

burg is about 700, that of Ermelo is about 5,500. The Native population of Paulpietersburg location is about 2,000, that of Ermelo is about 12,000. At Paulpietersburg we were about 17 miles from Hartland where our first church was organized in 1904. Although work was done as far afield as Ermelo in the early days, being about 107 miles North West from Paulpietersburg it could not be tended regularly the result being that we are stationed on a fairly new field. We have churches at both Ermelo and

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"AND LEAD US NOT INTO TEMPTATION"

By F. A. Dunlop

This statement, in this model prayer, has intrigued me not a little. The mysteries of prayer only deepen here. The inference is: God's Providences, in the life of the individual, may be altered through prayer. God is leading toward a certain Crisis, but prayer, on the part of the one being led, can prevent the experience. Prayer, as taught in the Bible, always seems to place too great authority in the hands of man. It is difficult to harmonize it with the Infinite who Plans, and the finite who Pleads. However, if prayer is to be meaningful, and faith is to accompany it, the Petitioner must believe praying makes a difference. "Prayer changes things" must be to him a sound conviction.

I understand that the temptation referred to in this Prayer, is no ordinary temptation. It is an experience that men should fear—subtle, severe, dangerous. "If it be possible, let this cup pass from Me", was the cry of our Saviour in Gethsemane. A like spirit should be ours when strong and subtle temptations are shaping up in our path.

Again, the text suggests that this form of temptation is not of our own making or choosing. There is no deliberate, open-eyed walking into this one. Most of our temptations are such. We are not taken unawares. A bit of "circumspect walking", as advised by the apostle Paul, would have made any praying about the matter unnecessary. Most men, and maybe women too, are susceptible to certain types of temptation; it is quite unwise, therefore, to subject ourselves to a condition that could very well be avoided. Why should a man given to drink, seek the company of those whom he knows to be habitual drinkers? Surely, the very act places him under severest test. Why do men who gamble live in the company of gamblers? A man, at present living very near where I live, told me with apparent concern that his life, his home, and his income, were being threatened by his insatiable thirst for gambling, yet knowing the strength of the temptation, walked out of his home night after night, and made his way forthright to the place of ruin. The prayer of our text would seem quite incongruous in cases of this kind. God is not leading, God has no good purpose in it. The prayer of our text is not an admission of cowardice, but an evidence of humility. There are many circumstances possible to life that I pray may never be my portion. I have no misgivings as far as God is concerned, but I'm not too confident about myself. I know that I have seen men pass through these very things and come out stronger. I also, have seen men go under, and present a grim spectacle of failure that no one life-time can erase. I cannot but feel that I know the measure of soul-victory, that I do this day, not only because God has saved me by His power, but also, because He has spared me by His Providence. Let others boast, who will, but as for me, I will pray with great reason: 'Lord, lead me not into temptation.'

The King's Highway

MADE CONFORMABLE UNTO HIS DEATH

(Continued from Page One)

Five bleeding wounds he bears,
Received on Calvary.

For while there is no literal cross in heaven, the pouring out of his life is a perpetual and eternal principle.

The Lord Jesus carried his cross to Calvary. There he laid it down, but he still bears the nail prints. It was because of this that doubting Thomas was able to recognize him and know of a certainty that his Master was gloriously alive. The nail prints in his hands will also be the means whereby in a future millennial day, the Jewish nation, having received their Messiah, will recognize him as Jesus the prophet of Nazareth whom their fathers in ignorance rejected and crucified. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). And wonder of wonders:

I shall know him, I shall know him,
And redeemed by his side I shall stand.
I shall know him, I shall know him
By the prints of the nails in his hands.

In the plan and eternal purpose of God, the Christian believer is to be conformed to his (Christ's) death, in his (the believer's) life. Samuel Chadwick used to say that the first disciples were sent forth in the fellowship of Christ's mission, his Spirit, and his wounds.

The resurrection itself is the standard of power, the sufferings of Christ our privilege, and being made conformable unto his death the pattern and inspiration of the believer's resurrection life.

Christ came to die! "The cross did not just happen to Jesus," said Oswald Chambers, "he came on purpose for it." We do not become like him by merely copying him. We become like him by living as he died, and that is what it meant in the expression "made conformable unto his death."

Paul expresses it like this: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). In nothing is he so much revealed as in his death, that is, in his death when interpreted in the light of Easter morning.

His death is to constitute the absolute rule and authority for our lives. "I have been crucified with Christ," said the apostle, "nevertheless I live; yet not I, but Christ liveth in me." It was this same spirit of crucifixion with Christ that led Hudson Taylor to forego a legitimate love affair in his early years for the sake of going out to Inland China.

Conformed to his death—not in the physical sufferings, but in their eternal principles. And all this implies an absolute obeying of the Father's will. It means that we must live as he died. It demands an absolute outpouring of self for the sake of the kingdom.

"I will place no value on anything I have or may possess except it relates to the kingdom of Christ," said David Livingstone in his diary. "If anything I have will advance the interests of the kingdom it shall be given up or kept as by keeping it or giving it up I shall promote the glory of him to whom I owe my hopes both for time and eternity."

And so it is in being made conformable unto his death, and knowing him in all the power of his resurrection, that we really seek first the Kingdom of God and his righteousness.