

"HEAR HIM"

Mark 9:7

There are today as always many voices clamoring to be heard. There are teachers and preachers innumerable and all are saying, "Hear me." Their teachings, their doctrines, all differ and we are quite confused. Christians are rushing from one place of worship to another and there is no rest anywhere. People are saying, "Have you heard so and so preach? No? Then you ought to hear him."

The test of a man being sent from God is found in his attitude to THE CROSS OF CHRIST and his own cross. When the words "Hear Him" were first uttered it was at a time when the disciples were being tempted to step back from THE CROSS OF CHRIST and their cross. Jesus had been talking of suffering—His own suffering. To be the Christ He must do the work that only Christ could do. That work would take Him the way of agony and suffering; it would bring Him to Golgotha. It was then that Peter, representing a great section of humanity today, began to rebuke the Lord and say, "Be it far from Thee." It has always been very difficult for man to see the necessity of a blood offering. Man's way has always been Cain's way, the nice way, his own way, the fruit of his own genius and culture. The Cross has always stood as an offence and a stumbling block. When we speak of the Cross men immediately charges us with worshipping at the shrine of the shambles. The tendency of man's mind has always been away from Calvary. But it is with the thing that appears foolish in the eyes of man that God does His saving work.

In regard to this question God says, "Hear Him." And what does He say?" "He that hath ears to hear let him hear what the Lord saith. The Son of Man must suffer—be rejected—be killed." This is His word. To the man who refuses this word, this doctrine, He saith—"Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of man." Satan has never wanted the Cross. All through the Old Testament we see him striving to destroy the line through which Christ would come to the Cross. Being unsuccessful in this, he sought with all his subtleties to turn the Lord's eyes to the Kingdoms rather than the Cross. This is the devil's way, and it is man's way, when man savours not the things that be of God.

Both before and after the Voice which cried, "Hear Him," Jesus spoke of His own suffering. In Mark 8:31, and again in Mark 9:12 this was His main message. It was on His mind and heart, and how He was straitened until it was accomplished. Between these two passages quoted, there had been the conversation up the mountain and this had centered around the work which He was to accomplish at Jerusalem. The central purpose of God for Christ is revealed in all these words about His suffering. He came to suffer. He must suffer. The Cross was in the eternal purpose of God. Jesus Christ was the Lamb slain from before the foundation of the world. "Hear Him." "The Good Shepherd giveth His life for the sheep. I have power to lay down my life. Destroy this temple. The Son of Man must suffer and be killed. The Son of Man must suffer many things and be set at nought."

These are His words, ye stumblers over

the Cross. Hear not what other teachers say. He alone is the safe Guide. "Hear Him!"

"Hear Him" also in regard to the disciples' cross. "There's a cross for everyone, and there's a cross for me." Our cross is the same in principle as His, there is death, anguish, suffering, self-sacrifice, the Father's will in it. Men are no more anxious for their own cross than they are for Christ's cross. The world shrinks from Christ's cross; the disciple shrinks from his own cross. Self, not sacrifice, ease, not pain, to be well spoken of, not misunderstanding, everything smooth, not stony, is what men want these days. But Jesus says that to follow Him brings one into the discovery of a cross.

Jesus knew that disciples would seek to escape their cross, so He said: "Whosoever will save his life shall lose it." There is a saving and a losing, a gain and a loss. The whole world is not to be compared with the experience of the life hid in Christ and lived for Christ. These are the words our Lord uttered regarding the disciple's cross before He climbed the mountain. At the other side of the mountain, as He came down, He spoke of this same sacrifice demanded of the disciples when He laid bare for them the secret of casting demons out. Prayer and fasting in it is the prayer that costs, that bleeds, that suffers, that sinks self clean out of sight. This is what He said: "Hear Him."

Far too many of us want what Peter wanted—"Build three tabernacles, it is good to be here." But it is never good down in the valley battling with demon-possessed people, for this kind of ministry means self-sacrifice and suffering; it means a cross. But "Hear Him!"—"Whosoever will come after me, let him deny himself, and take up his cross, and follow Me; and where I am there shall my servant be also."—Sel.

OBITUARY

Joseph Campbell

Joseph Campbell at the age of seventy-four departed this life on July 8th at the home of his brother, David, at Royalton, N. B. He leaves to mourn their loss a wife, adopted son, brothers and sisters, besides a host of other relatives and friends. The service was held in the Reformed Baptist Church at Royalton. The writer officiating. Interment was at the cemetery at Summerfield, N. B. God bless the sorrowing ones is our prayer.

H. S. MULLEN.

Richard Estey

Death who has no respect of persons has again visited our community and claimed as its victim Mr. Richard Estey. The deceased was a great sufferer, having been stricken with a stroke two years and over ago. Before called away other complications set in and he suffered a great deal, but he bore it all very patiently. He leaves to mourn their loss a wife, two sons and one daughter, one brother and one sister. The service was held at the home in Knoxford, H. S. Mullen officiating. Interment was made in the Royalton Cemetery. I am sure all the friends, who are many, sympathize with the bereaved. May God's richest blessings rest upon them.

H. S. M.

Thomas Carlyle said: "Time and space are not God, but creations of God. With Him it is universal here; so it is an everlasting now."

ASSETS AND LIABILITIES.

Spiritual values are assets; the absence of them liabilities. A minister holding an appointment in a large city and belonging to a denomination having several million members in his own country alone, recently read a paper before the ministers' Monday meeting held in his own city. The keynote of his theme was the need of a revival throughout their entire church. He outlined the various religious movements that had occurred in their church in recent years, and noted that an ebb-tide had followed each inflow of grace. Continuing, he said: "Brethren, it may seem brutal frankness in me; but there has not been a moment of my life in the last ten years that I have not believed that we need a revival in our church as truly as one was needed in the church of Luther's time, and as one was needed in the church of Wesley's time; only we have not the same things to vex us that they had then." Referring to their vast membership, he said: "We could cut it in half and not lose a prayer or a testimony or a dollar."

Millions of assets and millions of liabilities, Millions of souls that prayed, testified and contributed to the support of the church, and as many millions that were prayerless, voiceless and dollarless in relation to church support.

This minister has given long and useful service to his church; has had wide experience; is a careful reviewer of all that occurs in the church and is not given to making rash or thoughtless statements. He would sooner herald a gain than chronicle a loss. He has a heart that cares. He has the burden of the Lord for souls.

Nothing except a heaven-born, heaven-sent, heaven-reviving wave of grace in answer to prayer can change liabilities into assets, and reclaim and save every lukewarm at-ease-in-Zion member of the church, and make each a living unit in the church of God. Let us pray for a revival throughout the church universal. "The aim of the Lord is not shortened that it cannot save." Sin alone separates from God. "Bring ye all the tithes into the storehouse," God says, "and I will open the windows of heaven and pour you out such a blessing that there shall not be room enough to receive it." Glorious promise. Claim it now and evermore. Wanderer from God, are you weary? Jesus gives rest. Are you saying,

"Where is the blessedness I knew
When first I saw the Lord?"

Cease your wanderings. Come home to God. He says, "Return ye backsliding children, for I am married unto you." Your former vision of God and His promise to heal all your backslidings should lead you to hasten to Him in penitence and say, "Father, I have sinned against heaven and in Thy sight." Come now. Angels will rejoice over your return and saints will joyfully sing

"The dead's alive,
The lost is found."

Make heaven glad now by your return; make a praying mother rejoice over your restoration in grace; and make the church glad because your voice is heard there again in prayer and praise. "The Spirit and the bride say come." Amen!

B. T. G.

"You expect your bank to pay you for the use of your money. God gives a life to us. What per cent. do you pay on this deposit?"

"I've made it a rule to consider as infirmity in my brother what I would treat as carnality in myself."—J. H. S.