

OUR INHERITANCE.

As I sit by my bedroom window, I notice the morning mist enveloping the orchard of one of our few Dutch neighbours, who live on a very high hill about five miles, as the crow flies.

While I write it takes shape and lifts, spreading out about his dwelling like, one imagines, the "pillar of cloud" that guided God's people to their inheritance. As I continue to write, this cloud has quickly disappeared. But God's "cloudy pillar" never evaporated nor blew away. There it remained, a continual token of His presence, faithfulness, and guidance. It was leading them from hard bondage to a goodly land of liberty, where every son of Abraham would receive his promised inheritance.

The twelve tribes with all their families received their portions in Palestine, as on inheritance promised to them, through Abraham, Isaac and Jacob. God who cannot lie, fulfilled his promise, though, in so doing, there were many obstacles to overcome.

We remember also another man to whom God made a promise, and gave him the world as his possession, and "didst set him over the works of his hands." God intended it to be the inheritance of all his sons. Then, as this possession could not pass out of the family permanently, according to God's law, there was a way found to redeem the inheritance that the first Adam lost by the fall. This Jewish law was beautifully illustrated when the land of Naomi was bought back or redeemed by her near kinsman, Boaz; who had it return to the family of Naomi and her husband, as represented by the offspring of Ruth, the wife of their dead son. So in Adam we all died and lost our inheritance to the "god of this world". But in Christ we are all made alive, and again become "heirs of God". Therefore we read, "Blessed are the peacemakers, for they shall inherit the earth". This truth is what gave strength to the temptation of Christ, when the Devil showed Him "all the kingdoms of the world and the glory of them in a moment of time;" and offered to renounce them in His favour for a set price. Unless we accept this as fact, then this temptation becomes a farce, and loses all its power. Satan offered a short cut to immediate possession and kingship without suffering. Or in other words, the Second Adam might redeem the inheritance lost by the first Adam, by accepting the terms offered. Christ did not yield however strong may have been the temptation. He chose rather to suffer on the cross, tasting death for "every man." Thus the Victor of Calvary won for every son of Adam, not only personal salvation of spirit soul and body, but bought back the inheritance of this whole earth. Notice again, "The meek shall inherit the earth". And also, "there shall be a new earth; where in dwelleth righteousness."

Thus the mighty work of redemption is more far reaching in its effects than appears at first glance. It includes more than the buying back of the earth for Adam's sons, even it's regeneration. The making of the old earth new, is postponed until a set time in God's program, "for the earnest expectation of the creation waiteth for the revealing of the sons of God." (Rom. 8: 19. R. V.) Again, verse 22, "For we know that the whole creation groaneth and travaileth in pain . . . waiting for the redemption of our body."

Christ our Boaz, paid down the full amount on Calvary, but the handing over of the inheri-

ance, does not all take place at one time. The climax is the resurrection of the bodies of the sons of God. When this is done then God will remodel the world that it may be a suitable abode for the glorified sons of Adam, who shall have become the sons of God.

Notice the beautiful description in Rev. chs. 21 and 22. Verse 1 "And I saw a new heaven and a new earth." This follows the second resurrection, the final judgment and the permanent shutting away of the Devil and all evil. Now the last item purchased on Calvary is handed over to the Second Adam. The saints, therefore, as "heirs of God and joint heirs of Christ," inherit what? See verse 7, ch. 21, "He that overcometh shall inherit all things; and I will be his God and He shall be My son"

Is not that good enough? Can anyone say Christ died in vain? Does not Paradise restored include all, and more, than Paradise lost?

But the point in question is that all this unspeakable glory is an inheritance. It was bequeathed to Adam in the beginning when he represented all the human race. God loved the whole world and sent his son that all might be saved and come into their inheritance.

Suppose any of us knew a man, "poor, wretched, miserable, blind, and naked," and yet heir to a fortune, of which he was unaware. Our duty would be plain. Suppose, further, that we had been intrusted with this fortune, and commissioned to "Go into all the world" and search until we found that heir, who was "poor and naked," and so hungry that he "fain would fill himself with husks that swine did eat." At last we find the heir to the immense fortune. He lives in the top room of a tenement house, in the slums of a large city. There he lies on some "filthy rags" in one corner, burning with fever, and racked with pain. It is winter, and, huddled about a scanty fire is his wretched thinly clad family. The wife clasps to her bosom a sickly babe, now moaning with cold and hunger. Only a little coal in the hod and not even crusts of bread in the empty cupboard. Just then we enter. Long have we sought and now have found the heir just in time to save a tragedy. Gently we try to break the good news, so as not to give the sick man too great a shock. We hand him a cheque, the "earnest of his inheritance" which is sufficient for all present needs of body soul and spirit. The joy that follows can better be imagined than told.

I think by this time you have gasped the idea. There is an inheritance for every son of Adam. God has, from the beginning, planned to that end. Though lost by the first Adam, yet it has been fully redeemed by the near relative, the Second Adam, recorded in the deeds office, and lawfully belongs to the ones designated in the will.

As to its value, the treasures of earth cannot compare. For gold, diamonds, precious stones, and the wealth that shall pass away, men have risked life itself many times over. But this inheritance is "incorruptible, undefiled, and fadeth not away; reserved in heaven for you who are kept by the power of God, ready to be revealed in the last time."

There is no question as to its satisfying qualities. Many men, after obtaining worldly wealth or fame at the risk of life, and sacrifice years of comfort, have found only unhappiness; and, yielding to a sudden impulse, have committed suicide, showing the intensity of their disappointment. But the essence of this inheritance is the "Joy of the Lord" "unspeakable and full of glory," both of adjustment of human nature to its Divinely ordained element, "the love of God" shed abroad in the heart by the Holy Ghost, con-

forming us "to the image of His Son". For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The angels understand this great truth and therefore "rejoice in Heaven over one" lost son of Adam who is brought into his inheritance. This sublime prospect was "the joy that was set before" the Man of Calvary. For this He "endured the cross", entered the tomb, conquered death and the grave. We see Him weeping over Jerusalem. "How often would I have gathered you . . . but ye would not." Again, with outstretched hands, "Come unto me all ye that labour and are heavy laden, and I will give you rest! Lastly, and how earnest are His words, "Go ye into all the world and preach the gospel to every creature," that they may inherit their purchased possession, purchased by my blood.

May God help us to see our duty. Think of the sons of Adam who have lived and died without hearing the good news of their inheritance! Think of the multitudes getting only a glimmer of light. The whole church, every member, is commissioned to tell the glad tidings. Our hearing the "Well done good and faithful servant," to say, in unison with the Spirit, "Come", and depends upon our obedience. And if we are truly His anointed Bride, His love will constrain us be the sons of God, and "inherit all things."

H. C. S.

TEN COMMANDMENTS SUMMARIZED.

Ex. 20.

1. Supreme love to God can have "no other gods."
2. Love resents every effort to represent its object, as bird, or beast or serpent.
3. Love never dishonors God's name by taking it in vain.
4. Love makes us reverence the "Lord's Day."
5. Love makes home happy.
6. Love can never kill.
7. Lust, not love, breaks the seventh commandment.
8. Love prevents lying lips, love stops the voice of slander.
9. Love will give, but never steal.
10. Love has no covetous eyes for his neighbor's possessions.

HOW TO BE USEFUL.

Pray.

Live for God and Eternity.

Do the duty which lies next to you.

Live for others.

Speak a word of cheer to the discouraged.

Live in the sunlight and help others out of the shadows.

Spend much time in secret fellowship with the Master.

Have a great deal of hope in the heart, and keep a radiant face.

Find out where the lame are, and help them over the rough places.

Seek and win souls for God.—War Cry.

It is pleasant to dwell on the mountain top, but maybe that suffering, needy soul down in the valley of sickness and trial needs your assistance.

A soul never comes into contact with the saving power of God while it holds any reservation whatsoever against his will.