

7. Let us

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PASTOR GORDON'S COLUMN.

"Having, therefore, brethren, boldness to enter into the holiest . . . through the veil . . . let us draw near." Heb. 10: 19. "Let us therefore go forth unto Him without the camp." Heb. 13: 13.

HERE are two exhortations found in the same epistle and given to the same believers. But how exactly opposite are the directions in which they turn our faces!

"Within the veil":—"Let us draw near"! "Without the camp": "Let us go forth"!

The one is the place of acceptance with God!

The other is the place of rejection by men!

THE one is the highest place in heaven! The other is the lowest place on earth!

The one brings us into the fellowship with the glorified Christ; the other into the fellowship with the crucified Christ.

AND yet the same believer, at the same time, is required to be in both these positions. Is this possible?

ASK the Lord Jesus, who in the same sentence where he speaks of himself as lifted up like the serpent in the wilderness, cast out by his own nation and rejected by the race, yet says, "He that came down from heaven, *even the Son of Man that is in heaven*;" in heaven while yet upon the earth; communing with the Father, while despised and rejected of men; entering into the holiest of all while thrust out of the camp of Israel.

COMMUNION BEFORE SERVICE.

GOD calls us "within the veil" before he sends us "without the camp." A pulpit without a closet behind it is as powerless as a fort without a battery. Worship is that which alone can give momentum to work. I care not where a Christian proposes to go, until I know the point from which he starts.

THERE are African rivers, created by a sudden freshet from the melting snow, which sweep on with terrific volume and velocity for a while, but because they have no permanent sources of supply, they sink into desert sands and disappear, without ever reaching the ocean. And there are Christians who are intensely active when the freshet of some powerful revival is pouring itself into their souls, but who faint and give over ere long, for the simple lack of communion with God..

THE farther back our communion reaches, even into the presence of our enthroned and glorified Redeemer, the farther on will our service reach, to carry salvation to the uttermost.

THE peril of these days seems to be that our activity will run ahead of our spirituality, and so become shallow and inoperative. When the forms of devotion outrun the spirit, we call it ritualism; and we have a dread of ritualism, with good reason, for it is words rushing into the presence of God, with no burden or ballast of thoughts. It is rites without religion; adoration lacking inspiration; and as such it must be rejected of God.

AS ultra Protestants, our danger lies in quite an opposite direction. We allow our hands to get uncoupled from our hearts; we labor from the urgency of men instead of by the inspiration of God. Oh, would that we might relearn the lesson which we have been taught a hundred times, that before we go to men to bless them, we must go to God to be blessed ourselves.

I the believer's communion
"Let us go forth without the camp, bearing his reproach." II

THERE is the unchangeable mark and motto of the true church.

"Let us go forth." The church is intended to be not a centre of attraction only, but a centre of radiation and diffusion as well. She is not to gather to herself members and wealth and influence and talent into her bosom, and imagine that that is the end of her ministry and effort; her true calling is to give out more than to gather in.

DO you want magnetism in the pulpit? There is something better than that. Magnanimity is better than magnetism. The one draws the people to the preacher and holds them to him by the spell of his popularity; the other draws the preacher to the people, and makes him cry out, "God is my witness how greatly I long after you all with the heart of Jesus Christ." Magnetism will fail when the magnet gets rusty and demagnetized. But magnanimity, because it has diffused itself and communicated its virtues to others, remains after its subject has departed, a binding and constraining force for good.

IT will profit little that the people's ears are nailed to the pulpit by some skillful master of assemblies, unless their hearts are bound to Christ by the bands of love and the cords of a man.

HOW striking it is to notice that the symbols which Christ uses to set forth the Christian's calling are symbols of diffusion. "Ye are the light of the world." "Ye are the salt of the earth." "Ye are the branches." "Ye are members of his body."

HOW strong and alluring is the temptation to remain within the camp, within the circle of delightful fellowship and genial sympathies which the church affords. These fellowships are not wrong; but when they become a luxury to us, and the occasion of a kind of religious self-indulgence, let us take heed. Those who love the Lord so strongly that they insist on keeping always in his presence, feeding and feasting on the delights of his communion, have only to listen to hear him saying, "Other sheep have I that are not of this fold;" "if ye love me, feed my sheep."

"LET us go forth unto him." Would you find Christ in his priestly attire? Go within the veil. Would you find him in his working attire? Go into the world—into its sin and misery, and learn what that means. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

KING'S DAUGHTERS.

The "What-so-ever Circle" of King's Daughters sent on the 19th of July to the soldiers of Battery L, Heavy Artillery, who are stationed at New Bedford, Mass., 62 comfort cases, containing many articles for constant use, such as scissors, needles, thread, buttons, etc.

We trust that they may do much good and bring them to know our King, even from the very fact that they have come to them "In His name."

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