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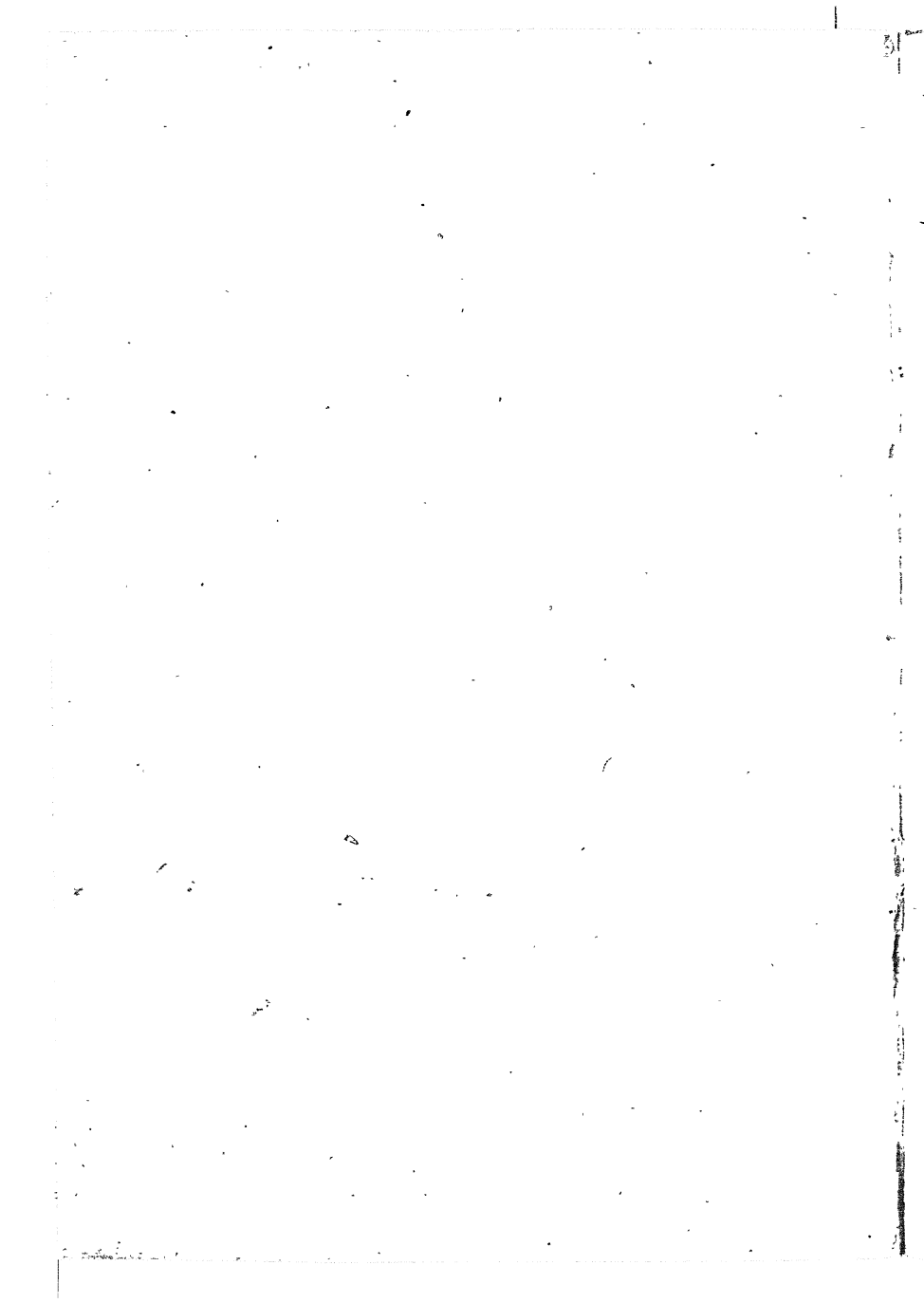
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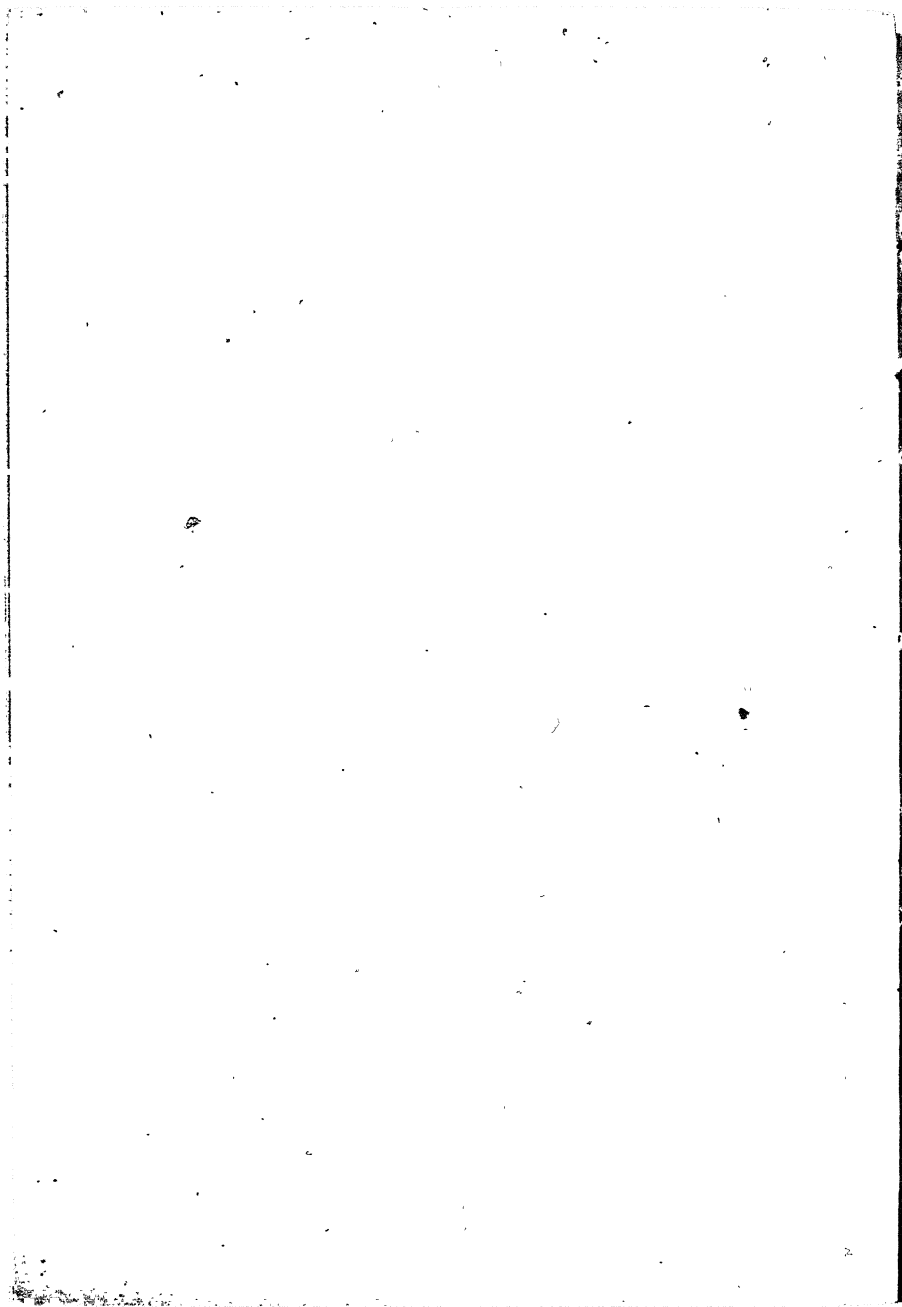
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These addresses by Mrs. Baeyertz contained in this little book I had the pleasure of hearing. They are well worthy of being presented in this more permanent form; and Mrs. Baeyertz has done well in acceding to the wish of the many hundreds who earnestly desired the publication of them. They will, I am sure, be read with interest and profit by thousands, although their form on the printed page conveys but an inadequate idea of the power that accompanied their delivery. It is my hope that they may be widely circulated, and it is my conviction that they will help those who read them to a fuller understanding of the great truths which they set forth. May He to whose grace they testify bless them to that end.

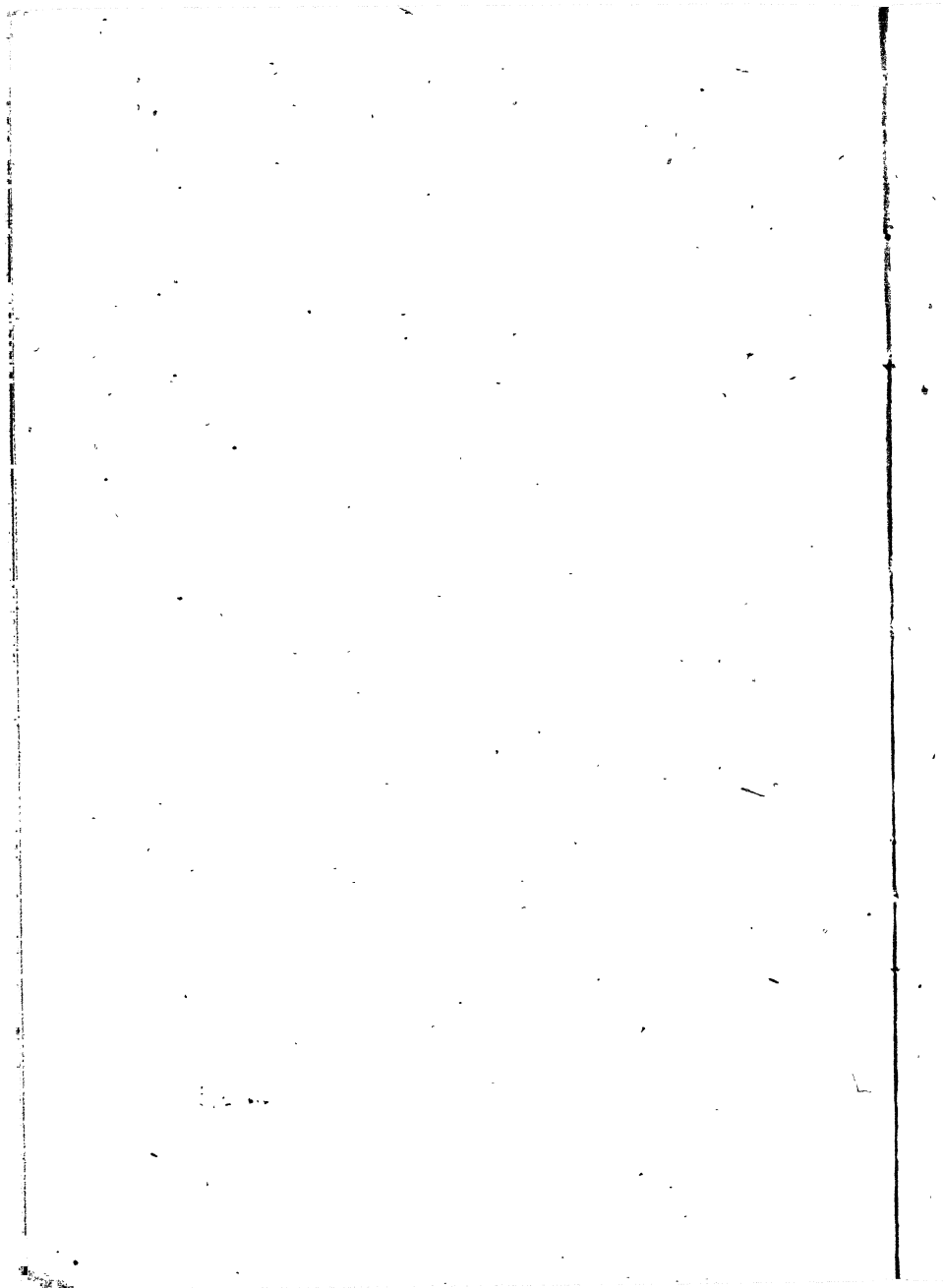
THOMAS WARDROPE,

*Moderator of the General Assembly of the Presbyterian Church,
Canada, November 2nd, 1891.*

I esteem it a privilege to be asked to write a few lines by way of introduction for the book being issued by Mrs. Baeyertz. It was my good fortune to be present when the addresses which it contains were delivered during the special services held in Ottawa. I was much benefitted as were all those who attended day after day, and I desire to commend to the Christian people the careful perusal of its pages. One cannot read or hear Mrs. Baeyertz's addresses without feeling that it is not so much she who speaks as the Holy Spirit who speaks through her. The promise is that He will guide into all truth, and certainly light has been shed upon the sacred page, and passages of Scripture hitherto obscure have suddenly opened up in a wonderful manner as she expounds the Word. While Mrs. Baeyertz earnest words made a deep impression on the unsaved and were the means of leading many to Christ, her exposition of Bible truths caused Christians to study the Bible for themselves, and the interest thus created has done incalculable good. My earnest desire and prayer is that the book will be a blessing to many, and that it may be used by Him as the previous one has been to lead souls to Christ.

ROBERT STEWART,

President Y. M. C. A., Ottawa, Canada.



“From Darkness to Light.”

“He that scattereth Israel will gather him.”—Jer. xxxi. 10.

I HAVE been asked by one of my friends to write a brief sketch of my conversion, and I do it believing that the precious Saviour, whose I am and whom I serve, will bless this simple testimony to His grace and power to save.

Nine years ago I came to Australia with the intention of staying a short time with my friends here, as I had passed through some very bitter trials in the old country, and my dear parents thought that the change of scene might help me to forget the past.

Before proceeding, I must tell you that I and my family for ages back were strict Jews, and I had been brought up by good, religious parents. How the memory of the old days comes over me as I write! Never shall I forget my father's earnest prayer the last hour I spent under his roof; he gave me up to the God of Abraham, Isaac, and Jacob, and prayed that the angel that redeemed them from all evil might bless me.

I landed in Australia upon a Sunday evening, and when I arrived at my destination I found a party assembled, and joined with all my heart in the mirth around me. For twelve months I went into every kind of gaiety Melbourne afforded—dress, balls, the opera; in fact, pleasure of every kind seemed my one thought. About this time I met a gentleman to whom I became deeply attached; but though our affection was mutual, the thought of marriage I could not entertain, as he, being a Christian, and I *heart and soul* a Jewess, it seemed out of the question. However, time wore on, and I at last consented to marry him, though I knew it would involve leaving all who were dear to me, and that it would bring a stigma upon my family. Before we were married I exacted a promise from my husband that he would never use any arguments to make me believe, as I was determined to live and die a Jewess. I will not dwell upon my married life; my husband was all in all to me—I wanted nothing more. God

blessed us with two dear little children, and He who gave them me only knows the agony of mind I endured in the thought, "How shall I teach these little ones what I do not believe myself?" for I had made up my mind, simply out of love to my husband, that they should be brought up in their father's faith.

Although I attended God's house regularly, my heart was in no way changed, and I never thought of Jesus as my Saviour. After my second child was born, I became earnestly impressed with a desire to become a Christian. My prayer at that time always was—"O God! if it be right, let me believe." I could not see that it was honoring the Father to honor the Son; and although I really wanted to be a Christian, I did not seek God with my whole heart; my husband and my children were all that I desired.

And now there came a time of trial that I must pass over as quickly as possible. By an accident my beloved husband was taken from me in a few days. So terribly sudden was the blow that I could hardly realize that he had gone for ever; and, oh, what a gulf separated us!—it seemed to me impassible. I knew he had died in the faith of Jesus, and I—I was as far off being a Christian as the first day I met him. I was very bitter and hard in my grief, and felt that God had dealt cruelly in crushing me so, taking all the youth and brightness out of my life. It seemed impossible to live, and I felt nothing but the desire to be with my loved one again. Many a day I have laid on his grave in the damp, and prayed that God would take me; but God "while I was yet a long way off," took compassion, and raised up dear friends who showed me that only *in one way* could I ever hope to see my husband again. The desire to be a Christian now became so intense as to become a part of my life. No half-heartedness about it. I began to seek the Lord with all my might. "When ye seek Me with your whole heart, ye shall find Me," is a promise I have proved.

One day I was reading the old, old story, when something whispered to my soul, "He suffered all this for you," and the truth seemed to burst upon me like a flash of lightning. I had found the Saviour *my* Saviour, and such a flood of love as came into my heart for Him I cannot describe. I went into my room and on my knees I sobbed aloud, not for sorrow this time, but for joy. Words fail me in attempting to tell you half my Saviour is to me. He is indeed my all; and I can say—"The life which I now live in the flesh, I live by the faith of the Son of God, who

loved me and gave Himself for me." It is now some years since I found my precious Saviour, and although my trials have seemed sometimes as though they would overwhelm me, I have never doubted from the moment that I first believed in Jesus, but have thanked God on my dear husband's grave, for taking him (oh it, is only for a short time), and giving me the rich gift of His Son. My Jesus is no far-away God to me, but a very near and present help; I trust Him for all things and He never fails me. Should there be some who read this who have not as yet known the precious Saviour, I do most earnestly and prayerfully implore you to seek Him with your whole heart. In looking back I see I never knew what real happiness was; there was always a want the Saviour alone can fill. And, dear unsaved reader, down deep in your heart there is the same aching want. Oh, I beseech you, receive that One who is able to satisfy and fill up your life. He the "Lamb," who heard the groanings and knew the sorrows of the Israelites, has come and died upon Calvary's cross for you. He offers to save you; then pause and think *what* must be the eternity that awaits you if you reject Him. You will be lost—*lost*—*LOST*! not because of your sins, but because you deliberately put from you God's Christ. (John iii. 19.) You *cannot* be saved, you cannot be made fit for the presence of God in any other way than by taking Jesus as your *Substitute*. By reason of sin you are "*condemned already*." As you enter on the duties of the day; as you go to your worldly amusements; as you lay your head on your pillow to rest; as you read this, remember you are "*condemned already*." God has said so. Oh! that He may awaken you to a knowledge of this. Oh listen to God's Word—"The blood of Jesus Christ His Son cleanseth us from all sin. Do not then harden your heart against such love as His; take this precious Saviour, and the moment you do so His glorious, beautiful life is yours, and He will be henceforth the strength of your life, and your heart will be tuned to sing—

"I've found the Pearl of Greatest Price;
My heart doth sing for joy—
And sing I must for Christ is mine;
Christ shall my song employ."

Should this fall into the hands of any of Israel, whom I love, oh, let me ask you, have you ever seriously thought whether that despised Nazarine may not after all be your looked-for Mes-

siah? Have you ever honestly asked the God of Abraham, Isaac and Jacob to show you whether that lowly, humble Son of Mary is really the One of whom the prophet Isaiah spoke when he said—"Behold, a virgin shall conceive and bare a Son, and shall call His name Immanuel"? If you will only read the books of Moses you will see there in what character our Messiah was to come. All those slain lambs, those burnt offerings, those morning and evening sacrifices, the blood shed and sprinkled, and the scape-goat, all pointed to one who was to come to bear the sins of His people and make atonement for them by giving up His own life. You need a Saviour—a Substitute—for you have sinned against God, and "the soul that sinneth it shall die." Jesus was God's Son; all the miracles He did proved His divinity. Accept that crucified King of the Jews, and you will say with joy, "I have found the Messiah, the Hope of Israel."

E L BÆVERTZ.

Melbourne, Australia, 1875.

The Two Offerings of Cain and Abel.

THERE are no two characters in the whole Word of God so thoroughly misunderstood as these two, Cain and Abel. To put it briefly, Cain is generally represented as a wicked man, who went to hell, and Abel a good man, who went to heaven ; but this is altogether wrong. Cain was a sinner, and Abel was a sinner, too ; the great difference was in the offering. Abel in his acknowledging that he was a sinner, whereas there was no such recognition in Cain's.

Another popular error to be corrected in regard to these two characters is that conveyed by the ordinary wall-pictures, which represent them as mere youths, whereas at the time of the account in the 4th chapter of Genesis they were not only fully grown men, but much older than any man here to-night.

Cain was a religious man, but he had a religion of his own ; it is called in Jude, "*The way of Cain.*" He was not an infidel, or else he would not have been found bringing his offering. If he were living to-day, he would attend church regularly, but he would take care to go where he would not hear about Christ in His death or the need of atonement ; he would prefer beautiful moral essays shewing that there is something good in man which only needed developing to fit him for the Kingdom of Heaven. Cain's religion was not *founded on blood shedding*, and every religion like that is a lifeless thing and not found inside the covers of the Bible. There are no less than five hundred and thirty quotations from the Old Testament found in the New, and every one throws a valuable light on the characters of the Old.

Now Cain, being a religious man, brings his offering to God, and, no doubt, it was a magnificent display of fruits and flowers, which by hard work, toil and labour he had succeeded in bringing to a high state of perfection, and of which he felt proud, as shewing the very best the earth could produce. Doubtless, too, he built

an altar and set thereon his fruits and flowers in splendid array. We read in the third verse that it was "in process of time" that Cain made his offering, but in the margin you see it says, "at the end of days," which I take to mean the seventh day; there we have the first hint of the observance of the seventh day, which was afterwards the Jewish Sabbath. So, as far as external observance was concerned, Cain was not only a religious man, but an exemplary one as well. Now having arranged his offering upon the altar with the wood beneath, he waited for God's fire to come and consume it as an evidence of His acceptance.

This was the way all through the Old Testament, you remember; in Lev. 9: 24, God sent the fire when Moses and Aaron offered their offering; in 2 Chron. 7: 1, at the dedication of Solomon's temple; and on Mount Carmel when Elijah slew the prophets of Baal, 1 Kings 18: 38. As Cain waited for this sign of God's acceptance, he would very likely think how pleased Jehovah ought to be at this magnificent display of fruits and flowers brought to such a high degree of perfection by my own energy and skill! But he waits in vain for any sign from God. At last he has to acknowledge that he is rejected and his offering, too:

Now, men of reason here will say, what better offering could a man bring to God than that which cost him something? Cain, in spite of the teaching he must have received from his parents, brings to God as an offering the fruit of the ground which God had cursed, and the insufficiency of which He had taught Adam and Eve by rejecting their garments of fig leaves and clothing them in the skins of animals, where we have the first sacrifice, Gen. 3: 21. At that time God had impressed on their hearts the necessity of atonement.

In his offering Cain does not approach God with any acknowledgment that he is a sinner; and if there are any here to-night who are doing this very thing, trying to win acceptance from God by their own works, saying or thinking that when their evil deeds are placed beside their good actions, the latter will more than balance the former, I tell you solemnly that in God's sight you have not a single good deed to rest upon, for all your righteousness is as filthy rags, and the verdict is, "weighed in the balance and found wanting."

Turn now to Abel and see him bringing as an offering to God, a spotless, innocent lamb. See him as he kills it with his shepherd's knife, and as he watches its blood ebbing away, he can say, "There goes my life blood." Not that the blood of animals could

wash away sin ; the sacrifices in the Old Testament were all types of Christ, and Abel was saved, as I am, by the death of Christ on the cross. This was God's appointed way of setting forth the atonement of Christ, and Abel and all the Old Testament saints were saved by His atonement alone.

Next he lays the dead lamb upon the altar and bows in reverence, his eyes fixed upon the lamb, waiting for the fire, and we can put into Abel's lips what we have so often sung,—

“ My all is on the altar,
I'm waiting for the fire.”

“ The Lord had respect unto Abel and to his offering,” and the fire came down from heaven.

Every one must die either in his own person, or in the person of his substitute, and God has provided a substitute for all mankind, even Jesus Christ. As John the Baptist said, “ Behold the Lamb of God, which taketh away the sin of the world;” like Abel, we may be all saved by the blood of Christ; “ *He tasted death for every man,*” and oh, at what a cost!

See the Saviour in the garden of Gethsemane : as God, He was holy and incapable of sin, yet He had to bear sin, to be led forth as the scape-goat bearing the sin upon His head. Oh what agony for Him ; no wonder that His infinite holiness would recoil from it. As Luther says : “ To be looked upon by God as if He were all the sinners in the world, and as if He had committed all the sin that ever had been committed by His people,” for it was *a'v* laid on Him, and on Him must the chastisement fall, that He might bear away upon Himself, like the scape-goat of old, what ought to have fallen upon the guilty sinner.

All the cruel treatment He had received showed the natural hatred of man to God, and as His soul came into contact with sin, and the shadow of the cross was thrown across Him ; as He knelt there, no wonder His soul was heavy, no wonder He sweat as it were great drops of blood, to be numbered with such transgressors. “ Jehovah had made the iniquities of us all to meet on Him.” You know how He prayed in the garden, that if it were possible the cup might pass from Him ; but no—for this cause came He into the world, and having “ loved His own which were in the world, He loved them unto the end ” In Hebrews 5: 7, we read, “ He was heard in that He feared;” might He not have felt His human body failing beneath the fearful anguish? May it not be that He feared lest death should come to Him there, before He

reached the cross? But an angel appeared to Him, strengthening Him, for had He died in the garden, the devil could have plucked Abel out of heaven, for all who have entered there, from Abel to the last one saved, are there by virtue of His death. He went to the cross and bore the sin, and never came down until He could say, "It is finished," until He could be both "Just and the Justifier of them that believe," and until He had fulfilled all types and all Scripture.

As you hear these truths taught from Jewish lips, remember that if yours is a bloodless religion, it is dead; there must be substitution, there must be shedding of blood, there must be atonement; and the one all-sufficient atonement is the death of the Lord Jesus Christ.

Now turn again to Cain. When God rejected him and his offering, we read that "he was very wroth, and his countenance fell." He was indeed angry, for he was a proud man and a self-righteous one. Then God comes to him and says, "Why art thou wroth, and why is thy countenance fallen?" Now the next verse is mistranslated; it should read, "If thou offerest correctly, shalt thou not be accepted? And if thou offerest not correctly, the sin-offering (i.e., the Lamb) croucheth at the door." Remember that in Cain's offering there was not only no blood, but no thought of substitution, and it was as if God said to him, "If you have made a mistake in the past, go out and bring in the lamb and I will accept thee." But Cain was too proud to do this and he turned away from God.

The Lord is here to-night and is saying to every man and woman, if you have made a mistake in the past by offering your own good works, come now and trust Christ, the Lamb of God! Proud man; you must come down from your pedestal of pride and acknowledge that the atonement of Jesus Christ was made for you and on your behalf. I beseech you, do not reject God's offer of mercy, do not go the way of Cain; Jesus says, I am the way, and there is "none other name under heaven given among men, whereby ye must be saved." It is no use admiring the character of Christ, no use calling Him a good man, and saying He died a martyr's death. No! no! He was not a martyr! He was the God-given substitute, "the Lamb slain from before the foundation of the world," and nothing else can find any acceptance with God. There is no other remedy for sin; but if you accept Christ your sin will separate from you once and forever, and you will be justified in Him. Oh! what a joy and rest, after one has been striving

THE TWO OFFERINGS OF CAIN AND A

and struggling, to find it all done by Christ, and nothing for us to do but accept His finished work.

Cain turned away in anger, little knowing to what further dreadful sin this rejection of God would lead him. I do not suppose for a moment that the murder was premeditated, but he went and told it to Abel his brother, and suddenly "he rose up against Abel his brother and slew him." Cain had his opportunity. All men have. I mean that *sometime* in every man's life, God, who perhaps has called them often before, comes so near that there must be a deliberate and definite choice, either yes or no; acceptance or rejection. This call, beloved, is the one time when you may be saved; indeed it is the one time when you *must* be saved if you are ever going to be. And remember that the second call is the call to judgment, and that decides nothing. It is like the judgment of the Great White Throne, simply to receive the sentence, and when Cain heard his sentence he cried out,—“Mine iniquity is greater than may be forgiven;” not as commonly read, “My punishment is greater than I can bear.”

What was this sin for which there was no forgiveness? Was it murder? No; for there are many instances of murderers having been savingly converted. One case in particular, that I had on the authority of Rev. Mr. Birch, of New Zealand:—A young man was on trial in Manchester, for the murder of his sweetheart; the court-room was crowded to the very doors, when a middle aged woman, dressed in black, tried to push her way up the aisle, but could not for the crowd, until she cried, “Oh, let me go to him, I'm his mother!” Then the crowd which had just been hissing him, and would have lynched him could they have laid hold of him, made way for the poor mother to pass. She did not see the crowd, nor hear the hisses which gave way to a solemn hush as she pushed forward; she did not see the *murderer*, the hardened criminal, she saw only HER BOY, her only son, whom she had prayed for since he lay in her arms a baby. When she reached the dock where he was, she cried to him, “Jack! Jack! stoop down and let me kiss thee lad, and I'll go home and pray for thy lost soul!” But he drew himself up proudly and said, “No, mother, I'm a murderer,” and the crowd hissed again, and the police tried to lead her away, but she cried again, “Jack, give us thy hand lad!” But he answered, “No, mother, this hand murdered her.” And the hissing became an uproar, and the police tried to remove the poor mother, but she cried again, “Jack, Jack; there's nobody loves thee but thy mother; now lad, stoop

down and let me kiss thee, and I'll go home and pray for thy lost soul." He broke down and caught his mother in his arms and wept on her neck, the first tears of penitence he had ever shed. They took her away fainting from the court. They led him to his cell, a criminal, condemned to death for murder. But his mother's prayers were answered, for he gave such glorious evidence of an entire change of heart, that all the ministers who visited him were satisfied that he went from the gallows to glory. No : murder is not the sin that can have no forgiveness—there is a sin that God hates more than the sin of murder, and that is the rejection of the atonement. That was Cain's sin.

If you reject the Lord Jesus Christ in His death, then you go the way of Cain; there is no salvation for you apart from Him, for there is no religion in the Bible that is not founded on blood and atonement. The unpardonable sin is the deliberate turning away from the atonement, the persistent rejection of God's way of salvation. Each one must accept Christ for Himself or herself, and may the Lord help many of you to so decide to-night !

The Clean Heart.

WE read in the fifty-first Psalm, "Create in me a clean heart, O God, and renew a right spirit within me." Instead of "right," read "constant;" a constant spirit is what we all want.

What is a clean heart? The Hebrew word in the Old Testament is translated 'clean;' the corresponding Greek word in the New Testament, is 'pure,' and they are exactly the same in meaning.

Jesus Christ says, "Blessed are the pure in heart for they shall see God." It hardly needs any explanation. If our hands are soiled, by washing them with soap and water they become clean. When the heart is clean, it seems to me, the motives will all be pure; and it is the motives which inspire the actions which will be decided upon at the judgment seat of Christ. Again the heart is clean when sin is not yielded to, when Christ reigns as King. Of course He is our King nominally, but the actual Sovereign is the one whose will is being done, and Christ cannot cleanse the heart unless we yield the government of our whole lives to Him, that he may have sole control. *Let God have all His own way with you.* If He ever leaves the throne, then the power is gone at once. It is for us so to live, that our hearts may be indwelt by Jesus Christ, so that His presence will cleanse us from everything impure and unholy.

Turn to Luke 1: 7, that wonderful prayer of Zacharias. "That we should be saved from our enemies," or "salvation from our enemies," in order that (v. 74,) "We being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life."

What are your enemies? Now be very definite in considering this. Think of the one weight, or hindrance, or besetting sin which clouds your life, and keep at this one thing until the Lord gives you deliverance. No matter what it is, pride, evil speaking or bad temper, the Lord will deliver you. My own experience was in battling with an evil temper, and, oh! how I prayed and

agonized for deliverance, because I knew it dishonored God, and kept me powerless. Nine years ago I learnt the secret, that it is a life to be lived and not an experience to be maintained. Now begin by telling your enemies to God; make a business of it and never rest till God gives you deliverance. I tell you He will make you strong in the very weakest point of your character. It doesn't matter what your enemy is, Christ is such a wonderful Saviour from sin. He saves to the uttermost all that come unto God by Him.

I am not teaching sinlessness, but I can give you every hope that God can, and will deliver you from every sin you are conscious of. But there is no use telling you about it unless you yourself come to God and have real dealings with Him. Having then this deliverance, we are able to "serve Him without fear." Constantly yielding to sin makes you feel like a hypocrite, so that you have fear, and a lack of confidence before God, and are unable to do His glorious work.

We must live such consistent lives that our children and our servants shall know that it is not our own nature that is lived out, but that we are controlled by the mighty unseen power of God, who is "able to subdue all things unto Himself."

Then we read, "In holiness and righteousness." Holiness is the beautiful life which Jesus Christ puts into us, and lived out by the power and energy of the Holy Ghost, so that it is "not I, but the grace of God which is in me." This life is absolutely sinless, because it is His own nature, but along with it we still have our old sinful nature, which will always make it possible for us to sin as long as we are in the body.

Next, righteousness is the outward result of this inward holiness, the "working out" of the salvation which God has given us, for "it is God who worketh in you both to will and to do of His own good pleasure."

Now turn to 1 Thessalonians 5: 23. (This fifth chapter is a blessed holiness chapter, you can take it on your knees before God, and read and pray over every verse). And I pray God your whole spirit, and soul, and body be preserved "blameless" *before Him*. (Luke 1: 75). It is an easy matter to appear blameless before men and yet be a backslider in heart in God's sight. "Faithful is He who hath called you, who also will do it;" and we *must* let *Him* do it. We can't make ourselves holy; ch. give up your own efforts at once, for all these attempts are sure to end in defeat. Has Jesus Christ called us to a life of holiness? Or,

has he merely saved us from hell to let us live as we like? Be absolutely persuaded, every one of you, that Jesus loves you so much that He wants you to be holy and blameless. If you but fulfil the conditions, He is faithful, He will deliver you from sin and from the fear of yielding to it; and oh, it is such a blessed rest when we find He does deliver. Nothing for us to do when we have fulfilled the conditions laid down in the word, but hand the whole matter over to Him and rest. You remember king Asa cried to the Lord when the Ethiopian with a huge host came against him, and so completely did he rest in the assurance that God would fight for him, that he said, "Let not man prevail against *thee*." He trusted God to deliver him, and God never disappoints any who put their trust in Him. When the temptation to yield to sin comes, I have found as I looked to Christ, He either fights the temper in my very presence while I look on simply trusting, or else He takes the temptation right away.

Now turn to two other passages of God's word which are very definite. Titus 2: 14, "That He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Next, Hebrews 13: 21, "The God of peace, * * * make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ." Just allow Him to have His own way with you entirely, giving your whole being to Him, in whole hearted consecration, which really means an entire surrender of our whole selves to Him, leaving ourselves in His hands, choosing His will so that we surrender all liberty of choice. We read in Exodus, "Whatsoever toucheth the altar shall be holy." Sometimes an Israelite would be too poor to bring a lamb, and could only afford a pigeon or turtle-dove. He might have thought his offering a very poor one, but once having laid it upon the altar, the matter was taken out of his hands altogether, and it was not the quality of the gift that made it holy, but the holiness of the receiver. Some here may think that they have no gifts and they themselves would be a poor offering to God. He wants you beloved, just as you are. Having consecrated ourselves to the Lord, we *must believe* that we are the Lord's, for as Fenelon says, "Religion resides in the will," and although we may not always *feel* consecrated, if in my will I choose to be all the Lord's, I am all His. . . . When the consecration is real, and there is a definite, persistent trust, we find deliverance from sin, and also a jealous fear of grieving the Holy Spirit lest the blessed work in our hearts and lives should be stopped, or even hindered.

Turn now to a passage in the Old Testament which was given to me when the Spirit of God was praying in me with groanings which could not be uttered, for deliverance from the power of sin. This verse came to me from Ezekiel 36: 25, "Then will I sprinkle clean water upon you and *you shall be clean.*" I trusted in that promise and found deliverance. There was no feeling, no excitement, simply an absolute trust and a sense of great rest. I shall never forget how different things seemed. Little worries no longer moved me, no longer had the power to irritate me. Truly I have proved the Lord in a marvellous way as *the Saviour from sin.* This passage says, ye shall not only be clean from filthiness, but from all your "idols," and we all have idols, every one of us. Just allow the Holy Ghost to search you. Is there anything in your life doubtful or sinful? For whatever is doubtful, is really sinful. You know it says, "Whatsoever is not of faith is sin." Now if you want a clean heart, with peace, liberty and power in prayer, you must be willing to give up all doubtful things. Many things which God took away from me in the old days, He has since restored to me; but now I don't seem to want them so much for my heart is no longer set upon them. All He wants you to give up are sinful things; those little things that bring a cloud between God and your souls.

Christian friends, and especially Christian mothers, you must live near to Christ, for the sake of dear ones who may at any time need your help. Think of a daughter coming with her heart sorrow to a mother who is weak and powerless to comfort, how can she make her heart a resting place for that loved one, when she herself is not living in touch with Christ? Seek this power, seek this blessed life that you may help the dear ones, who look so to mother!

"Ah, me! what woe were mine if one should come,
 Troubled, but trusting unto me for aid;
 And I should meet her powerless and dumb,
 Willing to help her, but confused, afraid!
 It shall not happen thus, for I will rise,
 God helping me, to *higher life*, and gain
 Courage and strength to give thee counsel wise."

I know that Ezek. 36 is a millennial passage which refers to the restoration of the Jews, but, like many similar passages, I say the Jews are not ready for it yet, so let us take the good of it meanwhile. Let us go on now to verse 37, where God says, "I will yet for this be enquired of." You must ask God to do it for you.

What then are the conditions?

1. The yielding up of every doubtful thing in the life. Give up at once and let God have His own perfect way in you.

2. After this is done you must have an absolute trust that He will keep you, remembering those who overcame by the blood of the Lamb. When temptation comes, not only cry to Him for help, but believe He will save. Say again and again, "Jesus saves me now." Then you'll have such blessed peace and rest, that you'll be amazed at the calmness of your own voice when tempted to be cross.

Do you want this blessing? It is for you, and it gets better and better. It is not a single act merely, but a *life*, a living experience. For instance, I go and buy a ticket to take me to England, and I have the faith to believe that I can sail there in ten days, but that is a very different thing from the actual experience of the voyage. By faith I now reckon that in Christ I am dead to sin, but then comes the daily experience of His power to save. One is a *step* of faith, the other is a *life* of faith. You must trust moment by moment; you can learn to do so just as easily as you've learned any good habit. The life opens up day by day as a beautiful panorama, and you find yourself wondering what God will do next for you; it is no matter then whether it rains or shines, God fills the heart with the sunshine of His presence. Will you not take the step now? Be definite, be practical; make a complete surrender of your whole being to God, trust Him to deliver you.

"According to your faith be it unto you."

The Coming of the Lord.

THE first thing we want to look at is the Lord's promise. I go to prepare—John 14: 2, 3, 28. A little while—John 16: 16-22. That cannot mean death, beloved, because at death we go to Him. Here we have a direct statement, "I will come again." His faithfulness. Where is the promise—2 Pet. 3: 4-9; Heb. 9: 23, 25, 37—Surely I come. God is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Now we have the Hope of the CHURCH—Believers. Unto them that look for Him—Heb. 9: 28; Phil. 3: 20. Waiting for the adoption—Rom. 8: 23. Waiting for the Coming of our Lord—1 Cor. 1: 7. Looking for that blessed Hope—Ti. 2: 13. The patient waiting for Christ—2 Th. iii. 5. To wait for His Son from Heaven—1 Th. i. 10. What is the Church? Well, it is not any building or denomination. The Church means every converted person. See Acts 20: 28: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseer, to feed the Church of God which He hath purchased with His own blood." What is the Church? It includes every converted person in the whole habitable globe. What is the hope of the Church? Is it death? No! for I cannot find a single passage of Scripture which tells God's children to prepare for death, but many tell them to look for the coming again of the Lord Jesus Christ.

The coming of the Lord to the air. This same Jesus—Acts 1: 11; 1 Th. 4: 13; 1 Cor. 15: 49. Where I am, there ye may be—John 14: 3. Because I live, ye shall live also—John 14: 19. Where is the Lord coming to? Is He coming to the earth? No! Look at 1 Thess 4: 17: "Then we which are alive and remain unto the coming of the Lord, shall not gain advantage over them that are asleep, for the Lord Himself (this same Jesus) shall descend from heaven with a shout, with the voice of the archangel,

and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Some good people think that the millennium is a spiritual reign, and that we are in it now. Well, it is a strange kind of millennium, and not one we are told to expect from Scripture, for the world is more wicked than ever. These days would correspond more with what we read in 2 Tim. 3: 1; Tim. 4; etc. than the Old Testament description of the millennium; nor can I find any ground for supposing that there will be a millennium before Christ comes.

What will happen when He comes? The Church will be caught up to meet Him in the air. Not a single believer will be left behind. Loved ones long separated will be re-united, and whole families of believers will be translated.

"Oh joy! oh delight! should we go without dying:
No sickness, no sadness, no dread, and no crying:
Caught up through the clouds with our Lord into glory
When Jesus receives 'His own.'"

After this the Judgment Seat of Christ. We must all appear—2 Cor. 5: 10; Rom. 14: 10-12; 1 Cor. 3: 13. We must be very clear about this judgment, as at the "Judgment of the Great White Throne" none but the wicked dead shall stand; so at the Judgment Seat of Christ none but believers, saved people, will appear. You say, but we read "We must *all* appear before the judgment seat of Christ." Yes: but these passages occur in Romans and Corinthians. Now turn to the first chapters of *each*; and in Rom. 1: 7, you will find this epistle is written to the "Beloved of God, called saints," and in 1 Cor. 1: 2, "to the Church of God, to them that are sanctified," etc. The unconverted are not included in these terms, only the redeemed. WE, believers, shall stand there, not to see whether we are worthy of heaven, for we are already in heaven through the merits of Jesus Christ, but we are there to receive the reward for service done for the Master since our conversion. We read, "Every man's work shall be made manifest, the fire shall try every man's work of what sort it is," and the fire I take to mean the searching eye of the Lord, for in Rev. 1: 14, we read "His eyes were as a flame of fire." If any man's work abide (that test) he shall receive a reward; "if any man's work shall be burned he shall suffer loss," and, beloved, as that will be an *eternal loss*, and can never be made up, we want to find out what

the test will be. Well! it is nowhere said "Well done, good and successful servant," but "good and faithful servant;" so we must infer that motive will be the deciding test. If the motive with which the work is undertaken is pure, and done out of devotion and loyalty to Himself, be sure, success or no success, the reward at the judgment seat will be certain. Those whose works are as gold, silver and precious stones, shall be rewarded, but those whose works will be burned up like wood, hay and stubble, shall suffer loss, though they themselves shall be saved, yet so as by fire.

The *motive* of the heart will be the great deciding matter, the Lord's eye will search our hearts, and if any have served Him down here for mere earthly rewards, they have had the reward they chose when on the earth. Success does not belong to us but to God, our part is the faithfulness. Be encouraged every one of you by this assurance, as long as your motives are pure in His sight, if it is only a cup of cold water given in His name, Christ will give you your reward.

Next follows the Marriage of the Lamb. Rev. 19: 7, 8; Eph. 5: 25. "Blessed and holy are they which are called unto the marriage supper of the Lamb." Are you going to be there, beloved? Oh to sit down in the glory with Jesus, without spot or wrinkle or any such thing; oh think of it, that you and I, believer, shall have the right to go into this marriage supper! "What will it be to be there," but the greatest joy of all will be Christ's own joy when He shall see of the travail of His soul and shall be satisfied. Surely this will be the time when we shall "Behold our King with the crown wherewith His Father crowned Him, in the day of His espousals, and in the day of the gladness of His heart." Song 3: 11. Alleluiah! It is the generally accepted belief that the Church will be away in heaven for seven years, during which time lawlessness shall prevail, anti-christ shall be revealed and tyrannize over mankind to the extent that men shall not be able even to buy or sell unless they have received the mark of the beast, then will the coming of the Lord to the earth take place. Matt. 25: 29; Zech. 12: 10; 14: 4, 5. When it will be literally fulfilled "His feet shall stand on the Mount of Olives." He will come to "His own." You who have read something of Jewish history know that a hundred years ago, in some parts they, the Jews, were not allowed to be in any public place of amusement, they were not allowed to wear a beard, and had to appear in a distinguishing dress; that is all over now, except for the cruel persecution in Russia. It was not until 1723 that the Jews were acknowledged

as British subjects, and in 1858 they were made eligible for election to Parliament. Since then the tide of Jewish influence has been rising everywhere. A Jew owns a quarter of the railway system in Russia. . . . Constantin, Algiers, and Aran, belong almost entirely to Jews. They form a large proportion of the educated classes in Germany, Hungary, and Austria, and no less than seventy professors' chairs in German Universities are held by Hebrews. They rank first amongst the most eminent musicians, Mendelssohn, Meyerbeer, Rosine, Julius Benedict, Griese, Patti, etc., etc. Who holds the purse strings of Europe to-day? A Jew! In finance, music, learning, eloquence, they take a leading position all the world over! The Russian persecution is God's plan to compel all the world to look at the Jews, and no subject has been occupying men's minds more during the past few months than this—it is a last solemn warning to the unsaved from God. The Jews are even now settling on their own land in Jerusalem, and there is only one thing they are waiting for to occupy the whole land, and that is to have it made over to them for a possession. Rothschild has a mortgage on the land for money loaned to the Sultan of Turkey, and in God's time that will be foreclosed and the Jews will enter into full possession. They will go back to Jerusalem in *unbelief*, and so great will be their wealth and influence, that the jealousy of other nations will be excited, and war will be waged against them, then will be the time of "Jacob's trouble," a time of tribulation so great and terrible, that they will cry to God for deliverance, and Jesus Christ will appear on their behalf, "His feet shall stand on the Mount of Olives," and He will destroy their enemies by the brightness of His coming. Then they will receive Him, and will cry out "This is our God we have waited for Him," but as He comes nearer they will say "What are these wounds in thy hands? Then He answers "These are the wounds where with I was wounded in the house of my friends." He came unto His own and His own received Him not. "Then they shall look upon Me, whom they have pierced, and they shall mourn for Him as one that mourneth for His only son."

When He was on earth all the Jews had for Him, was a crown of thorns, a mock robe of royalty, hissings, scourging and a cross and when they saw the writing over the cross, they went to Pilate and begged him to alter it, and to put "*He said I am Jesus of Nazareth the King of the Jews.*" (That means our King!!! We have no king but Cæsar) but Pilate said "What I

have written I have written," and there in remained in *Hebrew, Greek and Latin*. Jesus of Nazareth the King of the Jews. But when He comes again no throne will be too costly for them to give Him, no allegiance too loyal to render Him, their long rejected Messiah, and in the very city where He was crucified He will reign over them—King of Jews. What a time that will be for the world. "For if the casting away of them be the reconciling of the world, shall the receiving of them be but life from the dead." Then will follow the 1000 years millennium! Isa. 32 : 33, 35, 51, 52, 60. When the Jews will go forth as the great missionaries and this world shall become the Kingdom of our God and of His Christ. After the millennium Great White Throne.—Rev. 20. When the wicked dead will be raised to receive their sentence, then eternity. God dwells with men.—Rev. 21: 3, 4. What manner of person ought ye to be? 2 Peter 3: 11.

Seven Steps to the Blessed Life in Psalm 32.

IN the first verse of this Psalm we find the blessedness of the man whose sins are forgiven, but in the second verse we have the blessedness of the man in whose spirit there is no guile, that is, one whose heart is cleansed. There are seven steps to this blessedness ; in the 3rd and 4th verses we have *conviction of sin*, for the Holy Ghost as really convicts Christians of sin, as He does the unconverted, and our spiritual life depends upon our yielding submission to the Holy Spirit, for He is within us as a Personal Presence, with a mind and will of His own. He is Christ's inner Self, and if He is not hindered will at once let us know when the least little wrong doing is allowed, If we refuse to obey and turn away from the sin, the 4th verse will be our experience. The first step, then, is *conviction*.

5th verse, Confession. Now, it is most important to know what confession is. It is not merely saying "forgive us our trespasses, etc." There is no confession in *that*, for confession always involves real sorrow for sin ; and to confess, we tell out in detail the sin to God with genuine repentance and a heart longing for deliverance. In this same verse we have the third step, forgiveness ; and when we confess, the forgiveness follows. Turn with me to I John 1: 9. We have exactly the same truth, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There we have *confession, forgiveness, cleansing*. We confess to God, and who is He faithful and just to? He is faithful to Christ who is in Heaven, as the High Priest of His people, and just to the one who confesses. So that by virtue of that precious blood the forgiveness is instantaneous with the confession. When should we confess? At night when we are tired and weary, and have forgotten the shortcomings of the day? No. Confession should be instantaneous with the consciousness that the sin is committed. If it be an evil thought or

unkind word, the Holy Ghost makes us know at once He is grieved ; then, if we instantly confess to God, "He is faithful and just to forgive."

Fourth verse describes exactly the state of the backsliding sinner, and it all comes from "keeping silence," as stated in verse three. Scores of backsliding Christians would be delivered from their backsliding by obeying the conviction of the Holy Ghost, and taking the second step which is described in fifth verse. Instant confession brings instant forgiveness, and instant forgiveness brings instant and restored communion. But this is not the whole of that wonderful verse in John 1. He is also faithful and just "to cleanse us from all unrighteousness." Our failure lies simply in our getting forgiveness without going on to be cleansed from unrighteousness. We should ask the Lord to take the sin actually away. He will do it, then, you will come to abide in Christ habitually, and you will have days, and days and days that are not clouded by conscious sin (though I do not forget there was an offering for the sins of ignorance).

Do not be discouraged in this life ; God is very pitiful and of tender mercy, and loves us with the yearning mother love. He never scolds. Think of a mother teaching her little child to walk ; as often as the child falls, she does not scold and punish. No, indeed, but lifts up the little one and encourages it to try again ; and God does the same with us when we are trying to walk in the paths of righteousness, and fail. Jesus Christ puts His loving arms around us and lifts us up, and we are enabled to go on in this blessed life. Turn back, now, to the 6th verse of the Psalm, where prayer is mentioned. This verse is wrongly translated ; it says here, "pray unto Thee in a time when Thou mayest be found." God can always be found of His people. The correct translation is, "pray unto Thee in a time of *finding out sin*," which just corresponds with what we have been looking at in John.

In the 7th verse we have *protection*, or the protecting love of Jesus. He loves us as the very apple of His eye. How He encourages us to trust. "Fear not, I am with thee ; I will help thee ; I will strengthen thee ; I will never fail thee or forsake thee." "Leave thy fatherless children, I will preserve them alive. Let thy widows trust in Me." And to the fatherless is He not the Father—our Father ?

The eighth verse tells of *guidance*. It should read, "I will guide thee ; Mine eye shall be upon thee." We are absolutely

sure of guidance when our wills are yielded to the Lord. We must give up all idea of guiding ourselves, by an utter surrender of everything, and an absolute trust in Him. Let Him know our wants day by day, and our need of guidance, then leave all in His dear hands.

“Fear not, care not,
Only follow
His way, this day
And to-morrow.”

The 9th verse is wrongly translated. It is not “Lest they come near,” but to keep them near. God does not will His children to be *restrained and reminded* by bit and bridle, like the horse and mule, which are devoid of understanding. Yet when we do require these reminders, how gentle they are, and how thankful we should be for them.

The seventh and last step is in the last verse. *Joy*. The Psalm closes with rejoicing, and how can we help rejoicing in the Lord, when we find His Word proved true in our daily life, and He such a Saviour. Now let me impress this thought: never let unforgiveness remain upon the conscience; it corrodes and eats in, as acid does upon metal; it causes backsliding and all the sorrow that involves, it is sad, but too true, that Christians can smother conscience and drift away into sin. If you wish to be one “Unto whom the Lord imputes not iniquity” yield yourself to the Holy Ghost. Confess your sin and put it away, don't make the mistake of trying to feel forgiven but lean upon the word in 1 John 1: 9—so the seven steps to this blessedness are 3rd verse *conviction*, 5th *confession* and *forgiveness*, 6th *prayer*, 7th *protection*, 8th, *guidance*, 9th *joy*.

The Overcoming Life.

2 CHRON. 20.

IN the second verse of this chapter we see that a multitude came up against Jehoshaphat; now Jehoshaphat was the son of good King Asa, two of the best kings, with the exception of Hezekiah, that ever ruled over Judah; and Jehoshaphat had doubtless been taught from his boyhood to do as his father had done, to commit his way unto the Lord and trust Him.

Jehoshaphat had a godly and righteous fear, for we find that "he set himself to seek the Lord and proclaimed a fast throughout all Judah." Read the prayer of Jehoshaphat in your own homes, and see, how, like Asa, he hands the matter all over to God so completely that he is able to say, "none is able to stand against *Thee*," and reminds God of his promises. He trusted in God to deliver him, and God never disappointed any man yet who did that; God delivered his enemies into his hands.

When you pray for deliverance *be definite*; take the Word, chapter and verse, and claim the answer.

Now look at verse eleven, a truly remarkable verse: "The enemy is come to cast us out of Thy possession which Thou hast given us to inherit." That is what the devil is constantly striving to do, to cast us out of the possession which God has given us, the blessed state of unbroken communion.

Then you see, verse 13, all Judah standing before the Lord; what for? Why, for the answer to the prayer of course! There they are standing, WAITING. In Isaiah 30:18, we have the double waiting—the Lord *waiting* to be gracious, and the blessing upon all those who *wait* for Him.

Then the answer comes in verse 15: "Be not afraid nor dismayed, the battle is not your's but God's." Whenever anything is handed absolutely over to God, He takes it and the responsibility, too.

Turn now to Galatians 5:17, where the true warfare is spoken

of. "The flesh lusteth against the Holy Spirit and the Holy Spirit against the flesh, so that ye may not do the things that ye would." The warfare is between the flesh and the Holy Spirit. The evil nature is called by three different names in the New Testament, the *flesh*, the *old man*, and *sin*, and when temptation to sin comes, we must not attempt to fight it in our own strength, but at once turn to the Lord and He will fight for us, and we shall hold our peace. We fail when we take the battle into our own hands and trust in our own resolves, or our prayers, instead of looking to Christ.

In verse 19, we see them standing up to praise the Lord; why did they praise? Because they believed God's word and were confident of success. We read in the Word, "Whoso offereth praise glorifieth me"; now we see why this attitude glorifies God because when the soul is able to praise for victory beforehand, it shows there has been begotten in the soul by the power of the blessed Spirit such an absolute confidence and trust in God that they are confident of victory.

In the next verse, Jehoshaphat urges the people to believe in the Lord. *Only believe*. Then lest their faith should fail them as they go into the war and see their enemies, he appoints "singers unto the Lord, that should praise the beauty of holiness, as they went out before the army.

Now turn to Exodus 14: 13. The Israelites had just been delivered out of the hand of Pharaoh, which in the Christian life is equivalent to conversion, and all of a sudden as they beheld before them the Red Sea, they discovered behind them Pharaoh's host. Then the very same words came to Moses and the Israelites as afterwards came to Jehoshaphat, "Stand still and see the salvation of the Lord, the Lord shall fight for you, and ye shall hold your peace." Don't resolve, don't make up your mind, stand still, and in the time of temptation hand it over completely to the Lord. But, you say, do we not have to fight? Yes, but the fight of faith is to cease from our own efforts, trust wholly to the Lord and let Him fight.

In the 3rd chapter of Joshua we find the Israelites about to enter Canaan, which is often mistakenly regarded as a type of Heaven, whereas it signifies present deliverance from the power of sin, the earthly rest which remaineth for the people of God. Their faith is now tested, and they must prove God's faithfulness before they come to Jericho. The Israelites were about to cross over Jordan and Jordan you know always means death. When

Naaman was cleansed he could only be cleansed in Jordan, for Jordan meant death; he had to go down into death to be clean. And so the Israelites crossing Jordan typified death and resurrection.

They had not "passed that way before." True, but the ark went before them, and Christ, our ark, goes before us, and we are to follow Him. We are ignorant, and only by following Him can we know the way. Many of the Israelites had died in the wilderness; through unbelief, they refused to enter in. "Let us fear lest a promise being left us, we should seem to come short of it." Oh, it is a sad thing to die in the wilderness, when by faith we can enter the promised land. All of these had been born in the wilderness, or were very young when they left Egypt, save Caleb and Joshua; and now as they approached Jordan, which at that time overflowed its banks, the moment the feet of the priests who bare the ark touched the water, it rose up upon an heap on both sides, and they passed over on dry ground. Our great High Priest has gone down into the waters of death before us, His feet have touched the waters so that we can pass over on dry land. Death has no terror for us now, beloved Christian; the sting is taken from it.

Then after crossing Jordan the children of Israel came up against Jericho; but what could they do against a city walled up to Heaven. No battering rams or engines of warfare. Well, on the first day they simply walked round the city *once*. That was not much to do, but it was exactly what God told them to do, and it was enough. And so with us, if we but do His will, however small or humble it may be, it will be all right. But on the seventh day, they walked round *seven times* and kept silence until the last time, when Joshua said "shout"! It was a shout of praise, and it meant that they all trusted, and by this praise they glorified God, and the walls of Jericho fell down at that shout, and I tell you the walls of our Jericho *must* fall before the shout of praise. No matter how fierce the temptation, God is able to deliver. Alleluia. Praise is the grandest secret of deliverance from sin we can possibly have. Our Lord came to destroy the works of the devil, and he is a conquered foe. Claim the victory and it is yours. Sin is of the devil; believe him to be a conquered foe, and give praise for the victory. Don't give the least satisfaction to the old nature by yielding to any known sin, and the next time you are tempted, *shout*, for the Lord hath given you the victory.

In 2 Chron, 20: 22, we read, "when they began to sing and to

praise, the Lord set ambushments " against their enemies, so that none escaped, and they were three days gathering up the spoils. On the fourth day they assembled in the valley of blessing.

" I have entered the valley of blessing so sweet,
And Jesus abides with me there,
And His spirit and blood make my cleansing complete,
And His perfect love casteth out fear,"

where there is peace, joy trust, praise and deliverance.

In verse 27 they returned to Jerusalem, for the Lord God had made them to rejoice over their enemies. So it will be with us ; we will go out in the morning praising, and return at the close of the day, the Lord having made us to rejoice over our enemies.

In our greatest time of trial, which is generally the early morning hours, let us continually praise the Lord for victory. Oh, I beseech you ! do put it into practice, not as an experiment, but in order to have a constant, daily deliverance.
