

## THIS TREASURE

(II. Cor. 4:7)

What is "this treasure" that we have "in earthen vessels?" One should read chapters three, four and five, for the full setting of this precious gem. To illustrate, and make plain this central truth, the Apostle takes us back to Gen. 1, where "the earth was without form and void; and darkness was upon the face of the deep . . . And God said, Let there be light; and there was light." This same God comes to the penitent sinner, ruined by the fall, dead in trespasses and sins, and again commands "the light to shine out of darkness," while He forms a new creation. Praise God! This sinner becomes a "new creature; old things are passed away; behold all things are become new," (Ch. 5:17). The "treasure" has been formed in the earthen vessel, "which is Christ in you the hope of glory."

Thus is fulfilled Is. 60:1-3, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . and the Gentiles shall come to thy light. . . ." This really refers to the glorious fulness of the Holy Ghost dispensation. It is impossible for a church, or an individual to enjoy this fulness of blessing and not attract those still in darkness. It is further impossible to have Christ crowned within, and his love not "constrain us" to "live unto Him who died for us." Our inevitable attitude towards the unsaved will be, "as though God did beseech you by us: We pray you, in Christ's stead, by ye reconciled to God." Then why are not all the unsaved drawn to Christ? The answer is in verse four: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." An example of such blindness was brought to my notice last week. A native boy came along, dressed in heathen finery. I reminded him that a short time back he wore Christian clothes, and was earnestly seeking the Lord. His excuse was that Christians do not live as they should. In fact, he could not see even one real Christian. It was evident that the "accuser of the brethren," "the father of lies," had been getting in his blinding work.

We notice that, as Moses reflected the glory of the treasure, so we, "with unveiled face," may reflect that glory being "transformed into the same image, from glory to glory." In heaven they "sing the song of Moses and the Lamb." For Moses was more "like unto Christ than any other man of the Old Testament. He had this treasure, constraining him to intercede for sinners. When he came down from the mount, after his forty-day fast, he reflected the inward glory of the resurrection power of Christ because he had gone the way of the cross and been crucified and raised with Christ. See him agonizing in his Gethsemane! Listen! "Yet now, if thou wilt forgive their sin— Then on to Calvary; "and if not, blot me, I pray thee, out of the book which thou hast written." Thus the "excellency of the power" of this inward treasure was evident to all—but some wanted the veil.

We will lose the most important lesson of all, unless we note that Moses had just

passed through the greatest trial of his life, being "kept by the power of God." This illustrates an unailing law, in the kingdom of grace, stated in our lesson thus: (2 Cor. 4:7-11) "we are troubled . . . distressed . . . perplexed . . . persecuted . . . (R. V.) smitten down . . . delivered unto death for Jesus' sake; that the life also of Jesus might be made manifest in our mortal flesh." Daniel was "delivered unto death for Jesus' sake," that "the excellency of the power might be of God," and convince a heathen king and his idolatrous subjects. "The form of the Fourth" was, and is seen when the saints of God stand the test, and come forth from the seven-times-heated fiery furnace, without the "smell of fire on their garments." This manifestation of the keeping power of the inward "Treasure" convinces the ungodly world, and is inseparable from the constraining "love of Christ." For "the Spirit and the Bride (must) say, come." And we cannot but preach the glorious "gospel of Christ, which is the power of God unto salvation to them" who have not allowed the "god of this world" to blind their minds.

Take another illustration outside the Bible. A drunken husband was saved by the kindness of his wife, thus: "He would go home at all hours of the night and have his wife get up and cook something for him to eat. She did it without an unkind word. At last it broke his heart. He told his drunken friends what she would do under test. They would not believe it. They decided to give her a trial. At midnight the husband knocked at the door with his friends, and demanded a supper. Without a word of complaint she went to her task. It was more than the men could stand. They begged her pardon, and asked her forgiveness. Kindness won." The preaching of the "glorious gospel of Christ" goes hand in hand with 2 Cor. 6:3-10, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, . . . as sorrowful, yet always rejoicing," we become "all things to all men" that we may win some.

Another important lesson we should not miss, is the fact that Moses could not reflect the glory of the Lord, without being transformed into the same image. This is part of the Divine plan for our lives. God sends, or permits trial for two great purposes. First, like in Job's case, to convince the Devil and an ungodly world of His wonderful keeping power. Secondly, this momentary "light affliction, . . . worketh for us a far more exceeding and eternal weight of glory." Because the trial, like that of Moses, leads us into the fellowship of the sufferings of Christ; which brings the transforming resurrection power and glory, that conforms us to the image of the inward "Treasure," so that "when He shall appear, we shall be like Him." "And every man that hath this hope in him, purifieth himself, even as He is pure."

H. C. S.

## THIRD MISSIONARY TOUR.

For the benefit of those who have been praying for the success of these missionary tours, I wish to report my third and last one for the year, which has been the most successful from a spiritual point of

view. This, I believe, has been in answer to the prayers of our many friends. Praise the Lord. This trip lasted two weeks, with eight missionary meetings and seven preaching services. Beginning at Upper Wicklow I went to a new field altogether to me, Bristol, Gordonsville, East Glassville, Juniper, Argyle, Knowlesville, East Knowlesville, and Windsor. In U. Baptist, Methodist, Presbyterian, Union and R. Baptist churches, and greatly enjoyed fellowship with God's dear people everywhere. Thirteen manifested an interest in their souls' welfare by standing for prayers. Two were saved and one wholly sanctified.

I would covet your continual prayers for these honest hearts that they may prove true, really grow in grace and in the further love of Jesus, and be a blessing to others. I found a real hunger on the people for spiritual food. Many acknowledged their need. People in all these places testified to being stirred to a greater interest both in the Home and Foreign Missions.

I just praise the Lord for the privileges He has given me, and for strength to spend six weeks in this work since March 1st.

Have had thirty-one meetings including church services, at twenty-two places. Was entertained or called at sixty-seven homes. Met hundreds of people whom I had the privilege of speaking personally of their souls greatest need (which is salvation from sin. For which I give God all the glory.

I want to thank all who have co-operated by their interest and prayers. The Lord bless you one and all.

We are looking forward to and expecting a real spiritual feast at Beulah Camp Meeting. Let us all keep much in prayer for a time of great victory. Don't let small excuses keep you home. Make a great effort to attend. Go prepared to pitch in and work. We may all be soul winners even indirectly and unable to attend by prayer and faith. So pray, pray, pray.

I. M. K.

## HOLY LIVING.

A. C. Watkins

Spiritual people everywhere feel the need of a mighty revival of real salvation, saving and sanctifying people. Such has so often been said and written that it sounds trite.

In our efforts to promote such revival, and our contentions to establish and prove the tenets of our belief, we do well not to forget that holy living is a force no one can gainsay.

If in the centuries by-gone the same time, energy and effort had been put into holy living for the promotion of full salvation, as has been put into contention and controversy for the proving of even the truth of entire sanctification, by the holy living the world that would be convinced would have so been convinced, and the cause of holiness far more flourishing than it now is.

O, that the largest part of our efforts for the carrying forward of holiness and the Lord's Church might be put into the energy of holy conversation and godliness because such are the most potent factors for its promotion.