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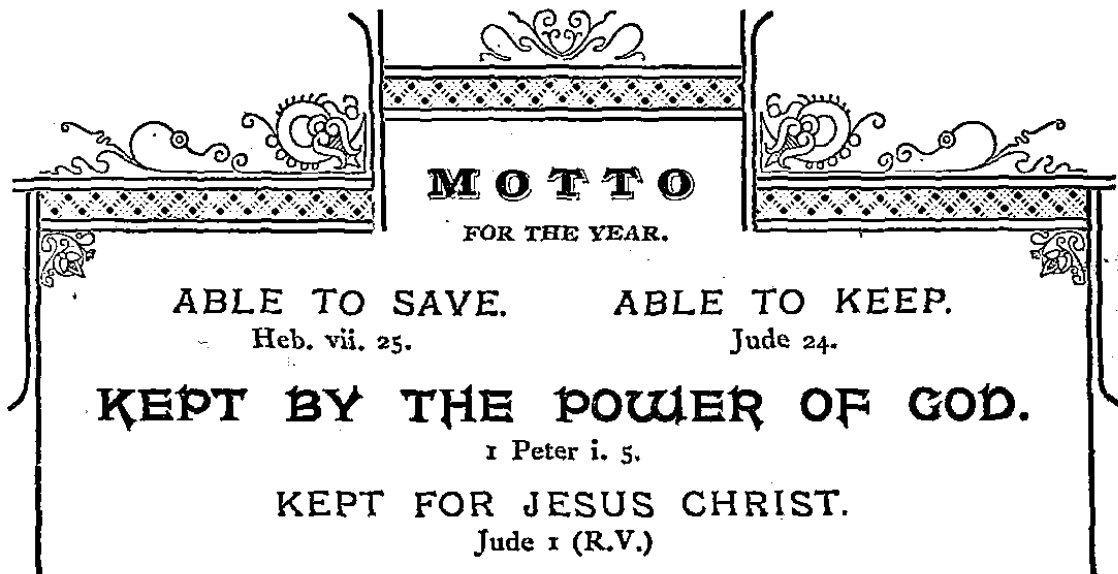
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CHANGES.

HOW many times are there in our changeful lives when our hearts sink within us, and farewell smiles are near akin to tears! When our loved ones leave the old home, we long for the home unchanging, where, in changeless youth and manhood blent, we shall gather round the Father's table. How blessed never more to go out! One of the saddest words in our language is "Goodbye." Although in it we commend our friends to God, we do so long to be with them ourselves. Our hearts yearn for a communion unbroken by distance, an all-presence in which we can be at rest. Such an all-presence is God. "I, the Lord, change not." Surely we may have such an abiding fellowship with Him, that we shall, in His sweet company, find a rest that this restless world cannot break. To such communion we are called. This indeed, is blessedness; when we have so deep a knowledge of Him, are so fully satisfied in Him that we say:

"To me remains nor place nor time
My country is in every clime:
I can be calm and free from care,
On any shore, since God is there."

How different it is with many! They have religion, but they have not God. Their religion has a locality, and does not stand transplanting. God has no locality. Mountain and

Changes.

valley are both alike to Him. He holds the soul, as, oft-times, religion does not.

CHANGES BECOME MOST VIVID

to us when, after long absence, we visit the scenes of earlier days, and recal the faces of those who were with us in bye-gone times, but who now have passed beyond. There stand the wrinkled mountains, seemingly as aged before as they are now, as aged, or as young—

“Sometimes veiled, and sometimes bare,
Now for praise and now for prayer.”

There, too, are the very stream-encircled rocks on which we sat with our loved ones gone hence. The water laughs, and scolds at turns, as of old. Yet while it mocks us with the words:

“Man may come and man may go
But I go on for ever,”

we rise above the things seen, we who have eternity written upon our spirits, and dare to reply:

Not so, not so, thou babbling brook,
Our hope can fail us never,
Ten thousand years thy course may run—
’Tis WE go on for ever.

Our home lies beyond. Let changes come as they will, our blessed Lord has indeed brought life and immortality to light.

May we so live in union with Christ, that our dearest will be near Him when they are near us. To Him shall the gathering be. There is not much fear of the children, if the parents are abiding in His love. If we abide in His love, we shall love them for Him. All through our lives henceforth may Christ be all in all. Our friends go from our homes, link after link is broken, and our hearts are but too conscious of the increasing desolateness. The Lord of whom it is said, “Thou remainest,” seeks to have us altogether to Himself, not that we should love our earthly kindred less, but Himself more. We knew one, a saintly woman, now herself passed over, who, when one after another of her three children were taken, had still this prayer—“Lord, give us more of Thyself.” In having Him, we have in Him, these beloved of the Lord who have gone before.

Changes.

When we have learned our lesson we shall go home. Now we ourselves are "being changed." In the daytime of earth, which, perchance, heaven calls night, and in the school where "the Holy Spirit is the Professor," we are being taught of God. "Show us the Father," is still our cry. "He that hath seen Me hath seen the Father." Then do Thou, O blessed Spirit, reveal to us, reveal in us, the Christ! As we know Him, we shall learn to trust Him for ever. To this end are the changes, the testing times, that draw us, or, mayhap, drive us, to His breast. Our hearts shall yet beat in unison with His.

There never comes the sunset hour
In the eternal day.

O blessedness beyond our thinking, but not beyond the power of Him who loves to bless! He hides the fulness of the glory in Himself, that we may be more in love with Him than with it. This we know—it shall be worthy of our Lord. So we wait until our change shall come.



ANOTHER YEAR.

SAVIOUR, Thy love has brought me
To see another year;
I enter on it trustingly,
Without a single fear.

Through all its cloud and sunshine,
Thou wilt be at my side:

I do not, *cannot* know my way,
But well I know my Guide!

And I can trust Thee wholly,
Whate'er my lot may be:

Thou wilt not take *Thyself* away;
That is enough for me

He knows, He loves, He cares,
Nothing His truth can dim;
He gives His very best to those
Who leave the choice to Him.

WHAT CHRIST DIED TO ACCOMPLISH.

FIRST PAPER.

AN ADDRESS AT A CONFERENCE IN CONNECTION WITH THE
CLOSING OF TENT WORK FOR THE SEASON.

THE subject that is upon my mind to speak of is, "What Christ died to accomplish." I will read a few Scriptures to bring before you the line of thought connected therewith.

You will find one in 1 Peter iii. 18: "*For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.*" This is the first thing I would ask you to consider—Christ died for us that He might bring us to God. You know that by nature we are all far away from God—far off—dead in trespasses and in sins. There was no way by which we could be brought to God consistently with God's own righteousness, but by the giving up of His own dear Son to bear the curse. The Just took the place of the unjust and suffered for our sins. Perhaps some of you may have heard it said that there is no such thing in the Bible as "substitution."

POPULAR RELIGION

is now denying that there is any such doctrine as the substitutionary (or vicarious) sufferings of Christ. But I don't know how any reasonable person, having any respect for God's Word, can read without seeing clearly that it is the very foundation truth of the whole Scripture. "Christ hath once suffered for sin, the Just for the unjust, in order that He might bring us to God." This "bringing us to God" is not a thing of the future; it is a thing of the present; it is the present privilege of every one who has believed on the Lord Jesus Christ. If you turn to the Epistle to the Ephesians you will see that fact. Chapter ii., verse 13: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." I don't read any more Scriptures to prove it, one is quite sufficient. Oh how near has God made us! How near He has brought us to Himself! But notice, it is "in Christ Jesus." How near is Jesus? That is the question, for, if I find out how near Jesus is, I find how near God has brought me "in Him."

What Christ Died to Accomplish.

There is a wonderful word, spoken by the lips of Jesus Himself, in John xvii., where He prays the Father "that they may know that Thou hast loved them as Thou hast loved Me." There is no difference. The love that He bears to His own dear Son is the love He bears to us. He has made us accepted in that beloved One, and as it is "in Him" that we are accepted, our nearness to God is the nearness of Christ. That is the way God looks at it, and that is the way He would have you and me to look at it. We don't always realise it. Whenever an unbelieving thought comes in, that unbelieving thought puts us away in the distance. The "evil heart of unbelief" departs from the living God—it hides away among the trees of the garden. But the true heart that believes what God says—that takes it all in—draws near to God. The true believing heart takes the place that God's love has given us. We just accept what God has revealed to us concerning what His grace has done for us, and we take the place that God has given us. What place is it? A far off place? No. "Let us draw near in full assurance of faith."

IT IS THE NEAR PLACE

that God has given us; and it is the near place that faith delights to take. It is the place of the little child, when he runs to his father's knee. It is the place of the confiding one, the trusting one, and the loving one that is brought, through the death of Christ—by the blood of Christ, even to where Jesus is: and that is in the bosom of our God. For He spake of Himself as "the Son of Man who is in Heaven," and as the One that dwelt "in the bosom of the Father." The place Jesus has is on the very heart of God, and that is the place He has given us.

Do you remember what John said about himself again and again? He calls himself that "disciple whom Jesus loved." He never said that he was the disciple *who loved Jesus*, but he was the disciple *whom Jesus loved*. He did not say that Jesus did not love anybody else. He knew perfectly well that Jesus loved the other disciples just the same, but he was always possessed with such a confidence in the love of Jesus to him,

What Christ Died to Accomplish.

that he had no difficulty in drawing near to Him, at the Supper, and laying his head on Jesus' breast: Do you see how near he was brought to God? Jesus in the bosom of God; John on the breast of Christ; and we, the poor sinners that trust in Christ, made nigh to God in Him.

Could Jesus ever have given us that place without dying for us; without suffering for our sins—"the Just for the unjust"? He could not. He *acquired* the right to bring us to God; to bring us into His own place of love and favour and acceptance, by laying down His precious life under the wrath and curse of God. "He suffered for our sins, the Just for the unjust, that He might bring us to God." This, then, is the first step. Have you realised it?

I heard once of a minister who was in the habit of praying regularly every Sunday, "O God, we come to Thee, as the prodigal son came to his father, saying, Father, I have sinned, &c." Well, there was a Christian lady went to hear this minister two or three times, and she found he always began his prayer about the prodigal. One day she met him in private and said, "Mr. So-and-so, will you tell me how often the prodigal son came to his father, saying; 'I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son'?"

"He only came once."

"Well, how is it that you come every Sunday that way?"

Ah, dear friends, that may make you smile, but is there not a deep truth in it? Is not it a fact that we are prone to get consciously

INTO A FAR OFF PLACE,

instead of, by faith, realising that God has given us the *near* place, and given it to us in righteousness and in love?

We are honouring and pleasing God by taking the near place. The Law put the people far off. The Law set a bound round about the mount. The Law said, "Don't come near!" at Sinai. Even in the Tabernacle the Law placed a court round about it, and a wall round about the court; and the Law had the curtain shutting off the holy place, and the veil shutting off the holiest of all. The Law, under all its ordinances, said,

What Christ Died to Accomplish.

“Keep away!” But Grace brings us *nigh*, into the very nearness that Jesus Himself has. O that God may just give us to understand this, and that all our walk through the world, all our behaviour, all our amusements, all our occupations, and all our companionships may be as become those who are really dwelling in the very presence of God. If we realised that presence, it would sanctify our whole lives, for the root of sanctification is being brought into the presence of God, on the redemption ground of the precious blood of Christ.

RAYS OF LIGHT ON A DARK SUBJECT.

INTRODUCTION.

THERE is a great gulf fixed between the living and the dead, which man has never been able to bridge, and although he has “found out many inventions,” he has not yet devised means whereby he can hold communication between those living in the body, and they who through death have passed into the unclothed state, which lies between death and resurrection.

No doubt there are to-day, as of old, some who seek unto them that have familiar spirits, “who chirp and mutter,” and who, on behalf of the living, seek unto the dead; thinking to find through some medium a message from a departed soul, which, alas! is but the whisperings of the powers of darkness, bringing back to their own bosom full fledged, the unclean thoughts first hatched there. There cannot be found in the ravings of the spiritualist, that which will serve as an anchor of the soul, sure and steadfast, but like the “hope of the hypocrite,” all gives way when most needed,

The thousands who rush on day after day without God, seeking to enjoy “the pleasures of sin,” dare not stop to enquire into this subject, as their peace would be disturbed and their present happiness at an end, were they to allow thoughts concerning the future to fill their mind.

Others again have tried by the dim light of their own reason to explore this dark region, but it lies beyond the range of

Rays of Light on a Dark Subject.

mortal vision, and whatever we learn concerning "things unseen," we must pass in where reason can find no foothold, and where faith alone can travel. And as "faith cometh by hearing, and hearing by the Word of God," we must say to all else stand aside, while in the fear of the Lord we take the lamp of truth in our hand, and enter in beyond the veil, and learn what God has said concerning that which "eye hath not seen, nor ear heard."

We shall find nothing to fear, but much to comfort and encourage, as we seek to learn the mind of God on this subject. For as we turn to the past it is but to go over the ground of a vanquished foe, and to behold the works of the Lord, and see what desolation He hath wrought in the enemy's camp. As we trace the footprints of the Victor, we shall see how terrible was the conflict, how complete the overthrow, as he who once had the power over death was destroyed, and his spoil taken away.

When we turn from the past to the present, it is to follow the victorious One as He ascends in triumph, spoiling principalities and powers, leading captivity captive, to the confusion of His mightiest foe.

As the veil was lifted upon the future it is that we may see the last enemy destroyed forever, and death itself "swallowed up of life," amidst the silvery notes of the trumpet sound, and the shoutings of the saints, saying, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

While there is nothing written concerning the state and abode of the departed that will satisfy mere curiosity, there is enough revealed to set at rest every anxious thought that might arise in the minds of the saved. On the other hand, there is enough revealed to awaken the deepest anxiety in the minds of the unsaved, who are even now "without God and without hope."

In our next paper we shall begin (D.V.) by looking at some Scriptures that speak of the state and abode of the dead prior to the cross.

A descriptive Chart to illustrate this Subject will (D.V.) be given in next number.

“HE SHALL TESTIFY.”

“WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, *He shall testify of Me*” (John xv. 26). It is not merely that *we* shall be witnesses,—no doubt we will, if energised by the Spirit,—but what is of more importance, *He* shall testify through the long period of Christ’s refusal by “the world” and by “His own” nation. And what is so blessed about this truth is the sure fact that however the saints have failed in their testimony, often mixed up with the very things they should witness against, His witness has been steadily maintained to the Christ in glory, the anointed Man on the throne; a powerful testimony without the slightest degree of failure. We have taken but a poor stand for Christ, but this one faithful Witness has been always on the earth for the last 1860 years.

But there is another thing, if a man determines to live for God, and purposes in his heart to promote the exaltation of Christ in the very scene of His rejection, he has not only the perfect sympathy of the Spirit, but all His power is put forth to back him up. What are difficulties to Him? The Spirit that raised up Christ from the dead dwells in us. After that, mountains are but molehills, and giants but grasshoppers. One such man shall chase a thousand, if he boldly unfurls his banner, divine power will serve his arm. It may, or it may not result in what men call “success.” Stephen got his stones when he stood for the rejected Son of Man, though they could not batter the glory out of his face, nor the joy out of his heart.

O for more heart for Christ! If we knew more of the fellowship of His sufferings we should know more of the comfort of the Holy Ghost.

M. I. R.

SAY not, my soul, from whence can God relieve thy care;
Remember that Omnipotence hath servants everywhere.
His methods are sublime, His ways supremely kind;
God never is before His time, and never is behind.



ONLY OUR SUNDAY SCHOLARS.

PAUL said, "I am made all things to all men, that I might by all means save some" (1 Cor. ix. 22). The Revised Version, in putting "I am become" expresses better the exact idea—that of a complete action, the effect of which is lasting. "I am become;" as much as to say, "This humble condition of spirit is now, as it were, a second nature to me."

What was the end of all this willing lowliness of the apostle? "That I may save *some*." Yes, only "*some*" were saved by Paul's words; and Christian workers of to-day need to remember this, lest they grow weary and down-hearted. But do we save these "some"? Do we become all things to all men? Do we, Sunday-school teachers, become all things to those young people whom we have undertaken to instruct? How many of them know the Lord Jesus as their personal Saviour? I fear that our dull hearts say, "One has not time to get to know very much about the children. It is scarcely worth while to spend three-quarters of an hour with that girl or that chattering boy." Dear fellow-teachers, it *is* worth while, a thousand times worth while. Comparatively few grown-up

Only Our Sunday Scholars.

people are born again, therefore we *must* seek to win the children and young folk. It is a solemn thing to be a Sunday-school teacher. May we ask our great Teacher for grace to stoop, and stoop, and stoop to the children, for His sake. Our entrance into His kingdom will be none the less, yea, it will be all the more "abundant," because for a few years we "became weak," that we might lead some little ones to simple trust in the Son of God who died for them.

OUR FORTUNE.

OUR resources are unlimited, our riches are boundless, our inheritance both vast and grand, our fortune far more full and ample than pen can trace, tongue tell, or mind grasp. Here is a divine inventory of Christian wealth and possessions—not made over to advanced saints, or written out on behalf of those whose walk is resplendent with the grace and ways of Christ, but it is one on behalf of *all* who simply believe on Jesus. Shame that our walk is so feeble and our knowledge so defective; but God has enriched the babe equally with the father in Christ. Details are not enumerated—that would be impossible; but for all that, the inventory is carefully written out, in language so simple that a child can read and understand, and in terms so comprehensive and full that the past, present, and future are embraced, the world too, and all that touches it; and, most marvellous, the whole is summed up in but 35 chosen words—"All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ALL ARE YOURS, and ye are Christ's, and Christ is God's" (1 Cor. iii. 21-23).

It is well to cast up accounts often, to take stock frequently. You know we can well afford to spend freely upon a needy world, to scatter our immense wealth with a liberal hand. A Christian should always be *giving*. You need never fear an impaired fortune. "My cup runneth over," it is always full. Dear fellow-believer, spend your fortune; scatter your riches in a generous, yea, God-like manner. We can smile at the foolish-

Our Fortune.

ness of a Christian hoarding up money, clinging to and grasping a *bit* of the world. O that he knew it; that the "world" is his; that his fortune *is made*. A mean, ungenerous Christian is a sorry exhibition of the grace and character of God. Be open-handed, free, liberal; act like, as, and for God. We know a Christian lady who visited a dying girl. The poor sufferer needed wine. Our lady friend had a fine case before her requiring sympathy and generous treatment—the heart and the purse; but she would pray about it for a day or two. Then she bought the wine—will we say somewhat grudgingly?—took it to the invalid, but found her *dead*. Christ will have a serious word yet with that lady about her tardy and ungenerous treatment of the dying girl.

Then we have not yet entered into full and personal possession of our boundless wealth, but we are about to do so. The inheritance is *reserved* in Heaven, where it can neither be lost, soiled, nor its glories dimmed by aught of man or flesh, and its greatness and grandeur are "ready" to be disclosed, while we, the happy, yet perhaps suffering "heirs" are "kept" here by God's power for its eternal enjoyment (1 Peter i.). But, on the other hand, we are not like the Old Testament believers who received all on *credit*; our innumerable blessings are purchased and paid for. "*Hath* blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3) Beloved fellow-believer, you are a wealthy person. Rise up to a sense of your dignity. Yours is a noble birthright; for it is written, "But of Him are ye" (1 Cor. i. 30); of royal rank too, for He "hath made us kings" (Rev. i. 6); while true Christian dignity as "Sons of God" (Rom. viii. 14), and divine position as "seated in heavenly places in Christ" (Eph. ii. 6), which, with a never-failing supply of wealth to support the rank, dignity, and title, makes the Christian *even now* a wonder to the heavenly intelligences (Eph. iii. 10), while in the coming kingdom of blessedness and glory, the world will be amazed at the love and glory of Jesus then covering the Church (John xvii. 22). "We shall be like Him, for we shall see Him as He is."



PERSONAL APPEAL,

OUR Lord once said that the children of light were not as wise as the children of this world. And this is frequently proven true. A great election is at hand. Two candidates are asking for the suffrages of the electors. They hold monster meetings. Night after night they talk and argue and appeal and abuse. But meetings do not complete their work. They are only the public side of that work. There is a private work, a personal interview with the individual voter. The candidate asks for his vote and support. He buttonholes the voter, cajoles him, makes promises to him, kisses the babies—if the voter has any—anything to get him to vote. And these political candidates know that a large part of their success, and that perhaps the largest, depends upon the *private interview*. It is not saying too much to affirm that in the last conflict nearly all the voters of this country were personally seen and personally solicited for their votes.

Are the disciples of Christ as wise as this in their work to bring men to Christ? The public side of Christian work, the meeting side, is grandly sustained. But what about the private side, the personal interview side? Is it sustained? We fear not. It is certainly not slanderous to say that but a very few of the many who sing and pray are ever found going up to a man alone and asking that man's heart for Christ. And this is one of our greatest lacks. No one could estimate the grand results if the vast army of dumb Christians could find the string of their tongues loosed, so that they could recommend the Saviour to the persons they meet in their daily work. What we need now more than anything else is a personal

Personal Appeal.

canvas of the unsaved millions of our country in the interests of Christ! But we are not able to secure that, and the work of conversion drags because we are not wise enough, not earnest enough. The political candidate and the tax-collector, having to do with terrestrial things only, can interview everybody; but we who have to deal with things celestial are slow or impotent to interview men for Christ. Was not Christ right when He said that the world's wisdom was sometimes superior to the wisdom shown by the children of the kingdom?

My conviction is, brethren, that numbers of unconverted people not only would not repulse a Christian man's approach, but that they are looking for it and desiring it. An incident brought this home to me a few days ago. I went to see a young girl who was very low from inflammation. She was so deaf that though I spoke to her in the loudest tone she could not hear me. A vacant stare was the response. I conversed with her mother, and then went downstairs, having promised to call again. I had just gone down, when the mother called me back, saying, "Lizzie says you didn't speak to her about her state, nor lift a prayer for her!" I leaned over the bed, and spoke of Jesus. She heard me well. I offered up a short prayer. She heard that too. I came away and thought as I walked along, "I must not conclude too rashly that people are deaf; they may be able and willing to hear about Jesus." I have learned my lesson. *I shall not decide beforehand that any one is unwilling to hear about my Saviour.* I shall assume that he is ready to hear my recommendation of Christ. This is the spirit with which to approach this great work, my brother. Get first the assurance that such work will be greatly blessed, and then the fact that numbers are ready to listen to our appeals. And then begin it at once.

An Eternal Bond.

THOUGH varying creeds may sever,
Or different sects divide,
No power shall sunder ever
Hearts that in Christ abide.

WHAT CHRIST DIED TO ACCOMPLISH.

AN ADDRESS AT A CONFERENCE IN CONNECTION WITH THE
CLOSING OF TENT WORK FOR THE SEASON.

SECOND PAPER.

I WOULD now like you to look at another passage that takes us a step further. Turn to the Epistle to the Romans xiv. 8-9. Here is the second point I want you to look at—“*To this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.*” Lord of the dead, Lord of the living. The dead shall give account to Him, because He is their Lord; and the living—you and I here—shall give account to Him of our lives, because He is our Lord. He has acquired the place of Lordship, of authority, and the right of absolute possession over us, by His death and resurrection. And hence we are taught throughout Scripture that “Ye are not your own, for ye are bought with a price.”

We are not only *servants* of God, we are *bond slaves* of the Lord Jesus. We are purchased ones who are not our own, because He paid for us the price of His own blood—and He died and rose, and lives again that He might be Lord both of the dead and of the living.

There is a story told of a slave girl who was put up for auction, and she was bid a high price for; but one man bid over all the rest, and finally she was knocked down to him. When she was handed over as his possession, to do what he liked with, he said to her, “You are free.” “Oh,” she said, “you have bought me.” “Well,” said he, “I have bought you to set you free.” She could not understand what it meant. “Free?” “Yes. You can go where you like and do what you like. I have bought you to set you free.” “Well,” she said, “I must go somewhere, I must do something, I must serve somebody, so what can I do better than serve the one who bought me to set me free?” So she became his servant.

That is what David understood when he said, “O Lord, I am Thy servant, Thou hast loosed my bonds.” The Lord has set us free by His own precious blood—free from Satan; free from sin; free from the law—set us free in His own liberty,

What Christ Died to Accomplish.

by His own precious blood. And He has done it in order that He might be our Lord.

It is a change of masters, but He claims our service as a service of love—the willing service of love. There was not one that he healed of any infirmity to whom He said I claim your service. His word was always “go”—“go in peace.” But ah, did not He rejoice when they came back and worshipped Him? But it was all

THE MIGHTY MAGNETISM OF HIS LOVE

that brought them. He left them free, and then His love drew them on.

The lordship of Christ is not the lordship of Sinai, nor the lordship of thunder and lightning, and the voice of words, it is the lordship of One that loved us, and gave Himself for us, to set us free. Ah! who has the right to be Lord over us but Himself?

To follow that thought further, turn now to Titus ii. 11-14. That word iniquity here would, perhaps, be better rendered “lawlessness.” You know, the natural heart of man says, “Who is Lord over us?” for the natural heart is lawless and hates dominion. Hence, the Lord Jesus came “*that He might redeem us from all lawlessness, and purify unto Himself a peculiar people.*” The word, “peculiar,” signifies a people “His own by purchase”—a people who are peculiarly His own because He bought them. They are not a people that wear a peculiar dress or bonnet, but a people that are peculiarly His own because of the purchase. And this is another end for which the Lord Jesus died, not merely that He might be Lord over us, and not merely that He might have the right to claim us as His and to order us at will, but that He might purify and set us free from every kind of lawlessness, that we should remember, every hour of our lives, that we are *under authority*—the authority of Jesus. His will is our law, and we dare not go past it. “To redeem us from all lawlessness and to purify *unto Himself.*” What is the meaning of the words, “unto Himself?” The Lord Jesus said: “I am going away, but I will come again and receive you unto myself.” Does your

What Christ Died to Accomplish.

heart respond to that? It is the language of the Bridegroom to the bride — He wants us for Himself. He wants our confidence, our affections, our willing-hearted obedience, and our service. He wants us all for Himself. What would you think of a bridegroom that wanted anything less? What would you think of one who had won the heart of a young woman, and promised to marry her by and by, if he wanted anything less than that she should be for himself?

Surely that is what the Lord Jesus wants for Himself—a “peculiar people,” whose first thought, morning, noon, and night shall be, “How can I please the One who gave Himself for me?”

AM I PUTTING IT TOO STRONG?

or, do you say, “We don't come up to that?” Neither do I. Do not think that I am not condemning myself when I am speaking these things. Utter failure—utter coming short of the mark is what marks the life of the best of us. But there is what Jesus claims; there is what Jesus desires; and there is what the will of God is concerning us.

Beloved fellow-saints, set it before you as *your aim*, and seek the grace of our God, and the power of the Holy Spirit, to make us true-hearted to the One that gave Himself for us.

Let us be known as those that are zealous of doing good; as those who can be trusted; as those who can be sought in an emergency; as those who can be confided in in sorrow; as those who are ready to bear a burden or relieve affliction. Let us be known as a people that are “zealous of good works,” like the Master Himself.

J. R. C.

Watch and Pray.—Mark xiii. 33.

Briars beset our every path,
Which call for constant care,
There is a cross in every lot,
A constant need for prayer;
But lonely hearts that lean on Thee,
Are happy anywhere.

RAYS OF LIGHT ON A DARK SUBJECT—II.

**THE ABODE OF THE DEPARTED, PRIOR TO
THE CROSS.**

“The secret things belong unto the Lord our God, but those things which are revealed, unto us and to our children forever.”

THERE are few subjects upon which the revised version of the Bible has given more help than the abode of the departed. By the distinct pointing out of one word, —SHEOL— passages which in the authorised version are obscure, are made plain and easily understood. The revisers refer to it in their preface as follows:—“The Hebrew ‘Sheol,’ which signifies the abode of departed spirits, and corresponds to the Greek Hades, or underworld, is variously rendered in the authorised version by ‘grave,’ ‘pit,’ and ‘hell.’ Of these renderings ‘hell,’ if it could be taken in its original sense as used in the creeds, would be a fairly adequate equivalent for the Hebrew word, but it is so commonly understood of the place of torment that to employ it would frequently lead to inevitable misunderstanding. The revisers, therefore, in the historical narratives have left the rendering ‘the grave,’ or ‘the pit,’ in the text with a marginal note ‘*Heb. Sheol,*’ to indicate that it does not signify ‘the place of burial;’ while in the poetical writings they have put most commonly ‘Sheol’ in the text, and ‘grave’ in the margin.” In this short extract two things are made plain.

First.—That the word ‘SHEOL’ signifies “the abode of departed spirits,” and therefore does not mean the place of burial.

Second.—That the word ‘SHEOL’ does not always mean the place of torment.

With this before us, let us look at the portion of Scripture where this word is first used, namely Gen. xxxvii. 35. “And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave (*Heb. ‘Sheol’*) unto my son, mourning.” Here Jacob is plunged into deep sorrow at the supposed death of Joseph. Yet he sorrows not as others who have no hope. For he had a hope, expressed in these words, “I will go down into ‘Sheol’ unto my son.” Clearly showing Jacob believed that although

The Abode of the Departed Prior to the Cross.

Joseph's body might be torn to pieces by wild beasts, he still existed as his son, in 'Sheol.' And he looked forward to his going there, as the time when he would again enjoy one comfort, of which he had been robbed on earth, namely—

THE COMPANY OF HIS SON.

Notice then that this word 'Sheol' is first used by a man of faith in the time of bereavement and sorrow, and he speaks of it as the place where his loved one had gone, and where he would meet him, and hold intercourse with him even in the unclothed state.

Let us now turn to another passage of Scripture where this word is used, but in vastly different circumstances. And Moses said, "Hereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing and the earth open her mouth and swallow them up with all that appertain unto them, and they go down quick (living) into the pit (*Heb. 'Sheol'*); then ye shall understand that these men have provoked the Lord. . . . They and all that appertained to them went down alive into the pit (*Heb. 'Sheol'*); and the earth closed upon them and they perished from among the congregation" (Num. xvi. 28-33). Here it is a band of wicked men, cut off in their wickedness by the direct hand of God in judgment, yet they go down into the same place where Jacob expected to meet his son Joseph. See also Ps. xix. 17, "The wicked shall be turned into hell (*Heb. 'Sheol'*), and all the nations that forget God." Those three portions will suffice to shew that 'Sheol' was the abode of both saved and unsaved, prior to the Cross of Christ. The men of faith looked forward to it as the place of rest and comfort. The wicked were hurled into it by God in judgment. On the one hand Job says, "O that thou wouldst hide me in 'Sheol,' that Thou wouldst keep me secret until Thy wrath be past" (Job. xiv. 13). On the other God says, "For a fire is kindled in mine anger, and shall burn unto the lowest Sheol" (Deut. xxxii. 22).

The Abode of the Departed Prior to the Cross.

For further help let us now turn to the New Testament and read Luke xvi. 19-31, where the Lord Himself lifts the veil and shows the abode of the departed as it then existed. And what is here revealed exactly agrees with the portions of Scripture already examined.

First.—We see that in ‘Hades’ there were two apartments. One a place of comfort, the other a place of torment, with “a great gulf fixed” between them.

Next.—Saved and lost are there, in conscious existence, apart from their bodies, the one comforted, the other tormented. It is worthy of notice that the word here translated ‘bosom,’ is in Acts xxvii. 39 translated ‘creek.’ “And when it was day they knew not the land; but they discovered a certain creek with a shore.” Here we have a tempest-tossed crew, who had been driven up and down in the Adrian sea until all hope of being saved was gone. But the darkness of despair had been dispelled from their minds by the light of revelation through the lips of the apostle. And now, as the light of day breaks forth, they eagerly look towards the unknown land for a haven of rest. This ‘creek’ with its shore meets their eyes, and at once they seek to thrust the ship into it; they were not disappointed, they found a refuge from the stormy sea, and more—their wants were ministered to by the barbarous people of the island, who “shewed them no little kindness, but kindled a fire and received them every one, because of the rain and the cold.” So that what this ‘creek’ was to those mariners, “Abraham’s bosom” was in a fuller sense to ‘Lazarus.’ His life on earth was dark and cheerless, the dogs, who licked his sores, his only comforters. But the revelation of God had brought light to his soul, and as soon as the shattered body gave way he was borne in the arms of ministering spirits to this true haven of rest, where the ‘evil things’ could not follow him, and where loving hands ministered to him, his pain at an end forever, and an eternity of rest and peace begun. “He is comforted.”

THE ‘PLACE OF TORMENT’

on the other side of the gulf presents a terrible contrast to this. There the lost wake up to find the ‘good things’ of earth gone

The Abode of the Departed Prior to the Cross.

forever, and the tormenting flame and burning thirst take their place, for the 'place of torment' was then, and is still, the 'prison' where the ungodly are "reserved unto the day of judgment to be punished." Happy was the man who could say, "I will praise Thee, O Lord my God, with all my heart, and I will glorify Thy name forevermore. For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest Sheol."

Ere we close this chapter let us also notice that that part of 'Hades' where the saved were previous to the death and resurrection of Christ, was by Him called 'paradise' (Luke xxiii. 43). "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." He was not speaking then of His "ascending," but of His "descending into the lower parts of the earth," for Acts ii. 31 and kindred Scriptures shew that the soul of Christ descended into Hades at His death, not to the 'place of torment' where the lost were, but to the part where the saved were. From there His ascension began, and did not end till He "sat down on the right hand of the Majesty on high. In a future chapter, we shall look (D.V.) more closely at the work of Christ as it affected the "unseen," but in our next we shall consider the 'state' of the departed prior to the Cross. And may grace be given to writer and reader to peruse this subject in the fear of the Lord, and with the desire to know more of Christ, "who was dead and behold is alive, having the keys of death and of Hades."

R. M'M.

AN APPEAL.

CAN we look at the *unconverted* around us, hastening unconsciously to destruction, without being moved? Can we behold the *worldling*, like a man in a boat drifting down a stream, with his back to the danger, entertaining himself as he looks up the river, with all the gay, pleasant objects that are flitting past him, whilst each moment bears him onward to the falls, where he must, ere long be dashed to

An Appeal.

pieces? Can we think of the doom which awaits *an ungodly world*, and not weep over its guilty, inhabitants? Did Jesus weep over one city and say, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes," and shall not our hearts melt—shall not our tears flow, for a whole world that lieth in wickedness, and is hastening to judgment? The day has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights and bridal glories which Christ and the Church shall share, ere He comes forth from the wedding to execute judgment on His foes. (Rev. xix.) And shall we not use the opportunity to sound forth the Gospel of God's grace? Shall we not warn and entreat poor sinners, and earnestly beseech them, as the Apostle Paul did, to be reconciled to God? Knowing the judgment which awaits the world—knowing that grace has rescued us from that judgment—is it possible that we can selfishly enjoy the thought of our own security, and leave the grace of Christ and the Father's love unproclaimed, or poor sinners unwarned, uninvited—*unurged*—UNENTREATED to flee to the shelter of his open arms?

Oh! for more earnest love to Christ and deep compassion for souls! Brethren, the time is short, the moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master and seeking His glory, in the midst of the world which either rejects Him openly, or more decidedly rejects Him in reality, by merely owning Him in appearance and in word. May His own Spirit animate us! May our hearts be soft, and tender and humble! May communion with Him cause the fountains of compassion for those around us to gush forth! May souls be gathered to His arms of mercy! May we be stirred up to pray, and watch, and labour! May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!

THE power of the Holy Ghost is a greater power than the power of habit.

"A LAD."

A VERY large meeting indeed, five thousand men besides women and children. The comforts of the place are scant, according to the wail of the disciples. "This is a desert place," and more, an awkward hour. "The time is now past," and they think the best plan, under the circumstances, is to "send the multitude away." At first sight there seems to be a great deal of consideration for the people, "that they may go into the villages and buy themselves bread." It seems strange that the first murmur should come from the inner circle of disciples—the leaders, the overseers, are the complainers. Their experience and capacity seems large in the way of finding out and presenting the dangers and difficulties of the situation, and their desire would be gratified by the scattering of the assembled thousands. Our narrative is just the coming event that casts its shadow before. Let us not smile at the want of faith, while we ourselves are simply a present day reproduction of their part of the narrative.

The Lord at first greatly increases their perplexities by saying: "They need not depart; give ye them to eat." This makes them consider another great difficulty in the way of supply. "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" (John vi. 7). This seems an unsurmountable barrier; a big sum, over six pounds sterling, and even that not sufficient that every one may take a little.

Andrew now speaks out, his eye hath caught sight of "a lad here which hath five barley loaves and two small fishes: but what are they among so many?" Poor lad, he must have felt small indeed, and it may be he wished he had left his "barley loaves" and "small fishes" behind; they are neither fine loaves nor big fishes, being only "plain bread" and "small fry." Andrew's contemptuous query is answered to his own rebuke and the lad's eternal honour.

My dear young brother and sister, will you take encouragement from this lad. The disciples, the multitude, and all the circumstances were calculated to put him to shame, and he

"A Lad."

appears in the narrative, as we first read it, an object scarcely worthy of notice. Yes, he appears, we get a glimpse of him, he vanishes; but behind he leaves his mark—five thousand men, besides women and children, are satisfied and made happy. Higher still, he brings to the Lord that which enables Him to satisfy the desire of His heart in providing for all.

A. B. G.

A GOOD SCHOOL.

RULES FOR CONDUCT OF THE SUNDAY SCHOOL.

Teachers meet for prayer at	-	-	-	-	-	4-40.
Doors opened at	-	-	-	-	-	4-55.
Bell rung at	-	-	-	-	-	5-5.
Hymn, prayer and hymn,	-	-	-	-	-	5-5.
Children late admitted during second hymn.						
Teaching,	-	-	-	-	-	5-15, 5-50.
Bell rung to <i>warn</i> for closing,	-	-	-	-	-	5-45.
Bell rung for closing,	-	-	-	-	-	5-50.
Hymn and prayer,	-	-	-	-	-	5-50.
Hymn for dismissal,	-	-	-	-	-	6.

Dismission in regular order, beginning with infants, then centre and sides.

The last Sunday of each month an address is given, from the platform, to the whole school. This is found a beneficial change.

To call attention use a small bell. Rule with the eye rather than the voice.

If a child persists in annoying, name him out and ask him to be quiet. This will generally have the desired result.

Never break your word. What you say do. This has a double effect in making a Superintendent or Teacher cautious, and also in establishing confidence in you.

In the school in which above regulations are in force, besides a number receiving valuable books for never having missed a Sunday during the school year, three scholars were presented with a watch and chain each, as they had never missed a Sunday for *Seven Years*.



THE BIBLE MIRACLES.

THE question is narrowing to a point. It is simply God or no God, Bible or no Bible. As to the denial of the supernatural in miracle and prophecy, it will yet land its adherents in the baldest atheism, unless God in mercy interpose; the stream is running in that direction. It is absurd to object to miracles because contrary to human experience. Why, of course, if miracles were of every day occurrence they would cease to be miracles. The question on hand is that of miracles, and not of matters within the range of every day experience.

Can the fact of miracles be sufficiently vouched for? Is the testimony competent, is it abundant, is it in all respects worthy of credit? The Bible miracles are. Take the crowning one, the Resurrection of the Lord. Paul in his reasoning with the Corinthians could confidently appeal to that great truth of the gospel—a fact at that time within the personal knowledge of hundreds of people. The Lord risen from the dead “was seen of *above 500 brethren at once*; of whom the greater part remain unto this time, but some are fallen asleep” (1 Cor. xv. 6).

Rationalism explains away the miraculous and receives the clumsily invented lie of the religious guides who bribed the soldiers with good, large sums of money, saying to them, “Say ye, His disciples came by night, and stole Him away while *we* slept. As if a whole company of soldiers—probably numbering 60—would go to sleep at the *same moment*, and in the knowledge, too, that the penalty by Roman law was death! Thus you see Rationalism is the most irrational thing in the world.

WHAT CHRIST DIED TO ACCOMPLISH.

THIRD PAPER.

IN Ephesians v. 25-27, we have Christ giving Himself for the Church. For what purpose? First, that He might sanctify and cleanse it. Jesus is the Sanctifier; the One to whom we have to come in every moment of defilement of heart or conscience. Jesus is the Sanctifier; Jesus is the Cleanser; Jesus is the laver, and the precious Word of Christ is the water.

He would have us sanctified for His work with us; His discipline with us; His rebuking and chastening as well as His instructing us by His Spirit out of the Word, are all in order to our sanctifying and cleansing. Because He wants us to be fit for Himself; to be like Himself; to be holy, for He is holy; and pure, for He is pure.

Therefore it is that the Lord Jesus, in all His dealings with us, has this object in view. He gave Himself for us that He might have the right to do this with us—"That He might sanctify, and cleanse us with the washing of water by the Word." The Word is being brought before you just now—I trust it is the Word of Christ, and by the Spirit of Christ that it is being ministered, and the object is, that you may be sanctified and cleansed.

I would like that this should be a "holiness meeting." I think it is a great pity ever to have a meeting of Christians together that is anything else than

"A HOLINESS MEETING;"

a meeting wherein the Word of Christ is brought in sanctifying power to our heart and conscience. May God grant His sanctifying power to accompany His own truth. Christ said, "Sanctify them through Thy truth—Thy Word is truth." And remember this, that the measure of our sanctification is just the measure of our obedience to the Word of God.

Now notice, He says, in this 5th chapter of Ephesians, not only that He gives Himself for the Church, that He might sanctify and cleanse it, but also that He might "present it to

What Christ Died to Accomplish.

Himself." Again it is *Himself* you see—"That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing."

A spot tells us of defilement, but a wrinkle—you all know what a wrinkle means; when you begin to get a little up in years, wrinkles appear where there were none before. A wrinkle means the beginning of decay. But the Church sanctified, cleansed, and purchased by His blood shall be presented to Himself in everlasting youth, without a spot of defilement or a wrinkle of decay.

It is said of Him, "Thou hast the dew of thy youth." It is said of Him, "His locks are bushy and black as a raven;" there is not a grey hair upon Him; there is no trace of decay upon Him. He lives in eternal youth, and He wants the Church to be the same, in fact, He is going to make it the same. There is not one of us who will then have a stain or "spot, or wrinkle or any such thing," but perfect in beauty as Eve, perfect from the hand of God, was presented to Adam to have dominion over the first creation. So will the Church be presented by Christ to Himself, in external beauty and youth, to be the sharer of all the thoughts and desires and affections of His heart for ever and ever. That is what He gave Himself to do for us.

But one other thing comes in in connection with the sanctifying and cleansing. As a consequence of it, look at Galatians i. 4—"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." You see, having brought us to Himself, He desires to deliver us from all lawlessness, and to purify unto Himself a peculiar people. His purpose is to sanctify and cleanse us, and present us at last to Himself, glorious. What then is His will concerning us now, while we are here? It is "to deliver us from this present evil world."

This age of the world, this period of the world, is the worst that the world ever saw. Some people talk about

THE WORLD IMPROVING.

I was talking to some business men lately, and they told me they thought the world was improving, but I said I saw no

What Christ Died to Accomplish.

signs of it. They said, "Surely there are more good people in the world than there used to be?" "Yes," I replied, "but there are a great many more bad people too." They thought that was true.

The Lord says, "this present *evil* age," for it is the age that began with the murder of Christ, and ends with the worship of Antichrist, and the world's religion will not hinder it from going on in the mighty current that is driving it forward to its awful doom. But the Lord Jesus "gave Himself for our sins, that He might deliver us from the present evil world," not merely deliver us from its doom, but deliver us from fellowship with it; deliver us from going in with it in any shape or form; and that He might deliver us from it by giving us new likes, new affections, new desires, new habits, new life—

A NEW CREATION ALTOGETHER.

You remember that in the early days, when the Church was newly commenced, and when the Holy Spirit filled them all; when "not one of them said that aught he possessed was his own," there was such love amongst them. You remember that it is written, "Of the rest durst no man join himself to them." What a separation from the world! Perfectly separated because filled with the Holy Spirit of God.

Remember, God does not want a Pharisaical separation; not the separation which says, "Stand by, for I am holier than thou;" but a separation which begins in the heart—a heart true to the Christ whom the world cast out. The world has cast out my Lord; the world has rejected the One that loved me, and gave Himself for me. The world does not believe in Him; the world will not have Him. The world's religion even, puts Him out; the world's amusements put Him out; the world's business puts Him out. The world puts Christ out of everything; the world will not have Him. Can true-hearted ones, who have responded to His desire to have us all to Himself, go hand-in-glove with the world that will not have Christ? "No," they say, "if the world will not have Christ, my Saviour, it shall not have me."

What Christ Died to Accomplish.

God would separate us in heart and affection unto the One that loved us and gave Himself for us. And yet, strange to say, there is nobody that should love the world like the one that is born of God and belongs to Christ. You ask, what do I mean? Is it not written: "Love not the world?" Ah! yes, "love not the world," but love the poor sinners that compose the world, because God loves them, and seek to make known the Gospel of God's grace to them. This, then, is one blessed aspect of what Christ died to accomplish, "that He might deliver us from this present evil world."

Now, just let me say here, that whatever Christ wants to do, Satan seeks to hinder. If the Lord Jesus wants to deliver you and me from this present evil world, then Satan will try and mix us up with it, and there are a thousand ways in which Satan will seek to get us hand-in-glove with the world. I ask you, dear young believers, beware about ungodly companionships, for God would have you not to be the "companion of fools" (and who is a fool like the Christ-rejector?). He would have you the companions of those that fear the Lord."

Beware of getting into the ungodly yoke. I do not care what kind of yoke it is; anything that binds you up with the ungodly, so that you are dragged down to their level—beware of it. Only think of those that are God's children sitting with the worldling that knows Him not, around what professes to be the Lord's table; handing that cup of life eternal to sinners; handing that bread, that symbolizes His broken body, to those that are dead in sins, and who know it! Owning the children of the Devil as partakers of the privileges of the children of God! Tell me, when the Lord Jesus died, did He give Himself for our sins that He might *mix us up* that way with the world, or, that He might *deliver us from it*? J. R. C.

EARNEST PLODDING BELIEVER, hold on to your work, and if discouraging things be said to you, consider this—Satan's bitterest, sharpest, most stinging taunts are generally thrown at persevering Christian workers when those workers are on the eve of success with and for God.

RAYS OF LIGHT ON A DARK SUBJECT.—III

THE THREEFOLD STATE OF THE SAINTS.

AS a simple chart accompanies this paper, a word of explanation may be helpful. There are three different periods marked.

FIRST—THE PAST.

During that period Satan **HAD** the power of death, and the saved were in **BONDAGE** or **CAPTIVITY** in 'Hades' (Heb. ii. 14-15). Forasmuch them as the children are partakers of flesh and blood, He likewise took part of the same, that through death He might destroy him that **HAD** the power of death, that is the Devil; and **DELIVER** them who through fear of death were all their lifetime subject to bondage." And then Eph. iv. 8, "When He ascended up on high, He led **CAPTIVITY** captive."

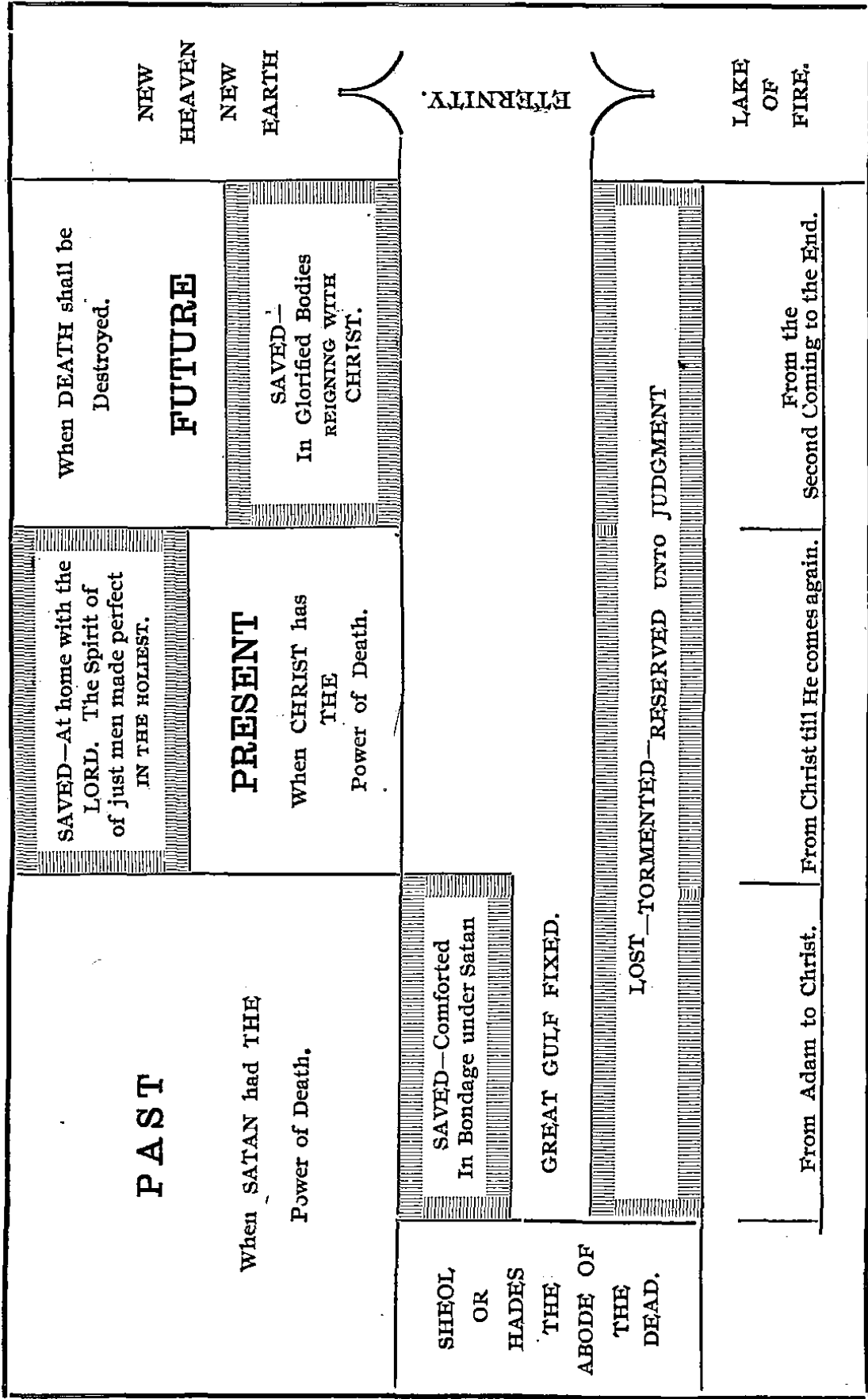
The first Scripture shews that while the saints of the past were living, they were subject to bondage through fear of death, when they were dead they were held under the power of Satan in 'Hades.' Notice it does not say they were all their lifetime in bondage through fear of death. No! the writer of the xxiii. Psalm is beyond the fear of death. "Yea, though I walk through the valley of the shadow of death I will fear no evil." In the company of his Lord he could not be in bondage, but could say, "Surely goodness and mercy shall follow me **ALL** the days of my life." And then faith bridges the gulf, he looks not at death's gloomy portals, nor at the going down into 'Hades;,' but in triumph exclaims, "And I **WILL** dwell in the house of the Lord forever." And then in the lxxiii. Psalm, verse 24, "Thou shalt guide me with Thy counsel, and afterward receive me to "glory." Here again his eye of faith is on the goal! and the "glory," not the "grave," fills his vision. Yet when he died he did not ascend. "For David ascended not into the heavens" (Acts ii. 34, R.V.)

SECOND—THE PRESENT.

From Christ to His second coming. During this period Christ **HAS** the power of death. (Rev. i. 18.), "I am He that liveth and was dead; and behold, I am alive forevermore,

The Threefold State of the Saints.

THE STATE AND ABODE OF THE DEAD.



The Threefold State of the Saints.

Amen, and HAVE the keys of 'Hades' and of death." The saved are now no longer in Hades, but are "at home with the Lord," which Paul declares is "very far better" than to live in the body, see Phil. i. 22-23, R.V.

The gulf between the saved and the lost is widened. The rich man of Luke xvi. can no longer see Abraham and Lazarus. They have gone beyond his vision, into the holiest, where the spirits of just men are made perfect. But to the lost no change has come, as they were in the past so they continue to be in the present, suffering conscious torment, reserved unto judgment.

THIRD—THE FUTURE.

From the second coming of Christ to the end. In this period death shall be destroyed and the saved free forever from the power of the last enemy. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54).

Happy indeed are they who even now by faith can say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Then grace shall be made perfect in glory, and the saved in glorified bodies shall reign with Christ.

The unchanging state of the lost presents an awful contrast to this. The only outlet from the prison of 'Hades' shall be the door of admittance to the judgment bar of the "great white throne." And the only change that awaits the lost is from 'Hades' to the "Lake of Fire," where those who had no "fear of God before their eyes" while they lived on earth, shall feel for ever the "WRATH of God."

At the first coming of Christ, the "souls" of the saved were delivered from the bondage of 'Hades.' At the second coming of Christ, the "bodies" of the saved shall be delivered from the bondage of corruption. At the first coming, "Satan" was destroyed. At the second coming, "death" shall be destroyed.

R. M'M.

Full, frank confession of sin secures at once divine forgiveness.

CARRYING THE GOSPEL TO THE HEATHEN.

BY DR. ROBERT MOFFAT.

FOR sixty years I have been a missionary, and, of course, I have had a great deal of experience in missionary life amongst savage men and savage beasts. The conclusion I have come to is, that if I had a thousand lives I would lay them all down at His feet for such work.

I would even say that, were there no hereafter, I would still be a missionary, I have seen so much temporal blessing flow from such labours. I mean that I have seen such a happy change produced in individuals, families, communities, and whole tribes. But if that be the case, how much more then should we be in earnest when above all that there is a glorious future, and when the command of the Lord of glory is, "Go ye into all the world and preach the Gospel to every creature."

When I first returned to England I was much surprised at the indifference of the Christians at home as to the state of the heathen. And now, when I am compelled by my health to remain in this land, and while I am going about acting as an advocate of the heathen, I am again astonished at the comparative indifference of Christian men and women who love Jesus, as to the nations that know not God. How can they love Jesus, who tasted death for them, and yet calmly hear of

PERISHING MILLIONS IN OTHER LANDS?

Did He not "taste death for every man?" Was He not "the propitiation for our sins; and not for *ours* only, but also for *the sins of the whole world?*" Did He not say, "Go ye, therefore, and teach *all nations* . . . and, lo, I am with you always, even unto the end of the age?"

Missionaries have realized that promise everywhere. The greatest men in the world have been missionaries, and they have realized it. The two greatest men, I believe, who ever walked the earth were Moses and Paul; and was not Paul a missionary? He was the prince of missionaries, and he said that he sought "to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." Well, then, "ye are not your own, for ye

Carrying the Gospel to the Heathen.

are bought with a price," even the precious blood of Christ. That is true, you say. Well, do you give yourselves wholly up to His service to do His will? If you so yield yourselves, be sure He will point the way.

Results in Africa? Oh, my friends, I have seen many noble-looking men, warriors, who but lately were stained with human blood, become quiet and meek—followers of Christ. Have I not stood in the midst of battle, in order to stop the bloodshed, and there have I not seen those men who gloried only in butchery, and who wore upon their thighs the marks that indicated how many they had driven into the eternal world? Yet I have seen these men laid hold of by the grace of God, and soon after they might be seen selecting a hymn, praying to God, reading a portion of Scripture, and speaking faithfully from it on repentance towards God and faith in Christ Jesus. Yes, the grace of God has proved sufficient for them!

I speak, remember, of what I have seen. I do not speak of Madagascar or other lands, although the Gospel has had glorious triumphs there. I speak simply of Africa, that great continent from which the pall has lately been withdrawn, and, behold, we see a vast field ready for the labourers. Soon we shall want hundreds of missionaries to go in and possess the land.

"Be Thou their Arm Every Morning."

Isaiah xxxiii. 2.

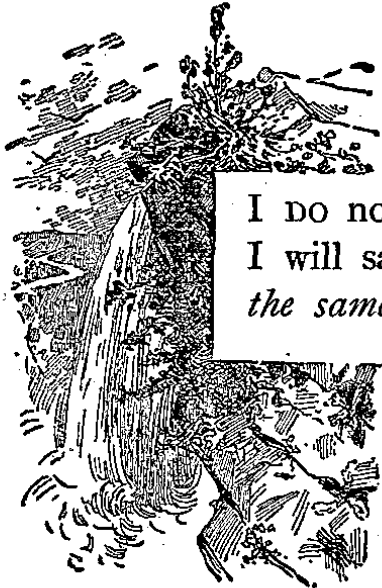
"*BE Thou their Arm!*" Lord Jesus, be it so,
And "*every morning*" may we forward go;
Upheld by Thee, no weakness can we know.

"*Leaning on her Beloved!*" Oh may we,
Blest Bridegroom of our hearts, for ever be
Thus walking in *close fellowship* with Thee.

"*Shall gently lead!*" Ah, 'tis a threefold chain,
Each coil doth bind me closer, as again—

"*From strength to strength*"—sounds out the sweet refrain.

M. M. D.



Encouraging Words to Sunday-School Teachers.

I DO not think it is necessary to say to you, but I will say it in case it should be necessary, that *the same gospel that saves grown-up people saves children.* You must not give to the children a different gospel from that which we have to preach to their parents. Do not give your scholars a diluted gospel, the gospel and water. I have noticed that children are often

told, "You must love Jesus, and then you will be saved." But that is not the Bible plan of salvation; it is "Believe on the Lord Jesus Christ, and thou shalt be saved;" and though, undoubtedly, where love exists in the heart, it is an abundant proof of the exercise of faith, yet you were never sent into the world to tell people, either old or young, that they would be saved by loving Christ: you have altered your Master's commission, which you have no right to do. Those children need to know what they have to believe in order that they may be saved; and you must tell them that it is in Christ and Him crucified that they have to trust, and that it is by faith that even little children are brought to Jesus, and saved.

I know you, my dear brethren and sisters, will do that, I have no fear that you will do otherwise; but I do know some Sunday-schools where it is not so, and where the children are taught anything but the truth as it is in Jesus. There are other schools where there is nothing for the scholars but the reading and explaining of regular orderly lessons. . . . Whether you use the regular lessons or not, do seek to bring your scholars to Christ, and do the best you can to win every one of them for the Saviour, and remember that persuasion is a mighty force with the children. All of you teachers, I am sure, will get a blessing if you pray for your children one by one, and speak with them one by one. Much more is usually done by a special, particular, personal word than by a general message delivered to a large number. If you were all bottles, and I wanted to fill you, I should not try to do it by squirting

Encouraging Words to Sunday-School Teachers.

over you all at once; but I should come to you one by one, and pour the liquid into you one by one, slowly and gently. I think that, in your Sunday-school teaching, you can try to do too much, and accomplish nothing. You cannot get a quartern loaf into a child all at once; but it can be done by breaking it up, and putting some nice warm milk with it. So, when you have a great mass of truth, and you say to yourself, "How am I going to get this truth into that child's mind or heart?" break it up small, and give it to them with some nice warm milk of affection; and thus, by God's grace, you will get it into the children, and they will be built up thereby. That is the way, I have no doubt you are doing it. Go on doing it in that way; and may God bless you, dear friends, more and more!—*From an Address by C. H. Spurgeon.*

THE BLUE AND THE RED.

The ribbon of blue is a beautiful hue,
Like the sky above our head;
But the best of all tints is that which imprints
The hue of the "scarlet thread."

For the ribbon of blue may rescue a few
From the drink that corrupts a nation,
But the "scarlet thread's" atoning red
Saves millions from damnation.

Oh, trust not you in the ribbon of blue,
That only from one sin can sever;
But trust in the red of the "scarlet thread,
That saves from all sin forever.

The blue sky above, the home of God's love,
Will never be reached by a sinner
Who trusts not the red of the "scarlet thread,"
The only salvation-winner.

'Tis the blood, 'tis the blood—the scarlet flood
From the cross of Jesus gory,
That alone saves from sin, and lets sinners in
To heaven's eternal glory.

A. A. R.

SHADOWS OF THE CROSS.

THE cross of Calvary throws its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was *one* skin—for the word was in the singular—with which our first parents were arrayed by the hand of God, in substitution for the fig-leaf covering which they had themselves devised. We see in that victim the first shadow of the Cross. The firstling of the flock, which was Abel's offering, forms another shadow of Calvary's Cross.

In the altars erected by the patriarchs, that shadow is lengthened out. The altar erected by Abraham on Mount Moriah, on one of the mountains which God told him of, is a marvellous shadow of the Cross of Calvary. If we wanted a proof of the inspiration of the Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the Cross, clear in all its outlines, sharply cut, accurate, and true in every detail. Let us connect the altar in the centre of Solomon's court with that Abraham erected on the spot pointed out by the finger of God, on Mount Moriah. It may be that Solomon's altar stood at the very self-same spot. At the present day, on the crest of that mountain, there is a remarkable projection of limestone, a few feet above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohammedans to the present day as the sacred site where their father Abraham built an altar on which to offer up his son Isaac.

What a wondrous shadow of the Cross of Calvary is given in this twenty-second chapter, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham—that is, put him to the test. Satan's temptations act upon the evil of our nature to bring out the evil. God's testings are rather the actings of His own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact:

The Shadows of the Cross.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16).

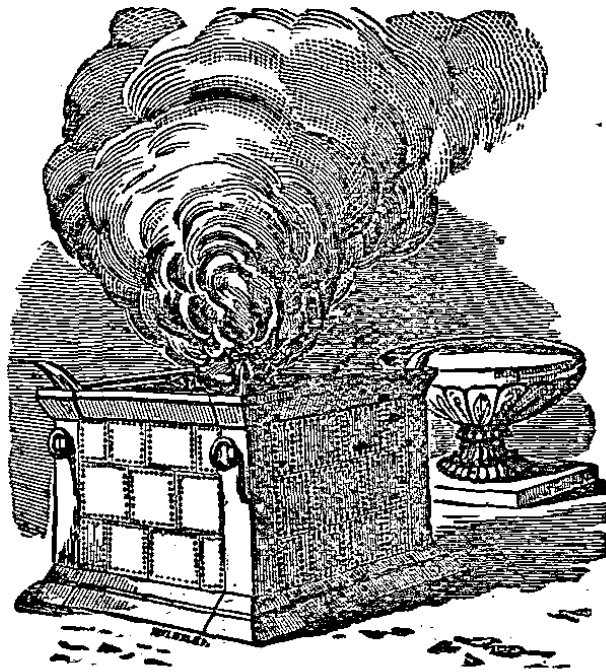
Abraham takes the wood and lays it on his son Isaac. This brings Isa. liii. to our remembrance—another deep shadow of the Cross—where we learn that “Jehovah laid on Him the iniquity of us all.” Abraham and Isaac, we read, “went both of them together.” How instructive and full of deep meaning is this expression. It was the grace of God that caused Him to give His only begotten Son; it was the grace of the Son that led Him to give Himself up to the fulfilment of the Father’s will—“they went both of them together.” Isaac said, “behold the fire and the wood, but where is the lamb for a burnt offering?” How suggestive was Abraham’s reply: “My son, God will provide Himself a lamb for a burnt offering.” Did Isaac understand it? Perhaps he did. If there was in Abraham the spirit of the Father’s surrender of the Son, there was also in Isaac the spirit of the Son’s surrender to the Father’s will. “So they went both of them together.”

Let us transfer the question of Isaac to the altar of burnt offering. In the centre of Israel’s camp in the wilderness was the altar of burnt offering—five cubits square, and three cubits high. At the dedication of the Tabernacle, the fire of God descended and consumed upon the altar the sacrifice. Henceforth, the command of God was that the fire should ever be burning upon the altar; it should never go out. So also, when Solomon’s Temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that the same ordinance might be observed—“The fire shall ever be burning on My altar”; “It shall never go out”; “It shall never be put out.”

What is the fire that came from God, which consumed the victim on the altar and caused it to ascend as a sweet savour, or savour of rest—that fire which, when the rebels presented strange fire, came forth and consumed them. What is that fire the emblem of? “Behold the fire.” It was in the very centre of Israel’s encampment; there was the smoke ever ascending, the fire ever burning. “Our God is a consuming fire.”

The Shadows of the Cross.

The fire is the emblem of God's righteousness and holiness. God never ceases to be the righteous and holy God, of purer eyes than to behold iniquity, and who cannot look upon sin. Never for one single moment or twinkling of an eye, in time, or for one single moment throughout eternity, will that fire cease to burn. It shall never go out. In the glory above, God will be ever righteous and holy; and in the bottomless pit, the lake that burns with fire and brimstone, His righteousness shall for ever be manifested. That fire shall never cease to burn. There the fire is not quenched, and there the worm



“THE FIRE SHALL EVER BE BURNING.”

dieth not. “For Tophet is ordained of old; yea, for the King it is prepared: He hath made it deep and large; the pile therefore is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it” (Isa. xxx. 33). When the lake of fire is open to receive the lost, all the sin of a guilty world will be cast into it as fuel for the everlasting burnings. It shall never go out. “Behold the fire.”

“Behold the wood.” It was the occupation of the Gibeonites to be hewers of wood for God's altar. Daily the priests were to lay the wood in order upon the fire. What is the wood?

The Shadows of the Cross.

The wood is the emblem of sin. "Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance." The wood was each day set in order upon the fire. God is righteous: behold the fire. Man is a sinner: behold the wood. Look round upon the world. Look at London: behold the wood. Oh! what heavy fagots will be carried down to the everlasting burnings. Men's sins will follow them; every sin that man hath committed, and that goes unconfessed and unpardoned, unwashed in Emmanuel's blood, will be a fagot for the burning.

"Behold the fire and the wood; but where is the lamb for a burnt offering?"

Behold the holiness and righteousness of God, for "our God is a consuming fire." Behold the wood. From all parts of the world the echo comes back: Behold the wood! From heathendom, Popedom, Christendom, comes the echo, Behold the wood! "But where is the lamb for the burnt offering?" That was the cry for ages and ages, till one day John the Baptist pointed with his finger to a man walking along, and said, "Behold the Lamb of God, which taketh away the sin of the world." "My son, God will provide Himself a lamb for the burnt offering." That is He.

See, "the carpenter's son," despised and rejected of men, led as a lamb to the slaughter, and dumb before its shearers—behold the Lamb that God has provided. "None other can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7). God could see none amongst the ranks of his angels mighty enough, and worthy enough, to be laid on His altar. But God has Himself provided a Lamb. He looked round upon a sinful world; God is holy: behold the fire. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men": behold the wood. Oh, blessed thought: "Behold the Lamb of God which taketh away the sin of the world!" The fire ever burning; the wood ever consuming; the sweet savour of the Lamb ever ascending. God always holy; man ever a transgressor; but the sweet savour of the Lamb of God ever ascending from God's altar.

The Shadows of the Cross.

Look down to the cave below, and see in Tophet the fire and the wood. People want to know what the brimstone is (Isa. xxx. 33); it is the wrath of God. The breath of Jehovah, like a stream of brimstone, doth kindle it, and adds intensity to the flames. Look down and say: Behold the fire, and behold the wood, but where is the Lamb? And these caves of darkness utter back the sorrowful echo: *Where? Where? WHERE?* Behold the fire; it shall never go out. Behold the wood; but no lamb for a burnt offering there.

Look up to the regions of light above, and say, Behold the fire. Yes, he who sits upon the throne of the universe—God the Judge of all—is a God of infinite justice, infinite holiness, infinite purity: behold the fire. Where is the Lamb? Behold, in the midst of the throne, “a Lamb as it had been slain.” But where is the wood? From these regions of light, and from the midst of the throne, there comes the echo back. *Where? Where? WHERE?* There is no evil there, no wood there, no sin there.

The lamb on the altar was God's centre for Israel's camp; the lamb on the altar was God's centre of Israel's kingdom under Solomon; the lamb on the altar—not the evening lamb, but the morning lamb—will be God's centre for Israel and for the earth in the millennial period. But God's centre for heaven, for the universe, and for eternity, will be “the Lamb as it had been slain,” in the midst of the throne of God—no longer led as a lamb to the slaughter, but reigning for ever and ever.

T. N.

WHAT CHRIST DIED TO ACCOMPLISH.

FOURTH PAPER.—SEPARATION FROM THE WORLD.

TURN to John xi. 49-52, this shows us again what Jesus died for. He died, not for the Jews only, but in order “*that He might gather together, in one, the children of God*” scattered throughout every kingdom, and nation, and people, and tongue—one flock, one Shepherd. You see, the two things

What Christ Died to Accomplish.

go together. He gave Himself that He might deliver us from the world, and He gave Himself that He might make us one. What has Satan sought to do? To mix the children of God up with the world—getting the world to put on a profession of Christianity, and dragging the children of God down to its level—then there is no bar to their union.

Did you ever see a lock on the canal? There is the boat in the loch. The water is coming in—gradually rising up, up, up, up, until it becomes level with the water above it; and whenever it is level with the water above, they open the sluice and the boat goes through. What Satan wants to do, is to get the world to put on Christianity, without being “born again,” then get the Christian down to the level of the world, and they flow in, one amongst the other, without any hindrance. And so, what Christ died to accomplish is, for the time being, frustrated, for, did not Christ die “that He might gather together *in one*”? And instead of the children of God being one, Satan has scattered them into the Greek Church, Romish Church, English Church, and a hundred and twenty different sects.

These are some of the ways in which Satan tries to frustrate the work that is dear to the heart of Christ. He seeks to oppose every purpose of God. He will seek to get us mixed up with the world, from which God has separated us, and when God has made us one, he will seek to split us up and divide us. That is

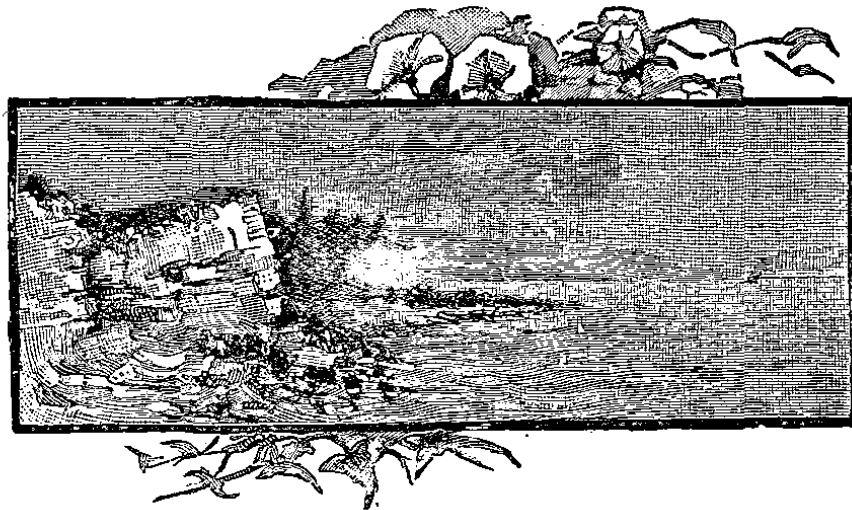
THE DEVIL'S WORK.

In whatever way it is brought about, may the Lord give us wisdom, that we be not dividers but gatherers with Him. The first step of wisdom is to know what is the desire of the heart of Christ; the next step is to seek grace that we may be followers of Him, and be subject to His will.

Joyful truth! He may come at any moment, and, by His mighty call, take us all up in everlasting separation from the world, and in everlasting oneness round Himself.

Let us, each one, seek grace from Him, to be no hinderers to the carrying out of His desire, whether we see it accomplished or not.

J. R. C.



I LOVE NOT THE SEA.

I love not mid-ocean's fearful swell,
When reddens the orient sky,
And the east wind's voice like a long drawn sigh,
As if it would tell of the secrets dark
That beneath the billows lie.

Small seems any bark on the vast expanse,
And I love not the cruel sea,
For life has been ever a storm to me;
It may be that by and bye I'll know
And comprehend the mystery.

Out on the rolling sea of my life,
I dare not be trifling there,
I must be in earnest to do and dare,
And mount o'er the turbulent storm-lashed waves:
Real life is a solemn affair.

Out on the solemn sea of my life,
Far out on the billowy deep,
O God of my life my frail vessel keep,
For I feel the roll of the mighty waves,
O bid Thou the tempest sleep!

All through the cheerless hours of night
I am straining my eyes to see,
The bright harbour lights of eternity,
For I love not mad ocean's cruel sport,
I long in the haven to be.

M. I. R.

3 MUST BEGIN AT HOME. *7*

3 WE sometimes pray for a revival, and we are right in so doing, for there is nothing more needful. But let us not forget that the revival must begin with ourselves.

If saints are to be refreshed and sinners saved, let us be assured of this, that unless we are revived—unless we get our own souls filled with fire from off God's altar first—the revival will be nipped in the bud.

And, fellow-believer, what is there to prevent a mighty revival taking place in your soul and mine? There is just one thing to prevent it—our unwillingness to *come down*. To be rich and increased with goods means to have need of nothing, not even a revival. The hungry He filleth with good things, but the rich He sendeth empty away. They come needing nothing, and verily they take nothing away!

It is such a hard thing to come down. Such a hard thing to tell the Lord at the prayer meeting that our souls are really in a bad state, and that we need a revival! The appearance of "health" must be kept up at all cost. It would never do to let our fellow-saints know that our souls were on the borderland of "death by starvation." O no! And so the appearance is kept up—our brethren are deceived—and we are away in the far country; where, instead of enjoying the "bread enough and to spare" of the Father's House, are feeding on husks.

Then, beloved, if we have "come to ourselves" and thus seen our true condition in His sight, let us remember that all the good things of His house are at our disposal if we will only *arise and come to our Father*.

Let us arise then, and come, and acknowledge our poor condition to Him who seeth the heart, and pray that He will "revive us again," and He will grant our request. We shall be revived. The contagion will spread to others of the saints. The Gospel will be proclaimed in a way it has not been done for long. Sinners shall be saved—a mighty revival will come from the presence of the Lord, and who knows but that you, dear reader, are come to the kingdom for such a day as this?

RAYS OF LIGHT ON A DARK SUBJECT.—IV.

THE STATE OF THE SAVED PRIOR TO THE DEATH OF CHRIST.

THEIR INTELLIGENCE AND HOPE.

“There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest together: they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.” (Job iii. 17).

THUS spake Job, as he sat amidst ashes, his flesh clothed with worms and clods of dust. Calamity, bereavement, and affliction had overtaken him, wearisome nights were appointed him, and his days were spent without hope. Death itself would not have been unwelcome. With him it would have been “the righteous taken away from the evil” to enter into peace. So, whether we take the testimony of ‘Job,’ or ‘Jacob,’ or in later days the prophet ‘Isaiah,’ they all speak of that state into which the saved entered at death, prior to the cross, as *a state of rest and peace*.

Of many of the saved, while they lived on earth, it is said, they walked with God, and as they kept company with Him, He revealed to them His secrets. Especially did He fill their vision with the coming “Christ.” “His sufferings, and the glory that should follow.” Yet though they were sons and daughters of the Lord Almighty, they differed nothing from servants, “being under tutors and governors until the time appointed by the Father.” Like the saints to-day, they were a waiting people “with a little in hand, but a great deal more in hope.” And what the living were on earth, the departed were in ‘Sheol,’ both looked forward with the eye of faith and hope to the decease which HE should accomplish at Jerusalem. Both waited a deliverance which they could not receive until the RANSOM was given to God, and the power of Satan broken.

How sweetly must the words spoken by the angel of the Lord have fallen upon the ears of the waiting shepherds. “Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.” How cheering to the waiting ones in ‘Sheol,’ must have been the presence of ‘Simeon,’ as he entered with this testimony: “Mine eyes have seen, mine hands have handled,” the “Lord’s Christ.”

The State of the Saved prior to the Death of Christ.

For, if the lost rich man could plead with Abraham across the gulf, concerning his five brethren whom he had left on earth; may it not be righteously inferred that Simeon, as he was 'gathered to the fathers,' could communicate to them the glad tidings of great joy, that the "Son of God" was now the "seed of Abraham."

In Isaiah xiv. the record is given of the reception of the king of Babylon as he entered the abode of the dead. "Hell from beneath is moved for thee, to meet thee at thy coming, it stirreth up the DEAD for thee, even all the chief ones of the earth, it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou also become like unto us? Thy pomp is brought down to the grave, and the noise of thy vials. The worm is spread under thee, and the worms cover thee."

How humiliating, how tormenting to the proud monarch must have been the contempt and scorn thus heaped upon him by those whom he would have trodden as worms beneath his feet in the day of his power.

If, in that land of gloom and despair the congregation of the lost was stirred by an event like this; surely it must have been an high day amongst the saved when Moses passed in from the "Mount of transfiguration." Fifteen hundred years before this, midst a scene of failure and judgment, Moses had said to Jehovah, "I beseech Thee, shew me Thy glory." And from a cleft of a rock he had looked upon the back parts of his God. As a minister of the old covenant he came down from Mount Sinai with the ministration of death written and engraven in stones, his face lit up with a glory too bright for the eyes of men to behold.

At the word of the Lord he went up from the plains of Moab, from all he held dear on earth, to Pisgah's height, where he viewed with eye undimmed, the fair land which he could in no wise enter. With this sight filling his "vision" the material body fell off. "He died in faith, not having received the promise." After all those years of waiting, Moses once more

The State of the Saved prior to the Death of Christ.

goes up; but this time to look upon the FACE of 'Emmanuel,' and to behold "the glory as of the only begotten of the Father, full of grace and truth." This was not the mount that might be touched, and that burned with fire, this was not the voice of words, bringing terror to those who heard; but to Moses this was indeed the gate of heaven, and the voice he heard was from the excellent glory, saying, "This is My beloved Son, in whom I am well pleased." Truly, this was an earnest of that better country, that heavenly land which he desired as he left forever the glory of Egypt behind him. We must not attempt to uncover what God has hid; but since it is revealed that the saved were comforted in the company of each other, we may justly infer that Moses carried a full cup as he returned to his brethren, the prophets, and to all the cloud of witness-bearers who were as interested as he was in "the DECEASE that should be accomplished at Jerusalem."

R. M'M.

See

HE COUNTS EVERY HAIR.

A FEW years ago there lived an old and poor and blind and bed-ridden saint. She was habitually cheerful, as the world would say, and the secret of her happiness was found in the fact that, really believing in Christ, though she saw Him not, she rejoiced with joy unspeakable. However, on one occasion she said, when a friend called to see her, "I have passed through a great darkness since you were last here." "Indeed," he replied, "I didn't know you ever got into darkness." "Yes," she said, "I was wondering one day why it was I was left on the earth so long, good-for-nothing as I am, when young and useful persons are dying all around me. Suddenly it came into my mind that God had so many people to look after, He had forgotten I was here; and oh, the horror of thinking that God had forgotten me." "Well," remarked the friend, "you are through the darkness now; how did you get out?" "By going to the Word," answered the dear old woman; "how else could I get out? I remembered it is written, 'The very hairs of your head are all numbered;' and I once had

He Counts Every Hair.

children of my own that I loved as much as most mothers love their children; and I washed their faces for them many a time, and I brushed their hair for them many a time: but I never thought enough of one of my children to count every hair on its head. But since the loving Father has taken the pains to count every hair on my old head, I know he hasn't forgotten me; and when I remembered and believed the word of Jesus, Satan ran away."

CHANGES.

IF abiding in heavenly love, as we sometimes sing, "no change my heart shall fear." They only break the monotone of our lives, and set out in bold relief the unchanging love that orders them. A wise intelligence rules in the vast domain of *creation*. The eternal purposes of grace are to be traced through all the various details of the mighty scheme of *redemption*, the basis of a new creation. Is *the earthly pathway* of an heir of glory of so little importance in the eyes of our God and Father as to be left to the caprice of fate, the kaleidoscope formations of blind circumstances? Nay, verily, but we believe and tenaciously hold that the same unerring wisdom and boundless grace pervades the world of Providence as that of nature and grace.

How foolish to sit in judgment upon any of the actings of our God before the grand finis of all. When producing order out of chaos, light out of darkness, beauty out of distortion, an earthball out of nothing, the work went on in six definite stages. All was perfection itself, but not until the dawning of the Sabbath was all "finished" according the Divine plan. So let us also wait till that day, when the dawning of a brighter Sabbath shall chase the mists of night away for ever. Then we shall review a finished work, and have fellowship with the Master-workman in pronouncing it "very good."

"God is His own interpreter,
And He will make it plain."

M. I. R.

POWER FOR BLESSING.

AN ADDRESS AT A SUNDAY-SCHOOL TEACHERS' CONFERENCE,

BY J. R. CALDWELL.

THE subject before us to-night is "Power for Blessing," and as this is a gathering, mostly, if not entirely, composed of those who are engaged in the work of teaching the young, it is a subject that must come directly home to every one of our hearts, and secure at once our deepest interest. Because, after all, what is the good of our labouring on at work that in itself brings little praise, little honour, little of anything desirable to to the flesh, if we have not got with it, and upon it, the blessing of God?

Whilst away from home the last fortnight I was occupying a bedroom that was towards a rather noisy thoroughfare, and in order to secure as much quietness as possible we were careful to close the shutters, and when we awoke in the morning the room was pretty dark; but there was the sunshine outside waiting the opportunity to flood the room if we only opened the shutters. It seems to me that this is something like the blessing of God. It is like the ocean at the dock gate, waiting the opening of the gate to flood the dock; or like the sunshine at the window, only waiting the withdrawal of the shutters to come in.

BUT WHAT IS THE CONDITION THAT ADMITS GOD USING US IN BLESSING TO OTHERS.

It seems to me that if we could just be empty vessels—clean vessels—vessels meet for the Master's use, then there is not the slightest fear that God would use us, and blessing would manifestly follow; so that after all does it not resolve itself into the question of the condition of our own souls? Is this not the line of practical teaching for us, no matter what the nature of our service may be? There are, no doubt, other conditions that will be helpful to consider in the way of making us efficient in the work we have to do; but we may be ever so efficient as teachers and yet there may be a lack of the blessing of God.

I trust that what all here really work for is not merely to get

Power for Blessing.

a big school; not merely to get the children proficient in the knowledge of the Scriptures; not merely to make good children of them, but that they may be saved.

I think there are a great many who know the Gospel pretty well for grown up people, but who don't seem to know what the Gospel is for children. They tell grown up people their righteousness is filthy rags; and tell the children they must be good to get to heaven. Now we must be clear about this—our genuine object—and that toward which all our labour tends, must be *the conversion of the children*; the exercising of their hearts and consciences so that they know according to the mind of God what their guilt is—their helplessness, their danger, their need—so that they may turn to the Lord and find in Him their all-sufficient Saviour.

Now, it is exceedingly encouraging at such meetings as these to find that God has blessed; and if any of us were to count up all the instances we have known all these years of the distinct definite blessing of God in the quickening of the young into life eternal, through the labours of those who have been seeking to instruct them in the Sunday school, I believe there would be

AN IMMENSE AMOUNT OF ENCOURAGEMENT

for us in it. We may be faulty, deficient, and far from what we ought to be, yet in spite of it all it seems as if God was very specially pleased to bless this work—and I trust that the result of meetings such as this may be to encourage us—that although there may be many difficulties and obstacles, and trials of patience, and so on, yet we may go on assured that “our labour is not in vain in the Lord,” even although we may not see the blessing we desire to see.

Will you turn with me to one or two Scriptures in the Epistle to the Colossians, chap. i., verses 9, 10, 11: “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Power for Blessing.

strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." If I were asked to pray for the dear teachers that they might be fruitful and see the blessing of their labours, could I pray anything more exactly to the point than what we have in these verses? Here is the prayer of the Apostle indited by the Holy Ghost for the saints at Colosse. The first thing he prays for is that they "might walk worthy of the Lord." That is the very first desideratum if we are to have blessing from God. Look at Philippians i. 27: "Only let your conversation be as it becometh the Gospel of Christ." "Worthy of the Lord unto all pleasing," and "as becometh the Gospel of Christ."

Remember this, that little children are exceedingly quick to detect and note inconsistencies. If you have been handling a very solemn subject, and they find the teachers at the close of the Sunday School tittering together, one with another, they see the inconsistency in a moment, and come to the conclusion that there is not much in it if it has so little weight in your heart. I don't believe in longfacedness and gloominess with children; but I believe in sobriety in dealing with the things of God. Our behaviour in the presence of the children must be in the consciousness that we are there as the servants of the Lord, and in the full sense of the solemnity of the position we occupy as serving the Lord while speaking to the children.

Then we read, "being fruitful in every good work." God would have us to be fruitful in our service. What does that bring us to do? Does it not take us immediately to John xv.? Where does the fruitfulness come from there? "Herein is my Father glorified that ye bear much fruit;" and, "I have ordained you that ye should go and bring forth fruit." Well, where is the power for fruit bearing, or the power for blessing? In John xv. it is *the branch abiding in the vine. It is service in conscious fellowship with the Lord Jesus Christ.* It is service of love and service of faith, and service of hope or expectancy. We will never be fruitful except we "abide in Christ." This corresponds exactly with the other two conditions, "that your conversation be as becometh the gospel," and, "that ye walk

Power for Blessing.

worthy of the Lord unto all pleasing." How am I to do it? How am I to be fruitful? Only as I am abiding in Christ. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be given unto you." So that you have the promise of direct answer to prayer if we first fulfill the responsibility laid upon us to "walk well pleasing to the Lord," and "as becometh the Gospel."

THE FAME OF JESUS.

WE find this unique expression in Matt. xiv. 1. It suggests the query, what made Him famous? Some are famous

BECAUSE OF THEIR NOBLE BIRTH;

but this in no way contributed to the renown of our Lord and Master, for the surroundings of His nativity were of the lowliest character, and His advent, as far as earthly indications were concerned, seemed of so little significance that "there was no room for them in the inn" at Bethlehem (Luke ii. 7). The Lord Jesus was called upon to bear the common title of "the Carpenter's Son" (Matt. xiii. 55). True He was "Son of David," but this added nothing to His fame. He was the rightful heir to the throne of Israel, but "He came unto his own and His own received Him not." They said emphatically, "We have no king but Cæsar." We must look in some other direction to find out the secret of His fame.

Some men with nothing to boast of as regards their lineage or their birth, have become

FAMOUS FOR THEIR WEALTH;

yet we find that this was not the cause of Jesus' fame, for He was a poor man," and became so for our sakes (2 Cor. viii. 9), "He had not where to lay His head," and when drawing an illustration from a coin of the Roman realm, He had to say, "Shew me a penny." No man desirous of filthy lucre could have derived any advantage from being a disciple of His. He was accustomed to the weariness that toil doth bring (Mark vi. 3), and He was no stranger to the pangs of hunger (Matt. iv. 2; xxi. 18).

The Fame of Jesus.

Then what made Him so illustrious. Was it that He made it His object to be held in repute? Nay! verily! for "He made Himself of no reputation." He did not court the company of the men of influence or affluence. When it was told Him that what He had said gave offence to the Pharisees, He answered, "Every plant that my heavenly Father has not planted shall be rooted up." To Pilate He had little to say, and to Herod, He answered him "never a word." His followers were chiefly composed of the common people who "heard Him gladly" (Mark xii. 37). The learned Scribes looked down upon Him because "He had not learned," and yet they had to admit that He "knew letters" (John vii. 15). He had been brought up at the village of Nazareth, in dark Galilee of the Gentiles. He had not been schooled at the feet of Gamaliel, for a common country education such as a carpenter could afford, was all that was allotted Him.

Some have become popular through their natural attractiveness, or their

SUPERIOR ORATORICAL POWERS,

but neither of these qualities accounted for the renown of the blessed Saviour. He was a Man of Sorrows and acquainted with grief. "More marred than any man," there was no beauty in Him visible to the natural eye, and His ministry was clothed in simple language. There was nothing grotesque or eccentric about His speaking. No aiming at tickling the ear. No humorous anecdotes to gain the applause of the multitudes, or to embellish His sermons. He said little compared with the mighty works He did. The most of His earthly pilgrimage was spent in comparative seclusion. He did not follow the crowds, the crowds followed Him. When the disciples came to Him saying, "all men seek for Thee," instead of remaining where He was becoming popular, He said, "Let us go into the next towns that I may preach there also" (Mark i. 37).

We have been considering many things which have made men celebrated, but we now come to contemplate the one thing that made Jesus "a Man of fame." Read Matt. iv. 24. "His fame went through all Syria; and they brought unto Him all

The Fame of Jesus.

sick people that were taken with divers diseases and torments, and demoniacs, lunatics, and paralytics, and

HE HEALED THEM."

Here we have the secret of His success. He met the people's need. It was the diseased and the tormented that found an attraction in the Lord Jesus. They found in Him the balm of Gilead. Wherever He met a needy soul he poured oil upon the troubled waters. Thus we have an example as ministers of the Grace of God. If our *labours* are to be crowned with success; if our *ministry* is to stand the test, and if our *life* is to be of use, it will not be brought about with quaint sayings or mere natural fluency of speech. We must have before us as an aim—the *meeting of the need of suffering, groaning mankind*. Our ministry will then be found to be to the praise of God, and His holy Spirit will witness in power with our spirits that what we say has weight and that our "labour is not in vain in the Lord.

R. S.

A GRAND CRUSADE FOR CHRIST.

GOD makes special appeal to young men! With many of us life's sun has passed the zenith and is moving towards its setting, and with not a few the sunset already reddens the sky. You, young men and women, have life before you. Your sun has yet to mount from dawn to zenith. In this age, on ages telling, when into every year is compressed the eventfulness of a century, you are to live. God is marching on, the signal guns are sounding; the battle grows hot, and every hour is critical and pivotal. Who of you will fall into the ranks and take up the grand march? The open door of the ages is before you, and the clock of the ages has already struck the golden hour of all history. All along the line let there be one simultaneous advance—A GRAND CRUSADE FOR CHRIST.

A. T. P.

THREE JEWELS FOR A CHRISTIAN. 1, His Hope—The Lord's Coming (Titus ii. 13). 2, His Joy—The Lord Himself (Phil. iv. 4). 3, His Aim—The Lord's Glory (1 Cor. x. 31).

GEMS FROM J. DENHAM SMITH.

THE CHIEF SHEPHERD.

WE know Him now as the *Good* Shepherd—the One who laid down His life for His sheep. “The Son of God has died for me,” may every child of God say, and this no angel can say. We know Him as the *Great* Shepherd. Oh, how great! grappling with the wolf of hell, overcoming him in his own den. Mighty, through death, to save, upholding all things by the word of His power.

I Peter v. 4 says that He is yet to appear as the *Chief* Shepherd, which shows that there is a time in the mind of God when He will appear. He has been chief in everything as yet. What shepherd ever found such pasture, or kept such unsleeping watch? Yes, we shall see Him as *Chief*. No two worlds will ever separate us; so that we shall see Him, together we shall look into His face of love, and shall see His glory—the glory of His Person, and the glory He had with His Father before the world was; the glory too of His stupendous achievements, as they will appear through all the heavens and the earth and throughout eternity. This is true; but what is so ineffably sweet to my own soul is, that I shall look upon Him as the Man of Sychar, and *as the weeping One* at the grave of Lazarus; and especially and beyond all thoughts as *the One* who bore my own sins in His body on the tree.

And *what* when He appears? Why a crown of glory, whatever that may mean—a figure so opulent of innumerable and infinite manifestations of His own direct personal love. All that is here now fades. Every flower drops its beauty. The brightest skies are shaded down to night; but a permanence of glory will be in this crown.

LIFE IN DEATH.

The only record in Scripture of the thoughts and feelings whilst going down into the secret paths and ways of death is that of the Son of God. A silence sits for ages, from the very beginning till now, over the thoughts and feelings in dying of any other.

Gems from J. Denham Smith.

Paul tells us how he approached the moments with his sweet dismissal hymn, "I am now ready to be offered." *Peter* tells us how that shortly he must put off his tabernacle; but what his feelings would be then, as he looks within and around, there is not a word. *John the Baptist*, the greatest born of women, when and where did the early Church record the memoirs of *his* feelings? Then think of all the early saints. Think of the Mary-Mother and the other Mary; think of Mary the sister of Martha. What! Not a line recorded, or thought expressed, of John, who leaned on the bosom of Jesus; or Lazarus, whom He raised from the dead; or all the evangelists who wrote the life of the blessed Lord; or His apostles—what, not a line? No, not a line! A sweet, sovereign silence reigns over what they thought when about to be "absent from the body" they would be "present with the Lord."

But now how different with another Life! See how it stands alone, as told out in Psalms xxii. and lxix. How solemn and yet how glorious! Every record of saints—their sufferings, sorrows, hopes, anticipations, unending glories—all crowd into a single line. Does this show anything to us? Yes, that *our* feelings, *our* death, are nothing compared with His, but Christ, Christ, Christ, in His dying as well as in His life; Christ in His glorious ascension, and now the *God-Man* in heaven, our Saviour, our Representative, *the One* in whom is all our salvation and all our desire.

A GLORIOUS PROGRAMME.

"He will destroy in this mountain the face of the covering cast over all people He will swallow up death in victory; and the Lord God will wipe away tears from off all faces," All the poor bewildered nations will awake with wonderful surprise when God in one moment will destroy this covering. Death He will abolish. "And sorrow and sighing will flee away;" "and the rebuke of His people shall He take away It shall be said in that day, Lo, this is *our* God; we have waited for Him, and He will save us." If man thought for one moment, he would flee from the coming wrath. We love to tell him in the preaching of the Word how he may pass from

Gems from J. Denham Smith.

death unto life, from the power of Satan to the kingdom of God's dear Son.

A LAST "MESSAGE."

Once more I send my fond love to all my dear friends, and I say that all the truths that ever I preached have for more and infinitely far more power to sustain than anything that living or dying would require.

J. D. S.

ONLY A VOICE.

SONG OF THE LOWLY MESSENGER.

ONLY a voice to echo *His* name,
This be my meed of heavenly fame;
Only a voice, His work to record,
Speaking of *Him*, my Master and Lord.
Only a voice in wilderness ways
Lifted for Him, attuned to His praise;
Only a voice, this mission be mine,
Sounding abroad the story divine.
Only a voice in market and street
Telling where God and the sinner can meet;
Only a voice, I aspire to be
Warning lost sinners from wrath to flee.
Only a voice, I seek not a name,
Earthly ambition account but as shame;
Only a voice salvation to shew,
This my delight wherever I go.
Only a voice at home or abroad
Saying, "Behold ye the Lamb of God;"
Only a voice crying far and near,
'Wake for the day of the Lord is near.'
Only a voice while on earth I stay
Heralding the King, making straight His way;
Only a voice till I wear the crown
And in the kingdom of light sit down.

A. W. P. S

RAYS OF LIGHT ON A DARK SUBJECT.—V.

THE CROSS AND ITS TRIUMPHS.

“Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.”

“Christ also loved the church, and gave Himself for it.”

“Forasmuch, then, as the children are partakers of flesh and blood, He also Himself, likewise, took part of the same; that through death He might destroy him that had the power of death, that is the devil.”

THESE three passages of Scripture set forth a threefold aspect of the work of Christ on the Cross.

The **FIRST** is one of many verses which speak of the atonement made by Christ (through the shedding of His blood) toward God. Satisfying the claims of justice to the full, by suffering the penalty of sin, restoring “that which He took not away,” by giving “Himself a ransom for all,”—by “tasteing death for every man.”

The **SECOND** speaks more of the purpose of His death. The salvation of every soul from Abel downwards; the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began, the eternal glories of a new heaven and new earth, are all the outcome of the Cross of Christ. Yet, through all the years of patient waiting, and all the hours of painful suffering, one special object—the church—filled His vision, for “Christ also loved the church, and gave Himself for it.” This is the pearl of great price for which He gave His all, and which in a coming day shall outshine all others. “A glorious church, not having spot or wrinkle, or any such thing.”

But this **THIRD** passage tells of direct conflict between the Prince of light, and the Prince of darkness, it tells of a battle fought, a victory won, and deliverance brought to captives bound.

The hill of Calvary, like the valley of Elah, was the battleground where two champions met in desperate combat. There Jesus Christ alone, in his weakest hour, met the mightiest of the mighty of all the foes of God, and, like David of old who cut off Goliath's head with his own sword, so Christ turned Satan's most powerful weapon against Himself, and, “by death destroyed him that had the power of death.”

The last words that came from the lips of the dying Sufferer

The Cross and its Triumphs.

were not the groans of one who was overcome, but the triumphant shout of the overcomer. The strong man, who hitherto had held his goods in peace, was overcome, the keys of hades and of death were wrenched from his grasp, and Christ, the *seed of the woman*, bruised the serpent's head, spoiled principalities and powers, and made a show of them openly. Scattering the forces of evil, He passed in triumph into Satan's domain, bursting the prison bars, proclaiming liberty to the captives. As Daniel of old was free among the lions, so Christ was free among the dead, and soon set others free in His perfect liberty.

It was a never to-be-forgotten day in the history of the children of Israel when Moses led them *out* from the bondage of Egypt, spoiling Pharaoh and the Egyptians in the outward march. But greater still was the day when Joshua led them *in* to possess the good land of Canaan, with all its untold wealth. Great indeed was the triumph of deliverance as Christ led *out* from the bondage of hades all the saved of the past dispensation; but greater still was the triumph when in resurrection power He led them *in* to the Holiest of all in heaven above.

If Psalm xxii. speaks of the Cross, with the sufferings of those terrible hours when trouble was near, and none to help, surely Psalm xxiv. speaks of the Glory, and the royal reception given to Him who alone had clean hands and a pure heart, and who alone could ascend into the hill of God, and stand in the holy place. He was alone in His suffering, but not alone in His triumph, for He led captivity captive when He ascended on high.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty in battle." Thus the victorious One returned in His might from the field of battle, bearing on His body the scars of the conflict; but with Him *hosts* ransomed by His blood, delivered by His power to swell His victory. "The Lord of hosts, He is the King of Glory."

The death and resurrection of Christ brought no change to

The Cross and its Triumphs.

the *lost*, their *state* and *abode* remains the same. The Lord, who knoweth how to deliver the godly out of temptation, "knoweth how to keep the unrighteous *under punishment* unto the day of judgment" (see 2 Peter ii 9, R.V). He who keeps the keys of their prison is the risen Christ, and the door will never open till the great and terrible day when at His bidding death and hades shall give up the *dead* which are in them.

While on the one hand, the saved are already enjoying the sweets of paradise, "Absent from the body, at home with the Lord;" the unsaved, on the other hand, are even now tasting the bitter fruit of their mad choice, in hopeless despair.

The *saved* have not yet reached salvation's glorious heights, but are waiting the coming day when grace shall be made perfect in glory. The *lost* have not yet sunk to damnation's darkest depths, but wait the day of judgment, when the prison of hades shall be exchanged for the "lake of fire." R. M'M.

THE BIBLE AND THE NEWSPAPER.

IS the newspaper, and what is worse still, the so-called "religious magazine" your *daily food*? There is an alarming amount of INFIDELITY in the common literature of the day, and we solemnly and earnestly warn our readers against the perusal of books, magazines, and newspapers which do not help one to know Christ. "That I may know *Him*" was the motto of the pattern saint of the New Testament: may it be ours in increasing power, especially as the coming of the Lord draweth *nigh*. The Bible is a charming book, and it possesses this marked peculiarity: that the more you read it the better you like it. A man is known by the company he keeps. Devout perusal of the Scriptures puts you in company with *God*, with *Christ*; with Moses, Isaiah, Paul, John, Peter, and a host of others of whom the world was not worthy. Do you want to become an intelligent man of God? then habitually read the Bible. Do you want to become an intelligent man of the world? then habitually read the newspapers.

POWER FOR BLESSING.

AN ADDRESS AT A SUNDAY-SCHOOL TEACHERS' CONFERENCE,

BY J. R. CALDWELL.

TURN with me to a passage in Second Peter i. 5—
“And beside this, giving all diligence, add to your faith virtue.” Mark, it begins with faith—it begins with being believers—add to *that* which is the foundation grace, “virtue;” that is, “manliness” or “courage”—it is for one to have the courage to confess what he knows of the Lord—“add to your faith courage, and to courage knowledge.” You will notice how knowledge comes in both here and in Colossians.

God would have us to be increasing in the knowledge of Himself, and in the knowledge of His will. So that there must be the going on adding to faith courage; to courage knowledge. Then comes to knowledge the addition of temperance, or “self-control;” so that though you are ever so provoked, you may not lose your temper. *Nothing will bring down the respect the children ought to have for their teacher like his losing his temper.* “Add to self-control patience,” and we know what that means in teaching children. I don't know anything more trying to patience than to hear a little boy at his lessons! We have special need of patience—patience at the time—and patience to go on Lord's-day after Lord's-day; month after month; year after year. “Whatsoever thy hand findeth to do, do it with thy might;” and go on every day in patience. “To patience godliness.” There is a wonderful amount in that word “godliness.” It is a word that implies a holy, godly, sober-minded, Christian behaviour. Add “to godliness brotherly kindness.”

IS THERE ANY SPHERE IN WHICH BROTHERLY KINDNESS IS MORE
NECESSARY THAN AMONG THE TEACHERS THEMSELVES?

That there be no envy or jealousy, that it may not be detected that there is a coldness or alienation amongst those who are together engaged in this work, but the continual “brotherly kindness,”—the holy courtesy due from one to another—and subjection one to another in the fear of the Lord. All this is part of the condition of soul that tends to fruitfulness. Further,

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we read, "and to brotherly kindness charity." Not only that there be amongst the brethren and sisters as they are engaged in the work, brotherly kindness, but that there be added to that, that infinite thing that has its source in God, which is called LOVE. A love that shews itself not only to God's children, but also in compassion for the perishing, filling the soul as we sit down in the midst of the little children, and leading us to speak to them tenderly, affectionately, and graciously, as God would have us to speak.

Now, this is a Divine recipe, and it is even more apparently "a recipe" if we read it as it really is in the original, "giving all diligence, add *into* your faith virtue, and *into* your virtue knowledge." It is like going into a chemist's shop, and he makes up a prescription—he takes one bottle and pours some of that in; and another bottle and pours some of that in, until at last he has got the prescription completed. It is adding *into*—INTO—INTO—until what follows? "If these things be in you and abound, they make you that ye shall be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ." There is God's recipe for fruitfulness, may I not also say it is

GOD'S RECIPE FOR BLESSING.

And does it not, after all, resolve itself into this, that our own condition of soul, as the servants of the Lord, be such as He can approve?

Let us look back again at Colossians—"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." If you and I are not to be standing still—or if we are not to go back—then we must be increasing in the knowledge of God; and this involves a diligent and reverent use of the Scriptures.

I was greatly interested with a very short address given by a dear servant of God, at a meeting in Dublin. Some of us had been referring to that passage in Isaiah: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word," and he called our attention to four passages where blessing is promised to those who are of a

Power for Blessing.

contrite spirit. One was Psalm li.: "A broken and a contrite heart, O God, Thou wilt not despise." Another was in Isaiah: "To this man will I look, to him that is poor and of a contrite spirit." The third was in Psalm xxxiv. 18: "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Then Isaiah lvii. 15: "For thus saith the high and lofty One that inhabiteth eternity—whose name is holy—I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones." So it is first—"He won't despise." Second—"To this man will I look." Then it is—"He hears and saves them." Then—He "dwells with and revives them." But see what that condition is, "He that is poor and of a contrite spirit, and that trembleth at My word." It is that reverent handling of the Word of God—it is that coming to the Word of God as poor ones to be enriched—as hungry ones to be fed—as needy ones to be supplied—as weak ones to be strengthened—coming to it not as a book merely; but coming to it as that by which the living God speaks to our souls, it is that which brings the blessing.

I am persuaded that we will not be fruitful in any work, let alone teaching children, unless we cultivate a habit of studying, searching, and applying to our hearts the precious Word of God. Don't trust to merely preparing a lesson—it is a necessary and right thing—but don't let your preparing of a lesson take the place of the feeding of your own soul; it will be a life-long loss if you do. I believe, any of us who are engaged, especially in preaching and teaching, have to take it more seriously to heart than others. The danger is reading the Word of God in order to get something to say, instead of reading it for the blessing of our own souls.

I beseech you, take these passages to heart and come to the Word of God in the contrite spirit—poor in spirit—hungry—empty—needy, and prove how God will grant the supply of your need. And then as we do so God will give us plenty. He knows what our service is to be, and He will enable us to bring out of the treasure of our hearts things new and old.

Power for Blessing.

Is not that a precious word? Bringing out of the treasure that is in the heart. It is not a treasure gathered up in a few minutes study of the lesson; but a treasure that accumulates in the heart as we patiently and reverently, and in communion with the Lord, read His Word from day to day, and feed upon it. It is this "increasing in the knowledge of God" that is essential for efficiency in this blessed work.

I cannot conclude without a further word. We might base it on the next words in "Colossians," where it says, "Strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness." Strengthened with all might! It does not matter whether it is the work of teaching in the Sunday class; or whether it is the work of caring for the Church of God.

SPIRITUAL SERVICE CAN ONLY BE DONE IN THE POWER
THAT GOD GIVES.

The very same power that He wrought in Christ when He raised Him from the dead. We know that when the Lord Jesus Christ was first anointed, and the Holy Spirit came down upon Him in bodily shape like a dove—He was led into the wilderness to be tempted of the Devil—He returned from the wilderness in the power of the Holy Spirit, and then bore His testimony at Nazareth. In like manner the Lord told His disciples to "tarry at Jerusalem until they were endued with power from on high" (Acts i). If we are to be the means of blessing to others, we must be endued with this power from on high, and that means waiting in the presence of God.

Do you remember that little incident in the Book of "Numbers," when God said, "Take twelve rods—a rod for every one of the tribes—lay them up before the Lord." There were the twelve rods, each with the name of the tribe upon it; but one of them had the name of Aaron, and Aaron was the high priest. They were all alike, cut off from nature's source of vitality; they had no sap; they could not get it. But here was the rod with Aaron's name on it, when they took it up in the morning it budded, and blossomed, and yielded almonds

Power for Blessing.

all in one night. Cut off from the source of nature's supply, by the power of God it yielded fruit.

Oh, if you and I are only waiting before the Lord and pleading the name of our great High Priest, we will come forth from that presence with power for blessing. Don't let us forget this. Take heed, lest by a little want of careful arrangement of things, or perhaps by a little laziness—a little neglect—a little self-pleasing—a little indulging in talk (perhaps evil speaking); take heed lest by such means you are robbed of the opportunity of waiting in the presence of God, and pleading the name of Jesus for blessing. Take heed, lest your own soul becomes defiled and unfit to be a channel of blessing to others. And you know that word of Paul to his dearly beloved son in the faith, Timothy. He taught him that he ought to be a clean vessel—sanctified, and meet for the Master's use. You know if there were half-a-dozen cups on the table here—one gold—one silver—another china—another common delf. If they were all dirty but the common delf one, which one should I use? I would not touch the gold one, for it was dirty—nor the silver one—nor the beautiful china one; but if I saw the common delf one was clean, I would take it up to drink water out of. God is looking for clean vessels.

To conclude; in whatever way we look at it, it comes to this—that blessing depends on our own condition of soul being well-pleasing to God.

A FEW HINTS TO YOUNG SPEAKERS.

BY AN OLD LISTENER.

MANY young men are doing good work for their Lord in speaking for Him in kitchen meetings and larger gatherings, and some of these are glad even to be accounted fools for Christ's sake, so be it that they carry His message to needy souls. This is good; for, as the eccentric Aberdeenshire minister said to the young preacher who was bemoaning his awkward inability: "Man, the Lord can hit a stracht lick wi' a crooked stick."

A Few Hints to Young Speakers.

Yes, this precious gift of public speaking, whilst one of the most powerful means of reaching the hearts of men, is also one of the most delicate. An unfortunate mannerism, a stupid remark, or a seemingly conceited style may often turn aside all the point of an otherwise powerful and effective address.

It is not easy pointing out faults to a young, earnest speaker, because the kindlier friends are afraid to discourage, and every adviser is liable to err in judgment as to what is really a blemish; for what may offend one ear may gratify another. Sometimes the rude expression of a street preacher, which has turned away a fastidious listener, has at the same moment led a soul to Christ.

Still there are one or two things that listeners sometimes feel they would like to say to inexperienced speakers that might reach such through the medium of these pages without unduly hurting their feelings.

1. *Be natural in tone and expression.* The other hints might almost be omitted, as this is really the germ of them all. The man who is *natural* may say almost anything.

2. Remember *there is a distinction between eloquence and grandiloquence.* A one-syllabled address may be powerfully eloquent. Grandiloquence, actual or attempted, is generally ridiculous. It is a greater gift to be able to speak good plain English clearly than to pile up pathos or construct intricate allegory.

3. *Be very chary in the use of "I" and "you."* These two little words require to be carefully watched and wisely handled. Great orators, like great poets, have a license; but an ordinary speaker who tries to climb to a higher platform than his audience on these stilts may become not sublime but ridiculous—and justly so. Of course in personal narratives the frank "I" is necessary, and may be used most effectively: it is certainly far to be preferred to the pseudo-modest "we."

4. *Don't try to be funny.* Not by any means an unnecessary caution to earnest speakers. Humour is a splendid vehicle for instruction, and acts like sunshine when it flows over into a discourse naturally and without incongruity. Stage lightning is a poor substitute, and a speaker is far reduced in his attempts

A Few Hints to Young Speakers.

to interest his audience when he resorts to that. It is true that in Spurgeon's sermons there are sudden bursts of humour that almost take away one's breath; but we are not all Spurgeons.

5. *Be brief.* It is, as a rule, much more interesting to speak than to listen, and the speaker is tempted to "enlarge" and "add one word more" until the audience begins to doubt his truthfulness and to look wistfully for the end. Mr. Moody strongly recommends five minutes addresses, and drew the line at twenty minutes. Few speakers realise the power of a fifteen minutes address. It is almost sure to be pointed, condensed, and crisp.

6. *Don't begin or end with an apology.* If you have done your best in the circumstances you don't need to apologise; if you haven't, well, an apology will do no good. It is more manly to leave it out, and in any case it diverts the attention from the subject to the speaker.

7. *Don't say "dear friends" too often.* The use of the expression may denote affection, but sometimes it is a mere pretext to gain time.

These are but some of the externals of speaking. There are larger and more important considerations underlying the humblest attempt to speak "for God to the people." Still it is true that "dead flies cause the ointment of the apothecary to send forth a stinking savour."

A FIERY ORDEAL.

A remarkable incident occurred at Sheffield in connection with the burning of a theatre on Tuesday morning. The building which was composed of wood and bricks, was totally destroyed, together with the properties of the company performing there. All that remained of the contents of the theatre was a Bible and a few brass trumpets. It appears that a cowboy in the "Frontier" company was recently given a copy of the Bible. This was in a box at the theatre with the rest of his effects. Though the box itself was burned and the rest of the contents consumed, the Bible was found to have sustained no damage.—*Extract from a Bristol Newspaper.*

THIS grand old Book, the Book of books, has come down through centuries, assailed on every side by demoniacal agencies, and has never received a scar, and that because there

A Fiery Ordeal.

is nothing in it that is destructible; it is the Work and Word of the Lord God Almighty. "In the beginning was the Word, and the Word was with God, and the Word was God." The writing of it began in the world's infancy; it grew with its youth. It grew under theocracy as well as monarchy. It withstood the storms of fire. It grew under the Prophet's mantle, and under the fisherman's coat.

Do we not read how in Rome, in Ephesus, in Jerusalem and Patmos, and in all the ages since; how, under Satanic influence, tyranny issued edicts against it; how infidelity put out its tongue; how Papacy from its monasteries, and the Moslem from their mosques, hurled forth their anathemas. But the Word of the living God lives. It lives because He lives. It will never pass away, not even when it has climbed the icy mountains of Greenland, and traversed the coral strands of India; gone down the rivers and over the hills of mighty China and been preached to its vast millions; when it has thrown its light amid the gloom of the gold mines of Australia; nor when its gems are scattered among the diamond districts of Kimberley, and the pearl of great price has been appropriated by the denizens of "darkest Africa;" but when all thrones shall be gathered into one Throne, and all crowns by the fires of that great impending revolution shall be melted into one pure Crown, which shall be placed upon the head of the coming One, the King of Kings, and Lord of Lords, then, and not till then shall that unchanging, undestroyable Word have accomplished its mission.

The Word of God has been well described as "a window in this prison of hope through which we look into eternity," and again, as "the only visible existing link between earth and heaven."

H. W. C.

WE have the unfoldings of John about the *Son* of God, and of Paul about the *Church* of God. Paul, too, addresses the ministry in his day, *now running on*, with "Feed the *Church* of God; while Peter as seasonably exhorts "Feed the *flock* of God."

RAYS OF LIGHT ON A DARK SUBJECT.—VI.

THE RESURRECTION AND ITS RESULTS.

“Man that is in honour, and understandeth not, is like beasts that perish. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling” Psalm xlix.

THE gulf widens, and the contrast becomes more striking between *saved* and *lost* as stage after stage is reached in the experience of each. But at no point in their history does this appear so strikingly as in the resurrection, when the subjects of grace shall become the subjects of glory, and the unsaved shall receive those bodies without beauty, in which they shall suffer the penalty of sin, “the second death.”

It was known and enjoyed by saints at all times that there would be a “resurrection of the dead.” Job in his day could look beyond the mists of ages and say, “All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands.”

And David, when oppressed by wicked men who had their portion in this life, was comforted as he said, “As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake, with Thy likeness.” “Others were tortured, not accepting deliverance that they might obtain a better resurrection.”

Thus this great truth shed its light upon those who trod the path of faith in ages past, filling their souls with hope and cheer in the days of oppression and pain, robbing death of its terror, and bidding them look beyond to that time when, “He shall swallow up death in victory, and the Lord God shall wipe away tears from off all faces.” But it is in the pages of the New Testament, and on this side the Cross, that we find the truth fully unfolded concerning the “resurrection *from among* the dead,” of which Christ Himself was an example and the first-fruit, and in which all the saved of every age shall have their part. For this we wait, whether on earth or in paradise, “the redemption of the body,” when we shall be clothed upon with that which is heavenly in its character, and glorious in

The Resurrection and its Results.

appearance. Then shall the last enemy be destroyed, and death swallowed up in victory as "in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead in Christ shall rise first, and we shall be changed."

The last trace of sin and deformity gone forever, all the saved shall be perfectly conformed to the image of Christ. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called; whom He called, them He also justified; and whom He justified, them He also glorified." Every link on the chain is forged on God's anvil, and is perfect, and cannot be broken. "The promise is sure to all the seed."

And though every saint be like a frail bark, and every life's experience like a tempestuous sea, where the waves of trouble run mountainous high, yet the anchor of the soul is sure and steadfast, and holds within the vail; and, as of old, "Jehovah sitteth o'er the waterflood"; and at the cry of distress, "He maketh the storm a calm, so that the waves thereof are still, and He bringeth them to their desired haven."

Soon—it may be very soon—above the din of earthly strife, that voice that called Lazarus from his tomb, shall be heard saying, "Arise, my fair one, and come away." And the Spirit and Bride say, Come. Then shall Christ, the First-born, lead His saints from victory unto victory, from glory unto glory, until, in the calm of eternity, we settle down amid the glories of a new heaven and a new earth, with its all things new; where "the Tabernacle of God shall be with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God."

That one word, "Tabernacle," seems to stamp upon the eternal state the remembrance of wilderness days. Surely we shall remember for ever all the way the Lord has led us, and—

"Bless the hand that guided,
And bless the heart that planned,
When throned where glory dwelleth,
In Emmanuel's land."

The Resurrection and its Results

The bodies of the lost shall remain in the grave one thousand years after the first resurrection is complete (see Rev. xx. 5). No voice of the Archangel, no trump of God calling them forth from their graves; but, as the great white throne is set and the Son of Man takes his seat upon it, the earth and the heaven flee away and the bodies of the lost are left to stand in space before the throne. Their souls, from the prison of Hades shall be united to those bodies from which every trace of beauty shall be gone—"vessels of wrath fitted to destruction"; and their image shall be despised by the Lord as He beckons them away from His presence to their place in the "lake of fire which burneth with fire and brimstone, which is the second death."

On earth they closed their eyes against the light, and heeded not the hand outstretched to save them, and now they are lost for ever. The false hopes that illuminated their path through life are fled, and the darkness of hopeless despair gathers round them. The pleasures of sin which they enjoyed for a season are gone, and now they must reap the bitter fruit of their own doings. The light in which they walked is for ever quenched, for it was but the sparks from the fire of their own kindling; and now they lie down in sorrow.

R. M'M.

TESTED FOR SERVICE.

I. PET. I. 7.

WE are told of one of the late Roman emperors, that when he came to the throne he threatened to dismiss from his service every Christian who would not renounce his faith, and then, from the few men who preferred the dismissal of the emperor to the denial of Christ, he chose his most trusted ministers, and kept them all his life. And God has a process not unlike that in His dealings with us. I seem to hear the edict going forth about some of you, "We will try him, put him in the furnace, thrust him out, as it were, into all temptation, and when he is tried he shall have the crown of life."

THE CHANGED INITIAL—D into H.

HOW can it be done? Does it not sound like a Chinese puzzle, and almost impossible? But my meaning will very quickly appear when I tell you that it is the D in the word Dis-appointment. Making this change, let us read it thus—*His appointment.*

How very often we say, “It *is* a disappointment.” Yes; even we who believe that “all things work together for good to them that love God.” Now, dis-appointment is a very dreary word. It speaks of unrealised hopes and unsatisfied longings. But only change the initial, and what a flood of light bursts in upon it.

“*His appointment!*” Then I must not be sad about anything that God appoints. Surely, my heavenly Father knows what is best for His child! *His appointment!* Is He not the Potter, while I am only the clay? and am I not in His hand? (Jer. xviii. 6.)

With this thought in view, let us each ask ourselves these practical questions:—

1. “Have I ever really given myself, my life, my plans, my future, my heart, yea, my *all* into God's hands, to be whatever He shall appoint?” If so, when little worries, or even great trials come, I shall look at each as His appointment for me.

2. “Ought I not, as a child of God, to be intensely happy?” But if I allow myself to be disappointed, I cannot be happy. Do let us all live happy, God-appointed lives. Let the words, “By Royal Appointment” be, as it were, stamped on each minute detail of our daily life.

3. “Can I not trust God to plan my life for me far better than I can?” Yes; for we can only get one-sided views of what we think would be best for us. God sees the other side, and He only appoints that which, in the end, is always sure to “work together for good.”

Let us then, amid domestic cares, business worries, trials in His service whether at home or abroad, amongst old or young, turn the D into H and all will be well.

THE LOVELINESS OF CHRIST.

"Yea, He is altogether lovely. This is my beloved, and this is my friend."—

Song of Solomon v. 16.

THE daughters of Jerusalem had questioned the supreme attractiveness of the Bridegroom.

"What is thy beloved, more than another beloved, O thou fairest among women ?

Just as unbelief and agnosticism challenge the Christian : "What is thy Christ more than another religious teacher?—than Confucius, or Saky-Muni, or Marcus Aurelius ?"

The Bride replies in that magnificent descriptive passage of which the above text is the climax :

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold,
His locks are bushy, and black as a raven.
His eyes are as the eyes of doves by the rivers of waters,
Washed with milk and fitly set.
His cheeks are as a bed of spices, as sweet flowers :
His lips are like lilies, dropping sweet smelling myrrh.
His hands are as gold rings set with beryl :
His belly is as bright ivory overlaid with sapphires.
His legs are as pillars of marble, set upon sockets of fine gold :
His countenance is as Lebanon, excellent as the cedars.
His mouth is most sweet : yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem.

You see, as she proceeds in her description, she feels—beautiful as it is—that all this wealth of costly imagery is poor and tame as the expression of the superhuman loveliness of her beloved; and so, in a sort of despair, she sweeps all possible excellence into her words and says :

"Yea, He is altogether lovely."

ALL COMPARISON IS IMPOSSIBLE.

All other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection. Jesus Christ is the only Being of Whom, without gross flattery, it could be asserted, "He is altogether lovely."

The Loveliness of Christ.

Our theme, then, is

THE LOVELINESS OF CHRIST.

It seems to me that this loveliness consists in His perfect humanity. I do not now mean that He was a perfect human, but that

HE WAS PERFECTLY HUMAN.

In everything but our sins, and our evil nature, He is one with us. He grew in stature, and in grace. He laboured, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. With Thomas, we confess Him Lord and God; we adore and revere Him, but there is no other who establishes with us such intimacy, who comes *so close* to these human hearts of ours; no one in the universe for whom we are so little afraid. He enters as simply and naturally into our nineteenth-century lives as if He had been reared in the same street. He is *not one of the ancients*. How wholesomely and genuinely human He is. Martha reproaches Him; John, who has seen Him raise the dead, still the tempest, and talk with Moses and Elijah in the Mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him, all in a breath; and *He calls them by their first name* and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter,—it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible like a statue in a niche. Our little righteousnesses are so puny that they must be obtruded, and coddled, and accentuated by pharisaical drawings away of the skirts, and the setting up of *little standards of difference between sinner and sinner!* Jesus receives sinners and eats with them. All kinds of sinners; Nicodemus, the moral religious sinner, and Mary of Magdalene, “out of whom went seven devils”—the shocking kind of sinner. He comes into sinful lives as a bright, clear stream

The Loveliness of Christ.

enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

HIS SYMPATHY IS ALTOGETHER LOVELY.

He is always being "touched with compassion." The multitude without a shepherd; the sorrowing widow of Nain; the little dead child of the ruler; the demoniac of Gadara; the hungry five thousand—*whatever suffers, touches Jesus*. His very wrath against the Scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Do you ever find Jesus looking for "deserving poor"? He "healed all their sick." And what grace in His sympathy. Why did He touch that poor leper? He could have healed him with a word as He did the nobleman's son. Why for years the wretch had been an outcast, cut off from kin, dehumanized. He lost the sense of being a man. It was defilement to approach him. Well, the touch of Jesus made him human again. A Christian woman labouring among the moral lepers of London, found a poor street-walker desperately ill in a bare cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, and then she said: "May I pray with you?"

"No," said the girl, "you don't care for me; you are doing this to get to heaven."

Many days passed, the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again; but as it is my last visit, I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses—and then, my friends, the hard heart broke. *That was Christ's way.*

HIS HUMILITY WAS ALTOGETHER LOVELY.

What meekness, what lowliness! "I am among you as one that serveth." He "began to wash the disciples' feet." "When He was reviled, He reviled not again." "As a sheep before her shearers is dumb, so He openeth not His mouth."

The Loveliness of Christ.

Can you think of Jesus posing, and demanding His rights?
But it is in His way with sinners that

THE SUPREME LOVELINESS OF JESUS

is most sweetly shown. How gentle He is, yet how faithful;
how considerate, how sympathetic.

When He speaks to that silent despairing woman, after her
accusers have gone out one by one, He uses for "woman" the
same word as He used when addressing *His own mother* from
the cross.

"Woman, hath no man condemned thee?"

Even in the agonies of death, He could hear the cry of
despairing faith. When conquerors return from far wars in
strange lands, they bring their chiefest captive as a trophy. It
was enough for *Christ* to take back to heaven the *soul of a thief*.

YEA, HE IS ALTOGETHER LOVELY.

C. I. S.

Waiting and Watching.



WAITING for Him in the darkness,
Watching for Him in the light,
Listening to catch His orders,
In the very midst of the fight:
Seeing His slightest signal,
Across the heads of the throng,
Hearing His faintest whisper,
Above earth's loudest song:
Dwelling beneath His shadow,
In the burden and heat of the day,
Looking for His appearing,
As the hours wear fast away:
Shining—to give Him glory:
Working—to praise His Name,
Bearing with Him the suffering,
Bearing for Him the shame.

NOTES ON THE KINGDOM PARABLES.

Matthew xiii.

THESE seven parables present a complete history or sketch of the kingdom of heaven, or, in other words, give us the founding, progress, and issues of Christianity.

In Matthew only have we a seven-fold parabolic illustration of the history of the kingdom of heaven. In the corresponding Scriptures (Mark iv. and Luke viii.) we have no such thing as *seven*. This is to be carefully noted. Seven expresses *Spiritual completeness*, whether of good or evil.

Of the four Gospels, Matthew is the only one in which the terms "church" and "kingdom of heaven" occur—the former three times, the latter about thirty times. It is of great importance to see the distinction between the "church" and the "kingdom."

The Church is the aggregate of the saved—of those truly converted, indwelt by the Holy Ghost—and made one with Christ as man, in God's glory. The kingdom, on the other hand, is the scene where the authority of Christ is owned—all that portion of the world covered by Christianity, commonly termed Christendom, or Christ's kingdom. This sphere on earth is a mass of profession, real and false; nevertheless, it is the kingdom of heaven as these parables plainly teach.

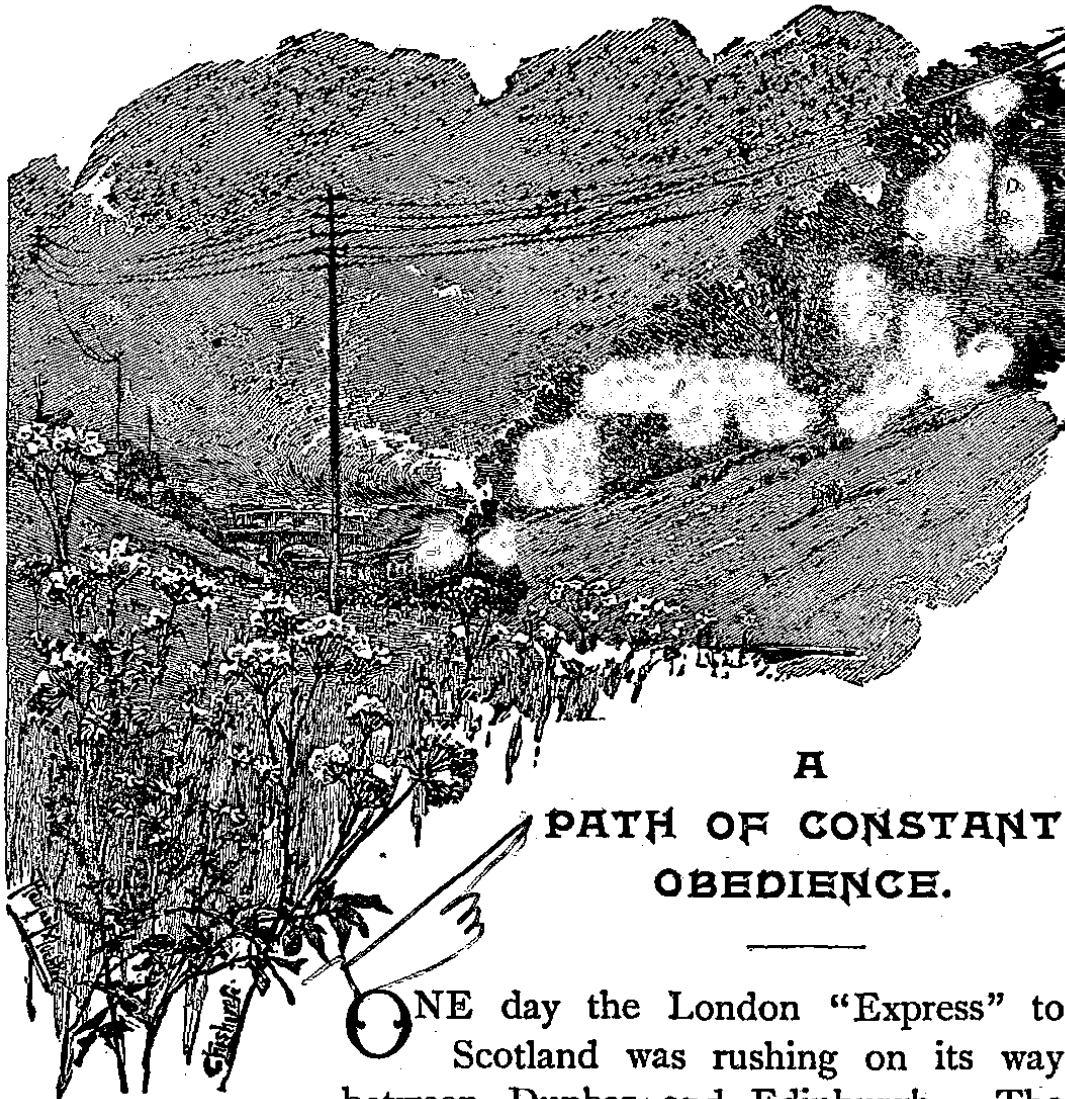
Now, it is not the "church" in Matthew xiii., but the kingdom. Those comprising the Church *are* saved (Eph. ii. 4-8), and blest in heavenly places in Christ; those in the kingdom are responsible; much more so than those living amongst the nations outside the sphere of light and privilege.

The first parable is not said to be a likeness of the kingdom, although, no doubt it is included amongst the others in verses 51-53—see also verse 11. The reason of this, I take to be, that the kingdom of heaven in its present form, did not begin to take effect until after Christ died and went to the right hand of God. His death is alone the foundation of church-blessing and kingdom-glory. This first parable, then, describes the personal ministry of the Lord on earth.

In verses 43-45 of chapter xii., we have a brief but succinct history of the nation in connection with idolatry. Verse 43—Judah was purged from the spirit of idolatry by the Babylonish

Notes on the Kingdom Parables.

captivity. Hence there was no idolatry in Judea, from the return from Babylon to the land till Christ. During that time, the Jewish house was swept, empty, and garnished. Her future, however, is described in verse 45: the last state of Judah will be worse than the first. Now, carefully observe that between these verses—Judah's past and future—the thirteenth chapter comes in as to its testimony. Judah is not the empty, swept, and garnished house *now*; it was that from the Babylon-return till Christ. Hence, between the two periods there is a great gap of time—a period which has lasted fully eighteen centuries, and during which the Lord has established in grace *to us*, both the "Church" and the "Kingdom"—the one, the real and internal thing; the other, the outwardly responsible thing. Thus, in the end of chapter xii., after pronouncing upon Judah's most awful future, disowning her until she shall return to the Lord and acknowledge her offence, He cuts all earthly ties, breaks with all fleshly connections, and gathers a new family around Himself. Stretching His hand towards His disciples, He said, "Behold My mother and My brethren. For whosoever shall do the will of My Father which is in heaven, the *same* is My brother, and sister, and mother." Then comes the unfortunate break in the chapters: for "the *same* day went Jesus out of the *house* (the Temple) and sat by the seaside" (xiii. 1). Having, in the close of the previous chapter, disowned the *people*, in this highly significant action of leaving the *house*, He now disowns their *worship*. "Praise waits for Thee in Zion, LORD!" So people sing, with no idea of its real meaning. Praise is *silent* in Zion. Zion's courts are mute; for yet a little while, and "in that day shall this *song* be sung in the land of Judah"; for the materials and ground of Israel's song, see Isaiah xxvi. Jehovah has no praise from Israel, but He has from the Church—the leader of the song and worship being none other than Jesus risen from the dead (Ps. xxii. 22; Heb. ii. 12). After this full rejection of Judah and her people, Jesus sat down at "the seaside" and taught. The sea is the well-known symbol of peoples and tongues outside Judaism (Rev. xiii. 1; xvii. 1, 15). w. s.



**A
PATH OF CONSTANT
OBEDIENCE.**

ONE day the London "Express" to Scotland was rushing on its way between Dunbar and Edinburgh. The driver had his orders to hasten on and not to stop as long as he saw the signals all clear. At one crossing the gate-keeper had neglected to open the strong heavy gates, and yet had signalled "all clear." The driver saw the strong gates. He was too far on and going too fast to pull up. He did not wish to break the gates: but his orders were imperative. He obeyed the signals, and drove on. As he neared the obstruction he put on all his steam, and in a second he had smashed the gates to a thousand pieces, and kept on his way unharmed. Some one was to blame, but not the engine-driver. He had smashed the gates, and yet he was praised for pushing on and doing so: and rightly too. It was the negligent gate-keeper, who had made the difference between the signals and the gates, who was blameworthy. The engine-driver did not

A Path of Constant Obedience.

break the gates for the sake of breaking them, but because they came in the way of his imperative orders, and he left the responsibility with those who had, contrary to orders, placed the obstruction there.

I thought this a good illustration of our path. It is a path of constant obedience to our God. We may have to break natural, commercial, ecclesiastical, or self-pleasing ties in this straight path to the glory in the way of obedience; but we do not break these to show we can break them, but because they conflict with God. He must be obeyed at all costs. That is what is meant by a man having to give up all ties of home, father, mother, and friends, *if* they interfere with his discipleship, and this alone will lead him, in thus honouring God, to honour his father and mother. If he is a child, on to his oldest year the word he has for his father or mother is "honour;" but if even these nearest him by nature would claim him as opposed to God's claims, he calmly obeys God, leaving all consequences with Him, and neither man nor devil can stand before the believer's conquering path.

W. P. M.

LIVING CHRIST.

I WOULD rather be a poor, dark, uninstructed one living on Christ, than have all the blaze of truth without Him. There is no power of living Christ, and quitting ourselves like men, but by living out here the life He has communicated to us.

I would rather see any one in bondage, not knowing what to make of the contrast between himself and Christ, than to see much liberty, in the sense and knowledge of grace, and no self-loathing at the contrast.

Oh, beloved friends! one thing is pressed on my heart for you. It is that you may feel the importance of living practical holiness before God. Having life—having righteousness—to which nothing can be added, and from which nothing can be taken away, as the living members of Christ before the throne, you should individually most earnestly seek to walk before God.

G. V. W.

"THE AIM OF A LOWLY SOUL."

"Seekest thou great things for thyself?
Seek them not."—Jer. xiv. 5.

WHAT may I do for Thee, my Lord?
What can I do for Thee?

Thy Word forbids me use the sword,
Or worldly polity,
Although my soul may be on fire
To yield the love Thou dost desire.

Thou call'st me not to show my love
By schemes of shrewd device,
To catch the praise of men, or move
Amid the haunts of vice—
Supported by the aid of those
Who know Thee not, and are Thy foes.

Then what for Thee, Lord, can I do?
For Thee I would do all:
In earnest proof that I am true
Before Thy feet I'll fall,
And daily ask Thee for Thy grace
While keeping there a lowly place.

Thy blessed Word I may not preach,
As some whom Thou dost send;
And when Thy saints I fain would teach,
Or seek Thy flock to tend,
At times the issue does but show
How little of Thy power I know.

Small strength have I Thy sick to nurse,
Scant store Thy poor to feed;
No labours oft can I rehearse,
Mighty in word or deed;
Nor of blest suffering for Thy sake
Much have I ever had to take.

"The Aim of a Lowly Soul."

Yet still, my Lord, I humbly hope,
 (Through Thy good grace alone)
When with Thy saints to Thee caught up
 I stand before Thy throne,
Even from me shall fruit be found,
Which to Thy glory shall redound.

Then be it mine to do each day
 Just what first comes to hand;
To walk by faith, to watch, to pray,
 And take as Thy command
The day's own work, whate'er it be,
If only that which pleaseth Thee.

WHY DON'T YOU HURRY?

'**T**HE King's business requireth haste" (Judges xxi. 8). A missionary being asked what it was that directed his thoughts towards the foreign field, answered:—"In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out; and as he looked up in my face, what do you think he said? "O papa, why didn't you hurry?"

"Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost: of souls without God and without hope in this world; and the message came to me as a message from the Master, 'Go and work in My name'; and then from that vast throng a pitiful despairing, pleading cry rolled into my soul as I accepted God's call, 'Oh, why don't you hurry?'"

W.

SHINING AS THE STARS.

EXPOSITORS of every school, Christians of every denomination, admit that there will be no resurrection, until Christ comes back in person to the earth, and it is amazing that those whose dear ones have passed on before do not yearn for that coming with irrepressible and ever-increasing desire.

Then too comes the shining as the stars, but of whom? Of those that turn many to righteousness, or justification through faith in the Lord Jesus Christ. What a stimulus to fidelity in testimony and service, to constant and earnest effort, does this bring to believers who know that they are already cleansed by the blood of God's dear Son! It will be something worth having to shine, not like a dim and lonely star that must be sought in order to be seen, but to shine in the light of His throne, to shine in the glory of His approval, to shine in that part of the heavenly kingdom where prophets and apostles and the noblest saints of earth have their station and renown, to shine near the person of Him who is "the bright and morning Star," (Rev. xxii. 16).

A recent English paper gives an account of the rescue of a youth from drowning in the sea by a humble but brave young man who for his heroism was elected a member of the Royal Humane Society. He was of course invited to attend the annual meeting of the Society, and found himself among Lords and Ladies and Earls and Countesses and distinguished personages, from whom he would have considered it the highest honour to receive recognition. More than thirty persons who had been saved from drowning were the guests on the occasion, and at a given signal these marched through the opened ranks of the illustrious company assembled. A youth was noticed to look eagerly into the faces of the crowd as he passed, until suddenly breaking from the procession, he threw his arms about the neck of the young man, kissing his face and calling him his deliverer, amid the tears and plaudits of nobility. This young man shone as a star that evening, and was more than repaid for his kindness and courage.. How will it be with the believer who reads this? Will no one step out from the vast throng of the saved to thank the Lord for a single effort to lead the soul to Christ.

J. H. B.

FULLY AND LASTINGLY SATISFIED.

HIS favour is better than life. Leaning on His breast, we can look up into His face, if indeed, our hearts be pure, and, speaking rather of His love to us, than of our love to Him, love Him, not simply because of what He has done, but, also, because of what He is. We shall have abundant opportunity for faith. All else at times shall fail us. But "faith worketh by love." In the measure in which His love is shed abroad in our hearts, in that measure shall we trust Him. "That the love wherewith Thou hast loved Me, may be in them," is our Lord's prayer for us. Oh that the Father, of whom every family in heaven and earth is named, would grant unto us to know this love!

"HOLD FAST."

WHAT TO HOLD FAST—

That which is *good* (1 Thess. v. 21).

Confidence and rejoicing—*firm unto the end* (Heb. iii. 6).

Confession of our hope *without wavering* (Heb. x. 23).

Faithful word (Titus i. 9).

MY name (Rev. ii. 13).

(in distinction to those who *hold* the doctrine of Balaam, and the Nicolaitanes).

MANNER OF HOLDING FAST—

Hold fast in *faith and love* (2 Tim. i. 13).

WHY HOLD FAST?—

Seeing we have a great High Priest that is passed into the heavens (Heb. iv. 14).

HOW LONG TO HOLD FAST—

Hold fast *till I come* (Rev. ii. 25).

IN CASE OF SLACKENING—

Hold fast and *repent* (Rev. iii. 3).

LAST EXHORTATION—

Hold fast that no man take thy crown (Rev. iii. 11).

Opposite to Holding Fast—

"LET THEM SLIP" (Heb. ii. 1). HYP.

THE SYMPATHY OF OUR GREAT HIGH-PRIEST.

By ROBERT C. CHAPMAN, of BARNSTAPLE.

IN the first chapter of Hebrews we read, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,"—oh, solemn words—"hath in these last days spoken to us by His Son." By His Son crucified, by His Son raised from the dead, by His Son Christ Jesus at the right hand of God. By His blood He, the risen One, yet speaks. These then are the last days. The beginning of the present period is long, long past away. Eighteen hundred and ninety-four is the number of the present year, so that of the last days how great a portion is run out. And yet, still, instead of the Saviour saying depart, the sinner says *depart*. The Saviour says, "Be ye reconciled;" He will never say depart to any save those who now say *depart* to Him.

We have been exhorting one another touching the tenderness and gentleness of Christ. I am sure the hearts of many must be craving after His sympathy. I need not remind the people that Christ is perfect in everything, as our great High-Priest. You can never be right for your duties in the Church of God, in the family, or in the world, unless you make your matters here below the matters of Christ your great High-Priest above. Make Christ the chief party in everything.

The word "perfect" is used again and again in this epistle, in relation to our great High-Priest. But many will ask, "How could He who was always perfectly obedient to God, become perfect?" The answer is to be found in the second chapter at the tenth verse. In Himself considered, He was every moment perfectly well-pleasing to God, yet to be our great High-Priest in God's presence, He must present to God a perfect atonement, and be *made* perfect through sufferings.

Now, having acquired this perfect fitness to be our great High-Priest, He stands in need of me and of you and of all the members of His body; that He may have full room for His heart of love and for His affections in showing what His sympathy is and what manner of Priest He is. And the greater our difficulties in the world or the Church are, the fuller

The Sympathy of our Great High-Priest.

the occasion for our faith, love, and patience in leaning upon Him. But I shall never have joy in my heart if I begin with difficulties. I must begin with Christ and His fulness.

Now, beloved. Holy angels have not sympathy,—sufferers they never were nor can be. Thus they have not learned sympathy. Can we go the unregenerate for sympathy? They have not a whit, save poisoned sympathy. It may be sweet to my natural affections, but it is a cup of poison, and I will have none of it. The sympathy of a brother I desire so far as it leads me to Christ. Oh, my younger brethren and sisters, take you heed that you listen to no voice of sympathy that does not lead you straight to Christ.

Again, in dealing with this subject, I must utter what has been long upon my heart—

HOW CAN I GET INTO SYMPATHY WITH HIM?

Can He shed tears any more? No, He is the glorified Son of God. But we read, “Do we provoke the Lord to jealousy?” Does He look upon my ways with eyes of jealousy, or does He regard me with approving love? If I begin with sympathy for Him, I shall have his sympathy with me, and then I shall have sympathy with my brethren.

Two things more. We have read of His appearing in the presence of God for us; and we have the promise He shall appear a second time. If we have sympathy with Him, we shall reckon time as He does. We have been exhorting one another to interpret God's Word by His Word, and in accordance with His mind. So when I read, “I come quickly,” I do not interpret the “quickly” aright, save when I dwell within the veil with the Lord Jesus. Then I can with longing heart wait for Him, and patiently serve Him in the waiting time. “I come quickly.” The meaning of that “is a little, little while,” not worth reckoning, “For yet a little while, and He that shall come will come, and will not tarry.”

Melchisedec, as a type, in Genesis and the 110th Psalm, sets forth the majesty of the Son of God, and shows Him bringing forth the bread and wine that are God's banquet. Yet this mighty Priest is not ashamed to call us brethren. Remember,

The Sympathy of our Great High-Priest.

He does not call us brethren because we are Adam's sons, but because we are in Him by heavenly birth.

Turn to Genesis xlv. 10, 11, where Joseph reveals himself to his brethren. Here we find the promise given that they should dwell in the land; but before that in the 4th verse, Joseph says,

“COME NEAR TO ME, I PRAY YOU.”

The Lord has ceased in the Glory from making supplication to God: supplication, I mean such as—“If it be possible let this cup pass from Me;” but He has not ceased to make supplication to the unregenerate and the saint. The unregenerate He prays, “Be ye reconciled to God;” to the saints He says, “Come near to Me, I pray you.” We often speak of the glory which Christ will give us, but I fear we do not as often as we ought put the glory where He puts it. It is the love-token—a blessed love token. It is like the ring which the husband puts on the finger of the espoused one. The ring is not the chief gift—he himself is the chief gift.

And now the blessed One, who has all power and majesty, says to us, “Come near.” It is, mark you, not a lawful thing for us to have Him say, “Open to Me.” Our hearts ought to be ever open to Him, as His to us, but it is lawful for us to have Him say, “Come near to Me, I pray you.” One thing more—Christ as our Aaron, anointed with the oil of gladness above His fellows. Oh think of it! The carnal mind is utterly unable to think aright of our wonderful Christ; but the Spirit, the gift of the Father to the Son is sent to teach us all things.

Oh, that we may not neglect that gift. Harkening to the Spirit of Christ we render a loving obedience to His “Draw near to Me, I pray you.”

A SOLEMN FACT.

NEARLY 2000 years ago, “in a place called Calvary,” the Saviour of the world died for sinners. The Cross has won many triumphs, yet but a *third* of the human race are professedly Christians. May our hearts be stirred up to sympathy with the perishing as we realise the deep sympathy of our great High-Priest.



NOTHING IS LOST.

TO talk with God—no *breath* is lost;
Talk on, talk on!
To walk with God—no *strength* is lost;
Walk on, walk on!
To wait on God—no *time* is lost;
Wait on, wait on!
To grind the axe—no *work* is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on!
Martha stood—but Mary sat;
Martha murmured much at that;
Martha *cared*—but Mary *heard*,
Listening to the Master's word,
And the Lord her choice preferred,
Sit on—hear on!
Work without God is labour lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!
Little is much when God is in it;
Man's busiest day's not worth God's
minute;
Much is little everywhere,
If God the labour do not share:
So work *with* God and *nothing's* lost—
Who works with him does *best* and *most*;
Work on, work on!

A. A. R.

HOW TO DISCERN BETWEEN CLEAN AND UNCLEAN.

NOTES OF AN ADDRESS TO YOUNG MEN BY J. R. CALDWELL.

THE first seven chapters of the Book of Leviticus give the mind and instructions of God concerning the offerings, which set forth, in type, different aspects of the person and work of Christ. In chapters viii. and ix. we have the consecration of the priesthood to the service of Jehovah; and in x. their failure in their responsibility to God. He will be sanctified in them that come nigh unto Him. There was a double responsibility laid upon the priestly family, viz.:—They were to put a difference between clean and unclean, between holy and unholy; and they were to teach the children of Israel all the statutes which the Lord had commanded by Moses (verses 10, 11). The responsibility of the priesthood was to discern between things that differ. “He that is spiritual discerneth all things” (1 Cor. ii. 14). “That ye may approve things that are excellent,” or, “prove the things that differ” (Phil. i. 10). In Heb. v. 14 we have another instance of the priestly function of discerning good from bad.

Chapter xi. treats of clean and unclean. If this chapter was studied as it ought to be it would separate the people of God from many a thing that man esteems to be good; but, which God judges to be unclean,—things that God's priests are mixed up with, which in His sight are an abomination. A holy thing is that which is set apart for God; it might not be fit for God and yet not be unclean. An unclean thing was neither fit for God nor His people. The priest in Israel had to acquire a knowledge of what was fit for God's altar, and what was unfit for His altar; what was fit for His people, and what was not fit for them. When a man brought an offering for God's altar, even though it was right as to kind, nevertheless the priest had to discern if it was clean and without blemish, as well as if there was anything lacking or superfluous about it.

This chapter brings before us the great practical teaching of the Divine mind concerning what is clean and what is not clean; what the people of God may feed upon, and what they may not feed upon; what they may have fellowship with, and

How to Discern between Clean and Unclean.

what they may not have fellowship with. This chapter must be, to us,

EITHER MEANINGLESS OR FULL OF DEEP AND PRECIOUS
INSTRUCTION.

These things are not mere arbitrary laws given to Israel; they were written for our instruction; and they have a spiritual interpretation and application.

There are four different spheres of animal life mentioned here, viz.:—1st, those occupying the earth; 2nd, those occupying the sea; 3rd, those occupying the air; and 4th, those that creep upon the earth. God does everything in order; He says, "Let all things be done decently and in order." We come daily in contact with many things that we cannot tell whether they are clean or unclean; holy or unholy. We have to go to God to be taught by Him concerning every thing; for, only thus shall we be able to discern according to God. The spiritual man discerneth according to God.

"Whatsoever parteth the hoof and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat" (verse 3). Spiritually, the dividing of the hoof refers to the walk of the child of God. "The Lord . . . will make my feet as hinds' feet, and He will make me to walk upon mine high places" (Hab. iii. 19). The ROEBUCK which had a divided hoof could walk firmly and surely up the highest crags of the mountains and never slip or fall. The CAMEL is one of the most useful of animals, but according to the law of God it was an unclean animal; "because he cheweth the cud, but divideth not the hoof." Many things may appear to be most useful, but they are of the earth and tend to keep us down to the earth, and are therefore unfit for one who desires to walk in fellowship with God. "Who mind earthly things" (Phil. iii. 19). "The first man is of the earth, earthy" (1 Cor. xv. 47). "He that is of the earth is earthly, and speaketh of the earth" (John iii. 31). God regards as unclean, and therefore unfit for spiritual food

WHATEVER DRAGS US DOWN

to the earth. We have to fulfill our responsibilities upon and

How to Discern between Clean and Unclean.

towards those on the earth. It is one thing to be occupied with and upon the earth, but it is another thing to have the inner life and affections dragged down to it and resting in it; that is a danger against which we ought to be on our guard.

What is the spiritual teaching of

THE CHEWING OF THE CUD?

When a sheep or cow has eaten food it lies down, and when it is at rest it begins going over, or chewing all that it has been cropping the previous hour or two. God would teach us by this, that after we have read the Word, or heard it read, expounded, and enforced, we should meditate upon it. To be always eating and never resting and meditating is a sign of uncleanness. The rabbit and the hare burrow in the earth and feed upon what they can get there. Though they chew the cud yet their undivided hoof betrays their uncleanness. The swine though he divide the hoof yet he cheweth not the cud, therefore he is unclean. He belongs to the omniverous class of animals; it eats all that comes to it. That in God's sight is a sign of uncleanness. Some people can take a turn at reading the Word of God, and immediately after they can feed upon a novel. The one day you will find them at some worldly entertainment, and the next at some religious gathering. They can get on either with worldling or a Christian, if he is not very spiritual. Such are spiritually like the swine. Just as the outer man grows and develops by what we feed upon, in like manner, the inner or new man grows spiritually as we feed upon the Word of God. That which a man feeds upon gives him his character. "That which we have seen with our eyes . . . looked upon, and our hands have handled of the Word of Life" (1 John i. 1). They fed upon the Word of Life; and their inner life grew and was developed according to God. We should feed daily on the Word of God and all that comes within the range of the Word, all that helps us to the understanding of it. Anything that hinders our enjoyment of God and His Word, anything that spoils our appetite for the heavenly bread, we must have nothing to do with. It is not, "What

How to Discern between Clean and Unclean.

harm is it?" but, does it help me spiritually to walk upon high places, is it clean food?

"Every one that touched the carcase of an unclean animal or any who touched or ate the carcase of a beast that died was unclean" (verses 24, 28, 39 and 40). To touch an unclean animal or thing implies having fellowship in the uncleanness. Suppose we met a drunk man, we may not drink with him, but if we laugh at him we are partakers in his uncleanness. When we do this we do not manifest the spirit of holy separation and abhorrence of his sin that becomes the saints of God. Again, if we listen to defiling language, and neither reprove nor shut our ears against it, it will probably come up in our minds again, and we wonder where it has come from.

THE SOWER AND HIS RESULTS.

NOTES ON THE KINGDOM-PARABLES—II.

THE *first* parable (Matthew xiii. 3-8) represents a sower going forth to sow. This was a *new* thing indeed, and an entirely *new* action on the part of the Lord. He came to His vineyard to gather fruit for His God, but Israel had none to give. He looked upon the fig tree, but not one fig was there. What, then, was to be done? Why, if fruit was to be gathered from Israel, Jesus must needs sow in order to produce it. Now, this was in no case the theme of bards and prophets of old; the burden of their testimony being the sufferings of Christ and the glories that should follow; but a sower sowing was neither suffering nor glory. It was a lowly action—the scattering of the seed. The seed was the *word* of the kingdom—the *word* of salvation also—"How shall we escape if we neglect so great salvation, which at the *first began to be spoken by the Lord*, and was confirmed unto us by them that heard Him" (Heb. ii. 3).

Just look at the various ways in which the word of the Lord was received—in which the seed operated. There are four cases brought before us. In the fourth only was it fruitful. The moral value of this to us is immense; it tells its own tale to the souls of preachers and hearers.

The Sower and His Results.

The *wayside hearer* is the most common case of any. The word is preached—the person hears. There may be a certain effect produced, but it is only transitory, for Satan is there to catch away the seed before it can find a lodgment in the heart. This class of Gospel-hearers in our days are most numerous, and are to be found in every grade of society, from its highest to its lowest.

My reader, are *you* a wayside hearer?

The *stony-ground hearer* is in advance upon the former. In this case the word is received with joy. But, mark you, it is not joy that the sinner needs; it is *peace* with God about his sins. The *saint* is called to joy, the *sinner* is called to peace. Hence, in this case the heart is indeed touched, the feelings are aroused, perhaps the person weeps, but the word has been received without any exercise of conscience—no sense of sin felt. Souls should never be hurried into a confession of the Name of the Lord. There is an immense amount of mere superficial work abroad. Always look for depth and reality in souls; bring them face to face with the realities of sin, judgment, God, heaven, hell; seek rather for *quality* than quantity.

My reader, are *you* a stony-ground hearer?

The *thorn-hearer* is also in advance of his fellow, the stony-ground hearer. The rich and the poor make up this very numerous company of unfruitful, unproductive hearers. The many cares of the poor and the deceitful riches of the better-off, equally choke the word. Look well to your condition, my beloved Christian reader. If the Lord has given you riches, pour it at the feet of your adorable Saviour and Lord, saying, "Worthy is the Lamb that was slain to receive power, and *riches*, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). If you are burdened with cares, go, cast *all* upon Him, for He careth for you (1 Peter v. 7); *then* "be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. iv. 6).

My reader, are *you* a thorn-hearer?

The *good-ground hearer* is a *doer* of the word, and not a

The Sower and His Results.

hearer only. James describes the good-ground hearer in these words—practical words, which I beg my reader to ponder over, as in the sight of God—“Whoso looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetful reader but a doer of the work, this man shall be blessed in his deed” (i. 25). Why *good* ground? Simply because prepared by God’s Spirit, and there is fruit produced in proportion as there is subjection of heart and conscience to the “Word.” “Herein is my Father glorified, that ye bear *much* fruit.” May it be an hundredfold with every reader of these pages! w.s.

CHRIST MAGNIFIED.

“Christ shall be magnified in my body, whether it be by life or by death.”—Phil. i. 20.

PAUL had but one single thing to do down here; it was that Christ might be magnified in that poor perishing body of his which was chained to a Roman soldier in the house of Cæsar. You say, “What a wonderful power Paul must have had!” True; but do you not see that it came from knowing that the whole heart of Christ was set upon him. Saul of Tarsus thought he could do something for himself till this thought broke in upon him, that the Son of God who had died, risen and gone back into heaven, could open his heart and care for him. Do you know Him thus, believer. G. V. W.

THE SIX COVERED WAGONS.

AFTER Moses had *fully* set up the tabernacle, the princes of Israel drew near with their offerings. There was no confusion; “each prince in his day” (Num. vii. 11), for “God is not the author of confusion” (1 Cor. xiv. 33). They brought their offerings in six covered wagons, drawn by twelve oxen, and God accepted the whole. Previous to this, God had chosen the Levites to assist the priests in the service of the sanctuary, and to these Levites God gave “to every man his work.”

To the Gershonites God gave the oversight of the *soft*

The Six Covered Wagons.

materials of the tabernacle; to the sons of Merari He gave the oversight of the *hard* portions; but to the Kohathites He gave charge of the *valuable* part of the tabernacle.

Now, when God calls a man to his work, He provides every facility for that work. This is beautifully seen in the distribution of the six wagons. He gave *two* to the Gershonites because they had the *lighter* portion of the tabernacle; He gave *four* to Merari, who had the *harder* portions; but unto the sons of Kohath *He gave none*. Was Kohath *slighted*? Nay, verily, he was *honoured*, for God had said that their portion should be borne upon their shoulders, and it was departure from this simple order that drew forth the judgment of God upon Uzzah (2 Sam. vi.)

Had *we* been there, we would have arranged things very differently. Give them *two each*, would have been our verdict, but God divides to every man severally as *He will*." The socialistic cry of equality is being raised in our assemblies. Well, as to our *priesthood* we are all on a level, but as to *gift*, God is the great Divider, and we had better not quarrel with God's appointment. Truly in this, as in all other things, we may plainly see that "God's ways are not our ways." T.B.

BIBLE READING ON "JOY."

CHRIST'S "joy," (1) Heb. xii. 2; (2) Matt. xiii. 44; (3) Luke xv. 5; (4) John xv. 11; (5) Jude xxiv.

"Joy" brought to the sinner, Luke ii. 10.

"Joy" received by the sinner, Luke xix. 6.

"Joy" unspeakable, 1 Peter i. 8.

"Joy," the result of fellowship with God, 1 John. i. 3, 4.

Living in His presence gives "Joy," Psalm xvi. 11.

How to increase in "Joy," Isaiah xxix. 19

"Joy" in service, Luke x. 17; Psalm cxxvi. 5; Acts xiii. 52;

"Joy" in prayer, Phillipians i. 4. [3 John, 4.

"Joy in trial, James i. 2.

"Joy" cannot be taken away from us, John xvi. 22.

God fills us with this "Joy," Rom. xv. 13.

"Joy" is the fruit of the Spirit, Gal. v. 22.

A.N.

Jos

STUMBLING BLOCKS.

THE people were gathering in a Mission Room one Sunday, for the evening service. Some were there "as usual," they were "regular attenders," and that was all one could say about them. They never gave any signs of having been born again, although they declared they had known "the plan of salvation" all their days. A few others may have gone in for curiosity and to "kill time." Alas, that so many congregations who hear God's Gospel should be composed of the same material! There was one, at least, in the company who had gone there for a different purpose. She was young and healthy, and the time was when she cared as little for her soul's salvation as others. The world had its attractions and allurements for her as well as for others of her age and sex, and she had enjoyed them to the full. But not so now, for the Lord had awakened her to see she was a lost and ruined sinner on the way to an undone eternity. The world had failed to give her soul the rest and satisfaction it needed, and she had gone to seek it in the Gospel. Two young ladies sat on the bench in front of her, both of them well-known as professing Christians and workers, so she hoped that some of them might speak to her, and point her to the One who is the rest for the weary. They were conversing together, and she thought some word might drop from their lips that would give her the longed-for comfort. But, alas, she was disappointed. The world's dress and fashions were the subject of their conversation. One of them was telling the other that she had got such a nice new hat, and inviting her to come and see it. And this was going on in a meeting for anxious souls, and by two who had gone there professedly to look for them. Heart-sore and disappointed the young woman rose and went away, the devil whispering in her ear, "It's all a sham, they profess one thing and live another." A simple servant maid—one of the Lord's chosen vessels—was soon after used to lead her to the Saviour. No thanks to the heartless inconsistency of the two professors. We little know how anxious souls are stumbled by the incongruities of those professing to be the Lord's.



THE SAVIOUR'S WILL.

BY THOMAS NEWBERRY, EDITOR OF THE ENGLISHMAN'S BIBLE;
AUTHOR OF THE TEMPLES OF SOLOMON, &c.

"FATHER, I will" (John xvii. 24). It is not altogether a request; it is the expression of His will to that Father in whose bosom He had eternally dwelt. "Father," He says, "I have one desire, one will to urge on Thee. I have had no will of My own on earth." In Gethsemane He said, "Father, not My will, but Thine be done." But now, when in spirit He has taken His place in the glory, He says, "Father, I *will*." And what is this will of His? "That they also, whom Thou hast given Me, be with Me where I am."

In that text every one of us who, by the grace of God have believed in Jesus, have a place; we are bought by Him, redeemed by Him, given to Him (for we are the gift of the Father in the eternal purposes of love), and God has not only given the eternal Son to and for us, but has given us to Him.

Just look for a moment at His *will*.

"Father," He says, "I *have* glorified Thee on the earth, I have perfected Thy will; now I have a will of My own." What is that? "I will that they also, whom Thou hast given Me, be with Me where I am." He would have His bride brought home to His own peculiar dwelling-place.

Mark, it is not as in the 14th chapter of John:—"In My Father's house are many mansions"—abiding places in the Father's house. God has many children. He is God and Father of all.

But Christ does not say, I go to prepare many mansions for you. We do not look individually for many mansions, or to

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be grouped together in many separate companies. We have had enough and to spare, surely, of that upon earth. He says not, "I go to prepare many mansions;" but

"A PLACE."

He had thus expressed the purpose of His heart to His followers on earth, ere telling it out to His Father in heaven. "If I go and prepare for you a place, I come again and will receive you unto Myself." He does not say "I *will* come again." Although it is so rendered in our version, it is not so in the original. It is in the present time; not the future. Christ never says anywhere "I will come," or "I will come quickly," it is always "I come quickly." So here He says, "I come again to receive you unto Myself; that where I am, there ye may be also."

"I come again." When? At death? No. At death we depart to be with Him. But still we leave loved ones on earth, we are separated from brethren on earth, and from our fellow saints who are still in this world. That is not the purpose of the Lord's heart. He will have us one. And so He says, "I come again." When? "The Lord Himself shall descend from heaven with a shout." Not to the earth; He does not say that. He will descend with a shout of joy that the long cherished purpose of His heart is at length accomplished. He waits until the last member has been brought in, as He cannot do without any of His members. "He will come," and what then?

All the dead shall rise? No, it does not say that. "The dead *in Christ* shall rise first." And then? "We who are alive and remain." Not they who shall be alive, but they who *are*; it is in the present tense. He fixes no date, but He says, "I come." Is this brought home to us now? If Gabriel were to say, "He is not coming for twelve months," I would not believe him. We have no right to put one moment between us and Him. We are alive and remain, at present, and He says, "We who are alive and remain, shall be caught up." Where? To meet Him in the clouds. The clouds received Him from the sight of the believers when He ascended; and the clouds shall receive us when we ascend to be with Him.

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WHAT A WONDERFUL SCENE!

and we shall be there. "Caught up"—to meet whom? To meet one another? Blessed be God, we shall meet together; but that is not all. To meet the angels? No. "To meet the Lord in the air." Oh think of it! And then it is said, "We know not what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." At the time of His appearing we shall see Him in the clear air of heaven, without a cloud between. "And so shall we ever be with the Lord." "I come again to receive you to Myself."

This, then, is a meeting never, never more to be separated. Ever with the Lord. And, seeing Him, we shall take on us His likeness; just as the soft wax takes on the impression of the seal. We being raised to meet Him shall be like Him, for we shall see *Him as He is*.

Think of that blind man whom Jesus restored to sight. The first object that met his opened gaze was the Son of God. So when we are caught up, these eyes shall see Him face to face, and we shall see Him in the blaze of His glory. We shall see Him—that is not all. We shall be like Him—that is not all. We shall be together with Him. Then comes the fulfilment of His wonderful prayer, "Father, I will that they also whom Thou hast given Me, be with Me, where I am; that they may behold My glory."

Now we come back to those who have been given Him during the present dispensation; completed when Christ comes, and caught up together with those who are to rise from the dead. He has gone to prepare a place for us, and He says, "I come again to receive you to Myself. I have room enough for them in the affection of My heart; and I come again to receive them to Myself; that where I am there they may be also."

WHAT FOR?

"That they may behold My glory." Now, there is a glory which we share. Yet while there is a glory we can share, for the glory of the Bride, is said in the Revelation to be light like unto a jasper stone: clearer far than any earthly light; yet there is a glory which we cannot share—the glory of the eternal Son

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in the bosom of the Father. In the mansions of glory, He has His own place-apartments for Himself; and He wants us to share them. To share all His glory? No. For, while we are one with Him; baptized into Him by one Spirit into one body—one with Him and the Father; yet, there is, in one sense, an infinite distance.

There is a glory which we share, but there is also a glory which we behold. What is that? "The glory which Thou gavest Me." The glory given Him as the recompence of His earthly service, He does share with us; but there is a glory which the Father gave to the Son before the foundation of the world, to the Son whom He delighteth to honour, and He has that glory as His own. Now, He wants those who have been His companions in rejection and humiliation during the little period here, to be with Him that they may behold His special glory. "I want them to see the glory which Thou hast bestowed on Thy Son."

That is what we are waiting for the Son of God for. We are standing waiting—let it be with kindled lamps. Looking for Him who in a moment, in the twinkling of an eye will change us. He may come to-night; or before the present year is over. His body may be complete, we are waiting for it. And not only are we waiting for Him to come, but also for those dear ones gone before. For, remember, that in the glory no one will be a stranger, although never seen before by us in the flesh.

Oh! what a time, when we are caught up to see the peerless glory of the One who died for us, to see the body which was wounded, His hands and feet which were torn; His risen body in glory. How we shall look to see these pierced hands which were stretched out on Calvary's Cross. We shall see Him who trod the earth in love and mercy. We shall look to see that pierced side from which flowed the blood and water. We shall look to see these *love-tokens* of our Lord. And when we see these *love-tokens*, we shall look to see the Father's *love-token* to Him. And seeing we look for such things, What manner of persons ought we to be in all holy conversation and godliness?

THE BIBLE HISTORY of the ADAM RACE

TOLD IN TWELVE CHAPTERS.

1. IN Eden man listened to the serpent and sold his possessions, dragging himself and all his posterity into the mire of sin. "And He drove out the man." Man had practically surrendered the sceptre into Satan's hands.

2. From the fall till Enoch, conscience in man uttered its voice but he stifled it, going from bad to worse, and proving himself incapable of improvement if left to himself, shewing that the mere knowledge of good and evil, the fruit of the forbidden tree, did not imply *power* to perform the good and avoid the evil. The earth got stained with the blood of murdered Abel, which meant not only the crime of fratricide but also the more serious matter of despising God's way of salvation through a slain surety.

3. A testimony was raised up by God to warn man of impending doom, while the ark was preparing. The Spirit was striving 120 years. Righteousness was preached and the world condemned by the building of the ark. The long-suffering of God was waiting. But the end of all flesh had come. The curtain fell in a deluge of judgment, overwhelming a people whose hearts were thoroughly set in them to do evil.

4. Then in order to restrain the violence of man, government was established in the hands of Noah. He was invested with the prerogative of using the sword, executing capital punishment on the murderer, the very thing withheld from man in Cain's day. But the impious attempt to scale heaven by the tower of Babel showed that man was bent on being independent of God and making himself a name on the earth. Again judgment interfered and the design was frustrated.

5. Abram was called out and a new start was made in him. His seed became the object of divine counsels and the depository of divine promises. But a few hundred years sufficed for them to forget it all, and worshipping Egypt's abominations they did not even know the name of their father's God (Ex. iii. 13), nor the why and wherefore of their existence.

6. When redeemed and brought into the wilderness they boasted in their readiness to do all Jehovah would command,

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but broke the very first command the first chance they got. They despised the holy land, they limited the Holy One of Israel, they murmured against God and against Moses. When established in their land, they preferred their own king to Jehovah, and in their hardness of heart stoned the prophets that were sent unto them, flattering Him with their lips when in trouble, and turning Him the back in the day of their prosperity.

7. At last the greatest and the last of the Hebrew prophets—John the Baptist—uttered his wilderness testimony, but though they were willing for a season to rejoice in his light, they turned back again to their dense darkness, and did unto him whatsoever they listed.

8. *The Son* Himself came on the scene, and *God* was there “manifest in the flesh,” “the Word” tabernacling among men. The glory of *Immanuel* shone in the face of *Jesus of Nazareth*. He went about doing good. But the light shining in darkness was not comprehended by it. His own received Him not. He was delivered into the hands of the Gentiles, who nailed Him to the Cross. “Not this man but Barabbas” shewed what was in the heart of the people whose Shepherd He had been since the days of old.

9. Another testimony was given by the Holy Spirit dwelling among the early Jewish believers in the Christ raised from among the dead. But the nation, like their fathers, resisted the Holy Ghost. They slew James and stoned Stephen. They drove out the men that proclaimed the Messianism and the Divine Sonship of the risen Jesus, so that, grieved at their hardness of heart, they reluctantly went to the Gentiles. The nation being given up to blindness of eyes and dulness of hearing, till the times of the Gentiles be fulfilled.

10. The full grace of God is now told out. God cannot trust man, but so reveals Himself that the sinner is enabled to trust in Him. The veil is rent and every secret has come out. But the present state of the countries where most of the truth has been preached shows that man will not have grace any more than a righteous law. Man hates that which gives no room for

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boasting in himself. He would go about with a big mouth denying his spiritual insolvency and dependency on the unmingled mercy of God. On the other hand, where he does assent to it he abuses it, turning it into lasciviousness, utter stranger to its power over the heart and life.

11. When at last the government shall be placed upon the shoulder of the Son of Man, and when God's judgments begin upon the earth its inhabitants learn righteousness, men will yield feigned obedience in the very blaze of His glory, in the day of His power, and eagerly follow once more the leading of the cast out prince of this world, released out of the bottomless pit for a little season, against the beloved city which is the metropolis of the millennial earth. Glory may dazzle and restrain, but cannot, of itself, regenerate.

12. The solemn finalé now arrives. The drama has reached its close. The conclusion of each chapter left man worse than he was at its beginning. The brighter the light in the testimony God raised up, the blacker the darkness in man. Now heaven and earth flee away, leaving the multitudes of the dead exposed before the Great White Throne. What a contrast between the naked dead and the white-robed throng who are in possession of a righteousness which gives them solid peace in presence of that dread tribunal, proving to the full the blessedness of those to whom the Lord imputeth righteousness without works.

M. I. R.

CHRIST'S FIVE GREAT RESURRECTION

“ALLS.”

ALL HAIL.—Matthew xxviii. 9.

ALL POWER is given unto Me in heaven and in earth, go ye therefore and teach

ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe

ALL THINGS whatsoever I have commanded you : and lo I am with you

ALL THE DAYS, even to the consummation of the age.—Matt. xxviii. 18-20 (R.V.).

THE WHEAT AND TARE-FIELD PARABLE.

NOTES ON THE KINGDOM-PARABLES—III.

THE *second* parable is that of the tare-field (verses 24-30). Persons have had considerable difficulty in this parable, from not clearly distinguishing between the "church" and the "kingdom." The consequences of confounding the two have been most hurtful to souls. Papists and Protestants alike have erred in this, and based their persecutions of each other on the fatal mistake of supposing that the field is the church—*the field is the WORLD*" (verse 38). The sower in this parable is Jesus, the Son of Man, sowing instrumentally—that is, through His servants. Then they slept while they should have watched; but Satan, in his ceaseless activity, *never sleeps*—a lesson well worth learning by saint and sinner. The consequence of this slothfulness was that tares were sown in the field. Soon the result appeared—tares and wheat growing together.

Now comes the anxious question of the servants: Are we to pluck up the tares?—that is, the children of the wicked one. "Nay," was the touching reply, "lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." He would rather allow this mixed state of good and evil to continue, now that His servants, through their unwatchfulness, have permitted the enemy to sow in their Master's field, because in their attempts to "root up" the tares they might injure the wheat. But observe *very carefully*—first, that the field is the *world*, not the church; and, second, that both were to *grow* together—not to have *fellowship* together—a very different thing indeed. It is not the presence of evil in me which hinders or can hinder my communion with God; nay, the sin in me is a very good reason indeed, why I should go to God about it, and have communion with Him regarding it. It is the *allowance* of evil—the practice of it—which hinders and interrupts the holy and blessed walk with God. The world will be cleared of evil men by Christ at the harvest—*i.e.*, at the end of the age; not before it (verse 41). There are some lessons of deepening importance to be gathered from a devout perusal of this parable.

W. S.

HE MAGNIFIED THE LAW.

THE law demanded "eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ezekiel xxi. 24, 25); and Jesus yielded in our stead all that the law demanded. His eye was closed in death, that our eyes might "see the King in His beauty" (Isa. xxxiii. 17); His teeth were set on edge by vinegar, that we might not gnash ours in a lost Eternity (Matt. viii. 12); His hand was pierced that ours might grasp and wave the victor's palm (Rev. vii. 9); His feet were hurt with cruel nails that ours might tread the streets of pure gold (Rev. xxi. 21); He was burned outside the camp as a sin offering, that we might escape the lake that burneth with fire and brimstone (Rev. xxi. 8); He was wounded for our transgressions, that our "wounds and bruises, and putrifying sores might be mollified" (Isa. i. 6); He was striped, that "by His stripes we might be made whole" (1 Peter ii. 24). Truly, the Lord Jesus became *neighbour* to us who had fallen among thieves (Luke x. 36).

T. B.

THE BEAUTIFUL FEET OF JESUS.

THE PREACHER.

NOT far from the city's busy hum
The sun was setting in golden hue,
As a preacher rose with earnest look
To tell the story so old, yet new—
In a little hall in a village street—
How over the mountains came beautiful feet,
The beautiful feet of Jesus.

The hoary head was bended low,
Telling life's long sad story,
The youthful band were gathered round
As he pointed the way to glory;
Telling the message true and sweet,
How over the mountains came beautiful feet,
The beautiful feet of Jesus.

The Beautiful Feet of Jesus.

THE THEME.

The night was dark, and the way was lone,
As over the rocky steep there passed
A voice from the gate of heaven high,
Borne clear and sweet on the awful blast—
“I go to the desert to find My sheep.”
And over the mountains came beautiful feet,
The beautiful feet of Jesus.

Shedding a light in the humble home,
Rolling dark clouds away;
Shedding a light on the darkened soul,
The light of eternal day.
To fill the heart with joy complete,
Over the mountains came beautiful feet,
The beautiful feet of Jesus.

Lowly the life He lived on earth,
Toiling 'mid pain and woe;
Healing the sick at Bethesda's pool,
Where the waters ebb and flow.
Blessings to rich and poor to mete,
Over the mountains came beautiful feet,
The beautiful feet of Jesus.

Thorny the crown that encircled His brow,
Cruel the Cross He bore;
Bitter the pangs of Calvary's hour,
With the clouds of judgment's store.
Nought could hinder the footsteps fleet,
As over the mountains came beautiful feet,
The beautiful feet of Jesus.

Heaven's gate He has opened wide
With mighty love so lavish.
Again He will come to take His Bride,
Where pleasures ne'er can vanish,
To share with Him His heavenly seat,
Who came over the mountains with beautiful feet,
The beautiful feet of Jesus.

DELAYED ANSWERS.

BY GEORGE MULLER.

WE should wait upon God for the answer to our prayers. This is where many dear children of God fail and lose the blessing. They pray a while, and because their prayers are not answered they write bitter things against themselves; and then say that their prayers are not answered because they are so unworthy. None are worthy. Only Christ is worthy. The answer is delayed for other reasons. The promise does not say at what time or in what manner our prayers will be answered.

Our requests may be for such things as will injure us: or God delays the answer in order to strengthen our faith. If all our prayers were answered immediately, our faith would not have the exercise that would be necessary to strengthen it, and it would remain as at first. God is well pleased to have His children offer the prayer of Peter, "Lord, increase our faith." And this delay is one of the means he uses to answer that prayer. If the answer is delayed our patience is increased.

By delaying the answer God prepares us for receiving the blessing. I myself have had thirty thousand answers to prayer immediately, or in the same day and hour that the prayer was offered. Sometimes I have had four or five answers in one day. At other times I have been obliged to wait months and years,—sometimes many, many years, before an answer was obtained. One request was repeated at least twenty thousand times before the answer came.

While a student in the university, the Lord showed me my sinful condition and brought me to Christ. Soon afterward, two of my university friends, with whom I had been intimate, living a life after the code of the world, came to me, and I told them what the Lord had done for me, a poor sinner. I exhorted them to repent of their sins, and ask God to have mercy on them. They replied that they did not feel that they were sinners. I fell on my knees and prayed the Lord to show them that they were sinners and needed a Saviour. After praying, I arose from my knees, left them in my sitting-room, went into my bedroom, and there prayed for them again. At length I returned to my sitting-room, and found them both in tears. While I had been praying for them the

Delayed Answers.

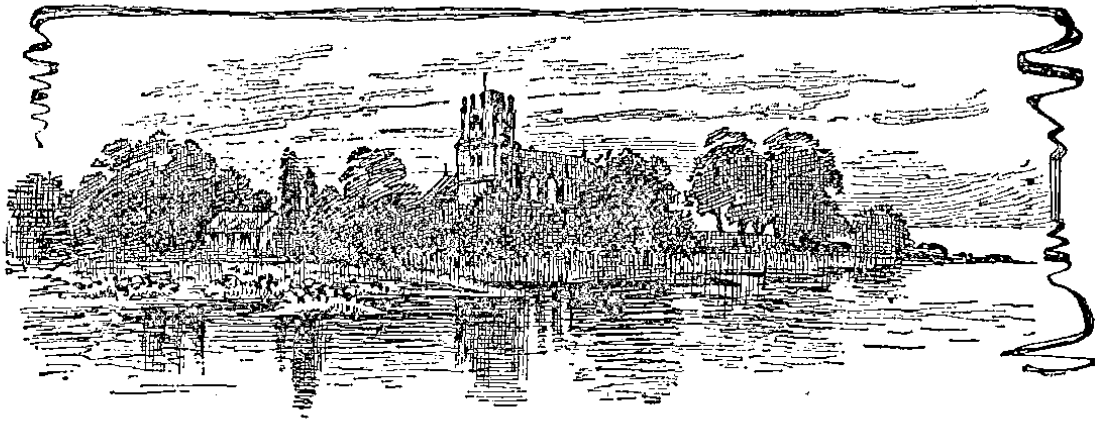
Holy Spirit had convicted them of sin, and they found the Saviour. One has since died, after labouring many years in Germany. The other is still preaching in Berlin. Thus, when just converted, the Lord answered my prayer immediately, while in other instances I have waited years for the answer.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. *I thanked God many times that He was going to answer the prayer.* I prayed for this every day, sick or well, on land or on sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the other three. I prayed for twelve years, and another was converted. I thanked the Lord for the conversion of these three, and continued praying for the other two. I prayed fifteen years, twenty years, five-and-twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted. I am still praying for them.

“ASK WHAT I SHALL GIVE THEE,”

FATHER! my Father! with Thy saint of old
 I lift my soul to Thee in fervent cries:
 Bless me, oh, bless *indeed!* To me unfold
 The hidden treasure that in Jesus lies.
 Enlarge my coast. Let me by faith explore
 The length, breadth, depth, and height of sovereign
 grace;
 Let Thine hand hold and guide me evermore,
 And keep from evil till I see Thy face.
 These are my heart's desires. My Father, hear!
 Bless me, oh, bless *indeed!* throughout this fleeting
 year!

M. J. M.



THE SIN OFFERING.

BY THOMAS NEWBERRY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

LEVITICUS IV.

IN this chapter sin is looked at first in connection with the HIGH PRIEST. Second, with the WHOLE CONGREGATION. Third, with the RULER. Fourth, with ONE OF THE PEOPLE OF THE LAND. "Sin is the transgression of *the* law" (1 John iii. 4), or, literally "sin is lawlessness," it is, as the original implies, a missing of the mark, a coming short, either as to the whole or in any one of the Divine requirements, he that offendeth in one point is guilty of all (James ii. 10). "All have sinned and come short of the glory of God." The sentence of the law is, "The soul that sinneth, it shall die (Ezek. xviii. 20), but God, in the riches of His grace, has provided a remedy: He has given the blood of His own spotless Lamb upon the altar to make an atonement for the soul, and that blood cleanseth from all sin" (1 John i. 7).

It is for sins of ignorance that the provision here is specially made. *First*, provision is made for the priestly family including the high priest, for there is no respect of persons with God. Office does not exonerate from responsibility. "For every high priest, taken from among men, is ordained for men in things pertaining to God. . . Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins" (Heb. v. 1-3). "For the law maketh men high priests which have infirmity; but the word of the oath, which *was* since the law, maketh the Son, who is consecrated for ever-

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more" (Heb. vii. 28). "Who needeth not daily, as *those* high priests, to offer up sacrifice, first for His own sins, and then for the peoples; for this He did once, when He offered up Himself" (Heb. vii. 27).

Secondly, "If the whole congregation of Israel sin through ignorance." The "whole congregation" is typical of the entire Church of God, composed of all God's people, everywhere on earth, "the whole Israel of God." "The assembly" is typical of a portion of the church in any locality. "Sin through ignorance." Something in church order or practice, which, though ignorantly done, may be contrary to the Word of God, and the commandments of the Lord Jesus. The universality of a practice is no excuse if it be contrary to the Word of God; it "should not be done." Is there not a fear in these last days that too little is made of the holiness of God, and of the evil of sin and its consequences? And may not the lax method of presenting the Gospel have something to do with this? So long as there is no confession of the sin, and silence kept, there is a lack of holy joy and the sense of the Divine presence and favour. But when the Spirit of God brings the sin home to the conscience, there is a remedy provided. For the putting away of the sin, the obedience of Christ, the perfect Servant who never transgressed, and his atoning sacrifice must be realized by faith, and pleaded in prayer, in the presence of God, where he meets with His people. The elders were required to lay their hands upon the head of the victim, and the high priest to bring the blood into the sanctuary, and sprinkle it seven times before Jehovah before the vail. He must also put some on the horns of the altar of sweet incense, that the worship of the assembly might be accepted through the blood. The remainder of the blood was to be poured out at the bottom or foundation of the altar, teaching that the blood of atonement lies at the very foundation of all our worship and communion with God, whether individual, or collective. The internal preciousness of Christ gives its value to His atoning sacrifice. This is typified by the fat, burnt as incense, upon the altar. And the offering of Him who suffered

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without the camp has for ever put away the sin He bore. Until this is pleaded and realized, there may be much outward, formal service and worship, but a lack of spirituality and power, and of real fellowship with God.

Thirdly, "when a ruler hath sinned." There are those whom the Lord has made rulers over His household, to give them their portion of meat in due season; for such to do anything contrary to the commandments of the Lord and Saviour, even though done through ignorance, is sin which only can be forgiven on the ground of atonement. It may seem easy to minister in the things of God, to give out a hymn, to preach, or teach, but there is a heavy responsibility connected with this, the word of exhortation is, "My brethren, be not many teachers, knowing that we (the teachers) shall receive the stricter judgment." If for every idle word that men shall speak, account must be given, how much more for those words which are professedly spoken in the Name of God? But for this sin provision is made in the kid of the goats, a male without blemish typical of Him who, though made in the likeness of sinful flesh, was Himself sinless, and offered Himself a sacrifice for sin, combining in Himself that which was typified by the sin offering (v. 24), the burnt offering (v. 25), and the peaceoffering (v. 26).

Fourth, the sin offering for one of the people, a kid of the goats, a female without blemish. In the case of the ruler, though his sin was in ignorance, he was culpable, for he ought to have known the will of the Lord, and what was commanded or prohibited in His Word; but in regard to one of the people of the land, he might have acted more under the influence of others, or have been led astray by erroneous teaching. The male offering contemplates the active character, the female more the passive aspect of the offence. The officiating Priest is Christ, who was in life the Offerer, in death the Sacrifice, in resurrection the Priest, in ascension the High priest entered within the veil. When faith pleads His person and work, and He Himself makes intercession for us, the assurance comes (concerning any sin confessed before God) with the stamp of immutable truth upon it, "It shall be forgiven him."

“INTO THE HOLIEST”

(HEBREWS x. 19).

“From darkness to light, and from the power of Satan unto God” (Acts xxvi. 18).
“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” (1 Peter iii. 18).

THESE unmistakable portions of God's Word are worth much in a day when the foundations are being attacked, and the misty notions of tradition, speculation, and bold denial are stalking hither and thither as mighty Goliaths, sneering and mocking at those who are simple enough to use the old fashioned weapon—a sling. They are smooth stones from the still waters of the Word, ordained of God to lay low the vain thoughts of one's own mind, and quench the fiery darts from the bow of Satan's most experienced archers.

Young Christians, make sure they are thine indeed, carry them with you, treasure them up in your heart, they will keep you from yielding to doubt, and give you courage to stand face to face with the foe in the dark hours of deep temptation.

There are those numbered among the redeemed of the Lord, rejoicing from day to day in the knowledge of “transgression forgiven, sin covered” (Psalm xxxii. 1), who have never yet experimentally taken possession of this portion of the land, “unto God,” “to God.” “Into the Holiest.” Fellow Christian this spot is thine, the blood of Jesus was the price paid down, thy title is clear—“take off thy shoes from off thy feet,” behold the glory of the Lord, there thou shalt receive strength to combat the powers of darkness as they strive with might and main to keep you from participating in the joy of the Lord, in having “His own” standing where nothing could ever have put them but “the blood of His Cross.”

Oh, the joy of standing there, the penetrating light of heaven's throne shewing every spot and portion of thee, yea, as we learn the blessings of this spot and our claim thereto, inspired with confidence we exclaim, “Oh, Thou that dwellest between the Cherubim shine forth,” and as its most brilliant rays fall full upon thee, that still small voice would whisper in thine ear, “Thou art *all* fair my love, there is NO SPOT in thee.”

BLESSED, GLORIOUS STANDING

His by might and His by right, and mine through and in Him.

“*Into the Holiest.*”

High as it is, it casts down every lofty thought, pride retires, and our hearts are humbled, nothing seems to suit us better than the language of the hymn—

“Oh to be nothing, nothing,
Only to lie at His feet;
A broken and empty vessel,
For the Master's use made meet.”

It is only as we enjoy this position before God that we will form a correct estimation of ourselves and of God's blood-bought people. It is as we dwell here we will live the life that honours God and brings blessing to the Church and the world. May God make these precious portions exceedingly fresh to the writer and reader as the time draws near when we shall not only enjoy them by faith, but *see* the land and enter into its eternal joys.

A. B. G.

THE MUSTARD SEED AND THE LEAVEN.

NOTES ON THE KINGDOM-PARABLES—IV.

THE *third* is that of the mustard seed, “the least of all seeds” (verses 31, 32). This is a picture of Christianity exceedingly insignificant in its rise. Latterly, however, it becomes a great power in the world—a vast political system in the earth—so much so that the birds of the air lodge in its branches. There is to me an exceedingly solemn thought in all this—solemn, as showing the rapid and awful increase of evil; for if, in the *first* parable, the fowls took away the seed, in the *third*, corrupt Christianity, or the earthly profession of Christ, positively affords a shelter for these same fowls. The kingdom of heaven has thus become a huge worldly political system built up by Satan, and which, to all other iniquity has wickedly attached the name of Christ. Daniel iv. sufficiently indicates the meaning of the symbol of the *tree*. Historically there is a reference to the time when Christianity became a great power in the world; when thousands by threats and cajoleries, nominally became Christian; when offices of State could only be filled by the baptized; when an emperor could sit in the councils of the Church and enforce its—or rather *his*

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—decrees at the point of the sword; when a whole army were Christianised through baptism by imperial command. May the Lord enable us each one to walk apart from *all* political parties and worldly principles! “Our *citizenship* (conversation) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ” (Phil. iii. 20).

THE WOMAN AND THE LEAVEN.

The *fourth* parable is that of the leaven (verse 33). It is the kingdom of heaven in another aspect. It is not so much bad *persons* as bad *doctrine* that is in question here. It is the secret introduction of, and wide-spread doctrinal evil which is the point in the parable. It is a total mistake to take it as meaning the gradual extension of the truth or Gospel amongst men. Leaven, in the Word of God, not once means *good*, but always *evil*; thus, we are told to “*beware*” of the leaven of the Pharisees and Sadducees (Matt. xvi. 6-12). Beware of good! That sounds strange, does it not? Again “Purge out the old leaven” (1 Cor. v. 7). “Purge out” what is good! Surely not. Leaven was to be excluded from all the fire offerings of the Lord (Lev. ii. 11). There was one marked instance of the use of leaven, and the exception proves the rule, that in all cases it means evil. Fifty days after the presentation of the first fruits to God—that is, Christ risen from the dead—two loaves “baken with leaven” (Lev. xxiii. 17) were to be offered. Surely this unmistakably points to the presentation of the *Church in her actual state*, at Pentecost (Acts ii. 1), on the fiftieth day after Christ rose from the dead. Ah! it is but a day-dream of men—a fancy without a tittle of Scripture to support it—that this parable of the leaven signifies a universal diffusion of the Gospel among the mass of the peoples. Christ Himself brought in *grace*; Christ Himself will bring in *glory*. When He comes a second time He will bring the kingdom, or millennium, *with* Him, as said the dying thief: “Lord, remember me when thou comest *in* (not ‘into’) Thy kingdom” (Luke xxiii. 42). Taught of the Spirit, he was, in point of intelligence, far beyond many. The modern expectation of the kingdom set up, and then Christ to come,

The Mustard Seed and the Leaven.

had no place in the thoughts of the saved thief. He looked for Christ to bring the kingdom with Him—no glory save as connected with His blessed person. Ah! that's it—connect grace, glory strength, everything with Christ. May the Lord enable you so to do, my beloved Christian reader.

THE SEVEN PARABLES DIVIDED.

Verse 36 introduces a natural and unforced division of these parables. The first four were spoken to the multitudes at the sea-shore; then He goes into the house, gathers His new family around Himself, because He is going to speak of family secrets, and declares in full the meaning of the tare field, then utters the remaining three parables. W. S.

COUNTENANCE-TRANSFORMING PRAYER.

“AS he prayed, the *fashion* of his countenance was altered” (Luke ix. 29). Brethren, *let us go in for countenance-transforming prayer*, such prayer, that as we advance in our pleadings, we grasp with iron grip the immutability of God, and as we grasp, we are enabled to “*laugh at impossibilities.*”

What an example we have in the life of Hannah of the countenance-transforming power of prayer (1 Sam. i.)—“She was in *bitterness of soul,*” and in her heart she prayed to the Lord, and after being misjudged, she finally obtained the priest's blessing, and “*her countenance was no more sad*” (verses 10-18). And is not this the apostle's meaning, when he speaks of “*making request with joy*” (Phil. i. 4). We do not always need *answers* to our prayers to make us glad. A grip of the faithfulness of God is sufficient for any heart, and having that, we are well able to sing—

“*Ill that God blesses is our good,
And unblest good is ill,
And all is right that seemed most wrong
If it be His sweet will,*”

T. B.

THE importance of heart knowledge being impressed, it was stated that “*unsanctified knowledge is the worst thing we can possess;* a quick brain and a ready tongue, our mischief.”

INSPIRED BELIEVERS.

WHAT the Church wants, that it may fill its place and do its work in the world, according to the will of Christ, is that its membership become a body of *inspired* believers. There are believers and believers. Taking no account, meanwhile, of those in the membership of the visible church, who are not yet believers in any worthy sense, this must yet be noted. There are believers who are able, intelligent, prudent, devout, and even active after a fashion; but they are not *inspired*, and this both limits the force and sphere of their influence, and lowers the quality of their work. Then, on the other hand, there are believers of very moderate ability and defective education, whose range of vision is very circumscribed, and who are often wrong in their opinions and mistaken in their methods; but

THEY ARE INSPIRED,

and this more than makes up for their deficiencies, and goes far to counteract, if it does not counteract, their mistakes. Happily it is not always, in either respect, thus. There is no antagonism or incongruity between inspiration and natural ability, or intelligence, or culture. It is always in place. It harmonises with any amount of mental capacity or education, and with every position in life. It never shows or works to better advantage than when it is found in those of exceptional distinction apart from it. It is itself a thing so excellent that it is never so well mated as when it has the best of everything to work with. It is a power, a divinely given power, this inspiration. To call it *inspiration* may not be common, because of the technical use of the word in theology; but if the thing were more common, as common as it ought to be, the word that most fittingly describes it would soon be generally used for it.

It is not men and women inspired as the prophets and apostles were that the Church needs. The Canon is complete. It cannot be added to; but it can be made to live so as to become a vitalising and an energising power. It is not by God for the revealing of His will, but inspiration by the

Inspired Believers.

revealed will of God, that is needed—such inspiration as shall bring men and women as fully into accord with and under the power of the truth of God as the holy men were through whom it was revealed to them, In this sense no man is fully under the power of God's Word until he is *inspired* by it. And inspired by it every one who studies it aright may well be. It is according to a law of our being that the inspired, whether person or word, should inspire.

INSPIRATION IS CONTAGIOUS.

And then there is the quickening, inspiring Spirit, into contact with whom every one who becomingly studies the Word is brought.

The inspiration that is needed is not, therefore, beyond the reach of any believer; and that every believer ought to seek it, the things for which it is needed should teach him. *Without it no one can pray as he ought.* Without it there can be neither the intensity of desire nor the assurance of faith necessary to true prayer. Whoever would truly pray must meditate. He must meditate upon the things for which he would pray, whether his desire for them arise out of his own condition, or circumstances, or duties, or out of the claims which others have upon his sympathy and intercession; and he must meditate upon God's promises, His approachableness in Jesus Christ, His faithfulness, power, and wisdom, as these all are revealed in His Word. And he must so meditate upon these things that he shall realise them, feel them, have them burned into his very soul, converted into a pure and painless flame of desire—pure as having the will of God for its end, and painless because tempered by firm faith in God as the Hearer of prayer. He must meditate upon them, that is, till, as they accord with, or are directly derived from, the Word of God, he

BECOMES INSPIRED BY THEM.

It is just as Heb. xi. 6 puts it, "He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." That God really is, and that He is near us, interested in us, listening to us, waiting to do all that will be good for us, or for those for whom we intercede,—that is what

Inspired Believers.

we must believe, be convinced of, be *inspired* by, if we would truly pray.

Then, if believers must be inspired to pray as they ought, *they must also be inspired to work as they ought.* Christian work is just another form of prayer. No one may set about it as though he could do it himself. His work, who works aright, is a cry to God to work. And he who feels this, is *inspired* to work. He has a constant stimulus to effort; and he needs it. He could not go on without it. The disappointments he meets with would depress him; the mysteries he has to face would overwhelm him; the wretchedness he can do so little to relieve would sicken him; the greatness of the work would paralyse him. Not for one day could he continue at his post but for the inspiration that comes to him from the Word of God, as he realises the truth of its teaching as to the nature of his work, the resources at his command for the doing of it, and the certainty of its resulting in glory to God. Only the *inspired* believer can bear up under the responsibility which Christian service entails, and the mental and physical "wear and tear" which it involves. Is it not, therefore, true, that what the Church needs is a membership of *inspired* men and women? It is for the already inspired to say how soon the Church's great need shall be met.

PEARLS PICKED UP AT LEOMINSTER.

STEPS in the Lord's life—Baptism (Luke iii. 21.) Temptation (Luke iv. 2.) Preaching (Luke iv. 16.)

Hearing, - - - } True way to learn (Luke ii. 46).
 Asking Questions, - - - }

THE Lord Jesus had a human transparency to take in all the rays that shone from the Divine Word.

"If thou be the Son of God" implies the devil heard that word spoken from heaven at the baptism of Jesus. The lesson:—*The devil is a great listener*, a fact also brought out by the history of the Garden of Eden.

Pearls picked up at Leominster.

THE question being asked, How are we to distinguish between the devil's quotation of Scripture and God's? The answer was:— The devil's quotation of Scripture never warms the heart. The Lord's quotations show just *a simple quotation and application*. A good lesson for preachers and teachers.

Two good Scriptures, { "Get thee behind me, Satan."
"I have set the Lord alway before me."

JESUS refused fame of Satan (Luke iv. 5-12; God gave it to Him (Luke iv. 14). D. T. B.

WHO WILL GO?

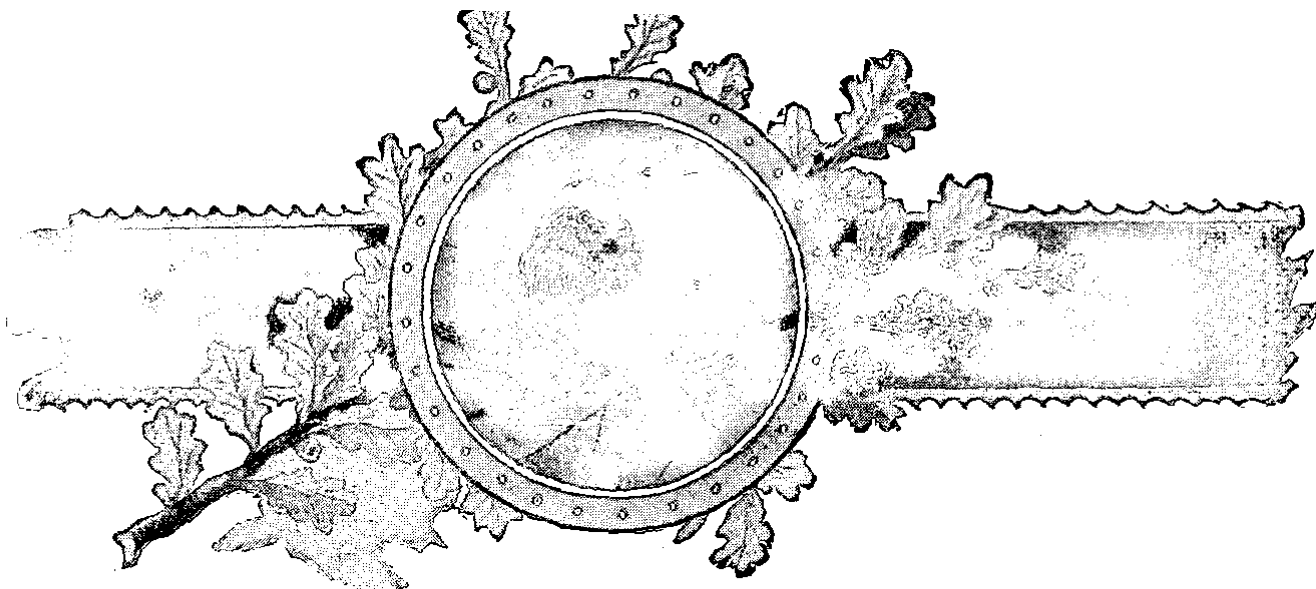
WHO will go and spread the Gospel
Of the blessed grace of God?
Who will go and speak of Jesus
And His precious cleansing blood?
Speak it not with faltering accents—
Speak with no uncertain sound,
But proclaim "*Where sin abounded,
Grace—free grace—doth more abound.*"
Yea, to tell it in our cities,
And our hamlets far and near,
In our crowded towns and districts,
And our alleys, rank and sere,
Throwing 'mid the gloom and darkness
Cheering streams of Gospel light,
Raising thus the poor, the outcast,
From the dense surrounding blight.
Who will go? Thank God, there's many
Answering sweetly, "I will go,
By the prayers of saints upholden,
To these scenes of sin and woe."
On, then! messengers of Jesus,
Bear our sympathy and prayers,
Tell to all, in Christ believing,
Pardon, peace, and heaven are theirs. A. MIDLANE.

WORRY.—By a Missionary.

WORRY is a rust which wears out one's spiritual energies as much as anything possibly can. It adds to the already big pile of daily responsibilities, and it *kills a man more quickly than work will*. Yes, care's jaundiced eye ever sees black clouds before and behind, but "*worry's clouds have seldom any rain.*"

A brother says, "True, but you must remember that these strikes mean no money for the like of us, and we cannot help worrying, with no bread in the cupboard, and hungry wife and bairns in the house." Here is God's balm for such care as yours. "Your Heavenly Father knoweth that ye have need of all these things." Believe it, brother. Worry is the result of a dissatisfied condition of soul—*it speaks of unbelief, and is really sinful*. He whose Word has said, "Be careful for nothing," and who gives the weary, downcast believer such consolation as "Casting all your care upon Him, for *He careth for you,*" shall without fail supply, during the years of your pilgrimage, "all things that pertain to life and godliness."

THE PROMISES.—"*All* the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us" (2 Cor. i. 20). At the beginning of the nineteenth century, Abraham Newland was cashier of the Bank of England, and all the notes issued by the bank were signed by him. Without his signature not one could be cashed. This is a simile of the promissory notes contained in the Word of our God. Out of Christ not one single promise can be claimed; not one prayer, however earnestly offered, can be answered. But in Him, and coming to God in His name (John xiv. 13) all are yea and Amen. Thank God for the "*exceeding great and precious promises*" ever inviting our use. When at home with the Lord, believer, in looking back over your life's story, you will be able to say, as did Solomon long ago, "*There hath not failed one word of all His good promise.*"



A REVELATION FROM GOD.

“TO the law and the testimony,” said the prophet of old; “If they speak not according to this word it is because there is no light in them” (Isa. viii. 20). “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead” (Luke xvi. 31) were the words of Abraham to the rich man in hell. How important then that the Word of God should have its own authority in the conscience and heart of both writer and readers, for by that Word alone can we have any knowledge of the mind and thoughts of God.

How sad that the Bible should ever be questioned as being the Word of God, yet it is so questioned. Nevertheless, it is such, and proves itself to be such, spite of all the infidel arguments against it—arguments not only used by infidel enemies, but, alas! often used by mistaken and misguided friends, who play into the enemy's hands in telling us that only some parts of it are genuine; or, that “it is the Word of God, but not the *words* of God.” The true believer, however, accepts it as a revelation from God, communicated “not in words which man's wisdom teacheth, *but which the Holy Spirit teacheth*” (1 Cor. ii. 13); and which is able to make all who believe it wise unto salvation (2 Tim. iii. 15). Indeed, the very fact that

MEN HATE IT SO,

and do all that lies in their power to prove it to be untrue and

A Revelation from God.

get rid of it, combined with all its own internal evidence, prove it to be what it really is, the Word of God.

During a little friendly discussion in a railway carriage between two travellers, one of them, a Roman Catholic priest, feeling himself at fault in his arguments, tried to escape by saying, "How do you know that your Bible *is* the Word of God?"

"Supposing I take a large knife and gash your arm," said his companion, "how do you know it is a knife?"

"Because it cuts," replied the priest.

"The Word of God," said his companion, "cut my conscience and made me feel it was the Word of God."

And is not this the very reason why men hate it so? Surely it is. It forbids their sins. It reminds them of their responsibilities, as creatures responsible to God. It threatens the disobedient and impenitent. It holds out rewards to the faithful; troubles the consciences of those who act not according to its dictates; and therefore men resist it, hate it, refuse it; and in their folly become witnesses to its truth. "They have rejected the word of the Lord; and what wisdom is in them?" (Jer. viii. 9). They would be like Jehoiakim of old who cut the roll to pieces with his penknife, and cast it into the fire to get rid of it. But burning the roll which announced the judgments did not hinder the infliction of the judgments which it announced; and another roll was written at the command of God, "and there were *added* besides unto them many like words" (see Jeremiah xxxvi).

Men do not vent their rage and spite, and use all their abilities and powers to prove

SHAKESPEARE AND MILTON,

and other great writers, to be liars and cheats, and their works compilations of contradictions and absurdities. And why? Because none of these writings trouble their consciences and make them feel they must give account of themselves to God, even "for every idle word;" nor do they threaten them with eternal judgment if they die impenitent. The Word of God speaks to men with authority. "The wages of sin is death" (Rom. vi. 23) it says, and "after this the judgment" (Heb. ix. 27).

A Revelation from God.

"The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17). It gives no uncertain sound. It knows no contradictions or discrepancies. Indeed the *seeming* and *supposed* discrepancies searched out by its unbelieving enemies, or its professed friends, are, to the Spirit-taught mind, but glorious and divine perfections, proving again its divine origin, and also the truth of what it had already announced: "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can He know them for they are spiritually discerned" (1 Cor. ii. 14, 15).

But let the enemies oppose and do their worst! "The Word of the Lord endureth for ever" (1 Pet. i. 25). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35), the Lord declared. It is like a rock in the midst of the waves. It stands, and, as it were, and

"MOCKS AT THE ANGRY TEMPEST'S ROAR."

It has stood for ages. It stands still, while many of its bitterest enemies moulder in the dust. It *will* stand when heaven and earth have passed away, and the great white throne is set, and the wicked dead stand before that throne to be judged every one according to their works (Rev. xx. 11-15). And then its voice *shall* be heard; its testimony will be given and received; and the words of the Saviour recorded therein will be found to be true: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John xii. 48).

Well may we apply the language of wisdom in Proverbs viii. 33-36, and say to all who may read this, "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors, for whoso findeth Me, findeth life, and shall obtain favour of the Lord, but he that sinneth against Me, wrongeth his own soul; all they that hate Me love death." Also the words of the Apostle in 2 Tim. iii. 16, 17, "*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

A REVIVAL REMEMBRANCE.

EXTRACT FROM A LETTER ABOUT THE LORD'S WORK IN 1871.

“AMID much to distress and perplex, wily workings of the adversary, there is much to praise the Lord for. Many interesting conversions have taken place, and over sixty have been added to the Lord in the fellowship at the —— Hall within the last two or three months—all, with very few exceptions, converts. “At P——

A YOUNG WOMAN IN WEAK HEALTH

attended the meetings: found peace through the blood. A fortnight after, sitting one evening by the fire with her mother and sister, she felt ill, asked for a looking-glass, looked at herself for some time, and then said quietly, ‘This is death.’ Her mother and sister fell a weeping, hardly knowing what to do; but she said, ‘Why weep? Sing—

‘My Jesus, I love Thee, I know Thou are mine.’

She sang it alone; the others could not join. She continued every verse till—

‘In mansions of glory and endless delight,
I’ll ever adore Thee,’

and here she laid her head back in the chair and fell asleep, to awake in the heaven of light.

“Another is a man who has been

A SOCIALIST, INFIDEL, DRUNKARD,

vile opposer of the truth, and destroyed himself, soul and body, with every vice: deeply convicted of sin, scared with dreams, he was induced to come to the meetings. Many had spoken with him, but still the old scepticism about the Bible retained its power. One afternoon I was speaking to *believers* on the life of Jehoshaphat, showing the spiritual application of the Old Testament Scriptures, and contending that it was more than a history, a Divine parable, a picture of our own hearts and ways, drawn in few but Divine strokes. He felt every word as to himself; he felt it was God who was speaking to him, and almost without being aware of it, he became a little child, and asked me at the close if he had nothing to do but believe God’s Word. Since then he has walked in newness of

A Revival Remembrance.

life, and witnesses that he did not conceive it possible to know such joy upon earth. "Another was

AN OLD WOMAN, WHO HAD 'ALWAYS BEEN A CHRISTIAN,' 'always loved the Lord,' 'always prayed and read the Bible, indeed often read the Word when she ought to have been in her bed,' 'never committed any great sin,' and latterly was 'getting much better.' I told her she was a child of wrath, a child of the Devil, a poor, lost, deceived soul, going straight to hell, and until she owned every word I said she would never be saved. She stared at me, half angry, half pitying me; I said, 'If you do not believe me, I'll shew it to you in the Word, and you will surely believe it if God tells it to you.' 'Oh yes,' she said, 'but you canna shew me that.' Getting on her spectacles, and with great energy, as if ready for me, getting her big Bible, turned with the right end up, upon her knee. Of course the Word was soon brought to bear upon her; she was shewn plenty of witness against her, the worthlessness of her own righteousness, and that she *must* be born again. By and by her Bible closed, she fumbled in her pocket for her handkerchief, got off her 'specs,' and wiped the big tears from her face, saying in utter despair, 'Sir, sir, oh that I had learned that sooner!' I was about to leave her; but when the poor old creature said in anguish, 'But may be there's a hope for me yet,' I scarce could keep my own face dry, and shewed her how in Romans x.—the very chapter that shewed her the uselessness of her own goodness—there was ample provision in the crucified and risen Jesus for her guilty soul. She was anxious, however, for weeks; but at last gradually found peace, and now is earnest in speaking to others, and though certainly over seventy years of age, she never misses a meeting, wet or dry, but drinks in the sincere milk of the word.

"I have been thinking somewhat of the special character of the *last days* of the church's testimony on earth, and I am increasingly convinced that it is not persecution—not fire and sword, that we have to dread; not the hand of man, but the wiles of Satan. The "deceitfulness of sin," the "deceitfulness of riches," the "deceitful lusts," the snare not spread in the

A Revival Remembrance.

sight of the bird, a hidden thing, settling down, the serpent beguiling, sin, riches, lusts, philosophy, religion, appealing in their most deceitful, and lying, and beguiling, and insinuating, and fascinating shapes to the soul, to occupy there the place that belongs to Christ alone. It is lukewarmness—indifference—not altogether the world's friend; but

NOT FIRED WITH ZEAL

for the honour of Him whom the world hates, a great Satanic power, infection of lethargy, knowledge indulged in by the head, heart and conscience little exercised, love cold, earthly things, present things, taking hold, like a chill paralysis, of the spirit's energies. Surely it has begun; surely I have felt it. Oh may we be driven to our Shield and Buckler, our Strong Tower, and our Deliverer, to dwell in the secret place of the Most High, and abide *thus* under the shadow of the Almighty."

J. R. C.

BE IN EARNEST.

UPON the tombstone of a devoted Christian worker, who was instrumental during a brief life in leading over one hundred souls to Christ, is inscribed the following sentence:

"HE CEASED NOT TO WARN EVERY ONE NIGHT AND DAY WITH TEARS."

In aggressive Christian labours the great want of the age is *intense earnestness*, such as characterizes business transactions, in connection with a vivid realization of the fact that we are constantly mingling with multitudes of persons who are *now* virtually lost—whose present condition is precisely the same as that of a condemned prisoner awaiting execution or pardon—and who may, even within a few hours, be beyond the reach of hope or mercy,

An entry in Mr. Hamlin's diary of date November 26, 1642, says, "I feel like one who has been wrecked at sea, and has got into the long-boat. Persons are sinking all around, and he clutches them by the hair. So I see souls are sinking. I feel

Be in earnest.

in a hurry to save them. It matters not what I eat or what I wear, or who are my companions, for when I have rowed a few miles I shall get *home*, and shall find all of my friends there."

Direct, personal and persistent efforts for *individuals*, seeking *them out*, visiting them at their homes, a "word in season" on the street, placing good books and tracts in their hands, and in other ways earnestly labouring for their *immediate* conversion to God, is obviously the kind of work that is urgently needed.

M. G. M.

FIVE POINTS FOR YOUNG CONVERTS.

1st.—LOOK OUT FOR THE TEST.

DO. For just as surely as you have got a blessing, so surely will you be tested. No sooner was our Lord Jesus baptized in the Jordon than He was driven up of that same Spirit into the wilderness to be tested, tempted, and tried of the devil.

It will be so with you. I do not know how your temptation and test will come, but certainly they will come, and very soon too. Through the world or through the flesh, Satan will try to drag you down, and make you sin. Look out. Abide in Christ. Keep near to His side, and all will be well.

A party of tourists were travelling on an American river, and passed the time singing hymns. One gentleman, in a fine baritone voice, sang,—

"Jesus, Lover of my soul
Let me to Thy bosom fly."

When he had ceased, another gentleman, not of the party, said to him, "I think I've heard you sing that hymn before, sir. Were you a soldier in the late war under General —?"

"I was," said the singer.

"And were you told off one night as sentry at —?"

"I was."

"I thought I had heard you sing before," said the stranger. "I was on the other side, and was ordered out to shoot the sentry at that spot that night. You were the sentry, and you were singing that hymn. Once and again I covered you with

Five Points for Young Converts.

my rifle, my finger was on the trigger, but I could not shoot. And when you came to that verse,—

‘Cover my defenceless head
With the shadow of Thy wing,’

my rifle dropped, and the sentry was not shot.

Greatly astonished the singer said, “I’ll never forget that night. Right through the war up till that night I hadn’t had a tremor, but that night as I was ordered out to that spot a strange fear came over me. I trembled. Then that hymn came to me, When I got to the lines,—

{ ‘Cover my defenceless head
With the shadow of Thy wing,’ }

all my fears went. Praise God!”

But you see, dear friend, if you would be covered in the moment of temptation, test, and danger, then you must be under the shadow of His wing. That means being very near indeed. He is faithful. Just see what 1 Cor. x. 13 says. It is a delightful verse. There God pledges His word that He will not let any temptation or test come to you stronger than you are able to bear. Moreover, when it does come, He will open a door of escape in the midst of it, through which you may pass, and so you need never fall. Be sure you look for God’s door of escape when your test or temptation comes, and be sure you pass through it. Remember, temptation is not sin. Also remember that while you live in the body, God will permit these things to come to you just to test your love for Him, and your faithfulness to Him.

2nd.—STICK TO YOUR BIBLE.

You cannot do without it. You can do without any other book in the world, but not without the Word of the Living God. It is by means of the Bible that God feeds your soul. Don’t go from your food. Spend some time every morning—it is the best time of the day—alone with your Bible. Do you say you haven’t time? Then rise earlier; find time; make time. Do with less sleep, if you cannot go to bed earlier. But you must have time to be alone with Jesus and His Word. Let other things stand, and attend to this. This is first.

Five Points for Young Converts.

Everything else, and everybody else, comes after. Don't rest until you can say with Jeremiah,—“Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart” (Jer. xv. 16).

When you read, ask God the Holy Spirit *How* to read and *What*, and He will guide you. Yield yourself fully to Him in this matter then you will become—

1st. A Strong Christian.—“I have written unto you, young men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one” (1 John ii. 14).

2nd. A Sanctified Christian.—“Sanctify them through Thy truth: Thy Word is truth” (John xvii. 17).

3rd. A Satisfied Christian.—See what is said in Psalm lxxxii. 16 about being fed “with the finest of the wheat,” and satisfied with “honey from the rock”

Here, too, as you read and study God's blessed Word, you will become “*thoroughly furnished*” unto every good work. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy iii. 16. 17).

If you, reader, whoever you are it matters not, will but take one hour every morning with your Bible, God will very soon not only make His mark *in* you, but *through* you upon others. Get to know God's Word. Let it “dwell in you richly.” The poor world all about you is famished for want of the words of God. Fill yourself with them, then; tell them out; say to the perishing around you, Come and dine.

3rd.—PRAY.

“Prayer is the Christian's vital breath.” As naturally as the grass grows green, or as the fish swim, the children of God pray. A little child cries out as soon as it is born. So does a new-born child of God. He cries to his Heavenly Father, in His Son's Name by His Holy Spirit. Your body cannot exist without food and breath, neither can your soul. Its food is the Bible; its breath is prayer.

Pray always.—“Men ought *always* to pray” (Luke xviii. 1).

Five Points for Young Converts.

Be often speaking to God. Ask Him for a praying heart, one that lives in the atmosphere of prayer.

Pray everywhere.—“I will therefore that men pray *everywhere*” (1 Timothy ii. 8). Some people think that they cannot pray aright save at the bedside morning and night. Not so. You can pray everywhere, anywhere.

Jonah did it in the belly of the fish. Nehemiah did it as he stood in the Persian monarch's presence with the wine-cup in his hand. Peter prayed on the house-top; Jesus on the lone mountain side.

You can pray anywhere. See that you do it.

Pray about everything.—“In *everything* by prayer and supplication, with thanksgiving, let your requests be made known unto God” (Philip iv. 6). Don't consult the Lord Jesus about your soul's concerns only, but about all that concerns your body also. He is as truly interested in your body as in your soul. All that concerns you concerns Him. Tell Him all. Ask His advice about everything. Consult Him about your household affairs, about your business, lessons, money, dress, diet, pursuits, and pleasures. I would be ashamed to go to any place, or do anything, about which I would not *first* take my Saviour into my confidence. “Casting *all* your care upon Him, for He careth for you” (1 Peter v. 7).

Pray for everybody.—“I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all* men” (1 Timothy ii. 1). Jesus prayed very much more for us than for Himself. Just read His prayer in John xvii. The more you become like Christ, the more will your prayers be taken up with others, rather than with yourself.

If you want to live a victorious life, pray. The Amalekites came down to intercept the Israelites on their march Canaanwards. Nor would they let them pass. Soon there was a conflict. Moses climbed on a hill near by, and held up his hands in prayer to God. While his hands were upraised, Israel won. When they fell, Amalek won. Two men seeing this, climbed the hill, and each held up one arm until Amalek was swept from the path, and Israel went victoriously on. W.T.

(Points 4 and 5 in next number).

THE TREASURE AND THE PEARL.

NOTES ON THE KINGDOM PARABLES—V.

THE *fifth* parable is the treasure hid in the field (verse 44). It is highly important, for the understanding of this parable, that we clearly distinguish between “redemption” and “purchase.” Creation—heavenly and earthly, is purchased, but its redemption is future, as we read—“until the redemption (*future*) of the purchased possession (*present*)” (Eph. i. 14). Again, redemption is future, as in Romans viii. 17-23, while the purchasing has been effected (2 Peter ii. 1), the price—the *precious blood of Christ* (1 Peter i. 19). Here, then, we have the field—that is the world (verse 38) bought for the treasure’s sake. Is that not a touching thought to our hearts? Have we not, in the strangeness and sovereignty of grace like this, a fresh motive to devotedness of heart and energy of service? Ah! beloved, we were “*hid* in the field.” “Treasure” to whom? To the eye and heart of our God. Jesus in His own eternity—in the divinely blessed solitudes of the past, and alone with His Father—*then*, even then, had His delights with the sons of men (Prov. viii.). Strange that He could count us “treasure” while in His death, distance, and darkness of nature; but so mighty His love that He travelled on and on until Calvary and its sufferings were undergone—the cup was drained to its dregs—the judgment fully borne. Then Jesus went to His seat on high—all, all beneath forming the footstool of the Blessed One. *Now*, as risen, all power in heaven and earth is His. “Thou (the Father) has given Him power over *all flesh*, that He should give eternal life to as many as Thou hast given Him” (John xvii. 2). On His *Cross* He bought the field; on the *Throne* He will possess Himself of the treasure—Christians, in their preciousness to God. He has “hid” us, too, beloved, for there are two hidings in the verse. He would have us pass through this scene of His own deep dishonour, “as unknown, and yet well known,” until that day—fast nearing—when His own gracious hand will wipe away every tear and remove every stain of the wilderness path, and present us *to Himself*—ah, that’s the blessing!—without spot, wrinkle or any such thing.

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EARNESTNESS IN PREACHING.

PITHY SAYINGS BY C. H. SPURGEON.



To rise on the platform to deal out commonplaces which have cost you nothing is offensive in the sight of God.

Thy soul must overflow, if thou
Another's soul would reach
It needs the overflow of heart
To give the lips full speech.

If the sinner finds us nodding while talking of judgment to come, he concludes we dream about it, and regard it as mere fiction.

To stamp the foot, to smite the desk, to perspire, to shout, to bawl, to quote the pathetic portions of other people's sermons, etc., will never make up for the true agony of soul of real earnestness. What presumption! what hypocrisy it is to mimic the passion which is the genuine work of the Holy Ghost!

Success is traceable to intense zeal, a consuming passion for souls. Men prosper in proportion as their hearts are blazing with holy love. "The God that answereth by fire, let Him be God," and the man who has the tongue of fire will be God's minister.

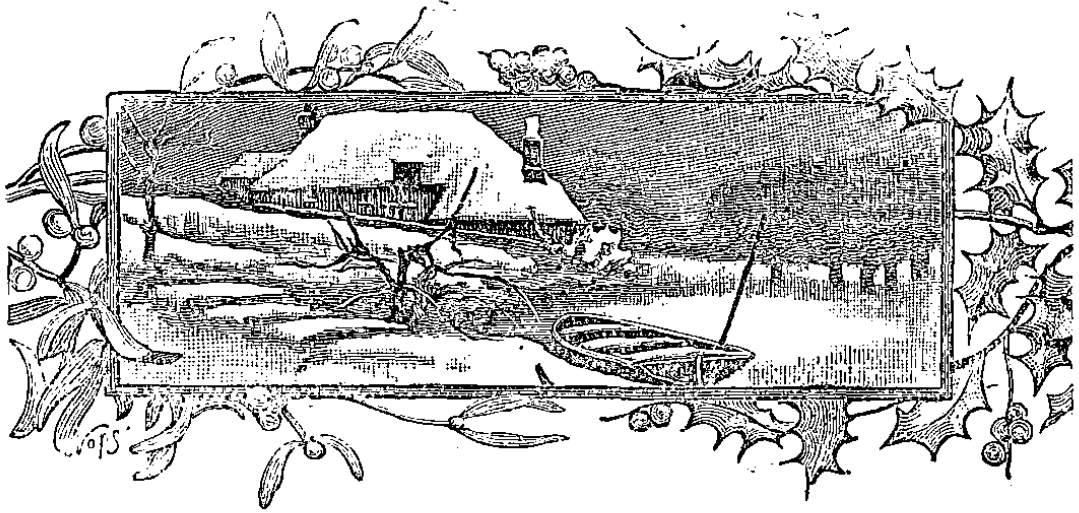
M'Cheyne says, "It is not so much great talents that God blesses, as great likeness to Christ."

Let earnestness, power, and zeal flow from platform to people. It is against the order of nature that rivers should flow uphill, let us therefore stand at the high level of ardour.

Must be earnest on the platform, *because earnest everywhere.* *Be earnest* and you will soon seem to be what you are. A burning heart will soon find a flaming tongue.

Many have gathered much fuel, but in doing so have lost the fire to kindle it.

Never neglect spiritual meals or you will lack stamina and your spirits will sink.



A GOOD FINISH.

AN aged saint once said, when nearing the close of his pilgrimage, "Now, Lord, for grace to *end well*." We do not wonder at his prayer. Indeed his desire only shows that he had not read his Bible in vain. When we turn to the page of Scripture, there is one thing which must strike the careful reader, and that is the great number, even of eminent saints, who did *not* end well. This is significant. It is for our warning; and yet, for our encouragement, we are not without examples of those who finished their course with joy, and *did* end well. We all know the sad history of Lot; and although we read in the New Testament that he "vexed his righteous soul" (2 Peter ii. 8), we cannot see from Scripture that he had ever even *commenced* well. Certainly he did not *continue* well; and his latter end is a solemn warning to the child of God in every age. Noah "walked with God" (Gen. vi. 9), and was "seen righteous" before Him (Gen. vii. 1). Yet, after running well for a long time, he went astray; and the same chapter ends his history; for the Holy Ghost does not dwell on the history even of a Noah, after departure in soul from God has set in. Moses, the meekest man (Num. xii. 3), spake unadvisedly with his lips (Ps. cvi. 33), and, failing to sanctify the Lord in the eyes of the people (Num. xx. 12), he was not one of the two who were privileged to set foot on the promised land. After the great victory over Midian (Judges vii.), Gideon made a bad ending, having almost repeated the sin of Aaron (see Ex. xxxii. 4; Jud. viii. 27); and "the thing became a snare to Gideon

A Good Finish.

and to his house." The history of Samson has its message for us; and we all know the salutary lessons in the life of David; while his son Solomon, who commenced so well, manifested in his last years how greatly he needed grace to *end well*. But we cannot dwell on these dark pages in the histories of eminent saints. We refer to them merely to shew the danger of our *pre-suming* anything upon what we have been or upon what we are. They teach us the salutary lesson to "rejoice with trembling" (Ps. ii. 11), and to feel our dependence on the living God *every step* of our pilgrim journey. Let us beware of building anything on our position in the church, or of thinking that "there is surely no fear of me." As we needed grace to begin, and daily grace to continue, no less, nay all the more, do we need grace to finish our course. We cannot warm ourselves at

THE FIRE WHICH BURNED IN YESTERDAY'S GRATE.

and neither can we live upon the power which has been ours in the past. Nothing less shall suffice us than an ever-present God ministering to our souls ever present grace and truth. How fitting then the exhortation to lay aside every weight, and to keep the body under. How needful the caution, "Be not high-minded but fear!"

But we turn to those from whose history in the sacred page we learn that they "ended well." Like the Perfect Servant, they had the dew of their youth (Ps. cx. 3). "Forty years old was I," says Caleb, "when Moses the servant of the Lord sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart . . . and now behold the Lord hath kept me alive, as He said, these forty and five years . . . and now, lo, I am this day four score and five years old. And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now" (Josh. xiv. 7-11). Caleb's was a "green old age;" the vigour of youth was with him to the last; he had "followed the Lord fully," and he "ended well." We might speak of an Abraham, a Joshua and others. But we hasten on to Paul the "pattern man" as he has been called (see Tim. i. 16); and we behold one who had an abundant

A Good Finish.

entrance ministered unto him—we see one who ended well. Witness his testimony: “I am now ready to be offered, and the time of my departure is at hand I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness” (2 Tim. iv. 6-8). Wonderful testimony!—we would say. Yet the same grace that availed for Paul, avails for us. It is still “exceeding abundant, with faith and love which is in Christ Jesus” (1 Tim. i. 14). With such records in the book of God which we hold in our hands, we are fore-warned: let us be fore-armed. At the close of another year one cannot but feel that the darkness is only deepening. Wicked men are waxing worse and worse; and, in the things of God, man’s inventions would fain do away with the “simplicity that is in Christ.” Testimonies, once bright, have become dim: many have gone out altogether. The natural tendency of everything is *downward*. Artificiality and worldliness are finding their way even among the saints of God: for the saint cannot stand still; and if he is not “mounting up,” he is “settling down.” These things tell us it is high time to awake—to be as lights in the surrounding darkness—to be “buying up opportunities,” seeing the days are evil. If there is one thing the word of the Lord would press upon us more than another it is this—*our never ceasing need of Him.* And if we would escape being dragged into the current of things around—if we would finish our course with joy, it can only be in abiding communion with Him, taking heed unto our way according to His Word, and making His statutes our songs in the house of our pilgrimage. w. s.

THE BELOVED.

Outline of study for first Sunday in 1895. To be followed by one for each Lord's Day.

Accepted in the Beloved	-	-	-	Eph. i. 6.
Opening to the Beloved	-	-	-	Song of Sol. v. 6.
Leaning on the Beloved	-	-	-	Song of Sol. viii. 6.
Listening to the Beloved	-	-	-	Song of Sol. ii. 8.
Speaking well of the Beloved	-	-	-	Song of Sol. v. 10-16.
Fruit-bearing for the Beloved	-	-	-	Song of Sol. iv. 16.
Longing after the Beloved	-	-	-	Song of Sol. viii. 14.

"A BROWN BAWBEE."

IT was at the close of a believer's meeting, a number of years ago, when the audience had almost entirely left, that a servant of the Lord stood alone in a corner of the room, silently thanking God for His goodness and help realized during the meeting. He had been pleading on behalf of those in temporal need in a far and foreign land. After the meeting had been closed one after another came forward and put their gifts into his hand, some of gold and some of silver, in all a fair sum of money, till at last all had gone save an old woman, a daughter of the soil, who, with wrinkled face and sunburnt brow, hobbled up to him. She held out her hard, bony, toil-stained hand, as she said "Good-bye," with a hearty "God bless you," shook a coin into his hand. He put it into a pocket by itself, and as he saw the aged saint, with slow steps and stooping gait, walk away to her "wee cabin," took it out and looked at it. The tears came to his eyes as he did so. It was neither gold nor silver, but an ordinary half-penny, perhaps all her little store. "There may be a sea of love in a cup of cold water," and what to man may seem a trivial thing, may be highly esteemed of the Lord. Never let us forget the "widow's mite." It may be in that day when "we shall all stand before the judgment seat of Christ," that that insignificant "brown bawbee" may be accounted of more value than all the gifts of gold and silver given out of greater abundance that day. R.S.

CHRIST MAGNIFIED,

"Christ shall be magnified in my body, whether it be by life or by death.—*Phil. i. 20.*"

PAUL had but one single thing to do down here; it was that Christ might be magnified in that poor perishing body of his which was chained to a Roman soldier in the house of Cæsar. You say, What a wonderful power Paul must have had! True; but do you not see that it came from knowing that the whole heart of Christ was set upon him. Saul of Tarsus thought he could do something for himself till this thought broke in upon him, that the Son of God who had died risen and gone back into heaven, could open His heart and care for him. Do you know Him thus, believer? G. V. W.

FIVE PRECIOUS PLACES.

I.—ON THE HANDS OF JESUS.

“**B**EHOLD, I have graven thee upon the palms of My hands” (Isa. xlix. 16). This was spoken of the literal Jerusalem, yet is true of God’s people in Jesus Christ. Hands were branded in servitude. Jesus is the Church’s servant. He said, “Lo, I come to do Thy will, O God!” “He took on Him the form of a servant” (Phil. iv. 7). Cattle were branded for ownership. Jesus, like the patient ox, bears His people’s burdens. They own Him, their Lord. He invites them to yoke up with Him in service. (Matt. xi. 28.)

The hand is the instrument of power.

The hand is continually before the eye.

On the hands of Jesus we are in the place of security and constant remembrance.

II.—ON THE SHOULDERS OF JESUS.

“And thou shalt put the two stones upon the *shoulders* of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his *two shoulders* for a memorial” (Exodus xxviii. 12). “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his *shoulders* rejoicing” (Luke xv. 4, 5).

The shoulder is the place of strength. It symbolizes the place of common Christian standing. On the High Priest’s shoulders Israel knew no tribal distinction. They were all alike engraven on the two fiery onyx stones. So the Church has one common birthright. One blood redeems, one Spirit justifies, one common inheritance is given to all the saved.

III.—ON THE HEART OF JESUS.

“And Aaron shall bear the names of the children of Israel in the breastplate of judgment *upon his heart* when he goeth in unto the holy place. for a memorial before the Lord continually” (Exodus xxviii. 29).

The heart is the seat of solace and tenderness. Jesus was

Five Precious Places.

made like unto His brethren, that He might be touched with their infirmities. In the breastplate each tribe had its own peculiar stone shining out in its own special lustre. So each Christian is a solitary identity, having his own individual gift, and duty, and honour before the Lord.

The shoulder-stones and breast-stones were united by a chain of gold and lacing of blue. This illustrates how both power and grace are pledged to uphold God's children. Hence the double exhortation; "Be strong in the Lord, and in the power of His might" (Eph. vi. 10). "Be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1) When John looked to see a lion he beheld a lamb, and that weak animal standing in the midst of a throne as the emblem of authority.

IV.—AT THE FEET OF JESUS.

Two reasons for being at one's feet are given in Scripture, either in prostration or in communion.

The Shunamite cast herself at Gehazi's feet in adoration.

Ruth was at the feet of Boaz as a beggar.

Esther was at Ahasuerus' feet in supplication.

Paul was at Gamaliel's feet as a learner.

The Demoniac was at Jesus' feet in gratitude.

Mary was at His feet in communion.

John was at His glorious feet in fear.

Mary's approved work showed how suitable was her place at the Lord's feet. Ruth's persistency and Esther's humility were both rewarded. These are types for Christian imitation.

V.—IN HEAVENLY PLACES WITH JESUS.

We are identified with Him in all things. We died with Him, we rose with Him, we live with Him, we shall be glorified together with Him.

As He is actually in heaven now, so our thoughts, our joys, our purposes, should actually bear the stamp of heaven, and be energized with the life of heaven. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God . . . When Christ, who is our life,

Five Precious Places.

shall appear, then shall ye also appear with Him in glory” (Col. iii. 1-4).

Five points are the sum of all this:

1. *Power is in the hand of Jesus.*
2. *Safety is on the shoulder of Jesus.*
3. *Comfort is in the heart of Jesus.*
4. *Knowledge is found at the feet of Jesus.*
5. *Hope centres in heaven, where Jesus is.*

G. C. N.

NOTES ON THE KINGDOM PARABLES—VI. AND VII.

THE MERCHANTMAN AND THE ONE PEARL.

THE *sixth* parable is the merchantman seeking goodly pearls (Mast. xiii. 45, 46). This is a much misunderstood parable, and yet it is remarkably simple. Who is the merchantman? Is it the sinner? Strange that it should be supposed so, but I daresay the *root* of this blunder lies in thinking of self instead of Christ. We should ever be on the search for Christ, and really it is wonderful how often and in so many varied ways the Spirit of God—the Glorifier of the Lord Jesus—will present Him to our hearts. His sufferings and glories under the Spirit's conducting are discovered if we are only looking out for Him. Holy Scripture is full of Him; speaks of Him in every page. Christ is the merchantman seeking goodly pearls. It is language foreign to Scripture to represent the sinner seeking Christ. Was it Adam who, when he sinned, went after God, or did God go after him? “Adam, where art thou?” was the language of a Saviour-God; it was God seeking man. Did the lost sheep seek the shepherd, or did the shepherd seek the sheep? “*I have found my sheep which was lost.*” “The Son of Man came to *seek* and to save that which was lost.” Can the sinner buy the pearl of great price? What! is it really come to this, that people will be bold enough to say that Christ (even were He the pearl) could be bought? And what has the sinner to give? Righteousness he has none (Rom. iii. 10); goodness he has not (Rom. iii. 12). What has he, then? Sin, sin—nothing but sin. No, no! reject the

The Merchantman and the One Pearl.

God-dishonouring thought as utterly unworthy of Him, and equally unworthy of your truest blessing—that the merchantman is the sinner and the “pearl of great price” Christ. The merchantman *seeking* goodly pearls supposes not only love, but *taste* and *skill*, He found “one pearl of great price;” other pearls there were, but none of costliness or beauty equal to the one He found. The Church, then, in her unity, beauty, and value, was the pearl for which He sold all that He had as man on earth, and Messiah in Judea. He found this *one* pearl where the costliest are ever found—in the *depths of the sea*. He found us under the judgment of God. *He* saw beauty and value, and for the love He bore the Church, “He gave himself for *it*, that he might sanctify and cleanse it, . . . that he might *resent* to himself, . . . not having spot or wrinkle or any such thing” (Eph. v. 23-27). *First*, He possessed Himself of the pearl by giving Himself for it; is now cleansing and beautifying it; then presents it to Himself all glorious and spotless.

In the previous parable He bought the world that He might get the treasure contained in it; but here He buys the pearl without the least reference to the world or other pearls. It was this “*one* pearl” which alone attracted His eye and heart. It is true that Christ died for the world. He tasted “death for every man;” but man’s conclusion—*therefore* there is no speciality in that death towards the Church—is false. He gave Himself for the Church, blessedly true it is, but equally false is it to affirm—*therefore* He did not die for the world. He did both; and it is our wisdom, and blessing, to have our thoughts corrected by the word of God.

The wondering and worshipping nations of the millennial earth will behold the Church as *now* viewed and valued by Christ—“And the twelve gates were twelve pearls, every several gate was of *one* pearl.”

THE NET CAST INTO THE SEA.

THE *seventh* parable is the net cast into the sea (47-50). The “net” is the Gospel or testimony of God among the mass—the world-wide publication of the glad tidings. This

The Net cast into the Sea.

parable is so wisely and divinely framed that it cannot wholly apply to the present nor wholly to the future. The amplification of the parable in verses 49 and 50, giving the judicial action of the angels in severing the wicked from the just, and casting the former into a furnace of fire is undoubtedly *future*; but then the work of the fishers in drawing the full net to the shore, and in gathering the good fish into vessels, while simply rejecting the bad, is I am convinced, a *present and continuous* work. Saints of God are being put into "vessels" now; believers are finding out that there is a divine place and ecclesiastical standing before God. I say not who are doing this, for observe, beloved Christian reader, that the agents in this blessed work are hid. The *work*, not the persons, is the great point. It is simply said "*they*" drew to shore, sat down, gathered the good, casting aside the bad (verse 48). I see *discrimination* on the part of the fishers. *That* quality won't be needed in the future; but judicial dealing on the part of the angels is undoubtedly to come.

But how are good fish to be known from bad? By what marks or signs can I distinguish them? Leviticus—that remarkable book which distinguishes between the holy and the unholy—answers our question. "These shall ye eat of all that are in the waters: whatsoever hath *fins* and *scales* in the waters, in the seas, and in the rivers, them shall ye eat. Whatsoever hath no *fins* nor *scales* in the waters, that shall be an abomination unto you" (Lev. xi. 7-12). All having the ability to *swim* were good fish. Some swim low, others high, and others on the surface of the water. It is not at all a question of attainment as title to the Lord's table or to church privileges. All fish not having "fins or scales" were to be utterly rejected. Let them move in their own proper sphere at the bottom of the waters; the mud and filth of this world is no place for the child of God. My beloved reader, are you right with God? Is there one unsettled question between you and Him? May the Lord bless thee richly and abundantly, for His own name's sake!

W. S.

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THE GLORY OF THE CROSS.

"I am crucified with Christ."—GAL. ii. 20.

SHALL I bedeck my head with flowers
Where *His* was wreathed with thorn,
Or foot of mine tread earth's gay bowers
Where *His* with nails were torn?
Shall fashion claim me as her slave,
Who with my Lord have died?
'Twas from such things *His* Church to save
That Christ was crucified.

When gathered to *His* holy name,
Who once was *stripped* for me,
Let vanity blush deep with shame,
Beneath that blood-stained tree.
The wormwood and the bitter gall,
Those taunts at Jesus hurled.
How can I Calvary recall,
Yet love this evil world.

Engrave upon my heart, oh Lord,
Teach Thou this truth to me—
That I, according to Thy word,
Am crucified with Thee.

A. W. P. S.

WORKINGTON, November, 1894.

FIVE POINTS FOR YOUNG CONVERTS.

4th.—WORK.

SON, go work to-day in My vineyard" (Matt. xxi. 28).
This is one of the principal reasons why Jesus saved you—that you might be a vessel meet for His work, a witness for Him, His messenger. Of course none but saved souls can work for God. Since by His grace you have become a saved child of His, your next business is to work for Him. We do not work to be saved, but because we are saved. Some people actually consider it beneath them to work for Jesus. Why, it is one of the highest privileges any one can have on earth.

Is your cry that of Paul when Jesus met and saved Him, "Lord, what wilt Thou have me *to do?*" You must get some special work to do for Jesus. He knows what you are best fitted for. Ask Him about it. Wait till He shows you what it

Five Points for Young Converts.

is. *Then do it with all your might.* "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes ix. 10). Put your pith into it. Give Him your best. What a terrible verse is that in the prophecy of Jeremiah, "Cursed be he that doeth the work of the Lord deceitfully" (Jeremiah xlvi. 10). In the margin the word, "deceitfully" reads "negligently."

When Jesus gives you work to do *do it till it is done.* Jesus said, "I have *finished* the work which Thou gavest Me to do" (John xvii. 4). Do you the same. Don't leave your work till it is done. Stick to it. Die at your post, but never desert it.

Then, *mind your own business.* Don't be like Peter, bothering about what John had got to do—(see John xxi. 21, 22),—or anybody else. Do with all your being's ransomed powers what Jesus gives *you* to do, and you will find that to be quite enough. It will take all your time, all your energy, and all your attention. Leave John alone.

Have no choice as to your work. Let Jesus choose. He always chooses best. Keep close to Him, ready at His hand for anything, and He will often use you in His blessed work.

5th.—NEVER GO BACK.

You got your marching orders at the Cross when you came there, and they were these—"GO FORWARD."

In Ephesians, 6th chapter, where the six pieces of the Christian armour are spoken of, you will notice that there is not a piece for the back.

Helmet of Salvation for the head.

Breastplate of Righteousness for the breast.

Girdle of Truth for the loins.

Shield of Faith for the left arm.

Sword of the Spirit for the right hand.

Shoes of Peace for the feet.

But nothing for the back! Why so? What does God mean by that? Surely He means that we are never to turn our backs upon any foe, but in His strength ever go right on victoriously. Never go back. Don't turn again to folly. Set your face stedfastly and like a flint heavenwards. Forget the past, press on for the prize.

W. T.

THE TIME IS SHORT.

EVEN should our Lord delay His coming, the brevity of human life and the swiftly receding years remind us in tones that cannot be misunderstood that "the time is short." The diminished period that remains for action calls upon us loudly to increase our diligence and zeal, and by every means to "redeem the time." It is too valuable to be squandered in idleness, and too brief to be wasted in purposeless effort. "What thy hand findeth to do, do it with thy might."

Intensity of purpose and action, however, is not to be confounded with a spirit of reckless haste, or with great sound and ostentatious show of zeal. There is a haste that is not real progress, and there may be much arduous and self-denying toil that fails of its proper fruit, and fails perhaps because wisdom has not held the bridle hand of zeal. Our Lord was intensely earnest, but he was also intensely calm. It is indeed urgent that all our time, and all our powers should be consecrated to the service of Christ; but it is equally urgent that our efforts should be so wisely directed as to secure the fullest advantage with the least possible waste of power.

The time is short; then let us be well content to bear the inconveniences and hardships and oppositions that may attach to our present service. The hour of recompense is near.

The time is short; then let us live for eternity. As pilgrims passing onward let us rise above the influences of the day, or the spirit of the age. Let us not be subject to its fashions, or moved by its opinions, or allured by its wiles. Breathing the free air of eternity, let our lives bear the impress of the Eternal.

The time is short; but that short space is crowded with un-dying issues. Life's brief day is shaping the course of unending ages. Let us therefore "redeem the time" and live for God.

THE JANUARY PATHWAY

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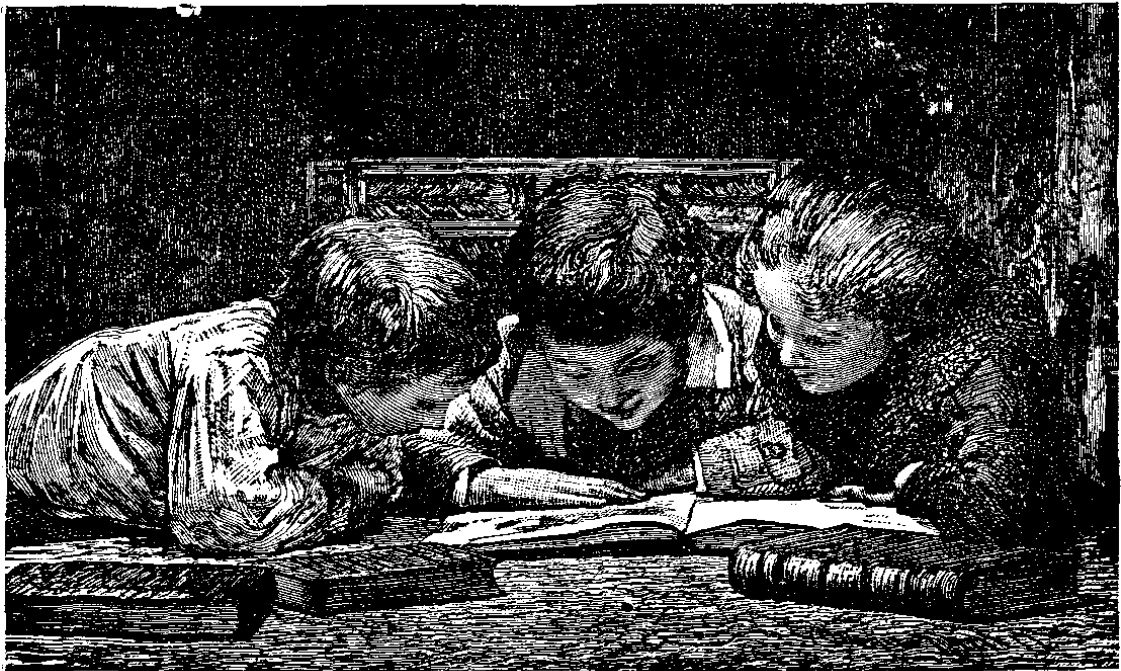
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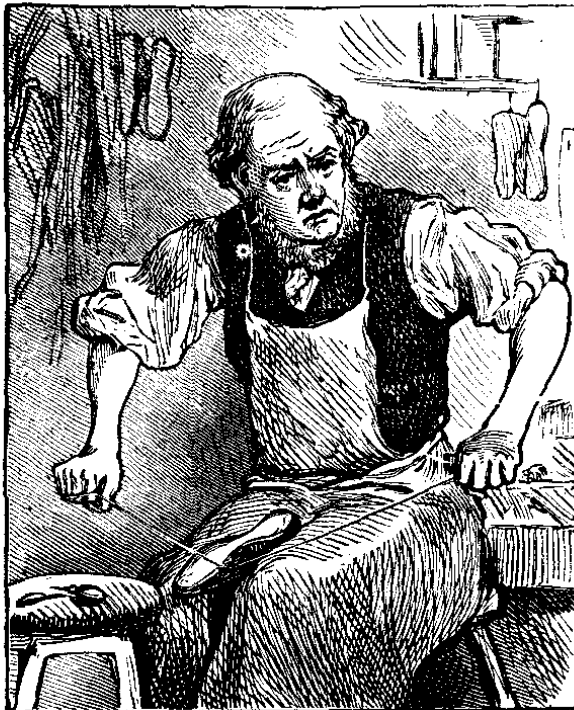
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