

FROM SUFFERING TO GLORY

BY
H. D'A. C.

NEWPORT (MON.):
STOW HILL BIBLE DEPOT & PUBLISHING OFFICE

LONDON:
20, PATERNOSTER SQUARE, E.C.4.

CONTENTS

1. SUFFERING AND GLORY
2. CHRIST MAGNIFIED
3. PROTECTION OF THE LORD
4. TIMES OF THE GENTILES
5. ROLL OF HONOUR
6. HOLY CITY
7. THE HOUSE OF PRAYER

SUFFERING AND GLORY.

Luke ix. 18-36; Rom. viii. 17-19; 1 Pet. iv. 12-16;
2 Tim. iii. 10-12; iv. 6-8.

I HAVE read these passages because they bring out very clearly that the Christian's path here is one of suffering—but it leads to glory. CRUCIFIXION PRECEDES CORONATION, or, to use very familiar words, "No cross, no crown." The Lord had all along been preparing His disciples for the announcement He makes as given in Luke ix. But never before had He fully unfolded what is here brought out. The disciples had, however, been daily more and more impressed with His competency to take up the ruined or falling interest of Israel, to set them free from the dominion of the Romans, to deliver them from all evil, and, as Messiah, to reign over them and bring in the long-promised kingdom. But, strange to say, Jesus is about to tell them that their hopes for the immediate setting up of the kingdom in power and glory, and the removal of the outward pressure and evil, could not yet come to pass. Before Jesus unfolds this to them, we find Him alone praying. His disciples being with Him, He asks them, "Whom say the people that I am?" They answered to the effect

that there were different opinions. Upon this Jesus said to them, "But whom say ye that I am?" and Peter answers with the greatest decision and certainty, "The Christ of God." The disciples had no question about it at all. It was evident to them that He was the long-looked-for Christ, and that He had all the power needed to deliver man and to set up the kingdom over Israel. But to their astonishment they are strictly charged and commanded not to tell any man that He was the Christ! Jesus takes another title—that of Son of man—and says, "The Son of man *must suffer*." Instead of showing them that their hopes for earthly blessing were to be immediately realised, He closes such hopes for the moment, and says He must suffer! He takes a grand title—that of Son of man—a title connected with far more glory than that of Messiah, Israel's King. Psalm viii., written long before Christ came, shows it is connected with universal dominion and glory, but that first He would be made lower than angels. Hebrews ii. shows that it was "for the suffering of death," but that it leads to all things being put under His feet in the coming Day. He told the disciples not simply that He *would* suffer, but that He *must*—there was no way of avoiding it, if men were to be saved. He must die for them. So He says, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." The last words, however, showed that the suffering was not to end in death, but in resurrection and glory, for He would be

raised again, yea, He *must* (God's glory demanded it) be raised again the third day. What an eye-opener this was for the disciples! They naturally would have looked for the elders and chief priests—the leaders of religion—to receive Christ, but no, they would reject Him and kill Him! But for their encouragement He shows that the elders, etc., would not succeed in their plot to get rid of Him, for the third day He must rise again!

Then He shows them that, if they would follow Him, their path also would be one of suffering, for He said to them *all*, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Now this is no light thing. We may deny ourselves hosts of pleasures, etc., and yet not deny *ourselves*. To let self go is the last thing we want to do. It means real suffering to refuse ourselves, but we cannot follow Christ truly unless we deny ourselves. Yea, more, for the Lord added, "and take up his cross daily, and follow me." Christ took up His cross willingly for the glory of God and in His love for us, that He might die for us, and we are called to follow Him. But we cannot take up *His* cross—we are not called to do so, nor could we. We are called to take up our own. Each man has his own cross to take up. Men were not crucified on the same tree. Each had a tree or a cross to himself, and had to carry it to the place of crucifixion. Your cross is not mine, nor mine yours, but every disciple has to carry his own cross. This must mean suffering and shame here, and even moral death. If a man was seen carrying his cross, every one knew that

he was on the way to be crucified, and that he was considered not fit to live. This is the place the world will give us if we are true in following Christ, and we have ourselves also to take that place as being naturally not fit to live. The cross represents the end of man. That is why we read in Romans vi. : " Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Also Galatians v. 24 says : " They that are Christ's have crucified the flesh with the affections and lusts." This we are called to do practically every day—not to spare the flesh, but to deny ourselves, and that without anybody knowing it perhaps in this world. If we sought to get a name for it, and to be thought something of for our self-sacrifice or self-denial, it would not any longer be carrying our cross, but the very opposite. It is a great test for us to do this *every day*. A man might be willing to do some heroic deed for Christ once and for all, and perhaps lay down his life, but to do this daily, week by week and year by year, for many a long year, this is where the test comes in. But the Lord is sufficient for us and can enable us to do that which He encourages us and bids us to do. He said, moreover, that whosoever desires to save his life shall lose it, but that whosoever should lose his life for Christ's sake should save it. He would find life in a far better way, above and beyond this world, and he would gain far more than all that could be got down here. Besides, in what way would a man be advantaged if he should gain the whole world and lose himself or be cast

away? For in any case he would lose the whole world after gaining it, for he could not keep it, nor take it with him when he dies.

Then to help us and encourage us He speaks of His coming in glory, and that in a threefold character of glory, and shows how serious it would be if He had to be ashamed of us then. The Lord does not want to have to be ashamed of His people. It is a delight to Him to be able to say, "Well done!" He does not want us to receive some mark of shame and disapproval on His part at that day, but rather a mark of approval. So in His love and care for us He warns us beforehand, and speaks of the threefold glory of His coming. First, **HE WOULD COME IN THE GLORY OF THE SON OF MAN.** This glory is opened out in Daniel vii., where the thrones were cast down, that is, the cushions were thrown down for the monarch to sit upon, and "The Ancient of days did sit . . . thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Then, after the destruction of "the beast"—that is, the Latin empire in its last form—a Man is brought near before Him, and everlasting dominion is given to Him, a kingdom that can never pass away. For we read, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 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." We find, too, in the same chapter that "the saints of the most High," or, rather, "of the most high places"—the heavenly saints who died in faith, and who served Him faithfully here—take the kingdom with Him and reign with Him then. It is needless to say that the Son of man of Daniel vii., to whom is given, by the Ancient of days, that vast dominion, is the despised Jesus of Nazareth whom we find in Luke ix. quietly opening out His glorious future to His dear disciples. How rightly proud, then, should we be at that Day if He were to own us when coming in such amazing glory! But how sad if we were passed by in shame, or if we had to receive some mark of disapproval, or if He could not own us at all as belonging to Him! Let us then carefully consider those words, "Ashamed of me and of my words." Many perhaps would not exactly be ashamed of Him, but are ashamed of His words. Perhaps we slight what He says about forgiving our brother, or about fighting for our rights, or about not being of the world, or about taking up our cross and denying ourselves. If so, we shall find He will have to show His disapproval of us in that day when His approval and glory will be found to be of eternal value.

HE WILL COME, TOO, IN THE GLORY OF HIS FATHER. This is even a greater glory than that of having universal dominion as Son of man, the last Emperor of the world, if I may so speak of Him. He is more than universal Ruler, He is the Son and is the object of the Father's love and delight. What He is with the Father is even

more than what He is as having universal dominion. What an honour to be associated with the Son of God! Yea, even to be brought through Him into the same blessed relationship with God as His dear sons, so that the world will know at that day that God has loved us as He has loved His Son! Ought not such a thought deeply to affect us?

Again, there is a third glory, for HE COMES IN THE GLORY OF THE HOLY ANGELS. Now Christ Himself it was that made those holy angels, for the direct work of creation is attributed in scripture to the Son, the second Person of the Trinity. Jesus is not only Man, He is God, and He made the holy angels to do His will and carry out His pleasure, and they are all at His command, and they delight to serve Him. Think, then, WHAT A MAGNIFICENT ESCORT FOR THE SON OF MAN! For He will come accompanied by His mighty angels, whose power is far greater than that of men, and all ready to serve Him! We read of one angel slaying an army of one hundred and eighty-five thousand men! What resistance, then, could the world make against Christ establishing His kingdom and reigning over the whole world? He will carry all before Him, and men who do not want His kingdom will be cut off and perish. What an encouragement, then, to suffer with Him now, if we are to reign with Him then, and have some distinction, it may be, in a kingdom that will be so glorious that all other kingdoms will be absolutely forgotten or sink into the shade. If

through grace we are God's children, heirs too of God and joint-heirs with Christ, as we read in Romans viii., we must not forget what follows: "If so be that we suffer with Him, that we may be also glorified together," and that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

But to further encourage His disciples, Jesus said that some of them should not taste of death till they had seen the kingdom of God. And accordingly, eight days later, He took three of them up into a mountain. We read, He went up to pray—an expression of dependence on God, for there never was a man so dependent as Christ, and He it is who will bring in universal happiness for this world. It will not be brought in by the independence of the rulers of this world, nor by the independence and will of the people, but by the praying and dependent Man, the Lord Jesus Christ. It was evidently night time, for the disciples were heavy with sleep, when suddenly the face of the praying Man shone like the sun (Matt. xvii. 2), and "his raiment was bright and glistening." There were also two men with Him and intimate with Him, "talking with him." They were Moses and Elias, and they appeared in glory and spake not of Christ's glorious kingdom, but "of HIS DECEASE, which he should accomplish at Jerusalem," that is, of HIS EXIT or EXODUS, the glorious way He would leave this world by Calvary's cross. For what men look upon only as shame and weakness—the death of Christ—was really a

moment of supreme moral glory. He shone out in those closing moments more gloriously than ever before, in His grace and love to man, and in His devotedness to the will of God in giving Himself a sacrifice for sin, and in expressing fully the love of God to man. He won the battle of Calvary not at the cost of the blood of thousands, but only of One—of Himself, the Son of the living God, so that through the shedding of His precious blood we might be cleansed from all sin, and might never perish, but be eternally saved. Moses and Elijah, also appearing in glory, expressed not only that the law and the prophets of the Old Testament were fulfilled and made good in Christ's glorious kingdom and on the ground of His death, but they are also figures of the saints who have died in faith and of the saints who are, as Elijah was, taken up without dying when Christ comes for His own. Then we shall be caught up to meet the Lord, together with all those who have fallen asleep through Him ; in other words, with all those who have died in faith, and we shall all come with Him in glory. Thus Moses and Elijah are a picture of the heavenly company in glory with Christ, while the three disciples represent the earthly company who will enjoy the reign of Christ over the earth in the coming day. What a day will that be when the praying Man, our Lord Jesus Christ, comes in power and majesty and rules the earth for God, and when all the heavenly saints come in glory with Him !

But there is a still greater thing than the manifested glory of the kingdom. We read that as

Moses and Elijah departed, there came a cloud, a bright cloud (Matt. xvii. 5), and overshadowed them, and that the disciples were afraid as they entered into the cloud, and "there came a voice out of the cloud, saying, This is my beloved Son: hear Him." That cloud was the cloud of "the excellent glory," and was the Father's dwelling-place, the Father's house. It represents the brightest portion and privilege that we can have—namely, to be associated with God's own Son in the Father's presence, before His face, to know and enjoy His love as revealed to us by His Son. This is why the voice out of the cloud said: "This is my beloved Son: hear him." As we listen to Christ, and learn of Him, all fear goes, and He unfolds to us the place we have in the Father's bosom of love, and in the Father's house. Only the Son could reveal that love. How foolish then, or ignorant, was Peter, to put, as it were, Christ on the same level with Moses and Elijah, and to wish to make three tabernacles, etc. But he soon found his mistake when Moses and Elias disappeared and they found themselves overshadowed by the cloud of glory, and heard the Father's voice calling attention to His Son. After that "they saw no man any more, save Jesus only."

Surely, beloved, it is worth while suffering for Christ here in view of such glorious privileges! And it is nothing new that saints have to suffer. They have always had to suffer from the very beginning of time. And they suffered for many and various reasons. The Old Testament scriptures reveal many kinds of suffering.

Abel is the first case. ABEL SUFFERED FOR RIGHTEOUSNESS at the hands of Cain, who hated him and slew him. He slew him "because his own works were evil, and his brother's righteous." Abel owned by his sacrifice that death was on man, and therefore he slew a lamb and offered it to God, and was accepted. He was righteous and suffered from Cain whose works were evil.

Then we have Enoch who walked with God three hundred years, and who prophesied of the Lord coming "with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly . . . of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." It is evident that ENOCH SUFFERED BECAUSE OF HIS GODLINESS OR PIETY. Piety brings God into everything in daily life, and Enoch lived godlily in the midst of an ungodly world, and God owned him by taking him away without his passing through death. "He was not; for God took him." Then we come to Noah—he built an ark to the saving of his house, believing that God would drown the world by a deluge. NOAH SUFFERED BECAUSE HE ACTED UNDER THE INFLUENCE OF "THINGS NOT SEEN AS YET." Before the flood the earth was watered by a mist rising from the earth, and there had never been any rain. For one hundred and twenty years he testified that God would drown the world, and as Peter speaks of scoffers in the

last days who say, "Where is the promise of his coming," so no doubt in those early days, before the flood came, **NOAH HAD TO SUFFER FROM SCOFFERS** and to bear any amount of ridicule. But the flood did come and "swept them all away." We, too, must expect suffering in this world, if we live and are moved by the light of the world to come and by the things which "eye hath not seen, nor ear heard," but which God hath revealed to us by His Spirit. The world vainly hopes it will continue for ever, and we must expect ridicule if we maintain that God is going to judge it and bring in a world of life and glory to take its place.

Then **ABRAHAM HAD TO SUFFER IN LEAVING HIS COUNTRY, KITH AND KIN**, in obedience to the call of the God of glory who appeared to him. For one hundred years he was a pilgrim and a stranger in the land of Canaan, with no politics in this world—no patriotism—for he looked for a city which had foundations and for a country which was heavenly, and "rejoiced to see Christ's day." How often we allow natural relationships or false ideas of patriotism to prevent us following the Lord. But if we answer to the call, and live as belonging to another country, we shall have to suffer here. What wonderful compensation, however, when we find ourselves part of the Holy City, the heavenly Jerusalem, which descends out of heaven from God for the blessing of all the nations!

Next, **JOSEPH SUFFERED FROM HIS BRETHREN**. He suffered for several reasons

—because his father loved him, and because of his coat of many colours, and because of his visions and revelations, and also because he exposed their evil ways. So the Christian who enters more than others into the Father's love, or who comes out distinctly in the beautiful moral clothing of Christ, with its many colours or varied graces, is often hated or disliked by his fellow Christian, who knows little of that love, and does not seek to know it, though the same love is for him too, and whose clothing is more of the world than of the beauty of Christ. He is hated, too, by the world, which has always shown great antipathy to the chosen objects of the Father's love and care, and hates those who are morally opposed to it. Then, too, Christians have to suffer because of the wonderful revelations of God's purposes of love which the Spirit makes to those who love God, and again they often have to suffer, not only because by their walk they convict the world, but because their godliness is a rebuke to their brethren who walk carelessly, and hand and glove with the world. JOSEPH ALSO SUFFERED UNDER A FALSE CHARGE when sold into Egypt, and he was imprisoned, though perfectly innocent, and was 'laid in iron' until what God had said came to pass, and the king sent and let him go free and exalted him to be the chief ruler in the land. To be falsely accused and misunderstood in this world is perhaps one of the hardest kinds of suffering; but let us remember the time is fast approaching when God will publicly justify

His maligned people, and at the judgment seat of Christ every one will be manifested, and no false charges will stand then, and the approved will be publicly honoured.

Then again, **MOSES SUFFERED FOR IDENTIFYING HIMSELF WITH THE DESPISED PEOPLE OF GOD**, the children of Israel, when they were still in bondage under Pharaoh. He might have remained great in Pharaoh's court and have been the **PATRON** of the Israelites, but he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." It is the first time in scripture we have a people who were the people of God, and Moses had the courage to leave all and identify himself with them. Now this to-day means real suffering if we identify ourselves with the Lord's people, however much they are despised, however poor, or of whatever nation they may be. But they will not always be poor and despised. Very soon now they will be seen in the glory of Christ and shining like the sun, and will be by far the most exalted people in the whole universe, and they will have the highest place in heaven of all God's creatures. Do not then let us be ashamed to own and identify ourselves now with those who love the Lord and who are bound together in true and holy fellowship, waiting for Christ.

Again, **MOSES ALSO SUFFERED BECAUSE**

HE WAS THE SERVANT OF THE LORD. He is the first one so called in scripture, and is a striking figure of Christ. He was a very remarkable servant. He brought Israel out of Egypt and served them forty years in the wilderness. His was a very difficult service and cost him much suffering. At one time, in his faithfulness, he had to stand alone for God against the whole vast congregation of Israel. But God sustained him till the end, and Luke ix. shows him in glory in the coming Day. So, too, all who serve the Lord here must expect to suffer, and sometimes even to stand alone, but remember, "if any man serve me, him will my Father honour."

Again, **CALEB AND JOSHUA SUFFERED BECAUSE THEY BROUGHT A GOOD REPORT OF THE LAND**; the whole congregation of Israel, six hundred thousand men, spoke of stoning them, when the glory of the Lord interfered, and the six hundred thousand had to perish in the wilderness, and the two faithful witnesses alone survived to go with the children of Israel into the land forty years later. So, too, if we are faithful in our witness and testimony and encourage one another to take a present possession, in the power of the Spirit, of what God has purposed for us, as His own dear sons, and as belonging to heaven, we shall have to suffer at the hands of those who, as it were, despise the pleasant land.

Again, **DAVID SUFFERED BECAUSE HE WAS THE LORD'S ANOINTED**. Saul was the people's choice, but David was chosen of the Lord; he had, however, to suffer many a long

day, and his people with him, before he eventually came to the throne. But they were happier in the cave than Saul and Jonathan were in the palace, for God was with them. So all who are anointed with the Holy Ghost, the Spirit of Christ, are sure to suffer in this world. The world does not like that Spirit. It is too blessed for them. "All that will live godly in Christ Jesus shall suffer persecution," but relief will soon come, and if we suffer with Him, we shall reign with Him.

Then, too, **THE PROPHETS SUFFERED FOR HAVING THE WORD OF GOD.** They had a word from God, and it reached the conscience and heart of man and exposed him. It also brought God to him, and called for repentance, and testified of Christ as the only hope for man. But they all had to suffer for their testimony. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering and affliction and of patience." So today, if any one has anything at all of a prophetic gift, in the way of bringing God to people, and thus causing the secrets of the heart to be made manifest, however small his service in this way, he will have to suffer. Sisters may have some prophetic gift, but if so, they have to exercise it in a way suitable to a woman. Many a mother has in this way brought up her family for the testimony. But whoever at any time has a word from the Lord, even in a little way, he must expect to suffer if he is faithful to what the Lord gives. The prophets took the side of God in a day when

God was dishonoured and forgotten, and this meant suffering.

The last character of suffering that I have to mention from the Old Testament is found in the Book of Daniel. DANIEL AND HIS THREE FRIENDS SUFFERED FROM BABYLON. They refused the defiling food of Babylon. Also Shadrach, Meshach and Abednego refused to bow down to the golden image and join in THE WORLD'S UNITED RELIGION. They were thrown into the fiery furnace for it, but God delivered them and publicly honoured them. Daniel, too, REFUSED TO PRAY TO MAN INSTEAD OF GOD, when all agreed to displace God and set up the King in his stead. It cost Daniel the den of lions. But the living God closed their mouths and vindicated His servant before the world. What an encouragement all this is for us, to refuse the modern Babylon, the proud system of this world's glory, which is quickly approaching its end!

Then in the New Testament THE LEADING SUFFERER IS CHRIST. He suffered beyond all men. HE SUFFERED BECAUSE OF WHAT HE WAS—absolute blessedness embodied in a Man, the full expression of God. ALSO HE SUFFERED IN MAKING ATONEMENT and in bearing the wrath of God for us as the sin-offering. He, of course, was quite alone in this.

Moreover, He suffered for all the reasons mentioned above. He is the expression of all the varied sufferings the saints have been called

upon to endure, for He is the Leader. He was the greatest of all sufferers, and consequently He leads the way in glory, as far beyond all. The prophets all united in testifying to "the sufferings of Christ and the glory that should follow."

In a similar way we too are called to suffer. All who have Christ's Spirit are called to suffer for Christ's sake. Christian suffering is more intense than anything known in the Old Testament. It is more inward than outward, more in spirit than in flesh, though there is also often the outward as well. But, "if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you," and "the God of all grace hath called us into his eternal glory," and will not fail to bring us into it after we "have suffered awhile." Let us take care we have nothing to do with suffering as an evildoer, etc., but only as a Christian, and when the crowning day shall come, how great will be our joy and our reward!

"For how will recompense His smile
The sufferings of this "little while"!

May the Lord keep us faithful till then, so that we may receive the "Crown of righteousness" which the Lord will give at that Day not only to Paul, but "to all those also who love His appearing." May He do so for His name's sake!

Who loves his life, ere long his all will spend,
Who hates life here, will keep it till it end
In life eternal, where love's glorious rays
Beam bright on every heart through endless days.

O Blessèd God, may we make no mistake,
But Christ's own path of separation take :
And wait till glory dawns on yonder shore,
When this world's paltry glamour gleams no more.

What acclamations, what continued praise
To Thee, our God, will myriad voices raise !
What compensation for the scorn and shame,
When all the worlds exult in Jesus' Name !

Oh, keep before our eyes the eternal Day,
When Thou wilt all Thy glory then display,
When Christ His faithful ones with joy will own,
And every glory centre in the Son !

H. D'A. C.

CHRIST MAGNIFIED IN OUR BODIES.

Christ shall be magnified in my body, whether it be by life, or by death (Read Phil. i. 12, 21; ii. 1-16; iii. 8-14; iv. 13).

I HAVE only read a few verses, but I thought of speaking in a general way from the whole epistle, because it gives us great encouragement, in that it was written by a man, who was once worse than any of us. He who had been the chief of sinners became the greatest monument of grace. **THE CHIEF OF SINNERS BECAME THE CHIEF OF SAINTS.** It is very interesting to see how the chief of sinners is set forth in the Scriptures as the very first of saints, as a pattern for all who belong to Christ, and yet he speaks of himself as the least of all saints. What specially and constantly marked him, as the epistle shows, was Christ. I should be thankful if I could open it out a little. The Holy Ghost delights to make the truth fresh and living to us as long as we are here, and one counts on Him to do so now.

I delight to think of that dear servant of the Lord Jesus, Paul. There was nothing of Christ in him at one time, but after his conversion all was changed, and we see everything that is blessed, manifested in him. You know how the four chapters beautifully divide the whole epistle into four parts, and each part is most instructive. The first chapter brings out specially that **HIS LIFE WAS CHRIST**; the second chapter that

HIS MIND WAS CHRIST; the third chapter that HIS OBJECT WAS CHRIST; and the fourth chapter that HIS STRENGTH WAS CHRIST. So that he did not go outside of Christ for anything. I hope the younger ones here will understand what I mean, but sometimes the thought of Christ is limited in people's minds to Christ personally, and they do not take in that Christ is formed morally in the believer, whilst Christ personally is in heaven. Christ can thus be reproduced in us to any extent; the blessedness in Christ can be developed infinitely. The riches of Christ are absolutely untraceable;—He will soon fill all the nations—He will fill all the libraries—you will not want anything then that does not refer to Christ. He will give His thoughts to the whole world, He will fill everything in that thousand years when He will reign in glory—I mean in the Millennium; but we ought to be filled with Him now and begin the new world now in our own souls. The saints in that way will set the new world going—for the glory of Christ will shine out through His Body, that is, through the saints. To look at Christ alone will be too much for the world, they will gaze at Christ through the myriads of blessed beings who form the Church, the Holy City of Rev. xxi. If you study and learn Christ now, you will be of great use in that day. God is forming us now in view of that day. If our enjoyment of Christ is very small now, our use will be very small then for manifesting Christ. The fact of the matter is, our mind and heart and life are often in a wrong direction, and we have to be exercised about

these things. The great question is not how many people profess to be converted, how many are sure of going to heaven, but **HOW MANY ARE BRINGING HEAVEN TO EARTH NOW.** How many are expressing the heavenly Man here? God will have Christ reproduced here on earth. So few seem to apprehend and appropriate Christ, and feed on Him so that they really reproduce Christ and His ways and manner of life down here. That is what God is looking for. He has Christ in heaven, but He not only wants Christ in heaven, but He wants Christ on earth now, and if there is a little bit of Christ in us now, that all goes to form the testimony here in this world.

In the first chapter of this epistle we read that **HIS LIFE WAS CHRIST.** And wherever you put Christ, I mean, the man whose life is Christ, there must be blessing. Put Christ in prison, in the person of Paul, the testimony goes all through the palace. They never had a man there before like him. You might think that to put Paul in prison would mean the downfall of Christianity, but his life was Christ, and so Christ shone out there, for **CHRIST IN PRISON MAKES MORE MARK THAN CÆSAR IN THE PALACE.** Why did God allow Paul to be in prison? You may wonder the Lord did not let him out; but it pleased the Lord to let him remain there that he might glorify Him. It was a great test for him, no doubt, but it did not take away his joy. It is manifest in this chapter that he was a very happy man. He was the happiest man on earth, I have no doubt. **THERE IS NO LIFE SO HAPPY AS THAT OF CHRIST.** Of course Christ personally

is the first in everything. He leads the way in joy and happiness, but His people who love Him follow in the same joyful and happy way. There is a happiness with Christ and a joy that is in direct contrast to the miserable spirit found in this world. And with all the hatred and misery in Rome, there was one happy man. They put him in jail, but instead of making him down-cast, he was happy, and he knew that all was going right. He knew Christ too well than to think that all was going wrong, but other people did not know Christ so well, so he writes to encourage the Philippians. He had heard that things were going well with them at Philippi during his absence, and writes to tell them how well things were going at Rome. The preaching had even reached to Cæsar's household! He says, the things that have happened unto me have turned out to the furtherance of the Gospel, and he asks their prayers that he may not give in, but that Christ may be magnified in his body, whether by life or by death. That is the right thought. It is of the very first importance that **CHRIST SHOULD BE MAGNIFIED IN OUR BODIES.** All sorts of questions may exercise me in this world, but the first thing is the magnifying of Christ in my body, whether by life or by death. Every Christian has the same path marked out for him. There is only one golden way, and that is the way of Christ. The Holy Ghost is thoroughly well acquainted with it. It was in the power of the Spirit that Christ marked out that golden way. He gave it to His disciples to walk in, and the Holy Ghost is grieved if we leave it, and

supports every one that treads in it. That was what Paul was anxious about. He was a man like you and me, he felt his weakness, he had no great ideas of himself, but he counted on the prayers of the Philippians to go through to the end in testimony, and he did. He says, "I know that this shall turn to my salvation," etc. (verses 19, 20). Some were preaching Christ in pretence. Well, that led to enquiry as to who this Christ was whom they preached. Paul was not disturbed by that. The man who preached Christ in envy and strife got a crowd for the man who preached Christ in reality. If there is opposition, you can rejoice, because the Lord will win the day—Christ always wins the day. He says, "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

Well now, dear young people, what a word that is for us! You can see a man like ourselves, and thoroughly set for it that Christ should be magnified in his body. What an example! Do you ever pray that Christ may be magnified in your body? What do you pray about? Is it not a wonderful thought that Christ should be magnified in your body every day? Do you pray for that? Think of the slang that is used nowadays! Do you think Christ is magnified in that? Are we seeking to pick it up? Can you conceive of Christ touching it? Children brought up in Christian homes often hear things outside they never hear at home, and which are not the language of a Christian. Let us ask: Do we learn such things from Christ? We have to learn to be

listeners to Christ and not to the world around us. He can teach us and loves to do so, for He is not dead, though He died for us. He is risen, and has triumphed over death, and has been exalted to the right hand of God in heaven. And though no longer on earth **HIS PATHWAY WILL NEVER BE OBLITERATED OR WIPED OUT.** It is recorded in Scripture and made known to His followers, that they may walk in it too. It has often been difficult to trace it by looking at the walk of us who profess His Name. It is perhaps pretty well obliterated in us; but the Holy Ghost knows it well, and knows how to recover it and retrace it, and to enable us to follow in it to-day. We shall see that chapter ii. connects Christ in heaven with His pathway here. As you begin to study Christ, you will find that He is morally exactly the same as when He was here on earth, and you will seek to be continually under His living influence, and as you do so, you will find it will alter your way of speaking and it will change your manner of life in every way. You will be exercised about your reading. It is easy to get at books to-day, and especially at worthless ones. What then am I to do? I am to magnify Christ in my reading. It is delightful to see young people seeking that Christ should be magnified in the details of life. Such are not content with being outwardly in fellowship and breaking bread, they want to express Christ. They desire that Christ should be in everything, in their acts, their reading and their thoughts, so that Christ should be daily magnified in their bodies. Now Paul led the way in all this, and is

far beyond us. He says: "For to me to live is Christ." All, that went to make up life for him, he found in Christ. It is a great encouragement for me to see how a man who was the chief of sinners can be the greatest witness for Christ. Is it not then for every one of us to desire to be on the same line, and not to be content with the desire, but to see that that desire is fulfilled. What a happy life is the Christian's! But many a Christian, instead of living as a Christian, seeks his life in self-enjoyment, and the more money and time he has, the more opportunity he has of doing so. Now such a one may be outwardly moral and good, but is he living the life of Christ? Compare him with Paul in prison—who is the happier man? Certainly Paul, who, though in prison, was always rejoicing. But if Paul's life was Christ, why does he say: "To die is gain"? Surely it was because he would then be able to enjoy Christ fully without being disturbed by the wickedness of people around. Whilst here in the body the evil of this world constantly intruded itself upon his spirit. But then he would be absolutely free to enjoy Christ without anything at all to disturb him. Death to him was simply to depart and be with Christ, and so it is for all whose life is Christ. There is no sting in death. Then, in the special case of Paul, he had no natural links of wife and family, etc. He was wholly occupied with the Lord's things, and therefore he had nothing whatever to lose but everything to gain by going to be with Christ. All that was truly life for him could be expressed in one word—Christ.

In chapter ii. we have another thought—HIS MIND WAS CHRIST. It is exceedingly important what our mind is. Paul was a lowly man, more lowly perhaps than any man. He was a pattern to all the saints in his spirit of lowliness and self-emptiness. He did not consider himself at all, but was bent on serving others. His mind was Christ. But perhaps you say he was evidently a very intellectual man. Perhaps so, but how did he feed his intellect? With the rubbish of this world? with the learning of the Greeks? with the current thoughts of the day? No, he fed his mind with Christ. There is enough in Christ to feed and command the greatest intellect. If Christ cannot satisfy your intellect now, how is He going to do so in heaven? Perhaps you say, you will be all right there, but why not be right here? The man who every day seeks to get fresh thoughts from Christ, will find Him great enough to feed and more than satisfy his mind. He is quite equal to feed and fill the minds of all His people to-day. He will feed and fill the minds of all the nations in the Millennium. He will be their daily bread. Surely then He can fill us now. At all events He filled one man, for He filled Paul.

You must remember that Paul was not with Christ in His humiliation. I mean, he was not a disciple when Christ was on the earth. He learnt what Christ was down here from what he saw of Him in glory. He traced back, as it were, the path that led to glory from the glory in which he saw Christ in heaven at the time of his conversion. He traced it back to the beginning of

that pathway here, yea, even further back still, for he gives us what Christ had in His mind even before He became Man. The twelve saw Him here on earth, and the evangelists trace His pathway through this world into glory. But Paul so saw Christ in glory that he was able to unfold His path of humiliation more fully than the twelve. He even tells us what was in the mind of Christ before He became Man at all. I mean, he tells us what Christ's thought was in taking up manhood. It was a come-down thought. He did not consider how He could climb up higher, but how He could come down and serve God here and save ruined man. HE MADE HIMSELF OF NO REPUTATION, or, literally translated, HE EMPTIED HIMSELF. For when He was in absolute deity, He conceived the thought of becoming man, of veiling His glory, and of taking the place of a humble lowly Man, doing not His own will but the will of God. Now how different His thought was to that of man! Man is never content, but always seeking to get more, to become greater; he must get on, get this and that for himself and his family, must push himself to the front. Then when he succeeds and reaches his goal, he is disappointed and finds "all is vanity and vexation of spirit," and in the end, one word can describe his whole life—a void.

Paul learnt, I say, the mind and pathway of Christ by what he saw of Him in glory. The presentation to him, outside Damascus, of Christ in heaven was such that he could see that Christ as Man took a course in this world totally in contrast to the man of the world. It was not

what He could get, and how high He could climb, but what He could give, and how low He could come down in serving others. Self was never before Him at all. Verse 6 shows this very clearly: "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation," etc. This is an evident contrast to Adam. Adam thought he saw a splendid way of becoming a bigger man than he was, by eating of the forbidden tree. He saw something to grasp at, a prize to be snatched at, for this is the idea of the word translated "robbery," and he snatched at it, and fell into ruin. God gave the human race 4000 years to recover themselves, but they got worse and worse. Then He sent His Son; and His Son took the very opposite course to that of Adam, for, "being in the form of God, He thought it not robbery to be equal with God." He had no thought of snatching some prize whereby to make Himself greater; but when at the top, for He was God, He had the thought of emptying Himself, and He did so, and He came down to do the will of God. Not only so, but when found in fashion as a man, He went further still, He humbled Himself, and that marked His whole course. There was nothing in His course contrary to lowliness and entire submission to the will of God. He went down even to death, and that death no ordinary one, but the death of the cross.

Now let us look at GOD'S GRAND ANSWER: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the Name of Jesus every knee

should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Paul learnt all this by seeing Christ in glory. He saw why God exalted Him—because His life was, in absolute contrast to that of every other man, entirely for the will and pleasure of God. He never vaunted Himself, never exalted Himself, He was ever the meek and lowly One. He was entirely self-emptied. Though He did so many miracles, He never did any to serve Himself or to relieve His necessities. He served God, never Himself. Well might Paul say: "Let this mind be in you which was also in Christ Jesus." It was Paul's mind, and He wished it for all the saints. Yea, he goes on to show how this mind of Christ can come out in a company of saints.

How wonderful it is that we can have the mind of Christ! That we can even think as He thought! How otherwise could we walk with Him, and be truly His friends? The Lord said: "Ye are My friends." But if He finds us thinking on lines the very opposite to Himself, where is the practical friendship? What God desires to see down here is **A PEOPLE WHO THINK AS CHRIST THINKS**, and who consequently act and live like Him. "Do all things without murmurings and disputings; that ye may be blameless and harmless [New Trans., 'simple'], the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding

forth the word of life." Surely we ought not to be found murmuring and disputing. Christ knew nothing of disputing, but the world is full of it. We ought to have nothing to do with their quarrels and disputes. The Holy Ghost is not here to be a party to such things. The verse I have just quoted gives us A MODEL CHRISTIAN COMPANY, and Paul encourages the dear Philippian assembly in this way to hold forth the Word of life, that is the testimony of life. This is what we are all called to do, and if others fail, it is all the more reason why you and I should "appear as lights in the world," like a beautiful star shining forth in the darkness of night. You will not be entirely alone, you will find others also seeking to walk so as to please God. Stars often shine in clusters. God has a great many, I doubt not, who are seeking to walk as Christ walked, and that Christ should at all costs be magnified in their bodies, whether it be by life or by death. Whatever they may have to suffer, may they not be diverted from the path of Christ! A poor man who is faithful, will make a greater mark in the world than a rich man who is selfish and worldly. An ambitious man who succeeds in his ambition does not really make a mark. The man whom people cannot forget, and who never lives in vain, is the man who does not serve himself, but God, and who is prepared for suffering, provided that Christ may be magnified in his body. That man will leave a mark for good wherever he goes. Christ in prison, as we see in the case of Paul himself, makes more mark than thousands in liberty.

We are getting near the Rapture. The Lord is coming, and we shall be caught up to meet Him in the air, but HE WILL TAKE NOTHING INTO HEAVEN BUT WHAT CAME OUT OF HEAVEN. I mean, if there is nothing in you that is out of heaven, nothing of Christ, you will not go to heaven. You say, Surely he will take all the Lord's people. Yes, certainly, but if they are His, there is a bit of Christ in all of them, or they would not be Christians. But ought we not to seek to be very distinctly like Christ, the heavenly Man, now? Otherwise our size as vessels of light will be very small at that Day. May we be found then in the mind of Christ, not pushing others out of the way, and seeking to get rid of them, but willing to be pushed out of the way ourselves if only we can magnify Him and glorify God. We find later on in the chapter how "all seek their own, not the things which are Jesus Christ's," and then Paul instances two beautiful exceptions in Timothy, who naturally cared for others, and Epaphroditus, who for the work of Christ was nigh unto death. What an example for us!

In chapter iii. we find that HIS OBJECT WAS CHRIST. Paul had Christ ever before him filling his vision. You could not have been with Paul very long before you found that he was completely governed by an object, and that that object was Christ in glory. He first saw Christ when on his way to Damascus to persecute His followers. But he so saw Him that he wanted to see no other man after he had seen that Man. CHRIST IN GLORY COMPLETELY

COMMANDED HIM. He allowed no one to take the place of Christ in his mind and heart. He fastened his eyes on Christ for ever. If you had asked him what he was looking at, he would have replied: I am looking at Him and I want to be like Him. If you had said: But, Paul, you were a great man in the religious world once, what more could you have? He would have replied: "What things were gain to me, those I counted less for Christ," and "I count all things but loss . . . that I may win Christ," or, as it might be translated, "have Christ for my gain."

He found what true gain is. He might have got the tip-top place in the religious world, but he let the whole thing go. But Paul did not boast of what he had given up, he boasted of Christ: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," etc. First, he discovered to his amazement that Jesus, whom he thought to be a deceiver and in the grave, was alive and in heaven, that Man was in glory in the Person of God's Son; then he got to know Him as the Son of God, and saw the love of God fully expressed in Him, and streaming down upon himself, the chief of sinners. Henceforth nothing would do for Paul but to know Christ and to be like Him. The purpose that marked Paul is well worth studying by us all. He says: "Not as though I had already attained, but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." But when did he expect to attain what he wanted? Not fully

till glory. He looked for Christ to come out of heaven as Saviour, and change this body of humiliation, the body as we have it now, and make it like to His body of glory. Then, and not till then, would he be **COMPLETELY LIKE CHRIST, NOT ONLY IN SPIRIT BUT EVEN IN BODY.** Meanwhile he was always looking upward at Christ, no longer seeking to make himself great, but "pressing toward the mark for the prize of the high calling of God in Christ Jesus." This was the truly upward line. He wanted more and more to be like Christ, like that blessed and glorified Man.

God will not always allow Christians to remain homeless strangers on the earth. The more you become like Christ, the more will all heaven, as it were, see that your home is above, and God will see to it, ere long, that you are with Christ in heaven. He will not allow a bit of Christ to remain in this Christ-rejecting world. When Christ comes into the air, everything that is of Him and like Him will be caught up to be with Him.

In chapter iv. we find **HIS STRENGTH WAS CHRIST.** "I can do all things through (or in) Christ which strengtheneth me." Paul could go through anything in the strength of Christ which was wrought in him. With the exception of Christ, he was, I doubt not, **THE STRONGEST MAN EVER KNOWN.** It was inherent strength. Christ was *in* him. He was far stronger than the Latin Emperor, for in spite of Cæsar keeping him in prison, his influence, and the Gospel he preached, extended all over the Latin Empire.

Cæsar never succeeded in overthrowing him. He maintained the truth till his death, and Cæsar did not kill him till his work was finished. He was confronted and opposed by the world for some thirty years or more, but he stood his ground till the end. **CHRIST WAS IN THE MAN**, that was the secret of his strength which was greater than Samson's. It was moral strength, not physical. Cæsar is dead, and his glory has perished, but Paul's work lives still, and his writings encourage us till this very day. Though Paul is not our food, he is our example. He has led the way in the Christian path, and says to us: "As many therefore as be perfect [grown up in Christ] be thus minded," and if some of us feel we are far behind him, let us take courage from his words: "Nevertheless, whereto we have already attained [wherever we are in the race, perhaps far behind], let us walk by the same rule, let us mind the same thing." If Christ be your rule and object, you are sure to make progress. Let us then continue in the race and hold our ground. The flag has never been captured yet, the Name of Christ is still precious to-day. The flag is flying still, it cannot be captured. **THERE IS MORE STRENGTH IN THE CHRISTIAN HOST THAN THERE IS IN THE WHOLE WORLD.** "Greater is He that is in you, than he that is in the world." That is the secret of it all, the Holy Ghost is here to maintain His Name. May we be greatly encouraged, and as Christ covers the Epistle, may He cover our lives, for His Name's sake!

H. D'A. C.

The PROTECTION of THE LORD.

A GLANCE AT THE PROPHECY OF ZEPHANIAH.

Zeph. i. 14: The great day of the Lord is near . . . a day of wrath. ii. 3: Seek ye the Lord, all ye meek of the earth, which have wrought His judgement; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. iii. 9-20: For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent. . . . In that day shalt thou not be ashamed for all thy doings . . . thou shalt no more be haughty because of My Holy Mountain. I will leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord. The remnant of Israel shall not do iniquity . . . Sing, O daughter of Zion . . . the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly. . . . I will gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame . . . I will make you a name and a praise among all peoples of the earth . . . saith the Lord.

I THOUGHT it would be helpful to look at this short prophecy of Zephaniah. It comes before the last three prophets of the Old Testament,

who wrote more than 100 years later and after the return of the captivity from Babylon.

From chap. i. 1, we learn that Zephaniah's prophecy was given before this captivity, in the reign of Josiah, by a descendant of the good king Hezekiah or Hizkiah, as it is here spelt. He began to prophesy before the young king Josiah had finished his work of removing idolatry, for he mentions as still existing the Chemarims or idolatrous priests whom Josiah set aside (2 Kings xxiii. 5).

Zephaniah not only warns of coming judgement, but shows how the Lord's people may be protected from it. His name signifies, 'THE LORD PROTECTS', or, 'The Lord hides', and we shall see in this book how the Lord hides and protects His people in a day when evil would otherwise carry them away, and draw them into the godless stream of apostasy as it rushes into eternal ruin.

Josiah, in whose reign, I say, Zephaniah prophesied, was A MOST REMARKABLE KING. His name signifies: 'Whom Jehovah heals'. Scripture says of him: "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul and with all his might, according to all the law of Moses; neither after him arose there any like him" (2 Kings xxiii. 25). He was the last godly king of Judah, THE LAST LIGHT FROM THE THRONE before the judgement came, of which Jeremiah and Zephaniah both so faithfully speak. Four wicked kings followed him, and then Jeru-

salem was destroyed and the Jews carried captive to Babylon. Josiah began, at sixteen years of age, to seek after the God of David his father, and at twenty to remove idolatry from the land ; at twenty-six he repaired the temple and celebrated the feast of the Passover in a truer way than had been done since the days of Samuel, and bound the people in a covenant to serve the Lord. It was outwardly a wonderful revival, but it did not really affect the heart of the masses. Jeremiah and Zephaniah both expose the real condition of the nation. Jeremiah speaks of its treachery in " forsaking the fountain of living waters and hewing for themselves cisterns that could hold no water " while Zephaniah solemnly warns them that the Lord was about to consume all things and cut off man from off the land. **THE GREAT DAY OF THE LORD IS NEAR**, said the prophet, and added, " That day is a day of wrath, a day of trouble, and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet, and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord : and their blood shall be poured out as dust, and their flesh as the dung. Huldah also prophesied at that time that God's wrath would be poured out upon that place and should not be quenched, and she sent word to King Josiah that because his heart was tender and he had humbled himself

before God, the evil should not come till he was gathered to his grave in peace. This establishes a divine principle—**THE PRESENCE OF A FAITHFUL WITNESS DELAYS THE JUDGEMENT OF THE WORLD** in God's long-suffering mercy. Israel had been appointed God's witness amongst the nations who had given themselves over to idolatry, and so long as they were in some measure true to God, the judgement on the nations was delayed. God had ranged round Israel about seven nations. When Israel were faithful in their witness to the true God, it had a great effect on the nations around. We see this in Hiram, King of Tyre, also in the Queen of Sheba and others. Thus judgement on the nations was delayed, and would have been further delayed had Israel been true as God's light in the world. Then, too, God's direct dealings in government with His people, chastening them by their enemies when they turned away from Him, and blessing them when they repented and returned to Him, was a witness to the nations around of the truth and righteousness of God and of His great mercy. God's wonderful mercy in saving Jonah led, when he preached, to the repentance and salvation of the great city Nineveh, the capital of Assyria. But now in the time of Zephaniah, the state of things in Judah was so bad that **JUDGEMENT WAS IMMINENT**. Already God had allowed Assyria to take the ten tribes of Israel into captivity and scatter them amongst the nations. This had happened about 100 years before. But Judah in

that time had fallen more and more into idolatry in spite of many warnings. Consequently judgement must come, and not only on them, but on all the nations around, the nations who had led them into idolatry and whose ways they had learnt. **THE FALL OF ISRAEL WAS THE FALL OF THE WORLD.** Isaiah, Jeremiah and Ezekiel all speak of the judgement of these nations who have ruined the people of God and who delighted to show their hatred against them when they were in distress. Within about **FORTY YEARS** of Zephaniah's prophecy God brought Nebuchadnezzar, a new and lately risen power, in judgement not only upon Jerusalem, but also upon all the surrounding nations, and indeed upon the whole world!

It will be the same with Christendom. So long as there is some living and true testimony to Christ and to God, so long does God put off the judgement in order that men through their testimony may be saved. **THE FAITHFUL TESTIMONY OF CHRISTIANS SAVES CHRISTENDOM FROM IMMEDIATE JUDGEMENT,** and God uses their testimony in saving all who believe. But more and more are the masses in Christendom turning away to godlessness, profanity and apostasy. The little witness is getting numerically smaller, though it may be, and I trust is, spiritually brighter. Soon, too, it will be gone, for Christ will come and take His people out before the judgement comes. He will take us to Himself. **THE RAPTURE OF THE SAINTS WILL**

BE FOLLOWED BY THE JUDGEMENT OF THE WORLD.

The Christian nations, so called, will get the outpouring of God's wrath more severely than any, for they have had the light of Christ and have turned away from it. Then, too, the Jews will return to their own land in unbelief, and will be dealt with by God in judgement as well as all the nations that will then surround them. The terrible judgements in the time of Nebuchadnezzar are only a partial fulfilment of Zephaniah's prophecy. In its full interpretation it looks on to the last days of Israel, when far more terrible judgements will take place, and none will escape but those who turn truly to God.

Chapter i. describes the sweeping character of the judgement: "I will utterly consume all things from off the land . . . I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests". Judgement would come upon: (1) "Them that worship the host of heaven upon the housetops"; (2) "Them that worship and that swear by the Lord, and that swear by Malcham", that is, those who try to serve two masters—God and mammon; (3) "Them that are turned back from the Lord"; i.e., backsliders and those who have known better, have had the light, but have turned away from it; and lastly (4) "Those that have not sought the Lord nor enquired for Him"—those who are

utterly indifferent and make no profession at all. The terrible thing is **NO ONE WILL ESCAPE**. The judgement will reach every one, from the king downwards: the princes, the king's children, the violent, the deceitful, every one right down to the inhabitants of Maktesh, the low trading part of the city, all the people of Canaan, that is, the merchant people and all that bear silver are cut off. It will be useless to hide away from God for He will "SEARCH JERUSALEM WITH CANDLES" and punish men that are settled on their lees: that say in their heart, "The Lord will not do good, neither will He do evil"—that is, people who do not believe that God will do anything at all, but think that He will let things always go on as they are now, and never intervene either for blessing or judgement. **THE RICH WILL NOT ESCAPE IN THAT DAY**. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." The rich had to find even in this late war that money could not secure for them more rations than others, and it will be infinitely worse when God begins to pour out His judgements. The candle of the Lord will find people out, no matter where they hide, and judgement will overtake them so that they cannot escape. Soon after the saints have been 'caught up' and taken Home will judgement come from heaven upon Antichrist and the Jews associated with him, as well as upon the Beast, the head of the revived Latin Empire, which will then consist of ten kingdoms. They

armies will be found fighting against the Lamb when He comes out of heaven and will be destroyed. It was from heaven that the light of Christ came upon these very nations, but they are fast turning away from it and apostatising, and it is from heaven that judgement will then come upon them.

This will quickly be followed by judgement on Jerusalem, rebuilt in unbelief. This city will be besieged twice, and by all nations, and numbers will perish. But when it is besieged the second time Christ will intervene in mercy and join the faithful Jewish remnant. Then judgement will go forth from Zion and reach all the nations who come against Jerusalem and who think to "cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. lxxxiii. 34). Verse 3 of the same Psalm says: "They have taken crafty counsel against Thy people and consulted against **THY HIDDEN ONES**". But they will be confounded and the 'hidden ones' will be delivered.

Chapter ii. shows **HOW WE MAY GET THE PROTECTION OF THE LORD** in the day of **His** wrath. "Gather yourselves together", says the prophet to Israel, whom he calls a 'nation not desired' or 'not desirable', a nation 'that hath no shame'. "Gather together . . . before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgement; seek righteousness, seek meekness: it may be **YE SHALL BE**

HID IN THE DAY OF THE LORD'S ANGER."

Thus this dear servant of God, true to his name, 'Jehovah protects' or 'hides', indicates the way to be hidden in that day of wrath. Let the shameless nation seek the Lord, let at least all the meek of the earth seek the Lord, the meek who have wrought His judgement, and have stood for God, and have sought to carry out His ordinances and do His will. On that line, the only safe one, they are encouraged. "SEEK RIGHTEOUSNESS, SEEK MEEKNESS." These two things must characterize us if we would be hidden and sheltered by the Lord from the judgement that will come on all around. Would you be protected when others are left exposed to judgement? Would you be hidden and taken up to be with Christ before the terrible judgements are outpoured? Then seek the Lord. He will let you know His mind, His judgement of everything, and will enable you to walk apart from the world and from what will inevitably come under judgement. Seek righteousness, that is the will of God, what is pleasing to God. Seek meekness, that is the spirit of Christ, the meek and lowly One. If we seek righteousness, we shall not be self-willed, nor seek to please ourselves. If we seek meekness, we shall not be self-asserting. We shall be ready to go to the wall, we shall make nothing of ourselves, nor shall we stand for our rights. We shall be like Him "Who when He was reviled, reviled not again, but committed Himself to Him Who judgeth righteously". Instead of our own will and our

own importance, it will be the will of God that we are set for, and Christ Himself will fill our vision, and in our own sight we shall be nothing.

There is nothing so sweet as the will of God. If we seek righteousness, the will of God will become our greatest delight and pleasure. Such was the thought of Christ in coming into this world and becoming man: "I delight to do Thy will, O my God: yea, Thy law is within my heart" (Ps. xl. 8). If we follow righteousness, we shall find others doing so too, those "who call on the Lord out of a pure heart", and with them we shall seek to walk. We shall be right with God and right with man, right at home and right in the meeting, right in our business and our daily vocation. True righteousness thinks of others and loves to serve them, and to seek them and save them when they go astray. Righteousness shows itself in love to our brethren and in care for those in need. Do we not see that in Christ, the righteous One, Who gave Himself for us? In Him, too, we learn meekness. "He was oppressed, and He was afflicted, yet He opened not His mouth." He says, "I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting". Those who seek the Lord will get His Spirit, the Spirit of meekness and righteousness. It is this spirit that makes a man for God and gives value to a Christian assembly. No meeting of Christians has moral greatness or worth without it, and the man most characterized by this spirit

is truly the greatest man in the meeting. If you would be **READY FOR THE RAPTURE** seek meekness and righteousness, for they who do so will be caught up to be for ever with the Lord, or hidden when the judgement comes.

It is wonderful how Jeremiah, Ebedmelech, Baruch, and other faithful ones who obeyed Zephaniah's word, were hidden thirty years later when the awful judgements came upon Jerusalem and so it will be when the Lord comes.

The words, "it may be ye shall be hidden" are not meant to express a doubt, but rather to show the condition of soul necessary if we are to be sheltered. **THE RIGHTEOUS AND THE MEEK WILL BE HIDDEN IN THE DAY OF THE LORD'S ANGER**, and will be preserved for the day of glory.

The remainder of chapter ii. shows how the judgement will reach to the nations connected with Israel, as I have already mentioned. The Philistines who occupied part of the land of Israel should be rooted out and the whole land should be left free for God's chosen people, for He would visit them again as His captives. He would give the remnant of His people to possess the land and deal with Moab and Ammon, who had magnified themselves against Israel's border and whose revilings against His people God had heard. Judgement would reach those nations for their pride and because they have reproached and magnified themselves against the people of the Lord of hosts. The Ethiopians too would be

slain, Assyria destroyed, and Nineveh its capital, the city that boasted, "I am, and there is none beside me", should become a desolation. The Lord would 'famish' or annihilate 'all the gods of the earth', and the grand result would be that "men shall worship Him, every one from his place, even all the isles of the heathen".

Chapter iii. gives us first a description of Jerusalem, though too much sunk in iniquity to be otherwise designated than "filthy and polluted, the oppressing city". "Woe to her", says the prophet. She had had more privileges than any city in the world. Verse 5 shows this: "The just Lord is in the midst thereof; He will not do iniquity: every morning doth He bring His judgement to light, He faileth not; but the unjust knoweth no shame". When we turn away from the Lord, **THE GREATER THE LIGHT WE HAVE HAD, THE GREATER THE FALL.** Jerusalem had once had the Shekinah, the Cloud of Glory, resting upon her, but now the prophet says of her with all her advantages, "She obeyed not the voice, she received not correction; she trusted not in the Lord; she drew not near to her God". Her princes are roaring lions and her judges ravening wolves, that leave nothing for the morning, her prophets light and treacherous persons, her priests pollute the sanctuary and do violence to the law of God. God had judged other nations so that there was no man, and now He said "Surely thou (Jerusalem) wilt fear Me, thou wilt receive instruction; so their dwelling

should not be cut off"; but no, "They rose early and corrupted all their doings". What a terrible description of 'the holy city' and how like to Christendom to-day where the full light of Christ has been and where His very presence is still to be found wherever two or three are gathered together in His Name, in correspondence with Him Who is holy and true!

What then were the true and faithful ones to do in such a state of things? They could only **WAIT FOR THE LORD**, and wait for the day when He would 'rise up to the prey', gather all the nations, and pour upon them all His fierce anger. "Then", says the Lord, "will I turn to the peoples **A PURE LANGUAGE**, that they may all call upon the Name of the Lord, to serve Him with one consent!" What a beautiful day will that be when all speak the pure language! But **WHY NOT NOW LEARN THAT PURE LANGUAGE, THE LANGUAGE OF CHRIST**, and thus anticipate the day, when falsehood and lying and evil will be no more, when the senseless and wicked language of this world will never be heard, but all with one consent will speak the language of heaven, the language that Jesus spoke in his daily life on earth?

In that day the Lord will have 'HIS SUPPLIANTS' from beyond the rivers of Ethiopia, the Nile, and the Euphrates, the daughter of His dispersed ones, and they will bring His offering. It is just they who seek Him, 'His suppliants', whom the Lord will own and preserve for the Day of

Glory. These verses that follow are wonderful instruction for us, for here we find a faithful remnant apart from iniquity. We must walk apart from evil. This is why saints in these last days all over the world have been led by God's Spirit to separate from unholy religious—as well as other—associations. Two simple principles have guided them in so acting. First, SEPARATION FROM EVIL IS GOD'S PRINCIPLE OF UNITY, as is clearly set forth in Zeph. iii.; Second CHRIST ALONE IS OUR HEAD AND CENTRE OF GATHERING, THE LORD OUR ONLY BOND OF FELLOWSHIP. If we act on these principles we can count on the presence of the Lord in the midst, and we shall walk together in unity with all who follow them out. How beautiful what is said here about the remnant of Israel: "In that day thou shalt not be ashamed for all thy doings". We ought to have nothing to be ashamed of in our daily walk and life. Again, "I will take out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain". There is no room for pride where Christ is. Pride began with Satan, and would break up all Christian fellowship because it sets up man instead of God. We never learnt pride from Christ; He taught meekness and lowliness. Pride is the first of the seven things (Prov. vi. 17) that are 'an abomination to the Lord' of which the seventh and last is 'he that soweth discord amongst brethren', perhaps the most terrible thing of all, and generally

the result of pride and of desire to have the first place. What God delights in is 'an afflicted and poor people' and who 'trust in the name of the Lord'. They are not haughty because of God's 'holy mountain', nor boastingly say, "We are the people". In their own eyes they are little, afflicted, and poor. In themselves they have nothing they can count upon. But they are really rich, for they trust in the Name of the Lord and have boundless resources in Christ. Further we read, "The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth".

The remnant in Scripture is not something cast off and almost worthless, but has the beauty of the original thing. The same beautiful traits of Christ that were in the beginning will mark the remnant at the close. May they mark us! The poorer we are the better, if our poverty means that we are rich towards God and having no resources in ourselves count on Christ alone. The promise to this godly remnant is, "They shall feed and lie down, and none shall make them afraid". Food, rest, and security are assured them as their present portion.

There, too, the Spirit produces wonderful SINGING AND MUSIC from hearts filled with the love of God. "Sing, O daughter of Zion; . . . be glad and rejoice with all the heart . . . the Lord hath taken away thy judgements, He hath cast out thine enemy . . . the Lord is in the midst of thee: thou shalt not see evil any more."

Well may they exult and sing when two things mark the singers: DELIVERANCE FROM EVIL, AND THE LORD IN THE MIDST! And not only do they sing, but Christ Himself sings, "He will joy over thee with singing". Christ loves to lead us in singing, and in singing to God.

If we return to our first love, where Christ is everything to us and we are full of Him, we are sure to sing, and He will be with us and will 'REST IN HIS LOVE'. He will be satisfied when His loved ones respond to His love. Oh, for more singing! Let us come together with music and singing in our hearts! Let there be the sweet treble notes of the young in their fresh love to Christ, and the deep bass notes of older ones who have by long experience learnt themselves and have drunk deep into the love of God! The Lord will soon come and gather those who feel the state of things and are "sorrowful for the solemn (or usual) assemblies" neglected and despised by most. He will deal with those who afflict us, but as in the case of Jacob of old, He will save the dependent one, 'her that halteth' and 'gather her that was driven out' and scorned by the world, and He will get them "PRAISE AND FAME IN EVERY LAND WHERE THEY HAVE BEEN PUT TO SHAME". He will make them "a name and a praise among all peoples of the earth". May this beautiful encouragement enable His suffering saints to be true to Him until He comes, for His Name's sake!

H. D'A. C.

THE TIMES OF THE GENTILES.

FROM THE CAPTURE OF JERUSALEM BY NEBUCHADNEZZAR TO THE SETTING UP OF THE KINGDOM OF THE SON OF MAN.—

DANIEL i.-vi.

“One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. 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.”—DANIEL vii. 13, 14.

“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—LUKE xxi. 24.

VERY shortly after the Flood, and before the eight were all dead who had been in the Ark, the world, the descendants of Noah, began to build the tower of Babel to make for themselves a name, and to worship idols instead of the God who had so recently saved Noah and his family. Upon this God not only confounded their language and scattered them, but also raised up Abraham and called him out to be a witness to Himself the true God, against idolatry. He waited some 400 years till idolatry had produced its terrible fruits in the wickedness of the Canaanites, who had come terribly under the power of the demons they worshipped, and then He brought the children of Israel, Abraham's seed, out of Egypt into Canaan, and destroyed seven idolatrous nations to make room for them. He made them

thus the centre of the whole world, that through them all the world might learn to worship the one true God, and all the nations be blessed. But they soon began to follow the idolatry of the heathen around. God punished them often and allowed their enemies to oppress them, and when they repented He delivered them. At last He raised up a king in David, and established His own throne in Jerusalem. He blessed them when they followed Him, and judged them when they turned from Him. But soon ten of the twelve tribes of Israel revolted and formed an independent kingdom, and went more and more into idolatry, in spite of the warnings of the prophets and the direct government of God. At last He gave the ten tribes into the hands of the Assyrians, and they were taken out of their land and scattered amongst the nations. The remaining two tribes, "called the kingdom of Judah," were not much better, and after about 140 years were carried to Babylon by Nebuchadnezzar, who took Jerusalem and destroyed their temple and city. **THE WHOLE WORLD WAS AFFECTED BY IT**, for Israel was no longer the **CENTRE OF THE NATIONS**, and God **GAVE UP HIS EARTHLY THRONE AT JERUSALEM**, and changed the face of the whole earth. He gave Nebuchadnezzar to overcome all the existing great empires and kingdoms, and gave **THE EMPIRE OF THE WORLD** to Nebuchadnezzar, king of the hitherto small and recently formed kingdom of Babylon. God no longer governed directly, and allowed the heathen king Nebuchadnezzar to rule with absolute power.

It was then **THE TIMES OF THE GENTILES BEGAN**. They will go on till the God of heaven gives the kingdom to Christ, the Son of Man, who is now waiting at God's right hand.

Daniel i.-vi. give the character and conduct of the four great Gentile monarchies ; chaps. vii.-xii. give their relationship with Israel, God's people. Chaps. i. and ii. are introductory. They give us first **THE SPIRIT WHICH BECOMES THE PEOPLE OF GOD**, the saints, during these times ; and secondly, **A PICTURE OF THE FOUR GREAT GENTILE MONARCHIES AND THEIR END**, when the God of heaven will set up His kingdom which can never be destroyed.

The first great mark of the saint during this period as seen in Daniel is **PURPOSE OF HEART NOT TO DEFILE HIMSELF WITH THE FOOD OF BABYLON**. With the Jew this was the actual food of the king's court, which, according to Scripture, was forbidden to the Jew to eat ; with us it is the moral food of this Babylonish world—"the lust of the flesh, the lust of the eyes, and the pride of life." Daniel and his three friends were only children at that time. They had been captured and taken to Babylon in 606 B.C., when Nebuchadnezzar first took Jerusalem. They could hardly have been more than fourteen or sixteen years of age when they were selected for training to stand as page boys in the presence of the great monarch of the world. It was a great test for captive lads in a far-off country, whose parents had probably been slain or scattered when the Jews were taken captive to Babylon. Daniel was the first to make the stand,

but three others were prepared to stand with him. All their names are very suggestive, and show perhaps the faith of their parents. Anyhow, they certainly characterized the four boys. They were: Daniel, "God is Judge," for the one who speaks last is God, not the king, **THE FINAL COURT OF APPEAL IS GOD, WHO WILL DECIDE IN FAVOUR OF HIS FAITHFUL PEOPLE.** The others were Hananiah, "Jehovah is gracious," Mishacl, "Who is what God is?" and Azariah, "Whom Jehovah aids," and few youths have ever known the grace and greatness and help of God as they did. Daniel, having purposed in his heart that he would not defile himself, could not be deterred from his purpose, no matter what happened. But he acted suitably to his position as a captive, he requested of the prince of the eunuchs that he might not defile himself, and that he and his three friends might be tried ten days on pulse and water. His request was granted, for God acted for him, and at the end they were fairer and fatter than those who ate of the king's food. It has been very appropriately suggested that during the whole of our testing in this world there is no food so nourishing as Christ, no drink so refreshing as the Holy Spirit, the River of water of Life given to the believer. In the strength of such food alone can we stand for God in this world. Further, we find that these four children were **SPECIALLY HONOURED BY GOD**, with "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel had taken the lead in faithfulness, and has the

greatest honour. Moreover "the king communed with them, and found none like them," and they "stood before the king, and were found ten times better than all the magicians and astrologers in all his realm."

But God has His own way of distinguishing between the truly wise and those who are only worldly-wise, just as at the present time He lets it be known how great is the difference between those whose conscience is governed by the light and love of Christ, and those whose so-called conscience is governed by intensely selfish motives. It happened in this way (chap. ii.): Nebuchadnezzar in the second year of his reign had a dream, about which his spirit was greatly troubled. But God made him forget it, so that the magicians, astrologers, sorcerers, and all the king's wise men could not invent an explanation of it, for they could not guess what the dream was. Whereupon the king ordered them all to be slain, and this cruel order included Daniel and his friends, who were mixed up in the king's mind with the rest of the wise men. It was a great test, but it brought out the CONFIDENCE IN GOD that has ever marked faithful saints during the times of the Gentiles and from the very beginning. Daniel went in and desired of the king that he would give him time, and then he would show the king the interpretation. What simple and beautiful faith in God! He knew God would not leave them in this terrible trial, but would act for those that love Him. Next, he went to his house and made the thing known to his three companions. Thereupon they hold a prayer

meeting, and desire mercies of the God of heaven that they perish not. PRAYER AND DEPENDENCE mark the people of God. Then was the secret revealed to Daniel in a night vision! But instead of being elated and proud, and rushing in to the king, he goes in to God. HUMBLENESS AND SUBDUEDNESS characterize him, as is always so when we are truly affected by the presence and knowledge of God, for light subdues. Then comes WORSHIP. He blessed the God of heaven, for PRAYER AND PRAISE become the saints all through the period of Gentile rule. He owned how wisdom and might are God's, and that it is God, not Nebuchadnezzar, who "changeth the times and seasons," who "removeth kings and setteth up kings." He had just done so in taking the kingdom from Judah and raising up Nebuchadnezzar, and He would do still more, for he saw in the vision the whole history of the Gentiles till the Day of Christ! Thus GOD from the very beginning SHOWED HIS SAINTS THE HISTORY AND END OF GENTILE RULE AND THE SETTING UP OF HIS OWN KINGDOM, a kingdom which "shall not pass away." Then Daniel went in to the king, in a lowly spirit, exposing indeed the utter inability of the wise men of Babylon who knew not God, and giving all the glory to the God in heaven who revealeth secrets and who, for the sake of these godly Jews, had revealed to him the dream. He described how the king had seen A GREAT IMAGE whose brightness was excellent and form terrible, its head of GOLD, its breast and arms of SILVER, its belly and

thighs of BRASS, its legs of IRON, and its feet part of IRON and part of CLAY, and how A STONE cut out without hands, SMOTE THE IMAGE upon its feet and brake them to pieces, and the iron, the clay, the brass, the silver, and the gold were broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away and no place was found for them. The illustration of the chaff refers to a sort of thistledown well known in Palestine, which, although nearly as large as a football, is blown out of sight in a moment. Then THE STONE that smote the image BECAME A GREAT MOUNTAIN, and filled the whole earth. Such was the dream, now for the interpretation. The head of gold was Nebuchadnezzar, to whom God had given THE GOLDEN KINGDOM, and universal rule not only over men but over the beasts of the field and the fowls of heaven. He was a KING OF KINGS, and in this way a figure of Christ. He had absolute authority over his whole vast dominion, with no laws or parliament to interfere with his will. He represented the first great empire, the Babylonian. But this was to be succeeded by THE SILVER KINGDOM, the Medo-Persian, as we are told later on in the book, a kingdom inferior to Babylon, for the king had not such absolute power. Then A KINGDOM OF BRASS or bronze, would arise, that should bear rule over all the earth. This, we are told later, is the Greek kingdom, and came to pass when Alexander the Great overthrew the Medo-Persian kingdom and conquered the world. The Greek kingdom

would be succeeded by THE IRON KINGDOM, the Latin, which we know ruled the world when Christ was born, and which, though for the present in abeyance, will, as we learn in Rev. xiii., etc., rise again and assume the form of ten kingdoms, as represented by the ten toes of Nebuchadnezzar's image. But being mixed with clay (some Barbaric or other element added to that which originally constituted the Roman empire), it will not have its original strength, it "shall be divided," and is "partly strong and partly brittle." Some element will be introduced, distinct from what marked imperial Rome when military and popular power was concentrated in one individual without conscience. Originally it was "strong as iron," breaking everything in pieces by its power. But at the end it is subdivided and mixed with the clay, and this brings in weakness. Already we can see how gradually the Latin kingdoms are coalescing, and how easy it would be for the Latin empire to rise out of the present state of things. The presence of the heavenly saints, the true Church of God, hinders its rise, but when the Lord takes His people away (1 Thess. iv. 15-17) it will rise at once and the coalition of ten kingdoms will surprise the whole world and be recognized as the Roman empire. But "a stone cut out of the mountain without hands" breaks it all in pieces, so that not a trace of the once boasted kingdoms of men will remain. Yea, more, the same God of heaven who had given Nebuchadnezzar his kingdom, would act again and set up a kingdom which should never be destroyed. As we see in chap. vii., the Ancient of Days sits

on His throne, and the Son of Man is given universal dominion, and the saints of the Most High Places reign with Him.

Nebuchadnezzar was greatly affected by all this, and honoured Daniel and his three friends, owning that their God was a God of gods and a Lord of kings, and a revealer of secrets, and he gave them great places in the province of Babylon.

But it was not long before the king forgot all this instruction from God, and conceived the idea of cementing all the parts of his vast dominion together by a **UNIVERSAL RELIGION**. He gathers together in the plain of Dura all the princes, governors, and great men, and all the rulers of the provinces in his kingdom, in order to worship an **IMAGE OF GOLD** which he set up in the plain, and which was about one hundred feet high and ten feet wide. And here I would repeat that these chapters, iii.—vi., give us the **CHARACTER AND CONDUCT OF THE GENTILE EMPIRES TILL CHRIST SETS UP HIS KINGDOM**. In this chapter we see that the first characteristic is **IDOLATRY**. The golden image in all probability represented the king himself, and suggested the thought of the worship of empire, and that the empire so recently formed would never pass away. The king sought to bind all the nations together by the very strongest bond—that of religion, and the glory of the empire fills every soul and becomes the object of worship. Whatever displaces God, and commands our whole being, is an idol. Naturally we like a god of our own, a god which our own will or man's will has made. Thus the rights of God are set aside and

we become idolaters when we allow any object to take the place of God. Idolatry will go on all through the times of the Gentiles. The Apostle John warns us against it when he says: "Little children, keep yourselves from idols" (John v. 21). At the herald's command, and under the influence of the sweetest music possible, the senses of this mass of people are stupefied, and the conscience deadened, and they fall down and worship the image. We need to **BEWARE OF COMING UNDER FALSE AND DEADENING INFLUENCES**. Even sweet music may be used to deaden people's consciences and to make them accept idolatry and priestcraft, and all kinds of religious wickedness. We need to be on our guard against any and every influence that would deaden our consciences and rob us of Christ and of God.

There was but one course for the saints to take at that terrible moment, and **THREE MEN STAND FIRM**, and remain standing when the whole mass of people are prostrate before the image! They are Shadrach, Meshach, and Abednego. Soon those who hated these witnesses for God report them to the king, who in his fury commands them to be brought before him. He demands if it is true that they do not serve his gods, nor worship the golden image he had set up, and offers them one more opportunity. If when the music sounded they fell down and worshipped, well; but if not, they should be cast the same hour into the midst of a burning fiery furnace, and he added: "Who is that God that shall deliver you out of my hands?" Thus

the king not only set aside the rights of the true God, but even claimed to be omnipotent, yea, **HE CHALLENGED GOD HIMSELF.** The servants of God had therefore no difficulty in deciding how to act, and they quietly answer: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." What a grand and glorious answer! What confidence in God! "**OUR GOD IS ABLE TO DELIVER US . . . AND HE WILL!**" What holy determination! **NO CONSEQUENCES FRIGHTEN THEM**—"We will not serve thy gods, nor worship the golden image which thou hast set up." They feared not the monarch of the world, because they saw a greater, they saw God. Thus they set **A GRAND EXAMPLE FOR FAITHFUL SAINTS** throughout all the times of Gentile rule till Christ returns in glory. Their beautiful answer only infuriated the king, and he commanded that they should heat the furnace seven times more than usual, and that the mightiest men in the army should cast them into it. But the mightiest men in the army are only food for the fire of God's judgment, if they interfere with His faithful servants. The flame of the furnace caught them in their act of defiant wickedness, and they were burned to death. Then the same flame burnt the chains of His three courageous witnesses, and set them free.

It in no way hurt them, and they walked in the furnace in freedom and peace, as if it were a pleasure ground. Yea, more, to the amazement of the king, there was another Man with them, and in form like the Son of God! When God wishes to encourage His people, He does it in a manner worthy of Himself. No less a Person than the Son of God assumes the garb of manhood and walks with them! How true it is, "Them that honour Me I will honour." In this way **GOD ANSWERED THE CHALLENGE OF THE KING**, and makes Nebuchadnezzar know that there is One in heaven greater than the king. The three servants of God had submitted to the furnace, they were not rebellious, but **THEY APPEALED TO GOD, THE JUDGE OF ALL, NOR DID THEY APPEAL IN VAIN**. Christ Himself could get no justice here, though tried before two different high priests and the whole Jewish Council, and before Herod the king, and twice before Pontius Pilate. In the presence of shame and spitting He could say: "He is near that justifieth Me," and the wicked judgment of all the courts was overthrown by God on the third day, when He raised Christ from the dead and gave Him glory. So here the king is made to own these three as **SERVANTS OF THE MOST HIGH GOD**, and bids them come forth from the burning, fiery furnace. "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on

them." Further, the king blessed their God, as all kings will do in the coming day, and owned how He had "sent His angel and delivered His servants that trusted in Him," and how these men had "changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Then he made a decree that "every people, nation, and language which speak anything amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Wonderful testimony! **NO GOD CAN DELIVER LIKE OUR GOD!** And not only are they delivered from the furnace, but they are promoted to places of honour in the kingdom. So it will be for all the faithful saints who have suffered for Christ, for "if we suffer, we shall also reign with Him." How beautiful it is to see how the saints in these times of human will and glory, first refuse to defile themselves, then get light and understanding from God of the whole course of things to the end, and, when the rights and glory of God are in question, they are marked by **NO CONCESSION**, no allowance of what would displace God. If only we will wait God's good time, He will justify His true saints, He will make the world to see that we, and not the world, had the mind of God, and in His own way and time He will deliver us and honour us if we remain faithful.

The next great characteristic of man's day and of the times of the Gentiles is **HUMAN PRIDE**. This comes out in chapter iv. In this chapter

THE KING SENDS A LETTER TO THE WHOLE WORLD, to "all people, nations, and languages that dwell in all the earth." It was written after he had passed through the terrible experiences recorded in this letter, and after he became a converted man. He wrote it because he thought it good, as he says, "to show the signs and wonders that the high God hath wrought toward me." He had learnt the secret of peace, i.e., to own the will of God, he prays that peace may be multiplied, and he praises God, saying, "How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Then he tells how when he was at peace in his house and flourishing in his palace, he saw a dream which made him afraid, and that none of his wise men could interpret it, and how at last he thought of Daniel, who seems to have been completely lost sight of in the glory of Babylon. To him he tells the dream, how he saw "A TREE WHOSE HEIGHT REACHED UNTO HEAVEN, AND THE SIGHT THEREOF TO THE END OF ALL THE EARTH. The leaves thereof were fair and the fruit thereof much, and in it was meat, or FOOD, FOR ALL; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and ALL FLESH WAS FED OF IT." But presently a very great change took place—"Behold, A WATCHER AND AN HOLY ONE CAME DOWN FROM HEAVEN. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let

the beasts get away from under it, and the fowls from his branches : nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth : let his heart be changed from man's and **LET A BEAST'S HEART BE GIVEN UNTO HIM ;** and **LET SEVEN TIMES PASS OVER HIM . . .** to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

Such was the dream, and now the king calls upon Daniel to interpret it. Daniel was greatly exercised, was "astonied for one hour, and his thoughts troubled him" at having to tell the king its meaning. But encouraged by the king to do so, he begins as gently as possible by saying, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." This seems a little below the usual moral dignity and spirit of Daniel, but no doubt he felt deeply having to pronounce such judgment upon the monarch of the world, and tells it as kindly as he can. **THE KING HIMSELF WAS THE TREE**, as he says : "It is thou, O king, that art grown and become strong ; for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth." Then he pronounces **THE JUDGMENT OF HEAVEN**. Nebuchadnezzar's pride and the vain glory of Babylon had been seen in heaven by God Himself, and a Watcher and an Holy One had come down

with THE DECREE OF THE MOST HIGH—“HEW DOWN THE TREE, etc., yet leave the stump . . . till seven times pass over him,” for, continues Daniel, “they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.”

Thus we see that the times of the Gentiles are marked by HUMAN PRIDE and MAN DESCENDING TO THE LEVEL OF THE BEASTS OF THE FIELD. There is the lack of all that holy understanding which properly ought to characterize man. NO SENSE OF HOLY RELATIONSHIP WITH GOD, there is NO DEPENDENCE ON HIM for light and guidance. They are characterized by the will of man or of the people, not by the will of God earnestly sought for every morning from God. Dependence is the true glory of man, but THE KINGDOMS DESCEND TO THE LEVEL OF THE BEASTS OF THE FIELD. They seek their own importance and to carry out their own will, and leave out God. Thus they are nothing better than the beast that looks downwards, whereas man was made to look upward to his God. When pride and independence separate man from God, he becomes a beast in the eyes of his God. How different was

Christ, the dependent Man, Who, morning by morning, sought guidance from God for His pathway here, and consequently was ever His delight. All the four great kingdoms in this book are likened unto beasts—the lion, the bear, the leopard, and the dreadful beast—and this last is the mark of the Latin empire, which is about to rise and rule the world till Christ comes and destroys it. Seven times means literally, in the case of Nebuchadnezzar, seven years, but since seven in Scripture is a number that signifies a completeness, **SEVEN TIMES EMBRACES THE WHOLE PERIOD OF GENTILE RULE FROM NEBUCHADNEZZAR TILL CHRIST SETS UP HIS KINGDOM.** It has been perhaps somewhat modified by some of the nations becoming christianized, but the principles of evil are still there in spite of Christian light, and though the fourth and last Gentile kingdom is for the time in abeyance. But whatever the character and conduct of Gentile rule, God watches over all, though He does not rule immediately, and He holds man responsible for the way he rules. He is ever supreme, and **AS MOST HIGH HE WILL YET DIRECTLY RULE THE WORLD** when He gathers together in one all things in Christ, both which are in heaven and on earth, and in Christ as Head He will rule the universe. Then He will not only be acknowledged as King of heaven, but “the God of the whole earth shall He be called,” and at Jerusalem will be His earthly throne.

What instruction all this was for Nebuchadnezzar! and how faithfully does Daniel counsel

the king to break off his sins by righteousness and his iniquities by showing mercy to the poor; if it may be, he says, "a lengthening of thy tranquillity." But IN ONE YEAR HE FORGOT ALL GOD'S WARNINGS. "At the end of twelve months he walked in the palace of the kingdom of Babylon," and said, "Is not THIS GREAT BABYLON, THAT I HAVE BUILT for the house of my kingdom, BY the might of my power, and FOR the honour of MY MAJESTY?" Thus he claims THREE THINGS THAT BELONG TO GOD, namely, to be THE SOURCE, POWER, AND OBJECT OF EVERYTHING. "Of Him, and *through* Him, and *to* Him, are all things: to whom be glory for ever. Amen" (Rom. xi. 36). But no sooner did the king take this place than there fell a voice from heaven, while the word was yet in the king's mouth, pronouncing his judgment, and the same hour he was driven from men, and did eat grass like oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers and his nails like birds' claws." He lost his reason, but at the end of seven years, while still a lunatic, he became converted, for God can bless the soul even when the mind is unhinged, and he lifted up his eyes to heaven, and in God's mercy his understanding returned, and "he blessed the Most High," owning "that all the inhabitants of the earth were reputed as nothing," and that "none can stay His hand or say unto Him, What doest Thou?" At the same time his reason returned, and the glory of his kingdom, and "excellent majesty was added" to him. Then he wrote a

letter to the whole world, giving this wonderful account of his conversion, and ending up with: "Now I, Nebuchadnezzar, praise and extol the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride he is able to abase."

Chapter v. gives the third characteristic of Gentile power—IMPIETY AND BLASPHEMY. Belshazzar made a feast for a thousand of his lords, and brought into it the golden and silver vessels captured from Jehovah's temple at Jerusalem (and the golden candlestick—ver. 5), and drank wine out of them, and worshipped his false gods. It was nothing less than OPEN PROFANITY and glaring wickedness, for HE PROFANED THE SACRED VESSELS OF JEHOVAH, the only true God, which had been for hundreds of years used in His service in His sacred temple. But profanity brings speedy judgment—"IN THE SAME HOUR CAME FORTH FINGERS OF A MAN'S HAND AND WROTE OVER AGAINST THE CANDLE-STICK." The king was terrified and his knees smote one against another. In spite of offering great rewards, none of his wise men could read the writing though written in Chaldean, their own tongue, nor could they interpret it. At that moment the queen (or queen-mother) came in and advised that the long-forgotten Daniel should be sent for. Then Daniel was brought in and spurning the proffered rewards, sternly rebuked the king. He reminded him of all God's dealings with his father, and convicted him of not humbling his heart, though he knew all this, and

accused him of lifting himself up against the Lord of heaven and of profaning His sacred vessels, closing with the solemn charge of forgetting the God who alone has the right of death and judgment: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Then he reads the writing—MENE, MENE, TEKEL UPHARSIN, and interpreted it: MENE—God hath NUMBERED thy kingdom, and FINISHED it. All was over, his time was up. TEKEL—Thou art WEIGHED IN THE BALANCES AND FOUND WANTING. He weighed nothing, for there had been nothing for God in all his life. PERES (another form of Upharsin)—Thy kingdom is DIVIDED, and given to the Medes and Persians. He lost everything, his kingdom was given to others. IN THAT NIGHT the king was slain, and the kingdom given to Darius the Mede. The enemy had during the night diverted the great river Euphrates into another channel, and, entering by the bed of the river, took the great city of the world, whose walls were 200 feet high, and wide enough to drive five chariots abreast on the top of them. But God's judgment of it all was written on the palace wall by the fingers of the Son of Man, and its glory was over for ever. God cannot allow profanity, and if the princes of this world profane the sacred vessels of the Lord, they will find that PROFANITY BRINGS SPEEDY JUDGMENT.

The only sacred vessels to-day are the saints, for the Holy Ghost indwells them and therefore their body is "the temple of the Holy Ghost,"

and if the rulers of this world force them into a service contrary to all the love of Christ, they might incur some solemn judgment on the part of God for their profanity. We need to pray for "the powers that be," that they may be preserved from interfering with the saints, and thus provoking God to judge them. The Man of Sin will eventually set up an abomination in the Jewish temple which will provoke the most terrible judgment of God on his profane act, and on all those implicated in it. Impiety and profanity are greatly on the increase, and will culminate in the open insult to heaven which brings about the closing judgment. But **THE WORLD HOLDS NOTHING SACRED**, and is rapidly going on to its end.

In chapter vi. we get the fourth and last form of Gentile wickedness—**SELF-EXALTATION**, so that **MAN ASSUMES TO BE GOD!** All the presidents, governors, princes, etc., persuade the king to make a decree by which **THE MONARCH OF THE WORLD IS TO PUT HIMSELF IN THE PLACE OF GOD, AND ALL PRAYER IS TO BE ADDRESSED TO HIM!** Heaven is totally excluded, and man exalted to the position of God Himself! Darius perhaps personally was not so wicked as the man he is a type of, and who will soon rise, when the Church has gone to heaven, and take the place of God—"the Wicked one," spoken of in 2 Thess. ii. 4, "who opposeth and exalteth himself against all that is called God, or is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God." He is in league with the head of the Latin empire, the first beast of Rev. xiii. He is

described in Dan. xi. 36, 37, as the king "who shall do according to his will; and shall . . . magnify himself above every god," and who in place of the true God will "honour the god of forces." It is remarkable that the word 'forces' is translated in the margin 'MUNITIONS.' What it will actually be I cannot say, but evidently there will be the greatest possible confidence in armaments and fleets and munitions of all kinds, and no belief in the true God whatever, no prayer to Him. **GOD WILL BE COMPLETELY DISPLACED AND MAN BECOME GOD.** Then the Lord will come in judgment upon it all, and will reign for ever and ever, and the saints who suffer will reign with Him.

The decree of Darius was really directed by Satan against Daniel, for the princes hated him and were jealous of him, but they knew they could find no fault or occasion against him unless it was concerning the law of his God. Daniel took no notice of the king's decree; he did not even shut his windows which were ever open toward the City of God—Jerusalem. To have shut them and prayed secretly would have been to deny his God, and so he knelt and prayed and gave thanks before his God three times a day as usual. The princes found him doing so, reported it to the king, who, bound by the decree, and much against his desire, commanded to cast him into the den of lions. Daniel did not resist the authority, he accepted the den, but even the king was obliged to say: "Thy God, whom thou servest continually, He will deliver thee." The king had a miserable night and could not sleep, whereas Daniel

was in perfect peace. THE GLORY OF THE MILLENNIUM WAS THERE, THE LIONS WERE LIKE LAMBS, their mouths were shut and their paws quiet. The king hurried to the den in the morning, and addressing Daniel as servant of THE LIVING GOD, asked, "Is thy God WHOM THOU SERVEST CONTINUALLY able to deliver thee from the lions?" "My God," replies Daniel, to the king's delight, "hath sent His angel and hath shut the lions' mouths." Then Daniel was taken out of the den, unhurt, "because he believed in his God." So it will be with all the suffering saints. THEIR DELIVERANCE WILL COME AT LAST, AND ALL WILL BE CHANGED. Daniel's accusers and all that belonged to them were cast into the den and perished, and through the whole world the decree went forth that all should fear before the God of Daniel. THE GOD OF THE FAITHFUL SAINTS WILL ERE LONG BE PUBLICLY AND UNIVERSALLY OWNED as the Living God, and steadfast for ever, and "His kingdom that which shall not be destroyed, and His dominion shall be unto the end. He delivereth and rescueth and He worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the power of the lions." May we, like Daniel, be found faithful to the Lord who knows how to preserve His people till His heavenly kingdom, no matter how violent the modern lions may be, and then like Daniel we shall "stand in our lot at the end of the days."

H. D'A. C.

THE ROLL OF HONOUR,

OR

THE CLOUD OF WITNESSES TO CHRIST.

“ By faith Abel offered unto God a more excellent sacrifice than Cain. . . .

By faith Enoch was translated that he should not see death. . . .

By faith Noah . . . prepared an ark to the saving of his house.

By faith Abraham, when he was called . . . went out . . . sojourned in the land of promise . . . for he looked for a city. . . .

By faith the walls of Jericho fell down. . . .

By faith the harlot Rahab perished not. . . .

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets . . . of whom the world was not worthy. . . .

Wherefore seeing we also are compassed about with so great A CLOUD OF WITNESSES, let us lay aside every weight, and the sin which doth so easily beset us, and LET US RUN with patience THE RACE that is set before us, LOOKING UNTO JESUS the author and finisher of *our* faith (THE LEADER AND COMPLETER OF FAITH); 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.” Read Hebrews xi. and xii. 1, 2.

IT is evident that all through the ages God has always had His faithful men, His **ROLL OF HONOUR**, men who have in some way stood for God and have witnessed to Christ and to the Coming Day. These men stood apart from the evil around and looked for **ANOTHER DAY**, **ANOTHER WORLD**, and **ANOTHER MAN**. They looked for Christ, Who would be the Spring and Centre of another system of things, and introduce "the world to come."

The 11th of Hebrews does not go beyond the saints of the Old Testament times, the saints of the first 4000 years up to the coming of Christ. Nor does it give us a complete list, but only a **SELECTION OF WITNESSES** out of the vast number who must have witnessed to Christ in their own day. **EACH WITNESS WAS CHARACTERIZED BY HIS TESTIMONY TO CHRIST**. Each one was **MARKED BY FAITH** in the testimony, **THE LIGHT** which God gave to him of Christ and of the world to come, and testified accordingly. Also in the successive witnesses we find **INCREASE OF LIGHT** and **ADDITIONAL TESTIMONY** to that already given, and this went on until Christ came Who is the sum and substance of all the testimony, the One in Whom all the light of God is concentrated and fully expressed.

No ordinary historian could have made such a remarkable list; it is evident that the writer had been himself **IN THE HOLIEST**, alluded to in ch. x. 19, for there **EVERYTHING SPEAKS OF CHRIST** and all God's thoughts concerning Him are set forth, and God is fully revealed.

The way in is by accepting the death of Christ, so that death is effectuated in us, and thus we enter in, in the life of another Man, that of Christ Himself. There we are in the full light of the revelation of God, and, as another has said, "we come into Christ's place in the presence of God, and are loved as He is loved." Christ is not only the Ark of the Covenant, the security of all God's promises, and of all He has covenanted, but also the Mercy-Seat, the One in Whom God speaks, and Who alone could reveal God. 'Tis only with the light of the Holiest that the true value of the Old Testament saints can be seen, and how far they witnessed to Christ.

GOD'S EYE HAS ALWAYS BEEN ON THE WITNESSES, and is still. Nothing escapes His eye. Little did these men know how they were **NOTICED BY GOD**, and would be spoken of in the sacred Scriptures hundreds and even thousands of years later! In the world's battle-fields many deeds of courage and faithfulness pass unnoticed, but not so in the Christian conflict. Everything is seen by God and **EVERY WITNESS IS KNOWN IN HEAVEN**. I would encourage the youngest Christian to be true to Christ and to make much of Him. **EVERY WITNESS BEARS SOME MARK OF CHRIST**. The impress he receives of Christ forms him and characterizes him and becomes his witness. May we cherish the mark we receive, and treasure all the light of Christ that we get.

Whilst there is a general similarity, yet **EVERY WITNESS HAS HIS SPECIAL VALUE**, his own peculiar way of witnessing to Christ, so that **NO**

TWO WITNESSES ARE ALIKE. No Christian can take the place of another. If one is called Home, no one can be substituted for him. Though myriads have witnessed to Him, yet each has had his own special way of expressing His beauty and grace, **THE FULNESS OF CHRIST IS DISTRIBUTED AND EXPRESSED IN ALL HIS OWN.** Gather it all up from the beginning till the end, and it is all expressed in one word—in One blessed Person—**CHRIST.** He is the spirit of all the testimony from first to last, and the fulness of it. If we realized this, how we should value one another! We should not set up one against another, for all have their value.

In these days men are very proud of having some badge of honour, but **THE TRUE MARK OF GLORY IS CHRIST.** It can never be effaced. God alone can put it on you. Yea, He puts it *in* you, and no one can take it off. Its value will come out soon, for though it is unnoticed and unappreciated by the world, it will be our glory in the Coming Day.

THE ROLL OF THE CHRISTIAN PERIOD IS NOT YET PUBLISHED: I mean the roll of witnesses to Christ since He died and rose again. But it is faithfully kept in heaven; it will make another chapter, a new 11th of Hebrews, for it is **THE ROLL OF WITNESSES TO CHRIST IN GLORY.** The Old Testament saints witnessed to Christ before He was born; He was still to come; but the New Testament witnesses, the saints of this Christian period of nearly 2000 years, witness to Christ as having come, and as rejected of men, but Whom God has raised from

the dead and glorified at His right hand. Like the witnesses of the Old Testament days, their witness is marked by faith, and patience or endurance, but more than that, it is **THE WITNESS OF LIFE**, for they have **THE SPIRIT OF THE WITNESS**, the Spirit of Christ, dwelling in them. This the Old Testament saints had not, though of course they were born of the Spirit. Thus the very life of Christ comes out in the Christian witnesses, a life never seen before. And what a life His was! a life of unselfish love and devotedness to the will of God and to the blessing of man. Everything precious and pleasing in the eye of God came out in the humble and lowly life of that Blessed Man, the Man of God's pleasure, Christ Himself.

Then the Holy Ghost came to continue the witness and to **EXPRESS THE LIFE OF CHRIST IN THE WITNESSES**. This makes the Christian witness intensely living and powerful. The witness is not so much what we say about Christ, but **WHAT WE ARE**. The blessed spirit and life of Christ comes out in all who love Him, and this makes a living glorious testimony to the Coming Day, the Day of Christ, when His Spirit will pervade the world, and when sin and the proud will of man will be gone.

CHRISTIAN WITNESS INVOLVES SUFFERING even more than the witness of Old Testament times. Not perhaps outwardly, but inwardly—suffering in spirit. The spirit of the age is so opposed to our spirit, it makes us homeless everywhere except in the company of those who love Christ. All the thoughts of the world are

so different from ours. It was so with Christ when here on earth. No one was ever so entirely OUTSIDE as Christ. No one thought as He did. He was alone. Even His disciples did not fully understand Him whilst He was with them down here, though they clung to Him. They needed the Spirit indwelling them in order to understand His intense separation, and the impossibility of being at home in such a world.

At the present time THE GOD OF THIS WORLD IS GIVING HIS HONOURS, but they all fade, and can only be enjoyed this side of death. The disposal of them is not in the Father's hands, but in the hands of the Prince of this world. But God is doing a great thing at the present moment, He is marking men with Christ, putting the mark of Christ upon them and in them. He watches all the witnesses, and knows exactly whether we are true to our mark, true to Christ, and He will reward accordingly. THE FATHER ALONE HAS THE DISPOSAL OF THE HONOURS OF THE WORLD TO COME, and they are worth having, even if we have to lose our lives to get them. All the Old Testament saints kept that world before them and witnessed to it, and all the New Testament saints, the saints of the Christian period, have THE SPIRIT OF THE WORLD TO COME dwelling in them.

Faith is a wonderful thing, it is "the substance (or substantiating) of things hoped for," so that the hope becomes substance, a living reality, not a delusive thing; yea, it is also "the evidence (or conviction) of things not seen." The unseen things are grand realities to faith.

FAITH DOES NOT REASON ; IT BELIEVES AND THEREFORE SEES. Thus it is BY FAITH WE UNDERSTAND things that puzzle and baffle reasoners, as, for instance, the framing of the worlds. They were framed not by chance, but by the word of God. "Framed" is a very different thought from evolution. "Things which are seen were not made of things which do appear," did not take their origin from the phenomena by which men form their conclusions who leave out God.

ALL TIME HAS BEEN MARKED BY FAITH, THE FAITH OF THE SAINTS. We see this in the grand roll of witnesses given us in Heb. xi. The first is Abel. He witnessed to THE NEED OF A SACRIFICE. "He offered unto God a more excellent sacrifice than Cain." He offered a lamb, and the fat thereof. This shows it was a slain lamb. BLOOD WAS SHED, THE BLOOD OF A LAMB. It spoke to God of Christ, "the Lamb without blemish and without spot, Who verily was foreordained before the foundation of the world." "The Lamb of God, which taketh away the sin of the world." Consequently God accepted Abel on the ground of the sacrifice. He testified of Abel's gifts, not of his inherent goodness, for he had none ; he was a sinner like Cain, and both were children of sinners. But the sacrifice spoke of sin put away through the blood of the Lamb, through the sacrifice of Christ, and thus Abel was accepted and received testimony that he was righteous. No one is righteous who ignores that he has to die, and that therefore he needs a sacrifice, THE DEATH

OF ANOTHER IN HIS BEHALF, the death of a spotless victim, Christ Himself. Cain ignored this and was rejected, for he only offered the fruit of the ground, a sacrifice without blood, and the fruit of his own works. He was rightly rejected, for he ignored that death was upon him, that man has to die, and he brought no atoning sacrifice. "Without shedding of blood is no remission" (Heb. ix. 22). Abel's testimony COST HIM HIS LIFE, for Cain slew him and in anger got rid of his only brother. But ABEL SPEAKS STILL, though dead. HE WITNESSES THROUGH THE WHOLE OF TIME that the sinner can only approach God through a sacrifice. He needs one to die for him. He needs Christ the Lamb that was slain. God will never receive anyone who sets aside Abel's testimony to the need of a sacrifice. Noah, Abraham, Moses, and all the saints that followed, offered sacrifices, and did so till Christ came to fulfil them all, and "to put away sin by the sacrifice of Himself." Soon Abel's act will be fully vindicated when all creation shall praise the Lamb (Rev. v.).

Enoch adds further testimony—that of DEATH PUT ASIDE. He saw that God can translate those who please Him without seeing death. What a testimony! DEATH GONE FOR THE MAN THAT PLEASES GOD. Enoch walked with God 300 years. For three centuries He pleased God, and God took him. He had faith that he would be translated without seeing death, and God took him. This too is our hope that Christ will soon come and we shall be caught up to meet Him in the air. How we should be

exercised about walking with God and pleasing Him, for He will translate those who please Him, not those who live for themselves and leave out God, though no doubt not one saint will be left behind.

Enoch was a prophet as well as a witness, and in the midst of a godless world prophesied of the Lord coming "with ten thousands of His saints to execute judgment upon all."

The next witness is Noah. His name means COMFORT. He saw God could SECURE HIS PEOPLE FROM JUDGMENT AND BRING THEM THROUGH INTO ANOTHER WORLD. So he prepared an Ark to the saving of his house. He gave his testimony for 120 years, and though alone in what he did, and looked a fool, yet HE SAVED HIS HOUSE and brought them through the deluge. May we be encouraged to do the same. HE CONDEMNED THE WORLD AS FAITH ALWAYS DOES, for it looks for another world, and the judgment of this. Thus he became "heir of the righteousness which is by faith." He acted under the influence of THINGS NOT SEEN. God greatly encouraged him. He not only brought him out on to the renewed earth, but promised him the blessing of the whole world in the Coming Day, and gave him the sign of the rainbow as guarantee of the fulfilment of His promise. However terrible the judgments that will come upon the earth, yet God will bring His earthly people safely through to enjoy all the blessings of the World to Come.

Next comes Abraham, the great WITNESS TO THE CALL OF GOD TO GO OUT FROM

EVERYTHING HERE, to leave country, kindred, and father's house, for the land that God has given us. Abraham was born before all those who had been in the Ark had passed away, and yet already Babel and confusion had come in and men were associating themselves together to leave out God and to make for themselves a name and to feed their pride. More than that, IDOLATRY HAD COME IN, the great sin of the present world, and men by their idols came under the power of demons and worshipped them. This meant the complete setting aside of God, confusion and ruin, and so God called Abraham out as a witness against it and to be a worshipper of Jehovah the true God in the midst of an idolatrous world. We read that he obeyed and went forth not knowing whither he went, and that "by faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations whose Builder and Maker is God." He was a pilgrim and a stranger for 100 years, a whole century, content with his tent and his altar to the One true God. He was A GREAT POLITICIAN, though he took no part in the politics of the day in which he lived. He looked for A CITY, A POLITICAL SYSTEM THAT COULD NEVER BE OVERTHROWN, for its Builder and Maker is God. He looked for THE DAY OF CHRIST when He will reign and when the Church, the Bride, the Lamb's wife, descending from heaven as the Holy City Jerusalem, having the glory of God, will illuminate the nations with

its light. Abraham will get what he looked for, he will get all the good of the Holy City, though he will not *be* the City, for the City consists of the saints of the present day, the Spirit's day, the saints who form the Bride of Christ. How unsuitable then for us to be grovelling in the world, mixed up with its politics and pride and evil! God calls every Christian **OUT OF THE WORLD** to belong to Christ. He is not of it, and we are not His witnesses unless we obey the call.

Sarah, too, was a witness. She saw that **THERE IS NOTHING IMPOSSIBLE WITH GOD**, and she judged Him faithful that had promised, and so became the mother of Isaac, who was the child of promise and the figure of Him in Whom all the nations of the earth are to be blessed.

These all died in faith without receiving the promises, but they knew what they were doing, and did not give in, but **DIED IN THE LIGHT OF THE COMING DAY**, for their faith saw it. "They declare plainly that they seek a country." If they had been mindful of the country from whence they came out, they might have had opportunity to have returned. But **FAITH DOES NOT LOOK BACK**. It is the better country that men of faith desire, the heavenly, and so God is not ashamed to be called their God, and hath prepared for them a city. **GRAND EXPANSIVE THOUGHT! A HEAVENLY COUNTRY!** What compensation for those who have given up country, kith, and kin to follow a rejected Christ and to wait for Him!

Abraham's faith was tested many times, and the last test was the greatest—"Take now thy son, THINE ONLY SON ISAAC, WHOM THOU LOVEST . . . AND OFFER HIM FOR A BURNT OFFERING." What a test! What a night of exercise Abraham must have passed through. He had waited for Isaac till he was 100 years old, and now he was grown up. But God has more right to our children than we have, and if He wants our treasure, He must have it, even if, as in the case of Isaac, the blessing of the world depended upon him. So Abraham rose early in the morning, and went up the Mount of Moriah to offer him up. He saw that God could, in order to fulfil His promises, even raise the dead, and said to the young men, "I and the lad will go yonder and worship, and we will come again unto you" (the verb is plural), and climbing the mount he comforted Isaac that "God would provide for Himself a lamb for a burnt offering." A NEW WORLD HAD DAWNED UPON ABRAHAM'S EYES, THE WORLD OF RESURRECTION. He accounted "that God was able to raise him up even from the dead," and he was right. For God stopped him as he took the knife to slay his son, and a ram was provided in his stead and Abraham "received his son from the dead, in a figure." Thus Abraham got great ACCESSION OF LIGHT. He saw the promises are made good on RESURRECTION GROUND, on the other side of death. Isaac means "laughter," the laughter of joyful surprise, and is a beautiful figure of the risen Christ. To the disciples it seemed almost too

good to be true when they saw Christ actually alive again from among the dead. For God did not spare His Son, His only One, but in Christ provided for Himself a Lamb to secure His glory and blot out the stain of sin from His universe. Then He raised Him from the dead to the eternal delight of all who believe. Thus everything is secure in a risen Christ, and **NOTHING CAN PREVENT THE TESTIMONY GOING THROUGH INTO GLORY.** May the holy laughter of joyful surprise which filled the disciples of the resurrection morn fill every believer to-day. Surely it must do if he sees the risen Christ alive to die no more.

Next comes Isaac. **HE BLESSED** Jacob and Esau concerning **THINGS TO COME.** In the risen Man we have blessing outside the reach of death. Isaac saw too that **BLESSING INVOLVES GOD'S SOVEREIGNTY, HIS RIGHT OF ELECTION,** and he blessed Jacob before Esau, for God said, "The elder shall serve the younger." If God blesses, He must be left free to bless as He will and whom He will, and to bless all the families in heaven or earth according to His pleasure. It will all come out **WHEN THE "THINGS TO COME" HAVE COME.**

Next comes Jacob. **HIS DYING MOMENTS WERE HIS BRIGHTEST.** He sees the *heavenly* and the *earthly* seed, and so he blesses both the sons of Joseph. And **HE WORSHIPS.** Yes, at last he worships. He had been a wanderer, and had had a long and sad experience of his own failures. **THE STAFF** he leaned upon bore witness to every step of deceit and cunning

craft ; but it also TESTIFIED TO THE FAITHFULNESS AND GOODNESS OF GOD ALL THROUGH THE JOURNEY. He is filled and thrilled with God, and with His blessedness ; he is absorbed with Him, and He worships. God gets His way at last with His people, and the wayward worship.

To Joseph EGYPT WAS NO HOME FOR THE PEOPLE OF GOD. He speaks of their departure or EXODUS, and commands that his bones should be laid in the Land of Promise in view of the Day of Glory. Though next to Pharaoh in Egypt, HIS HEART WAS IN THE LAND OF PROMISE.

Then comes Moses, and first the faith of his parents. They feared not the king. God had marked the babe with beauty, and He should have him, and they hid him. Parents ! HIDE YOUR CHILDREN FROM THE WORLD and its cruel demands, and God will bless them. Through the watchful care of the sister the mother became his nurse, for Pharaoh's daughter, and trained him not for Egypt but for Canaan, and taught him the hopes of Israel and how the greatest conceivable promises were wrapped up with the people of God.

The training tells its tale, for Moses REFUSES THE GLORY OF EGYPT so providentially opened to him for the moment, will not be called the son of Pharaoh's daughter, will not be a patron of the people of God, but IDENTIFIES HIMSELF WITH THEM, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. To him

THE REPROACH OF CHRIST WAS GREATER RICHES than Egypt's treasures, for his eye was on THE REWARD. Proud day for his mother when, like his parents, he feared not the wrath of the king and forsook Egypt, "for he endured as seeing Him Who is invisible." HIS FAITH WAS PREPARED TO SUFFER. By faith, too, he kept THE PASSOVER and the sprinkling of blood, and so the children of Israel were not touched by the destroyer of the firstborn. Beautiful figure of Christ our Passover sacrificed for us.

Then the very SEA OF DEATH which drowns others is like DRY LAND for the people of faith, and the impregnable WALLS OF THE WORLD'S CITY FALL DOWN, whilst by faith A GENTILE Rahab, wicked though she had been, IS SAVED through grace, when she casts herself on Israel's God and sides with Israel.

TIME FAILS TO TELL WHAT ETERNITY WILL DISCLOSE of the countless witnesses of whom the world was not worthy, and of all their sufferings, though a few names are added—Gideon, who saved the people from FAMINE; Barak (lightning), who won the battle of ARMAGEDDON, when THE STARS FOUGHT from heaven; Samson in his own death destroyed all the lords of the Philistines, THE ENEMY IN THE LAND; Jephthah secured to Israel HER INHERITANCE; David established THE KINGDOM and put Israel in the full enjoyment of their privileges, and Samuel did more by his PRAYERS than Samson by his prowess. All these witnesses died in faith and have not

yet received the promises ; they wait till we are ready, for whom a still better portion is provided, and then they will be glorified.

But ONE MAN HAS GOT THROUGH—JESUS, THE LEADER AND COMPLETER OF FAITH (see New Trans.), and He is the guarantee of all the rest arriving in glory. Sustained by the joy set before Him, He endured the cross despising the shame, and is set down at the right hand of the throne of God. What an encouragement with so great a cloud of witnesses, to lay aside every weight and sin which doth so easily beset us, and run with patience the race that is set before us **LOOKING UNTO JESUS!**

For nearly 2000 years since Christ took His seat on high have saints on earth been running in the race, to that grand and **GLORIOUS GOAL**, the full accomplishment of God's purposes. The Holy Ghost is here in the saints, and so there is as much power on earth as there is in heaven to sustain the race till we all arrive in glory. **LET US RUN, AND RUN WITH PATIENCE.**

H. D'A. C.

THE HOLY CITY JERUSALEM, AND ITS POLITICAL INFLUENCE IN THE COMING DAY.

Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me the holy city, Jerusalem, descending out of heaven from God (Rev. xxi. 9, 10: see New Translation).

THE great political influence in the Future Day will be the Holy City, Jerusalem, the Bride of the Lamb. With this thought in view, I would like, with God's help, to bring before you the striking correspondence between the Church, as here set forth in the symbol of the Holy City, and Christ Himself, the Lamb, whose Bride she is.

CHRIST WAS BOTH INCLUSIVE AND EXCLUSIVE. He was inclusive, for He embraced everything that is blessed and beautiful. Nothing whatever was wanting in Christ that God could delight in, and which He would have man to be. The world could never produce a man like Christ. **CHRIST WAS EVERYTHING AND HAD EVERYTHING.** Every moral grace and good was there, nothing was lacking. He fully expressed God and what was of God. The more the disciples listened to Him, the more they were amazed to find how blessed He was. Each day He seemed to be more wonderful than the day before. In Him

God Himself was "manifested in flesh." Christ was the embodiment of all the good and of all the grace that is in the heart of God for man, and all that good was perfectly expressed in *Man*. He was entirely of God, the heavenly Man, the Man out of heaven.

On the other hand, CHRIST WAS THE MOST EXCLUSIVE MAN THE WORLD HAS EVER SEEN. He excluded everything that was of the world. He would have none of its thoughts and ideas, and none of its ways. The world can never boast that they *made* that Man. And indeed the world has never made a man for God, nor can it do. Whatever we have learnt from the world we have to unlearn when we come to Christ, and learn of Him. His thoughts were in direct opposition to the thoughts of the world. The world never educated Christ. He brought all that marked Him from heaven, from God, Who was the true spring of all His precious thoughts and His blessed ways. He was absolutely exclusive of all that is in the world—whether it was the lust of the flesh, or the lust of the eye, or the pride of life. He was exclusive of its pride and self-importance, its ambition and its vanity. He would have nothing of its evil, nothing of its lying and deceiving character, nothing of its hatred, nothing of its lust. He had nothing to say to its violence nor to its corruption. He was the very opposite of all that the world is. Who was ever so gentle as Christ? Who so full of love and grace? Who so meek and lowly? Who so dependent and confident in God? Who so faithful? Who so righteous and true? In

every way He was the delight and pleasure of God, inclusive of all that is of God, but exclusive of all else. He was essentially the Holy One and the True, righteous in the midst of unrighteousness, godly in the midst of godlessness.

Naturally we do not like the idea of exclusiveness. But Christ was also *inclusive*, inclusive of all that is truly beautiful, of everything that has real value and worth, and He distributed liberally on every hand. He came into a world of need with grace to meet every bit of it. He had all the sweet light of God to give to man. He never lived to Himself, nor for Himself. He lived to God, and for God. Though greater than all, He came lower than any in order to serve, and to give Himself a ransom for all. He loved to communicate; and with the utmost patience He taught His disciples, and so He does still. All who are truly taught of Him become like Him, and soon will come with Him from heaven, in the character of the Holy City, in order to exercise their holy political influence for the blessing of the whole world.

Now let us consider THE INCLUSIVE CHARACTER OF THE CITY—WHAT SHE IS, AND WHAT SHE HAS. As the Bride of the Lamb, the City corresponds with Christ and is like Him.

And first, JERUSALEM IS A HOLY CITY. This is in striking contrast to the unholy cities of this world, and the politics of to-day. Christ is "the Holy One," and therefore it must be a holy City. All who form it are taught to abhor evil, and to follow after holiness. The Holy

Spirit is given us that we may be holy, and thus like Christ.

Next, **THE CITY IS SEEN "DESCENDING OUT OF HEAVEN FROM GOD."** The City is heavenly, and its origin is God. This is another feature of Christ. He was the heavenly Man, and He came from God, and "as is the heavenly, such are they also that are heavenly" (1 Cor. xv. 48). What wonderful influence we should have even now, if every morning we came down, as it were, from heaven, from God, to illuminate men with the light of Christ! The Church did so at the beginning, when all were in the power of the Holy Ghost, and individually we may do so now.

This brings out another thought—**THE CITY HAS THE GLORY OF GOD AND A LIGHT MOST PRECIOUS.** Her light was like "a jasper stone, clear as crystal." Now in chap. iv. the jasper stone is descriptive of Christ, so that the Church has the glory of God and the light of Christ. Christ Himself is the Glory of God, and was so when on earth. He revealed God fully, and God was glorified in Him. Christ was also the light of the world, the great light to lighten every man. Never before had there been such precious light. So the Church will come out of heaven, having the Glory of God and a light most precious. We find too in Eph. iii. 21, there will be glory to God in the Church in Christ Jesus throughout all ages, world without end. The heavenly City then will bring the Glory of God to the nations, and the light of Christ. How sweetly will that light influence the whole world in the coming Day, diffused as it will be through

myriads of saints! May we have grace to do so in some measure even now!

Next, we read **THE CITY HAS A GREAT AND HIGH WALL.** The wall is for defence, and to keep out evil. It was of jasper, and therefore like unto Christ, and presents that holy nature which repels instantly and with abhorrence everything which is not in accord with Christ. "Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." It is the saving character of the Divine nature which allows no evil to penetrate. "Thou shalt call thy walls Salvation and thy gates Praise" (Isa. lx. 18). God has called us to the fellowship of His Son, Jesus Christ, our Lord, and this fellowship is to keep out evil and to protect the interests of Christ down here, and to share in the wonderful privileges and blessings connected with Him. But it necessitates the fellowship of His death, so that we do not live in that to which Christ died. We are thus drawn together away from the world and sin, and by the Holy Ghost are bound together in holy fellowship. Christians need such help in a world opposed to Christ. They are not meant to walk absolutely alone, as if there were no others who love the Lord. We need the help of one another. Now the walls present to my mind that inner work of a defensive and protective character which is wrought in our souls by the Holy Ghost, without which fellowship would only be an empty name. Christ knew nothing whatever of sin, His holy nature was absolutely opposed to it. If then Christ is in us, we have a new

nature which is abhorrent of evil and will have nothing to say to it. **THE WALL IS TWELVE TIMES TWELVE CUBITS HIGH.** No sin or evil of any kind can get in, and this wall is now being built in the souls of God's people by the Holy Ghost, and can never be thrown down. **IT IS INSUPERABLE AND IMPREGNABLE.**

The number **TWELVE** in Scripture expresses perfection in service or administration. It occurs **TWELVE TIMES** in the description of the Holy City, if we count the length, breadth and height as separate twelves. Thus the great thought of the City is administration and service in the day to come, when she will distribute all the goodness of God for the benefit of man. **THE CITY HAS TWELVE GATES,** that is **PERFECTION IN ACCESSIBILITY.** No matter from what point you approach the City, you find a gate. It is accessible to all men. No one was ever so easy to approach as Christ was. And He is still. And it should be just as easy to approach us. The Lord teaches His people to put themselves at the service of the poorest and the most needy. None were too lowly or outcast for Christ to serve, and He encourages us to do the same. Often have heavily burdened souls found out that they could approach Christians when they could approach no one else. How blessed to think we may be accessible to any poor sinner who has a need, and that it is for us to serve them and to tell them of the love of God. We are left here for that very purpose, that we may give to any and every one the sweet light of Christ and bring the Gospel within reach of all men. There were three gates

on each of the four sides, that the Gospel might go out to all, and that no one might have to go away because he could not find a gate. In the future day, the City will be within reach of the whole world, and all nations will find easy access into the good of the City and into the blessing of God.

Another thing brought before us is that **AT THE GATES WERE TWELVE ANGELS**. Angels, though now unseen, have a blessed service in guarding the Lord's people. So that we have here **PERFECTION IN PROVIDENTIAL CARE**. Angels were constantly seen in the Jewish dispensation protecting and guarding the saints or opening prison doors, rendering some outward assistance to the Lord's earthly people. And they still serve us though unseen. Heb. i. 14 says: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" The Lord, too, says of infants: "That in heaven their angels do always behold the face of My Father which is in heaven" (Matt. xviii. 10). We little know how the objects of God's love are cared for in this way. Bombs may fall all round the Lord's people, and yet, perhaps, not one allowed to touch those who are here for the Lord. Angels will have their recognition in the Coming Day. They have for nearly 2000 years cared for and protected God's people providentially, and they are at the gates in the day of Glory. They will escort the City when it descends from heaven. Though in a somewhat different way, they will serve Christ and those who are Christ's. They will ever be at the bidding of Christ. "They

excel in strength " and " do His commandments, hearkening to the voice of His word " (Ps. ciii. 20).

Further, I would notice that **ON THE GATES WERE WRITTEN THE NAMES OF THE TWELVE TRIBES OF THE CHILDREN OF ISRAEL**. God can never forget Israel. It is from them that we got our light at the beginning of the Gospel, for the first preachers were all Israelites, and so too the first converts. Also the history of the children of Israel was written for our instruction. Further, there will not only be a wonderful heavenly rule in the Day of Glory, but there will be **PERFECTION IN EARTHLY ADMINISTRATION** by means of the twelve tribes of Israel, who will occupy the first place on earth, and form twelve great nations. Israel will get its greatness and glory from Christ through the heavenly Jerusalem. They will be the first to get the good and blessing of the Holy City, and they in turn will become a blessing to the nations, and all who bless them will be blessed. They will love God with all their heart, and their neighbour as themselves, and be the centre of blessing on the earth.

Again, **THE WALL OF THE CITY HAS TWELVE FOUNDATIONS**. Everything at the present moment is unstable. Men's hearts are failing them for fear. Things that seemed perfectly safe are giving way. But the walls of the Holy City are marked by **PERFECTION IN STABILITY**. Very soon there will be a general shaking of everything. "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and

the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come." And this means (Heb. xii. 27) " the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Christians receive a kingdom which cannot be moved. **THE CITY CANNOT BE SHAKEN.** Christ can never be overthrown, and never has been, great though the failure of our testimony has been. Christ still remains as precious and as faithful as ever to His people, and He is absolutely reliable.

Next we read that **IN THE FOUNDATIONS ARE THE NAMES OF THE TWELVE APOSTLES OF THE LAMB.** The Lord entrusted the Apostles with the testimony to give to us. He gave them the words which the Father gave Him, and they received them, and they ministered them to us. We get therefore here the thought of **PERFECTION IN TESTIMONY.** Centuries have gone by, but nothing has been added to the testimony of the Apostles. The Church has been built upon it, upon their presentation of God as revealed in Christ. Nothing can be added to the Gospel which the Lord gave them to preach. The whole light of a Saviour God was preached at the beginning, and nothing has been added to it since the Apostles' days. And it comes out again in the Day of Glory.

Next, we come to the **MEASUREMENT OF THE CITY.** It is a golden measure that is used, for God only can truly measure things. The measure must be divinely right. And it is the measure of *a man*. The City can never rise to

deity, it must keep its true place, and Christ as Man is the only standard of measurement according to God. There can be no exaggeration, no making great what is small, nor making small what is great. We get here **PERFECTION IN SYMMETRY**. There is nothing which protrudes nor which offends the eye, for there was nothing uneven in Christ. The City is a perfect cube, and absolutely and entirely the work of God. **THE LENGTH, BREADTH, AND HEIGHT ARE EACH TWELVE CHILIADS**, or twelve thousand furlongs each way. It is far beyond any other city in measurement. It surpasses everything. It is God's greatest work, for it is the full setting forth of Christ. It is 1500 miles high, whereas the wall is only about 250 feet. This shows that the greatest thought is not salvation, nor power to protect itself from evil, for Christ goes far beyond that. So, too, the city expresses a much greater thought than that of the wall. In every direction it measures twelve thousand furlongs, and it sets forth **THE PERFECTION OF CHRIST**. There Christ is set forth in all His greatness.

Again, **THE CITY IS PURE GOLD, LIKE UNTO CLEAR GLASS**. Even the street of it is pure gold, as it were transparent glass. That is, the public highway is marked by Divine righteousness and transparency. It is through and through what Christ was and is. There is no part dark. The saints are made righteous as He is righteous, and "created in righteousness and true holiness." Nothing less will satisfy the thought of God. Christ, Who "knew no sin,"

was "made sin for us," that we might become "the righteousness of God in Him." Both publicly and privately, as the street and the inner part of the City indicate, the Church becomes the full expression of the righteousness of God. If the question be asked—How could God put sinners in heaven? the heavenly saints will give the answer, for there will not be a trace of sin about us or in us then, nothing whatever to show that we had ever been sinners. We shall be, in Christ, the perfect expression of God's righteousness in putting sin away in the sacrifice of Christ, Who was made sin for us. The heavenly company will not be sinners. They will be absolutely abhorrent of sin and perfectly righteous. We shall be entirely like Christ, and a grand proof to the universe of how completely God has put away sin in the death of Christ, and has satisfied all the claims of His righteousness.

I would say again, that great though the wall is, and high, the City is greater and higher still. It is blessed to be saved and to be impregnable against evil, but it is a greater thought that we should be in every respect like Christ and the delight of God. What a wonderful day it will be, when myriads of saints in the image and likeness of Christ reflect His glory for the blessing of the world. At the present moment Christ is but feebly seen in us Christians, but He is seen in no others, for none but true Christians can bring the rays of a living Christ into this dark world. All others speak and act like the world, for they are of the world. Soon the whole world will be filled with His glory.

Next, we find that **THE FOUNDATIONS ARE GARNISHED WITH TWELVE MANNER OF PRECIOUS STONES.** "The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Here we have then **PERFECTION IN WHAT IS PRECIOUS AND VALUABLE.** Everything that has moral value and worth is found there, as was the case with Christ Himself, and is still. Nothing whatever was wanting in Him. All grace was there, everything that God could value. There was more value in Him when down here than there was in the whole world put together. He presented everything that is precious in the eye of God, and that in striking contrast to the world. Babylon, the false Church, is built upon every vile and worthless principle, on selfishness, pride and lust of all kinds, and will fall in one moment when its day of judgment comes. But Jerusalem, the true Church, is founded in everything that is precious, as set forth in Christ, and now in those who are Christ's at least in the measure in which they are like to Him. It will be the most valuable building in the universe, because it will resemble Christ more closely than any other.

Next we read that **THE TWELVE GATES WERE TWELVE PEARLS.** "Every several gate was of one pearl." This sets forth **PERFECTION OF BEAUTY.** At whatever gate you

approach the City, you are struck by its amazing beauty. It is unparalleled. There was never such beauty seen in this world before as was seen in Christ. But it needed anointed eyes to see it. In the eyes of the blinded Jews there was "no beauty" that they should desire Him. There was no halo round His head, as is falsely represented in pictures. But there was a moral halo, an indescribable moral beauty which at once marked Him off from every other man. See, for instance, how in contrast to the bitterest hatred round Calvary's cross, the beauty of His spirit shone out in the words: "Father, forgive them, for they know not what they do." Similar beauty, too, marked the early Christians. The words of Stephen when they were stoning him to death, illustrate this: "Lord, lay not this sin to their charge." There is a beautiful spirit about Christians who live and walk under the influence of Christ, which at once attracts those who are seeking light. The only approach to the City to get the good and blessing of it, is by means of the gates of pearl, the beautiful testimony of Christ. Christ sold all that He had to buy the Church, the "pearl of great price." Its beauty corresponds with that of Christ Himself.

Here I would notice that **THE THRONE OF GOD AND OF THE LAMB SHALL BE IN IT.** For this City of light and glory will be the seat of the rule and government, when God and the Lamb are universally owned. God could never connect His rule with Babylon, where man must have a name, and which is only a system of confusion and evil. The Holy Jerusalem is the

seat of His rule, and the saints will reign with Him for ever and ever. Yea, even now, if we are right, He rules in our hearts; His throne is there. If we submit to His rule now, we shall be trusted with rule and political influence when Christ reigns.

Then, proceeding from the Throne is **THE RIVER**, a pure river of water of life. It presents the **LIVING INFLUENCE OF THE SPIRIT** flowing far and wide and bringing life wherever it goes. Its source is God and the Lamb, but no one can say how far it flows. "Whosoever will, let him take the water of life freely." It is found in the City, for all true Christians have the Holy Ghost. It is both now and in that day the Spring and Power of all blessing, and goes out far and wide.

In the midst of the street of the City, and on either side of the river, is **THE TREE OF LIFE WITH TWELVE MANNER OF FRUITS**, yielding fresh fruit every month. The Tree is Christ Himself, and the twelve fruits express **PERFECTION IN DELIGHT**, for Christ knows how both now and also then to minister unceasing fresh delight to those who feed on Him. What was lost through the fall of man is given us in a far higher and more blessed way in Christ. Then **THE LEAVES OF THE TREE** are for **THE HEALING OF THE NATIONS**. It may be we shall be employed in healing the nations, by bringing to them as it were a leaf from the Tree of Life. Oh, that now, instead of hurting one another, we knew more how to heal the wounded with the grace of Christ.

Now let us look at THE EXCLUSIVE SIDE. There are SEVEN THINGS which the City excludes. First, NO TEMPLE is there, no distance, nothing whatever between us and God. It excludes the religion of this world, which puts us at a comparative distance, and would rail off God's people lest they should come too near. But we shall be in His immediate presence, in holy enjoyment of His love, and we may be now. The Lord God Almighty and the Lamb are the temple of it. Secondly, the City had NO NEED OF THE SUN, NEITHER OF THE MOON, to shine in it. It is exclusive of all created lights. There is no place there for great men, nor for glorying in man. THE LAMB IS THE GREAT LUMINARY there, diffusing the light of the glory of God. And instead of the kings of the earth hating the City, as they will do the false Church, the great whore, Babylon the Great, and destroying it, they bring their glory and honour unto it. The nations, too, greet the welcome influence of the Holy City, and walk in the light of it. Thirdly, "there shall be NO NIGHT THERE." No authority of darkness has sway there. It is all light, there is no dark spot. All there love the light and are light. Therefore THE EXCLUSIVE CITY IS ALWAYS OPEN. "The gates of it shall not be shut at all by day." The gates of a city are shut at *night*, but there is no night there, and so the gates are always open. The more exclusive of evil we are, the more open we shall be for the blessing of man. We must be exclusive, if we would keep the gates always open. Fourthly, NOTHING THAT DEFILETH

shall enter there. It is impossible to connect Christ with defilement. The City must be holy, and so free from defilement. Fifthly, **NO IDOLATRY** has place there, "neither whatsoever worketh abomination." God has had His witnesses against idolatry ever since the days of Abraham and of Babel when, by means of idols, demons got man's heart instead of God. "Little children, keep yourselves from idols." Everything that takes the place of God in our hearts is an idol. But nothing that works idolatry shall enter there. Sixthly, **NO LIE IS THERE**, nor anything that "maketh a lie." Satan brought in the lie. Christ was the truth. Nothing false will the Spirit support in those who are Christ's. All must be true. Lastly, **NO CURSE** is there, for "there shall be no more curse." Sin brought in the curse, but Christ removes it. Christ never taught us to curse, but rather to bless. No people have ever been such a blessing as Christians, and then we shall be the blessing of the nations. What a day that will be for **HIS SERVANTS!** They have been despised for thousands of years, but then they shall serve Him, and shall see His face, and His Name shall be in their foreheads—not the name of the Beast, but the Name of God and of the Lamb!

Then when the millennium is over, and the new heaven and new earth are made, the Holy City, New Jerusalem, will be the **TABERNACLE OF GOD**, and God will dwell with men for ever and ever. May we all be fitted now to have our part in it, for His Name's sake! H. D'A. C.

THE HOUSE OF PRAYER

I TIMOTHY ii.-iv. ; vi. 11-21.

(Notes of an address.)

“Is it not written, My house shall be called of all nations the house of prayer?” (Mark xi. 17.)

“The House of God, which is The Church (Assembly) of the Living God, the pillar and ground of the truth.”
(I TIM. iii. 15.)

I WANT to say a few words, with the Lord's help, on the House of God as presented in this epistle. It is a great truth that **THE HOUSE OF GOD IS HERE** ; it is called in chapter iii. “the church of the living God, the pillar and ground of the truth.” You may perhaps say that it is not easy to see the House of God in these days ; but the House of God is here, and if it is not here, God's Spirit is not here. There is a congregation on this earth to-day belonging to God. **IT CONSISTS OF HIS SONS** and the living God is among them and in them, whatever the disorder may be. Certainly there ought not to be disorder ; it is a sorrowful state of things, but if a man says, “We will put it right,” he will find it is impossible. But we must own that disorder has come in, and I think this epistle is given to us in order that **WE MAY PUT OURSELVES RIGHT**. If you can see what things were at the beginning, as set up by the apostles,

according to the mind of God, it is a very great help towards putting yourself right. For instance, a striking characteristic of the House of God, as given in this epistle, is that it is a house of prayer for all nations. "I will that men pray everywhere." "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." Think of it, friends! An assembly of people, the assembly of the living God, and the men belonging to the assembly praying everywhere—marked by it. Christianity has spread over a vast portion of the earth, and if Christendom were true to its profession, every man would be a praying man. Every man in England, and in every other professedly Christian country, would be a praying man. In that way every house would be a house of prayer; every man in his own house would know how to pray with his wife and children, and there would be thanksgiving in every house. I want you to see, dear friends, how low Christendom has fallen. The profession of Christianity extends very far and takes in, I suppose, all except the Jews, the heathen, the Mohammedans, and other declared apostates. If along with the profession there had been the reality, and every man were a praying man, and every woman kept the place of retirement that belongs to her, not wishing to be public or noticed by her dress, not attempting to teach or usurp authority over the man, but given to all sorts of good works, what a blessed testimony this would have been in the world! There was ample room for good works at the beginning—garments were made for poor people, and a thousand things were

done that expressed the goodness of God to man. Of course, one man cannot put everything right in Christendom, but he can put himself right, he can himself be a praying man. I do not understand a Christian not being a praying man. It is a serious thing: a man having light from God and not praying with his family or in the meeting. It is not that he is under law, and that he must make an effort to do it, in spite of himself, but it is a great privilege to pray everywhere. Oh, for praying men! We cannot make praying men, but we can each one seek to answer to the thought of God ourselves; for the House of God is still here.

I think we get a very good idea of the House of God in this epistle. At the beginning, when things were in order, there was undoubtedly a most extraordinary presentation of God in His house; I mean, of the kindness and goodness of God. Look at the way, for instance, those women worked. Their great thought was to glorify God. In every way they sought to present God to men. So with men—they prayed everywhere, for all men. It is a wonderful privilege to pray for all men. And whatever the general failure, it is still open for you and me to pray for all men. If men will not thank God for their food, you and I can thank God for them. It is a very good thing to be marked by thanksgiving and prayers for all men, and the apostle has shown us in this epistle what things were at the beginning, in order to help us to individual faithfulness in regard to them.

There is one thing that comes out very distinctly in this epistle, and that is the gospel. It has

formed the House and is the prominent feature of the House—"the gospel of the glory of the blessed God"—and it is in this epistle we specially get the thought of mercy, and as shown to the Apostle Paul: "I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I OBTAINED MERCY, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." I think the House of God is set up here on earth to present the blessed God to men, and we are called to be witnesses, and to make known "the gospel of the glory of the blessed God."

The gospel is in striking contrast to all the evil in this world, spoken of in a previous verse in chapter i.—"lawless, disobedient, ungodly, sinners, unholy and profane," etc. Now what can God do in a scene like that? Surely His glory shines out in what He has done. Not only can He save and bring out of all this wretchedness, but He can bring in untold blessedness. It is the gospel of the glory of the blessed God. Dear friends, let us not give up our interest in the gospel. I pray God that I may love the gospel more and more, that I may be more affected by it myself.

We ought to realize more how blessed the gospel is. God has not ceased shining, He is still a Saviour God. He is quite as kind to men to-day as He was at the beginning. We have quite as much right as in the early days of Christianity in going to any man and telling him that God is man's great Friend, his great and only Resource. I know how people in Christendom are turning their backs on the truth. Many scowl at everything of Christ, and we are liable to be discouraged by such a state of things. We could not go on if it were not for God; but, nevertheless, we are meant to go out and tell the world of a Saviour God, and that it is not His pleasure that any man should perish, but that all should come to repentance.

This is the time of testimony. There are two seasons, or sets of seasons, spoken of in this epistle—the seasons for THE TESTIMONY and the seasons for THE APPEARING. It is in the plural number in both cases: it is not exactly "times," but "seasons." I refer to chapters ii. and vi. In chapter ii., speaking of God our Saviour Who will have all men to be saved, it says: "For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time." "In due time" might be better translated "in its own seasons." That is, there are appointed seasons for the testimony—the testimony as to a Saviour God, and to the Mediator in Whom He is presented to man, and they are both of one mind. There is not the smallest difference in mind and heart between the Mediator, the Man Christ Jesus,

and God Himself. GOD WILL HAVE ALL MEN TO BE SAVED ; the MEDIATOR GAVE HIMSELF A RANSOM FOR ALL. The testimony has its own proper seasons—its spring time or rise ; its summer time, when it is in its glory ; and the autumn, when the testimony draws to a close. I expect that at the close men will have just as great a sense of the gospel of the glory of the blessed God as they had at the beginning, though it may be confined to a few. When I first began to preach I had a very different idea of the gospel from what I have now. It has become so much greater to me. It is like the sun which illumines the whole earth and shines for every man. God has never once taken the sun entirely away from the earth, not even in the deluge. Noah in the ark would have died had there been no sun behind the clouds. I believe that up to the very last moment of the church on earth men will be found to preach the gospel of the glory of the blessed God. God has come so near to men that they ought not to ask, Who has seen Him ? and, What is He like ? for He has revealed Himself in Christ. The early Christians made known what a blessed God He is, and this they could not have done had not God Himself come here in the person of Christ. That brings us to what you get in chapter iii. : “ Great is the mystery of piety : God was manifest in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory ” (verse 16). That is very wonderful. Men may continue to say in their unbelief and wickedness, Who has seen God ? The answer is : God came near

enough to be seen when Christ was here and died for us, and rose again. It was then we Christians began to preach, and we dare not preach if we had not seen Him, and if He had never been revealed. **GOD HAS BEEN SEEN IN A MAN, IN HIS OWN BLESSED SON,** Who came near enough to show you that the God against Whom men had been fighting for four thousand years is not the God men thought He was. He came near, not to judge you, but to get you out of your misery, and to show Himself a Friend of sinners, a Saviour of the world. And do you think all that was over when Christ ascended on high? No. The same testimony to the blessed God was maintained in the church. The saints expressed in their measure the same grace and love. They were persecuted, but the persecutors found that, instead of being cursed, they were blessed and prayed for by those whom they persecuted. Saul of Tarsus proved that. If he hated them, they did not hate him. And they were all alike; if he had seen one he had seen them all. They took things in a spirit that men had never known before. All that was a practical presentation of God to men; and although you cannot see it in that outward, collective way now, you can answer to it as an individual. For instance, a man may throw a stone at your head for being a Christian. Well, you can pray for him, and for God to have mercy on him. You would not want to see him come to grief; you would not be happy if you prayed for his judgment, nor would you have God's support. It is a remarkable thing that Christians are never taught

to give up a man ; THERE IS IN CHRIST A WONDERFUL POWER OF RECOVERY, and we know the exceeding grace of Christ, and the mercy of God. The greatest possible gain has been brought about through the coming in of Christ. But it did not stop with Christ personally. You must take into consideration that when Christ had died, and had gone up into glory, He left down here those who were to be in the testimony. He left the church of the living God here in order that the nations might learn the living God after Christ had gone on high. His Spirit, too, is here, and Christ is on high for us. You can speak more immediately to Christ than to anyone, for the Spirit dwelling in you never gives you the idea of distance between yourself down here and Christ on high. There is no doubt about it that the thought of God was that a testimony should be given to the nations. He had His own seasons for the testimony ; and that time of testimony I do not doubt is coming to a close. What follows when the testimony is over ? The next thing is " the appearing." It is given in chapter vi. 14, " That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ : Who in His times (or, ' *in His own seasons* ') shall show Who is the blessed and only Potentate, the King of kings, and Lord of lords ; Who only hath immortality, dwelling in the light which no man can approach unto ; Whom no man hath seen, nor can see : to Whom be honour and power everlasting. Amen." That is very blessed, dear friends. Christ is received up into glory. It is part of the mystery of godliness.

You must not be troubled about mysteries. Mystery in Scripture is a secret which is only divulged to those who have the Spirit, to those who are Christ's. You who know the Lord have no mysteries—the mystery of God is not something you are not meant to understand. I do not think there is any mystery that is not understood in the holiest; every mystery is understood there. I do not mean that the Person of Christ can be fathomed, but **THE MYSTERY OF GODLINESS IS KNOWN TO US.** Christians are in the secret of it. There has actually been a man down here in flesh and blood, and that Man our Saviour God! Man had sinned; the human race was all done for—hopelessly bad—and Christ was found here in flesh, **GOD WAS SEEN INCARNATE.** It was a marvellous thing! You would never have thought that God would bring it about that there should be down here, in striking contrast to sinful flesh, a Man absolutely sinless—every man around Him capable of thinking evil, but He perfectly incapable of evil; hatred all around Him, but no hatred in Him; lust and envy all around Him, but none in Him. He was a Man in flesh and blood, but so strikingly different to every other man that you could only lift your hands in thankfulness to God that such a One has been found here of whom it could be said: "This is my beloved Son, in Whom I am well pleased." What was He here for? For the sake of the testimony—to reveal a Saviour God. It was the mystery of piety. **CHRIST HIMSELF WAS THE GREATEST POSSIBLE EXPRESSION OF PIETY.** He brought God into every

detail of His holy life and honoured Him. The House of God is here to maintain the truth of this mystery: it is a house of piety, and it is called here "THE PILLAR AND SUPPORT OF THE TRUTH." A pillar is conspicuous—it is meant to present the truth conspicuously. It is not to be put in a corner. Christ *shall not* be put in a corner; the Holy Spirit, acting in and through faithful Christians, will not allow Him to be in a corner. They would, and will, make it perfectly clear (whatever the world may say against it) that Christ is the full expression of a Saviour God, and has fully told out for all men the heart of God. Whatever may be the general and public failure, the House of God, as the pillar and support of the truth, will still be found amongst the faithful lovers of God. I do not believe there will ever be a moment till Christ returns from on high that that will not be in some measure true. **THE TRUTH WILL BE PRESENTED AND MAINTAINED TILL THE END.** If there were only two or three here to hold it in the face of the whole world it will be maintained—though I do not suppose it will be limited to so few. Philadelphia represents a phase or state of things which will be found when Jesus comes, for He says to them, "Behold, I come quickly." You could not point to an assembly to-day and call it Philadelphia, but the fact remains that in spite of all the failure and unfaithfulness of men, there is according to Scripture at the close that which meets the mind of Christ and continues till He comes; and of them He can say, "Thou hast a little strength, and hast kept My word, and hast

not denied My name." Little strength betokens a feeble few. Never mind! "Thou hast kept My word, and hast not denied My name." Do you mean to tell me that there will not be a people right up to the end who will hold the truth of the mystery? God could not let the truth be swept away. He maintains it, not simply by divine power apart from man, but by divine power *in* men. The Spirit of God will enable pious men quietly to hold the truth. They will not be troubled by what the world says. They are not great men, as the world calls great. The world's measure is a wrong one. To know true greatness you must have a standard measure, and that measure *is* Christ and what is *of* Christ. Learning does not make a man great. There were no learned men at the beginning; if they were learned before they came into the church, they left their pride of learning behind them when they entered. All they wanted in the church was Christ. The only great gain in this world is Christ. You are of no gain to me unless you bring Christ, nor I to you. What are we here to-night for if it is not to get a little bit of the Lord's mind? It is evident that the Spirit of God has no intention to take a different course to Christ. The Holy Ghost has been faithful in this respect every single day for 1900 years. Christ never had the sense of defeat, nor has the Holy Ghost, and there are men on this earth to-day who never have the sense of defeat. They give the glory of it to Christ, for it is He who maintains His own name.

Well, dear friends, do not let any one of us

have the thought of giving up. Christendom to-day is not like it was at the beginning. **THERE WAS A BEAUTIFUL BEGINNING; EVERYTHING WAS IN ORDER;** the apostles did not fail in setting it up. I do not suppose there was a neglected Christian in the whole community. There was no disorder; there were those who exercised oversight; there were very remarkable bishops or overseers in the meeting in those days, very remarkable deacons, and **THE POOR WERE CARED FOR.** There was a care for the souls of people, and there was a care for their bodies. There was no such thing as need, as you see it to-day—enormous wealth and poverty side by side, under the name of Christ. But there was piety and real trust in the living God. In the beginning all was different, but just as at the beginning there was that care for others, so it is open to us to think of others now. You may have very little, but you can help a little, and you can pray for others. Anyway, there was fatness and goodness in the house in those days; love and goodness characterized the whole assembly. When the Grecian women seemed to be neglected, the seven deacons who were appointed appear by their Greek names to have been all Grecians, not half Jews and half Greeks, so anxious were the Jewish Christians that the Grecian widows should not be forgotten. So love won the day! But widows were not to be put on the list, except those who were over sixty. Also, the saints had to care for their own poor and aged relatives. Supposing you had an old mother and hardly spent any money or care over her, would this be a right

answer to all the care and expense she spent over you in your early days? Joseph was cared for by his father the first seventeen years of his life, and we find that his father was cared for by Joseph during the last seventeen years of Jacob's life. That is only a detail, but the epistle shows you the thought and care that really existed at the beginning; and it is in these practical ways that the goodness of God is expressed. GOD IS KIND TO ALL. It is not simply a question of being kind to Christians, but it is equally open to us to do good to all, and especially to those who are of the household of faith. Many a one has learned what God is through the kindness of a neighbour—some thoughtful act in sickness, perhaps, and they eventually learned that the Saviour God was behind it, and consequently their souls got blessing.

Now a word about the new seasons. There are other seasons coming in WHEN THE BLESSED AND ONLY POTENTATE BRINGS FORWARD HIS MAN. Who is this Man? The One Who said to Pilate, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." There will be terrible judgments before the kingdom is set up, but when the blessed and only Potentate, the King of kings and Lord of lords, brings in Christ, what a manifestation it will be! It will have such an effect upon the nations that all will be subdued to Him and sing His praise, and every national anthem will be Christ. The day of testimony closes by the introduction on the part of the King of kings and Lord of lords, of the One who gave

that faithful testimony before Pontius Pilate. May we keep the testimony till He come! A Christian who is faithful stands by and has the support of every other faithful man on the earth. They may not know each other personally, but the Lord knows all men. It is not the Lord's mind that any should be alone except in standing apart from wrong associations, but that there should be a drawing together, a confiding together and in one another. There will be a holy drawing together on the part of those who are faithful till the very moment when the Lord comes back to fetch His own.

May the Lord help us as to the truth, that we may know how to behave ourselves in the House of God, which is the assembly of the living God. It is a great thing to realize the living God Who has come in and brought out of death that which is for Himself. He has raised Christ from the dead, and morally He has raised and brought out of heathenism a vast number of people for Christ, to have their part in the testimony.

May the blessed Lord sustain and bless His word to the very end, for His name's sake!

H.D'A.C.

PAMPHLETS BY H. D'A. C.

Price 2d. each.

God's Marvellous Grace ; or, The Chief of Sinners

The Kindness of God

The Triumphal Departure of the Son of God

The Gospel of the Christ

The Precious Blood

The Greatness of the Gospel of God

God's Delight in Men

The Priestly Service of Christ

Divine Friendship

Christ our Living Teacher

The Assembly of God

Christ's Last Letter

The Bride of Christ

Our Value

Christian Fellowship

The Protection of the Lord

The Times of the Gentiles

The Roll of Honour

The Holy City, Jerusalem

Christ Magnified

Suffering and Glory

The above Pamphlets bound in Volume form—

GOD'S GLORIOUS GOSPEL, containing Gospel pamphlets.

WONDERFUL PRIVILEGES „ **Believer's** „

Price 1/3 per Vol.

By H. D'A. C.

TREE OF LIFE SERIES.

8 kinds, 2s. per 100 net

- | | |
|----------------------|------------------------------|
| 1. Jesus Himself | 5. The Tree of Life |
| 2. The King | 6. He Frankly Forgave |
| 3. The Wound of Sin | 7. Jonah and God's Salvation |
| 4. The Rights of God | 8. Full of Grace and Truth |

The above booklets bound in Cloth Boards, 6d. each ; Manilla, 3d. each.

GOOD NEWS FROM HEAVEN SERIES.

8 kinds, 2s. per 100 net

- | | |
|--|---|
| 1. The Paradise of God | 5. The Power of the Lord |
| 2. Calvary's Great Cry ? | 6. The Lamb of God |
| 3. The Prodigal Son : or, one
Sinner that Repenteth | 7. The Great Deliverer : or, what
He did for Three Hopeless
Cases |
| 4. Christ Risen : or, God's Anointed
Man | 8. The Great Supper |

The above booklets bound in Cloth Boards, 6d. each ; Manilla, 3d. each.

GOSPEL OF THE GLORY SERIES.

8 kinds, 2s. per 100 net

- | | |
|--|--|
| 1. The Gospel of the Glory of the
Blessed God | 5. The Unchanging Saviour |
| 2. Christ is Alive | 6. The Day of Grace |
| 3. Peace Proclaimed | 7. The Man of God's Right Hand |
| 4. The Grand Commission | 8. God our Saviour Revealed in the
Mediator |

The above booklets bound in Cloth Boards, 6d. each ; Manilla, 3d. each.

GRACE AND GLORY SERIES.

8 kinds, 2s. per 100 net

- | | |
|---|--|
| 1. The Name above every Name | 5. Christ Evangelizing on the Cross |
| 2. The Son of Man | 6. Christ on the Cross Forsaken of
God |
| 3. Faith in Christ : Its Beautiful
Simplicity | 7. Christ in Joy and Triumph after
the Cross |
| 4. Before the Cross : or, Christ's
Service of Love in His Life
on Earth | 8. The Glory of God in the Face
of Jesus Christ |

The above booklets bound in Cloth Boards, 6d. each ; Manilla, 3d. each.

"A CASKET OF GOOD NEWS"

Containing these Four Volumes in Cloth with Gilt Lettering at back.
Price 2/6 the Set.

The above Tracts are obtainable in several Languages. Apply for full List to—
CENTRAL TRANSLATIONS INSTITUTE LTD.,
831, SALISBURY HOUSE, LONDON, E.C. 2.