed his grey head between his hands. There was a great silence on the people, and another officer of the church rose, and said, "Pastor, I do not think there is going to be a revival in this church as long as I say fair things to your face and mean things about you behind your back. Forgive me!" The pastor forgave him, and he said that for the next twenty minutes, in the awful stillness of the place, men with men, women

with women, rose and went to square up old accounts with those with whom they were at feud. And then the Spirit of God came down upon like a mighty rushing wind.—*Sel.*

If there be a stone at the mouth of the sepulchre, roll it away. Obeying spiritual laws will bring spiritual blessings.

“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 and will MANIFEST MYSELF TO HIM.” (John 14:21.)

“And whatsoever we *ask*, we *receive* of Him because we *keep His commandments*, and do those things that are PLEASING IN HIS SIGHT.” (1 John 3:22.)

X.

In Dark Places.

“The wind was contrary unto them.” (Mark 6:48.)

One of the trying experiences for a Christian to go through is a time of darkness, like Egypt's night, when God's face *seems hid*. Our souls are “disquieted” within us, and we can say with Job:

“Behold, I go forward, and He is not there, and backward, but I cannot *perceive* Him; toward the left, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him.”

Remember, we “wrestle not against flesh and blood” but against spiritual powers of darkness, arrayed against our souls. This conflict is not always *due to sin upon our part*, although Bildad may come to tell us of sin (Job 8) and Eliphaz to speak of iniquity (Job 15:5) as a reason for our trouble; “miserable comforters” they. If we have sinned we should at once seek restoration in the way God has provided for us. (1 John 1:9.) If it is a time of spiritual conflict, we should trust God and wait for deliverance without losing confidence in our Heavenly Father. Christians in all ages have been permit-

ted to face *contrary winds*. It is a part of their *discipline* and necessary for their *development*, but the temptations which come have with them "*a way of escape*," which God Himself provides. (1 Cor. 10:13.) *If not taken from us, we are strengthened to bear them.* It has been well said by one of our Lord's disciples, "When a trial comes to us, our first thought is, *How can I get out of it? While God would have us ask, What can I get out of it?*" Let us pray for grace to endure the trial, to act worthy of the Lord while passing through it and that our eyes may be opened to behold the deliverance at the proper time and to rejoice in it.

"In 'Pastures Green' not always—sometime, He
Who knoweth best, in sorrow leadeth me
Thro' weary ways, where heavy shadows be,—

"Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright,

"Only for this; I know He holds my hand
And tho' the way be thro' a dark and dreary land
I trust, altho I may not understand.

"So, down the shadowy vale my lonely way I go
And in the hereafter I shall know
Why in His wisdom He hath led me so."—*Sel.*

If we only understood the ways of the Lord, we would know these trials of faith to be a part of the "*must needs be*" of the Christian life, as He prepares us for richer blessings and leads us

into the broader fields of Christian service and fruit bearing, for which He is fitting us. Trials are oftentimes messengers in *disguise*. They come to us with heavenly visions and divine messages. "Let patience have her perfect work, that you may be perfect and entire, wanting nothing." There must be a burning of the lamp if there is to be any *shining* to others. If called upon to pass through experiences contrary to human understanding, where it is difficult to see the way, where we are misunderstood by friends and the way is dark to our souls, (even though the heavens seem like brass), do not give way to Satan or say, with Elijah, "Take my life." Jesus is near as He was to Sadheart and Mournful on the way to Emmaus, even though our eyes are "holden" that we do not know Him. May we learn,

"When *darkness* veils His lovely face,
To rest on His unchanging grace."

"I know ye are in grief and heaviness; if it were not so ye might be afraid, because then your way should not be so like the way that our Lord saith—leadeth to the New Jerusalem."—*Rutherford*.

The camel and the elephant are taught to kneel by *loading them so heavily* that they have to *stoop*. Would we ever learn to pray and to cast our burdens on the Lord, if they did not become too heavy for us to bear? It is then that we prove that the Lord *sustains* us, not always

removing the *cross*, but giving grace to *carry* it and to get victory through it. He makes the cross sustain us by making it food and nourishment to our spiritual lives.

A magnet grows weak with no burden to carry. It should *always* have a *weight* attached to it to make it strong. Our Lord was made strong in carrying the sorrow and sin of a lost world. Thus He drew us to Himself—"And I, if I be lifted up, will draw all men unto me." If *others* are to live through us it can only be through our weights, our travail, our cross, our death. If we are to be magnets to others in Jesus' name, marvel not if weighted down. (11 Cor. 12:8.) "Out of weakness were made strong." (Heb. 11:34.) "*Death* worketh in us but *life* in you." (2 Cor. 4:12.)

"What I do thou knowest not *now*, but thou shalt know *hereafter*." (John 13:7.) "*Cast down*, but not *destroyed*."

It is in such times that we discover the real need of heart purification, realize the pride of our own hearts and see the idols which have heretofore escaped our vision. The humbling and proving show what is really in the heart. It takes dark places to show the impatience, the fretfulness, the inclination to speak evil, to think hardly of others, how our hearts rebel at anything which crosses our will, and to know whether we will do *the will of God*. (Deut. 8:2.)

"Never expect thy flesh should truly expound the meaning of the rod. It will call love hatred, and say God is destroying when He is saving. It is the suffering party, and therefore not fit to be the judge."—*Baxter*.

We are like the one indifferent to the knocking of her Lord, and when she rose to seek him, He could not be found. The watchman smote her and the keepers took away her veil (Song of Sol. 5: 1-7) while she searched for Him whom her soul really loved. It seemed cruel but they really did her a kindness. Let them do the same by us, taking away our veil, if thereby our own self-righteousness and nakedness are shown; for when we find our Beloved we will not let Him go so easily again. It takes *north* winds as well as *south* winds to bring the pleasant spices from our garden. (Song of Sol. 4: 16.)

➤ "There is a story of a German baron who made a great Æolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whisper of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

"Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering."

God will let no trial come but He will temper it to our need and strength. There are many precious, fruitful, abiding lessons for us to learn, if we are exercised thereby. (Heb. 12:1-4.) No arrow from the dart of the evil one can permanently harm those who are trusting in the Lord or even touch us without His permission, "If we sin not." You are under trial by His permission. Satan may say, "Curse God and die," but our reply should be that God is "true and righteous altogether."

The children of Israel cast into the furnace of fire lost nothing but their *bands*, no "smell of smoke" was on their garments because they trusted in their God; and best of all it was here the form of the *fourth* was seen. The Son of man walking with them in the fire permitted not the flames to kindle upon them.

"When all around my soul gives way,
He then is all my strength and stay."

"The present circumstance, which presses so hard against you (if you are surrendered to Christ), is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument, lest you lose its work."—*Sel.*

At the cross, Jesus made it possible for you to be "Kept by the power of God." Say in the trial you are passing through, "He that hath wrought us for the *self same thing* is God."

“My Father, which gave them me, is greater than all; and none is able to take them out of my Father’s hand.” (John 10:29.)

“Draw nigh to God, and he will draw nigh to you.” “Resist the devil, and he will flee from you.” We must swim or sink. Which will it be? God has purposedly made it so. To “fight the good fight of faith” will make us “strong in the Lord.” To weakly give way or to lean upon “the arm of flesh” to carry us through will make us degenerates or parasites. Satan is a conquered foe, his hosts have been put to flight by the “Captain of our salvation.” There is no night of trial too dark, no difficulty too great for our Lord, “He will not fail thee, nor forsake thee.” (1 Chron. 28:20.)

“Fear not’ when trials come, or thou
 Art called to walk in sorrow’s ways
 Or death’s dark vale. Though suff’ring leave
 Its trace on trembling heart, or mark
 Upon thy brow—Though friends desert,
 Earth’s joys lose all their charm—Hold fast
 Thy faith, and He will give thee grace
 To stand, new strength for every hour
 Of need, with hidden manna feed,
 He will not fail thee.”

“How long wilt thou hide Thy face from me?” does your anxious soul cry out? Not a moment too long; the fining pot is for silver and the furnace for gold: But the Lord “*trieth* the

hearts." It is said the refiner of silver watches over the metal heated by the fire, till he can see his own *image reflected in it* and the watcher over gold, which is being refined, till *sparks no longer fly*. Are you silver? Can your heavenly Father yet see the image of His Son in you? Are you gold? Do the sparks still fly under *disappointment* and *trial*? If so, marvel not if the refining still goes on.

On a sunny summer's morning,
 Where the heather's fragrant bloom,
 With its rich and varied colour,
 Filled the air with sweet perfume:

As a traveler stooped to gather,
 He espied a small cocoon
 Of the Emperor Moth, and raising,
 Bore it with him to his home.

There he daily watched his treasure
 Till he saw with great delight,
 It was bursting from its prison,
 Soon, he hoped, to take its flight.

Hard it struggled, but small progress
 Could the little creature make;
 And the naturalist grew tender,
 Felt real pity for its state.

And he thought the great Creator
 Was less tender and less kind;
 For he fathomed not His wisdom,
 Nor the love that lay behind.

With this thought (ah, how mistaken!)
 He with scissors snipped the shell,
 And out came th' imprisoned insect,
 Tried to fly, could not, and fell!

Lo! its body was all swollen,
 Cramped and shrivelled were its wings—
 Wings that might have been so lovely,
 Would have been such beauteous things,

Had he not in his impatience
 Loosed it from its shell before
 It was ready for the exit;
 Just a few short struggles more.

Would have forced the precious juices
 Into these now useless wings—
 Would have given to them bright colour,
 And with glad, elastic springs

'Twould have mounted to the sunshine,
 Swiftly flying through the air;
 Now, alas! 'Twas doomed to crawling
 Its brief life out in despair.

Are we tempted in our blindness
 And short-sighted sympathy,
 As we watch the painful struggles
 Of distressed humanity.

That, had we the strength and power
 Of the God who reigns above,
 Discipline we'd make short work of—
 Give deliverance in love?

Let this teach us all the lesson
 That our God's far-seeing love
 Perfect is—seeks the perfection
 Of the object of His love.

Far too true's the love He bears us
Thus to shrink from causing pain:
'Tis because His love's so tender,
He permits it to remain.

That when we share His suffering
We His holiness may share;
And our entrance may be glorious
To our happy life up there.—*Sel.*

XI.

Offences.

“For it *must needs be* that offences come: but woe to that man *by whom* the offence cometh.” (Matt. 18:7.)

We thus see that “offences” are a part of the “must needs be” of a Christian life, permitted by our Heavenly Father, that He may test, teach, purify and prepare us for His heavenly kingdom. He uses these as a part of the “all things” which “work together for good” and which if taken in the Spirit change us into the likeness of His Son. And even though God thus uses “the wrath of man” to praise Him He is still righteous in holding to accountability the offending party.

TESTING.

Every professed follower of Christ is put to the test. How else can the genuine be proved, the false detected, the true wheat be separated from that which is bastard. Suffering accompanies believing with a true child of God (Phil. 1:29) and affliction and persecution serve to test and sift out those who “have no root in themselves.” Sad indeed if we belong to that class which run well for a time, but when trouble arises, and people ill treat “immediately they are offended.” (Mark 4:17.)

TEACHING.

The subtleties of our self life are unknown to us. It is not in man to know his own heart or to direct his own ways. How little we have of that love which "seeketh not her own," how likely to treat unkindly, to be suspicious of others or to judge according to appearances. Offences are allowed to come to show how prone we are to wound others or how quick we are to take offence at real or fancied grievances. The Holy Spirit thus uses these offences to unveil our self-life, to show us how it grieves God, how it hides the Lord Jesus from the view of others and how it prevents His working in mighty, energizing power through us to fulfill the purposes of our God.

PURIFYING.

He thus seeks through these humbling, heart-searching and heart-breaking experiences of human failure to impart a desire within us to be truly like Christ, the Lamb dumb before His shearers, and to seek a way of escape from all which emanates from self. He leads us to behold as in a glass the Lord Jesus emptying Himself; making Himself of no reputation; taking upon Himself the form of a servant. He shows us that when Jesus was reviled He reviled not again; before His accusers He was as a deaf man, and as a dumb man who opened not His mouth. Happy indeed are we, if led, even by our failures, to seek through faith the mighty

in-working of the Spirit of the Lord in changing us into His image from "glory into glory," and to follow His example as disciples of our Heavenly Master.

PREPARING.

We must die to the natural if we are to live in the spiritual. As disciples we are sheep to suffer if need be (not dogs to bark or bite) in the midst of wolves. As long as the sparks fly under trial and offences the gold needs more of the fire of purification. The Refiner patiently sits as a refiner of the sons of Levi. If we would but stop to think that all these trials are by God's permission, even though an enemy hath wrought them, learn to be patient under them, to rejoice and triumph over them instead of mourning, of getting angry and resenting them, we would find that there is honey in the carcass of the lions which so many times have overcome and devoured us.

GIVING OFFENCE.

Shall we not then earnestly seek to give offence to none whether Jew, Gentile or the Church of God. Let no look, word or thought of evil to cast a stumbling block in the way of others be permitted to find lodgment in our hearts, for with what measure we mete to others it will be measured to us. If, alas, we have already meted out ill and the stone is now at the mouth of the sepulchre, let us hasten to roll it away that fel-

lowship with God and man be restored. We can not be dispensers of His grace with the channels closed either heavenward or earthward.

Do we easily take offence? A dear brother said recently, "There are so many touchy Christians." Are we touchy Christians? "Remember Jesus Christ." He lived with Judas for three years without complaint. Did not the Father give Judas to Him? Was it not a part of the cup given Him to drink and through which He Himself was to be perfected? If we as disciples seek to become perfected like our Master we are to follow in His steps. How it hinders the Holy Spirit to take offence at real or fancied wrongs, to grieve over them, to nurse them in our bosoms, to exercise a criticising or unforgiving spirit. Just now as you read these lines is there some one at whom you are offended? Some one between whom and yourself is some "earth-born cloud." Remember, "as you forgive others," forgiveness will come to you.

"Great peace have they which love thy law and nothing shall offend them." (Psalm 119: 165.)

Happy indeed is he who has attained unto *this* Christian experience and it must be well pleasing to God for those who have it not, to earnestly seek for it. Much of the grief, the sorrow, the heart-aches of our lives come through *giving or taking offence. It need not be.* If we but seek earnestly through the grace given us in

Christ Jesus to get the *best* out of the *worst*, we may prove the weapons of God not *carnal* but *mighty* through Him in the *pulling down* of these strongholds which Satan sets up in our lives. Then, instead of defeat, "out of the *eater* will come forth *meat* and out of the *strong* will come forth *sweetness*."

Victory or Defeat?

Remember, dear children of God, that the roads of victory and defeat in the Christian life are side by side, and that we may walk in either according to our own choice and faith. If we live on unbelieving, carnal, or compromising ground, we will be continually in a place of defeat and being overcome by our adversary, instead of constantly overcoming and being victorious as has been provided for us in Christ Jesus.

SATAN'S ATTACKS ARE MADE UPON GOD'S CHILDREN.

Pray God to show you his "wiles," to arm you with His Word, to fill you with the Holy Spirit that you may be able to "withstand" his attacks, and in the very place where you have been defeated you may yet "stand" and more than conquer through Him who loves you.

Satan works against us on three grounds:

First, through the world of which he is "prince."

IF HE CAN DEFEAT A CHRISTIAN ON WORLDLY GROUNDS, HE WILL HAVE NO OCCASION TO ATTACK HIM ON ANY OTHER.

"The pride of life," the desire for riches or

other things, the pleasure "of sin for a season," the business cares of the world or its fashions are sufficient. To "mind earthly things" (Phil. 3: 18-19) and to be "a friend of the world" (1 John 2: 15-17) is to be an enemy of the cross of Christ. These things choke the good seed, and it becomes unfruitful.

This is illustrated to us by the case of the Israelites in bondage in Egypt under their task-master Pharaoh. The world is our Egypt, Satan our Pharaoh. The bondage of God's children was heavy. They were slaves to a cruel tyrant, and their groanings and cries came before God. He came down to deliver them, but before their deliverance, their bondage increased until they were compelled to make bricks without straw, goaded on by those in authority over them. Is this not so with the Christian also? If he remains in the world partaking of its spirit and sinful ways, he will have no power with God; if he seeks for deliverance, Satan, his task-master, will immediately make him feel his slavery. He will cause him, if possible, to make bricks, refusing him the straw of compensation which others receive whose lives are given up to the world. There is no medium ground, no place of compromise for the Christian. He must either weakly give way to the deceitfulness, the lying, the selfishness, the greed, the crowding of others to the wall, which are marked characteristics of the business world to-day, or else he must be out and

out for God, refusing any compromise, seeking first the kingdom of God and His righteousness, and trusting Him for every needed supply. The latter is the only true way, and the only way in which God can grant a full deliverance and put us in a place where, like the sons of Levi, our inheritance shall not be like unto others, but the Lord himself shall be our portion forever.

If Satan is unable to defeat us on *worldly* grounds, he will attack us on *fleshly* grounds, for he knows that "*They that are in the flesh cannot please God.*" There is eternal warfare between the flesh and the Spirit to all generations. (Exodus 17:1-16; Gal. 5:17.) There can be no quarter given to the flesh; its lust, its wisdom, its desires, its ambitions, must die.

THE PLACE OF LIFE IN CHRIST JESUS IS THROUGH DEATH WITH HIM.

There can be "no confidence" in the flesh, "no provision" for it. Our ambition to be something, do something, to be seen, pampered, talked about, made famous, are *fleshly* and a hindrance to the power of God which is made perfect through weakness. Think it not strange if humbled, put down, broken up, hidden away.

GOD LOVES US TOO WELL TO LET US HAVE THE CHAFF AND LOSE THE WHEAT. THERE CAN BE NO VICTORY FOR OTHERS UNTIL WE HAVE VICTORY IN OURSELVES.

It is not getting away from our circumstances,

our environments, our associations, that we need, but Christ's likeness where we are. God placed us there, permitted trials for a purpose, and he stands ready to bring us out into a life of victory and overcoming power, if we will stand with Him in trust, obedience and endurance, while He works it out.

But if we are on the ground of *defeat* in our *own lives*, we will be powerless against the foe for *other lives*. There must first be victory over Amalek. Our Saviour is at the right hand of the Father making intercession for us. Hold up His arms in prayer and fight the fight of faith as Joshua did. Dare to stand for victory and to defend the ground against the Philistines, while the Lord does the work. (2 Sam. 23:11-12.) There can be no victory, no prevailing over Satan while we are giving way to the flesh which is at "enmity with God." It is only as we know we are pleasing Him, that defeat is turned into victory.

If Satan is unable to defeat us on worldly or fleshly ground, he will fight against us with his SPIRITUAL HOSTS OF DARKNESS. (Ephesians 6:10-18.) He attacks on lower ground, the world and the flesh, at first, so as not to unmask himself. Sennacherib is a good illustration of his power, and his mode of attack. He tried to make the children of Israel afraid of his power through his blasphemous talk, but the King had instructed them to answer him not a word.

(11 Kings 18: 36.) We do well when we refuse to answer Satan or to reason with him. (2 Cor. 10: 4-5.) If, like Hezekiah, we go and spread our case before the Lord, He will put a hook in his nose (2 Kings 19: 28) and cause him to turn back to his own land. He will make the daughter of Zion to laugh him to scorn. (2 Kings 19: 21.) Even Michael, the archangel, did not bring a railing accusation against Satan, but said, "The Lord rebuke thee." Jesus gave the disciples authority, however, over all the power of the enemy (Luke 10: 19) and He now places His followers where Satan cannot "*fasten*" (Rotherham's translation) upon them except they sin. (1 John 5: 18.) Jesus was manifested that He might undo all his works. (1 John 3: 8.) It came through His death, and our victory comes in the place of *death with Christ* (Col. 3: 3) then living with Him in His resurrection life and power doing His will, and drawing from Him for every need. We can ask whatsoever we will and it shall be done unto us (1 John 3: 22-24), even as the Father gave unto the Son. Our lives are hid with Christ in God—He is in us and we in Him. As we are delivered from Satan's power over our own lives we become increasingly strong through the anointing of the Holy Spirit to be witnesses unto a crucified and risen Lord to others.

Goliath (exile) taunted the children of Israel and they were afraid of him. He said, "We

will be *your servants, or you will be ours.*" (1 Sam. 17:9.) Is this not the same with us? In the very places where we have been again and again defeated we may show to the glory of God that our Lord has won the victory. (Rom. 8:27-38.) David had no sword, but went forth with the smooth stones from the brook, to smite Goliath in the name of the Lord. But the battle with *the giant* followed the slaying of *the lion* and *the bear* at home. VICTORY WITHIN PRECEDES VICTORY WITHOUT.

If you had friends who were living on *low* marshy ground, subject to malaria, one of the first things you would advise would be to move on *higher ground* where they would be out of the deadly atmosphere which made them subject to the disease. Without this there could be no real, permanent deliverance. It is the same with the Christian. Satan oppresses the Christian in many ways in things spiritual, in things temporal, in things physical. He is surrounded with difficulties, his body attacked with disease, and, having *oppressed* him, he then *depresses* him and in many cases gets him into a low spiritual condition. As in the physical life, people who are weak physically are an easy prey to disease; so in the weak spiritual life, we are more subject to the attacks of Satan. As long as Christians are in a low, weak condition, he can easily overcome them.

There is in Italy a cave called the Grotto of

the Dogs. This name is given to it because of the deadly gas which is at the bottom of the cave. The gas reaches to the height of a dog's head and a dog will soon die if taken there, but a man can live in the cave if he breathes the air which is *above* the gas. May we use this as an illustration of things spiritual. If we live in a low spiritual atmosphere, we will breathe in the poison of Satan's influence and power. There can be no blessing, no abounding life, no joy, no victory in such an atmosphere. We must be *above it* or else be weakened by the effects of it.

The way of victory is for *us to move* away from Satan's ground. There is no reason why we should live in a state of depression and defeat. Christ burst the prison bars to set every captive free. He was anointed of God for that purpose. (Luke 4:18.) He came to save us from the *penalty* of sin and to give us deliverance from its *power*. He makes His grace to abound in our lives where sin did once abound. The followers of Christ in the early church knew, lived, and wrought daily in the power of their risen Lord and proved *His name* to be all-sufficient to overcome the power of the evil one. The sick were healed, sinners saved, demons cast out, prison doors opened, and even the dead were restored to life. They could say, "Silver and gold have I none," but they could also say, "Take up thy bed, and walk." He forgiveth *all* our iniquities, He *healeth* all our *diseases*, He redeem-

eth our life from destruction and satisfies our mouth with good things. (Psalm 103: 1-5.) If Satan finds *nothing in us* in common with himself, and through which he can have *access to our lives*, God can lead us forth in Jesus Christ to triumph over him. It has been freely provided for us; it is our inheritance in Christ Jesus. When God raised Jesus from amongst the dead, He seated Him at His own right hand, far above all authority and power in this age and the age to come, (Ephesians 1: 17-23); and there He SEATED US WITH HIM and IN HIM, (Ephesians 2: 6.) Refuse to live on Satan's ground. Count yourself as crucified with Christ and risen with Him to a newness of life. Submit yourself to God but "Resist the devil." No longer weakly give way or think there is no relief. Refuse to be beaten, trust in your Commander for there is no defeat with God. Such a stand through your risen Lord and in the power of the Holy Spirit will quickly be manifested in your own life and in the life of others.

God will not alter the thing that has gone out of His lips, and will meet you as you step out on His promises and stand with Him in faith through Christ Jesus against the power of Satan within or without.

Somewhere, I believe, on the coast of England, is a rock called "Lady's Rock." The name was given to it from an occurrence which took place there some years ago. Whe the water is calm

and the tide low, anyone can walk from the shore to the rock, but at high tide the waves beat and roll all about it. One day a lady visited the rock and sat down by it to read a book. She became so absorbed in her reading that she did not notice the rising tide till it came near her feet. Her escape was cut off from the shore. What could she do? The waves came nearer and nearer as if hungering for their prey. All hope seemed gone and she doomed to death. But suddenly she heard some one calling from the distance, "*Climb the rock!*" She looked across the angry waters and saw in the distance a friend who had discovered her danger. She looked up at the hard, smooth, slippery rock before her but it seemed impossible to scale it. Another look at the merciless waves; it was her only chance. With body pressed against the rock, hands clinging, feet planted in every crevice they could find, she began the perilous ascent and at last gained a ledge where she stopped to rest. The waters rolled higher and higher beating against the rock as if maddened with the possibility of her escape. Soon they would sweep her from the ledge. Again the voice called across the waters, "*Climb higher!*" Trembling with fear in her desperate struggle for life, she started up the rock again, and at last, with body bruised and hands bleeding gained the top and was safe from the angry waters.

If you are not on the rock may there come to

you a vision of an all-sufficient Saviour, able to save from the the uttermost to the uttermost and to keep all that we commit to Him, which will lead you to fully trust in Him.

If you are on the rock but battling with the fierce waves of sin, of adversity, of trial or sorrow, may there come a message of hope from the shores of eternity to "climb higher."

And unto Him who loved us, and loosed us from our sins in His own blood, and made us kings and priests unto God His Father, be glory through the Church, world without end. Amen.

XIII.

Pressing On for the Prize.

“Know ye not that they which run in a race run all, but *one receiveth the prize?* So run, that ye may obtain.” (1 Cor. 9:24.)

We are aware that our lives are not coming up to the high mark of our calling; we find ourselves selfish and indifferent, with little or no travail for others. We know there are heights unreachd; depths unsounded, an anointing of the Spirit never received, a fruitage never known. We see the Pentecostal anointing, grace and power of the early church, were far beyond what we have had; and a holy longing fills our souls that in place of the little trickling rivulets, there may come the rivers of living water, of which our Lord speaks (John 7:37-38)—rivers to swim in. (Ezk. 47:5.)

The Apostle Paul was consecrated to God from his conversion (Acts 9:6), filled with the Holy Ghost (Acts 9:17), and yet he had not attained to the prize which was before him, nor fully apprehended that which Christ had apprehended in him. (Phil. 3:12-14.) For this he sought himself, and for this he prayed for those who had been brought into the kingdom of God, through his ministry. (Eph. 1:16-23.)

HOW SHALL WE OBTAIN?

But this is not an evidence that the Holy Spirit has not come to our lives; it is an evidence that He has come. The vision of barrenness and the longing which fills our souls that Christ be formed in us, is His work, and it is through it He shows us the need of something deeper and better and spreads before us the vision of a lost world, perishing without hope. It is the Spirit who is teaching us how mechanical are our prayers, how lifeless, perfunctory and fruitless our efforts to save others. He came to help our *infirmities* (Rom. 8:26) to show us the power of intercession, of which we have had occasional glimpses and foretastes as our souls at times have really met God, face to face, in the secret chamber of prayer. It is the Spirit travailing in heaven-born souls, which brings birth to others. It is the Spirit, Who shows us the transitory nature of earth's treasures and pleasures, the true character of all which emanates from our self-life. It is His work to show the glories of heaven, and the darkness of the lost, and reveal to us the Christ, our resurrected Lord, as the "One "altogether lovely and the fairest of the fair." He fills our souls with longing for something better and deeper, until we turn from the best of earth, as "a mess of pottage," and long to KNOW HIM in His fullness, and are willing to have fellowship with His suffering, and to

be made *conformable to His death*, that we may know *the power of His resurrection*. (Phil. 3: 7-11.)

There is no easy way. Redemption was costly; it cost God His best, His only Begotten. It cost the Lord Jesus His life. If we are to have real fellowship with God in His ministry to others, it will cost our lives, too.

CRUCIFIXION WITH CHRIST.

Life comes through death (Gal. 2:20) and it is the work of the Spirit to make death with Jesus real *within us*, as a preparation for the anointing for service, which will enable us to see the life of Christ manifested *through us* to others. How can there be birth without travail, life but through death, or fruitage without Christ? We may plan and work, we may see churches filled and membership increasing; but how much of it will stand the test of that day when the secrets of men's hearts shall be revealed? Naught but that which is of God can pass through the fire. The way of Pentecost is by Calvary. "Ye cannot serve God and mammon." It will either be Christ or Barabbas, either your crucifixion or His, your life or the life of others. Which shall it be? In the light of all that heaven holds dear, of the One who awaits your decision for or against Him, of a world waiting for a real manifestation of Christ, may there come yielded lives to Him

*Christ a type of the Spirit
Barabbas " " " Flesh*

HE WILL BE SOUGHT AFTER.

“With my *whole heart* have I *sought Thee*.
Let me not wander from Thy commandments.”
(Psalm 119: 10.)

The Lord Jesus sought for sinners but He will have saints to seek for Him. This was the yearning of Paul, “THAT I MAY WIN CHRIST,” “that *I may know Him*.” If you are not willing to forsake all for Him, to walk with Him in fellowship; if to know Christ does not become the passion of your life, so that you seek Him with all your heart, you will never know the fullness of the Holy Spirit. You may be saved by grace, plucked as a brand from the burning, “saved so as by fire;” but the honor and the glory, the blessing and the power, the service and the reward, which you might have had, will be forever lost. There is no easy way with God. There was none for Him to come to you. He did not seek for it. Mary brought her best gift (next to herself) the box of costly alabaster ointment, and its fragrance filled the house. Shall it be this with us or shall we despise our birthright?

Dear child of God, salvation is a free gift, but discipleship is costly. If you would be a disciple of your Lord, and anything less than this can only mean eternal loss to Christ and to you and death to others, Christ must be first and all. His death must be made real, if His life is to abound. He must be sought after, “in season

and out of season." There can be no putting your hand to the plow and looking backward; no stopping to bury the dead; no compromise with sin, the world, or self. [When God wrestles with us as He did with Jacob at the brook of Jabbok, the thigh is broken; we will limp all our life, but if we will not let Him go except He bless us, He will show what it means for us to be a "prince with God and with men."

"ABIDE IN ME."

God's own fullness in our lives may not transport us from the valley to the mountain top; it may not be a mighty tide of feeling, which surges over our souls. On the contrary it may seem a long time coming. Learn to hold fast your confidence to the end. He is faithful who promised and will not disappoint those who trust in Him, (Heb. 10:23.) Through the tears, the struggles, the failures, the disappointments, the darkness, "stand fast in the Lord," abide in Christ. You came to Him as a poor, undone sinner and found Him precious as a Saviour. The experiences you have been passing through were your school in which you learned of Christ, and in Him you found rest. All you need has been wrought out *for you* at the cross; and the Holy Spirit will make it real *within you* if you will but quietly and patiently ABIDE IN CHRIST. Say with each day, in its trials and perplexities, its shadow or sunshine: I will abide, I do abide in Him.

He will abide in you. Trust Him to live out His life, to perfect His work, to pray His prayers, to travail for others, to intercede, to work *in* and *through* you. There can be no failure if the government be on His shoulders, and of the *increase* of it there shall be *no end*; God's purposes in and through your life may be wrought out slowly. So He works in nature. The tree, the flower, and the plant do not grow in a day. The Christian life is not like Jonah's gourd, which grew as in a night to wither in the morning. The strongest Christian characters are those who have come up through tribulation and hardship. The fining pot is for silver and the furnace for gold. We must "take time to be holy," to know God, to do His will—take time for the Holy Spirit to change us into the image of Christ. We cannot say our prayers and hurry away and think all is done. This is not God's way. We must learn the secret of abiding in Christ, day by day, hour by hour, moment by moment. In communion, in feeding upon His Word, in the secret chamber where He speaks to us and we speak to Him, we shall grow as the plant grows, and drink in divine life and strength, as the plant does the sunshine and dews of heaven. "*Abide in me, and I in you.*" This is the way we *have* attained and *must* continue to attain till God hath perfected His work in and through us.

ALL MUST COME AND WILL COME FROM UNION
AND COMMUNION WITH CHRIST.

“I am the vine, ye are the branches; he that
abideth in me and I in him, the same bringeth
forth much fruit. For without me (or apart
from me) ye *can do nothing.*” (John 15:5.)

XIV.

The Test of Faith.

Think it not strange if you take an advance position in your spiritual inheritance in Christ Jesus, even the place of victory and overcoming power, where you will receive the answer to your prayers of faith for yourselves and others, if Satan and the hosts of darkness attack and seek to drive you from this position. They oppress, yea, depress, that we may be discouraged and lose our vantage-ground. Marvel not at this. Does not the commander of an opposing army seek to retake the ground from which he has been driven. God has warned us beforehand and forewarned is forearmed.

+ “Beloved, *think it not strange* concerning the *fiery trial* which is to *try you*, as though some *strange thing* happened unto you.” (1 Peter 4: 12.)

Does man ever have the honors and the rewards of victory without going through the battle? Was there ever strong faith and victory over the powers of darkness without faith being put to the test? The trial of faith though “it be tried with fire” is to bring out endurance that it may be found unto praise and honor and glory at the appearing of Jesus Christ (1 Peter 1: 6-7) and that the “end” may be that for which we

long, even the "SALVATION OF SOULS," (1 Peter 1:9), not so much *your* soul as the souls of *others*.

In order that we may "WITHSTAND" these attacks, and having done all to "stand" against the strategies of Satan, we are taught to be strong in the Lord, to put on His whole armor. Fail not then to take your place in the Lord, where you may overcome, even the place of grace and power and victory. "Be strong in the Lord, and in the power of His might." Recognize that the *oppression* and *attacks* are of Satan and that God will surely give you the victory. Put on the whole armor of God, the breastplate of righteousness, the girding of the loins with truth, the "gospel of peace" and the "shield of faith" with which you will be able to "quench all the fiery darts of the wicked one." (Ephesians 6:10-18.)

"Thou hast thrust sore at me that I might fall, but the *Lord helped me.*" (Psalm 118:13.)

"Though the fiery darts of Satan may assail,
O'er the shield of faith they never can prevail,
I have given Christ my all, I shall rise whene'er I fall,
He will answer and deliver at my call."

Satan oppresses in spirit, soul and body. He brings bad news of those dear to us, or from those for whom we were expecting deliverance from the enemy. He is a murderer from the beginning, but he leaves one to *carry bad tidings*. (Job. 1:15:17.) May you be enabled to say,

“My heart is fixed” and not be dismayed nor afraid of evil tidings. Satan attacks the Christian on every side until it seems as if we had not only lost the advance ground taken, but even what we held before, and instead of having victory, he will certainly overcome us and drive us back. Stand still but hold fast, at such times. Jesus said to Peter, *before* he was so sorely tried, “I HAVE PRAYED FOR YOU.” He did not pray that Peter should not have the trial, for the ultimate result of the trial was a great blessing in changing Peter into the image of his Master and enabling him to “STRENGTHEN THE BRETHREN,” who would also be tempted. Christ’s prayer for Peter was that “YOUR FAITH FAIL NOT.”

Even if you cannot “UNDERSTAND” why you are having such a severe and continued trial, “STAND.” God may reveal *afterwards* its purpose that you may show others, “A WAY OF ESCAPE.” Satan will seek to make you doubt the justice of God, the wisdom of His plan for your life, or for others, suggest that the cross is heavier than you should bear, that God does not love you, or that He will not be faithful to deliver you in His own time, and bring you out as gold, purged from its dross in the furnace. At such times, “Remember Jesus Christ,” how He endured the cross, despised the shame, overcame the temptations and tempter, and is set down at the right hand of God. Fight the good fight of faith, your victory will glorify God, bring

blessing, deliverance and life to others and great joy to yourself. Though it seems dark around you, you will be guarded in God's power. Hold fast the confession of your hope "WITHOUT WAVERING" for to be of doubtful mind prevents the blessing of God. (James 1:2-8.) The word of God and His love never fail. The waters will not overflow those who trust Him. Even though shut up as the Israelites were with the Red Sea before, the mountains about and the pursuing hosts of the enemy coming after, the Lord will lead forth to triumph through Jesus Christ.

"They compassed me about; yea, they compassed me about: but in the name of the Lord, I will destroy them.

"They compassed me about like bees; they are quenched as the fire of thorns: in the name of the Lord I will destroy them."

The evil one can only fasten upon God's own through sin on our part. If through spiritual or bodily oppression, discouragement or sin, you were for the time being driven from your inheritance in the heavenlies with Christ, rally again and ask your Father through Christ Jesus your Lord to enable you to live there. It is not by our righteousness or strength that we possess the land but through the death and present mediatorship of the glorified Son of Man at the right hand of the Father in our behalf. Jesus made it possible through "His own blood;" the

Holy Spirit will make it real to us. Our God is "a very present help (readily found) in time of trouble."

During a battle in which a French army was engaged, they were seemingly defeated, and the commander gave an order to his drummer boy to beat a retreat. The boy made no reply; again he ordered him to beat a retreat and again no reply. The third time he sternly ordered him to beat the retreat, when the boy replied, he didn't know how, Napoleon never taught him how, but he could beat a march that would fairly make the dead fall into line. And he did beat it by his commander's orders, and defeat was turned into victory. The Christian has not been taught to beat retreats, but he is taught how to turn the worst defeat into victory.

"BE STRONG!"

"We are not here to play, to dream to drift!
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift."

"BE STRONG!"

"Say not the days are evil,—who's to blame?
And fold the hands and acquiesce—O! Shame;
Stand up, speak out, and bravely, in God's name!"

"BE STRONG!"

It matters not how deep intrenched the wrong,
How hard the battle goes,—the day how long,—
Faint not! Fight on! To-morrow comes the song!"
—*Babcock.*

*This is the victory that overcometh the world,
even our faith. (I John 5:4.)*

"*Ask*, and it shall be given you;

Seek, and ye shall find;

KNOCK, and it shall be OPENED UNTO YOU."

“Having Done All.”

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, *and having done all* (or having overcome all), to stand.” (Eph. 6:13.)

If Satan can keep us busy with our troubles, depressed with our weaknesses and failures, and continually on the defensive against his attacks, he can thus hinder the purposes of God in and through us and prevent the victories which we might otherwise gain. He is a defeated foe, his power being effectively broken at Calvary, where our Saviour and Lord triumphed over the hosts of darkness, and triumphed for all those whom God hath given to Him. Taking our place with Him at the cross, “crucified with Christ” (Gal. 2:20), let us by faith lay hold of an overcoming life in that new and divine power in Him, and then go on to where Christ dwelling within is the *overcoming One*, strong and mighty to save, to keep, and to enable us to triumph over the hosts of darkness.

There are battles to be fought, victories to be won, and captives of Satan are to be set free from his chains. Deliverances of God’s children, now under the protection of the blood and the power of Christ, are to be claimed, and won. The battle is a real one. None but those who

are in the thick of the fight know how deceitful, how plausible are the wiles, the tactics of the enemy, nor how sharp are his "fiery darts." His armies of fallen spirits, unseen forces of evil, are reinforced by men and women who are sin-blinded (2 Cor. 4:1-4); many times also by God's own children who are deceived, or have given way to temptation and been carried captive for Satan's will. (2 Tim. 2:24-26.)

It is useless for us to battle with carnal weapons, or to seek to match wisdom, skill, and power with such foes and such a leader. To be "strong in the Lord," and in the energizing "power of His might" is our only hope. To put on the whole armor of God our only chance for victory. (Eph. 6:10-13.) Trusting in God, however, to keep and to cover our heads in the day of battle (Psa. 140:7), we are not merely to stand on the defensive, we are to go against the foe and to press the battle. To do this, the whole armor of God must be taken that in the evil day we may

"WITHSTAND,"

(Eph. 6:13) for there are times when all the kings of the mountains seem to conspire and gather against us "like a flood" to discourage, depress, or utterly overwhelm us. "Fear them not." (Josh. 10:8.) As long as we are in the will of God, He is concerned in the battle, and no weapon formed against His own can prosper. Heavenly forces and earthly resources await the

word of our Princely Leader, who has all power "in heaven and in earth." The Lord had said to Joshua: "*I have delivered them into thine hand.*" (Josh. 10:8), before the shock of battle came. He was not to be afraid. If we doubt God's faithfulness, dread the enemy, or are afraid of the outcome, we are not strong for the battle. Withstand every attack of the enemy, and do it in the calm, sweet assurance that the battle is already won by our Lord, *and won for us*, so that there can be no possible defeat to those who are in the will of God.

"Let courage rise with danger,
And strength to strength oppose."

You may in the natural life, dread the conflict, seek to hide away, or to compromise. If, however, we do not drive out the foe there will remain "thorns and pricks" in our sides. We owe it to God, to others, to ourselves, to be true to our Lord and to "withstand" the devil and his hosts of darkness, even though we have to stand against friends or against Christians who may not see the enemy's hand as God reveals His tactics to us.

HAVING DONE ALL.

The issue made plain, God expects us to do His will. We must force the fight. In no other way can sinners be saved, saints be built up, the Gospel be sent to the remotest part of the earth,

and a people be made ready for the glorious coming of the Lord, the bright prospect and tokens of which even now gladden and encourage the hearts of His saints. Our battle is one of faith, but it is a real and aggressive one. Are we seeking to rescue the lost and perishing about us? It is a God-given privilege and responsibility. Can we, dare we, nourish our own selfish hearts, live delicately and at ease in a day of slaughter? (James 5:5.) Are we seeking to know God's will, praying for His glory, hungry for heavenly manna, feeding upon His Word, or are we living in the empty pleasure of this world, the treasures, the leeks and the garlic of Egypt? The days perish, but they are set down to our account.

Children of the living God, let us go to our knees and then to the conflict. There are mighty things to be done for God. Are we ready to stand with those who "endure hardness as good soldiers of Jesus Christ"? Think of the shamefacedness of meeting our Lord with no warfare accomplished, no battle fought and won, no trophies to bring, no crown to lay at His feet.

Even the sun waited, or was silent, at the command of Joshua and "the Lord hearkened unto the voice of a man." Never can the battle be fought and won with the skill, the wisdom, or the organizations of men. In this day of apostasy, of denial of our Lord and His Word, of turning to the arm of flesh, nothing but bar-

renness and utter failure can be the ultimate result, for those who hew out for themselves "broken cisterns which can hold no water." God has an armor full and complete. (Eph. 6:13-18.) He makes no provision for our backs, for we are to face the foe to press the battle. If we turn our backs we shall be a target for the fiery darts of the enemy. Spiritual battles are won only by God's weapons and when used in the Spirit they are mighty through God to the pulling down of strongholds. (2 Cor. 10:3-6.) Let us see to it that we are about the King's business, doing His blessed will and doing it in the Spirit and under His direction.

The Coming of the Lord.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” (Titus 2:13.)

The blessed message of the coming of Christ to receive His own unto Himself, was the comforting thought which our Lord left to His disciples before He went away. (John 14:1-3.) This return of Christ for His own does not mean *death*, for it was given as a message of comfort. Death is the enemy of God, the result of and the last work of sin, so far as this mortal body is concerned. This enemy of God and men is yet to be destroyed at the coming of the Lord Jesus. (1 Cor. 15:25-26.) When the mortal puts on immortality and the corruptible puts on incorruption, death will be swallowed up in victory. The coming of Christ in the clouds of heaven, even as He was taken away, was the glad message from the angels encouraging the hearts of the disciples as they stood gazing up into heaven, when the cloud had taken the Lord out of their sight. (Acts 1:9-11.) Comparatively little has been said by the Holy Spirit about the saints of God passing through death, but much has been said about the coming of the Lord in glory, when those who have fallen asleep in Christ shall be taken in the first order

or rank (1 Cor. 15:20-23, 52), and those who are alive shall be changed (1 Cor. 15:51) in a moment, in the twinkling of an eye, as the mortal puts on immortality, and the bodies of our humbling are changed like unto His own glorious body. Then shall the bodies of the saints shine forth resplendent in the glory of the Father.

How this should comfort our hearts in the midst of conflict and service. Our Lord and Bridegroom will soon appear. The night draweth to an end, the day is at hand, when Christ "who is our life," shall appear. (Col. 3:4.) His saints who have fallen asleep through Him and are now with Christ will return with Him. (1 Thess. 3:13; 1 Thess. 4:14.) At dissolution their spirits went to be with Jesus, "absent from the body, present with the Lord," but at His glorious coming they appear with Him, and then the resurrection of the body will take place. The bodies, which through sin were so long subject to bondage, to disease and to decay, will be changed and in their perfected, glorified condition never to be touched by the things which mar and distress now, shall share with Jesus His triumph through the ages of eternity.

From the judgment of the great white throne we have been delivered, for the judgment which was our due for sin was placed upon Jesus and He paid the penalty for our sins in His own body on the tree. The judgment at the great

white throne is for those who have not received Christ. (Rev. 20:11-15.) The Christian, however, must appear at the judgment seat of Christ, where he is to receive a reward, if he has been faithful (2 Cor. 5:10; 1 Cor. 3:10-15); but this is not to find out whether he is to be saved. That question was settled when he accepted Jesus as Saviour. Neither do believers have to wait for the general resurrection, for their place is in the first resurrection—"the dead in Christ shall rise first." (1 Thess. 4:16; Rev. 20:4-6.)

Truly as we stand by the bedside of the dying and the grave of the dead who have departed to be with the Lord—"which is far better"—we may comfort one another with these words. (1 Thess. 4:18.) We are citizens of a heavenly country, and the "coming of the Lord draweth nigh." As we look at a groaning world in its bondage; as we see men turning from God to the work of their own hands; as we catch the purposes of God's grace for this poor sin-cursed earth; as we know that its redemption from bondage can only be brought to pass by the coming of Jesus, we say to the words of the Holy Spirit: "Surely I come quickly," our own response: "Even so, come, Lord Jesus." (Rev. 22:20.)

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