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The Tabernacle.

THAT the, Tabernacle of Israel, its construction and its ceremonies were Divinely intended to foreshadow better sacrifices and heavenly or spiritual things is clearly stated in the New Testament. Many passages could be quoted in this respect but two or three will suffice. First, in Rev. 12:1, we see a woman used to symbolise the Church of Christ, being selected during this Gospel Age, from Pentecost until the end of this dispensation, when the marriage of the Lamb takes place. She is clothed with the Sun, and has the Moon under her feet. The Sun represents “the light of the glorious Gospel of Christ,” and the promise to the members in Christ is, that they shall shine forth as the Sun in the Kingdom. As Isaiah sings, “He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness.” (Isa. 61:10.) See also Psa. 132:9, 10. The Moon represents the Law which was but a reflection of the Sun—the good things to come. The Law was just and none could gain its righteousness, but Christ kept the Law and gained its reward which He passed on to the Church, so “The righteousness of the Law is fulfilled in us.” (Rom. 8:4.) Thus the Church is seen with the Moon under her feet.

This is in harmony with Heb. 10:1,—“The Law having a shadow of good things to come . . . not the very image.” Also Col. 2:16,17,—“Let no man judge you in meat or in drink or in respect of an holyday . . . or of the sabbath: which are a shadow of things to come, but the body (the substance, the reality) is of Christ.”

Seeing then that those matters were really prophecies in figures and types fore-telling what was to take place, we can understand how necessary it was that the Divine instructions be accurately carried out respecting the building of the Tabernacle. See Heb. 8:5.—“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount.”

There are many different pictures in God’s dealing with Israel, which must be kept separate from each other and not confused together. Sometimes the whole nation refers to God’s people. For instance, when the deliverance from Egypt occurred during the night of the Passover, the first-borns were saved from death, showing how, during this Gospel Age, prior to the deliverance of the whole world from bondage to Satan, sin and death, the Church of the Firstborn would be saved—selected—a “first-fruits unto God.” Then will follow the deliverance of “the whole groaning creation.” Rom. 8:19-22.

In the view we purpose taking at this time the Camp of Israel would represent the world of mankind under the curse of sin and needing atonement. The tribe of Levi represents those who are justified by faith and at peace with God. The high priest (Aaron) represents Christ, “the High Priest of our profession,” and the under-priests pictured the consecrated in Christ. 1 Pet. 2:9.

The Structure of the Tabernacle.

Let us imagine ourselves about 3500 years ago—in Moses’ day—crossing the wilderness and approaching the nation of Israel encamped there. We wind our way through numerous tents and come in view of the white linen wall

7 feet or more high, so one cannot see over it. It is just a blank wall. There is, however, a particular order of tribes encamped around the Tabernacle. On the eastern end or opposite the gate of the Court, the tents of Moses and of Aaron and his sons were pitched. On the northern side was the Levitical house of Merari. On the western end, the Gershonites also of the tribe of Levi and on the southern side we find the Kohathites, also Levites. Outside of this inner circle were the twelve tribes, three on each side, so that the Tabernacle was completely encircled by the Camp of Israel.

The white linen wall enclosed the Court, which is 100 cubits long by 50 cubits wide. There is only one entrance which is on the eastern end; it is called the Gate, while all around the walls are just white linen held up by wooden posts on the inside.

The Gate is decorated being white linen interwoven with blue, purple and scarlet. Inside the Gate stands the Brazen Altar and a little farther on there is the Brazen Laver, at which the priests washed before entering the Tabernacle. Then we come to the Tabernacle. It is 30 cubits long by 10 cubits wide. It is divided into two compartments.—20 cubits by 10 cubits, and 10 cubits by 10 cubits. The first or larger compartment is called “The Holy” and the second, the inner one, is called “The Most Holy.”

The sides and western end, of the building are composed of golden boards, i.e., wooden boards overlaid with gold. Each board was 10 cubits high and 14- cubits broad; that would be at least 15 feet by 2 feet 3 inches. These large, beautiful, golden boards stood on end, 20 boards on each side, (north and south) and for the west end there were six boards and two corner boards. Five bars overlaid with gold held these boards together, the middle bar passing right through the boards from end to end, so that the boards must have been a good thickness and quite heavy.

The two compartments were divided by a Veil of blue, purple and scarlet of fine twined linen and cherubim with cunning work, supported by four golden posts set in sockets of silver. The entrance or “door” of the Tabernacle was also by passing under a veil of blue, purple and scarlet of fine twined linen, but no cherubim. This veil was supported by five golden posts which were set in sockets of copper.

There were four coverings to the Tabernacle.

(1) Ten curtains of fine twined linen, worked in blue, purple and scarlet and cherubim. Five were coupled together and the other five coupled together sideways; then, when placed over the Tabernacle these two immense curtains were also coupled by loops of blue and taches of gold. Each separate curtain was 28 cubits by 4 cubits, so that the ten joined together, had a covering of 28 cubits by 40 cubits, thus allowing 10 cubits to hang over the front as a veil or “door” of the Tabernacle,

(2) Eleven curtains of goat’s hair each 30 cubits by 4 cubits. Six were coupled and then five were coupled and the two portions then joined together, forming a complete covering.

(3) There was a covering over this of rams skins dyed red.

(4) A covering of seal skins.

All outside the white wall would represent the world needing redemption. That white wall prevented any view of the things of God. It was like a wall of unbelief. The world lies in sin and condemnation; please note Rom. 5:12; Eph. 2:1-3; and Rom. 3:19-23.

To Approach God.

There was but one entrance into the Court and when once entry is made the white linen wall becomes a protection—a wall of faith. John 14:6,—“I am the way, the truth and the life; no man cometh unto the Father but by me.” John 11:25,—“I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live.” See also John 10:7.:9; 5:24,25; Rom. 3:24,25; and John 6:40,51,—“My flesh, which I will give for the life of the world.”

This is clearly shown at the Gate, for there stands the Brazen Altar that speaks of the great sacrifice for our sins. “Christ died for our sins according to the scriptures.” I Tim. 2:6,—“Who gave himself a ransom for all.” Mark 10:45,—“The Son of Man came . . . to give His life a ransom for many.” See also 1 Cor. 15:21,22. But we must go on, for we are invited to follow Christ into the antitypical Holy. Isa. 53:6,7,—“The Lord has laid on him the iniquity of -us all .

He was led as a lamb to the slaughter.” 1 Pet. 2:21, .—”Hereunto were ye called because Christ also suffered for us, and gave us an example that we should follow His steps.” Rev. 14:4, speaks of those who follow the Lamb whithersoever He goeth—redeemed from among men, a first-fruits unto God and unto the Lamb. In Heb. 13:14, Paul reminds us that in this Court condition—justification—we have “no abiding city.” We must go forward; “follow the Lamb.”

Jesus was always perfect; He was never outside this Court condition, being holy, harmless, spotless, undefiled, separate from sinners, as “a lamb without out blemish.” He needed not to take the step of repentance or to be justified by faith, but when by grace we have been brought so far, it is then that we are invited to “follow His steps.” “Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access into this grace and rejoice in the hope of the glory of God.” (Rom. 5:1,2.)

The white linen wall which surrounded the Court represented righteousness ;—“white linen which is the righteousness of the saints.” (Rev. 7.9:8.) We are justified, made right by the merit of the cross of Christ, which is represented by the Brazen Altar at the Gate of the Court. Those who have come thus far are invited to draw nearer and pass under the veil and enter the “Holy” of the Tabernacle.

However, we first come to the Laver of water, at which all must wash before entering the Holy. So it is that having a desire to please God—to love righteousness—we study His Word and realise its cleansing power. “Wherewithal shall a young man cleanse his ways, by taking heed thereto according to thy Word.” (Psa. 119:9.) And this process of sanctification continues throughout our “Tabernacle,” or earthly sojourn. “Sanctify them through Thy truth, Thy Word is truth.”

It is here that God recognises us as His children, and invites us to draw nearer in consecration—to become “priests and kings,” as “joint-heirs with Christ,” as members in Him, the great High Priest in glory. “My son give me thine heart.” “That ye should walk worthy of God who hath called (invited) you unto His kingdom and glory.” “God who hath saved us and called us with a holy calling . . .” “No man

taketh this honor unto himself, but he that is called of God as was Aaron.” “Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts.” (1 Thes. 2:12; 2 Tim. 1:9; Heb. 5:4; Psa. 65:4.).

What Does It Mean to Pass Under the Veil.

This veil under which all must pass to enter the Tabernacle represents death to the human will—human hopes, desires and aims. The Court is the condition of perfect humanity, and human mindedness is to be left behind as we pass into the Holy or spiritual condition and receive the spiritual mind. As we stand at this entrance veil, we come to take our first step in the footsteps of Jesus. It was there He stood when He was baptised in Jordan, when He said, “Lo, I come to do thy will, O my God.” “If any man will come after me let him deny himself and take up his cross and follow me.”

When we came into the Court, (justification) “at peace with God,” we became alive towards God, so that we could learn something of the heavenly hope and understand something of the Divine will for us and the invitation to consecrate ourselves to Him. It is here that we are told by our Lord to count the cost, take full account of what is to be given up and also of the wonderful hope, the prize of the high-calling of God in Christ Jesus.

If we appreciate this wonderful grace of God and gladly yield ourselves, our purchased lives to Him, unreservedly, He will accept us as living sacrifices, and grant us His holy spirit, which is the begetting to the new nature, the spiritual life. We become “new creatures in Christ Jesus.” Our hopes are no longer earthly but heavenly, and we find our desires, aims, joys and ambitions no longer of the earth, earthly, but spiritual and heavenly. The changed aspect is indicated in this Holy of the Tabernacle, where all of earth is shut out.

If having come to be at peace with God as indicated in the Court, we count the cost of going further too great, we cannot just stay there. Justification is granted only during this age to provide the opportunity of consecration, and if this further step is not taken, we would be of those who “receive the grace of God in vain”; we would lose that standing —Luke 9:23,24, “If any man will come after me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake, the same shall save it.” (Also Rom. 12:1,2.)

Thus we come into the Tabernacle. There is only one entrance. We hear again “I am, the way and the life, no man cometh unto the Father but by me.” Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say his flesh . . .” (Heb.

10:19-23.) Having taken this step and entered the Holy (state of consecration) what a different aspect everything takes. Such privileges are ours—There is the golden Table of Shew-Bread on our right hand, the north side; and on our left is the golden Candlestick made out of a talent of gold, which would be about a hundredweight, all beaten out in one piece. Then right in front we see the golden Altar of Incense, which is just in front of the Mercy Seat and Ark of the Covenant which stands in the Most Holy, beyond the second veil.

There is no natural light in the Holy, there being no windows: the only light is from the Candlestick which represents Christ the Head, the real Candlestick and the Church is represented by the branches. The oil represents the holy spirit of which each member; receives a measure, “but God gave not the spirit by measure unto him (Christ).” How beautifully the light shines on all the golden walls and golden furnishings. So our Lord let His light shine, reflecting the glory of the Father—“manifesting the Father.” we are also exhorted to let our light shine, that others may glorify our Father which is in heaven. Jesus

said, "I am the light of the world," and also speaking to the Church said, "Ye are the light of the world." "Let your light so shine." It must have been beautiful in the Holy with the light shining on all the gold around and showing the fine white twined linen and blue and purple and scarlet, and cherubim of cunning work. It is indeed beautiful to dwell with the truly consecrated Christians who have the holy spirit in such measure and whose works glorify their Father in heaven.

It is the light of the holy spirit that reveals the exceeding great and precious promises (the shewbread on the golden Table) illuminating the Word of God and so gives grace and strength to run the narrow way. It is by this light from the Candlestick that we have the privilege of the golden Altar, there to present our prayers, thanksgiving and praises to our Father who bath called us to glory and virtue.

This compartment represents our condition as Christians, running for "the prize of the high calling of God." The prize is not gained until the race is finished. The prize is immortality. Some people think that they have this already—that they are born with immortal souls. If that were true, there would be no need to "so run as to obtain" it. If we run the race successfully, the promise is "an abundant entrance into the Kingdom," represented by the Most Holy, within the second veil.

In the first "Holy" are represented the condition and privileges of those "begotten to a lively hope through the Gospel; to an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you who are kept by the power of God, through faith unto salvation." 1 Pet. 1:4,5. The birth on to the spirit plane will be when we pass beyond the second veil (death,—the consecration to death, of all that is human, being finished) and awake in the first resurrection in the likeness of our Lord. 1 John 3:1-3. This may be signified in the fact that figures of cherubim are worked on this second veil, while at the door of the Tabernacle and at the Gate of the Court there were blue and purple and scarlet, but no cherubim.

We, then, are at present in the school of Christ. Like the Captain of our salvation we must learn obedience (even unto death) by the things which we suffer—be perfected through sufferings. The priest (the new creature) must put the animal—the natural mind, the human nature—to death and "while the outward man perish, the inner (new) man is renewed day by day."

The Steps of Approach.

The steps of approach as Christians are indicated by the posts and their sockets, in the Court, in the Holy and in the Most Holy. The posts holding up the white linen around the Court were wooden, set in copper sockets. The wooden posts indicate imperfect humanity, but set in copper (which represents perfect humanity) shows that they have a standing of perfection, being "justified by faith."

In the Holy the five posts holding up the veil are wooden but overlaid with gold, showing that a change of nature has taken place—"begotten to the Divine nature." As copper represents perfect human nature, gold represents the Divine nature. Though now begotten as new creatures, we have this treasure in earthen vessels, so these posts are also standing in copper sockets.

In the Most Holy there are four posts of wood overlaid with gold and they stand in sockets of silver. Silver represents verity—reality—so this indicates the actual birth as spiritual beings in the Divine presence, heaven itself. (To be continued.)

Power Us-ward.

“That ye may know . . . what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power.” (Eph. 1:18, 19.)

There is no condition, or circumstance, or opposition, or experience in your life which cannot be rectified and brought into conformity with the will of God, and which may not be strengthened by His might. No habit, nor custom, nor besetting sin, can successfully challenge the mastery of the spirit.

We may despair of victory; we may have a past which is a record of failure following upon failure. Yet it is gloriously possible to learn the secret which will enable us to go forth in the power of God. The realisation of Divine power is the privilege of all the children of God, no matter what present or past history theirs may have been.

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Christ's Spirit of Comfort and Second Presence.

THERE appears to be a difficulty with some to discern the difference between the Lord's being with His Church throughout the Gospel Age, and His presence as Lord of the Harvest at the end of the Age—His parousia—unseen by man and discerned only by the eye of faith, as signs of His presence are observable.

The Lord Jesus has certainly been with His suffering saints ever since Pentecost. He has so closely identified Himself with the members of His Body that He said to the man who went "breathing out threatenings and slaughter against the disciples," "Saul, Saul, why persecutest thou Me? I am Jesus whom, thou persecutest." "For by one spirit we are all baptised into one Body. All made to drink into one spirit" (1 Cor. 12) so that Christ is represented in His Body-members on earth, in whom the holy spirit operates. "He who receiveth you receiveth Me, and he who receiveth Me receiveth Him that sent Me." These have the privilege of suffering with Christ, of filling up the afflictions of Christ which are left over, so that we might be dead with Him and so might live with Him.

Our Lord is represented in Rev. 1:13, and 2:1, as "He that walketh amidst the candlesticks" and as being thoroughly acquainted with the varied conditions and circumstances of His Church—"I know thy works." He is ever with His people in their trials, and renders 'aid by His spirit, through the Word of God, and through His people, sending comfort and strength in time of need.

This was His promise when taking leave of the disciples—"I will not leave you comfortless. I will pray the Father and He shall give you another comforter that may abide with you for ever." "He dwelleth with you, and shall be in you." "But the comforter—the holy spirit which the Father will send in My name—he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "But when the comforter is come, whom I will send unto you from the Father, he shall testify of Me."—John 14:16, 17, 26; 15:26.

It is in this way that the Lord has been with His people, sustaining them in trial, adversity, persecution and distress, by bringing to their remembrance His love, His care, His interest in their progress, and the many exceeding great and precious promises of grace to help.

As the 'young nobleman in the parable, our Lord went to a far country, to the heavenly courts, to receive the Kingdom, and then to return, to come again 'and receive His Church unto Himself, that where He is there they may be also. Then He will take His great power and order righteousness and peace in the earth.

Before dealing with mankind generally, the Scriptures clearly show that the first work of Christ on His return is in connection with His Church, and for this purpose He must be present for a season, "as a thief in the night," unknown to the world. Gradually His presence would be made known to the watching saints—those who, when they hear the "knock" indicating His presence, open their hearts to welcome their Lord and He enters and sups with them, and they with Him (Rev. 3:20). Those who do not hear the knock and those who hear, but fail to open, are left in ignorance of the second presence of the Lord.

The discourse in Matt. 24 shows that there is the work of harvest to be first attended to-, a gathering of the elect.

The Lord of the Harvest will say to the reapers, "Tie the tares in bundles, but gather the wheat into the garner." True Christians are to be separated from the false and gathered home into the antitypical ark, into Christ, beyond the veil, before the burning up of the bundles of tares takes place in the "time of trouble such as never has been since there was a nation, nor ever shall be."

The world will be in ignorance of the fact that Christ has returned until this preparatory work in connection with the Church and the closing of the Gospel Age has been accomplished. "As the days of Noah were, so shall also the days of the Son of Man be. For as in the days that were before the flood, they were eating, drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the presence of the Son of Man be" (Matt. 24:37-39). It would seem to be difficult to make it plainer that there would be "days of the Son of Man"—a time during which the Lord would be present, dealing with His people and preparing for their deliverance, but unrecognised by the world. He would come "as a thief," unawares.

The parables in Matt. 25 illustrate the matters dealt with in, the 24th chapter. The parable of the virgins shows that only the watchers would know of the Lord's coming, and that even among them some should fail to be properly prepared. It shows a separating work, which is still in process. The varied experiences of the harvest period continue to separate the foolish virgins from the wise. When all the wise virgins are gathered the door Will be shut.

The second parable shows:the Lord dealing with His people respecting the use of opportunities and talents, and rewarding them'-accordingly. Not only are the living saints to be thus dealt with and rewarded on completing their course, but "the dead in Christ are to rise first." This all indicates that there will be quite a period similar to the "days that were before the Hood," in the "clays of the Son of Man," His parousia, prior to His commencing His work with the world, indicated in the next parable.

All this preparatory work could not be accomplished if the old thought that Christ's coming and going would be like a flash of lightning, if all living and dead saints were to be caught together at the moment of that coming. There is something more beautiful and reasonable, more harmonious and God-like, in the manner of our Lord's return as viewed in the light of 'God's Word.

We see then that there is quite a difference between Christ being with the Church during the Age by the holy spirit in His people to comfort and sustain, and His being present again in the earth in this day of His preparation. All the evidences of His "parousia" are with us to-day. He has surely conic, and has prepared the promised feast of Luke 12:37. It is the blessedness promised to come at the end of the 1335 days (about 1874) of Daniel 12. Those who have experienced the joys of this feast, since the unfoldment of truth at that time, know that He has come. They have heard the "knock" and have opened their hearts, and are feasting with their Lord (Rev. 3:20). The fact of seeing these things has refreshed the hearts of God's people. They are strengthened against the scepticism and human philosophies, theories, delusions and deceptions of this sad day, by the clearer knowledge of the Divine plan of the Ages. They are thus enabled to stand the severe tests of faith in these "days of the Son of Man," while those who fail to recognise the "knock" seem to prefer. the dim light of the dark ages, or when the Church was just emerging from the gloom of Papal errors, to the bright shining of truth radiating from the rising Sun of righteousness. Let us "hold fast that which we have received." "Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."-2 Tim. 3:14.

Bible Class Assemblies.

All interested friends will please note the addresses and times of meetings held in the various cities. These gatherings are unsectarian, and all able to attend will be very welcome.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

The Power to Overcome.

“I have set the Lord always before me; because He is at my right hand I shall not be moved.” Psa. 16:8.

IN these words of the Psalmist spoken prophetically of our Lord, we have at once a clear indication of the secret of His success in overcoming the world—His faithfulness in yielding up His perfect humanity a willing- sacrifice against all the opposing forces of the Adversary. And further in the fulfilment of these words in the life of our Lord is revealed the intimate relationship, the oneness of mind, that existed between Himself and the Heavenly Father.

At our Lord’s consecration and baptism at Jordan it is clearly shown that He was begotten of God’s holy spirit. He had the new mind—the disposition of God—implanted in His perfect human body to such an extent, that He could say, “I and my Father are one.” “For Jesus, when He was baptised, went up straightway out of the water, and the heavens were opened unto Him and the spirit of God, descending like a dove, lighted upon Him, and a voice from heaven said, “This is My beloved Son in whom I am well pleased.” (Matt. 3:16, 17).

Can we not realise the influence that had taken hold upon our Lord as He saw as never before the heavenly treasures of the Father’s plan concerning Himself, the redemption of the Church, the Body, and also of all the obedient of fallen humanity in due time—to be accomplished through Himself, and now revealed to His newly received spiritual mind?

Following His baptism and begetting of the spirit, He hastened into the wilderness, away from friends and acquaintances, and every distracting thing, that he might make use of the power of the holy spirit that had come upon Him—that He might use the new sight. The eyes of His understanding had been opened to comprehend the lengths and breadths and heights and depths of the Divine love and plan which He was to fulfil. He must not confer with flesh and blood respecting His future course, even if there had been anyone perfect like Himself with whom He might have conferred. He must confer with the Father. He must take the Father’s words through the prophecies, ‘and the lessons through the types and must hear and see in these the great work mapped out for Him. He must look at everything from the new standpoint of the spirit. No wonder He wished to be alone with God, and with the Word of God, which he had treasured up in His heart from infancy, and which, having a perfect mind, He no doubt had before Him as plainly as though He had the printed book.

The season was a precious one and undoubtedly the close of the forty day period saw the Lord well equipped in an understanding of the Divine arrangement respecting the necessity for His death. He understood that the payment of the ransom price for the world was pre-requisite to His coming reign of glory.

But just at that juncture came the Adversary’s chief besetments. Satan no doubt realised that the most favorable time for an attack upon Jesus would be when He was weak from. His long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in Matt. 4:1-11, were set before the Lord. His replies to the three great trials can be summed up in the words of our text; “I have set the Lord always before me, because He is at my right hand I shall not be moved.” “Get thee hence, Satan.”

Jesus had covenanted to serve the Father only, “.Lo I come, to do Thy will, O my God,” and here His first great victory against the opposer had been accomplished through the power of God’s holy spirit, which had enabled Him to discern and keep in mind the Father’s will for Him. And Satan left Him, and angels came and ministered unto Him—a comforting assurance of the Father’s pleasure and He could therefore

say in response, “My heart is glad and my glory rejoiceth: Thou hast shown me the path of life; in Thy presence is fulness of joy.” Throughout our Lord’s ministry He had this evidence of the Father’s pleasure as shown by His prayer.—”Father thank thee that thou hast heard me, and I know that thou hearest me always.” “For Thou wilt not leave my soul in the grave at Thy right hand there are pleasures for evermore.”

Also in the closing hours of our Lord’s earthly life, in His Gethsemane experiences, during the most trying hours, when of His disciples there were none with Him—none to be a comfort and assistance when it would have meant so much—He had set the Father before Him. When offering up prayers and supplications, with strong crying and tears unto Him who was able to save Him from death He was heard in that He feared. He feared not the hardness of His experiences—”The cup which the Father hath poured for Me shall I not drink it,” were His words. Yes, indeed; His delight was to do all the will of His heavenly Father, but He feared in that He may in some way have come short.

But no, “He was heard in that He feared,” and the assurance of the Father’s pleasure in Him was again manifested by a ministering angel — “Thou maintainest my lot,” — after which He set His face like a flint, His disciples being scattered every man to his own and our Lord was alone, yet not alone, because the Father was with Him. “Thou wilt show me the path of life.” “Thou preparest a table before me, in the presence of mine enemies.”

Herein we see the unity of spirit, the oneness of mind that existed between the Father and our Lord after His begetting at Jordan. He received the spirit from above in full measure continually, because He “had set the Lord always before Him.” We see the faithfulness of our great High Priest, who endured the cross, despising the shame, and is set down at the right hand of the throne of God; He who was the first and last of the creation of God, who was (dead and is alive, having set us an example that we should follow His steps. And the assurance is, that if the spirit of God that kept our Lord Jesus throughout His ministry and raised Him up from the dead, dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His spirit that dwelleth in us.

The Apostle Peter declares that Christ was put to death in the flesh’ but made alive by the spirit, and is gone into heaven, to the right hand of God. “Therefore,” he says, seeing this is so, “Arm yourselves likewise with the same mind,” (1 Peter 3:18, 22; 4:1.)—the mind that Jesus possessed, the power that the Father bestowed upon Him and which enabled Him to faithfully endure the cross. Can this be the Apostle’s thought? If so, how may we accomplish this?

In the Father’s gracious plan, in which He has purposed to “take out a people for His name,” to become the Bride of Christ, He has arranged a means whereby these, though imperfect, may also receive of His spirit, through exercising faith in the ransom sacrifice of Christ, their faith justifying them before God under the robe of Christ’s righteousness. “That he might be just and the justifier of him which believeth in Jesus.” By the further step of consecration to God, a solemn covenant to be dead with Christ, baptised into His death, (Rom. 12:1), we come under the same anointing of the spirit as our Lord and Head. For it became Him (God) of whom are all things and by whom are all things, to bring many sons unto glory, through the Captain of our salvation; “For both He that sanctifieth and they who are sanctified are all of one.”

Herein is revealed the grace and love of God toward us,— that he that sanctifieth (Jesus) and they that are sanctified (the Bride, the “little flock”) may be one; one in mind, one in spirit; “for which cause He is not ashamed to call them brethren.” (Heb. 2:10,11.) Here is a unity between Christ and His followers, through the spirit, that the Father has provided which only the Lord’s true people can realise. “Of Him are ye in Christ Jesus.”

Continuing, the Apostle in 1 Cor. 1:30, seems to elaborate the means whereby we may become armed with the mind of Christ,—”Who of God is made unto us wisdom, and righteousness (justification) and sanctification and deliverance.” Christ is our wisdom. Wisdom is here given the first and in that sense the most important place amongst the steps of salvation. The wise man’s testimony agrees with this, saying, “Wisdom is the principal thing ... with all thy getting get understanding.” However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. Our Heavenly Father, in calling us to the membership in the New Creation, foresaw all our needs: that our own wisdom would not be sufficient for us^ and that the wisdom of the Adversary and his deluded followers would be exercised to our injury; hence the provision that Christ should be our wisdom.

Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding, that we may discern the supply which God has provided in Christ.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our weaknesses, blemishes, unworthiness, from the Divine standpoint. We need also to have a certain amount of honesty or candour—to be willing to admit, to acknowledge, the defects seen by the humble, mind. Looking from this standpoint, those who long for righteousness and harmony with God are pointed by the Lord’s providences to Jesus as the Saviour. However imperfectly at first any may understand -the philosophy of the atonement accomplished for us, they must at least grasp the fact that they “were by nature children of wrath even as others,” that Christ’s sacrifice was a righteous one, and that God provided and accepted it on our behalf; that through His stripes we may be healed; through His obedience we may be accepted of the Father, our sins being reckoned as laid upon Him and borne by Him, and His’ righteousness and merit as applicable to us for a robe of righteousness.

We must see this—Christ must thus be made unto us wisdom—before we can act upon the knowledge, and by hearty acceptance of His merit, be justified before the Father, and accepted in consecration become sanctified, more and more armed with the mind of Christ and by and by delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken and He becomes our justification. No! we still need Him as our Wisdom, our wise Counsellor. Under His guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father’s will. In every step that we take, wisdom is the principal thing; and all through this new life, at every step of the journey to the heavenly city we need the wisdom that cometh from above, which the Apostle describes in James 3:17.

As the wisdom or knowledge of God came to us as a result of our Lord Jesus’ sacrifice on our behalf and as justification then came through His merit when we accepted atonement and turned from sin to righteousness so also is our sanctification through Him. No man can sanctify himself in the sense of causing himself to be accepted and adopted into God’s family of the _New Creation, begotten by His spirit. As the merit of Christ was necessary to our justification, so His acceptance of us as members of His body, the Royal Priesthood, and His continued aid are indispensable to the making of our calling and election sure.

The Apostle condemns some for “not holding the Head,” and we perceive that such a recognition of Christ, as not only the Redeemer from sin, but as the Head, Representative, Guide, Instructor and Preserver of the Body (the Church). is essential to each member of it. Our Lord points out this necessity of our, continuance under His care, saying repeatedly, “Abide in me ... as the branch cannot bear fruit of itself, except it abide in the vine; ‘no- more can ye, except ye abide-in-me.”

And this is the thought of the Apostle in the words, "Arm yourselves with the mind' of Christ," -- receiving His spirit into good and honest hearts, setting the Lord always before us, in the mind, in the heart, in the affections. It is because we see it is a reasonable service, and one so small in comparison with what the Lord has done for us that we desire to give ourselves entirely to Him.— "When thou saidst, 'Seek ye my face,' my heart said unto thee, 'Thy face, Lord, will I seek.'" "The love of Christ constrains us, calls forth in response our heart's affections. "If a man love me," said Jesus, "he will keep my words, and my Father will love him and we will come unto him and make our abode with Him."

(To be continued.)

The Carpenter's Shop.

In carpenter's shop the tools are overheard to discuss in a critical spirit the greater or less importance of the tasks for which they are respectively fitted. Dr. Gimlet a philosopher of a penetrative mind, had been speaking in terms of depreciation of the work of Brother Plane. He continued: I know he is very active, even fussy, and to look at the shavings flying about you really would think that he was doing great things, but I notice his work is all on the surface, whereupon the Rev. Heavy Hammer reminded Dr. Gimlet that although his powers of penetration were indisputably great his influence was confined to a very narrow circle. 'This remark provoked- a quick retort from a sharp pointed nail, who said that Mr. Hammer's preaching was far too controversial; he is never happy unless he is having a knock at somebody. Brother Chisel was roused by this criticism of his friend, and declared that only those who Were closely associated with Brother Hammer could duly appreciate his strength and perseverance. He and I have been colleagues more than once, and to his powerful influence I ascribe whatever good I have been able to do. Then a horseshoe that happened to be lying on the workshop floor said, I should have derived little benefit from all Mr. Hammer's vigorous preaching had it not been for the zealous labours of another of his colleagues, I refer to Brother Bellows. It was, as I listened to hint. that the fire began to glow in my heart; it seems to Me that warmth is the great essential.

As the discussion proceeded, Professor Whetstone, who was busily engaged in sharpening young axes, had been observed to pause in his work. His voice was now heard, "Do not' be offended when, in spite of all the confident statements first made, I maintain that neither energy nor fire, nor both together, are sufficient, the tool must have a fine polish and a keen edge if it is to do efficient service." This was too much for Brother Screw who spoke with a strong provincial accent, which betrayed his want of culture. I know that I have precious little polish and I also know that I should object to any of old Whetstone's grinding; my motto is: Lay hold whenever you have a chance, and when once you lay hold never let go. Two close friends are heard conversing in an undertone. Their names are Rule and Square. The latter now ventured to remark that in their estimation all who had previously spoken had the capacity for doing excellent service, if only they would submit to Method and Span. Brother Rule and I have observed with regret that harm is continually being done by those people who will not work within regular lines. Why, replied Brother Hammer, the only rule that I ever had is "Hit hard," and I've driven many a nail home. But he forgot that even he was guided by a Higher hand.

At this moment the carpenter's son entered the workshop. In his presence all sounds of strife are hushed. He is making the model of a Temple; skillfully he takes hold of now, Hammer, then Plane or Gimlet or Screw, the one giving place to the other as the progress of the work required and each finding his special reward as the building grew in beauty and in strength.

Parable adapted from the German by Professor Tasker.

Alone with Christ.

Alone with Christ! Alone with Him
In sweet communion blest,
O happiness beyond compare,
In which the soul finds rest.

Alone with Christ! How sweet the thought
To listen at His feet
And hear His tender, gracious words,
His loving smite to greet.

Alone with Christ! How blest to know
In all our griefs and fears
He hears the harsh reproachful words
That cause such bitter tears.

Alone with Christ, Who knows so well
The depth of human pain
In hearts that yearn for sympathy,
Alas, so oft in vain.

Alone with Christ! Alone with Him,
In dark Gethsemane's hour
When hearts lie crushed beneath their load
He lifts them by His power.

Alone with Christ! O portion sweet,
When earthly friends forsake
To share with Him the fellowship
Of which His saints partake.

Alone with Christ! Oh joy divine!
Alone with Him each day
To breathe out from our inmost heart
What tongue can never say.

Alone with Christ! O joy complete!
O richest, fullest store,
To be with Jesus here 'tis bliss,
And life for evermore.

MW