The Lord of Glory

MEDITATIONS ON THE PERSON, THE WORK

AND GLORY OF OUR LORD JESUS CHRIST

BY

A. C. GAEBELEIN

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Preface.

For a number of years the first pages of each issue of "Our Hope" have been devoted to brief meditations on the Person and Glory of our adorable Lord Jesus Christ. Three reasons led the Editor to do this: 1. He is worthy of all honor and glory, worthy to have the first place in all things. 2. The great need of His people to have His blessed Person, His past and present work, His power and glory, His future manifestation constantly brought before their hearts. 3. There is an ever increasing denial of the Person of our Lord. In the most subtle way His Glory has been denied. It is therefore eminently necessary for those who know Him to tell out His worth. Long and learned discussions on the Person of the Lord have been written in the past, but are not much read in these days. We felt that short and simple meditations on Himself would be welcomed by all believers.

All these brief articles were written with much prayer and often under deep soul exercise. It has pleased the Holy Spirit to own them in a most blessed way. Hundreds of letters were received telling of the great blessing these meditations have been and what refreshing they brought to the hearts of His people. Weary and tired ones were cheered, wandering ones restored and erring ones set right. Many wrote us or told us personally that the Lord Jesus Christ has become a greater reality and power in their lives after following this monthly testimony.

Suggestions were made to issue some of these notes in book form so that these blessed truths may be preserved in a more permanent form. We have done so and send this volume forth with the prayer that the Holy Spirit, who is here to glorify Christ, may use it to the praise and glory of His worthy Name. We are confident that such will be the case.

A. C. G.

New York City, October 1, 1910.

Dedication.

"Unto Him who loveth us and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion forever."--Rev. i: 5-6.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."--Rev. v: 12.

"Then they that feared the Lord spake one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that _thought upon His Name_." --Mal. iii: 16.

"Let us go forth, therefore, unto Him without the camp bearing His reproach. For here we have no continuing city, but we seek one to come. By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, _confessing His Name_." --Hebrews xiii: 13-15.

"Surely I come quickly. Amen. Even so. Come Lord Jesus."--Rev. xxii: 20.

The Lord of Glory.

1 Cor. ii:8.

OUR ever blessed Lord, who died for us, to whom we belong, with whom we shall be forever, is the Lord of Glory. Thus He is called in 1 Cor. ii:8, "for had they known they would not have crucified the _Lord of Glory_." Eternally He is this because He is "the express image of God, the brightness of His Glory" (Heb. i:3). He possessed Glory with the Father before the world was (John xvii:5). This Glory was beheld by the prophets, for we read that Isaiah "saw His Glory

and spake of Him" (John xii:41). All the glorious manifestations of Jehovah recorded in the Word of God are the manifestations of "the Lord of Glory," who created all things that are in heaven, and that are in earth, visible and invisible, who is before all things and by whom all things consist. He appeared as the God of Glory to Abraham (Acts vii:1); Isaac and Jacob were face to face with Him. Moses beheld His Glory. He saw His Glory on the mountain. The Lord of Glory descended in the cloud and stood with him there (Exod. xxxiv:5). How often the Glory of the Lord appeared in the midst of Israel. And what more could we say of Joshua, David, Daniel, Ezekiel, who all beheld His Glory and stood in the presence of that Lord of Glory.

In the fulness of time He appeared on earth "God manifested in the flesh." Though He made of Himself no reputation and left His unspeakable Glory behind, yet He was the Lord of Glory, and as such He manifested His Glory. In incarnation in His holy, spotless life He revealed His moral Glory; what perfection and loveliness we find here! We have the testimony of His own "We beheld His Glory, the Glory as of the only begotten of the Father" (John i:14). "They saw His Glory" (Luke ix:32) when they were with Him in the holy mountain. They heard, they saw with their eyes, they looked upon, their hands handled the Word of life, the life that was manifested (1 John i:1-2). In His mighty miracles the Lord of Glory manifested His Glory, for it is written "this beginning of miracles did Jesus in Cana of Galilee and manifested forth His Glory" (John i:11).

And this Lord of Glory died. The focus of His Glory is the cross. He was obedient unto death, the death of the cross. He gave Himself for us. Without following here all the precious truths connected with that which is the foundation of our salvation and our hope, that the Lord of Glory, Christ died for our sins, we remember that God "raised Him up from the dead and _gave Him Glory_" (1 Pet. i:21). He was "received up into Glory" (1 Tim. iii:16). "Ought not Christ to have suffered these things and to enter into _His Glory_" (Luke xxiv:26). The risen Lord of Glory said: "I ascend unto my Father and your Father; to my God and your God." He is now in the presence of God, the Man in Glory, seated in the highest place of the heaven of heavens "at the right hand of the Majesty on high." He is there "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i:21). He is highly exalted, the heir of all things. In that Glory He was beheld by human, mortal eyes. Stephen being full of the Holy Spirit "looked up steadfastly into heaven and saw the _Glory of God_, and Jesus standing on the right hand of God" (Acts vii:55). This was the dying testimony of the first Christian

martyr. Saul of Tarsus saw this Glory; he "could not see for the Glory of that light" (Acts xxii:11). John beheld Him and fell at His feet as dead. And we see Him with the eye of faith. "But we see Jesus, who was made a little lower than the angels for the suffering of death _crowned with Glory and Honor_" (Heb. ii:9).

But this is not all. The unseen Glory of the Lord and the unseen Lord of Glory will some day be visible, not to a few, but to the whole universe. He will come in the Glory of His Father and the holy angels with Him (Matt. xvi:27). The Lord of Glory will be "revealed from heaven with His mighty angels" (2 Thess. i:7). He will come in power and Glory, come in His own Glory (Luke ix:26) and sit on the throne of His Glory (Matt. xxv:31). His Glory then will cover the heavens (Hab. iii:3) and "the earth will be filled with the knowledge of the Glory of the Lord, as the waters cover the sea" (Hab. ii:14). The heavens cannot be silent forever and He who now is the object of the faith of believers, and the One whom the world has rejected, will come forth in all His Majesty and Glory and every eye shall see Him. Then every knee must bow at the name of Jesus and every tongue confess Him as Lord. In that manifestation of the Lord of Glory and the Glory of the Lord we His redeemed will be manifested in Glory. He will then be glorified in His saints and admired in all them that believed (2 Thess. i:10). He will bring His many sons to Glory (Heb. ii:10). We are "partakers of the Glory that shall be revealed" (1 Pet. v:1). The God of all Grace hath indeed called us unto His eternal Glory by Jesus Christ. "And when the chief Shepherd shall appear, ye shall receive a crown of Glory that fadeth not away" (1 Pet. v:4). "But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His Glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. iv:13).

But ere this visible Glory is manifested over the earth and on the earth and He comes forth as the King of kings and Lord of lords His own will be gathered unto Him and be caught up in clouds to meet Him in the air. Then we shall see Him as He is and be like Him. The Glory which the Father has given Him as the head of the body will be bestowed upon the whole body; for thus He prayed "the Glory, which thou hast given me I have given to them" (John xvii:22). And in the Father's house where He is, in the Holy of Holies we shall behold His Glory. We shall be changed into the same image "that He might be the first born among many brethren" (Rom. viii:29).

And now, dear reader, joint heir with the Lord of Glory, called by God unto the fellowship of His Son, in meditating on these wonderful facts given to us by revelation, does not your heart burn within you? What a blessing, what a place, what a future is ours linked

with the Lord of Glory, one with Him! What a stupendous thought that He came from Glory to die for us so that He might have us with Him in Glory!

And these blessed truths concerning the Lord of Glory and the Glory of the Lord we need to hold ever before our hearts in these dreary days when darkest night is fast approaching. To walk worthy of the Lord, to be faithful to the Lord, to render true service, to be more like Him and show forth His excellencies, we but need one thing, to know Him better and to behold the Glory of the Lord. It is written "But we all, with open face beholding as in a glass the Glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Guided by the Spirit we can look on the Lord of Glory and His Glory, mirrored in all parts of the Word of God. And then as we look on this wonderful person and His relation to us and ours to Him, as we behold His glory both moral and literal, in humiliation and exaltation, past, present and future, we are changed into the same image. Our path will be from Glory to Glory! And some day there will come that supreme moment when we shall be _suddenly_ changed "in a moment, the twinkling of an eye." Oh child of God see your need! It is Christ, the Lord of Glory set before your heart; all worldly mindedness, all insincerity, all discouragement, all unbelief, all unfaithfulness must flee when we follow on to know the Lord and daily behold "as in a glass the Glory of the Lord."

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

Jehovah. The "I Am."

WHEN Moses in the desert beheld the burning bush God answered his question by the revelation of His name as the "I Am." "And God said unto Moses, I am, that I am: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii:14). He who spake thus out of the bush to Moses was the same who in the fullness of time appeared upon the earth in the form of man. Our Lord Jesus Christ is no less person, than the I AM. If we turn to the fourth Gospel in which the Holy Spirit pictures Him as the Son of God, one with the Father, we find His glorious title there as the

I AM. In the eighth chapter of that blessed Gospel we read that He said to the Jews, "Verily, verily, I say unto you, Before Abraham was, I am" (v:58). And the Jews took stones to cast them upon Him. In the fifth chapter we read that they wanted to kill Him, not only because He had violated the Sabbath, but also said that God was His Father, making Himself equal with God (v:18). They wanted to stone Him because in saying that word "Before Abraham was, I am" He had claimed that holy name for Himself, which was revealed to Moses. The Jews then, as the orthodox Jews do still, reverenced that name to such a degree that they did not even pronounce it, but substituted in its place the word "Adonai." Little did they realize that the same "I am" who spoke to Moses out of the bush, saying, "I am;" who descended before Moses later in a cloud and proclaimed the name of the Lord (Exod. xxxiv) was standing in their midst in the form of man. And this is not the only time He used this word. We find it in the xviii chapter of John. When the band and officers of the chief priests and Pharisees came with lanterns, torches and weapons, Jesus stepped majestically into their presence with the calm question: "Whom seek ye?" When they had stated that they were seeking Jesus the Nazarene He answered them with one word "I AM." What happened? They went backward and fell to the ground. What a spectacle that must have been. The dark night, a company of people, all on the same satanic errand, with their lanterns, torches and different kinds of weapons. And then the object of their hatred steps before them and utters one word and they fall helpless to the ground. What warning it should have been to them. Once more He asks the question; again He answers with the "I am" and with the understanding that His own should be free, He allows Himself to be bound.

He likewise called Himself "I am" in talking with the Samaritan woman. In John iv:26 we read, "Jesus saith unto her, I that speak unto thee am he." This does, however, not express the original. This reads as follows: "I AM that speaks to thee." After this mighty word had come from His lips the woman had nothing more to say, but left her waterpot and went her way back to the city. The I AM had spoken to her. In chapters vi:20 and viii:28 we find Him using the same "I am" again. In the former passage "It is I" should read "I am."

Besides these passages in which He speaks of Himself as the self-existing Jehovah, the great "I am," He saith seven times in this Gospel what He is to His own. I am the Bread of life (chapter vi:35.) I am the Light of the world (chapter ix:5). I am the Door (chapter x:7). I am the Good Shepherd (chapter x:11). I am the Resurrection and the Life (chapter xi:25). I am the Way, the Truth and the Life (chapter xvi:6); and I am the true Vine (chapter xv:1). But this does not exhaust at all what He is and will be now and

forever to those who belong to Him. In the Old Testament there are seven great names of the "I AM" which are deep and significant. In them we can trace His rich and wonderful Grace. _Jehovah.--Jireh_ --The Lord provides. The lamb provided (Genesis xxii). _Jehovah Rophecah_--I am the Lord that healeth thee (Exodus xv). _Jehovah --Nissi_--The Lord is my banner, He giveth the Victory (Exod. xvii). _Jehovah shalom_, the Lord is Peace. He is our Peace (Judges vi). _Jehovah Roi_--The Lord is my shepherd, I shall not want (Psalm xxiii). _Jehovah-Tsidkenu_, the Lord is our righteousness (Jeremiah xxiii). _Jehovah shammah_, the Lord is there (Ezek. xlviii).

But this does not exhaust what He is. I AM--what? Anything and everything what we need in time and eternity.

"When God would teach mankind His name
He called Himself the great, I AM,
And leaves a blank--believers may
Supply those things for which they pray."

Happy indeed are we, beloved reader, if we know Him, who died for us as the I AM, if we learn more and more to trust Him as the all sufficient One and know that the I AM will supply all our need. In these days in which the person of Christ is so much belittled, attacked; He as the Holy One, the great Jehovah rejected, not by the outside world alone, but by those who call themselves after His own blessed name, let us have for an answer to all these attacks of the enemy a closer walk with Him, a more intimate fellowship with the I AM; a better acquaintance with our Jehovah-Jesus, our gracious Lord. Oh what a union is ours, One with Him the I AM, what a happy, glorious lot. Hallelujah.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come (Rev. ii:8). I am the bright and morning star (Rev. xxii: 16). What, oh what will He be for His own in all eternity!

That Worthy Name.

James ii:7.

IN the second chapter of the Epistle of James the Holy Spirit speaks

of our ever blessed Lord as "that worthy Name." Precious Word! precious to every heart that knows Him and delights to exalt His glorious and worthy Name. His Name is "far above every Name that is named, not only in this world, but also in that which is to come." (Ephes. i:21.) It is "as ointment poured forth" (Song of Sol. i:3); yea, His Name alone is excellent (Psalm cxlviii:13). But according to His worth that blessed Name is far from being fully known and uttered by the Saints of God. "Thou art worthy" and "Worthy is the Lamb" shall some day burst from the glorified lips of redeemed sinners, brought home to be with Him. In that blessed day when at last we see Him face to face, forever with the Lord, we shall begin to learn the full worth and glory of that Name, the Name of the Lord Jesus Christ. In a feeble way here below we get glimpses of His precious, worthy Name, of His beauty and loveliness, and then only through the power of the Holy Spirit. The aim of the Spirit of God dwelling in our hearts will always be to tell us more of Himself. Like Abraham's servant who had so much to say to the elect bride about Isaac, so the Holy Spirit ever delights to show us more of Christ, the Christ of God. Oh! how He is eager to tell us more of His worth, of His glory, of His grace and of all He is and all He has. How it grieves Him when our hearts do not respond to the great message He has for us and when instead we turn to something else to give us joy and comfort. Only Christ can give joy and comfort, peace and rest to the hearts of those who are His. The days are evil and the time is short. Is your heart increasingly attracted to that worthy Name? Do you have a greater burning desire in your heart for Himself? Does He, that worthy Name, become more and more day by day the absorbing object of your heart and life? Do you often weep over your coldheartedness, your lack of real devotion to Him and communion with your Lord? Do you appreciate Him more than ever before? Is the Apostle's longing cry "that I might know Him" coming also from your heart? Dear reader, these are searching questions. A better knowledge of our blessed Lord, a deeper acquaintance with that worthy Name and greater devotion to Him, is the only true spiritual progress which counts. If you live but little in the reality of all this you lack that joy and rest which is true Christian happiness and the Spirit is grieved. Oh let Him unfold to your heart that worthy name and show you from His Word, His wonderful person, then His power will attract your heart more and more. This is what all God's people need. "That worthy Name," the Lord in all His blessed fulness and glorious reality is what we need.

And what the written Word has to tell us of "that worthy Name"! Oh, the titles, the attributes, the names, the glories, the beauties of Himself. And we have discovered but so few of these blessed things.

Perhaps a few hundred of the descriptions of that worthy Name are known to God's Saints; but there are hundreds, still hidden, we have never touched. Yes, God's Spirit is ever willing to make them known to our hearts.

Just for a few moments think of some of the familiar titles and names of that Name which is above every other name. How these titles of our blessed Lord, what He is and what we have in Him should fill our hearts with praise and our lips with outbursts of praise, lift us above present day conditions and give us courage and boldness. "That worthy Name"; who is He?

The Son of God, the Only Begotten of the Father, the living God, the eternal Life; Emmanuel, the God of Glory, the Holy One; Jehovah, the everlasting God, the Lord strong and mighty, the Lord of Peace, the Lord our righteousness, the Upholder of all things, the Creator, the Alpha and Omega, the express image of God. He is the Word, the Word of God, the Word of Life, the Wisdom of God, the Angel of the Lord, the Mediator of the better covenant. The good Shepherd, the great Shepherd, the chief Shepherd, the Door, the Way, the Root and offspring of David, the Branch of Righteousness, the Rose of Sharon, the Lily of the valley, the true Vine, the Corn of Wheat, the Bread of God, the true Bread from heaven. He is also the Light of the world, the Day dawn, the Star out of Jacob, Sun and Shield, the Bright and Morningstar, the Sun of Righteousness. Thus we read of that worthy Name, that He is, the Great High-priest, the Daysman, the Advocate, Intercessor, Surety, Mercy Seat, the Forerunner, the Rock of Salvation, the Refuge, the Tower, a strong Tower, the Rock of Ages, the Hope of Glory, the Hope of His people, a living Stone. And what else? the Gift of God, the Beloved, the Fountain of Life, Shiloh, He is our Peace, our Redeemer, He is precious, the Amen, the Just Lord, the Bridegroom, the Firstborn from the Dead, Head over all, Head of all principality and power, Heir of all things. He is Captain of the Lord's Host, Captain of their salvation, Chiefest among Ten Thousand, the Leader, the Counsellor, the Lion of the tribe of Judah, the Governor, Prince of Peace, the Prince of Life, the Prince of the Kings of the earth, the Judge, the King, the King of Israel, King of Saints, King of Glory, King over all the earth, King in His Beauty, King of Kings and Lord of lords.

All these names and attributes of that worthy Name are familiar. What dignity, what power, what grace and blessing for us for whom He died and shed His precious blood they express. Who can fathom these names? Who can tell out His worth? And hundreds more could be added, and many, many more, which are still undiscovered in the Word of God. What a Lord He is! We worship and adore Thee, Thou worthy One.

Draw us O Lord and we will run after Thee. What a joy and delight it ought to be to follow Him, to exalt Him, to be devoted to such a One! Oh! our failures! And still He carries us in kindness and patience. And He also has a Name, which expresses the fulness of His work and glory. No one knows what _that_ is. "He had a name written, that no man knew, but He Himself" (Rev. xix:12). That unknown Name may never be made known.

But oh! the blessedness which is before us His redeemed people. Of us it is written "They shall see _His face_": That blessed, blessed face of that worthy Name, we shall behold at last. We shall see His face! Oh the rapture which fills the heart in the anticipation of that soon coming event. "And His Name shall be on their foreheads" (Rev. xxii:4). We shall be like Him, we shall be a perfect reflection of Himself.

The Doctrine of Christ.

2 John 9-11.

"WHOSOEVER transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). What then is the doctrine of Christ? It is the revealed truth concerning the person of our Lord Jesus Christ, that He is the Son of God, whom the Father sent into the world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This is the doctrine of Christ. Anyone who does not hold the doctrine of Christ that He is absolutely God, one with the Father come into the world, hath not God. He is without God and hope in the world. He is an Anti-christ. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Anti-christ, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv:2-3). Such a denier of the Deity of the Lord Jesus Christ is no christian at all and all fellowship even to the greeting must be denied to him. This seems severe and intolerant. But it is not if we consider what

the denial of the Person of our holy and blessed Lord means. God grant unto us, who hold the doctrine of Christ, a divine jealousy for His honor and glory, manifested by separation from all who in any way deny the doctrine upon which all Christianity rests.

But how blessed to faith to see in the first Epistle of John the doctrine of Christ revealed and the blessings and comforts brought forth, which are for those who abide in this doctrine. In the Gospel of John the beloved disciple writes by the Holy Spirit about the Son of God, how He came from the Father and was in the world and how He left the world to go back to the Father. The Son of God is also the theme of the Holy Spirit in the first Epistle of John. "Our fellowship is with the Father, and with His _Son_ Jesus Christ" (i:3). This fellowship means that we share the Father's thoughts about His Son and to enjoy with the Son His own blessed and eternal relationship with the Father. In the measure our faith enters into the doctrine of Christ in that measure we shall have deeper fellowship with the Father and His Son. Is your cry, dear reader, for more reality in this fellowship? There is one way only which leads to this. It is an increase in the knowledge of the Son of God and as you abide there, you _have_ the Father and the Son.

And now we shall call to our remembrance other passages in the first Epistle of John in which our blessed Lord as the Son of God is mentioned. They are sweet and precious to faith and if read in the Spirit they will bring the joy, the blessing, the peace and the comfort of the doctrine of Christ to our hearts.

"The blood of Jesus Christ His Son cleanseth us from all sin" (i:7). That precious blood, His own blood, has cleansed us once and for all. "For this purpose the _Son of God_ was manifested that He might destroy the works of the devil" (iii:8). "And this is his commandment, that we should believe on the name of His _Son_ Jesus Christ and love one another as He gave us commandment. And he that keepeth His commandments (which are: believing on Him and loving one another) dwelleth in Him and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us" (iii:23-24). "In this was manifested the love of God toward us, because that God sent His _only begotten Son_ into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent _His Son_ into the world to be the propitiation for our sins." "Beloved, if God so loved us, we ought also to love one another" (iv:9-11). "And we have seen and do testify that the Father sent _the Son_ to be the Saviour of the world. Whosoever shall confess that Jesus is _the Son of God_, God dwelleth in him and he in God. And we have known and believed the love that God hath

to us. God is love; and he that dwelleth in love, dwelleth in God and God in him" (iv:14-16). "Who is he that overcometh the world, but he that believeth that Jesus is _the Son of God?_" (v:5) "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His _Son_. He that believeth on the _Son of God_ hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave to _His Son_. And this is the record that God hath given to us eternal life, and this life is _in His Son_. He that hath _the Son_ hath life; he that hath not the _Son of God_ hath not life" (v:9-12). "These things have I written unto you that believe on the name of _the Son of God_, that ye may know that ye have eternal life, and that ye may believe on the name of _the Son of God_. And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us" (v:13-14). "And we know that the _Son of God_ is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in _His Son_ Jesus Christ. This is the _true God_ and eternal life" (v:20).

May our faith lay hold anew of these simple yet deep and precious revelations. They are the doctrine of Christ. Into this we must enter constantly and manifest in our lives the fruits of this doctrine, love and righteousness. The increasing rejection of the doctrine of Christ demands the increased appreciation of that doctrine. The more the enemy attacks the Person of Christ, the more the Holy Spirit demands of us, who belong to Christ, that we exalt Him. Everything in the present time seems to be aimed at the setting aside of the doctrine upon which our Hope rests. Higher Criticism, the evil doctrines, which reject the eternal punishment of the wicked, the spurious gospels, ethical teachings and every other false doctrine strikes at the blessed Person of our Lord. The shadow of _the_ Anti-christ is cast in our days. Let us heed God's Word. Let us be separated from those who deny Christ or we are partakers of their evil deeds. The path of the true believer becomes narrower. It must be so. But Christ becomes more precious, more real to our souls.

What awful times are coming upon this age according to God's Word! With the rejection of the doctrine of Christ this age sides completely with Satan and that wonderful being is both blinding his victims and using them for his own sinister purposes. The blindness is fearful. It will be worse before long. The rush into complete apostasy and from there into the delusion with the lying wonders and on into the darkness forever will come next. Let us praise God for the doctrine of Christ, which is our salvation, and may God give us

faith and courage to walk according to that doctrine. What day of joy awaits us, when we shall see him as He is and know the depth of the Love of God by being like Him!

The Pre-Eminence of the Lord Jesus Christ.

WHAT a blessed theme the Person and Glory of our Lord! How inexhaustible and unsearchable! How refreshing to the souls of His redeemed people as well as to the heart of our heavenly Father, who, loveth the Son! To meditate on Him, to behold the Glory of the Lord under the guidance of the Holy Spirit in the Word of God, means spiritual growth and spiritual enjoyment. This only can make the unseen Person a blessed reality in our daily walk. We pray that all our beloved readers are drawn closer to Himself through these brief meditations. Can we truly say the Lord is more precious to our hearts and that we are living more in His presence than ever before? Has He become the absorbing object of our hearts and lives? Are we more devoted to Him? God grant that this may be the case with all of us. It is the great need we have. It is the good part, which Mary, resting at His feet, had chosen.

In the great chapter which begins the Epistle to the Colossians, after that blessed description of the Son of God, stands this word "_that in all things He might have the pre-eminence_" (Col. i:18). But who can tell out what a pre-eminence, the pre-eminence of the Lord Jesus Christ is? Some day we shall see Him in all His Glory. He Himself will lead us into the Holiest of the third heaven to behold the Glory the Father has given Him (John xvii:24); then we shall know His pre-eminence fully. And yet from Scripture we can learn even now the pre-eminence of the Lord Jesus Christ.

In all eternity the Son of God was the object of Love and Glory.

> "Son of God the Father's bosom
> Ever was Thy dwelling place."

He ever subsisted in the form of God. In all creation He has the pre-eminence. This is made known to us, as man could not discover it, by revelation. We accept this in faith. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. x:3). And all which was called into existence was created by Him and

for Him. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by Him and for Him" (Col. i:16). What a marvellous survey! What power and glory belongs to the blessed Son of God! "All things were made by Him; and without Him was not anything made that was made." "The world was made by Him" (John i:3, 10).

He has the pre-eminence in sustaining His creation. All things consist by Him. He upholds all things by the Word of His power (Heb. i:3).

In the Revelation of God He has the pre-eminence. Both books, the book of Nature and the Book of all books, the written Word of God, the Bible, tell out His Glory. The Bible may be compared to a living organism, like the human body. Every book in the Bible has a specific place and service like the members of the body; the life in that marvellous divinely constructed organism of the revelation of God is the Son of God. Apart from Him there is no revelation from God and no manifestation of God. He reveals God throughout the Bible, in every part, He holds the pre-eminence. Greater still is His pre-eminence in redemption. Redemption would be an eternal impossibility without Him. He came from the Father's bosom to redeem us. He is the Way, the Truth and the Life. No one can come to the Father but by Him. He gives eternal life. Furthermore as the first born from the dead He is the head of the body. That body is the church and every believing sinner is a member in that body. Each is united to Him and possesses His life. This body with its many members He keeps, nourishes, builds up, sanctifies and ultimately glorifies. In all the great and glorious redemptive work He has the pre-eminence.

As the glorified Man He is the Heir of God and as such He holds the pre-eminence in heaven. He has been made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. Far above all the angelic beings, higher than the archangel is the Lord Jesus Christ, the Man in Glory.

There is a future pre-eminence for Him. The day of His visible Glory and power is approaching. Now He is rejected, then He will be enthroned. Upon the holy hill of Zion He will be the King of Glory. His Glory will cover the heavens and His Majesty the earth. He will be King of kings and Lord of lords. He will rule as the only potentate and every knee must bow before Him. The song must at last rise in heaven and on earth "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and

glory and blessing." Such is, briefly sketched, the pre-eminence of the Lord Jesus Christ. Yea, in all things He hath the pre-eminence.

Can we do anything less than to give Him the first place in all things? He is worthy of it. He died for us. He drank the cup of wrath in our stead. His own self bare our sins in His own body on the tree. How great has been and still is His love for us, the love, which passeth knowledge. He is worthy of the first place every moment of our lives. He is worthy to possess all we have and are. We are bought with a price, we are not our own. We belong to Him.

What unspeakable grace from God the Father, that He has brought us into fellowship with Him to whom He has given the pre-eminence. We please the Father as we delight ourselves in the Son and walk in that blessed fellowship. We must honor Him whom the Father has honored, and as we serve the Lord Jesus Christ and accord Him the first place, the Father will honor us (John xii:26). Our hearts too can never fully know the blessed peace of God and rest of faith till we give our Lord the first place. Anything less than that will mean dishonor to Him. "Not I--but Christ" must be the constant cry of our hearts. Not I--but Christ in our daily walk; Not I--but Christ in our service. Oh! that we might realize our great and holy calling, our wonderful privilege, a privilege which is ours for but a little while longer to live Him, live for Him, who has in all things the pre-eminence.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ--the Christ of God.

"Ye are Christ's--Christ is God's."

ONLY a few words, yet how blessedly full of peace and joy! How precious they are to faith! If we, to whom they apply, would remember them daily, how happy in Him we would be. In all our ways, in good and evil days, yea, every moment the truth contained in these words ought to be real to the true believer. Is not all our failure due to the fact that we live not sufficiently in the consciousness and reality of this wonderful fact, that we belong to Christ, that we are one with Him? Before these words in the third chapter of First Corinthians we find the statement "all things are

yours." And after these words it is written "Christ is God's." We are Christ's and Christ is God's; all things are ours because Grace has brought us into this marvelous relationship. "Christ is God's" gives us once more the whole story of God's Love and Grace. As the Only Begotten He ever subsisted in the form of God, the Image of God, one with Him, absolutely God. But He came down, took upon Him the form of a servant, taking His place in the likeness of man. In the form of man He wrought the great work of redemption on the cross and now after His resurrection, by which He is proven Son of God and His presence as the glorified Man in the highest heaven, He is the one in whom and through whom, God the God and Father of our Lord Jesus Christ gives all blessing. "Christ is God's," then, means what we learn from the following scriptures: "The Father loveth the Son, and hath given all things into His hands" (John iii:35). "Whom He hath appointed heir of all things" (Heb. i:2). "Christ is God's" is a word which tells us that He who is the Creator of all things, the visible and the invisible, came in incarnation, redeemed us and is now, the beginning, the first-begotten from the dead and the Head of His Body, which is the Church. This is how God has brought us to Himself in the person of His own Son by whom he has redeemed us, in whom He has exalted us and with whom He has given us all things.

To that wonderful person, Christ, the Christ of God, we belong. We are His, who is One with God, by whom and for whom all things were created. The Son of God for such as we are, became poor, even to the poverty of the cross. There He took our place and in His own body He bore our sins and died for us. He saw us then the travail of His soul. We can look back to the cross and say, as His Apostle said: "Who love me and gave Himself for me." We belong to Him, who has all power in heaven and will have all power before long, as King of Kings and Lord of Lords on earth. We are Christ's, whom God has appointed as the second Man, the head of the new creation as Heir of all things. We are Christ's, who is the Head of the Body, to which we belong. In Him and with Him we are the Heirs of God. God and Christ are inseparable and so are Christ and we who have trusted in Him and have His life. All Christ has belongs to us; all Christ is we shall be; where Christ is there we shall be in all eternity. Reader! Child of God, pause! Does your faith lay hold of this? Do you read it only and enjoy it just for a moment or is this great fact of your union with Christ and God becoming daily a greater reality in your life? Is it really so that you enter deeper and deeper into that love which passeth knowledge? Oh! that it may be so with the writer and each believer who reads these feeble words on so great a theme.

"Ye are Christ's." Then we are _not our own_. That is exactly what

is elsewhere stated in First Corinthians. "Ye are not your own; we are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi:20). Our hearts occupied with Himself, increasingly attracted by the glorious Person of our adorable Lord, realising by the power of His Spirit our glory and destiny with the Lord of Glory, we shall act and walk as such, who are Christ's. Every step of the way it will resound in our hearts "ye are Christ's." In all we do we shall always remember we are Christ's. Cares, anxieties, worldly ambitions, all manner of temptations, will fall before the fact grasped in faith "I am Christ's."

We are convinced that _only_ the Person of Christ put before the heart of the believer through the Word of God and the power of His Spirit can keep the Christian in these awful days of apostasy from going along with the fearful current of the last days. If Christ and our blessing in Him become more real to us we will be beyond the reach of the god of this age with his wiles and sinister purposes.

Furthermore the demand of the hour is for us to exalt Christ. How He is dishonored is a dread reality. The rejection of Christ was never so marked and never so satanic as in these days. God, the God and Father of our Lord Jesus Christ expects from us His children that we exalt Him in the days of His rejection and thus share His reproach. Let us do it!

And lastly, if we ever have the Person of Christ before our hearts, we shall walk in obedience to Him as our Lord. Then if we exalt Christ and are obedient to Himself we have the fullest assurance that the Holy Spirit will be with us, upon us and fill us. There is no need to seek "the power" as some express it, nor a baptism of the Spirit. He will be with us and in us in the measure as we exalt Christ and walk in Him.

O gracious Lord, when we reflect
  How apt to turn the eye from Thee,
Forget Thee, too, with sad neglect,
  And listen to the enemy,
And yet to find Thee still the same--
'Tis this that humbles us with shame.

Astonished at Thy feet we fall,
  Thy love exceeds our highest thought,
Henceforth be Thou our all in all,
  Thou who our souls with blood hast bought;
May we henceforth more faithful prove,

And ne'er forget Thy ceaseless love.

"Him will I make that overcomes
  And stems the advancing flood,
A pillar of might, with glory light,
  In the temple of my God.
On him shall the blest Name divine,
  And my new name be graven;
And the City's name, Jerusalem,
  That cometh down from heaven."

The Wonderful.

Isaiah ix:6.

HIS name shall be called "Wonderful" (Isaiah ix:6). And long before Isaiah had uttered this divine prediction the angel of the Lord had announced his name to be Wonderful. As such He appeared to Manoah. And Manoah said unto the angel of Jehovah, What is thy name, that when thy sayings come to pass we may do thee honor. And the angel of Jehovah said unto Him "why askest thou thus after my name, seeing it is Wonderful" (margin, Judges xiii:17-18). This angel of Jehovah, the Person who appeared repeatedly in Old Testament history is an uncreated angel. Of this Being we read that He is the Redeemer, for Jacob speaks of Him "the angel which redeemed me from all evil" (Genesis xlviii:15). He is the angel whose voice must be obeyed, who has power to pardon transgressions, in whom the name of God is (Exodus xxiii:20-23). He is the angel of His Presence who saved them (Isaiah lxiii:9) and Exodus xxxiii:14 must refer to this Being "My presence shall go with thee and I will give thee rest." This angel of Jehovah speaks in the Book of Judges and declared, "I made you to go up out of Egypt, and have brought you into the land which I sware unto your fathers; and I said I will never break my covenant with you" (Judges ii:1). He appeared unto Moses in a flame of fire out of the midst of the bush and He spoke to Moses as the I am! (Ex. iii.) The same One appeared before Joshua and he worshipped in His presence. With Him Jacob wrestled, with Jehovah, the God of hosts (Hosea xii:4-6). Malachi iii:1 shows that the Lord Himself is this Angel, the Angel of the Covenant, who also visited Abraham in the form of Man (Genesis xviii).

And after all these manifestations, seven hundred years after Isaiah had announced Him, as the Wonderful, He appeared in human form in the midst of His people. And now we know by divine Revelation in the completed Word of God that He is wonderful in His Person and in his work; but no mind can fathom, no heart can grasp, no pen can describe, how wonderful He is.

He is wonderful if we think of Him as the Only Begotten of the Father. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i:1-3). "By Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were made by Him and for Him; and He is before all things and by Him all things consist" (Col. i:16-17). He is the image of the invisible God, the brightness of His glory and the express image of His Person. How wonderful such a One, who ever was, with no beginning, One with God!

How wonderful His humiliation. "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being in fashion as a man He humbled Himself" (Phil. ii:6-8). "For verily He took not on Him the nature of Angels, but He took on Him the seed of Abraham" (Hebrews ii:16). Wonderful condescension that He who created the angels should be made lower than the angels and lay His Glory by, to appear in the form of man on earth.

Wonderful is He in His incarnation, "that holy thing" as the angel announced Him, truly God and Man. Born of the woman, resting on the bosom of the virgin as a little child and yet He is the One who ever is in the bosom of the Father.

Wonderful that blessed life He lived on earth of which the beloved disciple bears such a beautiful witness. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life. For the life was manifested and we have seen it and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us" (1 John i:1-2). Wonderful are the blessed words which came from His lips, wonderful is His moral glory, His untiring service, His love, His patience and everything which the Holy Spirit has been pleased to tell us of His earthly life. The more our hearts contemplate Him the more wonderful He

appears. But still greater and more wonderful is it that He went to the cross to give His life as a ransom for many, that the Just One should die for the unjust, that He who knew no sin was made sin for us and pay the penalty of sins on the cross. He is the Wonderful in His great work on the cross, the depths of which have never been fathomed. And what can we say of His wonderful Glory, His wonderful Place, His wonderful Power, His wonderful Grace! How wonderfully He has dealt with us, with each one of us individually. How wonderful it is that He knows each of His sheep, that He guides each, provides for, loveth, succors, stands by, restores, never leaves nor forsakes each who has trusted in Him and belongs to Him. How wonderful are His ways with us, that He guides with His eyes and that His loving power and omnipotent love is on our side. In His coming manifestation He will be wonderful. Wonderful He will be when we shall see Him and stand in His presence. What a day it will be when we see Him face to face! Then we shall know all the loveliness and wonderfulness of His adorable Person and His wonder ways with us. With what wonderment we shall then behold Him. And when He comes with His Saints, when the Heavens are lit up with untold glory, when He comes to judge, to establish His Kingdom, to speak peace to the nations, to restore creation to its right condition, when He reigns and all His redeemed ones with Him--Oh how wonderful it all will be!

He is altogether lovely and he is altogether wonderful. Glory to His name! Well has one said: "He pervades the whole of the New Testament with His presence, so that every doctrine it teaches, every duty it demands, every narrative it records, every comfort it gives, every hope it inspires, gathers about His person and ministers to His glory." So dear does He thus become to the heart of the believer, that Luther may well be excused for exclaiming, 'I had rather be in hell with Christ, than in heaven without Him.'

"We believe in Him as our Saviour, Acts vi:31; confess Him as our Lord, Rom. x:9; we have redemption through His blood, Eph. i:7; we look to Him as our Leader, Heb. xii:2; we follow Him as our Teacher, Eph. iv:20, 21; we feed upon Him as our Bread, Jno. vi:48; we go to Him in our Thirst, Jno. vi: 37; we enter by Him as our door, Jno. x:9; we are in Him as our vine, Jno. xv:5; we find in Him our rest, Matt. xi:28; we have in Him our example, Jno. xiii:15; He is our righteousness, 2 Cor. v:21; we are succored by Him in temptation, Heb. ii:18; we turn to Him for sympathy, Heb. iv:15; we obtain through Him our victory, 1 Cor. xv:57; we overcome by Him the world, 1 Jno. v:5; we have in Him eternal life, 1 Jno. v:11, 12; we gain by Him the resurrection, Phil. iii:20, 21; we appear with Him in glory, Col. iii:4, we exult in His everlasting love, Rev. i:5, 6."

May the Holy Spirit fill our hearts and eyes with Himself and reveal to us through the written Word more of the matchless beauty of the wonderful Person of our Saviour and Lord. We honor and adore Thee, blessed, blessed Lord, and while Thou art rejected we thy feeble people would know more of Thyself and keep closer at Thy feet. Amen.

"We would see Jesus, for the shadows lengthen
Over this little landscape of our life,
We would see Jesus, our weak faith to strengthen,
For the last weariness, the final strife.
We would see Jesus, this is _all_ we're needing;
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night."

Honour and Glory Unto him.

IN Revelation V, that great worship scene, beginning some day in heaven and going on into future ages, we read of the Lamb to whom honor and glory are due. He alone is worthy. And every heart who knows Him rejoicing in His love, cries out, "Thou art worthy!" Yea, the sweetest song for the redeemed soul is the outburst of praise, which we find on the threshold of His own Revelation. "Unto Him that loveth us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; _to him_ be glory and dominion forever and ever. Amen." Soon the great worship John beheld prophetically may become reality.

As long as we His people are here in this present evil age it is God's call to us to honor and glorify His Son. This surely is God the Father's expectation from His children, who are begotten of Him. This is His call to us in the last days of this rapidly closing age.

It was on the mountain of transfiguration that the Father bore witness to His Son. "This is my beloved Son, in whom I am well pleased." The Father bore not alone this witness, but He vindicated the honor of His Son, whose glory flashed forth on that mountain. Peter had spoken; in fact, he was still speaking when the Father's voice was heard. "Lord, it is good to be here; if Thou wilt let us make here three tabernacles, one for Thee and one for Moses and one for Elias." These were Peter's words. At the first glance they

appear harmless. Indeed, they are generally used in spiritual application of having a good time here. But they have a far different meaning. Peter had spoken once more in the impulsiveness of the flesh. By putting the Lord of Glory alongside of Moses and Elias, he had lowered the dignity of Him. The One whom he had but recently confessed as the Christ, the Son of the living God, he now put into the same position and place with Moses and Elias. He lost sight of the wonderful and glorious person of Christ. When he uttered this human suggestion the Shekinah cloud appeared and its glorious splendor covered them. Out of that cloud came the Father's voice vindicating the honor of His Son. Who is Moses? Who is Elias? Sinful men they were, man of failure and weakness. But here is another. This is my Beloved Son in whom I am well pleased; hear Him. And how that beloved Son is in our day dishonored!

He was in all eternity the beloved Son. When God created all things, for Him and by Him, He was the delight of God. This is the foundation of our faith. When he spoke of coming into the world, as we read in Hebrews X, to do the Father's will, the Father's love and delight was upon Him. In humiliation beginning there in Bethlehem He was the beloved Son of God. In all He did, every step of the way, the Holy One had above Himself the loving Father. And then He went to the cross, putting away sin by the sacrifice of Himself. In the awful suffering on the cross, in the hours of darkness, when as the substitute of sinners He tasted death, God's holy hand rested upon that beloved One in judgment, so that He uttered that never to be forgotten cry "My God, my God, why hast thou forsaken me?" And God in His mighty power opened the grave and brought Him forth. He raised Him from the dead. He was received up in the Glory, exalted into the highest position. He is the heir of all things, the upholder of all things, all things consist and exist by Him. God has given Him the pre-eminence in all things.

And this blessed One, the beloved Son of God is denied, He is rejected, dishonored and refused. God speaks in Him, by Him, and he who has made known God, in whom redemption for man was procured is dishonored. But how is He dishonored and robbed of His Glory? And where is He dishonored? Not in the world as such so much but in Christendom. The harvest of this destructive and evil criticism of the Bible, rejecting the Bible as the inspired Word of God is being reaped. After the written Word has been attacked and lowered the enemy who stands behind "Higher Criticism" in a disguised form has thrown off the mask and bluntly strikes at the Person of the beloved Son of God. First the devil in the garb of "reverend criticism" denied Isaiah vii:14, the promise of the virgin bringing forth a son, as having anything to do with Christ, and now the harvest, the

denial of the virgin birth of our Lord. It would take many pages to mention all how our ever beloved Lord is robbed of His Glory, how His Person is dishonored. This denial of the Person of Christ is the apostasy. It is the very breath of the personal antichrist, the man of sin, which we feel in these last days.

The Father's voice is not heard in these days as it was heard on the transfiguration mountain. The heavens are silent to all the dishonor heaped upon Him, who is in the heaven of heavens. But God the Father looks to His people in whom the Holy Spirit dwells to honor and glorify His Son. The Holy Spirit gives us the power to stand as bold witnesses for Himself and to contend earnestly for the faith once and for all delivered unto the Saints. The Father expects us that we stand up for the honor of His Son. His voice to us is "_Honor my Son!_"

We feel deeply impressed with this great call of God to us at the present time of increasing darkness and apostasy. Let each child of God act accordingly. Honor your Lord wherever you are. "Be thou not ashamed of the testimony of our Lord" (2 Tim. i:8). If you cannot publicly stand up and honor Christ then honor Him, speak well of Him, in the home circle or wherever you are. O child of God, walk close to Him! Sit more at His feet! Cast yourself more upon Him! Let Him be your all in all! And as He is the sole object of your heart you will honor Him in the day when He is rejected.

But this will mean something else. It means separation. God's call to His people is to stand aloft from all which dishonors His Son. This means much in our days. How can we honor the Beloved One if we have fellowship with that which dishonors Him? No child of God should go on with any institution, school or church where the written Word is set aside or belittled. The second Epistle of Timothy, which has special reference to our times is very clear on this separation. No one needs to wait for a special call from God to act and separate from the corruption of Christendom. It is all given before hand by the Holy Spirit. "From such turn away" (2 Tim. iii:5). And those from whom God commands us to separate are persons who have the form of godliness and deny the power thereof. Again it is written: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, prepared unto every good work" (2 Tim. ii:20-21). Hear the Word of the Lord! Hear His call! Be faithful to Him! Keep His Word and do not deny His Name! Honor and glorify Him who is our Lord whom we soon shall see face to face.

Christ's Resurrection Song.

WHEN the blessed Lord appeared in the midst of His disciples and they beheld the risen One in His glorified body of flesh and bones and He ate before them, He told them that all things which were written in the Law of Moses, and the Prophets and _in the Psalms_ concerning Him, had to be fulfilled (Luke xxiv:44). While on the way to Emmaus He said to the two sorrowing and perplexed disciples "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets he expounded unto them all the Scriptures the things concerning Himself." It seems to us He must have then spoken much of the Psalms, these wonderful prayers and songs of praise, with which His Jewish disciples were so familiar. In the Psalms the richest prophecies concerning Christ are found. There we behold Him in His divine perfections as well as in His true humanity; in His suffering and in His glory; in His rejection and in His exaltation. Oh that we, the Lord's people, might read the Psalms more, so that the Holy Spirit can reveal Christ more to our hearts. In many unexpected places we can find Him in these songs. There is for instance the xxxvii Psalm, so much enjoyed by the Saints of God. It contains such precious exhortations to faith, to be patient and to hope. But in taking the comfort of these blessed exhortations and their accompanying promises, we are apt to overlook some verses which tell us of our Lord. Verses 30-33 apply to Him. "The mouth of the righteous speaketh wisdom and His tongue talketh of judgment. The law of His God is in His heart; none of His steps shall slide. The wicked watcheth the righteous, and seeketh to slay Him. Jehovah will not leave Him in his hand, nor condemn Him when He is judged." Our Lord is this righteous One. Words of wisdom and judgment, mercy and truth flowed from His lips while righteousness in heart and life, and perfect obedience were manifested in Him. Then His death and deliverance are indicated in these words. However, care must be taken not to apply all the experiences of the Psalms to Christ. We saw recently an exposition of Psalm xxxviii:7. The words "For my loins are filled with a loathsome disease and there is no soundness in my flesh" were applied to Christ. This is a very serious mistake. He knew no sin and therefore no loathsome disease could fill His loins. Such exposition is evil.

Many joyous expressions of praise to God are found in the Psalms

which properly belong first to Him, who is the leader of the praises of His people (Heb. ii:12). One of these sweet outbursts of praise is contained in the opening verses of the xl Psalm. The first three verses may be called "the resurrection song of Christ":

"I waited patiently for the Lord,
And He inclined unto me
And heard my cry.
He brought me up also
Out of an horrible pit,
Out of the miry clay;
And set my feet upon a rock,
Established my goings.
And He has put a new song in my mouth;
Praise unto our God;
Many shall see it and fear,
And shall trust in the Lord."

It is the experience of our Saviour, which must here first of all be considered. Patiently He had waited for Jehovah. Himself Jehovah He had taken the place of dependence under God His Father and patiently He endured. He was obedient unto death, the death of the cross. He endured the cross, despising the shame. He cried to God. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and fears unto Him that was able to save Him from death, and _was heard_ in that he feared; though He were Son, yet learned He obedience by the things which He suffered" (Heb. v:7-8). The place of death is given in this Psalm: "the horrible pit and the miry clay." Who can describe all what is meant by these words! "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken and smitten of God and afflicted. But He was wounded for our transgressions, the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii:45). He went into the horrible pit, or as it reads literally, the pit of destruction, the place which belongs to fallen man by nature, so that we might be taken out of it. He went into the jaws of death and there the billows and waves, yea all the billows and waves of the judgment of the holy God passed over Him. In another Psalm the Holy Spirit describes His agony. (Ps. lxix). There we read His cry "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God." And deeper He went for our sakes. The miry clay has a special meaning. Any one who sinks into a pit filled with miry clay cannot help himself. All his struggling does not help; the more he labors the deeper he sinks. One who is in

the miry clay cannot save himself. And does this not remind us of the Lord and of what was said of Him "He saved others, Himself He cannot save." He was in the miry clay. He might have saved Himself but He would not. His mighty love it was, that love which passeth knowledge, which brought Him from Heaven's Glory down to the horrible pit, the miry clay.

But the sufferings of our adorable Lord are not so much before us in this Psalm as the fact of His resurrection. His cry was heard. The prayers and supplications with strong crying and tears were answered; His resurrection from the dead was God's blessed answer. While in other Scriptures it is stated that Christ Himself arose, here His resurrection is seen as an act of God. "He brought me up." This act of God bears witness to the completeness and perfection of the accomplished salvation. "We believe in Him who raised up Jesus our Lord from the dead. Who was delivered for our offences and was raised again for our justification" (Rom. iv:24-25). But we read also that His feet were set upon a rock. "And set my feet upon a rock." He is the first born from the dead. Sin and death are abolished by His mighty work. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth, He liveth unto God" (Rom. vi:9-10). Upon that rock the feet of every believing sinner securely rest.

But His ascension is likewise mentioned in this resurrection song. "And established my goings." He "whose goings forth have been from old, from everlasting" (Micah v:2) and who came from everlasting glory to walk in obedience to the cross and the grave has gone back into heaven. He was received up into glory; He ascended on high and led captivity captive.

And the mighty victor sings now a _new song_. It is the triumphant song of redemption, to the praise of God. On account of Him, what He has accomplished in His death on the cross and Who is raised from the dead and in glory "many shall see it and fear and shall trust in the Lord." But this wonderful resurrection song the Lord sings not alone. We, who have trusted in Him and know Him have part in this song. Believing in Him we are taken out, yea forever, from the terrible pit and the miry clay. There is no more death and no more wrath for us. We are also risen with Him, our feet are planted upon the rock, our goings are established. We belong to the heavenlies where He is. We sing praises in His name unto our God, His God and our God, His Father and our Father, the God and Father of our Lord Jesus Christ. Oh! that our hearts may enter deeper into this song of accomplished redemption "praise unto our God;" the loving God who

spared not His only Begotten.

And indeed "many shall see and fear and trust in the Lord." This reaches into the future. Israel too will be taken from the place of spiritual and national death, and raised to life to join the new song. Nations will see it and fear and trust Jehovah. At last the great new song of resurrection and the new creation will swell in its divinely revealed length and breadth, heighth and depth. Now He sings the song, and His co-heirs sing it too in feebleness, yet by His Grace and through His Spirit. Ere long in His presence all the Redeemed will praise in Glory with glorified lips. Heavenly beings will utter their praise and in a wider circle down on earth, every creature will join in.

"And they sung a _new song_ saying, Thou art worthy to take the book and to open the seals thereof; for thou was slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation. And hast made us unto _our_ God, Kings and priests, and we shall reign over the earth. And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory and blessing. And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory and power, be unto Him that sitteth on the throne, and unto the lamb forever and ever" (Revel. v:9-13). That song will never end. Oh may we learn to sing it now, and in His Name sing praises unto our God.

May we follow the great leader of Praise, Him who is anointed with the oil of gladness above His fellows. May the path He followed down here become more and more ours. May we serve, be obedient, give up, wait patiently for the Lord, after His own pattern, suffer with Him, be rejected with Him, bear His reproach and through it all rejoice in Him and sing "the new song." How happy we ought to be as linked with Him, the blessed Christ of God. And as we walk in His fellowship the heart longs to see Him as He is. Even so; come Lord Jesus.

The Glory Song.

Rev. i:5-6.

"UNTO Him who loveth us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father: To Him be glory and dominion forever and ever, Amen" (Rev. i:5-6). This great outburst of praise may well be called "the Glory Song." It glorifies the Lord Jesus Christ; it reveals also the Glory of those He has redeemed and will be heard throughout eternity. There will never be a moment in the countless ages of eternity when this Glory song will be hushed or forgotten. We begin to sing it here on earth. The more we know the Christ of God and His great love for us, the more we delight to praise and to worship Him. Such worship of the heart in the power of the Spirit is the atmosphere of heaven upon earth. And some day we shall see Him whom we worship and adore in faith. In that glorious moment, when we shall see Him as He is we shall realize for the first time the length and breadth, the heighth and depth of His love and know the Glory to which He has brought us. Then we and all the redeemed will sing this song in a better and more perfect way than we have ever done here. "Thou art worthy * * * for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests and we shall reign over the earth" (Rev. v:9, 10).

This blessed Word of Praise is placed by the Holy Spirit in the foreground of the book which bears the name, the Revelation, or, Unveiling of Jesus Christ. In it is found the great unveiling of the future, the great coming tribulation and judgment period through which the earth must pass, events which precede the glorious manifestation of the Lord. But in this last great Bible book there is also a complete unveiling of the Person, the Glory and the dignity of Him to whom all judgment is committed. Not alone are in this book many of the prophecies, given of old by the holy men of God, rehearsed, but all He is, His Name, His power, His Glory, His work, and many of his titles are restated. Think of what He is called and how He is described in this book. We find Him called the Son of God, the Son of Man, the Almighty, the Lord, the Alpha, the Omega, the First, the Last, the Beginning of the Creation of God, the Amen, the faithful Witness, the First begotten from the dead, the Word of God, the Lamb, the Lion of the tribe of Judah, the mighty Angel, He that liveth, He that was dead, He that is alive evermore, the Root and Offspring of David, the bright and Morning star, the Prince of the kings of the earth, the King of kings, the Lord of lords. What an array of titles. On earth great ones, kings

and princes, have numerous titles. They concern only earthly glories; they are but for a moment. But His titles concern the earth and the heavens. They belong to Him because He is God, while others are acquired through His great work of redemption. His Glory and His dignity are indescribable. One who reads the Book of Revelation and reads it again will be increasingly impressed with the Glory of Him, whom John beheld in all His Majesty.

Before the Spirit of God records this Glory song, the utterance of praise to be used and to be enjoyed by redeemed sinners, He mentions three titles of our Lord. The faithful Witness; the First begotten from the dead, and the Prince of the kings of the earth. These three titles take in His earthly life, His redemption work and His future Glory. On earth He was the faithful witness. He glorified the Father. He had come into the world to bear witness unto the truth. He was faithful and nothing marred His witness. He came as the Only begotten of the Father and the faithful witness, the Son of God went to the cross to put away sin by the sacrifice of Himself. The open and empty tomb is the witness that it was perfectly and righteously accomplished. Now He is the First begotten from the dead as well as the First fruits. His death and His resurrection are, therefore, in view in this second title. His glorious future is beheld in the third title, the Prince of the kings of the earth. The kingdoms of the earth belong to Him; He has a perfect right and title to the earth and its government. Now still the god of this age rules, but ere long He comes "whose right it is" and claims His inheritance. In these three wonderful titles we behold all the Son of God as Son of Man has accomplished in His mighty work. He lived the path of faith and obedience on earth, as the faithful witness. He has put away sin and conquered death and the grave as well as him who has the power of death, that is the devil. In the future He will be King of kings and Lord of lords.

And then follows this outburst of Praise. The Holy Spirit, who is here on earth to glorify Him, breaks forth at once into singing and directs the heart to worship Him. Beloved readers if the Holy Spirit is ungrieved in us He will lead our hearts into such praise and adoration of the Lord; nothing grieves the Holy Spirit more than when a believer does not appreciate the Lord Jesus Christ and manifest this appreciation by praise and worship.

Three things are stated in this blessed doxology:

He loved us.

He washed us.

He hath made us.

These three things correspond to the three titles which precede this doxology. Love it was, which brought Him down from the Glory to walk upon this earth in humiliation, the faithful witness, and that love knew and saw the cross. Love led Him there to die for such as we are. What love it was! Who can ever declare it!

The true translation is not "who loved us," but "who _loveth_ us." His love is an abiding love. He does nothing but love those who belong to Him, who have trusted Him and are the Beloved of God. Our sins, our weaknesses, our infirmities and failures can never affect or diminish His love. Never, oh child of God, doubt His abiding love. Yea, whatever our circumstances are, in trials, in the hard places, in troubles, burdened with cares and full of anxiety, in all our failures we can look up and say, "He loveth me." It is an ever present and eternal love. Never, oh child of God, measure that love by your changing feeling or by your experience. And this love He manifested by dying for us. He has washed us from our sins in His own blood. To this His title as "The First begotten from the dead" refers. "Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye are healed" (1 Pet ii:24). The precious blood of Christ has washed us from our sins. They can never come up again. Oh blessed knowledge! Cleansed by His own blood, the precious blood of the Lamb without spot and blemish! And the blessedness of all that is connected with this!

Oh, the peace forever flowing
From God's thoughts of His own Son!
Oh, the peace of simply knowing
On the cross that all was done!

Peace with God, the blood in heaven
Speaks of pardon now to me:
Peace with God! the Lord is risen!
Righteousness now counts me free.

Peace with God is Christ in glory;
God is just and God is love;
Jesus died to tell the story,
Foes to bring to God above.

But more than that "He hath made us kings and priests unto God and His Father." This belongs also to His mighty love. His future of

Glory as the Prince of the Kings of the earth, the King of kings and Lord of lords, His fathomless love leads Him to share with those for whom He died, whom He purged and fitted by His own blood. He hath made us kings and priests. It is all His work. A more correct translation is "He hath made us a Kingdom." This, however, does not mean that He has linked us with a Kingdom in which we are to be subjects and governed by Him. We are not subjects of a Kingdom, but _are_ a Kingdom, partakers of it in rule with Himself. We shall rule and reign with Him over the earth. And because He will be "a priest upon _His_ throne" (Zech. vi:13) we, too, will be priests. What it all includes, what glories await us, what enjoyment with Him, what riches and blessings, power and honor, no mind can grasp and no tongue nor pen can describe.

"To Him be glory and dominion forever and ever, Amen." All glory and dominion to Him! Thou art worthy! Thou art worthy! This is the heart's cry, which really knows Him and is devoted to Him. "Thou art worthy, O Lord, to receive glory and honor and power." Our crowns we cast before Thy throne. Amen and Amen.

Reader can you add your "Amen"--your, "be it so" to all this? Do you sing this Glory song? In a day when He, who is worthy, is but little praised, do you praise Him thus? Do you live in the daily enjoyment of His love? Do you give Him the pre-eminence to whom God has given the pre-eminence in all things? Amen! And oh the happy thought, which helps us so in these evil days, that soon He, who loveth us, who washed us, who hath made us a Kingdom and priests, may call us into His own glorious presence.

The Firstborn.

"THE Firstborn" or "The Firstbegotten" is one of the names of our blessed Lord. It is applied to Him after His resurrection from the dead. As the Only Begotten He came into this world, the unspeakable gift of God to a lost and ruined world; after the accomplishment of His work on the cross He left the earth, He had created, as the Firstborn. As the Firstbegotten He is now in the highest heaven and as the Firstbegotten the Man of Glory He will be sent back to this earth and rule in power and glory. Paul wrote to the Philippians "to write the same things to you, to me indeed is not grievous but for you it is safe" (Phil. iii:1). Peter's preaching in the opening chapters of the Acts might have been called monotonous, for he knew

but one theme. The Spirit of God filling him gave but one message and that was, the rejected Jesus of Nazareth risen from the dead. In the Gospel of the Glory of the blessed God (1 Tim. i:11), as revealed to the Apostle of the Gentiles we have one theme, one abiding, ever satisfying, eternal object and that is Christ who died for our sins, risen from the dead, as Firstborn in Glory and our blessed union with Him. Paul who knew Him as the Firstborn so well found it not grievous to write the same thing. Indeed the more He knew Him the more His heart cried out "that I may know Him" (Phil. iii:10). There is an attraction in Him which is supernatural. Every child of God will increasingly enjoy the contemplation of this old yet ever new and blessed theme, the Firstborn from the dead. Only in this our hearts can find perfect rest and abiding joy. And if your heart, dear reader, is not attracted and absorbed by Himself, it is because there is a broken communion between you and your Lord. Oh, return unto thy rest, my soul! The drifting masses of Christendom have no use for such a theme. The words written in 2 Cor. iv:3-4 find a fearful application in our time. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them."

How little of the Gospel of the Glory is preached! It is not wanted. All the present day preaching of ethics, of doing good, self improvement and self culture is anti-christian. The preaching which leaves out the cross of Christ, the resurrection of Christ, the Glory of Christ, differs not in the least from the ethical-philosophical jumble of Buddhistic and other oriental heathen teachers. It is an awful thing which is done in Christendom today, this rejection of the Lord, the Firstborn. Some day and that soon, God will judge those who have rejected that Gospel and deal with them for the sin of all sins which is unbelief (John xvi:9). But our hearts, beloved in the Lord, must turn more and more to Him and find their delight in Him, who is the Firstbegotten. And this we shall do now by meditating on a few Scriptures which tell us of Him. "He is the _Firstborn_ from the dead" (Col. i:18). "Jesus Christ, who is the faithful witness, the _Firstbegotten_ of the dead, and the Prince of the Kings of the earth" (Rev. i:5). What blessed declarations these are! In the first chapter of Colossians it is fully revealed who He is, who was dead and who is alive for evermore. Not a creature but the Creator, the one who images forth God, because He is God. By Him were all things created, "that are in heaven, and that are on earth, visible and invisible, thrones or dominions, or principalities, or powers; all things were created by Him and for Him." And such a One made peace through the blood of His

cross. Such a One took our place on the cross of shame, tasted death in our stead and all the billows of wrath and judgment passed over His holy head. Because He wrought out our redemption it is complete and perfect. Raised from the dead, not held by death but bursting forth, leading captivity captive, He is the Firstborn and to Him belongs all Glory and Power. "But now is Christ risen from the dead, and become the _Firstfruits_ of them that slept" (1 Cor. xv:20). By His glorious resurrection He became the Firstfruits. All who believe in Him will rise too by virtue of being one with Him, who is the Resurrection and the Life. The mighty power of God which raised Him from the dead and seated Him in the highest place, at His own right hand, that exceeding greatness of His power is towards us, who believe. That power has quickened us with Christ, raised us up together and seated us in the heavenly. In some future day that mighty power, which raised Him so that He became the Firstfruits will raise all the saints to meet Him in the air.

"And again, when He bringeth in the _Firstbegotten_ into the world, He saith, and let all the angels of God worship Him" (Heb. i:6).

God will bring the Firstbegotten back to this earth again. This is a very strong passage revealing the second coming of Christ to this earth. The same blessed Person, who walked on this earth as man, who is Emanuel, God with us, who died on the cross for our sins, who became the Firstbegotten from the dead, the Firstfruits of them that slept, He who is now as Man in Glory, the same Person, the Firstbegotten, will be brought back to this world by the power of God. Then worshipping angels will be His attendants and He will bring His Saints with Him.

"For whom He foreknew, He also did predestinate, to be conformed to the image of His Son, that He might be the _Firstborn_ among many brethren" (Romans viii:29). Conformed to the glorious image of God's ever blessed Son, the Lord Jesus Christ, is the destiny of all, who have cast themselves as lost sinners upon Christ and have been saved by Grace through faith. It is true even now by beholding as in a glass the glory of the Lord we are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. iii:18). It is true if we abide in Him, we shall walk even as He walked (1 John ii:6). The exhortation in our great salvation Epistle is, not to be conformed to this age, but to be transformed, or as it might be translated, transfigured (Rom. xii:2). _But_ to be fully conformed to the image of His Son is never to be expected in this world, where sin is ever present; When the Firstbegotten calls us into His own presence, when the Heir of God summons His beloved co-heirs to meet Him and to enter with Him into the blood-bought

inheritance, then each saved sinner will be conformed to the image of Himself. Each will shine forth the excellencies of the Firstbegotten. _We shall be like Him for we shall see Him as He is._ Hallelujah! This is why God gave up His Son, that He might be able to lift those who are His enemies by wicked works into the Sonplace and make them like His Son in Glory.

"Yet have I set my King upon my holy hill of Zion. I will declare the degree; the Lord hath said unto Me, Thou art my _Son_; this day have I begotten Thee" (Ps. ii:6-7). In this prophecy He is likewise seen as the Firstbegotten. It does not mean the eternal Son of God, for as such He had no beginning, but the day in which He was begotten is the third day when He was raised from the dead. Paul gives us this truth when He spoke to the Jews in Antioch and said: "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee" (Acts xiii:33). Up to this time He is not yet enthroned upon the holy hill of Zion. When He returns as the Firstbegotten and finds the nations of the earth not converted, but in opposition to Him (Ps. ii:1-3), He will become the King and take His throne.

"Also I will make Him my _Firstborn_, higher than the Kings of the earth" (Ps. lxxxix:27). This reveals the exalted station, which He will assume, when His blessed feet touch this earth again. He will be the King of kings, and the Lord of lords.

This is the Glory of the Firstborn, the loving Sinbearer who endured the cross and despised the shame. He is the Heir of God, the Heir of all things, the Head of all principality and power, the Head of His redeemed people, the church. He that filleth all in all, the Firstborn, will share His glorious title and possessions with His redeemed. The church to which God's marvelous Grace has brought us is the church of the _Firstborn_. (Heb. xii:23), because the Firstborn is the Head and beginning and those who are begotten again by the resurrection of Jesus Christ from the dead have their portion with the Firstborn. Oh! glorious future we have as His redeemed people! God our Father, the God and Father of our Lord Jesus Christ, by Thy Holy Spirit, keep the Glory of Thy Son, the Firstborn, before our hearts, that we may be changed into the same image and overcome in these dark and evil days. Amen.

Soon shall our eyes behold Thee
With rapture, face to face;
And, resting there in glory,
We'll sing Thy pow'r and grace:

Thy beauty, Lord, and glory,
The wonders of Thy love,
Shall be the endless story
Of all Thy saints above.

The Waiting Christ.

WAITING for the coming of the Lord is one of the blessed characteristics of true Christianity. In the parable of the ten virgins the three great marks of a true believer are stated by our Lord. These are: _Separation_, indicated by the virgins having gone forth. _Manifestation_, they had lamps, which are for the giving of light, and _Expectation_, they went forth to meet the Bridegroom. With five of them it was only an outward profession. The foolish virgins are the type of such who are Christians in name only and do not know the reality of these characteristics. The Lord knew them not. These three characteristics are seen in Paul's first epistle to the Thessalonians. That model assembly was composed of such members who possessed these three things. They had turned to God from idols (separation); they served the true and the living God (manifestation); they waited for His Son from heaven (expectation), 1 Thess. i:9, 10. The same is revealed in the epistle to Titus. "For the Grace of God that bringeth salvation hath appeared to all men." That Grace accepted separates unto God.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." This is manifestation. The Grace of God enables us to live thus. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Here we have expectation. Other similar passages could be quoted. If we divide the New Testament Scriptures into three parts we have the same order. In the Gospels the Grace of God in the Son of God appeared. In the Epistles we are taught how to manifest Him by walking in the Spirit. The great New Testament prophetic book, the Revelation, looks on towards His Coming. And how His Coming is forgotten! How few of His people truly wait for Him! How few pray that important and almost forgotten prayer, Even so, Come Lord Jesus! But we must also remember that our Lord is likewise waiting. Innumerable multitudes of disembodied spirits who are saved by Grace are waiting in His own presence for the moment when they will receive their resurrection bodies, which will be when He descends from Heaven and comes into the air. The

faithful remnant of His people on earth wait for His Coming. Israel and all creation wait for Him as well as the unseen beings in the Heavenly. _But He Himself is waiting._ This is the testimony of the Word of God. First it is the subject of prophecy. In the brief but great 110th Psalm that waiting is predicted. The Christ, who is so often seen in the Psalms and in the Prophets as King, ruling in His earthly kingdom, whose glories in that rule are so blessedly described, is seen in the beginning of that Psalm seated at the right hand of God; this heavenly place will be occupied by Him till His enemies are made His footstool. How the Holy Spirit witnessed to this fact at once after His descent on the day of Pentecost is more fully revealed in the second chapter of Acts. In Hebrews x:13 we read of His waiting attitude in heaven. "But _this man_, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool." The better word for expecting is "waiting." We may well emphasize the word "Man." Our blessed Lord is not in the presence of God as a Spirit Being, but He is there in the form of Man. The blessed body He had on earth, which He gave on the cross and which laid in the tomb could not see corruption. He was raised on the third day. He ascended in that glorified body into heaven and He is on the right hand of God as Man, in Him dwells the fullness of the Godhead bodily. Just one Man is there in Glory. But oh! what it means! He is the Head of His body, the church and in the future all His redeemed people will possess glorified bodies, like unto His glorious body. No wonder the enemy ever aims at the denial of the Lord's bodily presence. From many pulpits it is declared to be "too material." The denial of this great truth, the _Man_ in glory, is a denial of the entire Gospel. It is at this the enemy strikes.

As the glorified Man on the Father's throne He is waiting till His enemies are made His footstool. This does not mean, as so many believe and teach, that the Lord Jesus Christ is waiting till His enemies are gradually overcome, till the church on earth succeeds in converting the whole world. It does not mean that. His enemies will be made His footstool in a far different way. It will be a sudden event. All His enemies will be humbled, all things will be subjected under His feet at the time of His second Coming. As there was an appointed time by the Father for His first Coming, so is there an appointed time for His second Coming, when the power of God and His own power will triumph over all His enemies. As He is in His redemptive work subject to the Father, therefore is He waiting for that hour. Then the Father will bring in the firstbegotten into the world (Heb. i:6) and He will receive the nations for His inheritance (Psalm ii).

He is waiting for this great event. But He is also waiting for His co-heirs, which constitute the church. The church, His body, must be first completed as to numbers before the hour can come in which His enemies are made His footstool.

He is patiently waiting for that moment. John speaks of that when he calls himself "a companion in tribulation and in the kingdom and _patience_ of Jesus Christ" (Rev. i:9). Centuries have come and gone since He took that place upon the Father's throne, unseen by human eyes, and during all this time, while the calling out of the church proceeded, He has waited patiently. Some day His waiting will come to an end. His church will be completed and then He Himself arises from His seat and descends to that place in the air, where He will meet His own, for whom His loving heart yearns so much. What a moment that will be at last! Then His waiting as well as His patience will be ended and He will receive His kingdom and be crowned Lord of lords and King of kings. No longer will He then be unseen, but His Glory will flash out of heaven and He Himself will be manifested in Glory. Then the world can reject Him no longer but must accept His righteous rule in which His redeemed people will share. What child of God does not wish this to be soon, very soon. Oh that we might cry more earnestly, more in the Spirit, yes, incessantly, "Come Lord Jesus."

But while He waits and the hour has not yet come we must wait as He waits on the throne. To the Thessalonians who had listened to teachers who judaized the blessed hope, fearing they were facing the day of the Lord with its tribulation and wrath, the Apostle wrote: "And the Lord direct your hearts in the love of God, and into the patient waiting for Christ" (2 Thess. iii:5). But we must not only wait patiently _for_ Him but also wait _with_ Him. He is the rejected One. The world cast Him out. As the rejected One He waits in patience for the hour of His triumph and His Glory. This place of rejection is our greatest privilege to share. And where is He more rejected than in that which calls itself by His Name! To bear His reproach in these closing days of this present age is our blessed opportunity. To suffer with Him, if not for Him, should be that for which our hearts should long, yea, pray. And we will be glad to be rejected with Him, to be nothing at this present time, to have fellowship with His sufferings, if He as the patient waiting Lord is ever before our hearts.

At the close of the one hundred and tenth psalm stands a word, which we should also remember.

"He shall drink of the brook in the way,

Therefore shall He lift up the head."

It has puzzled many readers what this saying might mean. It speaks to our hearts of His humiliation and exaltation. One thinks at once of the three hundred of Gideon and how they stooped down to drink. The brook is the type of death. He drank of the brook in the way. His way was from Glory to Glory, and between were His sufferings. And, therefore, He shall lift up the head. Wherefore, God has highly exalted Him. May we all, dear readers, follow in His path and suffer with Him; ere long in His triumph and glory we shall triumph and glory.

"And if children then heirs; heirs of God and joint heirs with Christ; if so be we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii:17-18).

A Vision of the King.

ONE of the most blessed occupations for the believer is the prayerful searching of God's holy Word to discover there new glories and fresh beauties of Him, who is altogether lovely. Shall we ever find out all which the written Word reveals of Himself and His worthiness? This wonderful theme can never be exhausted. The heart which is devoted to Him and longs through the presence and indwelling of the Holy Spirit to be closer to the Lord, to hear and know more of Himself, will always find something new and precious. The Holy Spirit can do this and reveals to our hearts from the inexhaustible Word of God the Glory of Him, whom to exalt the Spirit has come. Much depends on how we desire just Himself. And Christ alone and the heart knowledge of Himself can satisfy the believer, who has His life and is one Spirit with the Lord

"O Christ Thou art enough
The heart to satisfy."

Soon we shall see Him, whom we contemplate now in faith. Soon we shall be in His own glorious presence and look upon that face, which was once marred and smitten, but which now shines out Heaven's and the Father's Glory.

The kingly Glory of our blessed Lord is one of the great themes of the Bible. The Man of humiliation, who here on earth walked in dependence on God, who did His will, suffered and died is now in the Father's presence and on the right hand of the Majesty on high. There He sat down with His Father in His throne, waiting for the moment when His work as the Priest and Advocate of His beloved people on earth is accomplished, and when the Father will establish Him as King, when He will receive the kingdom. Alas! that all this glory, which belongs to Him and which is still future, His Kingship, His kingly glory and rule, as it must be some day, is so unknown and even disowned in Christendom. It is but the uncovering of the condition of the heart of the great majority of professing Christians. They may talk of religion, of great reform movements, of service to mankind, world progress, but the Christ of God in all His Glory, past, present and future, has little attraction. Far different it is with the heart which knows Him and has given Him the place He is worthy of, the first place. That heart delights to meditate on all His Glory and longs for the time when He will appear, and when at last, crowned with many crowns, He will assume His righteous rule. Great is our joy and delight when we follow through the Scriptures His earthly life so full of His moral Glory. Or when we think of Him as He died for us and bore in His own body on the tree our sins; we praise Him for His mighty Love. But what joy to think of Him as coming at last into that which belongs to Him the Lord of Glory, by right of redemption, when He will take possession of this earth and claim its Satan ruled kingdoms for His own. Then it will be true, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." Then the Seraph's song will be realized, "The whole earth is full of His Glory."

How much the Word has to say about the King and His Glory; and we have never yet taken hold of it with our dull hearts! Take the Book of Psalms, for instance, that book which has been so belittled by the destructive criticism. While we read so much in those precious productions of the Holy Spirit of Christ's sufferings, His humiliation, His prayers, His death, we may find there much more about Him as King and His coming manifestation.

The tumult of the nations, as predicted in the _Second_ Psalm, and about to be realized in our own times, the tumult of the nations against the Lord and His Anointed, will be silenced by the coming of the King. "I have set my King upon my holy hill of Zion;" this is what God declares. The God-man Christ Jesus, the Man, who is with Him now is, His King. His destiny is the government of the nations, with a rod of iron.

The entire _Twenty-first_ Psalm tells out the Glory of the King. Christian expositors have rarely discovered this. But Jewish exponents always knew it. Saith a leading Jewish authority of the middle ages: "Our old teachers have always applied this Psalm as meaning the King Messiah." Read its stanzas:

"The King shall joy in Thy strength, Jehovah;
And in Thy salvation, how greatly shall He rejoice.
Thou hast given Him His heart's desire,
And hast not withholden the requests of His lips.
For Thou hast met Him with the blessings of goodness;
Thou hast set a crown of pure gold on His head.
He asked Life of Thee;
Thou gavest Him length of days forever and ever.
His Glory is great through Thy salvation;
Majesty and splendor hast Thou laid upon Him.
For Thou hast made Him to be blessings forever;
Thou hast filled Him with joy by Thy countenance.
For the King confideth in Jehovah.
Through the loving kindness of the Highest
He shall not be moved."

Then comes His future action, when He whom faith sees now crowned with Majesty and Splendor, who rejoices in the Presence of God, appears to execute the judgments of God.

"Thy hand shall find out all thine enemies;
Thy right hand shall find out those that hate Thee.
Thou shalt make them as a fiery furnace
In the time of Thy presence.
Jehovah shall swallow them up in his anger,
And the fire shall devour them.
Their fruit shall Thou destroy from the earth,
And their seed from among the children of men.
For they intended evil against Thee,
They imagined a mischievous device,
Which they could not execute.
For Thou wilt make them turn their back,
Thou wilt make ready Thy bowstring against their faces.
Be Thou exalted Jehovah in Thine own strength;
We will sing and celebrate Thy power."

And in the _Twenty-fourth_ Psalm we have prophetically that triumphant shout, which will be heard when the King comes back to enter His City, Jerusalem, again.

"Lift up your heads, ye gates
And be ye lifted up, ye everlasting doors;
And the King of Glory shall come in.
Who is this King of Glory?
Jehovah strong and mighty,
Jehovah mighty in battle."

The _Forty-fifth_ Psalm is a song of the Beloved, touching the King. He is described as coming in His Majesty and Splendor, how He deals with His enemies and that He will be surrounded by His own redeemed ones.

The Glory and dominion of His Kingdom He will receive is described in the _Seventy-second_ Psalm. "He shall have dominion from sea to sea, and from the river unto the ends of the earth." And other Psalms enlarge upon these glorious visions, which will all be true when the King comes. Then Jerusalem will be a praise in the earth. "Also I will make Him, my Firstborn, higher than the kings of the earth" (Ps. lxxxix:27).

And how rich are the prophets in telling us of the Glory of the King and the glories of His kingdom. "Behold a King shall rule in righteousness, and princes shall rule in judgment" (Isaiah xxxii:1). "Thine eyes shall see the King in His beauty; they shall behold the land that is afar off" (Isaiah xxxiii:17). "A King shall reign and prosper, and shall execute judgment and justice in the earth" (Jerem. xxiii:5). "And there was given Him dominion and glory, and a kingdom, that all people, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom, that which shall not be destroyed" (Dan. vii:14). "The King of Israel, the Lord, is in the midst of thee (the earthly Jerusalem); thou shalt not see evil any more" (Zeph. iii:15). "And the Lord shall be King over all the earth" (Zech. xiv:6).

These and many, many more utterances of God's blessed prophets give us a vision of the King, of the Glory of Him, who was crowned with a crown of thorns, the thorns of man's curse, and over whose cross it was written, "Jesus of Nazareth, the King of the Jews."

And the New Testament fully brings out the same Glory of Him as King. He is "King of Peace" (Heb. vii:2); "King of saints" (Rev. xv:3); "The Lord of lords and King of kings" (Rev. xvii:14).

At last the unfulfilled message of Gabriel will be gloriously fulfilled. "The Lord God shall give unto Him the Throne of His father David; and He shall reign over the house of Jacob forever;

and of His kingdom there shall be no end" (Luke i:32).

But nowhere is He called "King of the church," nor are we authorized as believers to address Him "Our King." He will be King, but then He will not be our King, but we shall _be Kings with Him_. He is not King of the church, but the Head of the Body, the church; Head and Body together, Christ and His church, will rule and reign over the earth. Glory to His Name! In loving tenderness He looks upon us, who possess His life, He is not ashamed to call us "brethren," for He is Man, the second Man, and He beholds in us those, who will ere long share His Kingly Glory, His Kingly rule.

Oh, Beloved readers! does it not warm our hearts! Does it not make us feel like falling down on our faces and confess to Him our indifference and our nothingness, and humble ourselves in the dust. How little, oh how little we enter into all this. The Lord help us to have through His Word and in the power of His Spirit a greater vision of the King and our blessed, eternal lot with Him.

They crown Him King on high;
  Shall we not crown Him here,
The blessed Christ of Calvary,
  To ransomed sinners dear?

They worship Him above,
  Shall we not worship too,
The Son of God, the Lord of love,
  To whom all praise is due?

Up there they see His Face,
  The Lamb who once was slain,
And in a new song praise His Grace;
  Shall we not join the strain?

Yonder His servants still
  Serve as their Lord commands;
Oh may we also do His will
  With loving hearts and hands.--M. F.

The Fellowship of His Son.

"GOD is faithful, by whom ye were called into the fellowship of His

Son Jesus Christ our Lord" (1 Cor. i:9). A blessed word this is. By nature the Corinthians were in another fellowship. The same Epistle (vi:9-11) tells us what some of them were. Like ourselves by nature they were in the fellowship of sin and death and in fellowship with him, who is the author of sin and the enemy of God, Satan. But a faithful God called them and has called us by the Gospel into the fellowship of His Son Jesus Christ our Lord. If we have obeyed the Gospel and accepted the gift of God we are brought through the Grace of God into the fellowship of the Son of God. All believers are in the same fellowship, one with the Lord.

But that is a truth and a blessed revelation far deeper than our mind can fathom or our pen could describe. No saint has ever sounded the depths of this wonderful call of God nor can God's saints fully know what that fellowship all means, until the blessed day comes when we shall see Him as He is and when joined to Him we shall be like Him.

And yet we can remind ourselves of the little we know and through it encourage our hearts. Faith loves to dwell upon the blessed Person, whom faith alone through the Spirit's power can make a living reality. And God, the faithful God, loves to hear His children speak much of Him, whom He loves, the Son of His Love, the Lord Jesus Christ.

Fellowship means to have things in common. And that is what God has done. He has taken us through His Grace out of the fellowship in which we are by nature, the things we have in common as enemies and children of wrath and has called us into the fellowship of His Son. And now called of God into this fellowship we have things in common with His Son the Lord Jesus Christ. This brings before us once more the old story, which never grows old, but is eternally new and becomes more blessed the more we hear it. The Son of God, He who is the true God and the eternal Life, came to this earth and appeared in the form of Man. "The Life was manifested; and we have seen, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John i:2). And He who is the true God and the eternal life, by whom the worlds were made, gave Himself for our sins. He came to give His life as a ransom for many, to make propitiation for the whole world. He who knew no sin was made sin for us and on the Cross peace was made. There in His own body on the tree He bore our sins. All who believe on Him, who have accepted Jesus as their Saviour, are taken out of that in which they are by nature and are brought into Christ. And here we can with praising hearts and full assurance sing of our blessed position in Him.

Lord Jesus, are we one with Thee?
Oh height, oh depth, of love!
And crucified and dead with Thee,
Now one in heaven above.

Such was Thy grace, that for our sake
Thou didst from heaven come down;
With us of flesh and blood partake,
And make our guilt Thine own.

Our sins, our guilt, in love divine,
Confessed and borne by Thee;
The gall, the curse, the wrath, were Thine,
To set Thy ransomed free.

Ascended now, in glory bright,
Life-giving Head Thou art;
Nor life, nor death, nor depth, nor height
Thy saints and Thee can part.

But the fellowship of His Son into which the Grace of God has brought us means more than this blessed new relation and the positional truth that as believers we have been crucified with Christ and that we are risen with Him. The life we possess as born again is His own life. We possess the life of Him, who died in our stead. Christ is our life. This means fellowship of His Son, we are one with Him. We also possess His Spirit. The Spirit of Christ dwelleth in us and we are "one Spirit with the Lord."

This oneness with Christ, the fellowship of His Son, that we belong to Him and He to us, that we have an inheritance in Him and He has an inheritance in us, is a great truth. Like every other revealed truth it must be a reality in our lives. We are called by God to walk in this fellowship. We know we are in Him, and through Grace we abide in Him. But it is also written, "He that saith he abideth in Him ought himself also so to walk even as He walked." His own life must be manifest. In this fellowship of His Son we have the strength to walk as He walked, because we have His life and His Spirit. There is no need to walk after the flesh, but we can always walk in the Spirit and walking thus we walk as He walked. And this spiritual walk becomes possible as our hearts dwell in faith on the fact that we are called into the fellowship of His Son. We must have this wonderful fact constantly before our hearts as a real thing. Then all we do will be governed by it.

If this is real how can we be conformed to this world? The world in all its aspects is the enemy of God. In that fellowship we walked once "according to the course of this world." Should we then turn back to it and enjoy its pleasures and ambitions? If we do, we walk in the flesh and then we do not know the joy and peace of the fellowship of His Son, but are joyless and miserable. But if the fact of the fellowship of God's Son is a reality in power, it will keep us from being conformed to this world.

We believe the Spirit of God presses this home to the consciences of His people and calls us to a separated walk.

And this must lead to another phase of the fellowship of His Son Jesus Christ. It is written "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv:10). This stands in connection with persecution and suffering. Walking in the fellowship of His Son Jesus Christ the Apostle had one great desire, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death" (Phil. iii:10). To the Colossians he wrote "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. i:24). He suffered and bore His reproach. His heart in the enjoyment of the fellowship desired the fellowship of His sufferings. We know little of these because we are conformed to this world and not loyal to our Lord and God's calling. But if we walk in conscious fellowship with Him and are loyal to Him we too will know a little of the fellowship of His sufferings. Then our hearts long that we may "bear His reproach." The blessed One of God is rejected, can our hearts be satisfied with anything less than being rejected too? Perhaps if we were to lift up our voices now against the Christ dishonoring things, both in doctrine and practice, which are the leading features of the present-day religious world, we would know a little more of this fellowship.

Called into the fellowship of His Son Jesus Christ our Lord means also to share His work. We are called to serve. He was here as One that serveth, and we are "to serve one another in love." "Whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. xx:26-27). We can be servants with Him. He is intercessor and burden-bearer and we have a share in this likewise.

And there is the fellowship of His Son in its eternal aspect. God's calling is to be like His Son. "For whom He did foreknow, He also

predestinated to be conformed to the image of His Son that He might be the firstborn among many brethren" (Romans viii:29). We shall be with Him forever and like Him.

And is it so--I shall be like Thy Son?
Is this the grace which He for me has won?
Father of glory, (thought beyond all thought!)--
In glory, to His own blest likeness brought!

Oh, Jesus, Lord, who loved me like to Thee?
Fruit of Thy work, with Thee, too, there to see
Thy glory, Lord, while endless ages roll,
Myself the prize and travail of Thy soul.

Yet it must be: Thy love had not its rest
Were Thy redeemed not with Thee fully blest.
That love that gives not as the world, but shares
All it possesses with its loved co-heirs.

May the Holy Spirit hold these great truths before our hearts and in His power may we be consciously and constantly enjoying the fellowship of His Son Jesus Christ our Lord, till we are called by Himself to be with Him.

Out of His Fulness.

John i:16.

"AND of His fulness have all we received, and grace upon grace" (John i:16). This precious word was not spoken by John the Baptist. It must be looked upon as an outburst of praise, similar to the one which stands in the beginning of Revelation (Rev. i:5-6). It is the adoring utterance of all believers acknowledging the reception of that unfathomable and never failing grace, which flows from the eternal fountain, the Son of God. Out of the fulness of Himself believing sinners receive grace upon grace. His own fulness is the source, which supplies all the need of those, who by Him believe on God, that raised Him from the dead and gave Him glory (1 Pet. i:2). That exhaustless fulness is always ready to sustain, to help, to comfort, to strengthen and to fill those, who are in Christ, one with Him.

But what is this fulness of which we receive and receive so abundantly? The blessed Son of God possessed in all eternity fulness. The Holy Spirit in this chapter bears a testimony to this fact by a great revelation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made 'that was made.' In Him was life; and the life was the light of men" (John i:1-4). What a wonderful revelation this is! The Word which was in the beginning, which ever _was_ God, by whom all was made, without whom nothing came into existence, is the Son of God. The fulness of the Godhead was His before the world was made, for He is God. Then we read in this chapter, "and the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." He came to this earth, He took on the form of man, the eternal Word was made flesh, God manifested in the flesh. And as He walked on the earth the fulness of the Godhead was pleased to dwell in Him (Col. i:19). But before we could ever receive out of His fulness grace upon grace, the Son of God had to die. If He had not died and accomplished the great work for which He came into the world, His fulness would have been forever inaccessible to sinners. But He went to the cross and finished there the great work. Christ died for us; He who knew no sin was made sin for us. And now it is written of Him, the glorified One, the Man in Glory. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Col. ii:9-10). He, who possessed eternally all fulness, who came to this earth and in whom the fulness of the Godhead dwelt, who died on the cross the just for the unjust, who His own self bore our sins in His own body on the tree, is now as Man in glory and there dwelleth in Him bodily the fulness of the Godhead. It is all for us; we can now receive grace upon grace, because of Him who is the Second Man, the Head of the new creation and with whom God has made us, who believe, one. This is the deep and yet simple Gospel. God gave His blessed Son, who was forever one with Him, that through Him we might receive of the fulness of the Godhead, grace upon grace. Brought to God in such a way, washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, we are receiving all we need. We receive it not on our merit, because we labor or agonize for it, but we _receive of His fulness_. But who can begin to tell out what that is, grace upon grace? Pages upon pages might be written and filled with the good things, the spiritual blessings, the joy, the peace, the comfort, the power and the wisdom and many other things, which are included in "grace upon grace." And after we mentioned all these precious things, we would have to put the pen down and confess our

insufficiency to tell out the riches, the fulness and vastness of "grace upon grace."

This expression brings a great cataract like Niagara to our mind. Here we stand and behold the mighty waters rushing down. Oh! the mighty rushing waters, who can measure them! What a vast, inexhaustible supply! Water upon water dashing down. For ages this has gone on. Hundreds of years, more than that, thousands of years have witnessed the same mighty waters. Every day, every hour, every minute, every second, every fraction of a second--incessantly mighty rushing waters upon waters!

In the same way there is pouring forth out of His fulness, the fulness of the Lord in Glory--grace upon grace. There is an unlimited, inexhaustible supply of the water of life from Him who is the life. For ages the saints of God, saved by grace, have received grace upon grace. A never ceasing stream of grace has been flowing forth and it has not impoverished the marvellous eternal supply. Still it flows undiminished--still there is grace upon grace. Yea it is grace upon grace by which God's people live. Every hour, every minute, every second, every moment it is His grace, grace upon grace which keeps us, surrounds us, flows upon us and overshadows us. And the more we take and enjoy the more we learn to sing.

More and more, more and more,
Always more to follow!
Oh, His matchless, boundless _Grace_,
Still there's more to follow!

Will it ever stop? No, never! We shall keep on singing in all eternity "still there's more to follow!--still there's more to follow." Hallelujah! "That in the ages to come He might show the _exceeding_ riches of His Grace in His kindness toward us through Christ Jesus" (Eph. ii:7). _Always more to follow!_ Still there's MORE to follow. All Praise to Him who died to have it so for us poor lost sinners, whose lot should have been, as it is the lot of all who reject this marvellous grace--always more to follow--in eternal darkness and despair.

And how simple it is to receive "of His fulness grace upon grace." Look at this never ceasing spring of pure water, it never fails. You approach it a weary, thirsty, dustladen traveler. You need to be refreshed. You need the cooling drink. You need washing. What then is necessary? Oh! to fill your cup. Just to take for it is for you. And so this wonderful grace which flows out of His fulness. It is for you, just come and take. Fill your cup, fill it again! Drink oh

drink! "Of His fulness have all we received, grace upon grace."

The Twenty-second Psalm.

The Cross of Christ.

THE Twenty-second Psalm contains a most remarkable prophecy. The human instrument through whom this prophecy was given is King David. The Psalm does not contain the experience of the King, though he passed through great sufferings, yet the sufferings he speaks of in this Psalm are not his own. They are the sufferings of Christ. It is written in the New Testament that the prophets searched and enquired diligently about the coming salvation. The Spirit of Christ, which was in them testified beforehand the sufferings of Christ (1 Peter i:10-11). David was a prophet, and in this great prophecy the Spirit of Christ testified of the sufferings of Him, who is both David's Lord and David's son.

The book of Psalms, so rich and full of Himself, so inexhaustible in description of our ever blessed Lord, is divided into five books, which correspond to the five books with which the Bible begins, the Pentateuch. The first book (Psalm i-xli) contains some of the great prophecies about the Christ of God; these prophecies are in the so-called messianic Psalms. Perfect and divine is the order in which they are revealed. _Son of God_--The Second Psalm. _Son of Man_ --The Eighth Psalm. _Obedient One_--The Sixteenth Psalm. _Obedient unto Death_, the Death of the Cross--The Twenty-second Psalm. _Highly exalted by God_--Revealed in each of these Psalms. This is the order in which the Holy Spirit describes the path of the Lord in Phil. ii:6-11. How perfect the Word of God is!

The Twenty-second Psalm, the center of the first part of the book of Psalms, the Genesis portion, corresponds to the twenty-second chapter in the book of Genesis. There we see Isaac bound upon the altar having been led there and put upon the altar by his Father while he opened not his mouth. Here we behold the true Isaac on the cross. Everything in this Psalm speaks of our blessed Lord; in the first part of His sufferings, in the second part of His Glory and exaltation.

And we must not overlook the two Hebrew words the Holy Spirit has

put over this Psalm: _Aijeleth Shahar_. The margin tells us they mean "the hind of the morning." This has a beautiful, though hidden meaning. Some have thought of the innocent suffering of a wounded hind and the dawn of the morning brings relief. They have applied this to the death and resurrection (in the morning dawn) of the Lord. But the meaning is better still. The oldest Jewish traditions give us the key. They take the expression "Aijeleth Shahar" to mean the Shechina, the glory cloud, which was visible among His people and they speak of "the hind of the morning" as being the dawning of redemption. The dawning of the morning is compared by them with the horns of the hind, on account of the rays of light appearing like horns. According to their tradition the lamb was offered as the sacrifice in the morning as soon as the watcher on the pinnacle of the temple cried out "Behold the first rays of morning shine forth."

But what pen can describe the predictions and the fulfilment of His sufferings, the sufferings of the Holy One! Here we behold what it cost Him to redeem us. Here we have the full description of what His atoning work meant. Here we see the full meaning of the sin-offering.

Well may we bow our heads and hearts here and worship as we gaze upon this picture. The opening word of the Psalm expresses the consummation of all the sufferings of Christ, that word which came from the darkness, which surrounded the cross and in which we are face to face with the unsearchable depths of His atoning work. "My God, My God, why hast Thou forsaken Me." He who was ever with the Father, one with Him in all eternity, who could say on earth "I am not alone" was left alone. He was forsaken of God. But more than that. Jehovah bruised Him; He put Him to grief. The spotless One bore the wrath of God alone. It was then that He who knew no sin was made sin for us. How significant it is then that the Holy Spirit puts that word of the Lord Jesus Christ before the predictions of His physical sufferings. They tell us what our redemption cost Him --the awful price, forsaken of God. The Psalm also emphasizes what man under the terrible instigation of Satan did unto Him. We glance at some of these sufferings as expressed by His own Spirit.

"But I am a worm, and not man; a reproach of men, and despised of the people" (verse 6). This is His own complaint. No longer a man but writhing on the ground like a worm, the substitute of sinners, thus the Holy One felt when He was numbered among the transgressors. The Hebrew word "worm", means the small insect, the coccus, from which the scarlet color is obtained by death of this worm, that color which was used in connection with the tabernacle. Thus He died as our substitute that our sins though they are as scarlet might be white as snow. Men reproached Him; His own people despised and

rejected Him. Then we read how He was mocked and scoffed at. They "laugh me to scorn," they "shoot out the lip," they "shake the head." The very language of the leaders of the people as they surrounded the cross is given by the Spirit of God. "He trusted on the Lord that He would deliver Him, seeing He delighted in Him" (verse 7). What depths of the depravity of the human heart they reveal! And in all this, while He suffered thus from man His sole trust was in God (verses 9-10). His whole life was to trust in the Lord to lean upon Him, till that moment came when God could no longer know Him as His own, when the sword, the sword of judgment awoke against the Man, the fellow, the companion of the Lord of hosts (Zech. xiii:7). What that sword did to Him is expressed by the cry of the forsaken One.

And what else do we find here? We can follow the whole story of the cross in the first part of this Psalm. His enemies are described, the bulls and the ravening and roaring lion.--"I am poured out like water."--"All my bones are out of joint."--"My heart is like wax; it is melted in the midst of my bowels." Like fire melteth wax so His heart melted in the fire of wrath against sin. The strength of the mighty One, who fainteth not and knows no weariness, failed. His tongue cleaves to His jaws. "Dogs" and "the assembly of the wicked" --Gentiles and Jews were there. "They pierced my hands and feet;" crucifixion, unknown among the Jews when David lived, is here predicted by the Holy Spirit. "I may tell all my bones" as well as the words "all my bones are out of joint" refer to His suffering on the cross. Then after they hung the Prince of Glory at that cross we read "they look and stare upon Me" (verse 17). "They parted my garments among them, and cast lots upon my vesture." What man did to Him, what He suffered from man and from Satan's power is here described. Yet it was God who bruised Him. Concerning man the sufferer spoke what "they" did unto Him; but He also addresses God "THOU hast brought me into the dust of death."

And thus He suffered and died for us. Our sins were laid upon Him and He bore them in His own body on the tree. At what an infinite cost we have been redeemed! What a price has been paid! The Father did not spare His only begotten Son, but delivered Him up for us all. The Son of God, was made sin for us, smitten, stricken and forsaken of God.

Jehovah bade His sword awake--
O Christ, it woke 'gainst thee!
Thy blood the flaming blade must slake;
Thy heart its sheath must be--
All for my sake, my peace to make;

Now sleeps that sword for me.

The Holy God did hide His face--
O Christ, 'twas hid from thee!
Dumb darkness wrapt thy soul a space--
The darkness due to me.
But now that face of radiant grace
Shines forth in light on me.

Wonderful Love! But how unable we are to realize adequately these blessed facts! How little after all we think of these marvellous things and how weak is our devotion to that blessed, loving Lord, who loved us thus!

And what do we behold about us? An ever increasing darkness; a turning away from the blessed Gospel of the Son of God as it centers in the Cross; a greater rejection and neglection of the great salvation which God has so graciously provided in the great sacrifice. It is fearful to see the enemies of the cross increasing and rushing on to their coming doom. What is to be our attitude? It is for us to glory more and more in the cross of Christ. We must exalt and magnify the Person and Work of our blessed Lord as never before. The more He is rejected by the world, His blessed work on the cross disowned in such latter day delusions as the new theology, Christian Science and the numerous other systems, the more we must give Him the pre-eminence.

But it means also for us if we are faithful to Him the fellowship of His sufferings. God has called us into the fellowship of His Son Jesus Christ our Lord. This includes the fellowship of His sufferings. Never, of course, suffering from God as He did. But as He is rejected and despised so are we called to share His rejection and take upon us His reproach. He suffered without the gate and the Word exhorts us "Let us go forth therefore unto Him without the camp, bearing His reproach." In these last days we must like Moses "esteem the reproach of Christ greater riches than the treasures of Egypt (the world)." And if we are faithful to Him, if we walk in _separation from the world_, including the great "religious world" with its Christ and the Cross rejecting schemes and tendencies, we shall know something of the reproach of Christ and the fellowship of His sufferings. Oh! that we might know more of that in these easy going days. Such a precious Word of God as contained in 1 Peter iv:13-14 ought to make us long for bearing His reproach and for sufferings with Him. "But rejoice inasmuch as ye are partakers of Christ's sufferings that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of

Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified."

Be true to Christ and to the cross of Christ. Live out the doctrine of the cross "crucified with Christ"--dead to the things here below, then you will have some suffering from the side of men and Satan as well.

And what will be the awful judgment for the multitudes, the ever increasing multitudes who reject the Cross of Christ, who are either opposing it by their ethical gospel, to whom the preaching of the cross is foolishness, or who are indifferent? The Holy Spirit has told us that where the Gospel, the Cross of Christ is rejected or perverted the Anathema, the curse of God must follow (Gal. i:9; 1 Corinth. xvi:22). Well has one said "Distance from God was the climax of the Lamb's dying sorrow." It is a fearful solemn thought that the world while with heedless selfconfidence it still pursues its way, is no nearer now to God than Jesus was when, under the burden of the world's iniquity, He cried, "My God, my God, why hast Thou forsaken me?" How solemn this is! May we learn to say more fully with Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Glory of Christ.

The first twenty-one verses of this Psalm describe the sufferings of Christ. This part closes with an appeal to Jehovah for deliverance. "But be thou not far from me, O Lord; O my strength, haste thee to help me. * * * Save me from the lion's mouth." Then comes the joyful statement that He has been heard. The answer He received to His cry is resurrection. We find therefore that the second part of this great Psalm, which reveals so fully the Cross of Christ, is taken up with the Glory of the forsaken One. God raised Him from the dead, and so we hear at once in this Psalm the notes of triumph coming from the lips of Him who is dead and now liveth. His triumph and His Glory are revealed. All for whom He died, the Church, Israel, the ends of the earth, the nations are mentioned. He is seen in the midst of the church as well as in the midst of the future great congregation. All the ends of the earth are yet to remember and turn unto the Lord. The nations will come to worship before Him; His will be the Kingdom, He will rule among the nations. But we must look at

some of these precious predictions a little closer. We need to consider them as much as the Sufferings, the Cross of Christ.

The day of His Resurrection is first mentioned.

"I will declare Thy Name unto my brethren

"In the midst of the congregation will I praise Thee."

It is a joyous word which stands at the head of the glory section of this Psalm. Raised from the dead He met His own with an "All hail" --rejoice. In the Gospel of John we see Him meeting her who sought the living One among the dead and telling her "Go and tell my brethren." How literally this prediction has been fulfilled. And what He tells her of "my Father and your Father, my God and your God" declares that intimate relationship which is the result of His death on the cross. Brought through Him to God, we are Sons of God and Heirs of God. "He that sanctifieth and they that are sanctified are all of one, therefore He is not ashamed to call them brethren" (Heb. ii:11). Precious truth! He owns us as brethren. He is the Firstborn among many brethren. The congregation mentioned here is the church. In the midst of the church His praise is heard (Heb. ii:12). It is true the church is not revealed in the Old Testament but it is anticipated. And as we, saved by Grace, in possession of His life, approach God in His worthy Name His own voice is heard; He is the leader of our prayers and our praises. That new and intimate relationship brought about by His atoning death at the cross is mentioned first. He gave Himself for the church (Eph. v:25). In the next place we hear Israel praising Him. "All ye the seed of Jacob glorify Him; and reverence Him all ye the seed of Israel." They who rejected Him, His people who despised Him and had such a part in the suffering of Christ, now own Him. They acknowledge Him, whom they thought afflicted of God, as having been heard of God.

That time will come when He returns in power and glory, when Israel will see the Man in Glory, the First begotten coming in the clouds of Heaven. Then they will realize the full truth of Isaiah liii. The blessed Lord will then have the travail of His soul and be satisfied. But there is more glory still for Him.

A _great_ congregation is mentioned; there too His praises will be heard. All the ends of the earth will remember and turn unto the Lord. Nations will worship before Him.

"For the Kingdom is Jehovah's
And He ruleth among the nations" (verse 28).

The great congregation are the nations of the millennial age. Then the ends of the earth will remember Him while He ruleth among the nations. What Glory awaits Him! Now we behold Him, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. It is a spiritual vision; we see Him there by faith. But a little while longer and He will appear in the Glory of His Father bringing His co-heirs with Him, the Son bringing many sons to glory, the sons He is not ashamed to call brethren, for whom He was forsaken on the cross. What a procession of triumph and glory that will be when the Heavens open and He is coming forth, bringing His church with Him! What will be His Glory when Israel at last owns Him and nations submit under His rule, when His visible Glory will cover the earth as the waters cover the sea! All hail! Oh blessed, blessed Lord!

And we do need to consider all these precious predictions, so numerous in the Scriptures, the prophecies of His Glory. The God of this age Satan is unfolding the glories of this present age which is almost at the end, with a skilful master hand. He knows how to blind the eyes not only of those who believe not, but of many who are Christians. He makes everything so attractive and many of God's people have fallen into his snares. We need to look through the Word of God upon the brightness of His Glory, the glorious things to come, so that our eyes may be blinded to the miserable playthings of the dust, which the fire of God's vengeance will ere long consume. We need these glorious visions of the great realities so that we can go forward with joyfulness to suffer, be rejected of men and bear the bright and blessed testimony, the Father expects from His beloved children. Take up the watchword of the last days! _True to Christ--all in Christ--all for Christ--Onward to Glory._ Soon He will call us into His glorious presence.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii:18).

"For our light affliction which is but for a moment, worketh a far more exceeding and eternal weight of glory" (2 Cor. v:17).

Oh what will be the day when won at last
  The last long weary battle, we shall come
To those eternal gates the King hath passed,
  Returning from our exile to our Home;
When earth's last dust is washed from off our feet;
  The last sweat from our brows is wiped away;

The hopes that made our pilgrim journey sweet
  All met around us, realized that day!

Oh what will be the day, when we shall stand
  Irradiate with God's eternal light;
First tread as sinless saints the sinless land,
  No shade nor stain upon our garments white;
No fear, no shame upon our faces then,
  No mark of sin--oh joy beyond all thought!
A son of God, a free-born citizen
  Of that bright city where the curse is not!

The Exalted One.

Hebrews i.

SOME thirty-five years ago, when the so-called "Higher Criticism" had begun its destructive work, a believer living in England, predicted that within thirty years the storm would gather over one sacred head. How this has come true! Satan's work of undermining the authority of the Bible, a pernicious work still going on, is but the preliminary to an attack of the Person of Christ. To-day as never before the glorious Person of our Lord is being belittled in the camp of Christendom. This is done not only in the out and out denials of His Deity but also in more subtle ways. It is for us who "deny not His Name" (Revel. iii:8), whose desire is to exalt Him, ever to remind ourselves of the Blessed One and His Glory. At this time we desire to look briefly at the teachings of the first chapter in Hebrews.

This chapter is divided into two parts. In the first part we find another great description of our adorable Lord, and in the second a description of His exaltation. The beginning of the chapter gives us that solid assurance that God has spoken and that the Old Testament is His Word. "God having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us in (the person of the) Son." The Old Testament Scriptures are the inspired Word of God; at last God spake in Son, as it is in the Greek. The Old Testament announced that God would speak in the person of the Son. For this reason it is impossible to deny the authority of the Old Testament without denying the

authority of Lord Jesus Christ. The written and the living Word stand and fall together.

This is followed by a description of Himself. Seven things are mentioned concerning our Lord. 1. Heir of all Things. 2. By whom He made the worlds. 3. The Brightness of God's Glory. 4. The Express image of His Person. 5. The Upholder of all Things. 6. He has purged our sins. 7. He sat down at the right hand of the Majesty on high. What wonderful seven things these are! Oh that we would meditate more on each, how it would strengthen our faith and deepen our fellowship with Him. It would give us victory when the hosts of the enemy press upon us. Our defeat is the result of losing sight of the object of our faith, Christ.

We also can divide the description of our Lord in the first chapter of Hebrews into three parts. 1. He is the Son of God in eternity; One with the Father, essentially and absolutely God. This is found in these great statements "By whom He made the worlds; who being the brightness of His Glory and the express image of His person, and upholding all things by the Word of His power." This could never be said of a creature of God. Our Lord is the Creator Himself, the express image of the person of God, the one who upholds all things. What it all means! What a Lord we have! All this harmonizes with the description of His Person in Colossians.

2. He is the Son of God in incarnation. This is found in the following sentence "When He had Himself purged out sins" or as it is literally "Having made by Himself the purification of sins." For this great purpose He entered His own world. The mighty Creator, the eternal Son of God, the Holy One is our Redeemer. As Son of God He walked on the earth in the Spirit of holiness, the holy, spotless One, God manifested in the flesh. And this wonderful Being was made Sin for us, went as the willing sacrifice to the cross. Oh what a record! "Who did no sin, neither was guile found in his mouth; who when reviled, reviled not again: when suffering threatened not; . . . . . who Himself bore our sins in His body on the tree, ... by whose stripes ye have been healed." What a foundation for our faith, what assurance! He Himself has accomplished the work for us and has made peace in the blood of His cross. He only could do it.

3. The Son of God in resurrection. "He sat down on the right hand of the Majesty on high, being made so much better than the angels as He hath by inheritance obtained a more excellent name than they." And in verse 2 we read "Whom He (God) hath appointed heir to all things."

All this is spoken of Him who had died on the cross and who raised from the dead as glorified Man is at the right hand of the majesty on high. What He is in that resurrection Glory we shall be with Him. His Love does not stop short of this. The Glory the Father gave to Him, He has given to us. He is the image of the invisible God, because He is God. His redeemed people shall be transformed into His image, that He might be the first born among many brethren. What a thought this is! We shall image Him forth in all eternity, as He images the invisible God. Into what depths we gaze!

Then in the second part of this chapter we find a description of His exaltation and Glory. The Holy Spirit shows this marvelous theme from His Word. He quotes from seven Psalms, that book which is one of the most attacked in the present day. The Holy Spirit gives us a key in these quotations how we should look for Christ in the Psalms. What wickedness in face of such Scriptures to deny the messianic prophecies contained in the Psalms. The Psalms quoted are the following: "The ii; lxxxix (2 Sam. vii:14); xcvii; civ; xlv; cii and cx." They reveal His Glory and in what His future Glory will exist. And we shall share that exaltation with Him. We are destined to be His Co-heirs. We shall rule with Him and shall be priests with Him. He is higher than the angels in His resurrection Glory. He was made a little lower than the angels that He could take us with Himself into that place above the angels. All Glory and Praise to His Holy Name. We worship and adore Thee, Thou Son of God, our Saviour and Lord! What Glory awaits us! What dignity is ours! Oh, child of God, you need just this one thing, to know Him better, to have the Holy Spirit make Christ and the things of Christ, the future Glory more real to your souls. Let Him do it. And soon we shall be with Him.

Lamb of God, Thy faithful promise
  Says, "Behold, I quickly come;"
And our hearts, to Thine responsive,
  Cry, "come, Lord, and take us home."
Oh, the rapture that awaits us
  When we meet Thee in the air,
And with Thee ascend in triumph,
  All Thy deepest joys to share!

A Glorious Vision.

THE Epistle to the Hebrews, this profound and blessed portion of the

Holy Scriptures, unfolds a most wonderful vision of the Person, the Glory and the great Redemption work of our adorable Lord. The portion of the Epistle which is the richest in this respect is the Second Chapter. Here is a vista for the eyes of faith which is sublime. Our Lord in His Person, in His humiliation and exaltation, in His suffering and glory, stands out in a way which makes the believing heart rejoice with joy unspeakable and full of Glory. What He has accomplished for us, His present place in Glory and intercessory work, His future and dominion over the earth, all are mentioned by the Holy Spirit in this brief chapter. His humiliation by incarnation is mentioned in these words "Thou madest Him a little lower than the angels." "Forasmuch, then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." And He is the One "by whom are all things" (verse 10).

His suffering and death and its blessed results are given in this chapter. "By the grace of God He should taste death for every man." "That through death He might destroy him that had the power of death, that is the devil." He made "reconciliation for sins of the people."

We read of the gracious relations into which all believing sinners are brought in virtue of His work on the cross. "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." It is that blessed, deep, eternal relationship of being One with Him and One with God. Then we find here His presence as Man in Glory. "But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor."

In that attitude He is now "the merciful and faithful high Priest." "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."

The ultimate result of His work is also stated. He is "bringing many sons unto glory." And that glory will be His own glory. Not only now but in that future day of glory He will declare "Behold I and the children, which God hath given me."

Furthermore we have the fact of His earthly dominion, that He is to have possession of the earth. "The world to come," that is the habitable earth, not heaven, is to be put in subjection under Him. "Thou hast put all things in subjection under His feet." All these blessed truths are stated in this chapter of Hebrews.

In regard to a subdued earth we read: "But now we see not yet all

things put under Him." That was true when the Holy Spirit penned these words. This is still true and it will be true until the Father bringeth in the First begotten into the world, when not alone all the angels of God will worship Him (Heb. i:6), but when God will make His enemies the footstool of His blessed feet (Psalm cx:1).

However this coming triumph for Him who was made a little lower than the angels is not the glorious vision of this chapter. It is time by faith we may behold the glorious consummation as revealed in the prophetic Word, but here another vision for our present rejoicing and present help is put before us. While we see not yet all things put under His feet "we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honor."

This is the great vision for the present. This is what the Holy Spirit wants us to behold more than anything else. Of Stephen it is written: "He being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God" (Acts vii:55). And whenever the Holy Spirit fills us He will direct the vision of the eyes of our heart to Him who was made a little lower than the angels and who is now in heaven crowned with glory and honor. And only the _power_ of the Holy Spirit filling us can make this great fact and vision a reality.

But what does this glorious vision mean to _us?_ What does it teach us? Oh, much more than the weak pen of the writer can tell out.

The blessed One who is there crowned with glory and honor is the One who was made a little lower than the angels for the suffering of death; He bore our sins on the cross and died for us. What a blessed, blessed proof then it is, as we behold Him there, that our sins are completely and forever gone!

But more than that. In seeing Him there we behold ourselves. The deliverer of our souls at the right hand of God, the second man, crowned with glory and honor, is the pattern and forerunner of all who belong to Him and whom He is not ashamed to call brethren. Grace has raised us up together, and has made us sit down together in the heavenlies in Christ Jesus (Eph. ii:5, 6).

Our eternal destiny, beloved in the Lord, is to be like Him, with Him and to share His marvelous inheritance as His co-heirs. That glorious vision is the evidence of our coming glory, when we shall be transformed into His image that He might be the firstborn among many brethren. As we gaze in the Spirit on Him who is crowned with glory and honor we can see ourselves.

And as the age darkens, as the Laodicean state becomes more prevalent, temptations and snares increase, the enemy's powers and activities more marked, we need to open our eyes and hearts wider, to take in the vision of our blessed head in Glory. Only in this way can we be kept in these evil days. The only way of spiritual progress, spiritual enjoyment, spiritual worship is to "behold as in a glass the glory of the Lord," and beholding that glorious vision we "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. vii:18).

This glorious vision will keep us in the place of separation. It will make us heavenly-minded and produce in our lives the practical results of the cross of Christ "crucified unto the world and the world crucified unto me." Why do real Christians, who know the truth and even know and speak of His Second Coming go along with the world and delight in its ways? It is because the heart is departed from Christ and has lost sight of the blessed and glorious vision. Years ago a saint of God, who is now present with the Lord, made the following statement:

"It sometimes happens that Christians have got so far away from Christ in heart, that they become engrossed in the affairs of this life, and some can even visit and enjoy the poor empty, tinselled shows of this world's vanity. What could be more lamentable? They forget that _death's stamp_ is deeply graven on everything this side of resurrection. But such actions clearly prove that the heart must have been away from Christ for some time."

Reader! if this means you return unto thy rest. Arise now and seek His face and behold your Saviour, who was made a little lower than the angels crowned with glory and honor.

May all our hearts, dear children of God, cry out with him, who knew Him so well, the prisoner of the Lord "That I may know _Him_, and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii:10). Soon we shall know Him and all His glory.

I see a Man at God's right hand,
  Upon the throne of God,
And there in seven-fold light I see
  The seven-fold sprinkled blood;
I look upon that glorious Man,
  On that blood-sprinkled throne;
I know that He sits there for me,

The glory is my own.

The heart of God flows forth in love,
A deep eternal stream;
Through that beloved Son it flows
To me as unto Him.
And, looking on His face, I know--
Weak, worthless, though I be--
How deep, how measureless, how sweet,
That love of God to me.

My Brethren.

OUR Lord Jesus Christ calls those for whom He died and who have believed on Him "_My Brethren_." What a word it is! The Brethren of the Man in Glory! Brethren of Him who is at the right hand of God, the upholder and heir of all things! Pause for a moment, dear reader. Let your heart lay hold anew of this wonderful message of God's Grace; Brethren of the Lord Jesus Christ! What depths of love and grace these words contain! What heights of glory they promise to us, who were bought by His own precious blood! His Brethren now; His Brethren forever. One with Him, one with His Father and His God. Sharers of His life, sharers of His Spirit, sharers of His glory and His inheritance. Blessed, glorious truth, He calls us His Brethren.

It is in the twenty-second Psalm where we find this truth revealed prophetically for the first time. That Psalm begins, as we have seen before, with the utterance of the deepest distress. It closes with the shout of victory and of triumph. He who was forsaken of God on the cross, the blessed sin bearer, has received glory. In the midst of the congregation, His redeemed people, He praises God, who has delivered Him and who gave Him Glory. In God's own time, in the coming day of His visible manifestation, all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him. Then the Kingdom will be the Lord's.

He who suffered on the cross was heard "from the horns of the unicorn" (Ps. xxii:21). Resurrection was the answer from God; the power of God raised Him from the dead. At once, after the great work had been accomplished, there follows the triumphant declaration of Him whose voice had cried so bitterly in death, "I will declare Thy

Name unto my brethren; in the midst of the congregation will I praise Thee." And blessed was the fulfilment on that day of joy, when the tomb was empty and He had come forth, the risen Christ. To Mary Magdalene He said on that glorious resurrection morning, "But go and tell _my brethren_, and say unto them, I ascend unto my Father and your Father, and to my God and your God" (John xx:17). What joy must then have filled His loving heart. From His gracious lips there bursts forth a message such as He never gave to His own before His resurrection.

The great work on the cross had been accomplished, sin had been put away by the sacrifice of Himself. The Only Begotten of the Father, God's holy Son, one with God, became Man; then passing through death, in which He fully glorified God, God raised Him from the dead. And now He gives the blessed results of His own work for those who believe on Him. He has brought us into the same relationship with His Father and His God, which He Himself holds, as the Man Christ Jesus, raised from the dead. His Father, the Father of our Lord Jesus Christ, is our Father; His God is our God. And again we pause as we write this. Let our hearts repeat it: "My Father, your Father; my God, your God." He has brought us into fellowship with His Father; He has brought us to God and the place He has with the Father and with God, is the place God's fathomless Grace has given to us. How little our hearts take it in! How little reality we possess of all this! And yet He wants us to enjoy it as He enjoys the fulness of joy in His Father's and His God's own presence. May the Holy Spirit work in us unhindered, that through His power we may lay hold in faith of this mighty truth and have it as a _practical power_ in our daily lives. My Father, your Father; my God, your God and Christ, who loved me and gave Himself for me, Christ, who loveth us, is with His Father and His God. In such relationship, brought to the Father and to God through the Lord Jesus Christ and kept there by His own Grace and Power, how happy we should be.

And because we possess now in virtue of Christ's work this blessed relationship, He owns us joyfully as His brethren. Hebrews ii:11-12 puts this more fully before our hearts: "For both He that sanctifieth and they that are sanctified are all of one; for which cause He is not ashamed to call them brethren. Saying, I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee." The Lord Jesus Christ is He that sanctifieth and they that are sanctified by His great work and are in Him, are believing sinners, reconciled to God by His blood. Both He that sanctifieth and we are all of One and this One is God, the Father. Therefore He is not ashamed to call them brethren. It is true we possess this relationship with the Man in Glory, the Lord Jesus

Christ, because we are born of God. We have eternal life, His own life, and that makes us One with Him. But this is not the truth in view here. It is the truth that He has identified Himself with us and through His death and resurrection we are identified with Him. And what it means "in the midst of the church will I sing praises unto Thee" we shall not follow at this time.

But let us keep it before our hearts a little while longer. The Lord of Glory calls us "My Brethren." He who is there in the Father's house, in the Father's presence and on the Father's throne is not ashamed to call us brethren. He knows all about us. He knows all the depths of sin in which we are by nature; that by nature we were enemies by wicked works and children of wrath, but He took it all upon Himself and has taken it out of the way and now He looks upon us and all who have accepted Him by personal faith as being one with Him and one with His Father; therefore He is not ashamed to call us brethren. What a comfort it should be to our hearts! What joy it should create in our souls! He Himself received from God, His heart's desire and the request of His lips (Ps. xxi:2). And all His desire and request was in our behalf, that He might bring us, His many sons, to glory. And now He rejoices in us, for we are His inheritance. He wants us to rejoice in Him and with Him in an unspeakable joy and full of glory. Our souls entering into all this and rejoicing with Him in His salvation, enjoying the comfort of it; this honors Him and honors God.

It should end the discouragement and unbelief from which we so often suffer. Though we are weak and erring, imperfect in all our ways, yet He is not ashamed to call us brethren. Such a fellowship and relation into which we are brought once and, for all by the Son of God, should, if accepted in faith, dispel any doubt about ourselves and free us from all gloom and discouragement. Alas! how dull we are not to enter fully into the joy and comfort Grace has bestowed upon us!

And then think of the dignity and honor which is ours. Sons of God with Him; Heirs of God with Him; one with Him, perfectly identified with the blessed One in God's presence. Therefore He is not ashamed to call us brethren. To walk worthy of the Lord is our calling; and worthy of the Lord we shall walk if we have the great fact of our fellowship with the Son of God as a reality before our souls. It is a sad state to speak theoretically of our position in Christ, to know all this with our intellects and not to manifest it in our lives and show forth the excellencies of Him, who has called us from darkness into his marvellous light.

He is not ashamed to call us brethren. It should strengthen the love for the brethren. Love one another. The weakest, the most imperfect believer, that one who appears to us so unlovable and so ignorant, is nevertheless owned by him. Just let us remember in looking upon all believers, that he is not ashamed to call them brethren, that no matter where they belong, what their knowledge in the Scriptures might be, they belong to Christ, and are equally beloved of God. How we need it in a day when Satan goes about dividing the people of God. Love for the brethren, a deep, real heart love, will possess us as our hearts feed upon the fact of our oneness with him and with His Father and His God.

He is not ashamed to call them brethren. It will be an incentive to witness for Him. Dishonored as He is, it falls upon us to honor Him by our personal witness. While in the Father's presence He sings and is the leader of the praises of His people, we must sing of Him here and utter His praise on earth. He is not ashamed of us; _how could we ever be ashamed of Him?_ What an honor to speak His worth, to tell out, though in feeble way, His glory and exalt His name. And yet we must beware of an unscriptural familiarity with Him, which the Holy Spirit does not sanction in the Scriptures. We must not address Him, as it is so often done, as "my brother," or other sentimental terms, which our pen is reluctant to repeat. In all this we must not forget His dignity and glory. While He thus identified Himself with us and is not ashamed to call us brethren, He is nevertheless the holy Son of God, the Lord of all. As such we must adore and worship Him. Some blessed day we shall be just like Him. We are predestinated to be conformed to the image of His Son, that He might be the first born among many brethren (Rom. viii:29). That will be in the glorious day when we shall meet Him face to face. "We know that when He shall appear, we shall be like Him; for we shall see Him as He is" (John iii:2). What it all will mean? What day of joy and triumph for Him, when He stands as the leader of all whom the Father has given unto Him, when all according to His prayer will be the sharers of His Glory. Then He will be glorified in His saints for they will bear His image and reflect His glory. What a destiny! Like Him and with Him. And this future of perfect conformity to the Lord Jesus Christ and possession of the wonderful inheritance, which, in its riches we cannot grasp now with out finite minds, is rapidly approaching. How soon it may burst upon us!

Oh, friends, beloved in the Lord! Do we all enjoy this now in faith? Is it so that the Lord Jesus Christ becomes daily more real and precious to us? Do we live in the power of all this?

The Patience of Christ.

"BUT the Lord direct your hearts into the Love of God and into the _Patience of Christ_" (2 Thess. iii:5). With these words Paul exhorted the Thessalonian believers. They had many trials and difficulties. They suffered persecutions and were troubled. False alarms had affected their patience of hope in the Lord Jesus Christ. The inspired exhortation puts before their hearts the Patience of Christ. Comfort and joy, encouragement and peace, would surely come to their hearts and strengthen them, if they remembered and entered into the Patience of Christ.

And who can describe or speak fully and worthily of the Patience of our blessed Lord! It includes so much. All His moral Glory and Divine perfections are concealed and revealed in this Word. The word patience has a wide meaning. It means more than we generally express by it. Submission, endurance in meekness, waiting in faith, quietness, contentment, composure, forebearance, suffering in calmness, calmness in suffering; all and more is contained in the one word, Patience. And such patience in all its fulness and perfection the Son of God exhibited in His earthly life. Whenever we look in the Gospels, we behold this calm, quiet, restful patience. His whole life here on earth is but a continued record of patience. In patience His childhood was spent, and when in His twelfth year the Glory of His Deity flashed forth we read "He went down with them, and came to Nazareth, and was subject unto them." In patience, He whose mighty power had called the universe in existence, toiled on, content in Nazareth, submissive to the Father, till after many years the day would come, when the work He had come to do should be begun and finished. To describe that Patience during His public ministry from Nazareth, where He had been brought up, to Golgotha, would necessitate a close scrutiny of every step of the way, every act and every utterance which came from His holy lips. What discoveries of His Grace and moral Glory we make, if under the guidance of His Spirit we meditate on His life here below. Humility and submission under God, patient waiting on Him, utter absence of all haste, perfect calmness of soul and every other characteristic of perfect patience, we can trace constantly in that wonderful life. What patience is revealed in the forty days in the wilderness, when He hungered and was with the wild beasts (Mark i:13). When Satan tempted Him and asked for stones to be made bread, He exhibited still His patience. In His service, that marvellous service rendered by the perfect servant, no ambitiousness or ostentatiousness can

ever be discovered. He pleased not Himself but Him who sent Him. He was constantly going about doing the Father's will. His kindness and love were rewarded by rejection and insults, yet no complaint or murmur ever came from His lips. He was always trusting in God, perfectly calm, perfectly satisfied.

And how His patience shines out in dealing with men. What patience He had with His disciples and how He bore with them in love. They were slow learners. What patience and tenderness in his conversation with her, whom He had sought, the woman at Samaria's well. And greatest above all His patience in suffering. He endured the cross. When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. (1 Pet. ii:23). He was oppressed, and He was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth. All the buffetings, shame, dishonors, griefs, pains and sorrows He patiently endured. Oh! the patience of Christ, who for the joy set before Him endured the cross, despising the shame!

And into this patience of Christ our hearts are to be directed. It is to be the object of our contemplation and to be followed by us, who belong to Him. The patience of Christ must be manifested in our lives. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps. His humility, submissiveness, contentment, calmness, patience in endurance, in doing and suffering the will of God, must be reproduced in our lives. But how little we know of it in reality. Impatience is the leading characteristic of the closing days of this present evil age. It is alas! but too prominently seen among God's people who are influenced by the present day currents. How little true waiting on the Lord and for the Lord is practiced! How much reaching out after the things which are but for a moment and which will soon perish! In consequence there is but little enjoyment of that which is the glorious and eternal portion of the Saints of God. How great the haste and hurry of present day life! How little quietness and contentment! In suffering and loss, murmurings, fault-finding and words of forced resignation are more frequently heard than joyful songs of praise. Unrest instead of rest, discontent instead of contentment, anxiety instead of simple trust, self exaltation instead of self abnegation, ambitiousness instead of lowliness of mind are found on all sides among those who name the name of Christ and who carry His Life in their hearts. And why? Your heart, dear reader, is so often out of touch with Christ. You lose sight of Him. His Spirit is grieved and in consequence there is failure and the impatience of the flesh. Return, oh my soul, unto

thy rest! Direct, O Lord, our hearts into the Patience of Christ.

The Patience of Christ. He is still the patient Christ. Rejected by the world He has taken His place upon the Father's throne. There He waits until His enemies are made His footstool. Long ago, in our human reckoning, He entered there. Long ago the Father said to Him, "Ask of Me and I will give Thee the heathen for thine inheritance, and the uttermost part of the earth for Thy possession" (Ps. ii:8). Up to now He has not yet asked the Father. When He asks it will mean judgment for this world. In infinite patience He has waited and waited in the presence of God. And all this time He has carried on His work as the Priest and Advocate of His people who live on earth. With what tenderness and patience He has dealt with all who lived in the past centuries. His mighty power kept them and now they are at home with Him. The same patience He manifests towards us. How often we have failed Him and walked in the flesh instead of walking in the Spirit. We came to Him and confessed and then we found Him so loving towards us. But ere long we failed again and in His loving patience His arms were again around us. And thus a hundred times. He changeth not. He is the same loving, patient Lord towards His own in Glory as He was on earth. "He shall not be discouraged," the prophet declared. Even so His Patience knows no discouragement.

In all the dishonor done to His holy, worthy Name, He endures patiently. He is silent to all what is done by His enemies. The Patience of Christ. May the Lord grant us His Patience. John said to himself, "I am your brother and companion in tribulation and in the kingdom and _patience_ of Jesus Christ" (Rev. i:9). To that kingdom and Patience of Jesus Christ of which John speaks of belonging we belong. The martyrs belonged to it. Afflictions, persecutions and sufferings were their part. They are ours. In humility, in endurance, unflinching courage, in the patience of Christ, let us suffer with Him, share His reproach until His Glory is revealed.

He Shall Not Keep Silent.

THE heavens have long been silent. It is one of the leading characteristics of this present age, the closed, the silent heavens. But they will not be silent forever. "Our God shall come and shall not keep silence" (Ps. i:3). In His divine Patience the Lord has been at the right hand of God for nearly two thousand years. He will not occupy that place forever. It is not His permanent station to be

upon the Father's throne. He has the promise of His own throne, which He as the King-Priest must occupy. Nearly two thousand years have gone since He passed through the heavens and during that time He has been rejected by the world. Every possible dishonor, insult and shame has been heaped upon His holy head through the instrumentality of the enemy, the devil. Never before has the rejection of the Man in Glory been so pronounced, so radical, so blasphemous as now. Those who love the Lord Jesus Christ are constantly seized by an unspeakable grief on account of these awful denials of the Christ of God and an horror as well. And still He patiently waits. But He will not always wait. His Patience will some day be exhausted. He will pray His unprayed prayer in Glory and ask of the Father the nations and the uttermost parts of the earth. The Father will then send the Firstborn back to this earth. When He comes in visible Glory to this earth it will mean the day of vengeance. The vengeance of God will fall upon His enemies. All the Christ rejecters, the wicked men and women who received not the love of the truth, but had pleasure in unrighteousness, the enemies of the cross of Christ, though they lived amiable lives (one of Satan's pet phrases), will meet Him not as the patient lamb, but the Judge, the lion of the tribe of Judah. What will it be when His Patience is ended? What will it be when the kingdom and the Patience of Jesus Christ give way to the kingdom and Glory of Jesus Christ? Rapidly the day is nearing when the Lord Jesus Christ will be completely rejected. As long as the true church is still here this complete rejection is an impossibility. But the church will some day leave this earth. Then conditions are ripe for the complete rejection of the Christ and the reception of Antichrist who will then appear. And when the beast is worshipped (Rev. xiii) and the world defies God and His anointed as never before, when the nations of apostate Christendom stand in battle array (Rev. xix:19), then He will come as the King whose patience is ended and claim His Kingdom. What will it mean when His Patience is ended? Who can describe it? What judgments will fall then upon a wicked world and be meted out upon the enemies of Christ? The day of vengeance is rapidly approaching. It is the day of vengeance for the world. It is the day of the Glory of Christ. It is the day of the Glory of the Saints. It is the day of your Glory as a believer.

Let us suffer with Him, that we may also be glorified together. Let us be patient as long as He is patient. "Be ye also patient; establish your hearts for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door" (James v:8, 9).

In His Patience pray for the unsaved. Preach the Gospel, give out

the Gospel, send the Gospel, give for the Gospel, live the Gospel. A little while longer and His patience will end.

Trusting in the Lord thy God,
Onward go.
Holding fast His faithful word,
Onward go.
Not denying His worthy name,
Though it brings reproach and shame,
Spreading still His wondrous fame,
Onward go.

Has He said the end is near?
Onward go.
Serving Him with holy fear,
Onward go.
Christ thy portion, Christ thy stay--
Heavenly bread upon the way,
Leading on to glorious day--
Onward go.

The Love of Christ.

THE Patience of Christ was recently the object of our meditation in these pages. Blessed and inexhaustible it is. And now a still greater theme is before our hearts. The Love of Christ. The heart almost shrinks from attempting to write on the matchless, unfathomable love of our blessed and adorable Lord. All the Saints of God who have spoken and written on the Love of Christ have never told out its fulness and vastness, its heights and its depths. "The Love of Christ which passeth knowledge" (Ephesians iii:19). And yet we _do_ know the Love of Christ. While we cannot fully grasp that mighty, eternal Love our hearts can enjoy it and we can ever know more of it. And He Himself whose Love is set upon us wants us to drink constantly of the ocean of His never-changing Love and receive new tokens, new glimpses of it. Surely His own blessed Spirit, though one feels so insufficient for such an object, will guide us in our meditation. He is with us and in us to glorify Him and take of the things of Christ to show them unto us. The Love of Christ, the Holy Spirit ever longs to make known and to impart to our poor and feeble hearts.

The Love of our Lord is an eternal Love. It is not a thing of time. It antedates the foundation of the world.

"His gracious eye surveyed us
Ere stars were seen above."

He as the Son of God in the bosom of God was the object of Love. "Thou lovedst me before the foundation of the world" (John xvii: 24). And then He knew us and His Love was even then set upon us, before we ever were in existence. He knew our sinfulness, our enmity, our vileness, and in Love which passeth knowledge He looked forward to the time, when He would manifest this Love to us His fallen creatures. "Such knowledge is too wonderful for me; it is high I cannot attain unto it" (Psalm cxxxix:6).

It was Love which brought Him down from the Glory, which He had with God. What Love to come into this dark, sin-cursed world, a world full of enemies. What Love to leave that bright and glorious home and appear as man, made of a woman entering this world He had called into existence. And there was no room for Him in the inn. It passeth knowledge.

And then that life, which He lived on earth, was lived in that mighty Love.

"A love that led Thee here below
To tread a lonely path in grace,
To pass through sorrow, grief and woe,
The portion of a ruin'd race."

What Love we see in Him, in every step of that lonely path! What compassion, what tenderness in every action in every word we discover, ever new and fresh, in that blessed life of God's unspeakable gift. Wherever we look we behold that Love. Loving compassion rested upon the multitudes; with Love He compassed the poor, the sinful, the oppressed, the heartsick and the outcast. Love carried the weak and failing men, who had believed on him, His disciples. A blessed word it is, which stands in the beginning of the thirteenth chapter in the Gospel of John. "Having loved His own which were in the world, He loved them unto the end." His Love for His own was expressed by serving them. He pleased not Himself but had come to minister. He then girded Himself and began to wash the disciples' feet. What humiliation! Yet it was the fruit of Love. All He did was born of Love. His was on earth a constant, a never-tiring, an enduring Love. All the selfishness of His disciples could not quench that Love. Nothing could quench His Love for His own.

Nothing will ever quench it. Peter denied Him. "And the Lord turned and looked upon Peter" (Luke xxii:61). Was it a look of reproach? Was it a frown of displeasure which Peter saw in that beloved face? Far from it. Love in its divine perfection shone out of the eyes of the Son of God. And after His resurrection that Love was still the same. There was no reproach connected with the restoration of Peter to service. In the greatest tenderness and Love He committed to His disciple, who had so shamefully denied Him, the lambs and sheep so dear to His own loving heart.

Again we say, that Love passeth knowledge. How could man's imagination and invention ever have produced such a loving Person as our Lord, revealing the perfection of divine Love!

But there is greater Love than the Love which we behold in His blessed Life on earth. The greater Love is manifested when He laid down His life. He came into the world to die, to be the propitiation for our sins. He came to take our place on the cross. He came to drink the cup of wrath in our stead and suffer the awful penalty of our sins.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. _But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us_."

God in Love gave thus His Son, and He gave Himself in Love. From shame to shame, from suffering to suffering, from pain to pain and agony to agony that Love went on to plunge into the deepest sorrow, to reach at last the place where His loving lips had to cry "My God, My God, why hast Thou forsaken me?"

"To death of shame Thy love did reach,
God's holy judgment then to bear;
Ah, Lord, what human tongue can teach
Or tell the love that brought Thee there."

Ah! what human tongue can teach or tell the Love that brought Thee there! It passeth knowledge. But with loving, praising hearts, in worship and adoration we can look up to that cross on which the Prince of Glory died and say with Paul, "He loved me, He gave Himself for me." And again we join with the innumerable hosts of His own redeemed in the Glory song. "Unto Him that loveth us and washed us from our sins in His own blood and hath made us Kings and priests unto God and His Father, to Him be Glory and dominion forever.

Amen." And beloved reader, that Love which knew you and us all before we ever existed, that Love which came from Glory for you, that Love which went into the jaws of death, endured the cross and despised the shame, that Love which gave so willingly, gave as we can never give, that Love is still the same. It changes not. His Love knows no fluctuations. That perfect Love cannot grow cold or indifferent. We all had our first love; when first we saw Him with the eyes of faith, how our hearts were enraptured. How soon that Love began to grow cold and decreased instead of increased. Then our walk and service became affected for thus it must ever be when the heart is not responding to His Love and not in living, loving touch with Himself. Oh! the weeks and months and years of our Christian experience spent without the full enjoyment of His Love and Presence. But has this changed His Love? Has our unfaithfulness, our waywardness, our failure and backsliding affected His Love? No. He is the same loving Lord, the same loving Christ who has borne us and yearned over us, who has prayed for us and kept us. Whenever we turn to Him with broken hearts, confessing our sins, when in shame we hide our faces and tell Him all our failures, we find Him still the same loving Lord as He was when His loving eyes rested upon Peter. Oh! how He must love us! How He must love us, with that Love which passeth knowledge. What treasures that Love contains! Exhaustless it is ever flowing full and free towards His own.

How it must grieve Him to see us so indifferent, neither hot nor cold. How it must grieve Him that we enjoy this Love so little that we permit that Love so little to serve us and give Him so little opportunity to manifest His mighty Love towards us. Alas! We even mistrust that Love. When suffering and loss overtake us, when instead of prosperity adversity is our lot, we doubt that Love. Fears and anxieties are nothing less than an impeachment of the Love, which passeth knowledge. His Love will never fail. He will see us safe home. Let the forces of the enemy roar, let trials and troubles come, His Love will keep us. His Love is our eternal portion.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And soon He will have us with Himself. The church He loved, for which He gave Himself, the church He sanctified by the washing of water, this church He will present to Himself a glorious church (Eph. v:24-27). Even while on earth He made known His loving

purpose, for He prayed, "The Glory, which Thou hast given me I have given to them."

It is His Love which will make us sharers of His own Glory and Inheritance. What that Love will do then! How we shall drink deeper of that Love, than we ever could drink here! Oh the depths of the Love to be fathomed in all eternity! Oh the length and breadth and height to be measured! It can never, no never be exhausted.

O, child of God, is not thy poor wandering heart beginning to be warmed? Is the warmth of His Love, the Love of Christ refreshing your soul? Thank God for it. It is but a demonstration of His Love. And do we not want more of it? Do we not need it?

All our indifference, our cold heartedness, our prayerlessness, our self indulgences, our inactivity and all else which mars our Christian lives, is because we do not have the Love of Christ before our hearts. If we were constantly enjoying His Love and this mighty Love would constrain us, what self-sacrificing lives we would live! How we would love one another and in love serve one another. What peace there would be among those of like precious faith. With a better heart knowledge of the Love of Christ, what joy would be ours in all trials and suffering and with what boldness we would approach the throne of Grace and make constant use of our God-given privilege, prayer.

The Love of Christ would lead us on and on in love for souls, in service untiring, and yet the same Love too will make us long and pray for His coming. Oh God our Father, grant unto us all and to all Thy people throughout this world a greater, a deeper, a more real knowledge of the Love of thine ever blessed Son, the Love of Christ, and fill us through it with all the fulness of God. Amen.

The Joy of the Lord.

IT is written "the joy of the Lord is your strength." Every child of God knows in some measure what it is to rejoice in the Lord. The Lord Jesus Christ must ever be the sole object of the believer's joy, and as eyes and heart look upon Him, we, too, like "the strangers scattered abroad" to whom Peter wrote shall "rejoice with joy unspeakable and full of glory" (1 Pet. i:8). But it is upon our heart to meditate with our beloved readers on the joy of our

adorable Lord, as his own personal joy. The Blessed One when His feet walked on the earth spoke not only of "My Peace," but He also spoke of "My Joy." While He imparts peace and joy and is the peace and joy of our hearts, He also possesses His own Peace and His own Joy.

"The Joy of the Lord." There was a time "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii:7). It was in the beginning when the heavens and the earth were created by Him, who is before all things and by whom all things consist, the Son of God. With what joy He must have beheld what was called into existence by Him and for Him (Col. i:16). But even before the foundation of the world He had joy. With God, in the bosom of the Father Love, Glory and Joy were His eternal portion. All was known to Him from the beginning. The fall of Satan, the fall of man through Satan, the entrance of sin with all its results, the cost price of redemption, the suffering in the flesh on the cross for the redemption of the creature, the multitudes, whom no man can number, redeemed through His work, believing in Him, brought to God, united with Him, Sons and Heirs with Him, the ultimate victory over all enemies, so that God would be "all in all"--all was known to Him.

What joy must have filled Him when at His incarnation He announced, "Lo I come to do Thy will O God" (Heb. x:5, 6). And then He came and took upon Himself the form of a servant, the first word the heavenly messenger spoke, sent to the virgin to announce the incarnation, was a word of joy. Never before had Gabriel been sent with such a message. "Hail" our English version has it; but the greeting means "Joy" or "Oh the joy!" And the angel later announced "good tidings of great joy." And that blessed life which was lived upon earth to the Glory of God, was a life which knew joy. All along the way from Bethlehem to Golgotha He had joy before His heart. It is true He wept, He had sufferings, He was tempted, He was ill-treated, cast out, maligned, accused of evil and rejected, but joy filled His heart. His God and Father was His joy, yea, His exceeding joy. To do His will, who had sent Him was His constant joy. His joy was to walk in confidence, in dependence on Him. His Father's love and delight, which rested upon Him were His joy. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. lxxiii:25). This beautiful word must have been His constant declaration; and that is joy. "I have set the Lord always before me" (Ps. xvi:8) is another utterance of God's Spirit concerning the holy life of God's well beloved Son. And that meant joy. The seventy He had sent forth had returned again with joy, because the demons were subject unto them. That is sinful man in carnal rejoicing! some power manifested, some great success fills our proud hearts with

joy. But His words told them of a different joy. They were not to rejoice that the spirits submitted to them, but that their names were written in heaven. "In that hour Jesus _rejoiced_ in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and the prudent, and hast revealed them to babes; even so Father; for so it seemed good in Thy sight. All things are delivered to Me of My Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal Him" (Luke x:21, 22). Thus _He_ rejoiced. In the parable of the treasure in the field He speaks of His joy. The man who has found the treasure, for joy thereof goeth and selleth all he hath, and buyeth that field (Matt. xiii:44). The man in the parable is the Lord Himself and the field is the world. With joy He gave up all and came down here to buy us back. And all His suffering from man and from Satan, the persecutions He suffered from His own people to whom He came were borne by Him with joy. He told out His own blessed character in the beatitudes and in speaking of those who are reviled and persecuted, He said, "Rejoice, and be exceeding glad." Thus He must have borne it all with joy. And then the cross. The cross in which He who knew no sin was made sin for us. He was troubled in His holy soul when He looked towards the cross (John xii:27). In the garden He saw the cross. "And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground" (Luke xii:44). And yet it is written "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii:2). All the suffering put upon Him by man, acting under satanic impulses and the shame connected with the cross, He despised, the cross itself He could not despise, but He endured that. The joy was that He saw and knew the full and glorious result of all His work He had come to do. He saw then the travail of His soul and was satisfied. But in that cross there was that suffering, which is unfathomable. God's own hand rested upon Him. All His sorrowful complaints as predicted by His own Spirit were then fulfilled. "_Thou_ hast laid me in the dust of death." "All _Thy_ waves and billows go over me." "_Thine_ hand has pressed me sore." "_Thy_ wrath lieth hard upon me." "_Thy_ fierce wrath goeth over me." "_Thou_ hast laid me in the lowest pit." Thus He suffered from God--smitten and afflicted of God. It pleased the Lord to bruise Him. Then from that cross there came that loud and triumphant cry when He gave His life "It is finished!" Oh! what joy must have filled then His soul, when He knew the work is done, all is accomplished. And with equal joy God answered the cry of His well beloved Son, when He rent the veil from top to bottom.

The risen Lord in meeting His disciples greeted them, with the

greeting of joy, which Gabriel had used. "All Hail"--literally, _Oh the joy!_ (Matt. xxviii:9.) What joy must then have filled His loving heart as He met His own again. Oh the joy! thus they had mocked Him when they crowned Him with a crown of thorns and bowed the knee and in derision shouted "All hail"--"Rejoice"--"King of the Jews." But in the resurrection He shouts "Oh the Joy!" The victory is won. Satan, Sin, Death and the Grave are vanquished. And what joy is His now! What joy will be His ere long! With a shout He went up (Ps. xlvii:5). What a joy when He passed through the heavens and as the glorified man He entered the Holy of Holies! What a joy when the Father had the well beloved with Him again, and He took His seat at His own right hand. What joy for Him and the heavens when Glory and Honor was put upon Him and He was proclaimed throughout the depths of the universe as Heir of all things! What joy! All power in heaven and on earth is His. Oh the joy! as sinners are saved by Grace, whom He redeemed by His blood. And as His body is building He rejoiceth as the bridegroom over the bride. In unspeakable joy He carrieth on His loving, tender, priestly work in behalf of those for whom He died. His joy and delight, as well as His love and His power is with them, who are His.

But there is greater joy in the future for Him, the Man in Glory. Though even now He _is_ "anointed with the oil of gladness above all His fellows." His joy will increase and be full in the future. Another glad shout will be heard when he leaves the Father's throne and descends into the air. A shout of triumph and joy it will be, which will open the graves of the Saints, which will summon those who remain to meet Him in the air. Oh the joy at last the travail of His soul will be brought into His presence. Oh the joy! He will have us then and we will be with Him. With _exceeding joy_ He will present us faultless before the presence of His Glory (Jud. 24). In joy and a glorious triumph He will bring many sons to glory. What joy it will be when He leads forth from heaven's glorious mansions, those who are "God's workmanship created by Christ Jesus!" Then all the world will know and angels shout once more for joy in the full and glorious revelation of the new creation.

Oh! the Joy for Him! when Israel cries out "Blessed is He that cometh in the name of the Lord!" Oh the joy! when creation sings her songs of praise to Him, whose pierced hands have removed the curse. Oh! the joy! when nations hear war no more but sing the worth of the King of Kings and lay their gifts at His feet.

If we could measure all which was accomplished on Calvary's cross, then we could also measure His joy, the joy of the Lord.

Reader! If you are saved by Grace, one with the Lord, then all this is yours. The joy in the Lord and the joy of the Lord is to be your portion now and in the day of His joy and glory. Murmuring, discouraged, tempted, complaining, bereaved, downhearted, halfhearted child of God, ponder over these words. Let God's Spirit lead you into them. The joy of the Lord is to be your portion. It will dispel your gloom. It will end your discouragement. It will give you songs in the night. It will lift you into a holy walk. The joy of the Lord can do this. He wants you to possess His joy. "These things have I spoken unto you, and that your joy might be full" (John xv:11). Let the Holy Spirit, who is given to you of God, make the Lord Jesus Christ a greater reality in your life. Let the joy of the Lord be your joy. Rejoice in God, the God and Father of our Lord Jesus Christ. Let your joy be to do His will. Accept all from His hands. Rejoice in all things. "Rejoice in the Lord always, and again I say, Rejoice" (Phil. iv:4). Rejoice and glory in tribulation. "Count it all joy when ye fall in divers temptations" (James i:2). Having Christ, brought nigh to God, a perfect access into His presence, yea the right to come with boldness, a rejoicing and praising spirit should be manifested by us.

And look at the joy which is set before us. How it ought to lift us over all the present day trials and temptations and give us victory over the cares and anxieties, the pleasures and deceitful riches of this present evil and fast closing age. "Enter thou into the joy of _Thy_ Lord." This _is_ our blessed and glorious future. We shall share His future joy as we shall share His glory. And it is but a little while longer and weeping, which endured for the night, will give way to the _joy of the morning_.

"This Same Jesus."

"AND He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while he blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy and were continually in the temple, praising and blessing God" (Luke xxiv:50-53). Something else is reported in the first chapter in the book of Acts in connection with the Return of our blessed Lord to the Father. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? _This same

Jesus_, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven". (Acts i:10-11). This blessed message must have been the reason why they returned to Jerusalem with _great_ joy. Instead of tears and sorrow at that parting there was joy, because they knew and believed that He who had said "I will come again and receive you unto myself," this same Jesus would come for them. What a blessed truth it is that the same Jesus, the same Lord who walked on earth, who spoke such words of infinite love and tenderness, who wept, healed the sick, raised the dead and commanded the demons, who calmed the storm, who had gone to the cross to die that awful death in our stead--that this same Jesus, raised from the dead, is now in the presence of God for us and our Advocate with the Father. It is the same loving, tender, caring, mighty Lord and Saviour, who is there and this same Jesus, not another, will come again. The reality of this filled the disciples with joy. They knew He had left them, they knew He lived and that He would come again. This knowledge gave them power to witness and to walk in holiness. The reality of this fills still the believing heart with joy and leads as well as keeps in the blessed faith life of fellowship with Himself, into which we have been called by the Grace of God. The heart of the believer under the control of the Holy Spirit has but one desire. It is to know Him and know Him better. Other desires for blessings may come up, but that life which is in the believer ever reaches out after Himself who is our life. "That I may know Him" was the passion of that wonderful man, who knew Him so well (Phil. iii:10). And it is just heart knowledge of this same Jesus in His loveliness, His patience, His power, His glory, in all His blessed fullness, which we need the most and through this all other needs are met.

Look up then in faith, child of God, He who is altogether lovely, whose perfect ways of love and grace, were so blessedly made known in His life down here, this same Jesus, with all the tenderness of infinite love, the love that never grows cold, is with the Father. Jesus Christ, the same, yesterday, to-day and forever. The disciples heard Him pray His great prayer before He went to the cross (John xvii). As they listened to His words addressed to the Father, they learned as never before, how dear they all were to Him. How He loved them, cared for them, what He had done for them, would continue to do and what their future would be. And whenever we read these words in His high priestly prayer, we can hear Him still pray. We know that love for us cannot change; that prayer to keep does not fail; that concern, so deep and gracious, in all who belong to Him is unchanged, for it is "this same Jesus," who intercedes for us, whose loving eyes watch our going in and our going out, our walk down here.

Oh! for the reality of this! This same blessed Lord is with us, for us, above us. We can count on His unchanging love. We can count on His power. The reality of the Person of our exalted Lord keeps us down here. Oh, draw near, beloved reader, for it is your privilege, your calling, to know Him and to enjoy Him. His heart is never satisfied unless you drink deep of His love and you lie in blessed dependence at His feet. Have you failed Him? Are days, weeks, perhaps months of wandering your past, days in which you grieved Him? Return, oh return! it is "this same Jesus" who at the lake of Tiberias so tenderly restored Peter and who waits for thy return.

And "this same Jesus" comes again. If the joy was so great when He left, because the heavenly messengers gave the good news that this same Jesus is coming again, what will be the joy when he _does_ come! He comes as Saviour, which is the meaning of His blessed name. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body" (Phil. iii:20-21). The glorious appearing of the great God and our Saviour Jesus Christ who gave Himself for us, will some day take place. And when He comes into the air and gives the shout, He will be "this same Jesus." When we are caught up in clouds to meet Him in the air we shall meet _Him_, the same blessed Person, who walked on this earth, who died on the cross, who in His unchanging love kept and carried us and called us home. We shall see Him as He is. He comes, this same Jesus, to take us to be with Him. What will be His joy then when all His blood-washed, redeemed people are at last with Him! Then this same Jesus who bore our sins in His own body on the tree will bestow upon us His glory, the glory the Father has given Him.

Reader! Is it even now before you such a living reality, this same Jesus--is coming again; coming to take us all into the Father's house with its many mansions, to the place whose portals were opened with His own blood! And how soon it may be that we shall see Him and be with Him!

If an angelic message were brought to-day to all Christians, we said recently in a meeting, and that message would state in terms unmistakably, one week more and the Lord Jesus Christ comes, one week more and we shall see Him; what would be the result? We can imagine the eagerness with which all would begin to serve and reach out after the unsaved; what self-denials and boldness we would behold! How all the earthly things, the childish things, the playthings of the dust, would lose their attractiveness. Then

heaven's glory would break upon us. But such a message is not promised to us. It is nowhere said that it will take place. No angel will come to announce the time when "this same Jesus" comes to call us home. The fact is God has told us in His Word, that His ever blessed Son will come and that He will come suddenly. He may come _to-day_. He may call us home before another morning comes. And if we believe it we shall walk in expectation and in separation. The Lord graciously revive the blessed Hope in our hearts and through it make us holy in our lives, zealous for the Gospel, untiring in service and loving towards all the Saints.

The Wondrous Cross.

WHO can tell out the story of the cross! There was a time when we thought we knew much of it; but oh! the depths, the wonderful depths of the cross and the work accomplished there, which constantly break in upon the heart, as one meditates on the cross. One who knew the cross, whose eyes were filled with all its glory, because He beheld Him, who hung on the cross, in highest glory has told us "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Crucified unto the world. Dead to the world and to sin are the blessed effects of the cross.

Some time ago while remembering the Lord on the Lord's Day we sang a familiar hymn:

When we survey the wondrous cross
  On which the Lord of glory died,
Our richest gain we count but loss,
  And pour contempt on all our pride.

How true!--contempt must be poured on all our pride when one beholds that sight, the cross on which the Lord of glory died. But is it so, "and pour contempt on all our pride?"

And when we sang the second verse its truth came home still more to the conscience:

Forbid it, Lord, that we should boast,
  Save in the death of Christ, our God;
All the vain things that charm us most,

We'd sacrifice them to His blood.

How true! If such a one died to deliver us out of this present evil age then the vain things that charm us most, not the sinful things, must be relinquished. But is it really so--all the vain things that charm us most--we'd sacrifice them to His blood?

There from His head, His hands, His feet,
Sorrow and love flowed mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
Were the whole realm of nature ours,
That were an off'ring far too small;
Love that transcends our highest powers
Demands our soul, our life, our all.

And then once more the heart said, How true! Marvelous sight the Lord of Glory on that cross for me! Forsaken of God, paying the penalty of my sins, drinking the cup of wrath, untasted by me. Such love surely demands our soul, our life, our all. But is it so? How often we sing these blessed truths and our lives are strangers to them. God grant that we may live out the truth of the cross in our lives. May the deliverance, the victory, the power of His cross be manifested in our lives. Dead to the world and the world dead to me.

His Legacy.

BLESSED and ever precious are the words, which came from the lips of our loving Lord, before he went to the cross. His own were gathered around Him; before He ever comforted them and poured out His loving heart, He manifested that love by serving them. He arose from the supper, laid aside His garments, took a towel and girded Himself. What a sight the Son of God girded! "After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John xiii:5). It was a great symbolical action. He who stooped so low to wash the feet of His sinful creatures is the same who declared in the Old Testament "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities" (Isaiah xliii:24). The washing typifies the service our beloved Lord renders to His saints in cleansing them from defilement; it is "the washing of water by the Word." And thus He continues in loving service till at last all His redeemed people

are brought home into the presence of the throne and "the sea of glass like unto crystal" (Rev. iv:6) where no more defilement is possible and no more washing is needed.

Many and blessed are the words, which then flowed from His lips, after Judas had gone out into the dark night. Only He could speak thus. Thousands upon thousands, countless multitudes have been fed upon His gracious, comforting words and have been strengthened and upheld. Their careful and refreshing power is undiminished. Like Himself His Words are eternal and inexhaustible. The Father's house with its many mansions, the fact of His personal return, the gift of the other Comforter, who came to abide with and in His own, the promises concerning prayer and assurance that the Father Himself loves them and many other precious truths were spoken by Him ere He left the world to go to the Father. At that time He gave His blessed legacy. "_Peace I leave with you, my peace I give unto you_" (John xiv:27). And the last word He spoke to His disciples before He uttered that marvelous high priestly prayer, contains also the assurance of peace. "These things have I spoken unto you, that _in Me_ ye might have _peace_. In the world ye shall have tribulation; but be of good cheer I have overcome the world" (John xvi:33).

The adorable Lord came to this poor sin cursed earth, a world of sinners and enemies of God by wicked works to make peace. The great work of reconciliation was effected on the cross. By His death on the cross the enemies of God, believing in Him, became reconciled to God. He made peace through the blood of His cross (Col. i:20). As believing sinners we are justified and _have_ peace with God through our Lord Jesus Christ. Not our walk or service, not our faith or repentance or anything we have done or are doing is the ground of peace with God, but what Christ has done for us. Yea He Himself is our peace. And because _He_ is our peace, it is a peace which can never be undone or unsettled.

Oh, the peace forever flowing
From God's thoughts of His own Son!
Oh, the peace of simply knowing
On the cross that all was done!

Peace with God, the blood in heaven
Speaks of pardon now to me:
Peace with God! the Lord is risen!
Righteousness now counts me free.

When all was finished, the mighty victory over sin, Satan, death and the grave had been gained, when every foe had been met and fully

conquered, the blessed victor appeared in the midst of His beloved disciples. It was on "the same day" the day when He arose, when the mighty power of God opened the grave, on the same day, He suddenly stood in their midst. The doors were shut. The disciples were full of fears and doubts. Thomas was not there at all. All at once their eyes beheld Him once more who had been crucified, had died and was buried. "Peace be unto you!" This heavenly greeting came from His lips and soothed their sorrows, cleared their doubts and dispelled their fears. And He who stood thus in their midst was the same whom Gideon had seen and who answered His fears with "Peace be unto you; fear not" (Judges vi:23). Jehovah is peace; He is our peace. On the glad and glorious resurrection day the gracious Lord appeared in their midst and proclaimed peace to them. But He also showed them His hands and His side. The marks of the nails and of the spear were seen there. They are the evidences of His death for His people. But He who was dead is risen and lives evermore. Ah! that is peace! The Christ who died for our sins, who is risen and is in God's own presence is our peace. Would we enjoy that peace in a greater sense and have it more real, then let us just have Himself, the Person as the object of our hearts. "Then were the disciples glad, when they saw the Lord." Nothing could make them glad aside from the Lord Himself. Alas! that some of God's people try to find joy and peace in their service, experiences, knowledge of truth. Dear souls, it is the Lord only, who gives us peace and gladness.

But the blessed legacy of our Lord is not so much the peace with God, as it is "His own peace." The peace which He possessed while on earth, that peace like a majestic river, ever flowing on in silence with not a moment's interruption. His own peace, He bequeathed to His own. What a peace was His! What restfulness the divinely reported scenes of that blessed life breathe! We have written before on His patience, His joy and His love, the love which passeth knowledge. How much might be written too on "His peace." But not half could ever be told. What calmness we see wherever we look. The threatening multitudes did not disturb Him, nor did the fierce storm on the Galilean sea; peacefully He rested in sleep, while the angry waves tossed the little ship aside and the terror-stricken disciples awoke Him. They cried "Lord, save us; we perish." And then His eyes opened and in loving tenderness He said unto them, "Why are ye so fearful, O ye of little faith?" _Then_ He arose and rebuked the winds and the sea and there was a great calm. Ah! poor human heart! how canst thou ever doubt with such a Lord at thy side!

And this peace which was His constant portion, was the result of a constant communion with God. His meat and drink was to do the will of Him that sent Him. That calm, unruffled peace was the fruit of

His constant trust in God and dependence on Him. And this peace He wants us to enjoy. In a world full of tribulation, anxiety and care, a world full of increasing evils, conflicts and sufferings, He wants us to have His own peace. The enjoyment of this peace of our Lord Jesus Christ depends on our communion with God and the realization of our union with Him. On that blessed evening of the resurrection day the Lord spoke a second time, "Peace be unto you." Why should He repeat the same greeting? The words which follow explain this. "As my Father hath sent me, even so send I you" (John xx:22). As Christians saved by grace and in Christ we are sent by Him as He was sent by the Father. As we realize this and walk under Him, as we set the Lord always before our eyes and our life's aim is to do _His_ will and not our own, to please Him and not ourselves, to serve Him and not man, to let Him plan and not we ourselves, to be nothing instead of something, to be in the dust instead of exalted, then shall we enjoy His legacy "His own peace." He wants us to have it. He wants us to be kept in perfect peace. Are we willing to have it? And what else honors our absent Lord more than a life which manifests His peace. What pleases the Father more than to behold His children reminding Him by their lives of dependence and peace, the result of the rest of faith, of His own blessed Son. And the Holy Spirit, who produces all this in us will ever lead us on in the fuller enjoyment of the peace of our Lord Jesus Christ.

We must expect in the coming days greater tests of faith, greater conflicts, greater trials. It cannot be otherwise in these perilous times. We must not expect anything else. But He can and will keep us. "Thou wilt keep him in _perfect peace_, whose mind is stayed on Thee, because He trusteth in Thee." And ere long the God of peace will bruise Satan completely under our feet. What joy--oh what joy awaits us when we shall see Him face to face, who is our peace.

"They that trust Him wholly
Find Him wholly true."
"Our God is able."

What have I to Do With idols?

MUCH is said in reproof of Ephraim by the prophet Hosea. All the wicked dealings and defilement of Ephraim is uncovered--and the Lord said: "I will be unto Ephraim as a lion." Again Jehovah said:

"Ephraim is like a cake not turned." "Ephraim is like a silly dove without heart." "Ephraim hath made many altars to sin." "Ephraim is joined to idols, let him alone." But all reproof and chastisement did not bring Ephraim back. Nothing seemed to be able to draw Ephraim's heart away from the idols. At the close of the Prophet Hosea, however, Ephraim is made to speak and a significant word it is. "Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him; I am like a green fir tree. From me is thy fruit found" (xiv:8).

A familiar yet blessed truth is contained in this statement. Ephraim dealt with by judgments after the severe rebukes of the Lord could not let go the idols. Joined to idols, the Lord said, "Let him alone." But the day was to come when Ephraim would willingly forsake all idols and cry out, "What have I any more to do with idols?" And what brought about Ephraim's conversion? Ephraim heard Him and observed Him. The sight of the Lord, His love and tenderness, His patience and kindness beheld in faith, was enough for Ephraim to forsake all idols and cleave to Him alone. Thus Ephraim became like a green fir tree.

And this is still true to-day. There is no other way to be separated from idols and walk wholly with the Lord than Ephraim's way. Why are God's people joined to idols? Why are Christians half-hearted, conformed to this present evil age, given to covetousness, which is idolatry (Col. iii:5)? There is but one answer. Our hearts do not listen to that blessed voice, which delights to speak to those who belong to Him. Our eyes do not look upon Him in all His glory and beauty. We lose sight of Him who is altogether lovely. Our minds instead of being occupied with the things of Christ are centered upon earthly things. Our thoughts are so little brought into captivity to the obedience of Christ and are controlled by our own imaginations and the spirit of the times. There is no other way of being delivered from idols, from everything which would draw us away from Himself and all which hinders from giving to Him the pre-eminence. That way is heart occupation with our Lord, conscious communion with Him through His Word in the power of His Spirit. We must hear Him, we must observe Him. Then He appears to our hearts in all His lowliness, in all His majesty and glory, and that vision will be enough to disgust us with the playthings of the dust and He will become the supreme object of our lives. There is no other way to practical holiness than hearing Him and observing Him.

Hast thou heard Him, seen Him, known Him?
Is not thine a captured heart?
"Chief among ten thousand" own Him,

Joyful choose the better part.

Idols once they won thee, charmed thee,
Lovely things of time and sense;
Gilded, thus does sin disarm thee,
Honey'd lest thou turn thee thence.

What has stript the seeming beauty
From the idols of the earth?
Not the sense of right or duty,
But the sight of peerless worth.

Not the crushing of those idols,
With its bitter void and smart,
But the beaming of His beauty,
The unveiling of His heart.

Who extinguishes their taper
Till they hail the rising sun?
Who discards the garb of winter
Till the summer has begun?

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary.
Can alone from idols draw--

Draw, and win, and _fill completely_,
Till the cup o'erflow the brim;
What have we to do with idols,
Who have companied with Him?

Reader! Gaze afresh in that lovely face of transcendent beauty. Think of His great love for you, His never-changing love, His eternal love. Follow the dictates of that new nature Grace has given to you and have the Lord constantly before your eyes and heart. Anything less will lead you to idols. What have I to do any more with idols? I have heard Him and observed Him.

The Never Changing One.

"JESUS Christ the same yesterday, and to-day and forever" (Heb.

xiii:8). Blessed truth and precious assurance for us poor, weak creatures, yea, among all His creatures the most changing; _He_ changeth not. "For I am the Lord, I change not" (Mal. iii:6). "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall all perish, but Thou shalt endure: yea all of them shall wax old like a garment, as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end" (Psalm cii:25-27 and Heb. i:10-12). The above blessed statement puts Him before our hearts as the unchanging Son of God, the solid rock of ages. It is a verse which is like Himself, infinite, inexhaustible. Our adorable Lord is here mentioned as having a past, a present and a future, a yesterday, to-day and a forever. This Epistle at the close of which we find this word gives us a definition of the yesterday, the today and the forever of the Son of God. He is the true God; He had never the beginning of days, a yesterday, a past without a beginning. By Him the worlds were made. He is the effulgence of His glory and the expression of His substance (Heb. i:3). His yesterday is Eternity; His goings forth are from old, from everlasting (Micah v:2). And in that yesterday, in the bosom of the Father, the great plan of redemption was blessedly known. Oh! what a love that knew all and was ever ready to give all to carry out that wonderful scheme. "Wherefore coming into the world, He says, sacrifice and offering Thou willedst not; but Thou hast prepared me a body. Thou hadst no pleasure in burnt offerings and sacrifices for sin. Then I said, Lo, I come, in the roll of the book it is written of me, to do, O God, Thy will" (Heb. x:5-7). And then He came to manifest the eternal love of God. He came in the form of a servant; He, whose yesterday is eternity, was made a little lower than the angles (Heb. ii:9). And while on earth He was the same as in eternity. He showed His power as the Creator, over nature, disease and death. Though in humiliation, the Son of God had Glory, yet it was hidden. How blessed it is to trace His way while on earth and what love, mercy, patience, meekness, humility, peace and much more we find here. And then His great work of redemption. It behooved Him in all things to be made like unto "His brethren, that He might be a merciful and faithful high priest in things relating to God to make propitiation for the sins of the people (Heb. ii:7). Who in the days of His flesh having offered up both supplications and entreaties to Him, who was able to save Him out of death; with strong crying and tears (having been heard because of His piety); though He were Son yet learned obedience from the things He suffered; and having been perfected, became to all of them that obey Him, author of eternal salvation" (v:7-10). In His yesterday He made purification of sins; He put away sin by sacrificing Himself. He fulfilled the eternal will of God, by which will we have been sanctified through the offering of the body

of Jesus Christ once for all.

And this Epistle likewise speaks of His "today," the Present of Himself. His "to-day" began with the opened tomb, that blessed, glorious resurrection morn. He is the great shepherd of the sheep brought again from the dead, our Lord Jesus Christ (xiii:20). He is the appointed heir of all things, on the right hand of the majesty on high, taking a place so much better than the angels, as He inherits a name more excellent than they (Heb. i:3-5). He is addressed by God as high priest according to the order of Melchisedec (v:10). We gaze into the opened heavens and we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor (ii:9). Now a summary of the things of which we are speaking is: We have such a one high priest who has sat down at the right hand of the throne of the majesty in the heavens; minister of the holy places and the true tabernacle, which the Lord has pitched and not man (vii:1). He has a priesthood unchangeable. Whence also He is able to save to the uttermost those who approach by Him to God, always living to intercede for them (viii:25). For the Christ is not entered into holy places made with hands, figures of the true, but into heaven itself, now to appear in the presence of God for us (ix:24). But, He having offered one sacrifice for sins, sat down in perpetuity at the right hand of God, waiting from henceforth until His enemies are made His footstool (x:12). Such and much more is His "to-day." All power in heaven and on earth is given to Him.

His "forever" will begin when He leaves the Father's throne and when He is brought into the world again, when all things are to be subjected under His feet and He will be in the fullest exercise of His Melchisedec priesthood, a priest upon His throne. And in all, yesterday, in the days of His humiliation, to-day upon the Father's throne as our advocate and priest, in His glorious future, upon His own throne He is the same, the mighty Jehovah, who changeth not, the Alpha and the Omega, the First and the Last. He is the unmovable rock, no storms, no changes can move the rock upon which we stand, and though heaven and earth pass away neither He, the living, eternal Word, nor His written Word will change.

His power, His grace, His love, His patience, is kindness, His sympathy is ever the same towards His own beloved people, who have trusted in Him and share His life. Having loved His own, who are in the world, and loved them to the end (John xiii:1); and that end is eternity. In the beginning of the last book of the Bible, we hear the voice of the Holy Spirit in the church, worshipping Him, in that matchless outburst "Unto Him that loved us and has washed us from

our sins in His own blood." But it does not say "loved," but it reads "Unto Him that _loveth_ us." The love He has for His own is an abiding, an unchanging love. Oh to think more of that love, that changeless love, which passeth knowledge! And how true it is what a saint has sung long ago:

"Oh! I am weary of my love,
That doth so little t'wards Thee move;
Yet do I constantly groan,
To know the depth of all Thine own.

That groan, sweet Spirit, is from Thee,
Nor self-begotten e'er can be;
No natural heart, oh Lord, of mine
Could long to lose itself in Thine.

O love of loves, for me that died;
The love of Jesus crucified!
Who lowly took His part with me,
That I as _one_ with Him might be.

Loved, and for ever on Thy throne
Adored, and loved, Thou changeless One;
Thou wilt thro' one eternal day,
The height and depth of all display."

Meanwhile, Thou precious, wondrous Lamb
Content--at least with this I am,
To count my love too mean to own,
And know but Thine--"_Thy love alone_."

And yet how often we doubt that love and by fear, when we have come short or fallen in sin, insult that mighty changeless love. How often, too, when trials are upon us and we suffer, we lose sight of Him, the unchanging One, who loves His own to the end, and deep down in the heart there is unrest, anxiety, as if some evil could come upon us. Our weakness, our imperfections, our failures and our sins do not change His love and His grace.

As He was yesterday with His own and kept them, carried them, was their strength, their help, their refuge and their safe hiding place, their peace and their comfort, so is He to-day, so will He be forever. And in faith we can bring it stiller nearer to our hearts. He is for each the same loving, sympathizing, caring, interested Saviour, Friend and Lord. He who helped you yesterday, whose love was about you in the past, who has not left you since He found you

for a single moment, is the same to-day, and will never be anything less. He will keep each member of His body, He will carry, He will lead onward, and with His unchanging love and power deal with each, as it pleases Him. Oh that we might cast ourselves more upon Him and spend the remainder of our days here (how few indeed!) in a more utter dependence upon Him, trusting Him, the changeless One. Oh for a closer walk with Him in these evil days and to taste more of His love, His unchanging love. How happy, restful, without care and anxiety God's people _might_ be if only their hearts were fixed upon Him who is the same yesterday, to-day and forever. Alas! how often the things seen are more real to us as the real things, the things unseen. What a joy it ought to be to our hearts to follow Him now, to learn over and over again that He is the same, who changeth not, to find His power and strength as of old manifested in behalf of His beloved people.

Be of Good Cheer.

"BE of good cheer; it is I; be not afraid" (Matthew xiv:27).

"Let not your heart be troubled; ye believe in God believe also in Me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John xiv:1-3).

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv:27).

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi:33).

"Father, I will that they also whom Thou hast given Me, be with Me where I am" (John xvii:24).

"Lo, I am with you alway, even unto the end of the age" (Matthew xxviii:20).

"He hath said I will never leave thee, nor forsake thee" (Hebrews xiii:5).

"Fear not, I am the first and the last; I am He that liveth and was dead and behold I am alive forevermore, amen; and I have the keys of hades and of death" (Rev. i:17, 18).

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. iii:11).

"Surely I come quickly. Amen" (Rev. xxii.20).

These precious words of comfort and cheer came from His loving heart and lips. May we take hold of them. How well it is to remember His words and Himself. How worthy He is; the mighty, the loving, the adorable Lord! How He loveth us His own, how He careth for us, is mindful of us and carrieth us, no heart can fully understand, no pen describe. How He came from heaven's glory long ago, how He the One, who was rich, became poor for our sakes and died on the cross, that we might share eternal riches and glory with Him, is the old story, which never grows old. It is as fresh and new to the believing heart as it ever has been. And He who bought us with His own blood, loveth and carrieth us His poor, weak and sinning people with such love and infinite patience. The past years of our Christian lives, so all of us must confess, have been filled with many failures. But as we come to Him with our failures, our sins, our burdens, we find Him the same loving, tender Saviour. Ah! who can measure the depths of His love! He will never cease loving those, who have accepted him as their Saviour and whom He has accepted as His own. In His gracious hands we are and all His people. The hands which were pierced for us on the cross are over us and about us. They carry us, guide us, hold us and keep us. We are His and nothing can separate us from Him in time and in eternity. With a joyful heart we can say "I am my Beloved's and His desire is toward me."

O Lord! 'tis sweet the thought
  That Thou art mine!
But brighter still the joy
  That I am Thine.

Oh, dear Christian readers, how happy we might be if only all this were constantly real to our hearts and our minds were occupied with that blessed, glorious One. What joy and blessing we will have, if we walk closer with the Lord and live that life to which we have been called, live by the faith of the Son of God.

And the words He left us are just like Himself, Love, Hope and Comfort. There is nothing to fear for one who is in Him. He would have His beloved people free from all fear, anxiety and care. Twice

He has told us "Let not your heart be troubled." "Fear not!" "Be not afraid!" How much these words mean if we consider Him who spoke them. They must calm every fear and lift the trusting child of God over all the dark and difficult things on the way. The blessed words we have quoted are the never failing comfort for His people till they are gathered in His own presence.

The greatest anodyne, however, He has given to us, the anodyne for all pains and sorrows, griefs and perplexities is the blessed Hope. "I will come again and receive you unto myself" was spoken long ago, and yet it is still unfulfilled. Almost the last petition of His great high-priestly prayer is the petition to have His own with Himself in the Father's house. "Father, I will that they also, whom Thou hast given Me, be with Me where I am." This prayer is still unanswered. "Behold I come quickly" are His own words in the third chapter of Revelation, words so full of meaning for us, exhorting us to hold fast what we have. And in the very end of the Book, almost the last word of the Bible is the last word He ever spoke. "_Surely_ I come quickly. Amen." He has not spoken again after this last utterance, so full of assurance. The next time His blessed voice will speak will be when He comes into the air and gives the mighty shout (1 Thess. iv:16) which will call the saints from their graves and ourselves from earth's sorrow together with them to meet Him in the air. That blessed Hope is the great anodyne, the soothing as well as inspiring truth of the Bible, which stands next to and in closest relation with the Gospel. That blessed Hope is an imminent Hope. How cheerless it would be to think that the Lord cannot come for many years, that He cannot fulfill His blessed promise. How cheerless, yea, how depressing and discouraging it would be if it were true that the true believers must pass through the great tribulation, suffer under Antichrist, taste of the wrath, which will then be poured out. Such an expectation would not be a blessed Hope, but a depressing outlook. But blessed be God this is not the teaching of the Word, but only the invention of man. We are not to wait for the apostasy, the great tribulation, great earthquakes and disasters, but for Himself. He may come at any time and call us into His presence. To wait daily for Him is the true Christian attitude, which is a mighty power in the Christian life, walk and service. How we shall be weaned away from the passing things of this age, how we shall look upon all in its true light and be faithful witnesses for our Lord, if we walk in this daily expectation of meeting Him. And this we need. The Lord Jesus Christ must become more real to our hearts. Our fellowship with Him, our trust in Him, our walk in Him, our waiting for Him, all must become more real. The Holy Spirit in His power will accomplish this in our lives. In the awful darkness, which is settling upon this age, only such can abide faithful who

cling closer to the Lord and who wait for His coming. The Lord grant this to all His people.

He'll come again,
And prove our hope not vain;
We wait the moment, oh, so fair;
To rise and meet Him in the air;
His heart, His home, His throne to share--
O wondrous love!

Make Haste.

THE little book called Solomon's Song, in the Hebrew "the Song of Songs," because it exalts and describes the Bridegroom, closes with that longing cry, "Make Haste my Beloved." How this applies dispensationally we do not follow here. It is the same desire for Himself, which is found almost the last thing in the Bible, the great prayer, "Even so come Lord Jesus." The soul which knows Him, follows closely after Him, and gets daily more of Himself will ever long for Him and for His Coming. The desire and prayer will arise many times each day from such a heart, "Make Haste my Beloved" --"Even so, come Lord Jesus." The Holy Spirit ungrieved and unhindered in the believer will not alone produce this desire, but keep it alive in the soul and make it more intense. One may hold the Second Coming of Christ in a mere intellectual way; there is no profit in that. The blessed Hope must have its seat in the heart and affection. It is therefore a good test of our spiritual state. If our hearts are crying more for Him, longing to be with the Beloved, and we daily sigh for Himself to come and take us home, we are then certainly walking in the Spirit. Such a desire will also lead us into holiness of life and true service for Him. And as we look about us at the condition of things, surely only the Coming of our Lord appears to be the remedy. Nothing less than that event can arrest the dreadful conditions and bring the long promised deliverance. "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of the body" (Rom. viii:22-23). What a day it will be when at last He descends into the air to call His own, His Beloved together! What a day it will be when together with those who are raised from their graves we shall be caught up in clouds to meet HIM in the sky! What a day when He

purges the earth by fire and comes with all His Saints to reign.
Make haste! Even so, come Lord Jesus!

Lord Jesus, come!
And take Thy people home;
That all Thy flock, so scattered here,
With Thee in glory may appear.
Lord Jesus, come!
"Soon the day-dawn will be breaking
And the shadows flee away;
Now, by faith, in joy and gladness,
I await the coming day,
For I know my soul is safely
Hidden in His wounded side;
And anon He sweetly tells me
I shall soon be satisfied.

Lo! He tells me _now_ His secret,
Cheering with His heavenly smile;
Telling me, in love's low whisper,
It is but 'a little while;'
Yes, for soon, to brightest glory,
He will fetch away His bride;
Then I'll shine in His own likeness,
And be ever satisfied!"