

RESURRECTION.

Balmoral Mission Station,
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One of the earliest recollections I have of my grandfather Churchill is his testimony as an old man. "We know," he said, as he stood in the Short Beech Hall among his neighbors and friends—I can now recall his earnest voice and see his radiant face and grey locks—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

This hope, or rather knowledge, of our fathers is the heritage of us, their children. The doctrine of the resurrection body, immortal, incorruptable and glorious is one peculiar to our Christian faith.

We remember that John was among the favoured disciples who witnessed the glorious transfiguration of Christ on the mount. Moses was there representing the law while Elijah the Prophets. That their bodies resembled that of the transfigured Son of God who can doubt? Evidently John had this scene in mind when he wrote, "We know that when He shall appear we shall be like him." So very like him are we to be that even John twice failed to distinguish one of his "fellow-servants" from him. Rev. 19-10 and 22-9. That there are grades we learn from Paul when he says, "As one star differeth from another in glory, so shall it be in the resurrection." I have an idea, beloved, that in the resurrection bodies the inner purity and glory shines out through, so to speak. Thus, on the mount, Christ was seen in his true character and glory, which at all other times, before his resurrection, was veiled by his human flesh. This "is the mystery which hath been hid from ages and from generations—which is Christ in you the hope of glory." His precious blood cleanseth us from all sin, we are made temples of the Holy Ghost, which is in us; and day by day "beholding as in a glass the glory of the Lord we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Thus "as we have borne the image of the earthly, we shall also bear the image of the heavenly," for "we know that when He shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself even as he is pure."

I like to think that there will be no marks or scars of sin on soul or body. All will be "without spot or wrinkle or any such thing."

And now I come to a thought which to me is new, viz., with what body doth the sinner appear? That he is to be resurrected there is no doubt, for Christ says, John 5:29, "And they that have done evil, unto the resurrection of damnation." In Rom. 2:5, we read that "after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God," which means that when from the great white throne sounds the words of doom to those on the left hand, "depart from me ye cursed into everlasting fire prepared for the devils and his angels." All the assembled world shall say, at least in their hearts, "Amen!" To all present will

be revealed that God's judgment is righteous.

But how revealed? "There is nothing hid that shall not be revealed," says Jesus. The hosts in heaven recognize (Rev. 19:2) that God is just and righteous in all His punishments, because they have the enlightened vision. At the great judgment all will be in rapport with the ones on trial and will recognize that the "Judge of all the earth" does right.

There will stand the murderer with heart and soul naked before, not only the omniscient God, but the accusing angels and all who have ever lived in this world.

During all his life, this man has treasured up unto himself wrath against this day of wrath and this revelation of the righteous judgment of God. To every one present will be revealed this impenitent soul with all its blackness, sin and secret thoughts. He will have some kind of a body, for resurrection implies that, but it will not be the glorified 'house from heaven' which clothes the elect of God.

O sinner friend, flee from the wrath to come! Think of missing the first resurrection when the saints are caught up as the Bride of Christ! The rapture of that moment is more than compensation for all we may have suffered for Christ here. The greatness of that joy could not be contained in any but glorified bodies—for the soul would burst the bonds of this earthly house.

To miss all these glories that might have been yours is bad enough. But think on a little further: "The shame of your nakedness will appear." Rev. 3:18. Your own mind and soul will be one of the books of Rev. 20:12, that are to be opened, while the world will read at a glance even the secret chapters of your sinful life from first to last.

The bold of Christ will not cover your sins, nor will a glorified body clothe your naked soul that refused offered mercy, rejected the counsel of the messengers of the cross, and spurned the Man of Calvary; there will be no comfort when to you, and to all the world is revealed that God's judgment is righteous.

You will go away into everlasting darkness instead of where there is no night. Your music will be the "gnashing of teeth" instead of the "Song of Moses and of the Lamb." Yours will be the "mark of the Beast" instead of his name being in your forehead; while the vision before your eyes will be suffering without end, instead of everlasting joy—all because "ye would not come unto me that ye might have life."

H. C. SANDERS.

TESTIMONY.

Dear Brother Baker:

I am glad that I can tell you that I was never better kept by the power of God than at the present time. And I mean by his help to make this year more successful in his service than any before.

To God be all the praise and glory.

WELLEN A. WILCOX.

"There isn't a son of God living anywhere on the earth who can live content in sin. It can't be done. If a person is living content in sin he needs to be born again."

PURENESS.

We will think not only of purity as an abstraction, or a negative state or condition, but of pureness as a quality of action. The intricacies and the capacities of one's heart are immense, seeming scarcely to know any bounds. Moreover, all these capacities and capabilities of the heart are alive and in action, pouring forth thoughts and desires and affections and purposes and influences continuously. These are called in Scripture "the issues of life," and it is stated "out of the heart proceed evil thoughts," etc., etc. And again, "Out of him shall flow rivers." Now then, a pure heart is that which lends the quality of pureness to all the conversation, transactions and influences of a human soul.

Hence it follows that Holiness, or heart purity, makes call for both a power from the precious blood of Christ to dry up all the fountains of iniquity from within the soul, and a presence to sustain the positive quality of pureness to all the outflowing streams of being. The first of these is provided in the Baptism as with fire; the second in the promised abiding of the Comforter in the heart thus cleansed.—Rev. J. H. Smith.

BITING AND DEVOURING.

That is a very significant and pungent statement which the Apostle Paul addresses to the Galatian brethren: "But if ye bite and devour one another, take heed that ye be not consumed one of another." Biting and devouring, bickering and quarreling, fault-finding and recrimination—surely these are the deeds of the sinner and unbeliever! And yet the language quoted above was addressed, not to the heathen or to unbelievers, but to the members of the church, to professed followers of the Lord Jesus Christ.

In the morning paper there appeared a suggestive cartoon, the pith of which was, "Why spend time devling into the history of our remote ancestry to determine our relation to the beasts of the field and forest, when all most of us have to do is to look within to discover the beast?"

Apart from the saving and sanctifying grace of God the animal part of our nature, yes, the carnal and depraved part of us, generally is in the ascendancy and sit upon the throne. Isaiah paints a vivid picture of this when he writes concerning the people which were called by the name of the Lord: "And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and shall not be satisfied: they shall eat every man the flesh of his own arm." Through covetousness and selfishness every man sought to defraud his brother, only to find that instead of increasing and enriching himself he was consuming his own flesh.—Wesleyan Methodist.

This I saw, that when a soul loves God with a supreme love, God's interest and his become one.—Bunyan.

The assistant pastor, the silent, unanswerable assistant who works at night and in the morning and in the hours of leisure, is the church paper.—Bishop Stunte.