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PATHWAY:

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Food for the Flock,

52 OUTLINES OF BIBLE STUDY.

Notes of Lessons for Sunday-School Workers,

PRACTICAL PAPERS.

—  
*NEW SERIES.—VOLUME IV.*  
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## “OUR HOPE.”

“CHRIST JESUS OUR HOPE.” (1 Tim. i. 1, R.V.)

AS we pass from the closing of the old year, we look back upon its 365 days, which have come and gone so quickly. Twelve months since we entered upon a new year with many bright hopes. How many have been realized? Human hopes, like human men, continually fail. It is well for us, then, at the commencement of a new year to centre all our hopes in the Divine hope of the Scriptures, even “Christ Jesus our hope.”

The Lord Jesus, as the COMING ONE, is the distinctive hope of the children of God. We are not exhorted to hope for “times and seasons,” but for *Christ Himself*. The Lord, before He left His disciples on the earth, said to them, “I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN and receive you unto Myself; that where I am, there ye may be also” (John xiv. 2, 3). It is for the fulfilment of this promise, we watch, we wait, we hope.

At death the believer *goes* to be with Jesus. It is not Jesus *coming* for the believer. Death is not the believer’s hope, but the redemption of the body, “If our earthly house of this tabernacle be dissolved,” still the hope is the “house not made with hands, eternal in the heavens” (see Rom. viii. 23, 24; 2 Cor. v. 1).

“Lord, ’tis for *Thee*, for Thy coming we wait,  
The *sky*, not the *grave*, is our goal!”

Every time we gather around the Lord’s table we are reminded of Christ as our *Substitute* in the past, as our *Interceder* at the present time, and as our *Hope* for the future. “For as often as ye eat this bread and drink this cup, ye do show the Lord’s death TILL HE COME.”

## “Our Hope.”

The four Gospels unite in distinct testimony to the return of the Lord for His people, and in the proclamation that this event constitutes their hope during His absence. (See Matt. xxiv. 46; Mark xiii. 33; Luke xii. 37; John xiv. 3).

In the first chapter of Acts and the ninth verse, we read, “When He had said these words, as they were looking, He was taken up; and a cloud received Him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; which also said, ‘Ye men of Galilee, why stand ye looking into heaven? this Jesus shall so come in like manner as ye beheld Him going into heaven.’” It will be an actual coming in person. “Christ having been once offered to bear the sin of many, shall appear a second time, apart from sin, *to them that wait for Him (i.e., all believers)* unto Salvation (Heb. iv. 28).

“Rejoice! rejoice! the Lord shall come,  
According to His Word;  
And gather all His ransomed home,  
‘For ever with the Lord.’”

Again, in 1 Corinthians xv. 51, we read, “Behold, I shew you a mystery: *we shall not all sleep, but*

WE SHALL ALL BE CHANGED

in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and WE SHALL ALL BE CHANGED.” Nothing could be clearer. The Lord Himself, “Christ our hope,” will descend to the air; those who have died and are in their graves He will raise up from among the rest of the dead. Those who are alive and remain *will never die*, but will be changed.

Jesus says—“I will come again;”

Paul says—“The Lord Himself shall descend from heaven.”

Jesus says—“I will receive you unto Myself;”

Paul says—We “shall be caught up to meet the Lord in the air.”

Jesus says—“That where I am, there ye may be also;”

Paul says—“So shall we ever be with the Lord.”

Take away this *hope*, and you at once rob Christianity of its

true character. To be without this *hope*, is to be ignorant of the believer's portion in Christ.

“We thank thee for *the hope*,  
So glad, and sure, and clear;  
It holds the drooping spirit up  
Till the long dawn appear;  
Fair *hope!* with what a sunshine does it cheer  
Our roughest path on earth, our dreariest desert here.”

“The Lord (the Holy Ghost) direct your heart into the love of God, and into the patient waiting for Christ” . . . even  
“Christ our hope.” J. S.

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CARDINAL TRUTHS, by John R. Caldwell. *Specially written for “Pathway.”*

## INSPIRATION.

### PART I.

PAUL, in giving his last instructions to Timothy, whom indeed he loved and cared for as his own son, seeks to impress upon him that, amid the abounding evils of “the last days,” his safety lies in adherence to “the holy Scriptures.” They and they alone could make him “wise unto salvation through faith which is in Christ Jesus” (2 Timothy iii. 15). Exactly on the same line is his exhortation to the elders of Ephesus, as he finally took leave of them: “I commend you to God and the word of His grace” (Acts xx. 32).

The reason of this great confidence which Paul had in “the Scriptures” is stated thus—“All Scripture is given by inspiration of God.” The last five words are all one word in the original, and might be literally rendered “God-breathed.”

Much as we value the “Revised Version” as a book of reference, there are not a few instances in which our old-fashioned authorized version is vastly to be preferred, and this is one of them. The revisers render it, “Every Scripture inspired of God is also profitable,” &c. Surely this is the merest truism. What sense is there in stating that that which is inspired of God “is also profitable”? How could it possibly be anything else? Only men whose much critical learning had led them to question the divine authority of the Scriptures could have entertained such a perversion, and it is a matter of

thankfulness that they have given the true rendering in the margin, if not in the text.

We may ask, then, to what does the apostle refer when he says "*All Scripture*"? Clearly, in this instance, the New Testament, at least in its entirety, could not be referred to directly, though doubtless it is by implication, as we shall yet see.

The "*Holy Scriptures*" referred to in the previous verse as familiar to Timothy must have been the Old Testament, and so also the "*all Scripture*" of verse 16.

It answers exactly to the expression so often used by the Lord Jesus, "Ye do err, not knowing *the Scriptures*" (Matthew xxii. 29). "How then shall *the Scriptures* be fulfilled" (Matt. xxvi. 54). "He expounded to them in *all the Scriptures* the things concerning Himself" (Luke xxiv. 27). "Search *the Scriptures*" (John v. 39). "The *Scripture* cannot be broken" (John x. 35). The word occurs in the New Testament about fifty times, and not in one single instance is it applied to any book but that known to us as "the Old Testament."

Neither is there any hint at any one portion of "the Scriptures" being more true, more authoritative, more divine than another.

"The Law of Moses, the Prophets, and the Psalms" (Luke xxiv. 44), comprise the whole, as it was known to the Jews in the days of Christ, and as it is still known to us.

The Lord Jesus Himself, as recorded in the Gospels (and doubtless much more frequently than is recorded) refers to Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Samuel, 1 Kings, 2 Kings, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Jonah, Micah, Joel, Zechariah and Malachi. To Him "*the Scriptures*" were a final appeal. They could not be broken. Not to destroy but to fulfil the law He came, and this not in a merely general sense, but in every "JOT AND TITTLE."

No hint fell from His lips as to Moses not being author of the five books attributed to him, or a shadow of doubt cast on the genuine authorship of any of the Prophets. All were accepted by Him, as He received them, in child-like simplicity, faith, and obedience.

“After this, Jesus, knowing that all things were now accomplished, *that the Scripture might be fulfilled*, saith, ‘I thirst,’ ‘When Jesus, therefore, had received the vinegar, He said, ‘It is finished.’ ‘I have glorified Thee on the earth, I have finished the work which Thou gavest me to do.’” All that was written of Him in Moses, and the Prophets, and the Psalms, was fulfilled. *Every word* received its full accomplishment ere He bowed His head and yielded up His spirit.

Yet ignorant Professors, cold as ice, who call themselves learned, are teaching students who listen to them to sneer at the word of Moses and the Prophets which the Lord Jesus treated with such awful and loving reverence. In the words of an eloquent servant of Christ we may say, “How many things we prize because of their associations: how I love my own dear father’s old Bible. I see his marks in the margin; I see the traces of his tears, of his joys, of his sorrows, of his holy communion with the God he loved. I love it, for it is *his* Bible. And shall I not love it because it is my *Lord’s* Bible—the Bible my Saviour loved? There are His marks upon it, the traces of His fingers, the marks of His tears, the echoes of His sighs, and His songs, and His prayers. And, therefore, whatever difficulty assails me, and whatever question perplexes me, and whatever enemy of truth comes to unsettle my faith, I am ready to say—if my Lord read the Bible, I’ll read it—if He loved it, I’ll love it—if He taught it, I’ll teach it—if He found comfort from it, I’ll find comfort from it—if He upheld the Divine authority of it, I’ll uphold the Divine authority of it. When the enemies of my faith come, I will say, ‘This testimony have I taken as a heritage for ever.’”

PATHWAY MOTTO FOR 1895.

Who then is willing to consecrate his  
service this day unto the Lord? 1 Chron.

“Take my life, and let it be  
Consecrated, Lord, to Thee.”

29. 5

## CHRIST FOR ME.

---

“O pardon us, Lord! that our love to Thy name  
Is so faint, with so much our affections to move!  
Our coldness might fill us with grief and with shame  
So much to be loved, and so little to love.

“O kindle within us a holy desire,  
Like that which was found in Thy people of old,  
Who tasted Thy love, and whose hearts were on fire,  
While they waited, in patience, Thy face to behold.”

IT was with tearful eyes and with mingled shame and sorrow that, some time ago, we sung those verses in company with others. How we longed for the fire of a holy enthusiasm, for the burning zeal of a Paul, the fervour of a Peter, and the all-absorbing love to Christ of a John! *Power* was the distinguishing feature of the apostolic age. Under Pagan and Papal Rome, *love* to Christ was the prominent characteristic of the beloved saints, who, for His sake, counted not their lives dear unto them. In our day and generation an all-consuming personal love to Christ is but lightly valued, and *intelligence* in the things and Word of God is rated at a high degree. This may be our last appeal to our fellow-believers united to Christ in glory, and in the deepening sense that we are about to pass into the loved presence of our adorable Saviour, we would say to one and all, Give yourselves wholly, heartily, and freely to Christ. Let “Christ for me! Christ for me!” be the aim and object of your life. Turn away from the strifes and quarrels of men and saints, unless vital questions affecting His person, work, or glory are concerned. Be earnest, humble, patient, and enthusiastic in your life, in your service, in your testimony. Do not, however, enter into covenant with the Lord, nor make vows, nor enter into written engagement to be the Lord’s. Let the power be in the *heart*, and not on paper, or on the lips merely. Be out and out for Christ, your whole heart on Him, and your whole mind set on heavenly things. Earnestly and lovingly we press full surrender of heart and *all* to Christ; but in the Macedonian order, “first” yourselves to Him (2 Cor. viii. 5). We dread a mere appeal to the feelings, a fit of fervour for the passing moment, then a return to the old state

of apathy and indifference. What maintains personal devotedness, what creates, fans, and causes our hearts to burn is *Christ*. What imparts energy of character is Christ *known* as man in glory (Phil. iii.) The only answer to a dull and indolent state of heart and life is, CHRIST. All else save Christ on high and we in Him, or Christ in us on earth (Rom. viii. 1-10), is but "dross" and "dung." Christ in glory is our true and only "gold." O "live unto Him" as "*constrained*" by the love of Christ, but let thy holy resolve be also the fruit of the calm judgment of the soul, formed in the Lord's presence, that you thus "*judge*" to live unto Him (2 Cor. v. 14, 15). May God impress upon our lives Paul's life-long motto, "*One thing I do*"—

"*Him* first and last, Him all day long,  
My hope, my solace, and my song,  
He sweetly leads my soul along.  
Christ for me! Christ for me!"

w. s.

## MISSIONS AND MEANS,

OR, WHERE IS THE PRIMITIVE CHURCH?

THE church of the present day professes to believe certain truths, and to assume certain responsibilities, among which is the duty of carrying the gospel into all the world. But do they as a body believe what they profess, or perform what they undertake? Said the dying Cherokee girl to one who had told her the news of salvation:

"How long have you known these things, that Jesus loves us, and died to save us?"

"Oh," answered the lady, "a great many years—always."

The tearful girl looked reproachfully on her and answered:

"And you never told us. My mother and my grandmother died without knowing Jesus. Why did you not come before and tell us this great thing, so that we too could have known the way of life?"

Who can answer this question? The following account, related by a worker in America, seems to help to answer it:

"A few months since," says a missionary of Minnesota, "one who had been a heathen red man came 600 miles to visit me in my home. As he came into the door he knelt at my feet. He

said to me, "I kneel to tell of my gratitude, that you pitied the red man."

He then told me his simple, artless story. "I was a wild man, living beyond the Turtle Mountain. I knew that my people were perishing! I never looked into the face of my child that my heart was not sick! My fathers told me there was Great Spirit, and I have often gone to the woods and tried to ask him for help."

Then he looked in my face in that artless way, and said, "You don't know what I mean. You never stood in the dark and reached out your hand and took hold of nothing. One day an Indian came to my wigwam. He said to me he heard you tell a wonderful story at Red Lake; that the reason why the white man was so much more blessed than the red man was because he had the true religion of the Son of the Great Spirit; and I said I must see that man.

"They told me that you would be at the Red Lake crossing. I came 200 miles, I asked for you, and they said you were sick. Then I said, Where can I get a missionary? I came 150 miles more, and I found that the missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. It is no longer dark. It laughs all the while." And he turned to me and said, "Will you not give me a missionary?" Shame on us who claim to be the Primitive Church, that I had to say to him, "We have not the man, and we have not the means."

There *was* a "primitive church," the members of which went everywhere preaching the word. There *was* a "primitive church," whose ministers did not wait for calls, or salaries, or societies, but who, for Christ's name sake, "went forth, taking nothing of the Gentiles." There was a "primitive church," whose members took joyfully the spoiling of their goods, and counted not their lives dear to themselves, that they might finish their course with joy. There was a "primitive church," whose members resisted unto blood, striving against sin, and who laboured and suffered reproach because they trusted in the living God, who was the Saviour of all men, especially of those that believe. A "primitive church" that stacks up its



wealth by millions in stately edifices, or expands it in gaudy pomp or show; which draws princely revenues from landed estates and rum-shop rentals, which wastes more money every day than Ananias and Sapphira dreamt of, and then says, "We have NO MEANS to send the gospel to the heathen, and no men to carry it," is evidently a different kind of a "primitive church" from that of which we read in the NEW TESTAMENT, for that church had both men and means.

## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys' and Girls' Almanac* (6d per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each.

6th Jan.—**THE FLOOD** (Gen. vii. 1-24). *Mem. v. 1.*

Grace the source of Salvation - Faith the channel of grace—Christ the gracious provision—Safety in Him—Rest.

**S**ALVATION'S bright story in a dark setting. God saw that which "grieved Him at His heart" (chapter vi. 6). But **Noah found grace** (verse 8). Grace is the source of all salvation (Rom. v. 20; Eph. ii. 8; Titus ii. 11). God in grace purposed to save Noah by the Ark; in grace He planned it all; and in grace spake about it to Noah. Noah *heard, believed, obeyed*. So it is still—hear, believe, obey.

In preparing the Ark, Noah was *not* a picture of a sinner preparing salvation for himself, but **a type of Christ**, the Great Worker who toiled and wrought out a way of salvation for His own. "It is finished," He said. The finished Ark speaks of a finished salvation—ready to be taken advantage of by "whosoever."

God approves of the Gospel Ark as finished, and, as in memory verse, says, "**Come in.**" "Come" is the great Gospel word to-day—it will be the judgment word "depart" by-and-by.

Describe the comfort, "nests" or "rooms," of the Ark; its safety, covering of "pitch," its window; its door open—*the door is open now!* But once Noah and his were in, God "shut him in." Destiny fixed (Luke xvii. 26). Then the flood. Only believers saved. **ONLY in the Ark; ONLY by the Ark** (Acts iv. 12). Only by Jesus, only in Him. All the water met on the Ark—water *from below, water from above*. No water reached Noah or his family. (Romans viii. 1.). In the Ark—how safe—no water; outside the Ark, nothing but water.

Oh, the poor world; the door now shut! So many outside!! (*The Teacher who ponders this in the closet with God will not fail to interest the class.*) The application is plain. "Come thou." Teacher, you are in; some of the class are not. How safe you are, how happy you should be. And *the door is open now*. God says: "Come thou;" "Whosoever will let him come," not to the door, but *IN*—by the door (John x. 9).

The end, Noah is seen worshipping, and God enjoys a sweet savour of "rest" (pointing to eternal rest), the fruit of Christ's altar work.

## Notes on Sunday School Lessons.

13th Jan.—**OFFERING OF ISAAC** (Gen. xxii. 1-19). *Mem. v. 1.*

God's righteous claim—The test of faith and obedience—Submission—  
God's Provision (a Lamb) to meet His own requirements—Substitution—  
Satisfaction—Resurrection—Promised Glory.

**A** RICH vein of typical truth with simple and clear views of God the Father, Christ Jesus the Saviour, the needy sinner, and the instructed and believing saint. The startling claim of God on the life of Isaac first arrests attention. Showing that God has a righteous claim on *all* life—for "all have sinned" (Rom. iii. 23). A sinner has no *right* to live (Rom. vi. 23). Death has passed on all. Hard for Abraham and Isaac to own this; yet they did, and it was good for them that they did. This was a test of faith, obedience, love and brokenness of spirit for Abraham. Isaac, the son of his love, the centre of his hope, was to die. Abraham was to give him up—but *it was to a friend* (Jas. ii. 23)—not to an enemy. It was love and obedience to do it. But God gave His Son for His enemies (Rom. v. 9), for the world (John iii. 16). Thus it is only a faint picture of the love of God. A family in Germany were on the verge of starvation. Parents decided to sell one of their seven sons. Couldn't sell oldest, for he was the first-born; nor youngest, for he was their latest joy; nay, for one reason or other, they held to all. God had not seven sons, but one, and He parted with Him for you and me.

Then, through Isaac, all the promises and blessing that Abraham expected were to come. Yet he was able to die. But *God* promised before Isaac was born and "was able" (Rom. iv. 21), though Isaac died. God could give Isaac back from the dead (Heb. xi. 19).

Isaac submits to his Father's will. Bears the wood—suffers himself to be bound. Type of the obedient Son—the willing sacrifice (Ps. xl).

Isaac doomed to die, a picture of the sinner under judgment, asks "Where is the Lamb?" "God will provide a Lamb" sets his inquiry at rest. God's providing of Jesus, the Lamb of God, satisfies the anxious soul still. At the altar, in the place of death, the Lamb—the Lamb instead of Isaac is seen. At the cross, the Lamb God provided is seen there instead of me—to take my place—to die my death. Isaac lives—the necessary death is past—yet Isaac lives, Abraham has his son, as if alive from the dead—God has His offering, all His claim met. A beautiful picture of the believer beyond death and judgment. All God's claims being met in Christ,

"Payment He will not twice demand;  
First at my bleeding Surety's hand,  
And then *again* at mine."

All the promises continue to rest in Isaac, and Abraham has learned more of God's justice, God's mercy, God's love, and God's wisdom. May we learn deeply at the Cross all these beautiful attributes of God in a deeper way than ever. So will we be able to *teach* as we *learn*.

20th Jan.—**JOSEPH IN THE PIT** (Gen. xxxvii. 13-36). *Mem. v. 22.*

Covenant blessings—The foresight of love—Joseph chosen as a vessel of blessing to his brethren—their blindness, envy, hatred—The passive sufferer—The friend in need—grace and glory.

**T**HE *covenant* with Abraham was with him and his heirs. For Abraham's sake his children were blessed and cared for. God saw all the way that Jacob and his sons would have to travel; saw the famine, and it was His plan to cause them to go to Egypt and dwell

there. So Psalm cv. tells us, "He sent a man before them." Dreams were much used in the Old Testament times. The Bible was not written, so God spoke in that way (Job xxxiii. 15). The Bible is now the Word of God, better than dreams. Joseph's brethren did not like Joseph's dream. It seemed to put them down. The heart of man cannot endure *God doing just as He will*, so they hated Joseph. God's will was for their good; but they were blind, proud, and envious. Just the way they hated the Lord Jesus, God's loved One (Jno. iii. 37)—because He spoke the truth (Jno. viii. 45).

Joseph's father sent him to the brethren because he loved them—just as God sent Jesus to the Jews because He loved them; but they did not receive Him (John i. 11); they cast Jesus out. The pit into which they put Joseph points to the place of rejection which was given to the Lord Jesus (Ps. cxix. 85).

Joseph was sold, so was the Lord Jesus by Judas. Joseph was led away, so was the Lord Jesus. Joseph was wrongfully put into the prison; the Lord Jesus was put into the prison-house of death—not for His own sins, but for sins of others.

Joseph was taken out of a prison and raised to a throne—Jesus was taken out of the grave-prison and is now on the throne above (Heb. xii. 2). Joseph knew and loved his brethren in spite of all, led them to repent, forgave them, and shared his glory with them—so Jesus on His throne is now a Prince and a Saviour to give "repentance and forgiveness of sins" (Acts v. 31), and finally to share His glory.

27th Jan.—**SODOM AND GOMORRAH** (Gen. xix. 1-25). *Mem. v. 22.*

As the "garden of the Lord"—Defiled by sin—The flood forgotten—God's great goodness abused—God willing to spare—But sin cannot go unpunished—The escape—The refuge—Safety—The doom, how dreadful!

**S**ODOM and Gomorrah were in a beautiful plain, well-watered and fruitful (Gen. xiii. 10). So desirable that Lot could not think to leave it even though there was much in it that vexed his righteous soul (2 Peter ii. 8). The goodness of God did not lead the men to repentance as it should have done (Rom. ii. 4). Fruitful fields and plenty only filled them with fulness of bread, pride, idleness, and wickedness (Ezek. xvi. 49).

Sin cannot go unpunished. "God's spirit will not always strive with man" (Gen. vi. 3). The men of Sodom and Gomorrah began, continued in, and gave themselves up to sin, till God rose up to judge.

Abraham, all unknown to the poor wicked Sodomites, on the high land of Mamre, pleaded for those doomed cities: just as Jesus on the Cross pleaded for His murderers, "Father, forgive them," and now in heaven "makes intercession for the transgressors." God was willing to spare if the claims of righteousness could be met. But they could not; there was not in those cities ten righteous men that could be found. *Ten* could not be got then, but *one* could not be got now (Rom. iii. 10). A teacher told his class how to see all the *good* people in town. How? Close your eyes—"None, no not one."

But Lot was there. Abraham's friend. Righteous Lot. So two angels visit Sodom and drag him out. Prodigal Lot; but he was saved—saved by grace alone. Taken out of the place before the storm came down; then the fiery death judgment *consumed all*. What a terrible

doom. All out of Christ are yet in the world—a world which will be burnt up (2 Pet. iii. 10). Jesus "will be revealed . . . in flaming fire, taking vengeance on them that know not God and obey not the gospel" (2 Thess. i. 7).

The angel-word to Lot was, "Escape for thy life" from the *destruction* of the ungodly (Jude 7 and 15). The Christ-word to-day is "Come unto Me" for *salvation* for the ungodly (Rom. v. 6). Press home lesson to scorners and haters. A *well-known* poet writes of the Dead Sea—

"The wind blows chill across these gloomy waves —  
Oh, how unlike the green and dancing main!  
The surge is foul, as if it rolled o'er graves;  
Beneath it lie the cities of the plain."

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THE first lesson for February is given so that those at a distance may have the Notes in time to prepare for the *first* Sunday in the month.

3rd Feb.—**BIRTH OF CHRIST** (Matt. ii. 1-23). *Mem. v. 6.*

The promised Seed—The Lowly One—Meaning of Name—Guiding Lights—Seeking and Finding—Great Joy—Worship—Glory.

**D**EEPEST interest centres in the advent of the Child Jesus—lowly and holy. So completely *humble* that a stable in the inn of Bethlehem was His birth-place, and a manger His cradle. Though a stable and a manger, yet the palace of a "King." The person of the Holy Child Jesus made the place glorious. (Teacher can only handle this subject in spirit of Exodus iii. 5). He was the Seed of the woman promised (Gen. iii. 15). The Child, the Son, &c. (Isa. ix. 6.) Immanuel (Isa. vii. 14) God with us. The Word made flesh (Jno. i. 14).

His Name was settled before His birth; JESUS (the only name in the Bible printed in capitals, Matthew i. 21), SAVIOUR, and tells the purpose of His birth, life and death.

Every time it is spoken it should remind us of all these.

He was the only child ever BORN A KING—King of the Jews. Not known in Herod's palace; but God led wise men from the east to know Him and make it known. Men without a Bible learnt about it *before* those who had Bibles, because they had an ear for God, and eyes open to look for God's light (Luke ii. 34-36). Bible light better than star-light—more easily understood and "more sure" (2 Peter i. 19). The star led to Jesus—the Bible does the same. If any don't "come" they can't say that the way was not shown.

Following the guiding light the wise men found Jesus. They were very, very glad, "great joy" (Acts viii. 8-39). Always that way. Then they worshipped Him (not the star which had guided them), and gave Him gifts (birthday gifts). They did that when He was a lowly One in Bethlehem—a little foreshadowing of the time when He shall come *again* and sit on His throne and receive the homage of all nations (Zech. xiv. 16, &c).

Those who *receive* Him who came as the lowly babe, and died to save, will be with Him at His *coming* as the King of Kings and Lord of Lords. Those who *reject* Him as the lowly Lamb will quake before Him as the Lamb upon the Throne (Rev. vi. 16).

## LOVE'S TRYST.

LONG has been the time and weary,  
Since that oft remembered day,  
When He looked on me to bless me,  
And my Loved One went His way.  
How I fondly think and ponder,  
When with eyes too dim to see,  
I last heard His clear voice whisper,  
"Watch, till I return for thee."

He has gone to home and Father,  
There to make for me a place,  
Where my life shall find its sunshine  
In the beauty of His face.  
Why He ever came to woo me,  
Why He sought me from above,  
This I know not, cannot fathom,  
If it were not deathless *love*.

Day by day, I sit and wonder,  
Will He longer tarry yet?  
Will He wait till light is fading,  
And my sun has almost set?  
Only He, my Lord, can ever  
Know how I have pined to see  
Him, whose presence makes my heaven;  
Who is more than life to me.

Siren voices oft would lure me,  
Earthly loves would fain cajole,  
Seeking to usurp the kingdom  
Of the Lover of my soul.  
Oft they say He has forgotten  
All about His bygone tryst,  
But I hear them not, nor heed them,  
Still I watch and wait for Christ.

# OUTLINES OF SCRIPTURE STUDIES.

## THE HEART BY NATURE.

1. Only evil continually - Gen. vi 5.
2. Gathereth iniquity - Ps. xli. 6.
3. Of little worth - Prov. x. 20.
4. Perverse - Prov. xii. 8.
5. Proud - Prov. xvi. 5.
6. Deceived - Isa. xlv. 20.
7. Deceitful - Jer. xvii. 9.

## THE LIPS BY NATURE.

1. Unclean - Isa. vi. 5.
2. Uncircumcised Ex. vi. 12.
3. Flattering - Ps. xii. 2, 3.
4. Lying - Prov. xii. 22.
5. Dissembling - Prov. xxvi. 24.
6. Contentious - Prov. xviii. 6.
7. Holding the poison of asps Rom. iii. 13.

## THE MOUTH BY NATURE.

1. Full of cursing and deceit - Ps. x. 7.
2. Speaking proudly Ps. xvii. 10.
3. Given to evil - Ps. l. 19.
4. Speaking vanity Ps. cxliv. 8.
5. Covered with violence - Prov. x. 6.
6. Pouring out foolishness - Prov. xv. 2.
7. Ends in destruction - Prov. xviii. 7.

## THE FEET BY NATURE.

1. Almost gone - Ps. lxxiii. 2.
2. Running to evil Prov. i. 16.
3. Running to mischief - Prov. vi. 18.
4. On the dark mountains - Jer. xiii. 16.
5. Sunk in the mire - Jer. xxxviii. 22.
6. Swift to shed blood - Rom. iii. 15.
7. Slide in due time - Deut. xxxii. 35.

## THE HEART BY GRACE.

1. Broken - Ps. li. 17.
2. Clean - Ps. li. 10.
3. New - Ezek. xxxvi. 26.
4. Having the love of God - Rom. v. 5.
5. Having the peace of God - Col. iii. 15.
6. Singing with grace Col. iii. 16.
7. Christ indwelling Eph. iii. 17.

## THE LIPS BY GRACE.

1. Opened - Ps. li. 15.
2. Sinning not - Job. ii. 10.
3. Joyful - Ps. lxxiii. 5.
4. Praising - Ps. cxix. 171.
5. Keeping knowledge Prov. v. 2
6. Dispersing knowledge Prov. xv. 7.
7. Giving thanks - Heb. xiii. 15.

## THE MOUTH BY GRACE.

1. Crying unto the Lord - Ps. lxvi. 17.
2. Filled with His praise - Ps. lxxi. 8.
3. Showing His righteousness Ps. lxxi. 15.
4. Filled with laughter - Ps. cxxvi. 2.
5. A well of life - Prov. x. 11.
6. Satisfied Prov. xviii. 20.
7. Confessing the Lord Jesus - Rom. x. 9.

## THE FEET BY GRACE.

1. Washed - Jno. xiii. 10.
2. Kept - I Sam. ii. 9.
3. Set upon a rock - Ps. xl. 2.
4. Not to be moved - Ps. lxvi. 9.
5. Shod with the Gospel - Eph. vi. 15.
6. Bringing the Gospel - Rom. x. 15.
7. Bruising Satan Rom. xvi. 20.



CARDINAL TRUTHS, by JOHN R. Caldwell. *Specially written for "Pathway,"*

## INSPIRATION.

### PART II.

THOSE who speak of such men as Shakespeare, Milton, or Burns as having been "inspired" or "semi-inspired," only show that they are quite ignorant of the true meaning of the term. These were no doubt men of great intellect. They were close observers, and looked at men and things with penetrating glance. Reflecting on what they saw and heard, they turned it to account for the entertainment and partly also for the instruction of men.

But they never rose, or pretended to rise, above what was attainable by natural intelligence.

Very different is the theory of inspiration as taught in the Scriptures. Already we have seen that "all Scripture is God-breathed" (2 Tim. iii. 16), but we are further instructed as to

#### THE MANNER OF THIS INSPIRATION

in 2 Peter i. 20, 21, "No prophecy of Scripture is of any private interpretation." Concerning this, Alford remarks, "By the word 'interpretation' we are not to understand the subsequent interpretation of a prophecy already given, the sense is that prophecy springs not out of human interpretation, *i.e.*, is not a prognostication made by a man knowing what he means when he utters it."

Then follows the positive statement as to what "prophecy" really is, *viz.*, "Men spake from God, moved by the Holy Spirit" (R.v.)

Comparing this with 1 Peter i. 10-12, we find that so really were "the prophets" the instruments of God in what they spake and wrote that the things they uttered became the subject of their devout searching and inquiry after they had uttered them. It was "the Spirit of Christ which was in them" that gave the

message and the words. The will of man and the intelligence of man were alike excluded from such communications. They were purely divine.

In perfect accordance with these Scriptures, we read in 2 Samuel xxiii. 2, "The Spirit of the Lord (Jehovah) spake by me, and His Word was in my tongue; the God of Israel said, the Rock of Israel spake to me."

Again in Psalm xlv. 1, "My tongue is the pen of a ready writer."

Could any language more fully bear out what we have seen in 2 Peter i. 21, "Men spake from God moved by the Holy Spirit"?

In Hebrews i. 1 we read "God who . . . spake in time past unto the fathers by (or literally "*in*") the prophets hath in these last days spoken unto us by (or literally "*in*") His Son." The prophets were not the speakers, but "the Spirit of Christ which was in them," used their lips as His mouthpiece. So in Luke i. 70, "As He spake by the mouth of His holy prophets, which have been since the world began," and Acts iii. 18, "But those things which God had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." (see also verse 21.)

See also Acts i. 16—"This Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake," &c., and iv. 25, "Who by the mouth of Thy servant, David, hast said," &c. And, again, Acts xxviii. 25, "Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying," &c. But it is well here to look at

ANOTHER POINT OF IMPORTANCE

to which attention has not been given sufficiently, viz:—the use of the Greek preposition "*dia*" or "through." We do not wish to thrust "Greek" upon simple readers, for whom mainly we write. But we think this point is so plain and obvious that the simplest may understand it.

The ordinary preposition to express our English word "by," is "*hupo*." This is used in Matthew xxii. 31, which refers to words spoken by God to Moses, and not spoken by Moses



from God. The same word is in Luke ii. 18—"told them *by* the shepherds." Acts x. 22, "Warned from God *by* an holy angel." Acts xxvii 11, "Believed the master of the ship more than those things which were spoken *by* Paul." Hebrew ii. 3, "Which at the first began to be spoken *by* the Lord, &c." These passages suffice to shew the use of the preposition "*hupo*."

But there is another class of passages in which the word used is not "*hupo*," "by"—but "*dia*," "through."—Clearly implying that the word spoken does not originate with the speaker, but comes from another who speaks through him. Of this character is Matthew i. 22, "that it might be fulfilled which was spoken of the Lord through (not by) the prophet, saying," &c.\* Also Matthew ii. 15, "spoken of (*hupo*) by the Lord through (*dia*), the prophet." Also verse 23. See also Matthew viii. 17; xii. 17; xxiv. 15; Luke xviii. 31; Acts xxviii. 25; Romans i. 2. The reader will find that it is not wasted time to refer to such passages and mark them. They go to prove beyond all controversy that the Scriptures of the prophets are really the very word of God committed to writing for the instruction of succeeding generations, and providentially preserved for us in their entirety.

ANOTHER WORD USED IN THE NEW TESTAMENT

shews how fully the divine origin of the Scriptures is maintained. They are called "the lively oracles," Acts vii. 28; and again "the oracles of God," Romans iii. 2; Hebrews v. 12; 1 Peter iv. 11. This can mean nothing less than that the utterances referred to—viz., the Holy Scriptures—are the very words of God though spoken through human lips.

We have thus before us a clear and unmistakeable definition of what "prophecy" is. Whether it be in the Old or New Testament the divine use of the term prophet or prophecy is one. That which a prophet uttered from God, being the message of God, the word of God, formed a part of the "oracles of God." It is *not* "*exhortation*" merely, though exhortation should be spiritual in character and "according to the oracles

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\* This distinction is noted in every passage in Newberry's Bible.

of God" in substance. It is *not* "teaching." The teacher has no power or right to go one syllable beyond "that which is written." These gifts are carefully distinguished from prophecy in Rom. xii. 6-8, 1 Cor. xii. 29, and Eph. iv. ii. A right understanding of what constitutes "prophecy" and what distinguishes it from every other ministry, would save from many errors.

It is not necessarily prediction of future events: many prophecies were the divine exposing of the condition of the people to whom they were spoken: but in every case it was that which the Spirit of God spake through the prophet—he being for the time the instrument used.

Some, who were thus used, were ungodly persons; for example, Balaam, Saul, Caiaphas—so little had the grace or intelligence of the person to do with the words uttered.

But this was exceptional. It was God's usual way to speak through His "holy prophets."

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**REJOICING**—Rom v. 1-12.

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**A**FTER the knowledge of complete justification before God—justice satisfied and the One who undertook to satisfy it by His own death, raised again—"we rejoice in hope of the glory of God." Not the fearful looking for of judgment, but joyfully expecting the outbursting and outshining of the glory secured for us by the blood of Christ.

In the meantime, we "rejoice" in the very things that used to make miserable—"tribulations"—we positively "glory" or "rejoice" (same word) in them. Why? Because the grace that has dealt so lavishly with us, orders our path through the wilderness to our Canaan rest. But above all, God Himself is our Joy. "We joy in God." He has reconciled us to HIMSELF. He has been made real to our hearts, and satisfies to the full the deepest longings of our souls, not only the glory of God, but the *God* of the glory; not only the circumstances of the path, but the *God* of the circumstances.

## WHAT GOD HAS TAUGHT ME.

**G**OD taught me that I was a sinner, without strength, and guilty (Rom. v. 6-8), that He justifies the ungodly freely by His grace, and by faith (Rom. iv. 5; iii. 24; v. 1). He taught me that believing on the Son I have everlasting life and am saved (John iii. 36; Eph. ii. 8). All this makes me supremely happy, for I have His written word for it. I feel as if I would rather doubt my own existence than cast a slur or doubt upon God's Word. I *know* I am saved, that all my sins have been forgiven—I know all this because it is written down in the Bible so plainly, so simply that mistake is impossible. Feeling saved, or experiencing happy frames of mind is *not* believing in God, who raised up Christ from the dead. I can fearlessly say—in spite too of the workings of my wretched heart, and of the advice of some who speak of “presumption”—I do believe on Jesus; yes, I do. Oh, to be justified from *all* things! to be forgiven *all* trespasses! to be cleansed from *all* sin! (Acts xiii. 38, 39; Col. ii. 13; 1 John i. 7). How one can triumph in all this! *Then* He taught me to live “soberly,” that is in reference to myself, and “righteously,” that is in reference to others, and “godly,” that is in reference to God; and further, to live for Christ, and to walk as He walked, and to wait and look for His coming from heaven to take me to be with Himself (Titus ii. 12; Phil. i.; 1 John ii. 6; John xiv. 3).

Further, God taught me out of His own Word that “the old man” was crucified with Christ; that the “carnal mind” or “mind of the flesh” cannot be subject to God; and that sin in its very nature was condemned in the incarnation and sacrifice of Christ: *that* was such a relief, for I saw that God did not expect the least iota of goodness from or of subjection of the old nature to Himself (Rom. vi. 6; viii. 3, 7). God also taught me the way of deliverance from the power or dominion of the flesh in me, not from its *existence*, but from its *dominion*. Having died with Christ from sin (Rom. vi.), and from law (Rom. vii.), and reckoning myself dead indeed unto sin, because He died unto *it* (Rom. vi. 10, 11), I am free. Yes, free to live happily and holily unto God. O what freedom!

## *What God has Taught Me.*

What strength for service and life! Before I knew the way of deliverance as unfolded in Scripture, and the truth of it in my own soul, my cry was "O wretched man that I am," *now* as having the Holy Ghost, we cry "Abba, Father." The wretched state is described in chapter vii. of the Romans; the emancipated condition is given in chapter viii. of the same epistle.

I also got to know that I was "quickened," that is made spiritually alive, "raised," and "seated" with, of course, others of Jews and Gentiles—in heavenly places in Christ (Eph. ii. 5, 6). He has also conferred upon me an unfathomable mine of spiritual wealth, and a dignity far beyond anything enjoyed by angels (Eph. i. 3; 1 Cor. iii. 21-23). My origin as a saved man rivals that of the proudest monarch on earth—I am "*of* God" (1 John iv. 4), "*of* Him" (1 Cor. i. 30). Then He has taught me not to fear the way, for He is with me in the "valley" (Ps. xxiii.), which you know is the whole life from the *cross* (Ps. xxii.) to the *kingdom* (Ps. xxiv.). I am not travelling on "to worlds unknown," but I am journeying "to worlds well known," so that I am not uncertain either as to the beginning, course, or end of my journey.

But I cannot tell you half what He is revealing to my soul. I don't like speaking of myself at all. You see I am only telling you what He has been teaching me, and how good He is, not how good I am; as to *that*, I think I am seeing how bad I am, and how unlike Christ. But I *will* be like Him. We are to have a glorified body just like His (Phil. iii. 21), and we will be like Him, too, in spirit when we see Him as "*He is*"—not as He was (1 John iii. 2). Hallelujah! what a Saviour.

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"DRAW me nearer," we sing sometimes, "to the cross where Thou hast died." But how much are we realising what the answer to our petition will involve? To deny self; to crucify the flesh, with its affections and lusts; to die daily; these are among the consequences of being drawn nearer to the cross of Christ. Thank God if we have a heart to ask for such things; but, if we have not, then it is mere sentimental song-singing to use the words.

## SELF JUDGMENT.

BY ROBERT C. CHAPMAN, OF BARNSTAPLE.

OUR obligation before God arises from *redemption*, that is, because the *iron fetters* of guilt and enmity, wrath and curse, and of Satan's dominion over us, are all gone, we have now upon us the *golden chains* of God's eternal love. We are under the highest of all obligations, even angels have not obligations like that of the redeemed to walk worthy of their vocation. There is a wonderful joy in bringing the future Judge into our assemblies as our Judge, and making Him now the Judge; entering in all matters into judgment with ourselves as in His presence.

It has been said that, supposing a child of God were to live without regard to "the judgment-seat of Christ," his actions could not be approved in that day. But let Him judge himself in the light of the Word, and as before a present judge—what then? As to disapproval, there is an end of the matter; but never will there be an end of the commendation of the self judgment. My chief aim is to bring that truth before you.

### THE MAN AFTER GOD'S OWN HEART.

I would instance the case of that servant of God who was called the "man after God's own heart," and touching whom so many scoffing questions are in the mouths of the caviller—What, is that a man after God's own heart?—he who could put the death-warrant into the hand of faithful Uriah. Let us see how he dealt with himself. Turn to the fifty-first Psalm. Where would you find a man, merely led by natural conscience, dealing with his sin as David is led by the Spirit of God to deal with himself in this Psalm? Conscience of itself would never do it. Where do you hear of a man, without the new creating power and unction of God's Spirit, speak of his own sin thus: "Against Thee, Thee only, have I sinned?" And how could he, save by the teaching of the Spirit, wait until the fourteenth verse of the Psalm before he made any mention of blood-guiltiness?

Now, again, in Psalm xxxii. 3, 4. (I do not make mention of the prophetic teaching of the Psalm.) Observe the groaning of spirit: "When I kept silence my bones waxed old through my roaring all the day long." You observe in the fifth

## *Self Judgment.*

verse the confession is complete—"I acknowledged my sin unto Thee, and mine iniquity have I not hid;" and hence there is a spirit of quiet confidence breathed throughout the remainder of the Psalm.

### FAITH IN THE LIVING GOD.

Let me ask you once more to look at the seventy-first Psalm (where again there is prophetic teaching, to which we do not now allude). After all that was foretold by the mouth of Nathan had been brought upon David, after all the depth of trouble which came in the way of correction, hear what he says in the 10th verse: "Mine enemies speak against me . . . they take counsel together;" nevertheless you find throughout the whole Psalm an assured trust in the living God, which can only come of a perfectly-cleansed conscience. My faith is just as strong as my conscience is pure. All spots suffered to abide upon the conscience without cleansing, damage the faith of the child of God. But when there is faithful dealing with God, whatever the sin may have been, there is then trust without stint in the living God. And more, God will put boundless honour up such an one—see the twenty-first verse: "Thou shalt increase my greatness, and comfort me on every side." He had thoroughly dealt with his sin.

### THE SPIRIT OF CONFESSION.

It has been my growing conviction for many years that if the people of God knew more of God's heart, we should not talk so much of David's transgressions, but should more consider his spirit of confession. We should feel that coldness towards Christ is such a crime that God cannot deal lightly with it. Then nothing should satisfy our heart and conscience but such a dealing with God as to our state, that would speedily raise us up, and bring our walk into accord with our calling. Then we should read aright the lesson that God intends in David's history. We should be thankful that we are not called, as was David, to a high place in this world, which must be a place of peculiar temptation. Remember that to be the King of Israel was the highest of earthly honours. If I had to choose between sitting on a throne or on a dunghill, I should choose

the dunghill. Why? Because the throne would dishonour me; the dunghill could not.

In 1 Kings xi. 37, God says to Jeroboam, "I will take thee, and thou shalt reign according to all that thy heart desireth, and shalt be king over Israel." And in the following verse we read that if he would hearken to the commandments of God and walk in His ways, God would build him "a sure house." But turn to the fourteenth chapter of the same book, and there at the seventh and following verses read God's message by the prophet to Jeroboam. He had sinned and repented not, therefore the judgment comes.

Beloved, if we would judge ourselves, the apostle tells us, we should not be judged; but the Scripture goes further—it shows that we shall be honoured. Let us pray that we may so understand the Gospel—the Gospel that wins *to* God and *for* God—that we may be all of us pleasant and delightful children.

Remember that God's great design, in the salvation of souls, is to gratify His affections and to satisfy His heart; His glory in our salvation is but THE SERVANT OF HIS LOVE. It is to indulge His love that He is now saving sinners, and He expects the full love of the saved. Obedience is the test of our love—obedience such as can satisfy the mind of God. Remember, that we cannot now be what we shall be, although we can be perfectly well pleasing children to the God and Father who looks at us every moment in Christ.

I have been reading about the eyes of the Judge—the eyes of flame—and of falling at His feet. Let me judge myself, and I turn those eyes of flame into dove's eyes. We have a present, rich recompense of self-judgment. No business is more neglected and yet none more profitable. But, remember, if I judge myself I must take no lower standard than the Word of God, and the example and ways of Christ. My natural conscience, if I trust it at all, will certainly deceive me. I must have a heavenly and spiritual conscience since I am a heavenly man, and that conscience must be given, maintained and perfected by the Spirit of God that quickeneth us, and by whom we are sealed unto the day of redemption.

## NOTES ON SUNDAY SCHOOL LESSONS.

[It is purposed under this heading to give, month by month, short and simple suggestive notes, for the help of Teachers who use the "Gospel" Scheme of Lessons (1/ per 100) or the *Boys and Girls Almanac* (6d. per dozen). These notes must of necessity be brief and elementary, and evangelistic aim will be kept well to the front. The prayers and co-operation of Teachers valued.]

10th Feb.—**CHRIST AS THE HEALER** (Matt. viii. 1-18). *Mem. v. 10.*

The vile and helpless—The shut out and shut up—Cleansed and made strong—Given access and liberty—All by Christ's power through faith.

**T**HE LEPER and the Centurion's PARALYTIC servant were the victims of two entirely different diseases. Christ is the Healer of both. The sinner's need of all kinds can be met by Him.

I. *The Leper*—A sinner is like a leper. On the surface the sores come out. A man or child knows he is a sinner by the sins done, just as the leper knew by the spots when they appeared. The spots of leprosy come because of disease in the blood. Sins are done because of a sinful nature. "Born in sin" (Ps. li.), can only be put right by being "born again" (John. iii.)

See Leviticus xiii. 45 for a description of poor leper's position and fate: clothes rent, head bare, covered mouth. Only one thing to say about himself, "Unclean, unclean." To dwell alone; outside the camp. Shut out and shut up. How long? *All the days!* How sad and hopeless. Yes, if there was no Healer. Jesus was a Healer to the man in the lesson.

Every sinner is like the leper—unclean in God's sight. Isaiah learned this (Isa. vi.); Job learned it (Job xlii. 6); David (Ps. li.); Peter (Luke v. 8); Saul of Tarsus (1 Tim. i. 15). Jesus came to bear away sin (John i. 29). His blood cleanseth (1 John i. 12). The leper said, "WILL you?" Jesus said, "I WILL." He is willing; He is able. He says to many, "I WOULD, . . . ye would not" (Matt. xxiii. 37).

II. *The Centurion's Servant*—A helpless one. Not any loathsome spots or sores like a leper; but paralysed, no power to act. No strength (Rom. v.), could not even come to Jesus. Could not *do* anything. As far as the narrative shows he might as well have been dead as Lazarus was. Yet Jesus could heal him (Eph. ii. 1, 4-5; Rom. iii.), &c.

The Centurion's faith was the link between Jesus and the sick man. Faith of itself could not cure the man, but faith could take him to Jesus, and Jesus' power cured him.

So both leper and paralytic were healed by Jesus' power and word through faith. Faith will do the same for every unclean and helpless one to-day (Heb. vii. 25).

17th Feb.—**CHRIST THE ROCK** (Matt. vii. 13-29). *Mem. v. 24.*

Builders, wise and foolish—What they build—Where they build—The safe building—The unsafe—When found out.

**T**HE two builders had one end in view—both wanted a house. A good aim; a good intention. But that is not enough. A good aim needs to be begun and carried out in a good and true way.

Both had thoughts. One *listened* and thought, the other did not; so his thoughts were wrong. The lesson often says "heareth" before it says "doeth." John v. 24 and Romans x. 17 say the same.



Though hearing is first, it is not all, doing comes in *after*, and the building is *begun* right.

They wanted to build, not for the pleasure of building, but that they might have a house. Everyone needs a house for shelter, comfort, safety. A house is most needed in stormy, wintry weather. If there were no night time, cold, or stormy weather, we could almost do without. But we know there is such weather, so we want a house. A good house; a comfortable house: one that will stand. That for our bodies. How much more for the soul?

The foolish man heard, but *did not according to what he heard*—perhaps he thought he knew all about it (1 Cor. viii. 2). So he began wrong. The *beginning* is very important. Begin at the Cross. Begin with Jesus there. Exodus xii.: "This shall be the beginning." For Jesus is the Foundation (1 Cor. iii. 11): The *only* One.

Jesus Christ is the Refuge and Shelter from the storm (Isa. xxxii. 2). When we come to Him we find shelter, comfort, safety. "A house *eternal* in the heavens" (2 Cor. v. 1). A place prepared in the Father's house (John xiv. 2).

He is the "tried Stone" (Isa. xxviii. 16). Tested and found able—passed through judgment on the Cross. He can never fail. How safe those who are in Him.

"Rock of Ages, cleft for me,  
Lo, I hide myself in Thee."

Just as the storm found out all outside the ark—none were saved—so, outside of Christ, who can stand the storm? Everything that's not fixed on Him—sheltered in Him—will be only ruin: The storm is coming soon. Flee for refuge. Then will be seen whether wise or foolish—whether ever was heard and obeyed the Gospel words of Jesus.

24th Feb. **JESUS, THE MESSIAH** (Matt. xxi. 1-17). *Mem. v. 5.*

Appointed and anointed—Priest and King—The altar and the throne—  
His crown—Throne of grace—Throne of glory.

**M**ESSIAH means "anointed." Jesus is the Lord's "*anointed*" (Ps. ii.; Isa. lxi. 1; Luke iv. 18; Acts iv. 27; x. 38). "*Appointed*" (Heb. iii. 2) by God to be Priest (Heb. v. 5), and anointed by the Holy Spirit for His work (Luke iv. 18).

The Jews believed He was coming, and expected Him, and many wished for Him. But when He came they did not know Him. Why? Because they missed the mark about their state. They were sinners needing a *Saviour*—they thought they were unfortunate Jews needing a *Deliverer*, not from sin, but from the Roman power.

God appointed "*Jesus*" to "save His people from their sins" (Matt. i. 21). They wanted a king to free them, but their individual need as sinners was greater than their national need. Point out child's need of a *Saviour*.

Lesson shows Messiah *Priest* and *King* on the way to the throne. Lowly, on an ass. The road was by the Cross—to wear a crown, but of thorns. Satan offered a crown (Luke. iv. 6), but He would not have it. The people would have made Him a king (John vi. 15), He would not have it.

Before the time! without any knowledge of their need, men and children hailed Him. Had He taken the throne without dying He had never saved a soul. As a King, His throne must be a THRONE OF JUSTICE; but we need a THRONE OF GRACE. Only blood, precious blood,

can make His throne a throne of grace. Tell the children what a throne that is—grace, mercy, and peace blend there in one ray of pure light from the face of Jesus Christ the Lord. His throne is a mercy seat on which blood is sprinkled,—His own blood, which could only be obtained by His own dying (1 Pet. ii. 24).

In a little while Jesus, God's anointed Priest and King, and appointed Judge (Acts xvii. 31), will come again. Not as the lowly One on an ass to suffer; but as the Lordly One in the clouds to *reign*. Then the throne of justice—a great *white* throne (Rev. xx. 11). The day of grace gone past. Own Him now as the Lord's anointed—your Lord and your Lord and Saviour.

3rd March.—**THE PASSOVER** (Ex. xii. 1-42). *Mem. verse* 13.

The death sentence—The Lamb who died—The blood shed and sprinkled  
—Saved and fed—Called away.

**A**S at the Cross, God's severity and God's mercy are plainly and forcibly manifested here. Just severity on the stubborn and proud resisters of His word and will. Mercy on the poor and helpless ones who are broken enough to take His way. This difference—it was on the sinners of Egypt the judgment came; at the Cross, it was on the sinner's Substitute—the spotless, only Son of God.

Judgment must fall on the land—death-sentence has been passed (Ex. xi. 5), yet God wanted to spare some; He wanted to **PASS-OVER** them.

The Hebrews were taught to show their obedience of faith, and learn how much God could do for them. It was to them a picture of a greater Passover yet to come (1 Cor. v. 7). A very plain "shadow" of "coming events" (Heb. x. 1).

A **LAMB** was the **CENTRAL FIGURE**—pure and unblemished—a lamb that could be examined, that could die, that could have its blood shed. Every word points to Jesus.

Then the blood—precious (1 Pet. i. 18). Shed and sprinkled—two actions. Shed *for* and sprinkled *on*. Christ died for all. Yet all are not under the shelter of the blood.

Sprinkled on the door-posts, and the first-born inside. On the door-posts it would be the first thing seen. The place was stamped with the seal got through the lamb's death. The angel of death seeing the blood could see that death had been there already and so passed on. How beautiful a picture of a sinner sheltered under the finished work of Jesus.

Then *inside*. See! all are awake. The **LAMB** is *again* the central point. The very same Lamb that died. They are feeding on Him. His person is their food.

Soon the marching time comes. They are ready; they go. They are off to the place God has for them. Canaan's Land.

The death sentence has been passed (Rom. v. 12). Death must fall on some one—either the sinner or his Substitute, the Lamb. But, oh! thank God, the blood has been shed. All the poor condemned sinner has to do is to get under its shelter. There Jesus is the food of the soul (John vi. 57), and in a little while the trump will sound, and away all His own will be taken to be for ever with Him. Will you be one.

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THE first lesson for March is given so that those at a distance may have the Notes in time to prepare for the *first* Sunday in the month.

## WHY ARE YE IDLE

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○FTEN we hear, amid the throng around us,  
Such words as these, in accents sad and low,  
"Others are useful, and are working bravely,  
Yet I do nothing—why should it be so?"

Ah! why indeed? It may be thou art seeking  
For something great to do, beyond thy sphere:  
To preach perhaps in some remoter region,  
And yet thou carest not for sinners near.

Are they too near? Then, very much I fear me,  
The love of Christ is not thy motive spring;  
Glory is bright, and earthly praise entrancing.  
Oh, try thyself, my friend, about this thing!

Another says, "If I could speak to thousands,  
And chain a multitude by thrilling tones,  
How earnest would I be, how self-denying!"  
But what about Christ's very little ones?

Each has a soul, the worth of which is priceless;  
Hast thou begun by preaching Christ to these?  
Are they too low? Must other lips address them,  
Whilst thou art dreaming on thy couch of ease?

Up then, arouse thee, for the time is pressing;  
Look on thy left hand and look on thy right,  
Sound forth the story of Jesus the Saviour;  
Sleep is for those who are children of night.

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CONSTANTINE the Great was one day looking at some statues of noted persons who were represented *standing*. "I shall have mine sculptured kneeling," said he, "for this is how I have risen to eminence." Thus it is with the Christian. If he would obtain any real eminence in the Christian life, he must be often kneeling in prayer to God.

# OUTLINES OF SCRIPTURE STUDIES.

## THE BELOVED.

1. Accepted in the Beloved - - - Eph. i. 6.
2. Opening to the Beloved - - - Song of Sol. v. 6.
3. Leaning on the Beloved - - - Song of Sol. viii. 5.
4. Listening to the Beloved - - - Song of Sol. ii. 8.
5. Speaking well of the Beloved - - - Song of Sol. v. 10-16.
6. Fruit-bearing for the Beloved - - - Song of Sol. iv. 16.
7. Longing after the Beloved - - - Song. of Sol. viii. 14.

## OUR HOPE.

*The Coming of the Lord is—*

1. A saving hope - Rom.viii.24.
2. A good hope - 2 Thes.ii.16.
3. A blessed hope - Titus ii. 13.
4. A joyful hope - Heb. iii. 6.
5. A living hope - 1 Pet. i. 3.
6. A purifying hope - 1 Jno. iii. 3.
7. A hope of righteousness Gal. v. 5.  
J. S.

## READY.

*The believer should be "ready"—*

1. To give an answer of the hope 1 Pet.iii. 15.
2. To preach the gospel - Rom. i. 15.
3. To distribute - 1 Tim.vi. 18.
4. To every good work - Titus iii. 1.
5. To be bound - Acts xxi. 13.
6. To be offered - 2 Tim. iv. 6.
7. To meet the Lord Luke xii. 40.

## SEVEN CHARACTERISTICS OF THE PEOPLE OF GOD.

1. DISCIPLES - In the same school - One Master - - Acts xx. 7.
2. CHILDREN - In the same family - One Father - - John xi. 52.
3. SHEEP - - In the same flock - One Shepherd - John x. 16.
4. SAINTS - - In the same covenant One rank - - Rom. i. 7.
5. STONES - - In the same house - One foundation- 1 Peter ii. 5.
6. MEMBERS - In the same body - One Head - - Rom. xii. 5.
7. THE BRIDE In the same glory - One Bridegroom Rev. xxi. 2, 9.

1. All believers are alike disciples, though some have not made the same progress as others.

2. All are alike children, sharing the same life, though some of them are mere babes, others young men or fathers in growth.

3. All are alike sheep, though some follow the Shepherd more closely, listening to His voice.

4. All are alike saints by calling, though some are more practically holy in their walk and conversation than others.

5. All are alike living stones upon the one foundation, though some are more prominent in the building than others.

6. All are alike members of the body, though some have a more honourable place and office than others.

7. All will be together in the same glory, though some will suffer loss through unfaithfulness when in the body.

M. I. R.

## KNOWING CHRIST.

THE great questions which occupy the minds of men are represented by these—What shall we eat? What shall we drink? Wherewithal shall we be clothed? To be concerned with such enquiries, to reduce everything to a question of profit and loss, is to be, in the estimation of the world, practical and wise; to be concerned about the things of God, impracticable, speculative, foolish.

If they will reduce it to a question of profit, then we say, it is profitable for us to know God. Grace and peace are to be multiplied to us through the knowledge of God and Jesus our Lord; and His divine power hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. (2 Peter i). They are the eternal bankrupts who do not know Him.

How may we know Him? Not by the exercise of our natural powers, were they the greatest with which men have been gifted. We know Him only wherein, and so far, as He has *revealed Himself*. And He has done so:—

### I.—IN CREATION.

“The heavens declare the glory of God” (Psalm xix). “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made” (Rom. i). Somewhat of God may be known by His works, which everywhere tell of His wisdom and power. But what consolation is there to a man who feels himself a sinner, in the contemplation of things created? He may gaze at the stars for ever, he may know every adaptation of means to an end in his own body, or in the world around; but will that bring peace to his conscience, or assure him of pardon? If you ask an infidel to come to hear the Gospel, he will perhaps tell you he prefers to go into the fields, to “look through nature up to nature’s God.” His knowledge of nature’s God will be a poor pillow to die on. He has sinned against the God of nature, and unless he comes to know the God of grace, the powerful arm which sets the stars in the sky will be bared in judgment against him.

II.—IN THE WORD SPOKEN AND WRITTEN.

“The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. i. 21). “All Scripture is given by inspiration of God” (2 Tim. iii. 16). Of old He gave the law—“God spake these words,” etc. (Ex. xx). He made Himself known as a holy jealous God. And if this had been all, still there was no comfort for the sinner. But, widening through the ages, and growing, book by book—law, prophets, psalms, gospels, epistles—we hold now in our hands that Word which fully tells not only of God’s requirements, but of His mercy, His grace, and His love.

III.—IN THE WORD INCARNATE.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” “The Word was made flesh, and dwelt among us, and we beheld His glory” (John i). “God was manifest in the flesh” (1 Tim. iii. 16). In living action God made Himself known in Christ, in the Man of Sorrows, who was acquainted with grief, and who yet could say, “He that hath seen Me hath seen Father” (John xiv. 9). And a man who saw Him, and companied with Him, has told us of Him “That which we have seen and heard declare we unto you” (1 John i).

The Gospels tell of His life, recording His words and His works. As the Light of the world He came into the kingdom of darkness. As the Prince of Life He entered the domain of death. He was manifested to destroy the works of the devil, and in every part of the field which Satan had possessed He met and overcame Him. The fall is much more wide-reaching in its consequences than men suppose. And the deliverance wrought by the Lord Jesus is greater, and extends to more than they suppose. Man fell, and his inheritance fell with him. “Cursed is the ground for thy sake,” said the Lord God to Adam. (Gen. iii). Man rises with Christ redeemed, and his inheritance shall be brought back also. The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. viii). A. S.



CARDINAL TRUTHS, by John R. Caldwell. *Specially written for "Pathway,"*

## INSPIRATION.

### PART III.

**T**HERE are divine glories in creation apparent to the natural eye, others are disclosed to us by means of the telescope, and yet another field in which the wisdom and power of the Creator are displayed is opened up by the microscope.

In like manner the Word of God contains enough to satisfy the reader of the most ordinary capacity of its divinity, provided he have ears to hear and eyes to see. He who beholds with open eye the light of the sun requires no other evidence to prove to him that it shines. The blind may question it, but not "the seeing eye."

The student of prophecy is like one who has a telescopic view of the divine glories of the Word. Fields of infinite grandeur are unfolded to him, which other eyes have not discovered.

Yet there are other glories still—those in which the accuracy and importance of the minutest details are by a microscope brought to view. Thus the Scriptures constitute their own best evidence of their divine origin, and leave the reverent enquirer as fully convinced that they are no human production as the observer of nature by telescope or microscope that the heavens and the earth were created by an infinitely wise and almighty God.

In the prophecy of Isaiah, God claims to be believed upon three grounds:—

I.—Chapter xlv. 18, He is CREATOR; therefore He says, "I am the Lord, and there is none else."

II.—Again, verse 21, He is a SAVIOUR; and so He adds, "for I am God, and there is none else."

III.—Lastly, in xlv. 9, 10, "I am God, and there is none like Me, *declaring the end from the beginning, and from ancient*

*times the things that are not yet done."* On the same principle we conclude that

THE INFALLIBILITY OF THE PROPHETIC SCRIPTURES

is one mighty evidence that they are divinely inspired. For not only are the sufferings of Christ portrayed hundreds of years before Christ was born into the world, but many other events quite as evidently fulfilled are predicted, such as God's dealings with the Jewish nation—their present period of scattering, and the desolation of their city and land—all which having been plainly foretold, has become matter of history; whilst even at the present time, that people, beloved for the fathers' sakes, are a living miracle, bearing witness to the divine authorship of the Scriptures.

Considerable attention has been given of late years to the subject of unfulfilled prophecy, but it appears as if the study of fulfilled prophecy had been almost wholly neglected. Yet nothing is more calculated to establish faith in the infallibility of the Word of God, in its bearing upon the present and the future, than a careful examination of the very numerous passages of Scripture which have been absolutely, literally, and exactly fulfilled, though written centuries before the events. To go into such a subject fully would occupy volumes; therefore, in a paper such as this it is only possible to indicate a few of the most striking instances.

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). The Lord Jesus Himself, speaking of the Old Testament Scriptures, said, "they are they which testify of Me" (John v. 39). "To Him give all the prophets witness" (Acts x. 43). Their principal theme was "the sufferings of Christ and the glory that should follow" (1 Pet. i. 11).

It is therefore in what is recorded historically of Him that we expect to find the richest vein of instruction as to fulfilled prophecy. We shall therefore look at a few

*Prophecies as to the TIME of Messiah's appearance.*

Genesis xlix. 10 shews that the tribe of Judah would retain its position as an ordered and governed tribe until "Shiloh," which is another name for the Messiah. The other tribes los



all distinct tribeship after their captivity.\* Not so Judah. Since the coming of Christ, Judah also has been scattered; but up till the time that He appeared it retained its position and powers of self-government, though limited by Roman superiority. Thus the fact of the birth of Christ occurring after the other tribes had disappeared as tribes, and before the destruction of Jerusalem and the dispersion of Judah, is a definite fulfilment of this remarkable prophecy.

Haggai ii. 7-9 shows that Messiah would stand in that temple, and that it would be glorified by His presence. This took place, but since then the total destruction of the temple is proof that Messiah must have come.

Daniel ix. 24-26, here more than five centuries before the birth of Christ the time of His appearance is accurately predicted. "Weeks" here are "heptomads," or periods of seven years. See same use of the word, Genesis xxix. 27.

The margin of our Bibles gives the date of the commandment to rebuild the wall of Jerusalem as B.C. 446. (See Neh. i.) Add to this 33 years for the life of Christ, and four years for the well-known chronological discrepancy at the beginning of our era, and you have a total of 483 years, exactly 69 periods of 7—the very date at which Daniel foretold that Messiah should be cut off. None but God could have made known the future as to the time of the birth and death of the Messiah as do these Scriptures. We shall next look at

*Prophecies concerning His human lineage.*

In Genesis iii. 15 we learn that He was to be "*the seed of the woman*," and in Isaiah ix. 6, "a child born." In Genesis xxii. 18 we learn that He was to be of *the seed of Abraham*. In Deuteronomy xviii. 15 He was to be of the children of Israel, the tribe not being yet specified. In Isaiah xi. 1 we are told He is to be of "*the stem of Jesse*"—the father of David; and in Jeremiah xxiii. 5, 6 He is to be the lineal descendant of David. Thus we trace His descent as Son of Man, as Son of Abraham, and as Son of David.

In demonstration of the faithfulness of the prophetic Scrip-

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\* The best authorities give "tribeship" as a more correct rendering of the word translated "sceptre."

tures the genealogy of the Lord is given in Matthew and in Luke, and then all certainty of genealogical descent ceases with the destruction of Jerusalem. Ever since genealogies are to be avoided (1 Tim. i. 4). They have no further value. We shall now only remark on

*A few incidents distinctly foretold*

and accurately fulfilled.

Zechariah ix. 9. The riding into Jerusalem on the ass's colt, the mother, according to her instinct, being allowed in this transitory scene of gladness, to follow.

Zechariah xi. 12. His being betrayed for 30 pieces of silver, the price of a Hebrew slave (see Ex. xxi. 32).

Psalms xxii. 16. The piercing of His hands and feet. Not a Jewish mode of execution, and to bring about which He must be delivered into the hands of the Gentiles. Altogether unlikely, therefore, to human foresight. And no mention here is made of the piercing of His side, for that was *after death*, and did not properly form part of His *sufferings*.

Psalms xxii. 18. The parting of His garments and casting lots for His vesture. This being done by Roman soldiers could be no human device to bring about consistency between prophecy and its fulfilment.

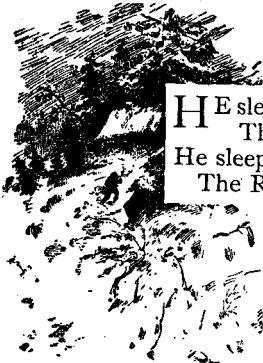
Psalms lxix. 8. The unbelief of His brethren. Compare John vii. 5. Who could conceive that those so intimately associated with such a character, and witnesses doubtless of many of His mighty works, could fail to believe in Him. And, notice, it is "an alien to My mother's children," not "to My Father's children." Those who are the children of His Father are so through faith.

Isaiah liii. 9. His grave, appointed with the wicked; probably the graves for the three criminals—one cross and one grave originally intended for Barabbas—had already been dug, that no time might be lost after the execution. But the Scripture must be fulfilled, and Joseph of Arimathea comes forward and begs and obtains the body of the Lord Jesus and lays it in his own new sepulchre, wherein man never lay.

We give these merely as specimens, leaving many others, and also prophecies concerning Israel, to be searched out by the reader.

## PETER'S PEACE.

"The same night Peter was sleeping between two soldiers, bound with two chains."



HE sleeps—whilst the silence of midnight reigns  
The prison walls around;  
He sleeps, though galled by the heavy chains  
The Roman hath on him bound.

No dread of to-morrow casts o'er  
his brow

One shade of terror's gloom,  
Tho' even in Herod's council now  
Is sealed the prisoner's doom.

To-morrow, the tyrant hath vowed his eyes shall feast  
On the martyr's gore;  
His sword from one victim yet reeking lies,  
It thirsteth yet for more.

Oh say, why doth sleep thus his eyelids close  
On eve of such dreadful day?  
How resteth his soul in this calm repose  
On what doth his spirit stay?

'Tis he whose faith by the tempter's pow'r  
Was once so sharply tried,  
And the tempter triumph'd in that dark hour,  
For his Master was denied.

But the Master hath pleaded that Peter's faith  
Should the tempter's power o'ercome,  
And Peter can now with dying breath  
Acknowledge that precious Name.

And still for the tried and feeble saint,  
That pleading on high prevails,  
For the hands that weary, the knees that faint,  
And the soul that in trouble quails.

Oh! marvel not then that Peter sleeps,  
Nor of bonds or death is afraid;  
The Lord still in perfect peace him keeps  
Whose mind upon him is stayed.

E. P. M.

## AFFLICTIONS.

Gems dug from an old mine by R. STEPHEN, of Wei-ha-wei.

**G**OD'S strokes and a Christian's strength are suited one to another. God's wounds cure; sin's kisses kill.

Let the load be ever so heavy that God lays on, if He put under His everlasting arms, all will be well.

Affliction abuses the loveliness of the world without, that might entice us. It abates the lustfulness of the flesh within, which might else ensnare us.

Nothing God is so tender of as His glory, and therefore He will visit His suffering people in a prison, and feast them in a dungeon, and walk with them in a fiery furnace, and shew kindness unto them in a lion's den, that every one may shout and cry, "Grace, grace."

The legacy Christ left is the cross. While there is a devil and a wicked man in the world, never expect a charter of exemptions from trouble.

As our greatest blessings come through the sufferings of Christ, so God's greatest glory, that He hath from His saints, comes through their sufferings.

It is no trouble which does not touch some choice contentment. That storm is no storm which only blows off the leaves but never hurts the fruit. Neither is that affliction which only reaches some remote enjoyment, but touches not a Joseph or a Benjamin.

It is not always highwater mark with the saints. Sometimes they are reduced to a very low ebb. The best of saints are like the ark tossed up and down with waves, with tears and doubts and fears, and it will be so till they are safe in the bosom of Christ

When thou art afflicted, God will allow thee to groan but not to grumble.

Christ can save us from our fears, as well as our troubles.

In winter, men gird their clothes closely around them, but in summer, allow them to hang loose. In the winter of adversity, many a Christian girds his heart close to God and Christ, who in the summer of mercy hangs loose from all.

A gracious soul grieves more that God by his sin is grieved and dishonoured, than he himself is afflicted and chastened for it.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

Though *God loves to try* the patience of His children, yet *He does not love to tire out their patience.*

\*Long afflictions will much set off the glory of heaven. The longer the storm, the sweeter the calm; the longer the winter nights, the sweeter the summer days. The higher the mountain, the gladder we shall be when we get to the top of it. The longer the journey, the sweeter will be our end; and the longer our passage is, the more desirable will the haven be.

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## NOTES ON SUNDAY SCHOOL LESSONS.

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10th March.—SCENES AT ELIM (Ex. xv. 1-27). *Mem. v. 27.*

The Pilgrim's rest and refreshment—Foretastes of Canaan—Heavenly Possessions—Victory, rest and satisfaction.

**W**ATER is precious. It is a *necessity*—we cannot live without it. It is so plentiful in our land that we cannot value it rightly. Marah water (Ex. xv. 23) bitter till the tree is put into it, then it is sweet—like the sinner's portion till they learn that the Cross of Jesus is the tree that "steals the bitter from life's woes."

Elim waters were doubtless springs. Cool, fresh, living waters, "springing up" (John iv. 14). See Isaiah xii. 3, "Wells of salvation," and Rev. xxii. 17, "Water of Life." Jesus said to woman in John iv. "whosoever drinketh of the water that I shall give him shall never thirst."

Elim wells and Elim waters would be prized by the weary Hebrews, so much that they wrote about them in the story of their march. Those seventy palm trees, with twelve wells of water, was a foretaste of the good land they were going to (Deut. vii. 7). "A rest within the wilderness"—an "earnest" (2 Cor. i. 22; Eph. i. 14). Water is a type of both Word and Spirit.

Palm trees are beautiful, straight, upright, and fruitful. The branches of the palm tree were used during the Feast of Tabernacles (Lev. xxiii. 40; Neh. vii. 16; John vii.) In the desert they pointed to the land they were going to. In the land they reminded them of the wilderness past for ever. Palm branches and wells of water are beautifully linked in John vii. It was at the Feast of Tabernacles Jesus cried, "If any man thirst, let him come to Me." He saw them going out to Siloam and drawing water there, but they did not know the Fountain of Living Water in their midst. He saw them bearing palm branches, though poor slaves of sin. He knew about palm branches—true victor's palms (Rev. vii. 9), that never wither, to be borne in the heavenly land, where living waters ever flow. Therefore He pitied them in His love, and longed to show them the real meaning of these things. Palm branches were spread in Jesus' way on the road to Jerusalem (John xii.). Victor's crowns (Rev. iv. 10), will be cast at His feet in heaven by no fickle crowd. "What will it be to be there?"

17th March—**THE SMITTEN ROCK** (Ex. xvii. 1-16). *Mem. v. 6.*

A weary land—The people's need—How will it be met—The wrong way—The right way—God's reservoir—How it was opened—Only once in that way—Plenteous supplies.

**T**HE people are seen in the Wilderness of Sin; on the way to Caanan. Altogether dependent on God—for healing (Ex. xv. 26); for refreshment, at Elim (Ex. xv. 27); for bread (Ex. xvi). Now it is water. Where can they get it? All round a sandy, rocky desert—A scorching sun overhead. No doubt they looked everywhere, yet *never thought of God* (Ps. cvi. 7, 14, 21). So with poor, needy ones to this day; they seek satisfaction everywhere before they turn to God. Luke xv.—when "he had spent all." The people try Moses—They chide (speak reproachfully) with him; and murmur against him. They put all the blame on Moses; forgetting that *God* had brought them out and led them there. Men and women, boys and girls, are slow to learn that we have to do with God. "Every good gift cometh down" (Jas. i. 17). "He giveth to all . . . all things" (Acts xvii. 25). For daily need of our bodies as well as our souls everything we need must come from God.

"None but Jesus can do helpless sinners good."

Moses was only the servant or steward who gave them as he got from God. *Moses cried to God*—"A present help in time of trouble" (Ps. xli. 1; cvii. 6, 13, 19).

Note carefully the way of deliverance—*where* the water was to come from; and, *how* it was to come. From a **ROCK**—a rock of flint (Deut. viii. 15; Ps. cxiv. 8)—"that Rock was Christ" (1 Cor. x. 4). How unlikely to get water from a flinty rock. Man never dreamed of such a thing.

God's dear Son in His righteous, holy character might seem as a rock, not to hide us, but to crush us (Matt. xxi. 44). Not a rock that could be broken for our blessing. But it is wonderful to note that God said, "I will stand before thee—*thou* shall smite." So, at the Calvary Cross, God and Man met—met in Jesus. Men smote—God "laid on Him our iniquities" (Isa. liii). He was smitten with the rod: Man's rod, God's rod. See "rod of God" (Ex. iv. 20); "thy rod" (Ex. xvii. 5). See Lam. iii. 1; Micah v. 1; and John xviii. 22, *margin*.

This smiting was not to be repeated. "Once for all." When water was wanted again it was, "speak" to the rock (Num. xx). Moses made a great mistake when he smote instead of spoke. "Crucify afresh" is a great sin (Heb. vi. 6).

Never more shall God, Jehovah,  
Smite the Shepherd with the sword;  
Never more shall guilty sinners  
Set at nought our glorious Lord.

The One who was smitten can be spoken to, and still the waters flow—**RIVERS** of water in a thirsty land—for thirsty sinners: for thirsty saints.

"Drink at that fountain, oh, drink and live,  
Flowing to those that trust Him."

24th March.—**THE GOLDEN CALF** (Ex. xxxii. 1-26). *Mem. v. 21.*

The root and the fruit—Old memories and short memories—Man's "best" and God's "better"—The return of God's "man."

**L**AST lesson showed man as God's creature needing God and not seeking God. This lesson shows man as religious—quickly learning—as quickly forgetting. Exodus xxiv. 7, "All . . . we will do, and be obedient." Compare Ex. xx. 3, 4. Shallow ground. Matt. xiii.

Man must have a god. These people could not see beyond Moses. The thundering Mount had been silent forty days. Moses absent that time. He went up there—"we don't know what has become of him." Something similar when Elijah was translated (2 Kings ii. 16, 17, 18). Instead of fondly remembering that their Head had gone to be in God's presence for them, they were quick to give him up, and God too.

But their memory about Egypt seems good—Egypt had a worship—Egypt had gods. Shows that early memories are deeper than after we grow up—"learn young, learn fair," is an old proverb. We heard scholars recite from memory the other night; the youngest repeated without a flaw; the eldest (double the age) did well, but the youngest best. Learn of Jesus early, early, and it will be well.

The Israelites' memories were full of Egypt. Egypt's leeks, onions, &c., and Egypt's gods were there too.

So they fall back on a calf god. Let us have the best that can be made. A wood one? No! A brass one? No! Make it of GOLD! It will cost a lot! All that the better. Then we can all say "we gave so much to it." Why not a full grown ox? Ah, we are not rich enough. But is God, your God, measured by your ability? How foolish, you say, these people were. Be careful not to *make* God small.

They made a beast image and said, "this is a likeness of God." It is true it was a clean beast, a patient beast, and a valuable beast,—but not a likeness of God. God has *one* perfect likeness; only one, that's Jesus, His only Son. "Express image of His person" (Hebrews i. 3). "He that hath seen Me hath seen the Father" (John xiv. 9).

Though stock and stone idolatry is not known in our land—yet anything that takes God's place is just the same, idolatry. "No other before Me." He says, "I am the Lord; beside Me there is no Saviour" (Isa. xliii. 11). Neither living creature, nor dead creature, one way of worship or any way of worship, but Jesus ONLY. He is Lord AND SAVIOUR. Saviour because He died to save: Lord because He is God's dear Son risen from the dead and crowned in heaven.

Then notice, after forty days, Moses comes down again from the Mount—so in a little while Jesus will come again. Moses then judged the sin and the sinners. So will Jesus when He comes. (2 Thess. i. 8).

31st March—**MOSES AND THE LAW** (Ex. xxxiii, 1-23). *Mem. v. 21.*

The broken law—A faithful Friend—Mournful souls—Going to God—Grace and glory for sinning ones.

**M**OSES and the BROKEN law!—A broken law and a ruined people. How angry Moses was, yet how he loved them. The people had forgotten him and cast him off. They did not care "what had become of him," yet he loved them and prayed for them. In this Moses was like Jesus—"Father, forgive them," He said, even on the cross.

"Peradventure I shall make an atonement for your sin" (Ex. xxxiii. 30), and to God "if." Oh, what a blessing that the Lord Jesus does not say, "peradventure" or "if." He says, "verily, verily," and "shall." How good they had Moses to "try;" better to have Jesus to "do." "It is finished."

But look at the people. They heard and they mourned. Heard what God said, and were afraid and mourned. Why? Because they were guilty, condemned sinners. They stripped off their ornaments.

They partly stripped to make a calf-god. All stripped now. That's what sin does—takes a part, then all our beauty. We see it often so.

The tent of meeting (R.V.) is taken from them—outside the camp—so that everyone, one by one, had to seek God; no coming in a crowd; each one for himself must draw near to God (Ex. xxxiii. 7). So we must come to Jesus one by one—"Him (not them) that cometh I will in no wise cast out" (Jno. vi. 37). As a guilty sinner with no ornament, no beauty—just as you are—come.

Verses 12 to 23, full of "grace" and "glory." Moses says, "I have found grace," and unites the people with himself most beautifully. So very like Jesus in His great love. "I, and the children thou hast given me" (Heb. ii. 13). "Not one lost" (John xvii. 12). So our lesson, so dark a setting for such bright grace, closes with a likeness of our blessed Lord in God's presence—still the Head and Representative of His people—asking for and getting revelations of glory, which can be communicated to His erring and needy people. "Oh, what a Saviour." He died for all—He lives for those that trust Him—and He never forsakes. Now friendless and hopeless those who have no Saviour.

7th April—**THE SEED SOWER** (Matt. xiii. 1-30). *Mem. v. 20.*

The Great Sower—From Heaven—The Precious Seed—The Ground, Hard, Stony, Thorny—The Ground Prepared and Fruitful—Results.

**A** SOWER (Son of Man—Jesus) went forth out of His home—the bosom of the Father (John i. 18),—His bright home above. Went forth into the world to sow. Fields in eastern lands not fenced, with farmhouse in the field; but the sower had to go out of the villages into the fields to sow.

Sowing is often sad and weary work—Psalm cxxvi. 6., "Goeth forth weeping, bearing precious seed." Sowing is a work of faith—casting away all you have into the ground—no one would do it if they did not believe in the harvest time they would have "sheaves."

*Good seed* is very important. Many sow *tares*. Not any kind of seed. God's Word is *good seed*; having life in it. Teachers! sow that—it will grow "after many days." Perhaps when you are asleep in Jesus (Mark vi. 26), the "full corn in the ear." Scholars receive (hear) that good seed word; eternal life is the fruit.

Good sowing and good seed needs good ground. Three kinds of bad ground. *One kind* of good ground.

Wayside, bad—hard with busy feet passing along—so hard that the Word cannot get into it at all—seed *caught away*.

Stony, bad—only skin deep—easy come, easy go—neighbour "Pliable" in Bunyan—seed *withers*.

Thorny, bad—God and mammon cannot live together—novels and the Bible—pleasure and Jesus—earthly nourished, heaven neglected, see rich man of Luke xii—seed *choked*.

Good ground—prepared—ploughed—open to take in the seed of the Word. The plough is conviction of sin—knowledge of need. After learning their sin, "gladly received His Word" (Acts ii. 41).

Lessons here for teacher and scholar. Patient sowing (Eccles. xi. 4, 6); wise sowing (Jer. iv. 3); hopeful sowing (Ps. cxxvi). To Scholar:—Hearing and receiving. "What" to hear, God's Word (Mark iv. 24); "How" to hear (Luke viii. 18; James i. 22). Results of hearing (Isaiah lv. 3; John v. 24; Romans x. 17).





## “PERFECTED FOR EVER.”

(Heb. x. 14).

“**P**ERFECTED for ever” refers to our place and standing before God, and is just as true of the babe in the family as of the father in Christ. All are equally forgiven; all equally justified; all equally saved. There are degrees in knowledge, in attainment, in Christian growth; but “perfected for ever,” being founded on the sacrifice of Christ, is the blessed result to *all* who believe in Jesus, irrespective of age, experience, growth, or state of soul. Thus, every believer—*young and old*—has a fixed position before God. One as perfect as the blood of Christ can make it; and as secure as the throne of God itself. The blood-sprinkled sinner is made fit to stand before the blood-sprinkled throne.

O, what dignity and blessedness are ours! Before the face of God with conscience purged “*once*” (Heb. x. 2)—never to be repeated; while the beams of light from the uncreated majesty and glory of God falling upon the soul and conscience of the worshipper, attest the heart-throbbing truth, “By one offering He hath perfected for ever them that are sanctified”

Perfection of inward state never shall be ours on this side of glory. “When He shall appear, we shall be like Him; for we shall see Him as He is” (1 John iii. 2). Meantime, we are to walk as He walked and purify ourselves gazing upon Christ in present glory (2 Cor. iii. 18). Thus the transforming process goes on and on—more of Christ and more like Him till we see His face; then we shall be perfectly like Him, spiritually and bodily. But now, in this world, we are perfected as to our conscience, as to our standing, as to our place before God. It is not what we ought *to be*, but what we *are*: nor is it a growing perfection. All is founded on a work done for us; a work which remains in all its divine freshness and value—infinite value—before God. By this one offering, presented to and accepted by God, we are “perfected for ever.”

W. S.

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## THE VERBAL INSPIRATION OF SCRIPTURE.

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SOME admit in a general way that the Scriptures are inspired, but deny their verbal inspiration. They admit the inspiration of the *men* who wrote, but not the inspiration of the *words* written.

But this position is altogether untenable and contrary to what the Scriptures themselves teach.

The men were fallible. Paul was in error when he said to the High Priest, "God shall smite thee, thou whited wall," but, when he wrote as the apostle of the Lord Jesus Christ, it was "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. ii. 13), and such words were characterized by him as "Christ speaking in me" (2 Cor. xiii. 3), and the commands he wrote were "the commandments of the Lord" (1 Cor. xiv. 37).

Peter was in error when, at Antioch, Paul was obliged to "withstand him to the face" (Gal. ii. 11-14), but those things which he wrote are by himself put on a level, as to authority, with those things "spoken before by the holy prophets" (2 Peter iii. 2), and in the same chapter, (verse 16) referring to the epistles of the apostle Paul, he puts them on a level with "the other Scriptures"—those concerning which we have seen that they are "God-breathed."

That which constitutes a prophet is not that the thoughts of God are in his heart, but that "the Spirit of the Lord speaks by him and His Words are in his tongue" (2 Sam. xxiii. 2). He may be intelligent or unintelligent as to the meaning of what he utters, as king Saul or his messengers (1 Sam. xix. 20-24), willing or unwilling as Caiaphas who "spake not of himself" (John xi. 51), or Balaam who came to curse but was compelled to bless, for he could only speak "the Word that God put in his mouth." The fact of paramount importance for us is not the character of the man, or of the thoughts occupying his mind, but that the Words put in his mouth, and consequently spoken or written, were the very Words of God.

That which concerns us is not the character of the men who wrote, but that "the sacred writings" (or "holy letters")—the very words and phrases are divinely inspired.

In accordance with this Peter exhorts the believers to "be mindful of *the Words* which were spoken before" (2 Pet. iii. 2), and Paul exhorts Timothy to "hold fast the form of sound Words" (2 Tim. i. 13). "If any man consent not to wholesome *Words*, even the Words of our Lord Jesus Christ . . . he is proud," &c. (1 Tim. vi. 3.) Jude exhorts to "remember the *Words* which were spoken before by the apostles of our Lord Jesus Christ" (Jude i. 17).

And who would dare to say that divine thoughts could possibly be expressed accurately and intelligently in any other words than those selected by the Spirit of God? "The words of the Lord *are* pure words: *as* silver tried in a furnace of earth, purified seven times" (Psalm xii. 6).

Even in the expression of human ideas how often does language prove to be inaccurate if not inadequate, and consequently a wrong impression is conveyed. How essential then that the thoughts of God should be conveyed to man in

#### THE VERY WORDS OF GOD.

This then the Scriptures of truth profess to be and really are. Differences of manuscript and of translation are numerous. We cannot be too thankful for the reverential care and patient labour bestowed by learned and godly men upon the Scriptures in order that the rank and file of believers might have in their possession the very Words of God as originally given and written. But these differences in no way affect the truth we contend for. It is *because* we so firmly believe in the divine and verbal inspiration of that which was written that we so value every help to arrive at the actual words that God gave, and the accurate rendering of them into our own tongue.

#### WHY GIVEN IN HEBREW AND GREEK?

The wisdom of God in giving the Word in Hebrew and Greek, languages which are not in general use in any living nation, and which are consequently called "*dead languages*"—

is most evident. Living languages are continually subject to a process of change. In our English language very many words have not now at all the significance they bore a century ago. Old words fall into disuse, and a constant infusion of new ones gathered from other tongues, chiefly from ancient Greek and Latin, is taking place. The unsuitableness of such a tongue for giving permanent expression to the eternal truths of God is evident.

But Hebrew and Greek having become "dead languages," are, so to speak, *crystallized*. They are not subject to change. There they remain with all their original force and significance after the lapse of millenniums. "Change and decay in all around we see"—but the Word of the Lord endureth for ever—not one "jot or tittle" can pass away till all be fulfilled.

It was from the lips of the blessed Lord Himself that there came these remarkable words: "And the Scripture cannot be broken" (John x. 35). Such was His estimate of the Book. Man's words may be broken but the Scripture cannot. Now put beside this another verse where we find that strong expression "cannot" (Titus i. 2). "God, that cannot lie." The Scriptures *cannot* be broken because the God that breathed them *cannot* lie.

When apprehended by His enemies, why did not the blessed Lord appeal to His Father for help, knowing that one word from His lips would have summoned to His aid more than twelve legions of angels? The answer is given by Himself, "How then shall the Scripture be fulfilled, that thus it must be?" (Matthew xxvi. 53).

Patently will He suffer even unto death, but the fulfilment of the written Word of God is to Him above every other consideration. Let us ask ourselves, have we this reverence for the Word of God? He showed His belief in its divine character by His obedience to its every letter.

In vain shall we contend for the doctrine of inspiration if our lives give the lie to our belief. The strongest argument we can use is our reverence for it, and our obedience to it, and the consequent gladness and blessing it imparts.

## LARGE TYPE CHRISTIANS.

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AMONG a crowd of placards, varying much in size, colour, and subject, which jostled and overlaid each other on a piece of neglected, half-ruined wall, at the entrance of a great city, my eye was arrested by an intimation at once conspicuous and laconic,—“Large Type Christians.” Doubtless intermediate lines in smaller letters informed the reader, who might be near enough to see them, that some publisher had prepared a series of tracts in large type, for the use of aged Christians; but from my point of view, on the opposite side of a wide street, only the large letters were legible. I passed on; but the thought suggested by the curt and apparently odd intimation, continued to stir within me.

That placard, even as seen at a distance, and without the smaller lines, is laden with a mighty meaning to my reader and to me. “Large type Christians!” that is the very thing the world wants to-day. As young and struggling colonies advertise amid the teeming populations of the mother country for able-bodied farm labourers and skilled artizans, covertly hinting that certain other classes would only be in the way, the church of the living God, charged to colonize and cultivate this wilderness world for Christ, should deeply feel, and faithfully proclaim her need of “*Large Type Christians.*”

We address Christians, and our warning is, although the light of life be within you, if it is choked and hidden by an abounding worldliness, you are, in point of fact, thwarting the purpose of the Lord, and hindering His kingdom in the world. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.”

N. B.

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## COSTLY PRAYERS.

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“I WANT you to spend fifteen minutes every day praying for foreign missions,” said a teacher to some young people. “But beware how you pray, for I warn you that it is a very costly experiment.” “Costly?” they asked in surprise. “Ay, costly,” he cried, “when Carey began to pray for the

world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years, it cost him his life. Two students in Mr. Moody's Summer School began to pray the Lord of the harvest to send forth more servants into His harvest; and lo! it is going to cost our country five thousand young men and women, who have, in answer to this prayer, pledged themselves to this work. Be sure it is a serious thing to pray in earnest for this work; you will find that you cannot pray and withhold your labour, or pray and withhold your money; nay, that your very life will be no longer your own when your prayers begin to be answered."

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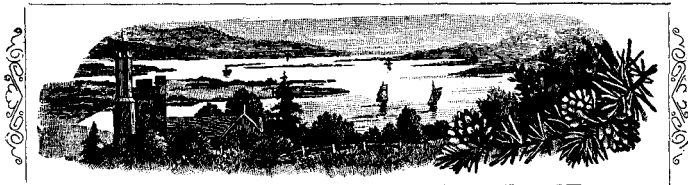
**"ASK AND YE SHALL RECEIVE."**

A WORD OF ENCOURAGEMENT TO TEACHERS AND CHRISTIAN WORKERS.

SOME years ago, when labouring in Cheshire, God was graciously pleased to grant some very remarkable answers to prayer. Among the petitions presented one evening, there was one to this effect—"Will you kindly pray for my prodigal boy, who has been from his home for thirteen years, that the divine Spirit may convict him of sin and lead him to Jesus Christ." On mentioning the fact to a friend of his that we were to pray for him, she said, "I have such confidence that God will answer that prayer *that I am going to make his bed this night.*" We went to the meeting. Faith winged our petition. We felt confident we were heard and would be answered. We did not know he was in the meeting, but so it was. He had been induced by some friend to attend and, more to please the friend than from love to the place, he came.

The Spirit carried conviction to the heart with power. Among those who sought forgiveness of sin was this prodigal boy. I shall never forget the anguish of that soul. But mercy was near; and the troubled sinner, with the deep marks of sin upon him, was not disregarded, for the mercy he sought he found, *and slept that night on the bed that faith made for him.*

W. J. W.



## THE GLORY OF HIS GRACE.

AND is it really so that I am His,  
Circled with love unmeasured, this is bliss!  
Belov'd since times undated, and to be  
With Christ in glory, and His face to see,  
In heavenly glory's most transcendent scene,  
To dwell in peace, without a veil between!

Ah! sure I am, Christ's blood and that alone,  
Enables me to stand before the throne,  
Or how could fallen sinner such as I  
To such surpassing glories e'er draw nigh,  
By now, all distance gone, my soul may know,  
At home with Him, what grace my God can show.

Not only so, but I receive as mine,  
A deathless life, a life which is divine,  
Life in the Son, in Him on earth displayed,  
Life with the Father, ere the world's were made,  
A heavenly stream of never-ending flow,—  
Who would have thought He would *such* gift bestow.

And yet I ask why may I still proclaim,  
His heart's affection ever is the same,  
Through all my changes, failures and mistakes,  
The link that binds me to Him never breaks;  
To wound such love makes sinning very sore,  
It makes one loathe and hate it more and more.

Thus all His ways with me His love commend,  
For if He smites 'tis with that nail-pierced hand,  
If disappointments all flow through His Cross,  
I'd gladly welcome, sorrow, suffering, loss,

## The Glory of His Grace.

In all these things I learn Him better still,  
Learn to admire the wisdom of His will.

This makes me pray, Lord, fashion all my ways  
To suit Thine own through all my pilgrim days,  
Strength to keep step with Thee, hourly renew,  
Grant singleness of eye and purpose true,  
Until with tearless vision I may see  
Thyself, brightness of glory, Thou hast won for me.

M. I. R.

### THE ACTIVITY OF SATAN.

GEMS OF TRUTH FROM AN OLD MINE COLLECTED BY ROBERT STUPHFN.

**T**HE Devil is no idle spirit. I have heard of travellers that have seen many parts of the world, but never any universal walker but Satan, who hath travelled all coasts and corners of the earth. "He goeth about as a roaring lion, seeking whom he may devour" (1 Peter v. 8).

A strange pilgrim! that makes no end of his journey till there be an end of time. The Devil will go from one end of the world to the other, from pole to pole, to make man the child of hell like himself. It was a true answer that the father of lies made to Truth Himself, "I am come from going to and fro in the earth, and from walking up and down it" (Job ii. 2).

Wheresoever, whensoever, however thou art busied, he walks to thee with his temptations. He hath a ship for Jonah, a witch for Saul, a wedge for Achan, and a rope for Judas. Where can we walk and not behold Satan's footprints as plain as if set in snow, or like the priests of Bel, in ashes, that we may say, "The Devil hath been here"?

Christian, carry a faithful, upright heart, and though Satan walks thither to thee, he shall walk to hell without thee. Let Satan walk where he will, be thou like Enoch, "walking with God" (Gen. v. 24). Since Satan is busy let this teach us not to be idle. *Be not too busy in other men's matters, nor too lazy in thine own.* Eye to thy seeing, ear to thy hearing, hand to thy working, foot to thy walking. Arise, oh Christian! thou hast sat too long, having so great a journey to go, *otherwise a walking Devil shall condemn a slothful saint.*—ADAMS (condensed)



## HIS WAY AND HIS BEAUTY.

OUR God may employ ways of educating and training our hearts we would not think of. His way is best. He has the glory of His Son before Him, and He is teaching us to share His thoughts. If "OUR testimony" engrosses our attention, He may permit havoc and division there in order that perfection may be seen in the glorified Man alone. If so, how rich the gain, though the process employed to bring us to see this was painful beyond measure. Surely He loves His "treasure" on the earth more than we, "His own," given to the Son, and if He permits things to happen in the circle of their earthly communion one with another that cast down the heart, how delightful to contemplate "*the Head*" from Whom the Spirit descends, and nourishment to the feeblest member of His body anywhere and everywhere. Brethren what do we know of "holding the Head?" What is uppermost in our minds when we contemplate "the assembly?" Is it her One Head in heaven? The outward appearance of that Assembly is disfigured beyond recognition, but *the Head* is as beautiful and attractive as ever, and all the Godhead fulness resides in Him, the glory encircling His brow.

We talk of being "a remnant." Be it so. But what *is* a remnant? It is all that is left of the original piece. Does an honest comparison with the original favour our assumption of being a remnant of it. If *He* says it, well and good; but I am persuaded we have said too much about ourselves. We cannot say too much of Him. *The world* has not yet heard the half, and *we* have not yet learnt the half of HIM. What if He is bringing us to this in these days, shutting us up to Him? The bride is one that has affection for the Bridegroom, which she knows He reciprocates. She does not think of herself except to be *beautiful to the Bridegroom's eye*. Is this our one care? And the way to become beautiful is to study His beauty. And, sure I am, we never seem uglier in our own eyes than when feasting on and growing into the likeness of His incomparable beauty. Why did He love us? Why does He? Why come back to have us His partner on the throne? Ten millions of years in the glory will find us still asking these questions. M. I. R.

# NOTES ON SUNDAY SCHOOL LESSONS.

14th Apl.—**THE MARRIAGE FEAST** (Matt. xxii. 1-22). *Mem. v. 12.*

The Event of the Ages—Great Preparations—The Great Proclamation—The Disloyal Subjects—The Insulted King—The Rebel Murderers—The Poor People's Chance—Court Dress.

**A** MARRIAGE! round the word gather joyous thoughts. No one ever thinks of gloom in connection with a wedding; even a poor man's wedding ought to be happy; how much more the marriage of a KING'S SON. This parable is full of suggestive thoughts of God, the Father, Jesus Christ His Son, and the bride, redeemed and united to Christ. Dispensational truths too are there, but for scholars enough will be found simply on the surface to engage all their attention.

First notice the Father King has joy and zeal in preparing for the coming event. His love and power are combined in getting preparations made.

Guests invited—invited by Royal warrant—the whole business of the kingdom arranged to suit the occasion—so should the business and pleasure of the invited ones. *They made light of it.* How solemn! made light of the most wonderful of God's counsels, which are to make a royal exhibition in coming ages of His royal grace in His kindness toward us through Christ Jesus (Eph. ii. 7).

*All things ready.* The King waiting! The feast waiting! Servants waiting! Creation waiting! Waiting on sinful man. Not willing that any should perish (2 Peter iii. 9).

*They went THEIR ways.* Their pleasure or profit first. The remnant finished the work and *slew.* The end of both: *destroyed* by the King's army; burned up; a funereal pile when it might have been a King's feast.

*Go* (verse 9), *as many as ye shall find, bid.* A wide "whosoever will" invitation now. "His own received Him not, but as many, &c. (John i. 11). "Go ye into all the world . . . every creature" (Mark xvi. 15).

"*Gathered together*" . . . "*bad and good.*" Gospel news gathers from two extremes. Grace for both. Result: "wedding furnished."

Verses 11 to 14 tell us that not only was the "wedding furnished" with guests, but the guests were furnished with garments. Grace gives the bidding and the garments too. Refusing the garment is equal to refusing the bidding.

The garment of fitness to be in heaven is Christ. "In Him," not having mine own righteousness (Phil. iii. 9).

May the Holy Spirit fill the teachers with such a deep sense of the glory and grace of God and our Lord Jesus Christ, and the happy future glory of the marriage supper of the Lamb, that burning joyous feelings may accompany the teaching of this lesson.

21st Apl.—**CHRIST BEFORE HIS ACCUSERS** (Mat. xxvi. 47-75).

*Memory verse 50.*

In the garden—The traitor's kiss—The armed mob—The useless sword—Kindness to an enemy—In the High Priest's palace—The mock trial—The clear confession—The sentence of death.

**A** LESSON full of graphic scenes of deepest pathos and of weightiest importance. Every teacher ought to feel their deep need of Holy Spirit unction to enable them to enter into the lesson with deepest reverence and sympathy. There will be little time to depart from a simple and earnest application of the facts of the narrative.

Two places: the *garden* and the *palace* of the High Priest. Jesus is the central figure in both.

IN THE GARDEN.—Judas' approach and kiss. What a use to put a

kiss to. With thirty pieces of blood money in his pocket. Then the crowd of High Priest's officers, with swords and staves, against the holy, harmless Lamb of God. Peter's sword would have marred everything, but the Lord Jesus' healing touch gives fresh beauty to His character there. Even there, full of grace. "Commended love" to an enemy, with a sword, or stave, in his hand. Twelve legions of angels ready with flaming swords, He had no need of Peter's poor blade. Perfect grace and perfect power, with perfect submission are seen in this Gethsemane garden.

IN THE HIGH PRIEST'S PALACE.—Jesus stands bound before the man who occupied the place of God's delegate. The Son of God before the professed servant of God. The real and the false face to face. The appearance of justice must be kept up, however hollow, so they must have witnesses, at least two (Deut. xvii. 6). They are false, but that does not matter. But the patient One never opens His mouth, He has accepted already the cup from His Father's hand, and this is just a portion of it. "He opened not His mouth" (Isa. liii.). They cannot understand this silence; they will make Him speak. They put Him on His oath, when, according to Leviticus v. 1, He must speak; and speak He did most plainly. "Thou hast said" equal to "I am" (Matt xxvi. 64). His word spoken on oath, that He was the Son of God, was called blasphemy, and as a blasphemer He is judged worthy of death. The officers then cover His face, spit on Him, buffet Him, and mock Him as a false prophet. While this was going on inside, Peter was outside. His courage had only led him into temptation, but was not strong enough to carry him through. He fell quickly, he fell far. The look of the Lord cut his heart. Wounded, he left the place and wept bitterly. Perhaps Peter was the only weeping one about the whole place. It is often better to weep, than to boast or fight. We have no doubt but Peter wept for his Lord's sorely marred visage as much as for his own sin. That is true repentance. May the teacher and scholar feel the power of meeting the loving look of that One whose look can wound and heal the hardest of stony hearts.

28th April.—**CHRIST ON THE CROSS** (Matt. xxvii. 26-54). *M. v. 46*

The Silent Sufferer—The Cruel Soldiery—The Mock King—Power restrained—Dark Three Hours—Forsaken one's cry—Conqueror's cry.

OUR last lesson, Jesus in the garden and in the High Priest's palace, showed Jesus condemned by His own people—"despised and rejected;" between that lesson and this He has been at Pilate's court, at Herod's palace, and back again at Pilate's judgment seat. Now all that is passed. All night long and through the early morning, *alone*, none to pity, He passed through it all. So *many* against Him. (See Psalm xxii.)

Ponder what they did: "Scourged" or flogged Him, by Pilate's orders; then Pilate handed Him over to the soldiers—strong, unfeeling men. Like a tiger with its prey they play with Him before they put Him to death. They gathered the whole band—they stripped him of His own seamless vesture—likely the one that the woman touched for healing—they put on a scarlet one (the colour of our sins), and put on a crown of thorns (the result of our sin and the sign of the curse), and put a reed (symbol of our weakness) in His hand. When they had made a *guy* of Him like that, they mocked (jeered) at Him; spat on Him, took the reed out of His hand and struck Him on the head.

And more than twelve legions of shining angels stood ready for His Word. But He never spoke it. Why? They lead Him away—they reach Golgotha. He asks a drink; they give Him—pure cold refreshing water—oh, no! vinegar and gall. The cup in the garden was bitter—God the Father gave Him a bitter cup. So did we as sinners—we gave Him vinegar and gall.

Then they nailed Him to the rough Cross—they set it up—and sat down to watch Him there. Psalm xxii. 17, "They stare at Me." "They cast lots upon My vesture."

Surely the teachers will need much help to reverently and feelingly impress the meanings of this Cross scene.

The sixth hour (midday) darkness until the ninth hour. Then the piercing cry as He breaks the dark silence, "My God! My God!" &c. Then again, "It is finished" (John xix. 30). And He bowed His head in death. "Died for our sins" (1 Cor. xv. 3). Tasted death "for every man" (Heb. ii. 9). "For Me" (Gal. ii. 20).

5th May. **FIERY SERPENTS** (Num. xxi. 1-18). *Mem. v. 9.*  
Wearied of Angel's Bread—Discontented with God's Provision—Judgment and Repentance—The Trouble—The Simple Cure.

**T**HE soul of the people was much discouraged because of the way." Compare with David (1 Sam. xxvii), who said, "I shall now perish one day," when he lost sight of God. Feeble knees are apt to turn out of the way (Heb. xii. 13). Unbelief comes in—the great sin—parent of all sins—and turns heavenly blessings into sinful grumbings.

"The people spake against God and against Moses." They were fretted and vexed and discontented, and forgot all that God and Moses had done for them and given them. God had given them every morning their manna bread, and water they had from the smitten rock, yet they said, "There is no bread, neither is there any water;" "Our soul loatheth this light bread." In other words, they despised God's gracious provision and God who gave them. "Light bread" meant light in a sense of little value—worthless. Just what many think Jesus. Yet He is the "Bread of Life" (John vi. 48). He gave His flesh that we might live.

The Lord sent fiery serpents . . . they bit the people, and many died. "The wages of sin is death" (Rom. vi. 23). "When Thy judgments are in the earth, the inhabitants will learn righteousness" (Isa. xxvi. 9). So they learned what all need to learn, that sin and death are theirs, and that the One whom they have sinned against is the One who can give the cure.

They confessed their sin: "we have sinned" (See Job. xxxiii. 27; 2 Sam. xii. 13; Ps. xxxii. 5; Luke xv. &c.). God can, and does, forgive confessed sin. In the Old Testament He pointed to Jesus, through types, as the ground of forgiveness and life. In the New, directly to Jesus without anything but the Word to reveal by the Holy Spirit. The dying people were to look to the brazen serpent on the pole, not to Moses, not to their wounds—but to the serpent on the pole. Now every sinner is commanded to look away to Jesus on the cross and get everlasting life (see John iii. 14, 15).

**AS** MOSES LIFTED UP THE SERPENT IN THE WILDERNESS **SO** MUST THE SON OF MAN BE LIFTED UP, that whosoever believeth on Him should not perish but have eternal life."

# RULES AND HINTS FOR SUNDAY SCHOOLS.

As used in a large Sunday School at Clifton, given as suggestive to Schools where no such rules and hints exist. The time can be adapted to suit the circumstances of the district or hall where school is held.

## RULES FOR SCHOLARS.

I.—That the School open at — p.m., and close at — p.m.

II.—That the maximum number of marks for each child be three, viz. one for punctuality (which, if not present at the announcement of the first hymn, will be lost), one for good conduct, and one for a lesson each teacher shall determine. On Address Sunday, the mark for lesson is omitted.

III.—That each child must get 130 marks during the year to obtain a prize.

## HINTS FOR TEACHERS.

I.—In order to become a successful teacher in a Sunday School, and to win souls for Christ (which should be the sole object of every teacher), you must be earnest and whole-hearted.

II.—*Always be in your class five minutes before the School.*

III.—As each scholar comes into the class, show that you are pleased to see them, by a kind word or smile.

IV.—See that each scholar has a hymn book and bible of their own, which encourage them to bring.

V.—Try and visit each scholar and learn what kind of homes they have, so that you may be able to help them in the class.

VI.—*Never bring books to read*, except it is to explain or illustrate the lesson.

VII.—Always study your lesson well, so that you may be able to interest and instruct your class.

VIII.—When you meet your scholars in the street, or elsewhere, *always* recognise them.

IX.—If not able to attend your class, make it your business to find a substitute. *On no account leave your class unprovided for.*

X.—Do all you can to preserve order in your class—don't look to the Superintendent to do that; and see that your scholars are marked according to the register.

XI.—Never favour one scholar more than another.

XII.—Finally, let each scholar in your class see that you are really in earnest, and are seeking their spiritual welfare. This can only be done by much prayer on their behalf.

[Further hints or copies of any printed matter pertaining to Schools will be welcome.—Ed. B. P.]

# OUTLINES OF BIBLE STUDY.

## THE CHRISTIAN'S SEVEN-FOLD POSITION.

God has conferred upon us a seven-fold position, which cannot be sinned away, but which is dependent upon our practical state for its enjoyment. He has gifted you

- (1) with *relationship*, for you are a child (1 John iii. 1);
- (2) with divine *dignity*, for you are a son (Rom. viii. 14);
- (3) with *authority*, for you are a king (Rev. i. 6);
- (4) with *nearness*, for you are a priest (1 Peter ii. 5);
- (5) with *glory*, for you are an heir (Rom. viii. 17);
- (6) with *holy separateness*, for you are a saint (1 Cor. i. 2); and
- (7) with *united fellowship*, for you are a brother (John xx. 17).

## JESUS, THE MAN OF PRAYER.

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. At baptism: while praying, Holy Ghost came upon Him. Luke iii. 21, 22.</li> <li>2. After He had healed many sick. Mark i. 35.</li> <li>3. When His fame spread and multitudes came to hear. Luke v. 16.</li> <li>4. When enemies sought to destroy Him, and before appointing disciples. Luke vi. 2-12.</li> <li>5. When He had fed 5000. Mark vi. 46.</li> <li>6. When praying alone, told His disciples He must be rejected and slain. Luke ix. 18.</li> </ol> | <ol style="list-style-type: none"> <li>7. When He was transfigured. Luke ix. 28.</li> <li>8. At the grave of Lazarus. John xi. 41.</li> <li>9. When He taught His disciples to pray. Luke xi. 1.</li> <li>10. When His soul was troubled. John xii. 27.</li> <li>11. When about to leave His disciples. John xvii.</li> <li>12. In the garden of Gethsemane. Matthew xxvi. 36.</li> <li>13. For His persecutors. Luke xxiii. 34.</li> <li>14. Jesus resigned His breath in prayer. Luke xxiii. 46. F. V.</li> </ol> |
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## PAUL'S ESTIMATE OF HIMSELF.

No. of years after Conver- sion.	<b>SERVICE.</b> (1 Cor. xv. 9) "I am the least of the Apostles." This marks a holy stage of experience.
24	<b>RELATIONSHIP.</b> (Eph. iii. 8) "Who am less than the least of all saints." Here we have a holier thing still.
29	<b>SINNERSHIP.</b> (1 Tim. i. 15) "Christ Jesus came into the world to save sin- ners, of whom I am chief." This is the holiest utterance of them all. F. A. B.
30	

## SOME NEW THINGS SET IN ORDER.

- A Christian is a  
**NEW CREATURE**, 2 Cor. v. 17.  
 Resting on a  
**NEW TESTAMENT**, Matt. xxvi. 28.  
 Approaching God by a  
**NEW WAY**, - Heb. x. 20.  
 Daily enjoying  
**NEW MERCIES**, - Lam. iii. 23.  
 Singing a  
**NEW SONG**, - Psalm xl. 3.  
 Keeping a  
**NEW COMMANDMENT**,  
 John xiii. 34.  
 Marching to a  
**NEW HEAVEN**, - 2 Pet. iii. 13.  
 A Member of the great  
**NEW MAN**, - Eph. ii. 15.  
 To be known eternally by a  
**NEW NAME**, - Rev. ii. 17.  
T. B.

# CHRIST'S FITNESS FOR BOTH SUFFERING AND GLORY.

BY HENRY DYER.

HERE are two precious, typical features in the history of Joseph. Joseph had no will of his own in his loneliness, yet, when raised to the throne, none ever grasped the sceptre with a stronger hand. In the pit that his brethren cast him into he submitted, and in the dungeon he was lonely; but with his raiment changed and his face shaven, he was brought before the king. Then he received authority. Having received this, he made all the Egyptians Pharaoh's servants, and his brethren were subjected to his gentle power. Thank God for the will of our heavenly Joseph, for Christ's will is our safety and joy, and it glorifies God. The heavenly will of Him, who, down in the shades of the olives in the garden, said, "*Not My will, but Thine be done,*" was the very sweetness of the "*I will*" of heaven. In death He had *no will*; and hence He now wields a sceptre that cannot be interfered with. And He that wields this sceptre says, "Come near to Me, I pray you." But, Joseph's brethren did not relish the time of his *no will*. They did not like his being faithful to his father. They liked their own way, and when he reported to his father how they managed the flocks and herds, they did not like it. So I need not tell you how our worldly flesh does not like the *no will* of Gethsemane. We like our own will.

But what was the danger in the second half of the story? It was that when he was in power his brethren kept at a distance from him. They stood in awe of him. They had jostled him too much in the days of his "dreaming." They did not like him and so jostled him aside. But they kept too far off in the days of his raising-up. Let us consider our Divine and blessed Joseph in His sorrows, with all reverence. Let us mark every step He trod. I love to sing—

"When I survey the wondrous cross;"

but, let me stand in holy awe at that amazing sight. When we see Him raised to the throne at his Father's right hand, let us obey His voice, and *draw near* unto Him. Again, I think

of those last words of Jacob, "I have given to thee one portion above thy brethren."

HE GAVE HIM AN EXTRA PORTION.

So there is glory which we share, yet there is another which we cannot share; it is peculiarly Christ's own. We are sharers with Him, according to those precious words, "Bound in the bundle of life with the Lord thy God." Think of it, in the bundle *with* Him, but still there is the Lord God in the midst of the bundle.

Now, let us think of a time which shall soon be, that blessed day when He shall come in His glory, and we shall share it. Then we shall be at home with the living One, and He shall not need to say, "Come near to me, I pray you." I would ask in the light of that hope, is it purifying now? "He that hath this hope in Him," mark that "in *Him*," "purifieth himself, even as He is pure." Then, when He does come, we shall see in His light and learn more fully our standing in Him.

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PEACE WITH GOD.

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AFTER every enemy is demolished, every opposing element put down, then *peace* is declared. It is more than *victory*. After a victorious battle the enemy may still carry on the war. Again, it is more than a *truce*, when the truce is ended the fighting re-commences. What our Lord Jesus Christ has done is this: He met all our foes—sin, death, the power and legions of darkness, and overcame them and crushed them so completely—that *peace* flows to us who believe. The death of Christ is, in God's reckoning, the payment of every debt, the settlement of every claim, the discharge of every unfulfilled responsibility on the sinner's part, the enduring of every penalty pronounced by the outraged holiness of a broken law. To the believer the apprehension of this means deep and lasting peace. It is faith in the propitiation—that is "mercy-seat"—the only spot in the universe where God and the sinner can meet in grace (Rom. v. 1-12).

M. I. R.



## HOW NEW TESTAMENT CONCLUSIONS PROVE THE INSPIRATION of the OLD TESTAMENT.

WE have now only to remark upon a few passages which clearly show how the inspired writers of the New Testament were led to found conclusions upon Old Testament Scriptures, which involve in the most absolute way the fact of their verbal inspiration.

### AN INSPIRED S.

Turn to Galatians iii. 16. "Now to Abraham and his seed were the promises made. He saith not 'And to *seeds*,' as of many: but as of one, 'And to thy *seed*,' which is Christ."

Here the Apostle founds his teaching on the fact that in Genesis the word "seed" is in the singular and not in the plural. And he does so in an authoritative way, as though no question could arise as to the infallibility of the word referred to. His language betrays no hesitation about so using the words of the Old Testament, nor any suspicion that an argument based on so minute a point would fail to carry conviction. Surely this is in perfect harmony with the mind of Christ. "For verily I say unto you, till heaven and earth pass, one jot [*"iota,"* answering to "*yod*" (י), the smallest letter of the Hebrew alphabet] or one tittle [a minute point distinguishing some of the Hebrew letters from others which, without this point, would be similar] shall in no wise pass from the law till all be fulfilled."

### AN INSPIRED TYPE.

Turn now to Hebrews vii. 1-3, and mark attentively the use here made of every word of that short but pregnant passage which gives all that God saw fit to record concerning Melchisedec.

*First.*—The two names, or rather the name and the title, given to this notable person are given.

*Secondly.*—The interpretation of each, King of Righteousness and King of Peace, at once opening to us a vein of rich instruction in the significance of Scripture names.

*Thirdly.*—The order in which the names come. Righteousness coming before peace. Compare Psalm lxxxv. 10; Isaiah xi. 4-9; xxxii. 16, 17; Romans xiv. 17. "*First*, King of Righteousness—*after that*, King of Peace."

*Fourthly.*—That although a king, he was also “priest of the most high God.” In this differing from the Aaronic order of priesthood—the honour of kingship pertaining to the tribe of Judah and not to Levi.

*Fifthly.*—The omission of any mention of his pedigree or parentage, showing that even the *omissions* of Scripture are significant—as, for instance, the omission of any record of the death of the descendants of Cain in Genesis iv.; whilst of each of the descendants of Seth, in Genesis v., except Enoch, it is said, “and he died.”

*Sixthly.*—The omission of any reference to the date or even the fact of his birth or of his death.

All this and much more is alluded to, and doctrinal teaching founded upon each point as typically applicable to the Son of God. Such a use of the words of Genesis can only consist with verbal inspiration in its fullest and most absolute sense. The appeal is final. “To the law and to the testimony.” There is no higher authority, for it is the authority of God.

INSPIRED WARNINGS.

In three different parts of the Scriptures special warning is given against adding to or taking from the words of the Book. See Deuteronomy xii. 32; Proverbs xxx. 5, 6; Revelation xxii. 19. Thus God attests the perfection of His written Word and guards it against unholy hands that would mar its integrity.

The “Scriptures of truth” contain all things that are profitable for life and godliness; nothing need be added, for there is nothing lacking. And equally true is it that there is nothing superfluous. That animal which had anything “superfluous” or anything “lacking” was unfit for the altar of Jehovah, except as a free-will offering. For a vow it could not be accepted. (See Leviticus xxii. 23.) In Him who was the “Word made flesh” all was perfection. Even so is it with the Word written.

Be it ours then to reverence the Scriptures, to hide the words of God in our hearts, to feed upon them as our necessary food, to esteem them to be more precious than gold and sweeter than honey, to take them as “a light to our path and a lamp to our feet. Even a light that shineth in a dark place “till the day dawn and the day-star arise.”



My Times are in Thy Hand.

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

K.

### OUR RESOURCES.

CHRIST suffered that He might bring us to God (1 Peter iii. 18). We are not, therefore, on our way to God, but we are to God's *rest* and God's *glory*. Do we act in our individual and corporate circumstances as those who, by Christ's death, have been brought to God? It is not what are our resources? The living God is Himself our resource, our refuge, our strength. What a triumphant answer to every form and phase of wilderness need. It is God's *righteousness* in which we stand; it is God's *rest* we are journeying to; it is God's *glory* we are about to possess; it is God's *Word* we have as authority; it is God's *gift* we have as our peculiar treasure; it is the *Spirit* of God in us which is our power and energy; it is God's *salvation* we enjoy; it is God's *peace* which guards our hearts; it is God's *world* we are engaged in; it is God's *Son* who is our object and hope, and we are God's *people*.

God has numbered the very hairs of our heads. He bottles our tears, remembers our words, and rewards our works. Is it the weather? That is arranged for us (Matt. xxiv. 20). Is it water? He affords an ample supply for ourselves (John iv.), and for others (John vii.) out of the already smitten rock. Is it bread? He rains down from heaven His own food (John vi). Is it clothes? The garments of Israel were as fresh and sound, after a forty years' tear and wear, as when they entered the wilderness (Deut. viii). Is it guidance? The pillar and cloud went before. Do you fear the strength of Satan? He cuts a passage through the Red Sea. Do you

dread the swellings of Jordan. The ark has gone down into it. Are you in temporal need? Have you no bread to eat? Are difficulties thickening around your path? Go not to friends, nor to saints—they may deceive you, or disappoint you; but God, *never, NEVER*. “I will never leave thee nor forsake thee” (Heb. xiii. 5.) Are church trials breaking your heart? Can you find no solution of present difficulties? Turn to the living God. Jehovah reigneth, and Christ governs his own house, and *that* is a comfort in these days.

Just see how God displays Himself in that wilderness chapter of death and failure (Num. xx). The chapter *opens* with the death of Miriam (verse 1). She, who had led in the song and dance in the early days of Israel’s gladness (Exodus xv.), passes away. Her voice is hushed in the silence of death; but we love to think of Miriam’s voice being yet heard in a far grander song (Rev. v.) than that sung by emancipated Israel on the eastern banks of the Red Sea. The chapter *closes* with the death of Aaron (verse 28), while between these dying scenes—the one on the plain and the other on the mount—we have the man on whom the hopes of Israel were centred, utterly breaking down in his service (verses 10-13); while above all rose the loud and general murmur from the congregation (verses 2-5). What is the lesson? Amidst the wreck and confusion of everything on the human side, what was the lesson to Israel? Just the same to us. It is the lesson of ages. God, the living God, ever faithful, abides *our only resource*. All else, all outside of Him is death and ruin. May the lesson be graven on our hearts! “The *living* God” is faith’s refuge, strength, and resource, and with the eye and heart on *Him*, we can rate men and their doings at their proper value, and estimate difficulties aright. The *living* God will pilot His saints and church through the wilderness and on to His own rest and glory.

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W. S.

OUR joy in Christ speaks a language that all hearts can understand, and is a testimony for Him such as mere knowledge and utterance can never give.

## THE REFINER'S FIRE.

Malachi iii. 3. Daniel iii. 25.

- “**H**E sat by a furnace of seven-fold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.
- “He knew He had ore that could stand the test,,  
And He wanted the finest gold  
To mould as a crown for the King to wear,  
Set with gems of a price untold.
- “So He laid our gold in the burning fire.  
Tho’ we fain would have said Him—*Nay*,  
And He watched the dross that we had not seen  
As it melted and passed away.
- “And the gold grew brighter and yet more bright,  
But our eyes were so dim with tears,  
We saw but the fire, not the Master’s Hand,  
And questioned with anxious fears.
- “Yet our gold shone out with a richer glow,  
As it mirrored a Form above,  
That bent o’er the fire, tho’ unseen by us,  
With looks of ineffable love.
- “Can we think that it pleases *His* loving heart  
To cause us a moment’s pain?  
Ah! no, but He saw thro’ the present cross  
The bliss of eternal gain.
- “So He waited there with watchful eye,  
With a love that is *strong* and *sure*,  
And His gold did not suffer a whit more heat  
Than was needed to make it pure.
- “And not **BY** the Furnace, but **THRO’** the midst  
Passed a thorn-crowned and kingly Form,  
The Fire had no power on the gleaming gold  
*So close to His Bosom borne.*
- “He has lifted it out from His furnace now,  
Too bright for our eyes to see,  
Till the tears that dim them are wiped away,  
On the shores of Eternity.”

## CHOICE SAYINGS OF GREAT MISSIONARIES.

OUR remedies frequently fail, but Christ, as the remedy for sin, never fails.—*John Kenneth Mackenzie.*

What is wanted in China is not new “lightning” methods so much as good, quiet, persistent work, in old lines and ways.—*James Gilmour.*

The call of Jesus Christ bids me cry aloud and spare not.—*Henry Martyn.*

Tell the Christians to work while it is day, for the night cometh when no man can work.—*Graham Wilmot Brooke.*

Let all labour be my delight which is for Thee, and all rest weary me which is not in Thee.—*Cosens.*

Christ, out of His commission, granted a commission.—*Bishop Andrews.*

He is likely to do best as a missionary who feeds his own soul with the Bread and Water of Life.—*Weibrecht.*

Pray, pray, pray!—*Eliot's last words.*

The evangelization of the world is the will of Christ, and therefore it is our bounden duty and service.—*Selwyn.*

Who would not willingly engage in such noble work?—*A. M. Mackay.*

I have one passion, and that is He, He alone.—*Zindendorf's Motto.*

Men who live near to God, and are willing to suffer anything for Christ's sake without being moved by it, these are the men we want.—*Judson.*

Expect great things from God, attempt great things for God.—*Carey's Motto.*

I am about to die for the Baganda, and have purchased the road to them with my life.—*Hannington.*

The greatest proof of the Divine source of the Bible is that it fits the soul as well as a Chubb's key fits the lock.—*James Gilmour.*

I knew they were met together to worship devils and not God, and this made me cry earnestly that God would now appear and help me.—*Brainerd.*

Prayer is God's essential connecting link between His boundless supply and the world's boundless need.—*Hubert Brooke.*

Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armour bright.—*Dr. Moffat.*

### CHANGED IN A MOMENT.

(1 Cor. xv).

WHAT a wonderful change that will be! A change from humiliation to glory; a change from a world of sorrow and suffering to a scene of the most unalloyed joy, and the most exalted bliss; from a state of failure in which we often grieve the Saviour whom we love, to a state that shall be in every way suited to Himself. From a scene of mist and darkness, where His glory and beauty are so obscured to the vision of our souls, to a scene of unsullied light, where His glory shall shine in all its undiminished lustre before our ravishing eyes; where the light of His countenance shall ever be lifted upon us; where we shall gaze upon His face, refulgent with the Father's glory, and not be afraid. Oh! what a change! all in a moment.

Yes, it will one day really happen that thousands of people walking about on this earth, struggling with all the difficulties of this life, and suffering from all the sorrows of this world; some mourning, some rejoicing, some in the best of health and strength, some on beds of languishing; some filled with forebodings of the coming morrow, some looking for a special pleasure; some young and joyous, just commencing life; some old and grave, and only just waiting to pass off the scene; some gathered together around our blessed Lord exalting and praising His name with one heart and one voice, and some preaching His glorious worth and the value of His finished work; yes, doubtless all this will be true of thousands of people at one moment, and the next moment they shall be gazing upon Christ in glory, fully conformed to His image, and surrounded by all the felicities of heaven. Oh! what a change! Should not such a hope inspire us with holy joy and enthusiasm, and to wholehearted devotedness in the cause of Christ, and with more real loyalty of heart to our coming Redeemer.

J. H. B.

## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallell Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each. The name of school and list of meetings can now be put on top of *Boys and Girls* if 100 or more are taken. By this means the little ones carry into their homes invitations for their parents and others.

12th May—**THE THIN RED LINE** (Josh. ii. 1-24). *Mem. v. 18.*

Trembling and trusting—The “saying” and the sign—Safe amidst danger—End of faith, “salvation.”

**F**AITH made Rahab famous. Her name is the only one we know of all Jericho's people. She heard and believed, and her believing moved her to action. She heard of God's presence and power with His people—she believed what she heard and *yielded*. Note well that many in Jericho heard the same things and trembled too, but they did not *yield*, they had resolved to kill the spies who were come to Jericho. At the risk of her life she hid and protected them; and in doing so became an ally instead of an enemy. Right believing leads to *surrender and trust*. Devils “believe and tremble” (James ii. 19), they do not “tremble” and “trust.” Rahab “trembled” and “trusted” and was saved.

Rahab had “THE WORD” and the “TOKEN.” It was only the oath of two poor, strange men who might (as far as Rahab could *see*) never be able to keep their promise; yet she believed. God has given much greater ground for faith now—His own *sworn* word (Heb. vi. 17, 18). In view of this, unbelief is a great sin—“making God a liar” (1 Jno. v. 10).

Then the **TOKEN**, a “scarlet thread” in the window. Think of it; “they departed, and she bound the scarlet line in the window.” Reminds us of the blood-mark on the door at Passover in Egypt. There that line was glaring in the sunshine and fluttering in the breeze—every one who went in and out would see it. It made that window different from every window in Jericho. It hung all the days till Israel's army surrounded the walls, and the seven days they marched round it. What did her neighbours say? What would the spies think as they marched round Jericho with their comrades? The whole army, from Joshua downwards, would be cheered as they passed under that window in the wall. Nay more, what did God think as He looked on that little red line? How much of the future it would signify to His heart. He would see all down the ages many many in similar case with Rahab as she sat in her house under the shelter of a “thin red line,” believers in His beloved Son, under the safe token of the scarlet blood of the Lord Jesus Christ. “In the world,” “not of it” (John xvii. 16). Are you *so*?

The end of the story is found in Joshua vi.

Practical teaching—salvation through “only believing.” Believing moving the hearer “to know” of coming judgment, and to come under the shelter of the Person and work of Jesus, as learned through the Word by the Spirit.

19th May—**JORDAN CROSSED** (Joshua iii. 1-16). *Mem. v. 11.*

The great barrier—“How?”—The forerunner—Power over death—Safety—Death and resurrection—Dead yet living, and to live evermore.

JORDAN (the Descender) flowed between the pilgrim band and the



promised land. All the desert past and only the swift waters of Jordan remained. Yet that was a great barrier to them. God had promised to bring them into the land. Men, women, and children all were there, bad as well as good, besides all their cattle and stuff. How would they get across? The river was in "full flood." It was the "swelling of Jordan" (Jer. xii. 5). How would they do? Only a miracle could carry them over. No bridges, no boats, and swimming was out of the question.

As Jordan barred the way to Canaan, so death barred our way into redemption ground; after all had been done, if death's claim had not been met and its power broken, we had never walked the golden streets.

It is here that the Ark of the Covenant appears as a type of the Person of the Lord Jesus. With the tables of the law (unbroken) the pot of manna (bread of God's people from heaven), and Aaron's rod that budded *in* it (every thing speaking of Jesus), and *on* it the sprinkled blood that told of atonement made. This ark—2000 cubits (a Sabbath day's journey) about three-quarters of a mile ahead—went first into the place of death, where all God's people had to follow, and stopped its flow, stayed its force, and broke its power, as Jesus

"Dying, slew the power of death."

The Ark stayed there till *everyone* was safely across. So Jesus prevails

"Till all the ransomed Church of God  
Be saved to sin no more."

Twelve stones out of the midst of the river (one for every tribe) and twelve left in the midst buried in the stream. This type runs all through Scripture. "I died, yet I live" (Gal. iii.). Twelve stones buried and twelve in the land. If we died with Him we also shall live with Him (Rom. vi. 8).

Only in union with Jesus can the death-stream be passed safely. The *second death* is the doom of whosoever is not found written in the "Lamb's Book of Life."

26th May—**DESTRUCTION OF JERICHO** (Josh. vi. 1-27). *Mem. v. 16.*

The doomed and cursed city—The opposer must be subdued—The war and the weapons—The march of faith—Saved by faith.

**M**UCH that is interesting connected with Jericho. It stood about twenty miles from Jerusalem, lying in the valley, two miles from Jordan. A walled stronghold at the time of our lesson—opposed to God and His people. It was in the land that God meant to be possessed by His people, and must be overthrown.

After a person is saved and having eternal life in Christ, there is much that opposes to be overcome, not with carnal weapons but with spiritual (2 Cor. x. 4. 5).

The taking of Jericho is strikingly typical of this kind of warfare. The priests, sanctified and clothed, with the ark, and the ram's horn trumpets were the leading features. The believer, sanctified in Jesus, clothed in beautiful garments of Christ-like character, with the presence of the Lord, and righteous warning word is now set against all spiritual Jerichos.

Note that patient and believing circling round the walls; no hasty assault, no boastful display. Round all the time till the long blast of the trumpets—the last blast—indicated that the time had come for the

complete overthrow of the stronghold. Are we not reminded of 1 Thess. iv. 16, where the shout and the trump are again spoken of.

"The walls fell flat." The victory was complete. Never to be rebuilt (ver. 2)—compare with 1 Kings xvi. 34—and no profit to come to *self* of the warrior. All the glory to be God's. How solemn the curse on Jericho! *Everything* accursed—every man, woman, child, gold, silver, garments, oxen, asses, sheep. *Only Rahab and her friends saved!* She had peace with God. All the rest were enemies of God. She got it by faith—see previous lesson. *All* who are not believers in Jesus are enemies (Rom. v. 10; Matt. xii. 30). No neutrals—either for or against.

Open the gate of your heart—yield the stronghold—let Jesus in. He is not yet come to judge but to save, and when the trumpet sounds and the shout of His coming rends the air, you will not be among the enemies but He will own you as a friend and receive you to Himself.

2nd June—**THE HELPLESS MAN** (Mark ii. 1-28). *Mem. v. 5.*

The point of attraction—The crowded house—A place where there is room—The helpless man's friends—"Where there's a will there's a way"—Happy man and the happy man's friends.

JESUS "in the house" . . . "straightway"—just at once, whenever it was known—many were gathered to Him. The house was limited in its capacity to "receive." Not so Jesus, He receives "all" who come. "As many as" (John i. 12). "Whosoever will" (Rev. xxii. 17). "Straightway" we come and find room, "yet there is room" (Luke xiv. 22).

The poor man *could not come*. Palsy took away his strength. He had four friends. Suppose we call them Matthew, Mark, Luke, and John. They could bring Him to Jesus. They could not cure Him. Only make Him and Jesus meet. The Bible cannot cure us of sin—but can bring us to Jesus who can.

These four men were friends in need. They must have loved the man. They believed in Jesus and loved the man. Two qualities needed in all who would bring people to Jesus. *Teachers note this.* (Gal. v. 6.) Faith and love, a wondrous mixture.

These four friends were very anxious, determined, and ingenious. The door was the only usual way to get into a house—sometimes we try the window if door not possible—this is the only time we have heard of the roof-entrance for a sick man. Of course it was not a slate roof or a stone roof—likely just a light shelter from the sun—but none the less an unusual way. Paul said something like this (1 Cor. ix. 20), any way that was lawful to *save*.

See how Jesus treated them and the poor sinner before Him. He saw *their* faith and the poor man's need. He touched the root—sin—the poor man's sins. Jesus knew He would need to bear that man's sins—the same sins as made the man palsied; so He could say, "I'll forgive." Forgiveness was free to the man but cost Jesus much.

This narrative shows that real healing can only be got when the root of sin is dealt with, and healing comes from the sin-bearer. See Numbers xxi.

Result—People were amazed and glorified God—the man was forgiven and healed. Happy man (Ps xxxii. 1), and his friends, how happy they would be. How those five persons would adore Jesus. Happy scholar who so finds Jesus to be a healer, and happy teacher who finds joy in that scholar's joy (Luke xv.).

# OUTLINES OF SCRIPTURE STUDIES.

## THE HISTORY OF PAUL.

A Pharisee, - - Phil. iii. 5.	A Pioneer, - - Rom. xv. 20.
A Persecutor, - - 1 Tim. i. 13.	A Prophet, - - Acts xiii. 1.
A Praying One, - - Acts ix. 11.	A Prisoner, - - Eph. iii. 1.
A Pattern, - - 1 Tim. i. 16.	A Prize Winner, - - 2 Tim. 4. 8.
A Preacher, - - 1 Tim. ii. 7.	In Paradise, - - 2 Cor. xii. 4.
	R. M' M.

## WHAT CHRIST IS.

1. He is "*the Truth*" (John xiv. 6), - - let us *believe* Him.
2. He is "*the True Bread*" (John vi. 32), - - let us *feast* upon Him.
3. He is "*the True Vine*" (John xv. 1), - - let us *abide* in Him.
4. He is "*the True Witness*" (Rev. iii. 14), - - let us *listen* to Him.
5. He is "*the Holy and the True*" (Rev. iii. 7), - let us *be holy and true* with Him.
6. He is "*the True Light*" (John i. 9), - - let us *be illuminated* by Him.
7. He is "*the True God*" (1 John v. 20), - - let us *adore* Him.
  1. As "*the Truth*" - - He delivers us from error.
  2. As "*the True Bread*" - He makes us independent of earth's joy.
  3. As "*the True Vine*" - - He enables us to give joy to the Father who is seeking fruit.
  4. As "*the True Witness*" - He would restore our souls when we get into Laodicean lukewarmness
  5. As "*the Holy and the True*" He is the Pattern of what the church should be.
  6. As "*the True Light*" - - The pillar of fire to guide us through the darkness of this world.
  7. As "*the True God*" - - He is to receive equal honour with the Father, the Object of worship

M. I. R.

## "HITHERTO."

Hitherto of God's pardoning mercy, - -	Numbers xiv. 19, <b>margin.</b>
Hitherto of Blessing, - - - - -	Joshua xvii. 14.
Hitherto of Helping, - - - - -	1 Samuel vii. 12.
Hitherto of Leading, - - - - -	2 Samuel vii. 18.
Hitherto of God's Working, - - - - -	John v. 17.

E. C. M., Straits.

## JUSTIFICATION.

### IN SEVEN ASPECTS.

1. We are justified by the **GRACE OF GOD.** That is the source of our justification (Rom. iii. 24; Titus iii. 7).
2. We are justified by the **OBEDIENCE OF CHRIST.** That is the basis on which it rests (Rom. v. 19).
3. We are justified by the **BLOOD OF CHRIST.** That is the way it has been brought about (Rom. v. 9).
4. We are justified by the **RESURRECTION OF CHRIST FROM THE DEAD.** That is its confirmation—the proof that God has accepted the atonement of Christ (Rom. iv. 25).
5. We are justified by **FAITH.** That is the hand which lays hold of it (Rom. v. 1; Gal. iii. 8).
6. We are justified by **WORKS.** That is the proof we have it (James ii. 20-26).
7. It is all of **GOD.** "Who shall lay anything to the charge of God's elect? It is **GOD** that justifieth" (Rom. viii. 33).

**CHRIST OUR LIFE.**

1. Bread of Life, - John vi. 35.
2. Fountain of Life, - Ps. xxxvi. 9.
3. Tree of Life, - Rev. ii. 7.
4. Light of Life, - John viii. 12
5. Path of Life, - Ps. xvi. 11.
6. Word of Life, - 1 John i. 1.
7. Prince of Life, - Acts iii. 15.

**CHRIST OUR ALL.**

1. Look unto Me, - Isa. xlv. 22.
2. Come unto Me, - Matt. xi. 28.
3. Learn of Me, - Matt. xi. 28.
4. Abide in Me, - John xv. 4.
5. Lovest thou Me, - John xxi. 15
6. Follow thou Me, - Jno. xxi. 22.
7. Watch with Me, Matt. xxvi. 48

**CONTRASTS BETWEEN OLD AND NEW TESTAMENT.**

- |   |   |
|---|---|
| Abram called out of Ur.                             | We called out of the world - Jno. xv. 19.                 |
| Israel promised long life.                          | We have eternal life - 1 Jno. v. 11.                      |
| Israel blessed in the land.                         | We blessed in heavenly places Eph. i. 3.                  |
| Israel promised prosperity.                         | We promised tribulation - Jno. xvi. 33.                   |
| Promises of the Old to the Jew; of New to Christian | - 2 Peter i. 4.   |
| In Old God came down.                               | Now believers go up - Eph. ii. 6.                         |
| In Old God hid behind the veil.                     | Now revealed in Christ 2 Cor. iv. 6.                      |
| In the Old Israel gathered around the tabernacle    | We gather around the Lord - Matt. xviii. 20.              |
| Israel worshipped at Jerusalem.                     | We inside the veil - Heb. x. 19.                          |
| Nothing made perfect.                               | In Him perfected forever - Heb. x. 14.                    |
| Old Testament saints prayed for vengeance.          | We are not to avenge - Rom. xii. 19.                      |
| Old Testament saints prayed for Holy Spirit.        | Now Holy Spirit teaches us to pray - Rom. viii. 26.       |
| Old Testament begins with Genesis of man.           | New Testament begins with the generation of Jesus Christ. |

**JESUS ONLY.**

- |  |   |
|--|---|
| The Light of Heaven<br>is the face of Jesus Rev. xxii. 4, 5. | The Harmony of Heaven<br>is the Praise of Jesus Rev. v. 13. |
| The Joy of Heaven<br>is the Presence of Jesus Rev. v. 6.     | The Theme of Heaven<br>is the Work of Jesus Rev. iv. 9.     |
| The Melody of Heaven<br>is the Name of Jesus Rev. xix. 10.   | The Fulness of Heaven<br>is Jesus Himself - Rev. xxi. 22    |

**THINGS ETERNAL.**

- |                            |  |
|----------------------------|--|
| Saints are called to       | - Eternal Glory - 1 Peter v. 10.         |
| Saved with an              | - Eternal Salvation - Heb. v. 9.         |
| According to an            | - Eternal Purpose - Eph. iii. 11.        |
| Based upon an              | - Eternal Redemption - Heb. ix. 12.      |
| Sealed with an             | - Eternal Spirit - Heb. ix. 14.          |
| Possessing                 | - Eternal Life - John x. 28.             |
| Having for a refuge the    | - Eternal God - Deut. xxxiii. 27.        |
| They press toward an       | - Eternal Inheritance - Heb. ix. 15.     |
| Where they will inhabit an | - Eternal House - 2 Cor. v. 1.           |
| On each will rest an       | - Eternal Weight of Glory 2 Cor. iv. 17. |
| And over all will reign an | - Eternal King - 1 Tim. i. 17.           |

T. B., Straits Settlements.

## “I AM CRUCIFIED WITH CHRIST.”

AN ADDRESS BY DR. NEATBY, AT ABERDEEN.

Read Galatians ii. 19-21.

THIS is the best thing that could be brought to sinners, that is, that the righteousness of God has already executed the sentence of God against sin. In the case of each believer it is a very humbling thing—it makes nothing of me, because it buries me at the foot of Christ's Cross. You know what they did when they crucified a person—he was buried at the foot of his cross. This explains Isaiah liii. 9. “And He made His grave with the wicked, and with the rich in His death.” He was ordered to be buried with the wicked, and Joseph of Arimathea asked as a favour the body of Jesus. He took it away and it was not buried at the foot of His Cross, because in His death all was done that God required, that eternal justice demanded, and God would not allow any other indignity to His Son when the work was done. “*I am crucified with Christ.*” It is all in the singular here. There are many reasons why it should be. Man is so vile, so polluted, from sole of the foot to the head, the whole moral being—no soundness in it. “The whole head sick, and the heart faint,” God give us to know it and the sense of it as we never did before. God entered into all I did, my whole life and nature and He settled it “must be crucified.” *There* are

### TWO VERY IMPORTANT TRUTHS.

The one we learn first is, Christ died for our sins. That truth gives peace to the soul as to the question of sins we have committed. That death was infinitely meritorious, infinitely efficacious, God accepted that death as covering the whole of our transgressions. All the sins we ever committed were borne by the Lord Jesus Christ. Do you thank Him at every remembrance of it. They stood between God and our souls, and nothing could have got rid of them but God's intervention in the death of Christ. He bare them on His own body. “God spared not His own Son.” What does it mean? Simply that He having taken upon Him our sins, God did not spare Him in any other way than He would have spared us. You see sin must be punished. People question this, but in the nature of things it must come. If God is to be God, and

*"I am Crucified with Christ."*

moral uprightness is to be made king in the government of God, sin must be punished. All the groans and sorrows of this world will not compare to the cup of sorrows the Saviour drank that we might go free. It was not a work of power merely, but a work of suffering. Christ has borne my sins, and now I am free. This I find when by faith I received the testimony of God. My sins, all actual sins, all the iniquities of my natural life here below were borne by Christ, and I am free because He has paid the whole requirements of God for me.

WHAT ABOUT THE ROOT OF SIN?

Sin in the nature. In the fifth chapter of Romans this is gone into very fully. In the first part of the chapter it is a question of *sins*, in the second part it is a question of *sin*. Sin in here produces sin in my lips, hands, and members; but sin in my nature, that is the question. What is to be done with it? Many years I was in bondage about this. Fifty years ago I received the testimony that the Lamb of God suffered for me. I believed God, and it was accounted for righteousness, but then I found gradually that there was an awful spring of evil sending out waters—bitter waters. There was a bad tree at the bottom but I could not tell what God had done or was going to do with the tree.

"I am crucified with Christ." Let me try and put it simply. The sentence against sin is death, and that sentence has been executed in Christ. It is perfectly simple, but

MIGHTILY PRACTICAL.

He pronounced us so vile that nothing but death could remedy us. Blessed be His Name, He executed the sentence in the Person of Christ. It was executed in His Person, and I am crucified with Him. Cling to this my brother, my sister. The devil is helpless before this mighty truth. Refer him to this and where Jesus sits. My whole case has been met in the death of Christ. Suppose a man is sentenced to death and he dies. What more could you do than put the man to death? When a sinner dies he is done with.

"I live." It is not death but life—to live beyond death. Death has cut me off from all old relationships—sin in the nature and sin in the practice. Oh to realize this blessed,

blessed truth. "I live—Christ liveth in me." It matters not what vile creatures we were, but it matters what God says. The life I live now is Christ. It is the only life I live now before God. I am summed up then as a man in Christ as to the springs of my being—not I but Christ.

"I" LIES BURIED AT THE FOOT OF CHRIST'S CROSS, and the figure of that is baptism. My death was, so to speak, shown in my burial. Now, this is practical holiness, and I know nothing like this for practical holiness. Any action whatsoever that belongs to the old man is sin, and any action whatsoever that is of grace is Christ in me. You may say what you care about a dead man, he will not make objections. If spoken against, and it effects Christ and His authority, I must see to that, but if it concerns the old "I" that is buried with Christ, I cannot object—I am dead. I could not be touchy if I am dead.

The death is a question of faith. God says I am dead. Am I? If God says so it must be true. "Ye are dead." And therefore I have not a character to maintain. I have Christ's authority and Christ's character to maintain, and God help me. This is a much more serious business than if I had my own character to maintain. Often we are easily reached by the lip of slander or something that sounds like it. It is all a question of "I" buried at the foot of the gibbet. It is no great credit to be buried there, but thank God it is done "They that are Christ's have crucified the flesh." That is,

I HAVE COME TO SIGN MY DEATH WARRANT.

God says that wicked thing in me has been crucified, and I have said my "Amen." It is one thing going about to crucify it in me, quite another thing to accept God's execution of the judgment of it. "In that He died He died unto sin once." But the sin was not in His nature, not in His life. The Holy One of God had to do with sin in this life, and in His death He had to be made a sin-offering. He was identified with the sin that He confessed, "Likewise reckon yourselves to be dead indeed unto sin," but alive unto God through Jesus Christ. Christ liveth unto God, I am to reckon the same about myself. But is it true? I am in danger of not reckoning it.

*To be followed by "Resurrection Life with Christ" from same Address.*

## QUICK AND POWERFUL.

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“I DO not think any of us have the least idea of the tremendous power of God,” writes one engaged in holding Gospel meetings. I remember one time, when, at the close of a large meeting, many waited for enquiry, I noticed a little knot of lads gathered together in one of the passages. I never allowed a number to meet and talk together; I thought it was likely to lead to argument. My rule was always to have two and two, an enquirer and a Christian friend, and I took one young man out of the middle of the group and lead him to a seat apart. I sat down by his side, and opened my Bible at the third of John and put my finger to the sixteenth verse, and asked him to read it. He read, “For God so loved the world, that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

In a moment his eyes were filled with tears, and he leant his head forward on the seat. After a moment or two, he lifted up his head, and said, “You do not know what you have done.”

I said, “I have read with you a passage from God’s Word.”

“Well, sir, it has broken my heart. You do not know what I was doing yonder. I was reasoning with those young fellows, telling them that all this revival work was nonsense, that it was just getting up an excitement that would be here to-day and away to-morrow, and was trying to explain to them how foolish it was, and you brought me out here to read that verse in God’s Word, and it has gone to my heart and made me so different from what I was.

I knew him for years after and he maintained a consistent Christian life. Now, if I had known what he had been doing, in my wisdom I would probably have tried to reason him out of his folly; but, thanks be to God, I was in that matter profoundly ignorant, and I brought to him simply God’s Word, and that did the work. We are apt to think that conversation somehow lies within the compass of our own power, that it depends more or less on our reasoning and eloquence.

“The Word of God is quick and powerful” (Heb. iv. 12).  
“Preach the Word.”



## SONS OF GOD.

**G**OD had one Son from eternity. He was the "only begotten" (John iii. 16). But it was a purpose in the heart and counsels of God to have "many sons" (Heb. ii. 10). It was necessary that each one of these should be "conformed to the image of His Son." And seeing that it pleased God to choose these from among the ruined rebel race of Adam, nothing can compare with the greatness of the work of bringing them from condemnation and death to His own eternal glory.

First of all, the Redeemer must be the Son of God Himself. None else but a person essentially divine could accomplish so vast a work. The glory of God required that He who should bring the "many sons to glory" should be One equal with Himself—One in the knowledge of all the requirements of His holiness and righteousness, and intimately acquainted with all the counsels of His heart.

The first chapter of the Epistle to the Hebrews is written to demonstrate the *Godhead* of the Son. He who would question this fundamental doctrine in the face of this chapter must needs be prepared to give up the Scriptures and to deny in toto their divine origin.

The second chapter, equally proves His true *manhood*: so that in truth He is as His Name Immanuel implies,

"VERY GOD AND VERY MAN,"

"God with us," "God manifest in the flesh."

One of the titles of Jehovah in the Old Testament is "Redeemer." This word in the Hebrew is "Goel," and is rendered variously. In some places it is "Redeemer," in others it is "Kinsman," and in others "Avenger."

The idea conveyed is that none could redeem a lost inheritance, or raise up an heir in a family that was becoming extinct, or avenge an outrage done, but a Kinsman. A stranger had no such right even though he had the will.

The little book of Ruth gives a most beautiful representation of the "Kinsman" relationship. Boaz, the "mighty man of wealth," was the kinsman of the deceased husband of Ruth. But there was another kinsman nearer than he. This one must first have the offer of the honour and privilege of doing

the kinsman's part. At first he was willing, but when he came to consider all the issues and responsibilities involved, he drew back—he was unable; to have undertaken it would have meant ruin to his own inheritance.

To this answers that remarkable word in Psalm xlix 7. Referring to man and all his boasted ability and wealth, the Psalmist says, "None can by any means redeem his brother or give to God a ransom (atonement) for him."

But Boaz was both willing and able, and so becomes a beautiful type of our great Redeemer—the Lord Jesus Christ. It was therefore necessary that He, the Son of God, in order to the redemption of the "many sons," should Himself become

KINSMAN OF THE HUMAN RACE.

He must be "Son of Man" as well as Son of God, in order to have the right to redeem.

And God in His infinite wisdom so devised the incarnation of the Son that, whilst born of a woman, and truly man, He should be absolutely free from the taint of Adam's fallen nature. So near a Kinsman is He that He has the right to redeem, but not so near as to be involved in any way or degree with the ruin, or tainted by the corruption of those He came to save: the children being "partakers of flesh and blood, He also Himself likewise took part of the same" (Hebrews ii. 14). Nevertheless, His conception having been by the power of the Spirit of God, it is written, "therefore that holy thing which shall be born of thee shall be called the Son of God."

This, then, is the Son to whom we owe our Sonship: who by His incarnation, death and resurrection, has secured for us this highest favour that God could confer, and to whose likeness God has predestinated each of the "many brethren" to be conformed (Romans viii. 29).

THE BEGINNING OF SONSHIP IS REGENERATION.

To be "born again" is not a mere change of doctrine or reformation in character, but a creative act of God. Those who "believe on His name" are "born not of blood, nor of the flesh, nor of the will of man, but of God" (John i. 12, 13). "Of His own will begat He us with the word of truth" (Jas. i. 18).

This which is "begotten of God" is the "new man." It is distinct from the flesh—"that which is born of the flesh is flesh: that which is born of the Spirit is spirit" (John iii. 6). It is "a new creation." "If any man be in Christ he is a new creature (or creation)" (2 Cor. v. 17). It is "after God, created in righteousness and true holiness" (Eph. iv. 24). "Renewed in knowledge after the image of Him that created him" (Col. iii. 10). "As is the earthy such are they also that are earthy"—this characterizes the natural man, the unregenerate: "As is the heavenly such are they also that are heavenly" (1 Cor. xv. 48), this characterizes the new man, born of God—he is heavenly in origin, heavenly in character, heavenly in his destination. Thus, that likeness to which every redeemed one is predestined to be conformed is

STAMPED WITHIN UPON THE NEW MAN

at the very beginning of his existence. The new-born babe has the Adam nature and likeness as really as the full-grown man, though not so fully developed.

The newly saved one, the little babe in Christ, has the Christ nature and likeness stamped on the inner man. All the instincts and desires of the newly begotten, inner, being are heavenly and Christ-like.

And so it happens not infrequently that those who are only lately born again have truer instincts and clearer perceptions of what is in keeping with the character of a child of God than others who, though long ago converted, have had their perception dimmed and their instincts even perverted by erroneous teaching or careless living.

The new-born babe desires "the sincere milk of the Word." He goes to God in prayer—it is his vital breath, his native air. He draws to a Christian as such by a sort of divine magnetism. He speaks of Christ to others and seeks to win them by an inward impulse, not as a cold and difficult duty.

All these are the spiritual instincts of that which is born of God. Let them be fostered, encouraged, developed, and jealously guarded, lest aught should mar the beauty or deface the moral likeness to the Son of God.

## MEETNESS FOR THE LIGHT.

**Y**OUNG believer, you may search your Bible from cover to cover for a line teaching a growing title to heaven, and you will search in vain. Your right or title to heaven is absolutely perfect. In this respect it is in contrast to your actual practical condition which is ever one of imperfection. There can be no improvement as to your *title*, but there ought to be as to your moral *state*. Even the work of the Holy Ghost in you does not add a feather's weight of value to the worth of the precious blood. The sacrifice of Christ—the Lamb of God's own providing for guilty sinners—is faith's only title to heaven and its glory; in *that* there can be no improvement: "Giving thanks unto the Father, which HATH made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). The dying robber was as fit for the light as the Apostle Paul, for their fitness was equally the same—the precious blood of Christ. God has already fitted you for the light, not, it may be, as to your experience or state, but as to your title to be there, which none dare question, for it is God given.

W. S.

## UNANSWERED PRAYERS.

**I** THANK God (says one) more frequently for denying some of my wishes and petitions, than for granting others—for prayers not answered as seemed to me best, than for those fulfilled. May we not well say—

"I know not by what methods rare;  
But this I know, God answers prayer.  
I know that He has given His word,  
Which tells me prayer is always heard  
And will be answered, soon or late,  
And so I pray, and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought,  
But leave my prayers with Him alone  
Whose will is wiser than my own,  
Assured that He will grant my quest,  
Or send some answer far more blest!"

## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each. The name of school and list of meetings can now be put on top of *Boys and Girls* if 100 or more are taken. By this means the little ones carry into their homes invitations for their parents and others.

9th June—**THE MAN IN THE TOMBS** (Mark v. 1-15). *Mem. v. 15.*

Far-reaching mercy—The garden and the graveyard—God's work and the Devil's work—The conquering Jesus—A trade destroyed—The home missionary.

**C**OMPARE with last lesson—about helpless man borne of four—the subject of this a great contrast—violent, strong passions, demon-driven. Two extremes of Satan's power—depression and despair. Jesus power compasses both.

"On the other side"—far off—the Lord went to the place where he, the demon-possessed, was. To reach him He passed through the storm. Reminds us of the storm of Calvary.

"Immediately there met Him out of the tombs"—the region of death and dark uncleanness—"a man!" Think back on Gen. ii. Contrast: the "garden" (no tombs there); man in God's "image" enjoying Sabbath rest. In Eden, a man of God's pattern and work. In Gadara, a devil's man. What will hell be?

"No man could bind him." Neither could any man tame him." No human chain strong enough to restrain when Satan binds. Man stands aghast to see all his best and most highly valued plans for saving, apart from "Jesus only," broken to pieces, cast to the winds.

"Saw Jesus" . . . "worshipped Him." The Divine glory of the Son of God shines out here. Like a beaten slave we see the demon power face to face with our glorious Lord. Daniel in lions' den showed God's power. Jesus ordering demons about is a grand sight.

"Besought Him"—see Matt. viii. 29—"before the time"—and Luke viii. 31—"not into the deep" (abyss). Satan's time and Satan's place here indicated. Rev. xx. 10.

"Send us into the swine." It seems as if some place of abode were necessary for them. Fit dwelling for them, the filthiest of animals.

"2000 swine" drowned (verse 13) in the lake. A trade disaster. Shook Gadara Exchange. Many failures. Swine-herds idle. Seldom did the Lord interfere with business. Some businesses will not prosper where He comes. See money-changers, &c. (Mark ix. 15).

"Clothed, in his right mind, at the feet of Jesus. Beautiful result. Dressed (like prodigal). "In right mind," Jesus gives that as well as takes the wrong away. "At the feet" "sitting"—lovely attitude of repose—no more "crying out," "cutting," and restless roaming in the tombs rest at Jesus feet—learning, listening, loving, true worship now—not slave worship—love worship—that is what is acceptable to God.

"They began to pray," and what a prayer—"depart," 2,000 swine lost, only one man saved. How valuable a soul is! Worth how many swine?

"He that had been possessed . . . prayed" too. A different prayer. "If you go, I want to go too." Always with my Saviour." The answer: "Go home . . . tell thy friends"—so he was ordained a home missionary. And we read how well he did it in verse 20—"so that all men marvelled" (see Psalm xl. 3).

16th June—**THE CROOKED WOMAN** (Mk. v. 20-34), *Mem. v. 28.*

Twelve years' "doing," "spending," "suffering"—lost labour, lost time, lost money—Faith's simple, easy way—Joy and peace in believing.

**A** WRONG title has, in error, been given to this lesson. The story of the crooked woman is in Luke xiii. This is a woman ill for twelve years with disease. The man of last week's lesson was diseased in spirit—this woman diseased in body. Both diseases have one source—*sin*. Root of all the curse; sin gives Satan power over soul and body.

"Twelve years" doing all she could—and getting all the help she could—yet not getting better. Twelve years "spending" and "suffering," and only worse than ever. So it is with all sin disease. Our "doing," "spending," "suffering," cannot cure. Jesus' "doing," "spending," "suffering," for us, can, and does, provide the cure.

Notice *when* she got cured and *how* she got cured.

*When:* AFTER she had spent all she came to Jesus without money.

*How:* she HEARD; she CAME to Jesus; she *touch*ed Him.

The moving principle was faith. "Faith cometh by hearing" (Rom. x. 17). The Word of God is telling ever of Jesus, the Healer. "By His stripes" (Isa. liii.) healing comes. Faith *moves* toward a point or person (Heb. xi). Faith moved Noah to the ark; same thing moved this woman to Jesus. Faith reasoned in her mind: "If I may but touch" "I shall be whole." Faith magnifies the person and power of its object. Jesus was the *object* of her believing—the garment only because it was His. The power was Himself.

"Straightway" she was whole! After twelve years going bad, one second's faith-touch. Such is Jesus' power. Same as spoke light out of darkness.

Up to this she had been unseen—"behind Him." But the Lord, who heals, speaks to the healed one. Confirms His work by His word, and marks His approval of what was done so quietly.

She was "fearing and trembling," and He would not have it so. Perhaps she thought she had got the blessing unknown to Him. "Perfect love casts out fear" (1 Jn. iv. 18): His love is perfect. He said, "Go in peace:" "be whole;" that is: don't tremble. You have got it, keep it; you have it ever by the goodwill of the giver. "Go in peace," continue whole. Oh, blessed, blessed gift: blessed Giver.

23rd June—**CHRIST, THE RESURRECTION** (Mark v. 35-43).

*Mem. v. 41.*

Young and fair but dying, dead—A father's love good, a father's faith better—Faith's trial and support—Only believe—Life given and life sustained.

**O**UR lessons step deeper and deeper down into human sorrow and need. Disease culminates in death. Sin's ultimate and end. "Death passed upon all men, for that *all* have sinned" (Rom. v. 12).

A girl twelve years old (Luke viii. 42); the woman of last lesson twelve years ill. Her life ran parallel with the woman's illness, and her life ended and began at the same time as the woman's cure.

She was young, beloved and rich. Her youth could not save her—her father or mother could not keep her from death—her father's money or high position could not save her—death had a claim on her because she was a sinner—born a sinner.

While she was dying her father thought of Jesus, the Nazarene. He must have heard much about this Person, Jesus. Much against

Him, much for Him. His friends likely did not believe in Jesus. Necessity is a great teacher. When death knocks at the door, the opinion of man is very little thought of. Hunger made the prodigal think (Luke xv.). Leprosy made Naaman go to Jordan (2 Kings v.). Love to his daughter humbled and led the man to seek Jesus, and to fall at His feet. The same place as the demon-possessed man came to. That's common ground for rich and poor, young and old, "Jesus' feet." All must find a place there—all *may* find it.

Jesus and the crowd all moved toward the ruler's house. This was no "coming to Jesus by night." Everybody would say, there's a ruler now praying to Jesus. *A ruler needs Jesus.*

"Jesus went with him." How ready the Lord is to help. On the road the woman came and was cured. This would take time and hinder them reaching the house.

"While Jesus yet spake" (to the woman) some came saying, "She's dead"—beyond the reach of help; only God can raise the dead.

Poor ruler! his friends were no help to his faith, but Jesus kindly spoke to steady him in that hour of trial. "Only believe." That's all. "Only believe." Believe what? Look to Me!

"Why make this ado?" They were weeping and wailing for they had "no hope." There might as well have been no Jesus coming to the place. God says "sorrow not," as if there was no hope. "Those who sleep in Jesus will God bring with Him" (1 Thess. iv. 13, 14).

"They laughed Him to scorn," see 2 Peter iii. 4. Scoffed at Him, so deep their unbelief. "He put them all out"—unfit to see His work of power. Unbelief loses many a grand sight, and will be shut out of most wondrous sights yet to come.

"Talitha cumi," a sweet, simple call, suitable to the subject. Contrast with "loud voice" to Lazarus. So suitable, so fit, is Jesus word, Exactly what is best. No more—no less.

"She rose and *walked*." Perfect the cure and "straightway." Same order still "rise" and "walk." Life and action comes through hearing the voice of Jesus.

"Give her to eat." He knows our need. We must be fed—the new life sustained. See John xxi., "Feed My lambs."

30th June—**JESUS AND THE CHILDREN** (Mk. x. 13-27). *Mem. v. 14.*

The children's Friend—Disciples' mistake—The kingdom and the subjects—The sweet "Come"—The place of safety—The Lord's blessing.

"**T**HEY brought young children to Jesus." Who brought these? "Mothers of Salem," we sing, though we are not told so. But whoever did, loved them and knew it was good to bring them.

"That He might touch them." Into touch with Jesus was counted an honour and blessing for little ones then, even when He was the humble Man of Nazareth. Contact now with Jesus is eternal life. Jesus' touch cleansed a leper (Mk. i. 41); gave dumb speech (Mk. vii. 33); gave sight to blind (Mk. viii. 22); gave life to dead (Luke vii. 14).

"The disciples rebuked them." They likely thought children beneath the notice of the Lord. Touching children seemed trifling work.

"Jesus was *much* displeased." Jesus is the children's Friend as well as the sinner's Friend. Not only could He tolerate children, but His heart yearned after them. He often spoke of them and their characteristics. He had a high appreciation of all that was natural and lovely in them—their simplicity—their trustfulness—their self-forgetfulness—their emptiness—their receiving the kingdom—and their humility.

Boy and girls apt to think that they become great by being like old people—Jesus says old people become great by becoming like children.

"Suffer . . . to *come* unto Me." Little children in the "come" call of Jesus. As a mother says to her helpless, sick, and weary child, "Come;" and as a father says to his defenceless child, "come;" so Jesus says to all, "Come to Me." Go over some of the kinds of people to whom Jesus says "Come." The weary (Matt. xi. 28); the thirsty (Jno. vii. 37; Rev. xxii. 17); whosoever will (Jno. vi. 37; Rev. xxii. 17).

Note what Jesus said about them—"Of *such* is the kingdom of heaven." God's rule and will can only be carried out in child-like simplicity. Such is God's kingdom (see Matt. xviii. 3). "Converted *and* become like little children." Growth in grace is growing small and weak in self—but strong in the Lord.

"He took them *in His arms*, and blessed them." The bosom of Jesus for the lambs (Isa. xl. 11). That is more than a touch—it is an embrace. "*Safe* in the arms of Jesus." And He blessed them, Contrast with sending them away. "The blessing of the Lord" (see Prov. x. 22), "it maketh rich." So these little ones are in the blessed place and get the blessing too. So will *all* who *come* in response to His call.

7th July—**THE SIN OF ACHAN** (Josh. vii. 12-26). *Mev. v. 20.*

The all-seeing eye—The covetous eye and heart—Stealing from God—Resurrection of buried sin—Sin judged and put away—No resurrection of believers' sins.

**W**E had, in previous lesson, seen Jericho walls levelled, and Israel victorious. Rahab saved, and all the others destroyed. Jericho stronghold was thrown down, and in the great event much happened that escaped the eye of man. But God's eye noted what every man did.

God had said (ch. vi. 19) that *all* the silver, gold, brass, and iron were to be His. Achan's eyes and heart were stronger than his ears and fears. He *stole* God's property. Same as Eve did (Gen. iii. 6). "Will a man rob God?" (Mal. iii. 8). Yes! when *we keep* what God says is His. We were made for God's glory (Rev. iv. 11). We come short of that (Rom. i. 21; iii. 23). That is sin. So even if we *commit* no sin, yet if we *omit* to give God and Jesus Christ their own, we are sinners.

Achan's sin was hid from man, but it was a trouble to *all*. No sin that wrongs God but hurts man.

There was a search made—the story tells how. Closer and closer till the sin and the man are face to face. How solemn! "Be sure *your* sin will find *you* out" (Num. xxxii. 23). Better to find out your sin and have God put it away (Ps. xxxii. 1; Isa. i. 18) before the resurrection of it at the judgment (1 Tim. v. 24).

Achan owned it too late—when he could do nothing else—but there could then be no mercy. Judgment only (justice). So when the day of grace is past, He will judge the world in righteousness—justice (Acts xvii. 31).

"The valley of Achor"—the place where sin was judged—reminds us of Calvary, where sin was judged—completely judged—in the person of Jesus and all His with Him "A door of hope" (Hosea ii. 15). "Sing there." Yes! in sight of that heap of stones, one can sing. "Sing of His mighty love," in going down into the judgment-fire of God's justice for sin, and putting it away. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). Trusting in Jesus our sins can never be digged up again (see Micah vii. 19).



# RESURRECTION LIFE WITH CHRIST.

AN ADDRESS BY DR. NEATBY, AT ABERDEEN.

Read Galatians ii. 19-21.

“CHRIST liveth in me.” If Christ practically lives in me, the world will just see the same life in me as they saw in Galilee and Judea, at Nazareth and Capernaum—Christ living again in me. I will be living a holy and unselfish life—unto God. The people will see in me a life as in His own person eighteen hundred years ago.

What is the dignity of the Christian? A man said, “I won’t be a door mat for people to pass over.” It was not in the world, but in the Church, I heard that. Where do you find that in the life of Christ? What chapter and what verse? Christ, if you please, was a door mat for people to pass over. He said, “Take My yoke upon you,”—for I am the *mighty* One? Oh, no, but “I am *meeke* and *lowly* in heart.” This is what we should be aiming at. It does not seem an attractive thing to your proud hearts and mine.

“Christ liveth in me.” I am thankful to my God now that He has told out things in their true colours, and has executed the sentence most mercifully for me, for I am living to praise Him. “Christ liveth in me.” When they smote Him on one cheek, he turned the other to them; they plucked the very hair from off His face. I don’t know how it strikes you, but if I had the power, I would have disposed of them at once. They put a sceptre in His hand, and then they took it out of His hand and smote Him with it; they even spat in His face. What indignity to the Son of God!

“Christ liveth in me.” I love that life; it is God-like, it is most enviable. The life was perfectly lived by Christ. Even “Christ pleased not Himself.” Think of that! We seek the best comforts for ourselves, the greatest place for ourselves. That lies at the foot of the cross, my friends. The murderer, the malefactor was buried at the foot of the cross.

Christ was also faithful. Think you, was it less divine when that blessed Man made a scourge of small cords and drove out the money-changers from the Temple, and said to them, “Is it not written, ‘My (Father’s) house shall be called a house of

prayer,' but ye have made it a den of thieves"? Do you think that was less divine than all the gracious words which proceeded out of His mouth? His Father was before Him. It was His meat to do the will of Him that sent Him. May we be as zealous for the House of God as He was. Your bodies are "the temples of the Holy Ghost." May they never be polluted by allowed sin in the thoughts or in the life. The cleansed leper gives us a great lesson. His ear was sprinkled with blood. The whole being is affected by what enters in at the ear. God claims all by the blood of the trespass offering. The ear, hand, and foot was all to be for God, in sovereign devotion to Him that died for us. The sprinkling of the oil on the leper is a type of the Holy Ghost in power taking possession of a man—"the life which I now live in the flesh." It is the daily life, a practical life in the most complete way. It takes in the first thought and the first action in the morning, in our toil, in the counting-house, in the shop, in the kitchen, or in sweeping a crossing. It takes all in.

"Live by the faith of the Son of God." I bring God into the scene. If I have a crossing to sweep, I make it so clean, that if Christ was to walk across to the other end, he would not soil His feet. I live that precious Christ into everything. "Whatsoever ye do, do it heartily as to the Lord, and not to men."

"The Son of God who loved me and gave Himself for me" (Rom. viii. 29). We read, "Whom also He did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren." You could not put in another title there without losing a great deal. I am to be brought a son into the house of the Father, and I am to be conformed to His Son.

"Son of God." This is the highest title of the Lord Jesus Christ. He is the blessed, holy, eternal Son. What a dignity it gives to life down here, to give all the dignity of the Son of God to the life we are called to live here. Is not this the dignity that more than makes up for any indignities put on us? Saul of Tarsus was standing by when the martyr Stephen

was stoned. "Think you the Son of God loved him? Think you, did it not come home to him as he wrote, "The Son of God who loved me"? And did he not look down the ages and think of me? Did he not say, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt"? When they blindfolded him, he was thinking of me.

Our walk is to be in grace, our conversation in grace, Christ is come to live in us again. They will wonder at the gracious words which proceed out of your mouth, if they see Christ coming out in you. If Christ's words proceed from my lips, the people will say, "Is that poor sinner brought to speak such words?" May they wonder, if He cause them to wonder. May Christ live again in my poor life, and bring glory to His Father in my poor body.

"I beseech you . . . that ye present your bodies a living sacrifice" (Rom. xii. 1)—not to die for Christ, but to live for Christ. It is easier to die once and be done with it, than be at it three hundred and sixty times a year. Christ must do it in me, or it will not be done. Keep close to the blessed fountain of strength; let not even a bit of sand come between you and the Lord Jesus Christ. This is holiness unto the Lord, and the only way that holiness can be secured. You have sin in your nature, and will have till the Lord comes, but, mind you, there is no reason why sin in your nature should be translated in your actions. If you have sinned, confess it as your shame. On the same principle, there is no need to sin until you see the Lord. There is power in the Holy Ghost against sin in the action.

There is sin in the nature, but the blood cleanseth, and sin has been met in its judgment and also its power. "Sin shall not have dominion over you." The Lord help us. Let us ever have this sounding in our ears: "The Son of God who loved me and gave Himself for me." Looking down through the ages, He saw me, and if I had been the only sinner on God's earth, He would have died. And now I am His—body, soul, and spirit. May He take care of His property, and take care of it for Himself. Amen.



## MY FRIEND.

HOW often I'd longed for a trustworthy friend,	Job xxii. 3
On whom in all seasons my heart might depend,	} Psalm lxii. 8
Both my joy and my sorrow to share;	James v. 13
But I met with so much disappointment and pain,	Job v. 7; Ps. lv. 12, 13
That I feared all my seeking would prove to be vain,	Sol. Song iii. 2
So I nearly gave o'er in despair.	Psalm lxxiii. 2
I was friendless and sad, my heart burdened with grief,	} Psalm lxxxviii. 3
And I knew not to whom I could look for relief,	Psalm lxxxviii. 18
When I heard a voice, gentle and calm:—	Isaiah xlii. 2
"Oh, come unto Me, lay thy head on My breast,	Matthew xi. 28
And I will refresh thee; in Me find thy rest,	Matthew xi. 29
And I'll ever protect thee from harm.	Ps. xci.; Heb. xiii. 5
"I will soothe thee in sorrow, will comfort in pain;	Psalm ciii. 13
You never shall seek My assistance in vain;	Matthew vi. 6
Then refuse not My offer of love.	Hebrew xii. 25
I will heighten thy joy; I will lessen thy woe;	Psalm xxx. 11
I will guide thee through life in the path thou should'st go,	} Psalm xxxii. 8
And will safely convey thee above."	John xiv. 2, 3
I listened with pleasure. So sweet was the voice,	Zeph. iii. 17
So soothing the tone, I could not but rejoice,	Matthew xii. 19, 20
For I felt that His sayings were true.	Revelation.iii. 14
And now I well know that He used no deceit,	Hebrew vi. 18
For I'm sure that the hours I have spent at His feet	Luke viii. 35
Are the happiest ever I knew.	Proverbs iii. 17
He stilleth my passions; He calmeth my fears;	Isaiah xli. 10-14
He changeth the aspect of Death as it nears,	John viii. 51
And bids me confide in His love;	Isaiah xxvi. 3, 4
He whispers His infinite power to save,	Hebrew vii. 25
To snatch me at last from the realms of the grave,	1 Thess. iv. 16.
To dwell in His presence above.	John xvii. 24

**· SONS OF GOD—II.**

**I**N the Epistle to the Galatians, sonship is forcibly contrasted with servantship: "Wherefore thou art no more a servant but a son" (Gal. iv. 7). The difference is illustrated by reference to Ishmael and Isaac. Ishmael being son of the bond-woman is regarded as in the servant position. Isaac is the true son, child of the promise. Ishmael represents those who were under the law. He offends and suffers for his offence the penalty of being "cast out." "The servant abideth not in the house for ever; but the son abideth ever" (John viii. 35). Had Isaac offended he would have been "chastened," but not "cast out." Concerning Him of whom David was a type we read (Ps. lxxxix. 27), "Also I will make Him, my Firstborn, higher than the kings of the earth . . . His seed also will I make to endure for ever, and His throne as the days of heaven. If His children forsake My law and walk not in My judgments; if they break My statutes and keep not My commandments; then will I visit their transgression with the rod and their iniquity with stripes: nevertheless My loving kindness will I not make void [see margin] from Him, nor suffer My faithfulness to fail; My covenant will I not break, nor alter the thing that has gone out of My lips . . . His seed shall endure for ever."

**THE ROD AND THE SWORD.**

The rod is different from the sword. The one implies legal guilt and penalty; the other remedial parental discipline. The sword is connected with the law, the rod is connected with the family. For the children of God the sword which awaked against the Shepherd is for ever sheathed. But one of their privileges as sons is the parental discipline of the household. "When we are judged we are chastened of the Lord that we should not be condemned with the world" (1 Cor. xi. 32). "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6).

The standing of a servant implies bondage and liability to be cast out, the standing of a son implies eternal security.

Another privilege of the son is

THE SPIRIT OF SONSHIP.

“And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, ‘Abba, Father’” (Gal. iv. 6). “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, ‘Abba, Father’” (Rom. viii. 15).

Saints in Old Testament times were as truly sons of God as believers are now. But they were as children in early years under tutors and governors, and differed nothing (as to experience) from servants (Gal. iv. 1-3).

Old Testament saints did not address God as “Our Father who art in heaven.” The first who addressed God by that most blessed of titles on earth was the Lord Jesus Himself. And it was He who first made use of the expression, “Abba, Father” (Mark xiv. 36).

“*Abba*” is the Hebrew and “*Pateer*” the Greek for “father.” He thus united in Himself the language of the two; and the Spirit given to all the sons, whether of the Jews or of the Greeks, unites them all in one as children of one Father, members of one body.

Sonship thus involves *brotherhood*. There is no other brotherhood owned by God. All voluntary brotherhoods are essentially human and carnal. Let not the holy exalted title of “brethren” be degraded from its proper use, and employed as the badge of a sect.

“If children, then heirs.” Sonship thus introduces the believer into

A POSITION OF INFINITE GLORY.

“Heirs of God and joint-heirs with Christ” (Rom. viii. 17). Christ is appointed “Heir of all things” (Heb. i. 2).

Not only are all things “of Him”—all things are “for Him.” As Isaac was the son of promise to whom Abraham gave all that he possessed (Gen. xxiv. 36), Abraham’s heir—so Christ could truly say, “All things that the Father hath are Mine” (John xvi. 15).

But as Rebekah inherited all as joint-heir with Isaac, so

those who are Christ's inherit all with Him. "All things are yours, for ye are Christ's" (1 Cor. iii. 22, 23).

To be the heir is not a matter of attainment. The son of the Queen was heir to the throne the moment he was born. It is by virtue of our *sonship* that we are heirs. Nevertheless, the heirs of glory must reach the inheritance by the same path as the Son of God. Consequently our entering upon the kingdom and inheritance are always associated with suffering and reproach: "If so be that we suffer with Him that we may be also glorified together." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. iv. 13).

The way of blessing is that of

"OBEDIENT CHILDREN."

Obedience will never make those to be children who are not. Faith in Christ Jesus is the only way into the family. But having become "children," "sons of God," by faith on our part and by regeneration as the act of God—the exhortation is to obedience. Christ Jesus was ever the obedient One. To glorify His Father by implicit obedience to His will was the unswerving purpose of His life. To be conformed to the image of His Son as "the Firstborn among many brethren," is the end to which God has "predestinated" all the children. To this end, as we have seen, the new man is created in us with that image stamped upon his being. To this end God is working in us by the operation of His Spirit through the Word, as well as by the operation of His providence in the circumstances of daily life. And, finally, when the Lord comes, He shall change our vile body that it may be fashioned like unto His own glorious body. Thus will the purpose of God, that we should be "conformed to the image of His Son," be perfected.

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THE ark of God at Jordan went *before* the people, was *in their midst*, and *followed after*. Christ is the *leader*, the *rereward*, and the *glory in the midst* of the church—their life and bond of fellowship.

## SOUL WINNING.

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**S**OUL winning is a divine art: it had its origin in Jesus Christ, and is continued in all His servants intent on the conversion of men. There are but two ways of fishing for fish, viz, by the net and by the hook. The fishermen of Galilee adopted these methods in their daily calling. The Master intimates that by the same methods they were to win souls, that is, either by public preaching or personal dealing.

### NET FISHING.

As to the first, what is preaching the Gospel but net fishing? The Master set us an example in this form of work: He embraced every opportunity to teach the masses. "Seeing the multitudes, he went up into a mountain," and taught them. The temple was the place of concourse, and there He stood and cried, "If any man thirst, let him come to Me and drink." From the fishing boat He preached to the eager crowd, and on the public road He sought to make men His disciples. After the Master had ascended the servants were not slow to follow in His footsteps. On the day of Pentecost Peter addressed the masses in Jerusalem, and the Gospel net on that one occasion enclosed about three thousand souls. In Samaria, Philip, the evangelist, cast the net, and many "were baptized, both men and women." At Antioch Paul let down the net for a draught, when "the whole city came together to hear the word of God." At Philippi the net was shot by the river-side, when Lydia and her household were won. Even among the subtle hearers at Athens it was not cast in vain, for "certain men believed, also a woman named Damaris, and others." This net fishing has continued ever since; indeed, they only are the true successors of the Apostles who preach to the people the Gospel of Christ and earnestly seek to win souls. Thank God, this race of fishermen is not extinct. Wesley, Whitfield, Spurgeon, were skilful fishers of men; and amongst many survivors, D. L. Moody is not a whit behind.

### HOOK FISHING.

As to the second method (hook fishing), personal dealing with souls, how often it was adopted by the Master! When He wanted Apostles did He not call them one by one? and each had qualities differing from the others. See how He dealt



with the cultured Nicodemus, bearing with his denseness, and leading him gently into the fold. See how He talked with the woman of Samaria, as earnestly as if addressing a crowd. He even stooped to ask a drink of water just that He might win her. And the Syrophœnician woman, did He not seek her out, and in personal contact with Him her faith grew into wondrous size? See how Bartimæus and Zacchæus were separated from the crowd and spoken to individually; and last of all, see how Saul of Tarsus was specially named and arrested and won. What does all this mean? It means that there should be more use of the hook in Christian work. We are too apt to despise *one*; a large congregation is exciting to the preacher, a small one depressing. Have you one?—precious opportunity!—seek to embrace it at once, for it may be now or never. Seek to have the tenderness of Christ: that by looks and tones and words of love you may win him. Once I walked in a night of storm to a village service: only one hearer turned up, still the service was held. What was my surprise to hear, after twenty years, that this solitary one that night was brought to Christ, and became a preacher of the Gospel. May the Holy Spirit help us all either by the net or the hook to “catch men.”

R. B.

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## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each. The name of school and list of meetings can now be put on top of *Boys and Girls* if 100 or more are taken. By this means the little ones carry into their homes invitations for their parents and others.

14th July—**THE CALL OF GIDEON** (Jud. vi. 11-40). *Mem. v. 12.*

A distressed people—A cry to God—The response—The prophet—The angel—The sacrifice—Peace with God and work for God.

**D**EPARTURE from God brought judgment on the people of His choice. Though God's people, yet their sin made Him give them into their enemy's hands. Midian robbed them of everything, so that Israel was “greatly impoverished,” and “cried unto the Lord.” Then the Lord sent a “*prophet*” (one who tells of God's thoughts to men, and tells also of man's sin and of God's love)—God's written Word now takes that place, and God's Holy Spirit uses the Word for the same purpose (Jno. xvi. 8).

After the prophet, an angel, a higher *Messenger* with a gracious

message. As John the Baptist, a prophet, came before the Lord Jesus, Son of God Himself (Luke i. 76).

The angel sat under an Oak in Ophrah. Ophrah means *dust*, and the oak was the burial place of idols (Gen. xxxv. 4). Rebekah's nurse buried under an oak (Gen. xxxv. 8). Absalom hanged in an oak (2 Sam. xviii. 9, 10, 14). So in the dust, in the place of death, sat the angel. The Lord Jesus came all that way with a message of grace to poor sin-oppressed man (Phil. ii. 7, 8). Job repented in dust and ashes.

Gideon was there too at his work—the best he knew—trying to save a little from the greedy enemy. In this a picture of a true servant of God, doing his best with what lies to hand.

The angel shows His sympathy and approval, saying, "God is with thee." Notice, the angel singled Gideon out, saying, "with *thee*;" but Gideon again shows himself a true child of faith by saying, "If the Lord be with *us*, why is this befallen *us*." So it was with Moses, choosing a share with the people of God, however trodden down (Heb. i. 25). So with Jesus, in His love He was numbered with transgressors (Isa. liii. 12).

Again the angel says, "Go in this thy might, thou shalt save Israel." That was to be his strength: "I am with thee." The Lord Jesus said same words: "I am with thee" (Matt. xxviii. 20).

Gideon wants to learn more of his visitor. He said, "If I have found *grace* make plain the matter by accepting my gift-offering."

The kid and unleavened cakes poured out on the rocks, and consumed by the fire of God, surely tells of the sacrifice of the poured-out life of Jesus (Isa. liii. 12) and His consumed sacrifice accepted by God.

Gideon looks on, and is filled with fear, for the presence of God is there; yet Gideon can live and have peace, for his offering is accepted (see Gen. iv. 4; Lev. ix. 24; Judges xiii. 23). The accepted sacrifice is a token of peace, and we have peace with God (Rom. v. 1).

Gideon built an altar and called it Jehovah-peace.

Gideon, being now reconciled to God (2 Cor. v.), was in a position to work for God. The rest of the story hangs on this, and Gideon is seen working out what God had wrought in (Phil. ii. 12).

Correct about the sacrifice and the altar before one step of service.

Want of space prevents remarks about the work *at home* before the greater work outside; and the testing and making sure that he was in the right way and not making any mistake (see Jn. vii. 17). This applies to service and the path of the servant: salvation needs no other proof than *the cross*.

## 21st July—GIDEON'S VICTORY (Judges vii. 1-25). *Mem. v. 9.*

Open war—Gathered to battle—Testing the warriors—The little band—  
The weapons, weak and silly—God's strength and wisdom—Victory.

**G**IDEON (now named Jerubbaal, because of his work against Baal-god) is now seen in the open field at the head of an army. Proved in private, and knowing God's presence with him, he is ready for God's work.

THIRTY-TWO THOUSAND men gathered to the war. They are too many for God's way of salvation—a contrast with man's way. Man always wants great means to accomplish great work. God takes the weak things (1 Cor. i. 28, 29) and things that are **0** to accomplish His purposes.

TEN THOUSAND are still too many, and the trial of the water brought out God's chosen men—THREE HUNDRED peculiar men who were so alert that they would not bow on their knees to drink, but lapped the water

dog-like. Showing thus (1), their *eagerness* to save time and get to the battle; (2), their *nothingness*, lapping like dogs.

*The dream of the barley-cake.* Barley bread eaters were the poorest of the people. Barley bread the poor man's food. A poor weak man chosen to upset the host of Midian, so as a Nazarene man, Jesus Christ, defeated sin and death (2 Cor. i. 34). And see about Paul (2 Cor. xii. 9-10). It still holds good all along the line of battle—

"The barley cake which God hath sent  
Shall overthrow the wicked's tent."

*The army, their weapons, and the battle.* Three hundred men in God's hand, each man having a *trumpet, a pitcher, a lamp*. A trumpet to give the alarm, a pitcher to hide the light, and a lamp or torch to shine out to the dismay of the hosts of sin (see 2 Cor. iv. 7; 1 Thess. i. 8; Phil. ii. 15, 16).

A little band, "but mighty through God." Like sheep going to slaughter, yet "more than conquerors" (Rom. viii. 37).

*Victory* (1 Cor. xv. 57). "Thanks be to God who giveth us the victory." "This is the victory . . . even our faith" (1 Jno. 5. 4). "The weapons of our warfare are not carnal" (2 Cor. x. 4). Jesus died and rose again, the Captain of our salvation, hence victory is sure.

28th July—**THE BIRTH OF SAMSON** (Jud. xiii. 1-25). *Mem. v. 22.*

God's promised one—Separated to God—Born for God and for God's people—Born for a purpose—The sacrifice—The safety.

**S**AMSON, the Nazarite, has always been an interesting person to children. His great strength, his stirring adventures, and his sad death, appeal to their wonder-loving minds. But around his birth, lessons no less wonderful gather. A type of our Lord Jesus, many points of similitude appear.

Forty years of Philistine rule again marked God's disapproval of Israel's evil ways, yet God's grace planned deliverance.

Note, it began in God. He thought to succour His people, and provided the person to do it. Out of barren nature to bring His promised one. Samson was announced by an angel as coming; so was Jesus (Luke i. 26-35). His manner of life and mission foretold, and his Nazarite (separated) character ordained. He was to be God's man—for God and for God's people.

His mother was to begin a Nazarite life; be a Nazarite mother to a Nazarite man. So that, even before he was born, he was separated unto God. So Jesus was God's Holy One from all eternity—before He was born, and all His spotless life.

Samson was born for a purpose (Prov. xvii. 17): "A brother born for adversity." Jesus was born for a purpose—to "save His people from their sins" (Matt. i. 21). Samson only "began to deliver" (Jud. xiii. 5), but Jesus "finished" His work (Jno. xix. 30) and provided complete salvation for "whosoever will."

*Manoah's prayer*—"Teach us how to treat this child-gift;" "How shall we order the child;" "What shall we do unto him." Because Samson was God's gift how important that he should be treated right. Jesus is God's greater gift (Jn. iii. 16). How important He be treated right. How solemn to neglect Him (Heb. ii. 3), or to reject Him

*Manoah's offering*—Similar to Gideon's (Judges vi.) on a rock. The angel did wondrously—ascending up to heaven in the flame of the sacrifice. Wondrous Calvary—altar, a rent veil, and a way into heaven through the precious blood shed there (Heb. ix. 12; x. 20).

*Manoah's safety.*—He was afraid. "We shall surely die, we have seen God. How vile we are when we see God. Ready to die (see Isa. vi.; Job xlii. 6; Luke v. 8). But his wife knew the secret of the Lord; her saying is most happy and in simple faith. "He accepted the sacrifice; had He meant death to us, He would not have taken that." So it is now to faith. Jesus *accepted* by God—our Sacrifice offered for us by Himself—is a sure token that God's anger is passed away. (Heb. x. 12; Acts xiii. 39).

4th Aug.—**THE SYROPHœNICIAN WOMAN** (Mark vii. 24-37).

*Mem. v. 28.*

Outside the place of blessing—Needy but not privileged—A testing truth—Taking the low place—Then and now.

**F**ROM Capernaum the Lord journeyed into the country of Tyre and Sidon, outside of the boundaries of Galilee, the district called Phœnice of Syria, hence the woman is named the Syro-Phœnician Woman. There lived descendants of the Canaanites, the old enemies of God's people; so in the parallel story in Matthew xv., the woman is said to be a woman of Canaan. Ephesians ii. 12 describes her position and the position of all Gentiles out of Christ.

She cried to the Lord as "Son of David" (Matt. xv. 22). As Son of David she had no part or lot in Him. "He answered her not a word." The blessing could not come to her on that ground, even though she was pleading as a mother only can for her child. As she kept on pleading, He said, "It is not meet to take the children's bread and to cast it to the dogs."

Dogs in the East have a bad character. Hungry, wild scavengers of the streets. How different their position and portion to that of children.

Pride would have been driven away, but a poor, needy sinner cannot afford to be proud. When we know ourselves and our need, the place of a dog is good enough.

The woman accepts the position humbly, gladly, "Truth, Lord, yet the dogs get the crumbs." Crumbs will do! yes, my need is great, but so great the provision that crumbs of it will do me. Simple faith, yet large views of the sufficiency of grace.

So this woman got all that she wanted, her daughter was healed and she was made glad with our Lord's bounteous grace to a poor Gentile dog.

Even when the wall was there, Jesus was the fruitful bough whose branches ran over the wall (Gen. xlix. 22), but now that the middle wall of partition is broken down (Eph. ii. 14), both Jew and Gentile find in Jesus a place as children with the children's portion (Rom. viii. 17), and have the children's cry of "Abba, Father" (Gal. iv. 6).

Now there is "no difference" (Rom. x. 12), "the same Lord is rich to ALL" When the crumbs are so very precious and satisfying, how great the fulness of the feast.

"Yea, in the fulness of His grace  
He puts me in the children's place,  
Where I may gaze upon His face,  
O Lamb of God in Thee"

This open door could only be made by the blood of His Cross. Till Jesus died all the laws of ordinances and national privileges were against us; but in His person they were nailed to the Cross and made an end of (Col. ii. 14). No reservation in this day of grace, "Whosoever will" (Rev. xxii. 19). "Every creature" in "all the world" (Mark xv. 16) may have a complete supply of ~~all they need~~ from the Lord Jesus now.

## ON THE SKIRTS OF THE GLORY.

WE stand, beloved, on the banks of Jordan. It is the wilderness still, and the manna and the rock are wanted still. But it is also the skirts of the glory; our salvation is nearer than when we believed. "The night is far spent, the day is at hand." The Holy Ghost, sent down already from heaven, is in us (1 Cor. vi. 19), the harbinger of approaching daylight. He makes us already "children of light and children of the day" (1 Thess. v. 5). "It is high time to awake." Let us only rise and look out, and we may see the streaks of the morning. The spirit of the day is in us, the pledge that it will itself soon break in glory on our heads.

But there was, it is true, a lingering on the banks of the Jordan. The host of God waited till a certain mission into the defiled land of the Amorites was over. Certain spies went into the land of judgment (Joshua ii.). The sin of the Amorites was then full, and Joshua's sword might have entered at once. But there was a moment of respite, and it proved salvation. It was a standing at the very door of the doomed house, and knocking, if haply any one would even then open the door. And so it was, a poor defiled sinner of the place arose at the bidding, and, moved with fear, prepared an ark for the saving of her house. She was in the place of death and judgment; but mercy was made to rejoice there, and her house with the scarlet thread hanging from the window, became another blood-sprinkled lintel, and the angel of destruction again passed on. And so do we now wait.

### THE GLORY HAS NOT YET BROKEN,

but waits for the appointed mission of grace to go and do its work. The longsuffering of God is salvation, He being "not willing that any should perish, but that all should come to repentance" (2 Peter iii.). We wait till the body be completed in all its holy and appointed measure, till all have come in the knowledge of the Son of God to a perfect man. Then the power of death shall give way before the feet of the priests again (Joshua iii.). "For if the Spirit of Him that raised up Jesus from the dead *dwelt in you*, He that raised up Christ

from the dead shall also quicken your mortal bodies by *His Spirit that dwelleth in you*" (Rom. viii. 11). If we thus, as sons and priests of God, carry the ark of the Lord, the waters shall not withstand our passage. We have the hidden life, and that is above the power of death.

These, and richer and better than these, or than heart can conceive, are the ways of Him who hath loved us. They are telling, and will still tell us, that God is love, and that in blessing, He is doing His work; and in manifesting grace to the unworthy, showing Himself. We now learn what grace is in all its varied resources, and our feet shall by-and-bye tread one path after another, that we may learn what glory is. Since Jesus rose we have found every path in the desert a path of grace;

BUT GLORY IS STILL BEFORE US.

Its paths we do not yet tread, as Joshua said to the people on the banks of the Jordan, anticipating their speedy passage through it: "Ye have not passed this way heretofore" (Josh. iii. 45). But surely we need not fear the dazzling paths. The Hand that divided the Red Sea will, with equal ease, divide the Jordan. "He that raised up Christ from the dead will also quicken our mortal bodies" to the same glory. It is as yet an untrod way, it is true, but the hand of the Lord is the same. It is not the *glory* of Christ that is the great thing. It is the *cross* of Christ that is the great thing, and that is ours already. If God has given us His *suffering* Son, it will be found a small and easy thing (to speak after the manner of men) to give us His *glorious* Son. If we know that Jesus, bowing His head on the tree, is ours, we may well know that Jesus, exalted in highest glory, will be ours; the pledge is sure; and then, as there was the pillar of twelve stones, a stone for every tribe, so will there be the abiding praise of *all* His saints to speak the riches of grace and glory for evermore.

"To Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever.

J. G. B.

## THE LAW.

WHAT IT COULD DO AND WHAT IT COULD NOT DO.

**W**HAT man might attain righteousness by the Law was never God's aim in giving it.

Israel, at its promulgation from Sinai, through ignorance of their own hearts, readily came under promise to obey all its requirements (Exod. xxiv. 3; Deut. v. 27). Joshua told them plainly, "Ye cannot serve the Lord" (Joshua xxiv. 19). Still ignorant of their inability they reply, "Nay; but we will serve the Lord." But the divine comment is, "the law entered that the offence might abound" (Rom. v. 20). Again, "that sin by (or by means of) the commandment might become exceeding sinful" (Rom. vii. 13). Again, "that every mouth may be stopped and all the world may become guilty before God"

THE WORK OF THE LAW THEN IS TO CONDEMN,

and having condemned, to kill. It is therefore called in 2 Corinthians iii., "the ministration of condemnation," and "the ministration of death" (see verses 7-9). "If there had been a law given that could have given life, verily righteousness should have been by the law" (Gal. iii. 21).

The two things the sinner needed, the law was powerless to supply. Guilty, he needed righteousness: dead, he needed life. The law could neither impart righteousness nor life; it could but condemn and kill. He who would attain to life and righteousness therefore must get it by some other means, and upon some other principle, than law keeping. Nevertheless, the law was good. It was not that in itself it was ineffectual, it was "holy, just and good," and He who alone kept it to its minutest detail showed in His obedient life the perfection and the glory of its requirements. The powerlessness of the law was owing to the material it had to work upon. So we read of "what the law could not do, in that it was weak through the flesh" (Rom. viii. 3). It could not impart life or righteousness to man *in the flesh* guilty and dead as it found him, but it could effectually minister to him condemnation and death.

How blessed and glorious is the contrast presented by the

Gospel. Finding man, whether "under the law" as the Jews, or "without law" as the Gentiles, guilty and dead, the Gospel brings as a free gift both righteousness and life. So we read in Romans v. 17 of "the gift of righteousness," and in Romans vi. 23 of the gift of eternal life. But how have these gifts been procured, or on what principle are they bestowed upon such unworthy objects? The answer is, "God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

God, the One offended, is the Author of the abounding grace. He sends "His Own Son"; His only begotten Son; His well-beloved Son. He sends Him "in the likeness of sinful flesh." Not "in sinful flesh," but *in the likeness* of it. Neither sickness nor corruption could attach to Him, for in Him was no sin; He knew no sin; He did no sin. His death was not brought about by any process of disintegration or decay; it was His voluntary act. "No man taketh it from Me, but I lay it down of Myself" (John x. 18). He sends Him "for sin." This was the great object of His first coming. It was to deal with the whole question of our sins. He came to "suffer once for sins, the just for the unjust;" to "put away sin by the sacrifice of Himself;" to "bear our sins in His own body on the tree;" to "make an end of sin and to bring in everlasting righteousness."

When He comes "the second time" it will be "without sin unto salvation." What a contrast between the words "for sin" and "without sin!" So perfectly was the object of His first coming accomplished, that at His coming again no question of sin has to be raised concerning any who have believed on Him; the sins He bore and suffered for were "put away, were "purged," so that the work of His second coming is only salvation work—"in a moment, in the twinkling of an eye," to raise the sleeping and change the living saints into His own glorious image, and take them to be for ever with Himself. The question of our sins was settled when He bowed His head in death, and cried, "It is finished." Thus by the Cross of Christ God "condemned sin in the flesh."



The righteousness of God in the judgment of sin is thus revealed. It is for ever made plain that when God bestows the remission of sins upon the guilty, it is not on the principle of mere *leniency*, not mercy shown at the expense of truth, or love gratified at the expense of justice, but a clear acquittal on the ground of righteousness: the law magnified because its curse and penalty are borne, on behalf of those who broke it, by the Holy One who kept it,

That there is no unrighteousness in such substitutionary (or vicarious) suffering, *when voluntarily endured*, is witnessed by our own legal methods, whereby a fine may be paid by one who is able and willing to do it on behalf of another, to whom the alternative of non-payment would be prison. Thus

WHAT THE LAW COULD NOT DO,

God has done by sending His own Son. But there is more than the fact of sins penalty being borne in the expression, "condemned sin in the flesh." It means that the very nature to which sin attached, in which sin is inherent, has been condemned, sentenced, executed on the Cross of Christ.

The sinner who believes on the Lord Jesus is viewed by God as one who has suffered the death penalty: who, as a son of Adam, a man in the flesh, has died out from under the law, and consequently over whom the law has no dominion.

It is not that the law is dead; but he has become dead to the law by the body of Christ (Rom. vii. 4). "Now we have been discharged from the law, having died to that wherein we were holden" (Rom. vii. 6, R.V.). The believer's life is therefore no longer the life he inherited from Adam. "If any man be in Christ he is a new creation"—Christ is his life. He lives anew in the spirit: as to the flesh he is dead; so it is written, "if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. viii. 10). Such is God's reckoning, and if the believer does actually and literally die—it is the body that dies; the new-created, divinely begotten Spirit cannot die. The man personally is not in the flesh but in the spirit, and in the spirit he departs to be with

Christ till he obtains his glorified Spiritual body on the resurrection morning. But though

COMPLETELY DELIVERED FROM THE LAW

(as a wife delivered from the law of a dead husband), and now "married to Him that is raised from the dead"—obedience to Christ as the new Husband will never lead to the breach of any principle of righteousness contained in the law. "Love is the fulfilling of the law." He who walks in the Spirit, walks in love and obeys Christ, therefore the "righteousness of the law" is fulfilled in those "who walk not after the flesh, but after the Spirit."

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LAMPS THAT NEED TRIMMING.

WE want to emphasise the truth that the bridal procession is being prepared—secretly, it may be, but not the less really for the Bridegroom's return.

We want also to emphasis the fact of the exceeding bitter cry that is everywhere rising from Christian hearts: "Give us of your oil, for our lamps are going out."

There is great need that believers should have their lamps trimmed, and that implies some dirty work. The lamp-room of a railway station is not a very attractive place, but it is one of the most indispensable parts of the system. Why is there so much need of this trimming? Because so many Christians are burning up old charred wick of the Word, old chapters, old truths—God's truth indeed—but to them now a dead letter, having lost their inner spirit.

Then there are *half-trimmed* lamps—those who have and hold partial aspects of truths and miss or refuse other aspects. We want these to be fully trimmed—to get the whole round of truth and to have it on fire by the Holy Ghost.

There are also *over-trimmed* lamps—those who are self-centred, introspective, morbid, always occupied with themselves, and always unhappy. What must be done? We need to have lamps trimmed and fresh oil supplied—the wick of the Word steeped in the oil of the Holy Ghost. We want to get a fresh sight of the priestly One as He walks in the midst of the golden candlesticks.



## AS AND WHERE THOU ART.

1 John iii. 2.

AS Thou art Lord Jesus, spotless, perfect, fair,  
 Loved of God, and lovely passing all compare,  
 Rich in heavenly graces wonderful and bright,  
 With the untold glories which in Thee unite—  
 So, Thy Word has taught us, shall Thy people be,  
 When in cloudless brightness we Thy face shall see.  
 O the bliss, the glory, which shall fill each heart,  
 When we shall behold Thee and be AS THOU ART.

John xvii. 24.

Where Thou art, Lord Jesus, all the desert passed,  
 No cold world its shadow on our souls to cast ;  
 Sin and sighing over, earth's last sorrow fled ;  
 Wiped away for ever, every tear we've shed  
 There, Thy blessed will is that Thy people be.  
 To behold Thy glory, share it, too, with Thee—  
 O the joy of meeting, nevermore to part,  
 In the Father's presence, even where Thou art.

Even now, Lord Jesus, we by God are seen,  
 Like Thyself and with Thee, not a shade between ;  
 Like Thee in the sunshine of eternal love ;  
 With Thee in the heavenlies, the abodes above.  
 But we, till Thy coming, fill a double sphere,  
 There to catch Thy glories and reflect them here,  
 And for this we pray Thee daily grace impart,  
 Till the world shall see us as and where Thou art.

## SUGGESTIVE COURSES FOR BIBLE STUDY.

*Mark out a course for yourself; break it up, and hold to it.*

(1.) SELECT A TOPIC—such as “salvation,” “prayer,” “Priesthood,” “Faith,” “blood,” “able,” etc.

(2.) SELECT A BOOK WISELY.—(Acts viii. 28).

(a) Read the book through at a sitting repeatedly—*e.g.*, 1 Thess., or 1 John, &c.

(b) Introductory Work—Write on different slips of paper the following heads:—Who wrote the book. When it was written. Where it was written from. Under what circumstances was it written? For what purpose was it written? What is the central point in it?

(c) Divide your Book into sections. The Revised Version will help you.

(d) Study each chapter verse by verse microscopically, and find out what each verse teaches. For example, 1 John ii. 2 brings out the following points:—1, Believers are called beloved; 2, John called them beloved; 3, they were dear to John; 4, they are called the sons of God; 5, they are *now* the sons of God; 6, they have a future before them; 7, they have knowledge—“But we know;” 8, John classes himself with believers; 9, Christ is to appear; 10, believers shall see Him; 11, they shall see Him as He is; 12, they shall be like Him.

(e) Classify the teachings of the Book—*e.g.*, 1 John: Believers, light, life, love, devil, liars. Of course, you must choose your own course—the one that will fit your own life at the time.

(3.) SELECT A BIOGRAPHY *e.g.*, Joseph, Samson, David, Jesus, Paul, Timothy, Peter. Find out—1, his call to work; 2, qualifications for his work; 3, motives that led him to his work; 4, difficulties met in his work; 5, achievements in his work; 6, secret of enduring success.

(4.) SELECT ONE OF THE EPISTLES—For example, in Philip-  
pians we have:—1, An account of the life of Christ—(a) His human history; (b) His divine life; (c) His relation to His followers. 2, An account of the Christian life—(a) inward; (b) outward. 3, The writer’s life in Christ. In 1 Thess. i. 10 we have these points:—1, we are to wait for Jesus; 2, Jesus is in heaven; 3, He is coming from heaven; 4, He is called a Son;

5, He is called the Son of God. 6, God has a Son; 7, Heaven is a place; 8, Jesus was once dead; 9, He was raised from the dead; 10, God raised Him; 11, called JESUS, His human name; 12, we are in danger of wrath; 13, Jesus delivered us from it; 14, The wrath is to come.—We have also in this verse seven points about the Lord Jesus—His highest title, His sweetest name; His abode, death, resurrection, greatest work, and coming again.

(5.) STUDY THE GREAT DOCTRINES, say one each month.—1, God. 2, Christ, 3, Holy Spirit. 4, Man—(a) As created; (b) as under law; (c) as under grace; (d) as in his present condition out of Christ; (e) as in his present condition in Christ. 5, Justification. 6, Sanctification. 7, Prayer. 8, Faith. 9, Repentance. 10, Second birth. 11, Angels, demons, and Satan. 12, Future rewards and punishments.

*As you go through your course, remember its object is to help you to be of service for God down here.*

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## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each. The name of school and list of meetings can now be put on top of *Boys and Girls* if 100 or more are taken. By this means the little ones carry into their homes invitations for their parents and others. Specimen Copies of these Papers sent free to any teacher.

11th Aug.—**THE BLIND MAN HEALED** (Mark x. 35-52).

*Mem. ver. 50.*

In the dark—Light shining, yet unseen—Light for the eyes, and eyes for the light—Ear gate open to hear Jesus—Eye gate open to see Jesus.

A POOR blind man—a beggar—on the wayside, a short distance out of Jericho. Such is our subject now. Look at him as he sits on the roadside. There is light and beauty all around him, but he cannot see it; he is in the dark, it is so dark. Oh! how he wished he could see for himself what others saw. Scripture often uses physical blindness to illustrate a deeper blindness of mind and soul. See 2 Cor. iv. 4; John xii. 40; John ix. 39.

Two things needed for seeing: eyes and light. Light is of no use to a blind man, so John i. 5: "Light shineth in darkness; and the darkness comprehended it not." Eyes again can only be of use for light. The true Light now shineth, Jesus is "the Light of the world" John ix. 5, what the poor blind sinner needs is eyes to see Him.

Bartimæus knew the trouble was *in* himself, and he knew that help must come from *outside* himself. Psalm cxlvi. 8 tells us "the Lord openeth the eyes of the blind," and John ix. 32 tells how the Lord Jesus is God's servant doing the same.

Blind men have *sharp ears*, as a rule. Bartimæus had ears. Salvation comes by hearing as well as seeing. "Look," Isa. xlv. 22; "Hear," Isa. lv. 3. Bartimæus heard of Jesus the Nazarene, Son of David. Luke xviii. tells of how on the approach of Jesus to Jericho a blind beggar got his sight. After his cure he would be one of the great crowd who followed the Lord out of Jericho, as He passed through it. Bartimæus would have heard about this, and doubtless longed to get a chance too.

So, as the crowd tramped past he knew that his opportunity had come. He stopped begging coppers. He had a greater need—sight, precious sight. His sight, his own sight, that's what he was anxious about. (*Tell scholars of their own need of salvation.*) He cries out loud, "Son of David, Jesus, mercy!" "Hush! He is going to Jerusalem. He is going to be King," says the crowd. The blind man does not argue; louder he cries "Mercy."

That gracious One stands still, so does the crowd; Jesus says, "Call him." "Be of good comfort;" yes, he says, Come! "Him that cometh to Me I will in no wise cast out" (John vi. 37). He is calling now, "Come unto Me." (Matthew xi. 28).

Bartimæus promptly answered—throwing off his mantle—how eagerly he groped his way. Blind he was yet to Jesus he found his way.

"Tell me what you want." "Sight!" And he got it, *for nothing*—he got it *from Jesus*—he got it *at once*. So He gives eyesight to blind souls still. The first person Bartimæus saw was Jesus, and he used this new sight to follow Him.

What a lesson to young folks to "seek the Lord *while he may found.*" Bartimæus saw his opportunity and *accepted* it. Think had he *neglected* it. He might have heard the doleful notes—

"Jesus of Nazareth *hath* passed by."

18th Aug.—**ENTRY INTO JERUSALEM** (Mark xi. 1-18).

*Mem. v. 10.*

The approval of the King—His holy character and His holy ways—  
The Prince of Peace—Salvation comes by the Cross, not by the jewel crown but by the thorn crown.

**T**EACHERS would do well to read the parallel narratives of this portion. Jno. xii. 1-13 Tells of His visit to Bethany on the way up to Jerusalem from Jericho, and the beginning of that triumphal march to "The City of the Great King." See also Matt. xxi. 1-6, and Luke xix. 29-34.

The people in Jerusalem heard of His approach, and went forth with palm branches to meet Him (Jno. xii. 12).

The Lord Jesus knew exactly *how* He should approach Jerusalem at that time. Zechariah ix. 9, "Just, having salvation, lowly, riding upon an ass." These words tell very accurately the character of the person, and the way He would come.

So at Bethpage He stopped to fill up the only want to complete the scripture way.

*A borrowed ass.*—Though the Son of God, He had so emptied Himself (Phil. ii. 7) and became so poor (2 Cor. viii. 9) that he had to borrow, a boat (Luke v. 3), a penny (Luke xx. 24); now an ass.

An *ass*—not a horse. He will ride on a horse by-and-by (Rev. xix. 11). Kings (earthly) glory in horses—a warlike animal; the Prince of Peace chose the lowly colt of an ass.

"Whereon never man sat" is specially noted, indicating the sacredness of the Person of the Lord Jesus. While He was the perfectly *lowly* One, He was also the perfectly *holy* One. A heifer that never bore yoke represents Jesus (Num. xix. 2), and a tomb "wherein never man lay" (Jno. xix. 14) tells of the sacredness of His person.

"The Lord hath need of him."—The poor, humble colt had a place to fill that no other could. A word to the lowly servant this.

Then the march goes on. Garments and garlands strew the way and shouts rend the air.

Hosannah means "Save now," and that is just what He was on the way of doing. They did not know, but He knew what saving meant. He knew how much they needed salvation, and how they would reject it when it came by the way of the Cross. Luke xix. 41 shows how little He was carried away by the crowd—as He *wept* over that Jerusalem. He could hear the cry change to "Crucify! Crucify Him." Yet He loved them and would have saved them, but they "would not."

Press home upon the scholars the need of a *crucified* Saviour as well as a risen and *glorified* Saviour and Lord, who must reign in *righteousness* over a *justified* people.

25th Aug.—**FEAST IN SIMON'S HOUSE** (Mark xiv. 1-19).  
*Mem. ver. 6.*

In the midst of friends—The company with a history—The love offering—Misunderstood—Accepted—Rewarded—Remembered.

**S**IMON, the leper, lived in Bethany. The story recalls the feast in the house of Simon, the (Pharisee Luke vii.).

Compare John xii. 2-8, and let us look at this supper meal. Simon, who had been a *leper*; Lazurus, who had been *dead*; Mary, who loved to sit at Jesus' feet (Luke x. 39); and Martha, who loved to serve, were there; Jesus in the midst—the loved, honoured, the adored. How much they owed Him. A little picture of heavenly joys yet to be known by the redeemed. See Rev. xix. 9. "Where I am, there shall ye be also" (John xiv. 3).

See! what is that Mary is bringing out? It is a little alabaster pot of ointment. The thin transparent shell is easily broken, and the oil runs out on His head; aye, and she pours it on His feet too (John xii.). Then she takes her beautiful soft silken hair and wipes His holy feet. And the smell! oh, how sweet! It is spikenard, fit for a king (Song of Sol. i. 12, and iv. 13, 14).

It was *very precious*. Worth more than £10 (verse 5). Now it's wasted, said some. "Should have been sold and given to the poor," said Judas, the traitor (John xii. 4). We know *why* he said that. He neither loved Jesus nor the poor. John xii. 6.

Jesus said, "Let her alone, she hath done a good work." Then they might all find fault: He was pleased, and her love-gift accepted. How sweet to think that she refreshed the weary Man of Sorrows at that time so close to the Cross.

"Anointed beforehand to the burial." Lovely odour of love! on His person carried into His grave! Contrast with the vile spittle of the Roman soldiers (Matt. xxvii. 30). Both met on Jesus. Jesus loved of the saints—Jesus despised of men. Which is it now? "What will you do with Jesus?"

This action of Mary has put her name in the "Honourable Mentions" and "Highly Commendeds" of the Bible, and "a memorial" is hers

more enduring than any marble monument. "Wherever the Gospel is preached," Mary cannot be forgotten.

1st Sept.—**SAUL CHOSEN KING** (1 Sam. x. 1-27). *Mem. v. 17.*

The people's desire—God rejected, yet graciously directing—The man and his mission—The king accepted—The king rejected—Long suffering.

**G**OD, in order to teach men, sometimes gives them what their hearts are set on having. See Numbers xi; Psalm cvi. 15. So in the case of this gift to them of a king. The people wanted A KING to be like other nations. God did not want them to be like other nations—He meant them to be very unlike all other peoples on earth (Num. xxxiii. 16).

They had GOD—that made the difference. They forgot that and wanted a king; and in effect God said "Let them have it, They will not be content till they get it" (1 Sam. viii.) "They have rejected Me." Choosing always implies rejecting something or somebody. If we choose Jesus we turn from the world; if we choose the world we turn from Jesus. Just as the people in seeking a king forsook God.

Yet God did not altogether leave His people—He, even in yielding to their desires, kept the control in His own power, and we have the story of the choice in this chapter x. of 1st Samuel.

Saul, son of Kish, a goodly young man, tall and handsome, son of a mighty man. Just the sort of a man to make a king!

The lost asses led Saul to seek the prophet. So they met—Samuel and Saul. Samuel was ready for him, God having told the prophet all about it. "Known unto the Lord are all His works from the beginning" (Acts xv. 18).

Verse 1 of chapter tells of the anointing oil poured on Saul's head; and his office, "Captain of the Lord's inheritance" — what an honour! Compare with Jesus "anointed" (Luke iv. 18), "Captain" (Heb. ii. 18). 1 Sam. ix. 16 says "To save My people from the Philistines," Matt. i. 21, "Save His people from their sins." A greater Saviour—a greater salvation.

"Saul among the prophets" (verses 4-13) shows God's mighty power to change a man; "working in him to do of His good pleasure" (Phil. ii. 13). Saul was entirely changed by the Spirit of God. In New Testament the reception of the Spirit—by faith in Jesus—is regeneration, a new creation (2 Cor. v. 17). The only fitness to speak for God or Christ is the Holy Spirit in power working in the believer.

Then at Mizpeh Saul was brought to the people and declared to be King. God's anointed and chosen one. "God save the king" shouted the people as he stood up before them, fair and tall, chiefest among the ten thousand of Israel. Jesus Christ the Lord is the highly-exalted One—"Every knee shall bow" to Him and "Every tongue confess" (Phil. ii. 10).

"There went with him a band of men whose hearts God had touched" (verse 26). Hearts touched by God, for God's King, Jesus, is what is needed—they shall be *with* Him. Have you a heart for Jesus? Contrast with children of Belial (lawlessness) who said "How will this man save us?" "Despised him," "brought him no presents." How many treat the Lord Jesus like that now! They *say, think, and do* the same, and He lets them alone. "He held His peace." His "goodness" should lead to "repentance" (Rom. ii. 4), if not, there is a *day of wrath*, when His enemies shall be "dashed in pieces" (Psalm ii.)



**LOVE "ONE ANOTHER."**

- 1 Its *authority*. "A new COMMANDMENT I give unto you that ye love one another" (John xiii. 34; xv. 12, 17; 1 John iii. 23; 2 John 6).
- 2 Its *measure*. "Love one another AS I have loved you" (John xiii. 34; xv. 12).
- 3 Its *source*. "Love is OF GOD" (1 John iv. 7).
- 4 Its *witness* to discipleship. "By this shall all men know that ye are My disciples, IF YE HAVE LOVE one to another" (John xiii. 35).
- 5 Its *characteristic*. "Herein is love, NOT THAT WE LOVED God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another"—i.e., to love unloved—(1 John iv. 10, 11).
- 6 Its *results*. "If we love one another God DWELLETH in us, and His love is PERFECTED in us" (1 John iv. 12). "Every one that loveth is BORN of God, and KNOWETH God" (1 John v. 7).
- 7 Its *obligation*. "We OUGHT to love one another" (1 John iv. 11). It is a DEBT we owe to God that never can be discharged (Rom. xiii. 8).
- 8 Its *Teacher*. "Ye yourselves are TAUGHT OF GOD to love one another" (1 Thess. iv. 9). It comes not from the natural heart.
- 9 Its *importance*. "This is the MESSAGE which ye heard from the beginning, that ye love one another" (1 John iii. 11).
- 10 Its *purity* and *fergency*. "Love one another with a PURE heart FERVENTLY" (1 Peter i. 22).

HENRY GROVES.

**ABUNDANCE OF PEACE.**

- 1 The *Revelation* of it.  
"REVEAL unto them the abundance of peace" (Jer. xxxiii. 6).
- 2 The *Delight* of it.  
"And shall DELIGHT themselves in the abundance of peace" (Psalm xxxvii. 11).
- 3 The *duration* of it.  
"And abundance of peace TILL THERE BE NO MOON" (Ps. lxxii. 7—margin) T. B.

**CHRIST OUR SHEPHERD.**

In John x. we get—

1	The Shepherd's love,	-	verse	11
2	" call,	-	"	3*
3	" leading,	-	"	3
4	" gift,	-	"	28
5	" word,	-	"	28
6	" power,	-	"	28
7	" care,	-	"	12
8	" knowledge,	-	"	14
9	" feeding,	-	"	9

J. K. M<sup>RE</sup>.

**NUMBERS OF THE BIBLE.**

1. *Oneness, unity*—God, Spirit, Father, Lord, faith, baptism. [nants.
2. *Conflict, testimony*—Natures, witnesses, masters, ways, sons, cove-
3. *Fulness, completeness*—Measures, Persons in One, ascensions, resurrections, classes (Jew, Gentile, Church).
4. *Universal, worldly*—Seasons, winds, corners, kingdoms, Gospels.
5. *Weakness, responsibility*—Senses, fingers, toes, books Moses, offerings, loaves, virgins.
6. *Man's limit*—Days creation, cities refuge, water pots, measures, branches of candlestick. [7th from Adam.
7. *Perfection, rest*—Dispensations, parables, churches, baptisms, Enoch
8. *Resurrection, octave*—8 in ark, 8th day, Lord's day, enter priesthood.
10. *Double responsibility* toward God and man—Commandments, plagues, talents, virgins.
12. *Ministry*—Patriarchs, tribes, gates, stones, fruits. [Matt. i. 17.
14. *Perfection, testimony* (2 × 7)—Paul's Epistles, fulness of time
40. *Probation*—Trial, testing, flood, wilderness, temptation, Moses.
70. *Fulness, responsibility*—70 weeks Daniel, Christ sent out 70. W.G.C.

**"I AM A DEBTOR."**

- To *preach* Christ (Rom. i. 14), because He *died* for me (Rom. v. 6).  
 To *live* for Christ (Rom. viii. 12), because He *lives* for me (Rom. viii. 26).  
 To *give* to Christ (Rom. xv. 29), because He *gives* everything to me  
 (Rom. viii. 32). E. C. S.

**COMMUNION WITH GOD.—Psalm xv.**

THE QUESTION.

"Lord, *who* shall abide in Thy Tabernacle? *Who* shall dwell in Thy holy hill?" (verse 1.)

THE ANSWER.

contained in verses 2-5, shows that this "abiding" and dwelling depends upon

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| <p>1. <i>Right Walk</i>— - -<br/>             " <i>Work</i>— - -<br/>             " <i>Words</i>— - -</p> <p>2. <i>Restraint of the tongue</i>—<br/>             " <i>the hands</i>—<br/>             " <i>the ears</i>— -</p> <p>3. <i>A proper estimation of Evil</i>—<br/>             " <i>Good</i>—</p> <p>4. <i>A refusal, at all costs of Untruthfulness</i>, (verse 4.)<br/>             " <i>Covetousness and</i> (verse 5.)<br/>             " <i>Unjust gain</i>. (verse 5.)</p> | <p>"He that walketh uprightly" (verse 2).<br/>             "And worketh righteousness."<br/>             "And speaketh the truth in his heart."<br/>             "He that backbiteth not" (verse 3).<br/>             "Nor doeth evil to his neighbour."<br/>             "Nor taketh up a reproach."<br/>             "A vile person is contemned." (verse 4).<br/>             "He honoureth them that fear the Lord."<br/>             "He honoureth them that fear the Lord."<br/>             "He honoureth them that fear the Lord."<br/>             "He honoureth them that fear the Lord."<br/>             "He honoureth them that fear the Lord."</p> |
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THE RESULT.

"He that doeth these things shall *never be moved*" (verse 5), from the *abiding* in Christ, and *dwelling* in the secret place of the Most High, that every true born soul so earnestly desires. W. H. S.

**JEHOVAH TITLES OF GOD.**

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| <p>1. Jehovah-Elohim, - Gen. ii. 7;<br/>             John i. 1-3; Col. i. 15-18;<br/>             Heb. i. 1-3.</p> <p>2. Jehovah-Jireh, - Gen. xxii. 14;<br/>             John iii. 16; 1 Cor. xv. 1-4;<br/>             1 Peter ii. 24; iii. 18.</p> <p>3. Jehovah-Rophi, - Ex. xv. 26;<br/>             Matt. ix. 12; Luke iv. 40;<br/>             Acts x. 38; Heb. iv. 15, 16.</p> <p>7. Jehovah-Shammah, Ez. xlvi. 35; John xiv. 1-3; 1 Thess. iv. 17;<br/>             Rev. xxi. 1-6.</p> | <p>4. Jehovah-Nissi, - Ex. xvii. 15;<br/>             Matt. xxviii. 18-20; Rom. viii. 31-39; Phil. iv. 13.</p> <p>5. Jehovah-Shalom, - Judges vi 24;<br/>             Eph. ii. 14-17; Col. i. 20;<br/>             Rom. v. 1; John xiv. 27.</p> <p>6. Jehovah-Tsidkenu, Jer. xxiii. 6;<br/>             xxxiii. 16; 1 Cor. i. 30; 2<br/>             Cor. v. 21.</p> |
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**WHAT GOD WANTS TO-DAY.**

1. *Proper children* (Heb. xi. 23). Exercising their
2. *Proper gift* (1 Cor. vii. 7). And giving of their own
3. *Proper good* (1 Chron. xxix. 3).

This latter expression calls for more than a passing notice. David gave thus largely *because* he *set his affection* on the house of God, and we will *never* give as we *should* give, until we learn to "*set our affection*" on things *above*, not on things on the earth (Col. iii. 2).

We become *proper children* when we get *properly convicted*, and *properly converted*.

We ascertain our *proper gift* as we wait on God for guidance.

We give of our *proper good* in proportion as we get earth-emptied, and heaven-filled. T. B.

## IN-GATHERING OF SOULS.

"Necessity is laid upon me; yea, woe is unto me if I preach not the gospel" (1 Cor. ix. 16).

IT is the work of God to convert souls; and none but He can do this. But does He not in this work employ His Word—His gospel, as the instrument? And does not His blessing usually follow the *faithful testimony and earnest prayers* of His children? But alas! how many are bearing no testimony for the Lord. Is it any wonder that He withholds His blessing? Do not our bibles unread—our closets unfrequented—our hearts unsearched and unhumiliated—our unbridled tongues and ungoverned tempers—our worldly spirit and unfruitful lives—do not all these bear witness against us? Are we not living to ourselves, and not to God?—minding our own things, and not the things of Jesus Christ? When did we weep and mourn like our blessed Lord, and David, and Jeremiah, and the apostle Paul, over the sins, and unbelief, and approaching ruin of our fellow-men? When did we earnestly plead with God, as though we either wished or expected their conversion? Souls around us are going down to perdition daily. Some of them are members of our families, inmates of our houses, friends, and daily companions. When did we warn them of their danger? When did we invite them to the Saviour? When did we beseech them to be reconciled to God? Need we wonder that souls are not converted, when we, who are called to be "workers together with God," have abandoned our posts, forgotten our responsibilities, and got at last to care almost nothing whether souls are converted or not?

Oh! let us awake to the condition and prospects of those around us. Hundreds of our neighbours are perishing in their sins. Do we not see them defying God, rejecting Christ, despising, or at least neglecting, salvation? And have we not one tear of sympathy and compassion for those for whom the Saviour shed His blood? Oh! then let us pray to God? In our closets, in our families, in our social meetings, in our united worship, let us plead with God for our perishing fellow-men. And let us never cease to plead till our prayers are answered, and we witness a blessed in-gathering of souls to Christ.

## THE LORD IS AT HAND.

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THE feeling grows in the minds of many believers, and those not the least thoughtful or least devout, that the coming of the Lord draws nigh. Those who have studied the prophetic Scriptures most closely, believe that the hour of their fulfilment is not far distant, and that the lines of prophecy and providence are converging on their great central destination—

### THE ADVENT OF THE BRIDEGROOM KING.

And many humble but spiritual believers who have not had the opportunity, or the capacity, to explore the mysteries of prophetic lore, have yet an intuitive conviction that the goal of the ages is at hand. This presentiment is not to be lightly dismissed as if it were a dream of the imagination. It is not an incredible or unreasonable thought to cherish that the Royal Bridegroom, ere coming forth to call His waiting Bride to share His glory, should touch her heart with premonitory thrills of expectation. Nor is it strange that awakened to new hope by these prescient impulses, the Bride should peer eagerly into the gloom to catch the first outflashes of His coming glory, or bend her ear to the ground to catch the distant sound of His approaching chariot wheels. The age is in the pangs of travail, but the immediate issue no man may foretell. Vast changes are impending, disorder and disaster, social upheaval, and wild outburst of passion, seem to lie in

### THE PATHWAY OF THE CLOSING CENTURY.

But whatever the outcome of these portentous throes, one assured fact looms great and grand over all. Behold He cometh! The scoffer of to-day may shake his wise head and repeat the question asked long ago by his predecessors, "Where is the promise of His coming?" But the Lord will keep His word, and fulfil His promise. We do not forget that there is a present coming of Christ in "power and great glory" to the souls that are prepared to receive Him, bringing an inward reign of millennial peace and blessing. We thank God for the abundant grace He can and does bestow upon His people now, but that does not fill up the grand outline of His promises, nor satisfy the longings of Spirit-taught souls, nor

answer creation's groanings for redemption from the curse. Nay, *the Lord Himself* shall be revealed from heaven, and we wait for His appearing. Nor do we overlook the fact that some have abused this glorious truth, and prostituted the word of God to their idle curiosity and foolish speculations. But the fact of His predicted coming remains, and

SUDDENLY, GLORIOUSLY, TRIUMPHANTLY,  
our long-expected Lord shall come. Saints of God, watch while ye work, and work while ye wait. Keep your lamps burning and your loins girt, for it may be sooner than ye think the cry shall rend the heavens, "Behold the Bridegroom cometh; go ye forth and meet HIM." "Lord Jesus come!"

### O CHANGELESS LOVE.

AWAY from evil felt within  
I look to Thee, O Lamb of God,  
Thou perfect Sacrifice for sin,  
What wonders Thou through death hast wrought!  
The glory shines in Thy meek face,  
The unveiled lustrè of God's grace.

"Brightness of glory!" what a sight!  
God!—God in man!—now on the throne,  
In Thee faith finds perfection's height,  
And nowhere else—Thou art alone.  
Alas! what sin in me, what guilt!  
But ah! *for me Thy blood was spilt.*

This gives sure title to a place  
Inside the veil, Thy dying rent,  
To stand before the throne of grace,  
Where mercy, truth, and peace are blent;  
How blessed thus to have a part  
With Thee, the Son, e'en where Thou art.

When mists of failure come between,  
Thy thoughts t'wards me are still of peace,  
No shadow of a turn is seen—  
Nor could. Thy love can never cease.  
O changeless Lover! still to me  
Reveal Thy love's immensity!

## THE ROYAL PRIESTHOOD.

**F**RUITFUL of blessing to the soul of the believer are those portions of God's Word where Christ in His various perfections is seen under type and figure.

Many are the relationships in which He stands to His saints; therefore, many are the types under which He is represented, that those who know Him might, through the teaching of the Holy Spirit, be able to apprehend something of the Divine fulness, of which, in Him, they are made partakers.

Of this character is Exodus xl. 17-32, where, in a seven-fold picture, we see Christ presented as the tabernacle or dwelling-place in which God meets and communes with a people, separated and anointed for His service.

In verses 12-16, there is an account of the consecration of the priesthood for this service, commencing with washing, and ending with anointing. The same order as in Rev. i. 5, 6.

Thus perfected for the presence of God, they enter to abide and serve in that glorious typical sanctuary, of which the Lord had said, "Let them make me a sanctuary that I may dwell among them" (Ex. xxv. 8).

The consecration was entirely accomplished at the "door of the tabernacle" (Exod. xxix. 4-11). So the sinner who comes to Jesus as "the door," is by the "one offering" "perfected for ever"—"washed, sanctified, justified;" therefore, he has a right to "enter in," and learn the fulness of the provision of the grace of God in Jesus, the true tabernacle.

None but the priests thus separated to God could behold more than the outer covering of the tabernacle. This was of Badger's skins, Exodus xxiv. 14.

Of these there is a sevenfold mention in Numbers iv., and another solitary allusion in Ezekiel xvi. 10; whence it may be gathered that endurance of wear and tear, and not beauty, was the reason of the selection of this material for the outer covering.

Thus with Jesus—Immanuel—God's dwelling-place with us. In the eye of the unbeliever, He has no beauty, neither form nor comeliness (Isa. liii. 2). Viewed from *without*, He was but a man, the son of Joseph, the carpenter, a wilderness stranger, with no resting-place on earth.

Viewed from *within*, how different the appearance of this tent of glory! The boards of Shittim (incorruptible) wood overlaid with gold, their sockets of silver, the pillars of the vail with their golden capitols, the covering of blue and purple and scarlet and fine twined linen, with its curious cherubic device, woven by the wisdom of the Spirit of God; all this met the eye of the priest on his first entrance into that wondrous, "worldy sanctuary."

So to those that are "in Christ" (unique expression, known only to faith). They have entered within the door—within the vail—they see divinity like the overlaid gold stamped upon that incorruptible flesh.

They see the unapproachable purity of that righteousness of the Holy One typified in the fine twined linen, and beauties as of rainbow light shining in every action, from the heavenly grace, typified by the blue, to the pure sympathies of the human flesh and blood, typified by the scarlet.

They beheld glories, not of man's device, but conceived by the wisdom of God. Nor does this heavenly fabric rest on this blighted earth—sockets of silver atonement money form the foundation of every board.

So does the whole fabric of the new creation rest on the foundation of atonement by the precious blood of Jesus shed on Calvary.

In view of *that*, He tabernacled here, eating and drinking, walking and conversing with sinners; and on the ground of the same blood, the Holy Spirit, without tarnishing His perfect holiness, makes our vile bodies His temple.

Mention is made of "pillars and bars." Both always in the Word indicative of strength. The one to bear pressure from above, the other from without.

Does not this attract our hearts to the Divine strength of the Son of Man, who endured, when none else could, the rending of that precious vail of spotless flesh upon the cross, from top to bottom, and who also from first to last withstood, unmoved, all the fierce blasts of temptation that Satan, with all his power and subtlety, let loose against Him.

Glorious sanctuary—Immanuel—God manifest in the flesh!

“Blessed is the man whom Thou chooseth and causet to approach unto Thee;” “One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire into His temple.”

How many lines of thought are thus opened up to us in few words concerning Christ, in whose glorious person dwells all the fulness of the Godhead bodily. Very blessed are these inquiries in His temple. They who know the sweetness of such food care not for the husks of earth’s philosophies. When the power and glory of the Lord are seen in the sanctuary, the soul is satisfied as with marrow and fatness, and praise bursts forth from joyful lips.

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### PRESENT STATE OF THINGS.

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WHAT a rush of sad recollection as we remember the past twenty years! Friend after friend has crossed the swelling flood to suffer no more, to die no more. Leaders—tried and true—have fallen in the conflict, have fought their last battle, and have gone to rest and reward. The Church as a public profession lies broken and shivered, and no human hand can repair the wreck. The world is beginning to rock and reel, and governments—monarchial and republican—are trembling at the wild and tumultuous rush of the forces of anarchy and disorder. Europe, with its numerous incoherent states and conflicting political interests, has entered on its final phase of existence, till the strong, blaspheming, and infidel ruler of the west (Dan. ii. and Rev. xvii.) unites all in one vast kingdom. Were the past and present a thousand times worse than all this, the heart would be calm and confident as the eye rests on these holy words: “Jesus Christ, the *same* yesterday, and to-day, and forever.” God is at the helm, and guides the world and the Church, while Jesus Christ ever abides the SAME. Here, then, faith takes her stand, and neither weakness nor discouragement can rob the heart of its strength. “Trust ye in the Lord for ever, for in the LORD JEHOVAH is everlasting strength” (Isa. xxvi. 4). w. s.





## “THREE SCENES,”

OR THE KNOWLEDGE OF CHRIST.

*Tune—“Hold the Fort.”*

Acts ix. 5.

FROM amid the dazzling glory  
Brighter far than day  
Hark! the words of Saul of Tarsus  
Stricken on the way,  
“Who art Thou Lord?” was his question  
And the answer came—  
“I am Jesus,” and his spirit  
Bowed to that blest Name.

Phil. iii. 10.

Years have passed—a Roman dungeon  
And a felon’s chain,  
Suffering, care, and broken friendships,  
All his present gain—  
Failure all to sight! But nothing  
Faith’s clear eye can dim;  
“All is loss” he calmly reckons  
“That I may know Him.”

2 Tim. i. 12.

Lo! the faithful aged apostle  
Nears a martyr’s death,  
Only Luke to stand beside him  
As he yields his breath;  
Asia all has turned against him  
Brethren have deceived!  
Still “I know” we hear him saying  
Whom I have believed.

W. BLANE,

Kimberly Diamond Fields.

From “Lays of Life and Hope.”

## THE PURPOSE FOR WHICH CHRIST DIED.

SOME of the prayers of the Lord Jesus were offered up with "strong cryings and tears" (Heb. v. 7), but this cannot be said of the seventeenth of John. The deepest peace seems to fill His soul, and in the consciousness that He had come *from* God, and went *to* God, He commits back to God's care the men He had given Him out of this world. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." *Brethren, I want to ask has that prayer been answered in your life and mine?* Remember "Christ gave Himself for us that He *might* deliver us from this present evil world, according to the will of God our Father" (Gal. i. 4). If I am not being daily delivered from this present evil world, I stop short of the object for which Christ died, I am living far *far* beneath the expressed will of God.

In the early days the testimony borne to Christ's followers was, "These men that have *turned the world upside down* have come hither also" (Acts xvii. 6), but I fear that in these days it can as truly be said that *the world is turning many of God's people upside down.*

Beloved saints of God, *the world is ours* (1 Cor. iii. 22), and if we have patience we will get it in God's time. Satan offered the world to Christ for a bow (Luke iv. 5), but Christ refused, and He will get the world when God's time come (Rev. xi. 15). Let us have patience and in God's *due* time "the saints shall judge the world" (1 Cor. vi. 2).

T. B.

### "SEEING IT'S YOU."

THE saintly Andrew Fuller once went into his native town to collect for the cause of missions. His eloquent preaching so influenced one of his old acquaintances, that after the sermon he came to the preacher and said, "Well, Andrew, I'll give *five pounds*, seeing it's *you*."

But Mr. Fuller did not extend his hand to take the crisp, rustling bank-note. "Nay," he answered, shaking his head, "I can take nothing for this cause, seeing it's *me*."

His friend felt reproved, but after a momentary struggle, said, "Andrew, you are right. It shall be *ten pounds* seeing it is for the *Lord Jesus Christ*."

## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each.

8th Sept.—**THE MIGHTY GOLIATH** (1 Sam. xvii. 16-51). *M. v.* 35.

The boastful enemy—The trembling people—God's man—The contemptible weapons—Deliverance and victory.

**I**N addition to its great interest as a stirring narrative of a brave deed and a mighty deliverance, much instruction is to be got from the story of David and Goliath.

The great man, Goliath—about twelve feet high—armed and armoured—stalking about in front of the trembling people of God, brings to mind the braggings and boastings of the world, the flesh, and the devil. How largely they bulk in the sight of those whose minds are not occupied with God.

David, again, was in appearance, and in reality in himself, totally unfit for such a battle. But he had been in God's military school, where the chief lesson taught is "God is able" (Dan. iii. 16). Though "without Him, we can do nothing" (Jno. xv. 5) yet "I can do all things through Christ who strengtheneth me" (Phil. iv. 13).

David had been in training for this work. The experience of the shepherd work and warfare had taught him God, and the anointing oil had been poured on his head, while the Spirit of the Lord "came upon him from that day" (1 Sam. xvi. 30).

David is thus a beautiful type of our Lord—fitted perfectly to be the captain of His people's salvation. By anointing (Luke iv. 18), by filling (Luke iv. 1), by experience (Heb. ii. 18) perfected for His work. Is it a trembling unsaved one under Satan's tyrant sway? Jesus, Son of Man, Son of God, steps out to champion the cause of the oppressed and deliver (by dying) from him who has the power of death (Hebrews ii. 14, 15). If it is a child of God in the midst of terrible odds, crying "who shall deliver me?" (Rom. vii. 24) the reply is "Jesus Christ our Lord."

We have little space to particularise, but notice—**1st**, As a deliverer, David was despised by his brethren, and misunderstood by them, his action attributed to "pride and naughtiness of heart." The king, Saul, also discouraged him. But he was stayed on God. "It was God and Goliath, not David and Goliath." So, Jesus was "despised of men" (Isa. liii.) and (as a man) had all His help from God (Psa. xviii). **2nd**, It was a great deliverance—a complete overthrow—and only *one*, God's man did it. One Saviour only for saint and sinner—and a great salvation (Heb. ii. 3). **3rd**, It was on the way to the throne—it made David conspicuous—an object of honour to those who valued the deliverance. So the Lord Jesus is praised and honoured by all the *saved*. **4th**, David was loved by honest hearts (Jonathan and others) and hated by Saul. So is Jesus, still loved by those who know His saving *grace* and power, and hated by those who have ungrateful hearts and stubborn minds.

David *risked* his life; Jesus *laid down* His life, and hence has greatest claims on our praise and grateful loving worship.

15th Sept.—**DAVID IN ADULLAM** (1 Sam. xxii. 1-15). *Mem. v. 23.*

The ungrateful king—The despised and persecuted man—The refuge and comfort of the oppressed—Suffering before reigning.

**H**ATED without a cause" (John xv. 25); "For my love they are my adversaries" (Ps. cix. 4). These words, true of the Lord Jesus to the letter, describe the portion of David from the time he slew Goliath till God raised him to the throne of Israel.

Our lesson is about David in his trying time. "He escaped to the cave of Adullam." There seemed no place of rest for David—cast out by his people, betrayed by the traitor "Doeg," and in danger in Gath, he fled to the cave.

There were faithful hearts that loved him (1 Sam. xix. 2), and burdened ones that sought him (1 Sam. xxii. 2), and faithful ones that served him (2 Sam. xxiii. 14-17), who are never to be forgotten.

In the day of rejection and trial hearts are found out. The time of the cave was a time of opportunity as well as trial.

The parallel and resemblances of David's position then and that of our Lord Jesus now has often been noticed.

Was David rejected of the great majority? so is Jesus now. Not many, not mighty (1 Cor. i. 26) are the true followers of Jesus to-day. "A little flock" (Luke xii. 32), "a feeble band" fitly describes them.

Who gathered round David then? See verse 2. Bankrupt debtors, bitter of soul people (margin), and the distressed. Why did these so come to that despised man? Because he had an experienced heart to pity them every one, and was willing to receive them and relieve them. Is that not Jesus? "Come unto Me, all ye heavy-laden" (Matt. xi. 28). "This Man receiveth sinners and eateth with them" (Luke xv. 2). But the type is far short of the Antitype.

It was in the cave with rejected David that they got a standing high in David's kingdom. Those who share Christ's rejection, reproach, and suffering now will have a large place in the glory (1 Pet. iv. 13; Rom. viii. 17).

It is also worth noticing David's tender care for the comfort of his father and mother during this trying time (see verses 3, 4) reminding us of the more wonderful care of the Lord in committing His mother to John (John xix. 27). A lesson of filial piety.

Notice also the terrible hatred and malice of Saul in slaying the priests and the people because they had been of a little service to David. The "natural heart is enmity against God" (Rom. viii. 7). Christ haters will hate His people (John. xv. 18). There is only one way of getting the enmity slain and that is by a sight of the cross and getting to know that perfect love which casts out both enmity and fear.

22nd Sept.—**DAVID SPARES SAUL** (1 Sam. xxiv. 1-22). *M. v. 17.*

A narrow escape—Sparing an enemy—The fear of the Lord—Repentance—A bargain which was not kept—Not conversion.

**A**FTER the lesson of last week we could not be surprised if we found David anxious for a chance to destroy his enemy and put an end to his own suffering.

But he who knows God, and has learned of God, has learned that "Vengeance is Mine, saith the Lord" (Rom. xii. 19). "Therefore, if thine enemy hunger, feed him," &c.

God said about David (1 Sam. xiii. 14) "A man after mine own heart;" and we think no episode in his eventful life comes so near to giving him a title to that description.

If we ponder the circumstances and the temptation we will not fail to see the likeness of the Lord Jesus Christ.

There was David, out-lawed, and hunted from place to place by king Saul. His enemy was at his mercy; his own men saw the opportunity and quoted God's Word for it that Saul should then die.

David cuts the robe of Saul; in doing so his own conscience got a cut. How tender his conscience is toward God. The Lord was very real and dear to David. "The *Lord's* anointed," he said, with holy reverence. He saw beyond Saul to the Lord.

Then David went out and preached a beautiful sermon to the king, telling how his life was spared by him and how causeless was Saul's hatred.

Saul wept. "The goodness of God leadeth to repentance" (Rom. ii). So should all sinners weep when they hear of the love of Jesus, who not only spares His enemies but dies for them (Rom. v.)

But conviction is not conversion; many a sinner weeps over his sins and goes back to them. So did Saul. In chapter xxvi. he is busy at it again. His repentance was very shallow. Though for the time he gave up the war against David it only needed an opportunity to show that he was old Saul still. Had he been truly broken in heart he would not have left David to go back to the hold, a homeless outlaw.

The lesson is direct and plain. If the love of Jesus moves the heart oh, let it get deeper down than a mere selfish bargain about safety (like Saul's)—that is not true conversion *to God*. Every believer is saved—however poor the responsive love—but only love responding to Christ's love is complete salvation. All truly saved ones love Him who saved them.

29th Sept.—**KINDNESS TO EGYPTIAN** (1 Sam. xxx. 10-26). *M. v. 24.*

The dying man—A cruel master and his wages—Kindness to a foe—  
A new master and a new service—Co-workers with Christ.

**A**N enemy's servant—one who had helped in the plundering and burning of David's city of Ziklag—found in the field, and in a miserable state, near death. Kindness was shewn to the poor man, who deserved none, and he who had been a foe became a friend and servant of the one who had mercy on him.

This is the story of our lesson, and many shadows of the gospel story can readily be seen in it.

Romans vi. 16-23 tells of the old service and the old master and the wages paid, "the wages of sin is death;" and it tells also of "the gift of God," and freedom from the old service of sin. Romans v. 10 shows that God's enemies are reconciled by the death of His Son.

The poor Egyptian would be surprised that David did not at once kill him, and no doubt the kindness shown him (see Rom. xii. 20) led him to repentance (Rom. ii. 4). The goodness of God how incomparably greater.

The "field" is "the world" (Matt. xiii. 38), and it is there that Jesus still finds poor outcast dying sinners; loves them and comes to their rescue and help. See Ezekiel xvi. 5, 6, and Luke x. 33, 34

There he finds them and brings to them all they need. The Egyptian may be said to have got new life from David in his kindness to him.

Then the Egyptian was taken into the service of David to help in the saving of his people from the enemy's grasp. That is just the way of the Lord Jesus. He saves, gives life, and meets all the need of the poor sinner, and then makes that very one a helper in the saving of others. See Galatians i. 23, and 2 Corinthians v. 18.

The result was that David recovered all his people and his property which had been stolen, and the poor saved Egyptian had his share in bringing this about. What a happy thought for every saved one, that they can in God's hand and by His grace be the means of helping on the kingdom of our Lord Jesus Christ. Then the contrast, if this poor man had not been found, he would have died in the field a poor castaway of a cruel master. Whitefield said, "Jesus receives the devil's castaways." Blessed Jesus.

6th Oct.—**GREAT SINNER & SAVIOUR** (Luke vii. 36-50). *M. v.* 46.

The light in the darkness—Hearts revealed—Debt and forgiven debt  
—The true and acceptable offering of love—Love little and love much.

**A** LITTLE time spent in the prayerful meditation of this will be greatly rewarded. Three persons appear on the scene, and bright heavenly light shines in on all. Jesus, the sinner's Saviour and Friend, in the Pharisee's house looking down into the Pharisee's heart and finding all that was there, and looking with tender pitying gaze into the poor city woman's broken heart and finding pleasure in what welled up there.

In these two persons we see two classes in the presence of our Lord. Man of the whole heart and woman of the broken heart. There is a great contrast between these two. Simon Pharisee and Woman Sinner. Men called them those names, Jesus the Truth called them both one name—Debtors and debtors without money. Men make a difference. God says "there is none." Romans iii. 22, 23, "All have sinned," "all have come short." Galatians iii. 10, "Cursed is every one."

But our Lord did more than speak about debt, He spoke about forgiven debt. The Gospel tells our debt, our sin, and, thank God, how our sin can be put away. What debt is to a person who desires to pay his way and cannot, and much more than that, sin is to a sinner who knows his sin and fears its claims. All that a debt paid for one is, and more than that, forgiveness is to a convicted sinner. See Psalm xxxii. 1, 2, and Acts xiii. 38, also Colossians i. 14, and notice "by Him" and "through His blood."

Further and higher still our Lord speaks of love. Love, a reflection of His own mighty love, fruit of the Holy Spirit, inevitable result of contact by faith with the great Lover. "He first loved us" (1 Jno. iv. 19).

We might very well change these names before we leave them, and call them Simon Lovelittle and Woman Lovemuch. They still represent two classes of people, for after all, this matter of love is the true judgment of that which is of real worth. See 1 Cor. xiii.

Be careful not to teach that we are saved *because we love* the Lord, but that He loved the unloving and unlovely, and the wonder of grace is that He can turn His enemies into lovers.

ONE DOZEN FUNDAMENTAL TRUTHS IN COUPLETS.

For verbal inspiration of the Scriptures,	See 2 Tim. iii. 15, 16; 1 Cor. ii. 13
For the Trinity of the Godhead,	See Matt. iii. 16, 17; xxviii. 19
For Eternal Life,	See John v. 24; 1 John v. 20
For Eternal Punishment,	See Matt. xxv. 41; Mark ix. 43-49
For Advocacy of Christ,	See 1 John ii. 1; Luke xxii. 32
For Priesthood of Christ,	See Heb. ii. 17; v. and vii.
For Atonement,	See Lev. xvi.; Heb. ix.
For New Birth,	See John iii. 5-8; James i. 18
For Justification,	See Rom. iv. 25; v. 1-9; iii. 25, 26
For Forgiveness,	See Acts xiii. 38; Rom. iv. 7
For Human Ruin,	See Eph. ii. 1-3; Rom. iii. 9-18
For the Spirit's Work,	See Jno. iii. 5-8; Jno. xvi. 7-13. W.S.

DIOTROPHESES (3 John).

What he loved—	What made him act thus—
“To have the pre-eminence,” v. 9	He had “not seen God,” <i>i. e.</i> , was
What he spake—	out of fellowship with Him, v. 11
“Malicious words,” - - v. 10	What he deserved—
What he did—	Rebuke by the apostle, - v. 10
Rejected true brethren in Christ,	What we may learn—
Forbade others to receive them,	To “follow not that which
Cast out those that would, - v. 10	is evil,” - - - - v. 11

— A GREAT CONTRAST —

Demetrius had “good report of all men” (v. 12), even of the apostle. W. H. S.

“UNTIL HE COME.”

We show forth His death - - -	<i>Until He come</i>	1 Cor. xi. 26
We are using our talents - - -	<i>Until He come</i>	Luke xix. 13
We are fighting the good fight of faith -	<i>Until He come</i>	1 Tim. vi. 12
We are enduring tribulation - - -	<i>Until He come</i>	2 Thess. I. 7
We are to be patient - - -	<i>Until He come</i>	James v. 8
We are to wait for a crown of righteousness	<i>Until He come</i>	2 Tim. iv. 8
We wait for a crown of glory - - -	<i>Until He come</i>	1 Pet. v. 4
We wait for a reunion with departed friends	<i>Until He come</i>	1 Th. iv. 13-18

JESUS WAS ANOINTED THREE TIMES.

1. With the Holy Spirit for service (Acts x. 38).
2. With ointment for His burial (Matt. xiv. 8)
3. With the oil of gladness for eternity (Heb. i. 9). T. B.

“WITH CHRIST”—SEVEN GOLDEN LINKS

- |  |  |
|--|--|
| (1) Crucified together with Christ<br>(Gal. ii. 20). | heavenly places (Eph. ii. 6).                          |
| (2) Quickened together with Christ<br>(Col. ii. 13). | (5) Sufferers together with Christ<br>(Rom. viii. 17). |
| (3) Raised together with Christ<br>(Eph. ii. 6).     | (6) Heirs together with Christ<br>(Rom. viii. 17).     |
| (4) Seated together with Christ in                   | (7) Glorified together with Christ<br>(Rom. viii. 17). |

The first and second of these wondrous links, binding us indissolubly to Christ Jesus our Lord, belong to the past, for our crucifixion and quickening together with Him have already taken place, as the result of His finished work and accomplished sacrifice. The third, fourth, fifth, and sixth form our present privilege; and the seventh points onward to our future portion.

CONTRASTED INHERITANCES IN THE PROVERBS.

BELIEVER		UNBELIEVER	
Inherit Substance,	chap. viii. 21	Inherit Wind,	chap. xi. 29
Inherit Glory,	„ iii. 35	Inherit Folly,	„ xiv. 18

T.B.

REVELATION I. 1-3.

WHAT THIS BOOK IS—	-	“The revelation (or unveiling) of Jesus Christ.”	How precious!
WHO IT IS FOR—	-	The <i>servants</i> of God.	Am I one?
WHY WRITTEN—	-	To show them “things that must shortly come to pass.”	How wonderful!
WHO WRITTEN BY—	-	“His servant John.”	What a privilege to write for God!
WHAT HE RECORDS—	-	(1) The Word of <i>God</i> .	
		(2) The testimony of Jesus <i>Christ</i> .	
		(3) All things that <i>he</i> saw.	

Threefold testimony to the truth of what is written.

WHO MAY BE BLESSED—	-	(1) “He that <i>readeth</i> ” this book.
		(2) “They that <i>hear</i> ” its words.
		(3) They that “ <i>keep</i> those things which are written therein.”

Make sure of the blessing by doing all three.

WHY SUCH INDUCEMENTS?—	“For the time is at hand.”	There is no time to lose if you would read this book.
	“The coming of the Lord draweth nigh.”	W. H. S.

THE LORD JESUS AND  
“ALL THINGS.”

Jesus before <i>all things</i> ,	Col. i. 17	Heir of <i>all things</i> ,	Heb. i. 2
Jesus made <i>all things</i> ,	John i. 3	For whom are <i>all things</i> ,	Heb. ii. 10
The Father delivered <i>all things</i> ,	Matthew xi. 27; John iii. 35	By whom are <i>all things</i> ,	Heb. ii. 10
Pre-eminent in <i>all things</i> ,	Col. i. 18	Like his brethren in <i>all things</i> ,	(sin excepted) Heb. ii. 17
Holds together <i>all things</i> ,	Col. i. 17	Christ Jesus fills <i>all things</i> ,	Ep. iv. 10

D. T. B.

“OTHERS.”

In Romans xv. we are

1 To help others,	-	verse 1	4 To admonish others,	-	verse 14
2 To please others,	-	„ 2	5 To minister to others,	-	„ 27
3 To receive others,	-	„ 7	6 To pray for others,	-	„ 30

J. K. M'E.

RICHES IN GLORY. THE BELIEVER HAS

1 A Saviour in Heaven,	-	-	-	1 Peter iii. 21, Phil. iii. 20
2 A sure Hope,	-	-	-	Col. i. 5, Heb. vi. 19
3 Life hid,	-	-	-	Col. iii. 1-3, Eph. ii. 6
4 Citizenship,	-	-	-	Phil. iii. 20
5 A great High Priest,	-	-	-	Heb. iv. 14
6 An Inheritance,	-	-	-	1 Peter i. 4
7 Names written,	-	-	-	Luke x. 20
8 Affections,	-	-	-	Col. iii. 2, Matt. vi. 20
9 A Master,	-	-	-	Eph. vi. 9
10 A Father,	-	-	-	Matt. 5. 16, John xx. 17



## THE BURDEN OF SOULS.

“We do not Well.” Read 2 Kings vii.

**F**OUR leprous men, outcast and hopeless, sat on that day of sore distress at the entering of the gate of Samaria. Famine within, the enemy without, no resources either in themselves, or their fellows; nothing could have been more helpless than their condition. But confessed helplessness is ever the first step to strength. There is only one preparation needed, to say “Christ is all,” and that is to say, “I am nothing.” And thus, the moment they confessed their lost and ruined state (verse 3, 4), that moment, though they knew it not, the door of hope was opened. And so they wandered to the camp of the enemy, when lo! they found a conquered foe; the spoiler had been there, and the sword was robbed of its sharpness, and the warrior shorn of strength. The living God had come into the scene, and had undertaken their cause, and there was nothing for them to do, but to “eat the fat and drink the sweet,” “without money and without price,” “none daring to make them afraid.”

IS NOT THIS YOUR HISTORY!

We were helpless, diseased, hopeless; and our gracious God opened our eyes to see it. He drew from our unwilling hearts the cry, “I am undone;” and then, oh, the wonders of His grace and love! He spread before us a blood-bought feast, a “Lamb as it has been slain;” a broken body, and poured-out blood; living bread and water, and we ate and drank, and our souls were satisfied.

But now mark; listen to the words of these men as they speak one to another: “We do not well; this day is a day of glad tidings, and we hold our peace.” Their thoughts turned back to the starving, perishing inhabitants of the city, “destroyed for lack of knowledge,” and they hastened to carry the message of life and salvation. Has this no lesson for us? We know that our sins are forgiven us for His Name’s sake; nay more, that we are brought into the land, and made to sit together in heavenly places in Christ. We have learned a little of the Father’s love. We feast upon the “fatted calf,”

## *The Burden of Souls.*

and the "old corn of the land;" but around us, on the right hand and on the left, are thousands perishing for the want of the same provisions. We meet them in the streets; we live with them in our houses, we travel with them in the public conveyances, we sit next to them, we do business with them—

HAVE WE NO RESPONSIBILITY CONCERNING THEM?

Shall we be content to enjoy our portion, and feel no burden about them? Have you ever, dear brother or sister, sat at the table of the Lord with your soul bowed in adoration and praise, and thanksgiving, at the sight you have had of Him, and suddenly remembered the parent, the wife, the brother, the sister, at home, out of Christ, dying for want of Him? Have you not felt as though you must there and then get up and run to them with the news, "All things are ready;" there is enough for you; come, and "taste that the Lord is gracious." But what we want, is that this should be the habitual every-day longing of our hearts, that the burden of souls should be felt by us, that we should not "tarry till the morning light;" but now, in the midst of the darkness around, spread the glad tidings—"salvation for the chief of sinners."

It may be that, like the Samaritans of old, men will think our message too good to be true; or that, like the "lord on whose hand the king leaned," they may utterly reject and despise it; but at least

LET OUR HANDS BE CLEAN OF THEIR BLOOD;

and if we be the God-sent messenger of salvation to but one poor soul, it will be well worth the little fellowship in His sufferings it may have cost us.

Dear young Christian, do not waste the days of your first love; do not have to regret, as some are doing now, that you did not give yourself more wholly unto Him, whose you are; but take that prayer to the Lord, "What wilt *Thou* have me to do?" And wait till you get an answer. Expect it, look for it, and then go forth, strong in the Lord, and in the power of His might, not counting your life dear unto you. So you may glorify His Name, and save souls from death.

R. H. M.

## THE ROYAL PRIESTHOOD,

THEIR PLACE OF COMMUNION AND OF NOURISHMENT.

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FOLLOWING the Divinely perfect order before us, the first object *within* is the ark and the mercy-seat.

### I.—THE MERCY-SEAT.

In Romans iii. 25, the word "propitiation" is literally mercy-seat, the same as in Hebrew ix. 4. Thus we are left in no doubt as to this being another picture of Christ.

As God said to Moses, "There will I meet with thee and commune with thee." Even so now in Christ, God not only meets with us but *communes* with us.

The mercy-seat was the place of the unbroken law and of the sprinkled blood. Such is Jesus—the One in whom God is declared to be righteous; yea, gloriously righteous, even when receiving, pardoning, and cleansing the sinner, and chastening, restoring, and communicating with the fallen, sinning, ignorant, and unruly child.

And this was the *holiest of all*, "after the second veil" (Heb. ix. 3-5). A place of nearness and blessedness, the way to which was not made manifest while the first tabernacle was standing. But now the veil is rent, even *in the midst*, the way is open *straight in* to the mercy-seat, and the purchased people are invited near, yea, with boldness to draw near, where grace sits enthroned and mercy rejoices against judgment.

Consciousness of failure is no plea for staying away, for failure needs mercy; and here in Jesus the mercy is bestowed abundantly, according to the value of His sprinkled blood; and who shall limit *that*?

Consciousness of insufficiency for trial or service to come may not hinder, for here in this sweet retreat from wilderness sorrows the weary soul finds not only mercy but "grace to help." "Be strong in the grace that is in Christ Jesus." "They who wait on the Lord renew their strength."

Costly privilege, that we may thus draw near. It cost the rending of that veil—the shedding of that blood!

Do *we* value it so? Do we avail ourselves of it as we might:

as God would have us? Do we at all apprehend our wondrous privilege as a royal priesthood?

II.—THE TABLE.

The next picture presented by the Spirit is the table and the bread.

In the story of David's kindness to Mephibosheth, four times it is repeated as the crowning honour, that he did eat bread continually at the king's table. The sons of Barzilli were to be honoured by eating bread at Solomon's table. The meat of his table and the sitting of his servants were two of the wonders that overpowered the Queen of Sheba. The final honour of the prodigal's welcome was his place at the father's table; and to see the God of Israel, and eat and drink, was the high and glorious privilege to which the priesthood and leaders of Israel were admitted after being sprinkled with blood. Such is our place—such the glorious liberty of the sons of God.

The word translated, "shew-bread," is literally "presence bread;" the table it was put upon was a pure table, as became the presence of God.

The believer having the mercy and grace that are for him in Christ, through the mercy-seat, is called to an experience yet more blessed. A table is spread for him—Jesus the true bread, the only bread that is known in the presence of God, is set before him as his to feed upon, by a statute for ever. (Lev. xxiv. 9).

"Fine flour" is the type; yea, is not this the finest of the wheat wherewith the Lord filleth His saints to whom He has given peace? (Psalm cxlvii. 14).

Twelve loaves—the number. Is not this significant of fullness for all the Israel of God? A loaf for every name on the high priest's breast.

Another picture of Jesus as the food of the priesthood is seen in Lev. x. 14, 15, where the *breast* and *shoulder* of the sacrifice are also theirs by a statute for ever. The breast, ever typical of the affections; so "that disciple whom Jesus loved" knew his portion in the heart of Jesus, and leaned on

His breast, John xxi. 20. The shoulder typifying strength; there the shepherd laid the lost sheep when he found it, and carried it home in his strength (Luke xv. 5).

These are ever ours in Jesus—here our hearts are called to feast for ever. All power in heaven and in earth is given to Him; having loved His own, He loved them to the end. His strength to uphold would not be enough for us without His love to cherish and comfort, neither His love without His strength; but blessed be His name, both are ours unchangeable, as it were, by a perpetual statute. Alas! that sons of God so privileged, blessed with all spiritual blessings in Christ Jesus, should care to feed on ought else but Jesus.

In Him the bread of heaven, dwells all that can nourish the new nature, the inner man, the spiritual life; for in Him are hid all the treasures of wisdom and knowledge; yea, in Him dwells all the fullness of the Godhead bodily (Col. ii. 3-9).

The table spread for us by our Melchizedek bears simple but costly fare—"bread and wine," (Gen. xiv. 18). It is food that strengthens and drink that cheers.

"Every Sabbath" (Lev. xxiv. 8) was this shewbread renewed upon the pure table before the Lord.

Often would He have His chosen ones partake at His table and in His presence. Once a week the table was ordered anew. Surely not less frequently ought the priestly family now to gather at the holy table, since the shadows have passed away.

But some are contented to be seldom there; and some would bring in the uncircumcised, and the Moabite, and the Ammonite, to defile it; and some would mingle with human wisdom and traditions the simple fare; for sad to tell, man has failed as thoroughly under grace as under law; and Babylon of the Gentiles must find its end in judgment, even as Jerusalem of the Jews.

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LIKE Enoch, walk with God, and you cannot mistake your road. You have infallible wisdom to *direct* you, inimitable love to *comfort* you, and eternal power to *defend* you.

## SEARCHING QUESTIONS

FOR "BORN AGAIN" PEOPLE.

**D**O you speak of the faults of others unnecessarily?  
Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed where you have failed?

In every heart there is a supreme place—a sort of throne. Who sits in yours—an idol, self, or God?

Can you pretend to love Christ without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct, instead of "hoping all things" as love demands?

Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience from love to God?

Do you come up even to the Jewish standard of giving a tenth part of your income to God's service?

Do you try to find out subjects of sympathy instead of dwelling on and aggravating the points on which you differ from those around you.

Do you ever pretend to greater knowledge than you possess, or take unworthy means to hide your ignorance, or appropriate undeserved praise.

Can you be said really to believe in God when the presence of a human being is a greater restraint upon your actions than the fact of His all-seeing eye?

Have you thought how much greater is the shame you feel when a sin is discovered, than when it was hidden from the knowledge of others, although God saw it all the time?

Do you get real pleasure from your prayers, reading and meditating on holy things; or do you get through them to satisfy the demands of conscience, and are secretly glad when they are over?

"SEARCH ME, O GOD" (Psalm cxxxix. 23).

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GROWING acquaintance with Christ makes Him more and more precious to our souls.

## OUR GOING—HIS COMING.

O H to forsake this darksome scene of blight,  
And with Him who is His people's light,  
With loving rapture, wing our eager flight  
Upward and homeward, till our ravished sight  
Bathes in the beauty of the Infinite ;  
And we are satisfied !

Old time-worn trouble, so familiar here ;  
Scenes of distress, and sounds which pain the ear ;  
Failure and sin, and desolating fear ;  
The pangs of last adieu to loved and dear—  
These, in that moment quickly hasting near,  
Shall all be done away.

Glory of glories ! We shall see His face  
Once marred for us—effulgent still with grace ;  
Light of the glory, whose transcendent rays  
Give healing here, and through eternal days  
Shall yield sweet compensation to His praise,  
For all that tried us most !

We'll see Him soon without a cloud between—  
The Saviour we believed and loved unseen ;  
Dwell in that self-same Presence which had been  
By faith our light and comfort in this scene  
In which, through storms and tempests rough and keen,  
We learned to trust His love.

Weary of earth, with all its conflict drear ;  
Weary of fruitless toil, and morbid fear ;  
Longing to greet *Thyself*—Thy welcome hear !  
Longing to meet Thee in the crowded air !  
Weary and longing till Thou dost appear  
We wait, O Lord, for Thee !

Blest be the grace that brought Thee from the sky,  
Once as our holy Substitute to die ;  
Through this Thy grace we shall ascend on high  
To join thee in Thy glory by-and-bye—  
Thyself our first-fruits—Crowns of victory

Lord Jesus be to thee !

E. LOGIER.

## GEMS GATHERED FROM AN OLD MINE.

By ROBERT STEPHEN, of China.

**REPENTANCE.**—A change of mind; a new mind about Christ. It is not by considering sin and its consequences that we can attain to repentance, but Christ, His wounds and boundless love. True repentance is not the work of a day or a year, but of a life. A sincere penitent makes as much conscience of repenting daily as he does of believing daily, and he can as easily satisfy himself with one act of faith, or love, or joy, as he can content himself with one act of repentance. "They shall look upon me whom they have pierced and they shall mourn for Him" (Zech. xii. 10). All mourning for sin flows from looking at Christ.

**UNSAVED PREACHERS.**—It is a sad way to get a living by killing the body, as some physicians do; it is far worse to get a living for one's own body by killing other people's souls, as some preacher's do.

**HEART OF MAN.**—Our hearts are naturally like the Isle of Patmos, which is so barren of any good, that nothing will grow on it but in earth that is brought from other places, yet Christ can make them like a watered garden, and like a spring of water whose waters fail not. Corruption in the heart when it breaks forth is like a breach in the sea, which begins in a narrow passage, till it eats through and casts down all before it. The debates of the soul are quick and soon ended, and that may be done in a moment which may undo a man for ever.

**GROWTH.**—The plant that is continually being removed never thrives. He can no more grow in Godliness who is unsettled, than a bone can grow in the body that is out of joint. They are rare Christians indeed who can keep their power and grow in it, where wickedness sits on the throne. To be wheat among tares, corn among chaff, pearls among cockles and roses among thorns is truly excellent. Some say that roses grow sweeter when they are planted by garlic. . . . The best diamonds shine most in the dark, and so do the best Christians shine most in the worst places. Some Christians are like Pharaoh's lean kine, reproach three at once—God, the Gospel, and their teachers—and this age is full of such Christians.



## A TINY INTERRUPTION.

WHEN they were laying the Atlantic cable the engineers found the communication interrupted, and when they had taken it up sufficiently, they found the difficulty was occasioned by a small piece of wire, only about twice the length of a pin, which, by some means, had been driven through the covering of the cable, and carried off the electric fluid. So a very small thing will put us out of fellowship with God, and interrupt our communion with heaven, and the only secret of constant communion is a constant cleansing from all sin.

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### NOTES ON SUNDAY SCHOOL LESSONS.

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THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each.

13th Oct.—**THE LOST SHEEP** (Luke xv. 1-10). *Mem. verse* 6.

The attraction of love—The murmuring of envy—Grace explained and justified—Seeking, finding, rejoicing—The highest joy in the highest place.

WHEN drew near unto Him, all the publicans and sinners," not because He was like them, but because they needed Him. When we see a crowd in a doctor's waiting room, we know that they who wait *need* a doctor, and we conclude that that physician has got a reputation for helping such. They drew near to Jesus, "To hear Him," for He "spake as never man spake" (John vii. 46). Words of hope and love dropped from His lips and caused hope and love to spring up in their hearts.

"Pharisees and scribes murmured," too self-satisfied to seek grace, they could not understand it shown to others.

"This Man receiveth sinners." It was the Lord Jesus Himself they wished to humble; *this* Man is kind to sinners, is "a Friend of sinners" (Matt. xi. 19). "Eateth with them," condescends to eat with poor sinners, and delights to do it. *He receives sinners, sinners receive Him,* and there is feasting.

"What man," when it is sheep, will think little of *one* sheep? Because it is his sheep he will look after it. He feels the loss of it. He has a right to seek it. See Ezekiel xxxiv. 16, where God says, "I will seek that which was lost," &c.; and John x. 16, "other sheep I have, . . . them also must I bring."

"Go after . . . until He find it." All the way the sheep wandered the owner had to follow. It was far off (Eph. ii. 13). He went to where it was before He could bring it back; nay, more, He had to lay down His life for it (John x. 11).

"When He found it," *joyfully* He took the burden of it on Himself, and brought it HOME (John xiv. 3).

"When He cometh home" the good Shepherd rejoices, and all His friends rejoice. "Joy in heaven." Redemption adds to heaven's joy. The sons of God shouted for joy (Job xxxviii. 7) at creation; God Himself rejoices in redemption.

Note "one" sinner. Each one for himself and for herself can give joy to God.

The parable of the lost piece of silver follows, the main features are the same. In this case it is the "woman" with a "light," searching, sweeping in the dirt, for a thing she values. It has often been pointed out that this fitly indicates the church as the seeker, in the darkness of the world, with the light of the Word, in the energy of the Holy Spirit, searching for the fallen and lost ones.

May the teachers all be permeated by the same love and helped by the same power in seeking out the lost, and so know the joy of finding.

20th Oct.—**THE SAD RICH MAN** (Luke xvi. 19-31). *Mem. v. 23.*

Deceitful riches and blind pride—Rich yet poor—The poor man helpless and full of sores—Dependence on God—Poor yet rich—Eternal riches—Eternal poverty.

**A** CERTAIN rich man" is in this lesson brought before us to teach us solemn and important lessons. Many times did the Lord speak plainly of the danger and responsibility of having and misusing this world's goods. See Luke xii. 16; Mark x. 23; 1 Timothy vi. 17.

God can and will save rich men (Zacheus was rich and he was saved, Luke xix.) yet the danger and sin is to trust in uncertain riches and forget God, Psalm ix. 17.

"Clothed in purple and fine linen," the grandest and best, and eating and drinking to match. He must have been envied and admired by all who knew him.

At his gate was laid a poor man, Lazarus, meaning "help of God," full of sores, desiring to be fed with the dog's portion—see the Syro-phenician woman in Mark vii. 28—the crumbs that fell from the table.

Proud and self-satisfied Jewish men considered the nations around as dogs, and selfishly and in pride conserved their privileges, so that the character of God was not shown to the poor Gentiles at their door but their own vainglory exhibited.

Death came and relieved the poor man of his sores and his poverty, and "he was carried by the angels,"—what a difference to poor Lazarus!—once carried in his poor aching body by his friends, likely as poor as himself, now carried by ANGELS—all his pains gone for ever. And notice where they carried him to, "Abraham's bosom." Honoured guests recline on the bosom. See John xiii. 23.

Death came to the rich man also, taking him away from his riches. No angel band waited on him—he was "buried"—money could give him a good burial—money could do no more for him. And "in hell" he lifted up his eyes—better he had lifted them up before then—and he saw the poor man, often seen before at His gate, no longer poor and and hungry, but happy, and that forever.

A great gulf fixed—no change, no passage—never to pass over into bliss. When in this life he might have passed (John v. 24), but, no! he was too full of his riches to receive any thing of grace, and now his day is passed.

Then he thinks of his "five brothers," and wants a favour for them, but he is reminded that they have God's Word, a higher authority than any message conveyed by a person from the dead; in fact, a person from among the dead is not believed, for Jesus died and rose again and men will not believe Him.

The teaching of the lesson is plainly that here and now is the time to be saved, to come as a poor helpless one to Jesus, and be one of His dependents, and be a Lazarus, "helped of God." Refer to James ii. 5, and v. 3; Psalm xl. 17, and Psalm xlix. 6, 7, &c.

27th Oct.—IN THE VINEYARD (Luke xx. 1-20). *Mem. verse* 19.

The Lord and His servants—No return for His benefits—Ingratitude and rebellion, and murder—The King's Son murdered—Judgment—The Stone of Judgment.

**T**HE Planter of the vineyard (see Psalm lxxx. 8-15; Isaiah v. 1, 2), is the blessed God. The vineyard, being planted for the express purpose of yielding fruit to Him who planted it, the servants, the husbandmen—the Jewish nation—were responsible to give fruit to God in the season.

Servant No. 1 had come and he was sent away empty, that is, he got *nothing*; No. 2 fared worse, he was *treated shamefully* and also sent away empty; No. 3 they WOUNDED and cast out. 2 Chronicles xxxvi. 15, 16, gives a pathetic description of God's patient dealing with His people. How true it is that the natural heart is enmity against God (Rom. viii. 7). In Matthew xxiii. 35 Jesus charged home the murder of many prophets and righteous men, slain because they were God's messengers.

Then He sent His Son. "It may be they will reverence My Son." It was right that they should be expected to honour the Son, but we know they did not. "He came unto His own and His own received Him not" (John i. 11). From heaven God said, "this is My beloved Son," but they would not hear Him.

"They reasoned among themselves" (John xi. 47-52). Taking counsel, not how to honour Jesus, but how to kill Him. Like our magistrates having a meeting to plan—not the decoration of the city, banquets, &c., on a visit of the Prince of Wales—but how to kill him.

"They cast Him out, and killed Him." That was rebellion; that was murder, regicide. It is a great crime to abuse and kill an ambassador—a greater crime to abuse and kill a King's Son.—(See Acts ii. 33; 1 Cor. ii. 8).

"What, therefore, shall the Lord of the vineyard do?" What can be done? Only one thing! Destroy them!! Psalm ii. 9, "Dash them in pieces." 2 Thess. i. 9, "Everlasting destruction."

"What think ye of Christ?" (Matt. xxii. 42) is then a most important question. Receiving Him, honouring Him, trusting Him, is eternal salvation. Rejecting Him, despising Him, disbelieving Him, is eternal woe.

The "stone" which would give "life" (1 Pet. ii. 4, 5), if come to, is when rejected, a stone of stumbling and judgment. See Dan. ii. 34, 35; Matt. xxi. 43.

3rd Nov.—**DAVID AND JONATHAN** (2 Sam. ix. 1-13). *Mem. v. 13.*

Faithful friends—True beyond death—Brought from the far-off place  
—Set down at the king's table—God's kindness.

**T**HE loving friendship of Jonathan and David is beautiful to observe. In life and death constant. "Love never faileth," 1 Cor. xiii. It was love that caused Jonathan, in 1 Sam. xviii., to strip himself and clothe David. Love bound them together by a covenant (1 Sam. xx. 11-15) reaching through all the future to their children after them. A better covenant (see Heb. viii. 7) has been made and sealed by Jesus' blood, for all who belong to Jesus.

So, long years after, Jonathan being dead, and David secure on the throne, the old covenant is remembered and the old love respected, to the great benefit of poor lame Mephibosheth.

When five years old, at the time when his father died on Gilboa, in the hurry and excitement, a nurse let poor little Mephibosheth fall, and besides being an orphan he was lamed the same day. We may remark here that all the poor sons of Adam, when their father died, became lame in both feet and never can walk straight again (Rom. v. 12).

David thought of Jonathan and his old covenant and said, "Is there any left . . . that I may show grace for Jonathan's sake." In like manner God is seeking for objects to bestow His kindness on *for Jesus' sake* (1 John ii. 12; Eph. iv. 32).

Down in Lo-Debar—the place of no pasture (contrast with Psalm xxiii.)—Mephibosheth lived and David sent for him and brought him to Jerusalem, and seated him at his table, so showing the "kindness of God" to the lame one all for the sake of another.

A simple picture of the love of God which is by Jesus Christ, because the believer is in Christ, Christ being the Mediator (Heb. ix. 15), and God's kindness in grace, calling the "the beggar from the dunghill" (1 Sam. ii. 8), "and setting them among princes," to show forth the riches of His grace" (Eph. ii. 7).

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**How to Win Young Folks for Christ.**—A good Concordance or Teacher's Bible was offered in connection with *Boys' and Girls' Almanac*, for best answer to this question. Several papers were received. The one adjudged most helpful, sent in by John Law, Bacup, is inserted in this number, and we trust will be read patiently and prayerfully by every teacher and then passed on to some fellow-worker who may not have seen it.

A paper by A. M'Corkindale, Campbeltown, contains so many excellent hints that we will (D. V.) insert it next month.

Papers by Lizzie Young, Ayr; F. E. Griffin, Hoddesden; Beatrice Welsh, Hampstead; and Robert Champman, Larkhall, are full of good notes and useful matter. We hope to commend such by inserting portions in our paper.

Any comments or hints upon paper inserted this month will be heartily received by *the Editor*.

A similar prize is offered in *Almanac* for 1896, ready shortly.

**Boys' and Girls' Almanac for 1896** will be ready shortly. It contains a complete scheme of lessons on the LIFE OF LIVES, bringing before the young folks fifty-two striking portions concerning Him who doeth all things well. The object is to get the mind and heart centred on the Lord Jesus Christ—never more needed than now. Pictures, prizes, &c. 6d per doz., 3/6 per 100, post free.



## “MY GOD.”

Address by Dr. THOMAS NEATBY, in City Hall, Glasgow.

Read Psalm lxiii. before perusing this address.

Verse 1. “O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is.”

**G**OD is able to give the experience of this Psalm to you and to me *now*; to give us to joy in God through our Lord Jesus Christ. Note, it is joying IN GOD—joying in God for what God is. It is not God’s mercies, it is God Himself. Oh, that we knew our God. “Acquaint now thyself with Him and be at peace.” There is no perfect peace but in the knowledge of God.

Now, there is nothing else in this Psalm; there is nothing about relationship; there is not the word Jehovah (a title of Israel’s relation with God), and of course Father was not known. It is GOD—but the soul is satisfied with God. “Thou art my God.” Can you say it, beloved?

“Thou art my God.” I have a God; the nations have not a God; the Gentiles are “without God in the world;” but I, through infinite grace, “have a God!” Oh, that I knew the resources in that God, who has brought me to Himself, who has bought me at the price of His own Son’s blood, that He might be MY GOD.

It takes all care from the heart to know that you have a God. I think one of the most blessed things that the Apostle Paul learned of all the blessed things he knew and said was, “MY GOD shall supply all your need according to His riches in glory by Christ Jesus” (Phil. iv. 19). He had learned to know God. He had got to the secret spring of every blessing—“my God.” The God that I knew when they left me for dead on the field at Lystra—“my God.” The God that I knew when I was a night and day in the deep, abandoned by everyone—“my God.”

I knew Him, I can count upon Him for your every need. Oh, my brother, are you conscious that you have a God; a God that is leading you on; a God that gives the Gift that includes everything; a God that gives Himself to you? then if you are you will bless God.

Verse 4. “Thus will I bless Thee while I live.”

“Thus will I bless Thee.” It is not asking God to bless me, it is my heart full of blessing, blessing God. Alas! how far short we come of what God intends.

Now, we use the word bless different from what it is used in Scripture; and we lose the force of it by that very fact. We bless God for the mercies of every day, while the Scriptural way is blessing God for what *He is*, and thanking Him for what *He does*. “Bless the Lord, O my soul, and forget not all His benefits.” It is the heart conscious of full blessing turning it all back upon God in worship—it is the basket of first-fruits poured out before God; the soul feeding on His fulness in His holy presence.”

Verse 4. “Thus will I bless Thee while I live, I will lift up my hands in Thy name.”

The soul is satisfied; the soul is at rest; delighting in God; and even in the still hours of the night.

Verse 5. “My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips.”

Oh, beloved, is it so? My soul shall be satisfied—have enough, be truly content, not have one thing that God has not given me, for He has given me Himself. It is enough!

“My mouth shall praise Thee with joyful lips.” Where is this? In the wilderness of Judea. Nothing outside to testify of God’s goodness, a dry and thirsty land where no water is; but God is there, the portion of the psalmist, and he is satisfied.

Verses 6 and 7. “When I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help.”

That is the nearest we come to outward mercies, then it is “*Thou* hast been my help,” it is God Himself that has been the help of the soul. Oh, beloved, “He that spared not His own Son, but delivered Him up for us all, how shall He not

with Him also freely give us all things?”; yet the blessed satisfying portion is Himself.

Verse 7. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.”

Oh, let us press after this; it is the good pleasure of our God that it should be so with you and me in our weakness; He is leading us on to this; it is His will in Christ Jesus concerning us. Let us not rest without it—without a knowledge of “MY GOD,” the great “I AM,” setting me in His presence and being my portion, drawing me to Himself that He might satisfy me. Now we may practically realise this blessed portion; it will be perfectly so when we see our Lord face to face. Oh, God, give us to know our portion now in Thyself that we may be a worshipping people, ever blessing our God with joyful lips. Amen!

### EGOTISM.

“NOT to think of himself more highly than he ought to think,” is counsel which is as much needed in these days as in the days of St. Paul. It is a very difficult, if not an impossible attainment to say much of one’s self without becoming afflicted with Egotism. That is an affliction few will deny. If the people, who are always talking of themselves and their doings, know how their reputation, and consequently their influence, was thereby injured, they would become alarmed. To say much of one’s self keeps the self unduly before the mind, and hence tends, by a natural law, to magnify this object above its relative value. Let us be on our guard in this age of puffing and boasting, against this self-opinionated, obtrusive—we had almost written brazen—spirit. It is abroad in the Church, and fastens upon men who little perceive the rapidity of its growth, and the hatefulness of its presence. “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips” (Prov. xxvii. 2).



## THE ROYAL PRIESTHOOD.

### III.—THE CANDLESTICK.

**O**VER against the table of the presence-bread, and next in order of mention, comes the candlestick, and the light thereof; and truly here is another step in this wondrous climax of grace and glory.

Oil is the well-known type of the Holy Spirit. The word "anointing" so often used in connection with the Spirit (Acts x. 38; 1 John ii. 27), is sufficient proof of this.

Pure olive oil beaten was expressly commanded to be the light for this candlestick.

Beautiful picture of that Spirit which comes to us as the result of the labour and sufferings of Jesus, to shed abroad His love in our hearts, reveal to us His glories, and tell us His mind.

The sun that lights the first creation shed no ray upon the inner beauties of the sanctuary. But for this candlestick it had been perfect darkness. The priest might indeed enter and grope his way, but no idea could he have of the glories of the divine new creation around him; no liberty, no joy, except in the light of that pure oil.

Some, indeed, do yet attempt to learn the mind of God, and the glories of Jesus, by what they call

#### THE LIGHT OF REASON.

Groping work it is; and after all, 'tis but the outside walk of our precious Jesus that is seen. Such learn not the heart of God, though they may admire the faultlessness of the man Christ Jesus. Others there are who, unwittingly it may be, yet not the less really, are leaning on man's traditions and theologies, instead of the Spirit's teaching. Such see but dimly their standing and portion in Jesus, know but little of His love and glory, and consequently lack both liberty and joy.

The Holy Spirit has been sent for the express purpose of being our teacher, guide, and comforter. (See John xiv. 26; xvi. 13, 14).

Oh, for a steadier walk according to His blessed leading—an open ear for the still small voice of His teaching. In His light we should see light clearly, and the joy of our Lord shall be our strength. There are glories in that wondrous Person, yet



to be brought to light by that Spirit who loves to testify of Him. "He that hath an ear let Him hear what the Spirit saith" (Rev. ii 7).

Thus the "presence-bread" would be eaten by the priests in the light of the candlesticks.

IT WAS NO FEAST IN THE DARK.

They discerned what they ate, and rejoiced in the glories into which they had entered.

Even so we now, by grace, are permitted to eat the flesh and drink the blood of the Son of Man.

Remembering His sufferings, it is our privilege also to look up and see Him in the glory, and things that eye hath not seen are revealed to waiting hearts by the Spirit.

Faith thus feasted, rests in His love; Hope abounding through the power of the Holy Ghost waits and longs for His return; and meantime, love can break its alabaster box of precious ointment over His feet, whose head is crowned with glory.

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CONSCIENCE.

THROUGH the fall, man acquired conscience to know, with God, good and evil. God said, "Man hath become like one of us," &c. This does not, of course, give him power. He has lost his sweet innocence, and he has no power to regain it. (Genesis ii.)

Through the light of the holy and spiritual Law he gets a guilty conscience, that he has not done the good but the evil. The law says, "Thou shalt not covet," and his conscience tells him it is his disposition to covet. (Romans iii. 7.)

Through the sacrificial death of the Son of God the believer's conscience is purged. In full view of God's holiness and his own unholiness he has settled peace, because he sees how complete the satisfaction to God in the propitiation of Christ. God's rest is there, and the conscience is set at rest too. This does not of course lead to license, but rather gives a motive for holiness. How can I indulge in those things which could not be forgiven short of the death of the Son of God? Heb. x. M. I. R.

## GENERAL CONFESSION.

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IT is a very easy thing to stand up in a prayer meeting and make a general confession of how "we have got cold," and how we have failed to manifest the Spirit of Christ. But it is by no means an easy thing to go up to brother So-and-so and say, "Brother, I have failed to manifest the Spirit of Christ towards *you*." It is such an easy thing to float ourselves in along with the rest and say "we have sinned." The little word "we" brings us all in. It needs very little humbling of ourselves to say, "*we* have sinned;" but it needs a great deal of humbling to say, "*I* have sinned." Many, alas! lose their temper, and say things which the Word of God demands should be confessed. But no confession is made. Yet these brethren are to be found engaging in prayer at the prayer meeting, and confessing to the Lord how *we* have sinned, and how unfaithful *we* have been. All such confessions mean nothing. They may *seem* to indicate a broken and a contrite heart. But, if the broken and contrite heart were there, the individual confession would be there too. If we refuse to confess our faults one to another, what cares the Lord about our high sounding collective confessions in the meeting of the saints?

Such confessions may soothe the conscience of one who is walking in darkness; but they will utterly fail to satisfy the conscience of a saint who is walking in the light of God. If you have spoken in the flesh to some one, or done him an injury, God's Word requires that you confess your fault to that one as well as to the Lord himself. Do not, therefore, try to get conscience appeased by a general confession such as, "We are too ready with the tongue sometimes, I know;" or, "We often do the things that we should not do." These are devices of Satan to make you believe you have confessed, while you have confessed nothing at all. Indeed, if such be the form of your confession, it is clear you have not been humbled before God. The great thing is to get the *heart* softened in God's presence concerning what has been done. When *that* is the case confession is easy. And when like David, we hear God saying "Thou art the man," we are ready like David to reply, "*I* have sinned."

## THE MASTER'S TOUCH.

“**H**E touched her hand, and the fever left her ;”  
He touched her hand, as He only can,  
With the wondrous skill of the great Physician,  
With the tender touch of the Son of Man.

And the fever pain in the throbbing temples  
Died out with the flush on brow and cheek,  
And the lips that had been so parched and burning  
Trembled with thanks that she could not speak.

And the eyes where the fever light had faded  
Looked up, by her grateful tears made dim,  
And she rose and ministered in her household,  
She rose and ministered unto Him.

“He touched her hand and the fever left her.”  
O blessed touch of the Man divine !  
So beautiful then to arise and serve Him,  
When the fever is gone from your life and mine.

It may be the fever of restless serving,  
With the heart all thirsty for love and praise,  
And the eyes all aching and strained with yearning  
Toward self-set goals in the future days.

Or it may be a fever of spirit anguish,  
Some tempest of sorrow that dies not down,  
Till the cross at last is in meekness lifted,  
And the head stoops low for the thorny crown ;

Or it may be a fever of pain and anger,  
Which the wounded spirit is hard to bear,  
And only the Lord can draw forth the arrows  
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it ;  
Whatever the tempest, His voice can still ;  
There is only joy as we seek His pleasure,  
There is only rest as we choose His will.

And some day, after life's fitful fever,  
I think we shall say in the home on high,  
“Of the hands that He touched but did His bidding,”  
How little it matters what else went by.”

Ah, Lord ! Thou knowest us altogether,  
Each heart's sore sickness, whatever it be ;  
Touch Thou our hands ! Let the fever leave us,  
And so shall we minister unto Thee.

COPIED BY R. L. L.

## GEMS GATHERED FROM AN OLD MINE.

By ROBERT STEPHEN, of China.

**THE LORD JESUS CHRIST.**—The more vile He made Himself for us, the more dear He ought to be unto us. They say nothing but the blood of a goat will dissolve the adamant, and nothing so kindly, sweetly, and effectually can break the hard heart of a sinner than faith's beholding the precious blood of Christ shed for him. Christ will be all in all or He will be nothing at all. Though His coat was once divided, yet He will never suffer His crown to be divided. Christ is the pot of manna, the cruise of oil, a bottomless ocean of comfort, content, and satisfaction. He that possesses Him wants nothing, he that wants Him enjoys nothing.

**SATAN'S PROMISES.**—Satan promises best but pays with the worst. He promises honour and pays with disgrace. He promises pleasure and pays with pain. He promises profit and pays with loss. He promises life and pays with death. But God pays as He promises; all His payments are made in pure gold.

**THE man of God** must be content to walk alone with God. He must be satisfied, because God knows, whoever else may misunderstand.

**MURMURING.**—Murmuring is a black garment, and it becomes none so ill as saints. Oh! the precious time that is buried in the grave of murmuring! When the murmurer should be praying, he is murmuring against the Lord. When he should be hearing, he is murmuring against divine providences; and in these and a thousand other ways do murmurers expend the precious time which some would redeem with a world. Every murmurer is his own martyr. He is a murderer. He kills many at once—his joy, his comfort, his peace, and his rest. No man on earth more unlike to God than the murmurer. Murmuring makes a man cast all the cordials of the Spirit against the wall as things of no value. It makes a man suck poison out of the sweetest promises. It makes a man eminent in nothing, unless it be in having hard thoughts of God, and arguing against his own soul and happiness.

**THERE** is virtue in the name of Christ to make this vale of tears a fruitful, pleasant place.

## DRAWN FROM IDOLS

“TIS the look that melted Peter,  
’Tis the face that Stephen saw,  
’Tis the heart that wept with Mary,  
Can alone from idols draw,—  
Draw, and win, and fill completely,  
Till the cup o’erflow the brim;  
What have we to do with idols?  
We have *companied with HIM.*”

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### NOTES ON SUNDAY SCHOOL LESSONS.

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THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.; also the *Boys and Girls Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each.

10th Nov.—NATHAN’S PARABLE (2 Sam. xii. 1-23). *Mem. v. 13*

Seeking the wanderer—The pointed parable—Self-judgment—Confession and pardon.

“THE Lord sent Nathan unto David,” v. 1. God seeking the sinning one. David was not first seeking after God. How true that “There is none that seeketh after God” (Rom. iii. 11). “Turned every one to his own way” (Isa. liii. 6). From the very first it was so. When Adam was hiding (Gen. iii.) God Himself was seeking. Even when Cain was scowling angrily, God spoke to him and reasoned (Gen. iv. 7). So it has ever been; so it is to-day. God is sending messages to all sinners. The teacher has the holy dignity of carrying God’s message.

God’s purpose was to reach David’s conscience and his heart, and in mercy bring David back to Himself. Such the love of God—He is not content to have David in the far country.

Nathan’s story about the poor man’s one ewe lamb that he loved—a pet lamb—his comfort, and the playmate of the poor man’s children—is very touching. Then the cruel selfishness of the rich man robbing the poor man, forcibly taking away his only pet to feed a travelling stranger is so plain that David’s sense of right and wrong at once rouses him.

“The man . . . shall die” (v. 5). How swift to condemn *others* most people are. Had the story not been a parable David would have had the rich man executed right away.

“Thou art the man!” (v. 7). The rich man. The selfish, cruel man. The man who ought to die. How solemn to hear that word “thou.” The convicting “thou” of Scripture. See in Genesis ii. 17, “Thou shalt surely die;” Genesis iv., “What hast thou done?” “Now art thou cursed,” and Luke xii. 20, “Thou fool.”

It is a solemn time when God’s Word comes straight home like that—a testing time. David did not try to evade the blow, but submitted to the judgment of God. When we remember he was a king, and could have ordered Nathan to prison for his speaking like that, we see that he had a heart true at the bottom.

"I have sinned" (see Luke xv.) God is just; God is right; I am guilty. See Psalm xxxii. 5, Psalm lxxiii. 5; Job xxxiii. 27, &c.

"The Lord hath put away thy sin; thou shalt not die" (v. 13). "A God ready to pardon" (Neh. ix. 17). "Only acknowledge thine iniquity" (Jer. iii. 13).

Notice the words, "put away sin," and refer to Heb. ix. 26, "by the sacrifice of Himself." Seek Holy Spirit energy to carry the convicting message, and seek the opportunity of speaking the converting and comforting words concerning the cross. "Behold the Lamb of God which beareth away the sin of the world."

17th Nov.—**THE QUEEN OF SHEBA** (1 Kings x. 1-13). *Mem. v. 7.*

The King of Glory—Far-spread fame—Difficulties discussed and dismissed—A greater than Solomon—Complete satisfaction.

**T**HIS lesson is most suggestive of glory, dealing as it does with a king, a queen, a palace, the temple, gold, precious stones, &c.

It tells of the attractiveness of the glory and wisdom of Christ, and if the god of this world had not "blinded the minds" of them that believe not (2 Cor. iv. 3), so that they see "no beauty" in Him (Isa. liii. 3), men would flock to Jesus as the most glorious object in the universe. They "believe not."

Sheba's Queen heard and *came* and though the fame of Christ's glory is spread abroad many hear but do not move.

"With hard (difficult) questions." That which was dark to her became plain when she brought the puzzling things to Solomon. Another woman at Sychar's well (John iv.) is the counterpart; her darkness became light when she listened to Jesus, and she could say, "Come, see a man who told me all things that ever I did."

"She communed with him of ALL that was in her heart," and Solomon "told her ALL things"—there was "not any thing hid." Wondrous Solomon! More wonderful Jesus. No thing can be hid from Him. "All things are naked and open" to Him (Heb. iv. 13). All things in me; all things around me; all things for or against me.

Sheba's Queen at Jerusalem was like Mary at Bethany (Luke x. 39) in one sense; but Mary's portion was infinitely better—it could never be taken from her. The Queen of Sheba could only enjoy Solomon's company for a very limited time; but the believer in Jesus has an *everlasting* source of delight.

In Luke xi. 31 and Mat. xii. 42 we are told that this same Queen will be a witness at the judgment against those who did not need to travel thousands of miles to see a "greater than Solomon," but to whom He came, and "is here." The wisdom of Jesus Christ is not a thousand miles off—it is "nigh" (Rom. x. 7, 8).

She said, "It was a true report," and "The half was not told me," It must have been a GREAT report that brought her from "the uttermost part of the earth" (Matt. xii. 42), and it was TRUE; but it was not anything like the reality. Teacher, can you, do you, convey to your class any idea of the "unsearchable riches of Christ?" (Eph. iii. 8). We must lament our poor report. Oh, to speak "as I ought to speak" (Col. iv. 4). Then we might expect enquiring souls to go to Jesus for themselves (John iv. 42), and find our report, though poor, yet TRUE, and rejoice in the treasure found in Jesus, the "King of Glory and of Grace," who wore the crown of thorns and is now glory-crowned.

Solomon, wonderful as he was, never died to save. Knowledge cannot save. Only BLOOD can put away sin. So the scholars need first to know Jesus as a dying Saviour *before* they can learn of Him as a Kingly Teacher.

24th Nov. —**THE PROPHET ELIJAH** (1 Kings xvii. 1-24.) *M. v. 22.*

Sin, famine, death—The way of transgressors—Mercy and judgment  
Exhaustless supplies—Life from the dead—Resurrection joy.

**L**AST lesson and this a great contrast. The dazzling glory of the palace is changed to the picture of a land under the cloud of God's anger because of sin.

Elijah (my God is Jehovah) stands up to speak for his God. "No dew, nor rain these years." Think what that means! Last summer there was a loud cry in many places because we had no rain for a few weeks. But years of no dew, no rain, what a dreadful prospect! And this because of sin; to bring the sinners back to God.

It could be no pleasure to God to hold back the dew and rain, but the opposite—yet He did it in order to turn them back from their sins.

"The way of transgressors is hard" (Prov. xiii. 15) or men would never leave it. It was good there was a famine in the far country (Luke xv.) or the lost son would never have sought his father. See also Psalm civ., in which all the afflictions of the psalm are, in verse 43, traced up to "the lovingkindness of the Lord."

In all judgment scenes God remembers mercy, else *none* would be saved, and here we get a widow woman and her son made to share with God's man, Elijah, God's mercies.

There were "many widows" (see Luke iv.) in poor suffering Israel—but the fall of Israel is the blessing of the Gentile (Rom. xi. 11), and God's man was sent to Sarepta, to a widow.

*A widow at death's door.* "Ready to perish," another picture of a poor perishing sinner, and *grace* comes along and would seem to take the last she has. How trying! Only a "handful" of meal and a little oil in a cruse, then death. Yet God's prophet says "Give that up, you will never want."

Reason could never obey that; though Elijah had made a promise, yet reason could not possibly understand *how*. Faith can understand "all things are possible" (Mark ix. 23) "to him that believeth."

How blessedly simple and easy the obedience of faith. She heard, she acted, and she and her son were all through the famine well fed supplied from that exhaustless barrel and cruse.

Jesus said, "Him that cometh to Me shall never hunger" (John vi. 35). All through the world's famine the believer has bread and to spare (Luke xv.)

But that was not all. The widow had yet to learn more of God's power and goodness on her behalf. Her son died. After all it seemed as if God's love had failed. Reminding us of Bethany (John xi). Secret of Bethany—that "God's glory" should be known in a scene of death; secret of that dead boy in Sarepta—God would make His power and His grace known.

"Stretched himself upon the child." The living man linked with the dead was life to the dead boy by the power of God. "Corn of wheat" was Jesus (John xii. 24) having "life in Himself" (John v. 26), and communicating life to dead sinners.

Elijah presenting the living boy to his rejoicing mother was a great sight. What will it be when Jesus presents the living saints in the presence of God—fruit of His suffering unto death for them.

1st Dec.—**THE GOOD SHEPHERD** (John x. 1-28). *Mem. v. 18.*

The only one worthy of the name—The measure of His goodness—Climbing up and coming down—The one flock—Perfect safety.

**S**WEET are the names of Jesus. "Saviour," none else bears that name; it tells of power to rescue, power to save. "Shepherd" tells of care, keeping, comfort, safety. "GOOD SHEPHERD" is doubly sweet. When He says "Good Shepherd" He points to the nail prints—these are the lasting proofs and measure of His goodness. Life laid down is *greatest* love (John xv. 13).

Abel was the first shepherd—he did not die for his sheep—we read of at least one offered in sacrifice for Abel (Gen. iv. 4).

Jacob was a shepherd, and tells how he cared for his flock (Gen. xxxi. 39, 40). He was a good shepherd, but he was not **THE** Good Shepherd.

David too was a good shepherd, and we are told in 1 Samuel xvii. 34 how he fought for a lamb.

But all these are far short of Jesus, who died—and such a death, "even the death of the Cross"—for His sheep.

Others had come "*climbing up*" (verse 1)—Jesus came down to the door, and entered that way, as the lowly man. He went into the fold (of Jews) to "call" and "lead" them out after Himself.

Notice, "other sheep," of verse 16, "not of this (Jewish) fold." He has a "voice" for them, they hear His voice, there is "one flock," "one shepherd" (Eph. ii. 16).

"I am the Door," that is, He is to the saved all that a door represents—the entrance, the way (John xiv. 6)—by Him we enter salvation's fold, with liberty to find pasture in old and new fields.

Two features in the Good Shepherd are pronounced, viz.—He loves His sheep unto the death (verse 11), and knows them (verse 14).

Then in verse 28 He tells of what He *gives* to them, "eternal life," as well as what He *does for* them, that is "keeps" them. He is in partnership with His Father in this keeping—a double wall of protection—a unity of purpose—"I and My Father are one." Indissoluble partnership. Joint interests in salvation's plans and execution. How safe the one who is Christ's!

Time will be too short to speak of Shepherd's care and experiences Psalm xxiii. It may be referred to. How happy! saved by death of Good Shepherd; cared for by the love of the Good Shepherd; and kept by the power of God waiting for the return of the Chief Shepherd.

How sad to miss all that, and be found in eternity outside the door! Unsaved!! (Rev. xxii. 15).

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**The Gospel Scheme of Lessons** for 1896, giving fifty-two selected portions relating to the **LIFE OF LIVES**, with memory texts, helpful references, readings, &c. 1/- per 100, post free.

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ABRAHAM AND LOT.

I.—POINTS OF CONTRAST.

Abraham a <i>pilgrim</i> sitting at the tent door. Gen. xviii. 1.	Lot a <i>dweller</i> in Sodom. Gen. xix. 1.
Abraham had <i>three</i> visitors, one was the Lord. Gen. xviii. 2.	Lot had only <i>two</i> . Gen. xix. 1.
Abraham <i>ran</i> . Gen. xviii. 2-6-7.	Lot <i>sat</i> in the gate. Gen. xix. 1.
Abraham says "My Lord." Gen. xviii. 3.	Lot says "My <i>Lords</i> ." Gen. xix. 2.
Abraham had <i>one</i> Lord.	Lot had "Lords <i>many</i> ."
The men <i>accepted</i> Abraham's hospitality. Gen. xviii. 5.	They <i>refused</i> Lot's, preferring the <i>street</i> . Gen. xix. 2.
Abraham's invitation accepted <i>without</i> pressure. Gen. xviii. 5.	Lot's only accepted after <i>great</i> pressure. Gen. xix. 3.

II.—POINTS OF SIMILARITY.

Abraham bowed. - Gen. xviii. 2.	Lot bowed. - Gen. xix. 1.
Abraham invited. - Gen. xviii. 3.	Lot invited. - Gen. xix. 2.

T. B.

GOD'S LOVE.

John iii. 16.

The <i>object</i> of His love, - - - -	The poor "world."
The <i>expression</i> and <i>gift</i> of His love, - -	His "only begotten Son."
The <i>recipient</i> of His love, - - - -	"Whosoever believeth,"
The <i>intention</i> of His love, - - - -	"Should not perish."
The <i>duration</i> of His love, - - - -	"Everlasting life," M. I. R.

THE "I AM'S" OF PAUL.

1 Whose <i>I am</i> and Whom I serve, - - -	Acts xxvii. 23.
2 <i>I am</i> crucified with Christ, - - -	Galatians ii. 20.
3 <i>I am</i> not ashamed of the Gospel, - - -	Romans i. 16.
4 <i>I am</i> not ashamed (to suffer), - - -	2 Timothy i. 12.
5 <i>I am</i> made all things to all men, - - -	1 Corinthians ix. 22.
6 <i>I am</i> the apostle of the Gentiles, - - -	Romans xi. 13.
7 <i>I am</i> the least of the apostles - - -	1 Corinthians xv. 9.
8 <i>I am</i> what I am - - - -	1 Corinthians xv. 10.
9 <i>I am</i> less than the least of all saints,	Ephesians iii. 8.
10 <i>I am</i> the chief of sinners, - - -	1 Timothy i. 15.
11 When <i>I am</i> weak then am I strong, - -	2 Corinthians xii. 10.
12 <i>I am</i> pure from the blood of all men, -	Acts xx. 26.
13 <i>I am</i> persuaded that neither death, &c.,	Romans viii. 38.
14 <i>I am</i> now ready to be offered - - -	2 Timothy iv. 6.
15 <i>I am</i> in a strait betwixt two, - - -	Philippians i. 23.

THE GREAT THINGS OF GOD.

"Oh! the depth, . . . of the riches of God."

Gift unspeakable, - 2 Cor. ix. 15.	Peace that "passeth all understanding," Phil. iv. 7.
Grace exceeding abundant, 1 Tim. i. 14; Eph. ii. 7.	Power exceeding great, Eph. i. 19.
Greatness unsearchable, Ps. cxlv. 3.	Promises exceeding great and precious, 2 Pet. i. 4.
Joy unspeakable, - 1 Peter i. 8.	Riches unsearchable, Eph. iii. 8.
Judgments unsearchable, - - Rom. xi. 33.	Ways past finding out, Rom. xi. 33.
Love that "passeth knowledge," - - Eph. iii. 19.	Weight of glory, exceeding and eternal, 2 Cor. iv. 17.

**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.  
 Matthew xxviii. 18-20, R.V. T. B.

**"AS HE IS."**

1. 1 John i. 7: "We walk in the light *as He is* in the light." His communion with the Father is our's as sharing eternal life.  
 2. 1 John iv. 17: "*As He is* so are we in this world." We are in a world under sentence, but His relationship to judgment is ours, as associated with Him, we have boldness in the day of judgment.  
 3. 1 John iii. 2: "We shall be like Him for we shall see Him as He is." The world will never see Him thus—they will see Him in a judicial character and as the King, but we know Him as the second Man in glory, the first-fruits in resurrection and the first-born from the dead, the pattern of the kind of people God will have in the glory by and bye.  
 4. 1 John iii. 3: "He that hath this hope in Him purifieth himself even *as He is* pure." The practical effect on our ways now of all these glorious expectations to be realized at His second coming for all His saints. M. I. R.

**SALVATION.**

- It is a *Common* Salvation Jude 3  
 It is a *Present* Salvation  
 2 Corinthians vi. 2  
 It is a *Great* Salvation Hebrews ii. 3  
 It is an *Eternal* Salvation  
 Hebrews v. 9  
 H. S.

**IN ROMANS i. we get**

1. Verse 1. The *Gospel* of God.  
 2. ,, 16. The *Power* of God.  
 3. ,, 17. The *Righteousness* of God  
 4. ,, 18. The *Wrath* of God.  
 5. ,, 25. The *Truth* of God.  
 6. ,, 32. The *Righteous entrance* of God (Rotherham). J. K. M'E.

**EXCEEDING GREAT AND PRECIOUS PROMISES.**

- The following are some of the exceeding great and precious promises (2 Peter i. 4), given by our Everlasting Father (Isaiah ix. 6), for the comfort, stability, and security of all that believe on Jesus to everlasting life (John v. 24), and which are mentioned in the Word of God as being *everlasting*.
- |  |   |
|--|---|
| Everlasting Love - Jer. xxxi. 3                    | Everlasting Sign - Isaiah lv. 13                  |
| Everlasting Salvation Isaiah xlv. 17               | Everlasting Children Eph. i. 4, 5                 |
| Everlasting Righteousness - - - Ps. cxix. 142      | Everlasting Life - John vi. 47                    |
| Everlasting Covenant Isaiah lv. 3; 2 Sam. xxiii. 5 | Everlasting Light - Is. lx. 19, 20                |
| Everlasting Kindness Isaiah liv. 8                 | Everlasting Mercy Ps. ciii. 17; cvi. 1            |
| Everlasting Joy Is. xxxv. 10; Is. li. 11           | Everlasting Arms Deut. xxxiii. 27                 |
| Everlasting Consolation 2 Thess. ii. 16            | Everlasting Strength Isaiah xxvi. 4               |
| Everlasting Way - Ps. cxxxix. 24                   | Everlasting Kingdom 2 Peter i. 11; Psalm cxlv. 13 |
| Everlasting Remembrance - - - Ps. cxii. 6          | Everlasting Testimonies Ps. cxix. 144             |
|  | Everlasting Word - Isaiah xl. 8                   |
|  | Everlasting God Genesis xxi. 23                   |
- "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

## THE ROYAL PRIESTHOOD

### IV.—THE GOLDEN ALTAR.

IN Ex. xl. 26, 27, we are shown the golden altar and the incense. There is a close connection between this and the Lamp. The incense was to be burned when the lamps were dressed in the morning, and when they were lighted in the evening, (Exod. xxx. 7, 8,). Thus it was to be a "perpetual incense," "sweet incense" (chap. xxxv. 8), and there was to be none made like unto it, for it was "most holy" (chap. xxx. 34-38).

And is there not something answering to this in the experience of souls who, wakening morning by morning to hear the Spirit's breathings, and to behold new beauties in Jesus, know what it is to overflow with adoring worship?

Nor marvel that such feeble thanks and praise should so be "sought for" (John iv. 23), and valued by the Father. Such worship ascends not in its own right, but by our great High Priest. Presented in all the surpassing fragrance of His own most precious name (Rev. viii. 3, 4), in all the golden glory of His own divine person, it ascends as incense (Ps. cxlii. 2), perpetual (Heb. xiii. 15), sweet (Phil. iv. 18), and holy (Rom. xii. 1).

#### WHAT COULD WE DO WITHOUT JESUS

as our golden altar that sanctifies our gift (Mat. xxiii. 19), and secures continual acceptance for our offering of praise and thanksgiving, the fruit of lips purged by the living coal?

Rich, unsearchably rich, are the provisions of our gracious God in Christ. He would not take us from the mire without putting a song in our mouth; nor would He put a song in our mouth without making provision for His own communion in our joy. He would not reveal to us the glories of His own dwelling-place, nor feast us in His presence, nor cause us to approach to His mercy-seat, without securing an abundant entrance for the incense that grace, so displayed, must ever cause to burn. For incense must ascend. Praise and prayer, the twin offspring of grace, find their home in none but God—God in the highest. They witness to the power and

perfectness of grace, as the smoke of the torment of the lost shall witness for ever and ever to the power and perfectness of judgment (Rev. xiv. 11).

V.—THE ALTAR OF BURNT-OFFERING.

Beyond the golden altar mentioned, next in order stood the altar of burnt-offering. Here it was not incense, but the bodies of the animals offered that were consumed, or else the bruised corn of the meat offering (ver. 29).

Thus was Jesus wholly given "for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 2), and given, like the bruised corn, to be the food of man (John. vi. 51). And so, constrained by the mercies of God, we are called to "present our bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1).

This Isaac did: he was offered as a burnt-offering (Gen. xxii. 2). He yielded himself unto God. His will was bowed to God's will, even unto death; and so he proved that the will of God is "good, and acceptable, and perfect" (Rom. xii. 3).

We read of no burnt-offering until Noah, having passed through judgment, stood in the new world, a risen man.

The mercies of God constrained him then to offer a sacrifice that wholly ascended to God's praise. And this, to God, was a "savour of rest" (Gen. viii. 21, margin). It spoke of the rest God would yet have in the finished work of His Son.

Such is the service of those who know that in Christ they have passed from death unto life. Every act to which His love constrains, done in His name, savours to God of Him; for His name is as ointment poured forth, and presented by Him, is not only acceptable, but glorifying to God (Col. iii. 17; 1 Cor. x. 31).

This is a step further than worship; but

WORSHIP COMES FIRST.

The heart that has learned to worship finds it blessed like David to come and sit before the Lord, sometimes with joy too deep for utterance, and say, "What can David speak more to Thee?" (1 Chron. xvii. 16-18). But David cannot sit for ever there. Grace calls for more than worship, and so follows the

smiting of Moabites and Philistines, and bringing spoils to Jerusalem for the honour of the Lord; but worship is first.

Thus, in Heb. xiii., we have the incense in ver. 15, and following that in the divine order, "To do good and to communicate forget not, for with such sacrifices God is well-pleased."

The same order is everywhere. Rom. xi. and Eph. iii. end in incense; Rom. xii. and Eph. iv. begin the burnt-offering. 1 Cor. xv. 57 is incense; ver. 58, burnt-offering.

Be it ours to learn the priestly responsibilities that wait upon our priestly privilege; that walking in the light as He is in the light, we may have fellowship one with another, and know the value of that blood that cleanseth us from all sin.

#### VI.—THE LAVER.

Following the altar of burnt-offering, we have lastly in this perfect catalogue of glories—the laver.

For surely as the priest would go forth to serve, his feet would need to be washed.

For the priest had a twofold service—that toward God *within* and that toward the leper (Lev. xiv. 3) *without*.

These we have in relation to ourselves in 1 Peter ii.—ver. 5 showing more specially our service within the veil; and ver. 9, &c., going on to show our service in a world of sin, as strangers and pilgrims brought from darkness to light. But

#### WHO CAN WALK HERE WITHOUT DEFILEMENT?

Though "clean every whit" because "washed from our sins in His own blood," yet we need to have our soiled feet continually washed; and in this, as in all else, our need is met in Jesus. For is not He our laver, and His Word, ministered by the Holy Spirit, the water by which He would daily cleanse our feet?

Who knows what service is, without knowing the defilement evermore therein contracted? the failure, the haste, the mixed motive, the worldly conformity, the lack of wisdom, of grace, of love, all needing to be judged in the conscience, and cleansed from the heart, ere the golden altar again be reached, or the blessed communion of the holiest enjoyed.

Yes, there is a difference between being outside the camp and inside the veil, though in spirit we might be ever both, as He was who, though a stranger on earth, was even then "in heaven," (John iii. 13). Outside there is conflict, temptation, and defilement. Inside there is rest and holy communion; and to this we are ever made welcome, for the laver is at the door, between the tent of the congregation and the altar, ready of access to the weary longing heart.

The Father would not be an hour without His worshipper. Only own the defilement, confess the sin, and He is faithful and just to forgive, and cleanse from all unrighteousness. Another glance of faith at these pierced hands and that wounded side, another plunge in that ever-faithful living Word, and then "draw near," (Heb. x. 22).

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### THE BEAUTIFUL CITY OF GOLD..



**T**HERE'S a City that looks oe'r the valley of death,  
And its glories may never be told ;  
There the sun never sets, and the leaves never fade,  
In that beautiful City of Gold.  
There the King, our Redeemer, the Lord whom we love,  
Will the faithful with rapture behold;  
There the righteous for ever shall shine as the stars,  
In that beautiful City of Gold.

Every soul we have led to the foot of the Cross,  
Every lamb we have brought to the fold,  
Will be kept as bright jewels our crown to adorn,  
In that beautiful City of Gold.

There sickness and sorrow and death are unknown,  
There glories on glories unfold,  
There the Lamb is the light in the midst of the throne,  
In that beautiful City of Gold.

## THE CLOSING TESTIMONY.

THE concluding chapters of the Acts of the Holy Ghost, through the apostles and their fellow-workers, seem to my mind to be a sort of foreshadowing of how the church's testimony on earth is about to close. The vessel has had a stormy voyage and goes to pieces, though not a single life is lost. The vital thing, that which is in divine keeping—"the body of Christ"—remains, but whatever has been committed to human responsibility, where is it, and what has become of it? It is a wreck. Then Paul is seen going into Rome in bonds, but the Word of God cannot be bound. There is much to hinder and hamper a true-hearted servant of Christ in these days, but the energy of the Spirit of God is unabated. For two whole years Paul is seen "in his own hired house" (a true pilgrim to the last) receiving all who come to him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. There is a quiet dignity about this which, I believe, will characterise the Spirit's testimony at the close. While there is much Laodicean boastfulness, an attempt to do great things, the current of the Spirit flows on gently, and those in it avoid popularity, and are content in a sober and godly way to speak well of Christ to those whom an exercised heart and conscience brings to them, *attracted by the truth ministered*—a lowly and unassuming testimony to Christ—grateful to His heart, as the water from the well of Bethlehem was to David in his day, is, I believe, the great mark of what is of God at the end. It is nothing like the day of Pentecost; there is nothing showy about it, nor does it advertise itself, but fruit is borne, and fruit that will remain.

M. I. REICH.

## THE SUNDAY-SCHOOL TEACHER.

A SUNDAY-SCHOOL teacher's position is a voluntary one but it is none the less a position of personal responsibility. Indeed, there is a sense in which it is true that the obligations of a purely voluntary position are more binding, within their scope, than the obligations of a paid position. Services that have a recognised money value can be yielded by their cash

equivalent; but services that are promised on one's honour are not so easily cancelled. A Sunday-school teacher ought to come to Sunday school well prepared for the work of teaching; but, in any event, a Sunday-school teacher is bound to be in his or her place at the hour of commencing, or to have a suitable substitute for the day in that position. Yet there are Sunday-school teachers—there actually are—who do not hesitate to absent themselves, on an occasion, from their Sunday class without providing a substitute, and without even notifying the superintendent, in advance, of their inability to be present. And not all of these teachers would be willing to have it said of them that they are neither faithful nor honourable.—S. S. T.

### GEMS FROM MANY MINES.

Dug out by JOHN KNOX M'EWEN.

**S**IN has brought many a saint into suffering, and suffering has kept many a believer from sinning."

"God now accepts the believer's *person* (Rom. xii. 1), *praises* (Heb. xiii. 15), and *property* (Heb. xiii. 16)."

"God repented that He made man, but never that He redeemed man."

"The great Teacher never used a big word."

"The *greater* the man, the *fewer* the books. A man of one book is a man of power."

"Peter and John were *swift* of foot to *run* to the sepulchre, but *slow* of heart to *believe* the Scriptures."

"We *hated* God without a cause. He *loved* us without a cause."

"Christ was the great promise of the Old Testament, the Holy Spirit that of the New."

"If sin doth not taste *bitter*, Christ cannot taste *sweet*."

"In John's Gospel we get Christ's work for us on *earth*, in his epistles His work for us in *heaven*."

"There's a way to *keep* out of hell, but no way to *get* out."

"There are 100,000 souls dying every day." (How does it affect us?)

"When *worlds* had to be *created* God had but to *speak*, when *sinner*s had to be *saved* He had to *give* His Son."





## VERY SOON.

A Poem on the Blessed Hope by CHARLOTTE MURRAY

Very soon comes gently wafted  
To this earth on spirit wings,  
As a watchword from the Master  
To incite to holier things.  
For the days and months and years  
Very soon shall pass away,  
And each moment brings us nearer  
Unto God's eternal day.

Very soon Christ's earnest workers  
Will be called to lasting rest ;  
Shall we be among the number ?  
Shall we lean upon His breast ?  
Very soon, too, pain and sorrow  
For His tried ones shall be o'er,  
And life's hidden depths be fathomed  
On the farther happy shore.

Very soon ! Oh, word of comfort  
And of counsel year by year !  
Very soon ! Oh, solemn warning !  
May the unawakened hear !  
For the Bridegroom cometh quickly  
To take home His ransomed bride ;  
Who will then go forth to meet Him ?  
Who will then be on His side.

This poem can be had as a Chromo Booklet, with chaste designs, at 3d.

## HOW TO WIN YOUNG FOLKS FOR CHRIST.

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I.—Always show love and affection for the children. It may be hard at times, but if you train yourself for only six months you will find two things. First of all, you will have gained the affection of *every* child under your charge; secondly, you will discover that what was at first irksome to you has so grown upon you that it comes quite natural to you.

II.—Never pass any of your scholars, or those you wish to help, without a smile or nod of recognition. Shake hands and have a word with them if possible; but let it *always* be a kind word, even if it be reproof.

III.—When you are at their parents' houses, never pass the children as beneath your notice. They are nothing of the kind. They are well worth taking notice of.

IV.—In the case of young children, give them an occasional kiss or a pat on the head, or stroke their hair or toss them up in the air. The effect of *touch* reaches their little hearts wonderfully, and I am bold to say that you have not completely won their confidence if they have never felt your *touch*. If you *have* won their confidence it will show itself in their having quite enough courage to go and take your hand in the street unasked. Till this point is reached don't be satisfied with your attainments.

V.—*Never* lose your temper with them whatever the circumstances. If I lose my temper in school I am undoing in ten minutes' time what has cost better men than myself many long months of work.

VI.—Absolutely avoid partiality. Treat all alike, whether rich or poor. Be very careful as to this. The Master was no respecter of persons. Don't you be either. If anything, show most love and affection to the troublesome, noisy lad, who irritates you so frequently and exasperates the other teachers.

VII.—Shake hands and have a kind word or two with every new child who comes to the school. Never forget this, for if they feel they are *welcome* they will be happy right away from the start. Let them know you are glad to see them to-day, and will be pleased to see them next Lord's Day.

VIII.—Whether in school or out of school, whether Sunday or week-day, when you are going a walk, and when your head is filled with business cares, *always and under all circumstances* have a kind word ready for your children, and you will soon find that a smile of pleasure flits across their faces every time they see you; and, moreover, your words will be received as from a friend rather than a *master* or *teacher*.

It will be readily observed that there is *one* thought running through the above rules. It is love; for love is of God, and if I want to work for God and for eternity, *love must be the basis of operations*. Nothing else will do. If you want an investment that pays a good dividend, and pays it promptly too, just invest some love in children's hearts and you will get it back one hundredfold before the year is out. Another thing I would say is this: treasure up and value children's affection *quite* as much as that of grown up people. It is quite as true, perhaps more lasting, and certainly as pure. "If ye do these things ye shall never fail," as Sunday school teachers or workers, depend upon it.

A. M'CORKINDALE, Campbeltown, Argyll.

## NOTES ON SUNDAY SCHOOL LESSONS.

THESE Notes are given in connection with *The Gospel Scheme of Lessons* (1/ per 100, post free), in which are Parallel Passages, Scripture Contrasts, Helpful References, &c.: also the *Boys' and Girls' Almanac* (6d. per doz.; 3/6 per 100, post free). Helpful Incidents will be found each month in *Boys and Girls* and the *Herald of Salvation*. Both One Halfpenny each.

8th Dec.—**JESUS AND THE BLIND MAN** (John ix. 1-25).

*Memory verse 25.*

A subject ready for God's handywork—Darkness and light—The clay ointment—Faith's trial—Faith's triumph—Faith's testimony—Faith's reward.

EVERY phase of man's need is an opportunity for God's goodness to be displayed. Even if we were not sinners against God we are dependent on Him for every blessing. How seldom we remember that our commonest mercies are His bounty. Not for *special sin* (ver. 3) was the man of the lesson born blind, but for *special mercy*; he was to be honoured in showing God's power, and a testimony to Jesus "the Light of the world" (ver. 5).

Many mysteries are to be unlocked with that key, viz., *God's glory with man's good* which ever is the Saviour's purpose.

"JESUS SAW HIM" (ver. 1). Though the Lord was close to the crowd who took up stones to stone Him (ch. viii. 59), yet He could pause to help a poor blind man.

"I MUST WORK" (ver. 4), "I AM THE LIGHT OF THE WORLD" (ver. 5). The work of light is to enlighten and cast out darkness, and here was a subject ready for His working.

"MADE CLAY," &c. God uses means the humblest, vessels "earthen" (2 Cor. iv. 7); the "foolish," "weak," "base" things (1 Cor. i. 27, 28), that the power may be seen to be of God.

"GO WASH . . . HE WENT . . . and came seeing" (ver. 7). Here we have the word spoken, the word obeyed, and the blessing possessed. The same way always—"heareth," "believeth," "hath" (John v. 24).

Then confession comes (Rom. x. 9). First it is "*How?*" then it is "*Who?*" Both "how" and "who" are mysteries.

This mystery of God's grace and power brings out strongly the blind unbelief and hatred of the enemy. They would not believe the man, but they could not shake his faith—the work in him was too real for argument. "I know," he says, "I *was* blind, *now* I SEE!" (1 John v. 13; 2 Cor. v. 1).

"THEY REVILED HIM" (ver. 28), saying "Thou art His disciple," and that was true; yet it was good to be His disciple, though "they reviled him."

"THEY CAST HIM OUT" (ver. 39). Put him out of the synagogue. Excommunicated him, because he stood up for Jesus who had given him sight. He could do nothing else but speak well of Jesus, who had done well for him (Mark vii. 37).

But the once blind man was to see much more yet. Jesus found him and opened the eyes of his understanding and revealed Himself as the Son of God (ver. 36, 37), and the man became a worshipper of Jesus (Psalm xxvii. 10).

What a history—from darkness to light. Such darkness! such light! To see and to know Jesus, God's Own Son, as your Deliverer and Friend. Blessed blindness that draws out such power and love (2 Cor. vi. 17, 18).

15th Dec.—**JESUS AT THE WELL** (John iv. 1-29). *Mem. v. 29.*

The wearied Saviour—Jacob's well—The empty water-pot—Water from Nature's well—Water from Heaven's well—Emptying that He might fill—Convicting that He might convert—The last hope—The revelation.

**S**YCHAR'S well to this day bears the aroma of the Saviour's visit there. From His wearied Person shone grace and truth that day. He found refreshment there deeper and sweeter than earth's wells can give. Seeking the lost and finding them is the meat and drink of Jesus (see verse 32).

The woman of Samaria came down from Sychar to the well with an *empty* water-pot, and went back with a *full* heart.

Jesus first appeared to her to be a strange Jew—not proud, like other Jews, for they would never ask a drink from a Samaritan. His reply, "If thou knewest the gift of God," showed how full He was of the love of God. "God has a gift for **THE WORLD**" (John iii. 16) was a great fact ever in the mind of Jesus, and He delighted to tell it out.

The woman, still occupied with what her eyes could see, and slow to see His meaning, says, "Art thou greater than Jacob?" Can you give better water than Jacob? Yes! He can; water that joyously *springs* up, not painfully drawn up (v. 14, and John vii. 28). She asks that water, but she needs to be converted before she can have it, and conviction comes before conversion.

So the Lord reminds her of her character as a sinner. As soon as she thinks of that she thinks of her "religion." But no outward religion can do a helpless sinner good. Not even the best "Jerusalem" religion, only those who are "born again," can enter heaven (John iii. 3).

Notice, salvation and worship are connected, and only saved people can worship (v. 22). Then she spoke of Messiah. "We expect Him. He will tell us all things" (v. 25). How touching to hear that from a poor woman's lips; and that day she found Him, The Messiah. He told her "all things."

Christ is the fountain of living water (John vii. 37); the "well of salvation" (Isa. xii. 3). "Ho every one that thirsteth, come ye to the waters" (Isa. lv. 1). "And whosoever will, let him take of the water of life freely" (Rev. xxii. 17).

22nd Dec.—**THE PHILIPPIAN JAILOR** (Acts xvi. 19-35). *Mem. v. 31.*

The Ambassadors' arrival—Spoiling Satan's kingdom—The war—Seemingly beaten—Yet re-joicing—Praising in prison—God's mighty power—Shaking the jail—Shaking the jailor—Believing and rejoicing.

**A**T Philippi Satan reigned in peace till God's servants, Christ's ambassadors, in response to the "cry from Macedonia," "Come over and help us," stepped into that city as the first Gospel preachers in Europe. Lydia's heart was "**OPENED**" at the river side prayer meeting (v. 13); and the spirit of divination was cast out of a poor woman—both made subject to Jesus Christ.

Then the storm arose. Like Gadara of Luke viii., the healing of the man meant the loss of the swine, so the healing of that poor woman stopped her master's profits. They became enraged, and caught Paul and Silas, raised the mob, and had the two ambassadors drawn before the magistrates and cast into prison.

So they came to know the jailor. He was a thorough jailor—a cruel servant of a cruel master—and he did his best for his master. Paul

and Silas had also a Master, and they were faithful servants. *Who will win?* The jailor and his master seem victorious (v. 24) But when all seemed against them, God's two servants, with the bleeding backs and their feet in the stocks, were very happy, for even at midnight they prayed and sang praises—not a melancholy song—but *praises* to God.

Then God rose up in His love and power and gave Philippi a shake—locks, bolts, bars, and mighty walls are nothing to God—the doors flew open, the bonds flew loose. The poor jailor felt that God's hand had shaken him too, and he shook, he trembled, he fell down.

"WHAT MUST I DO?" Jailors generally tell prisoners what to do. It is the prisoners' turn now. Listen to what *THEY* say a jailor had to do. "Believe on the Lord Jesus Christ and thou shalt be saved." Just the same as the gentle Cornelius (chap. x.), or Lydia, or you, or me. "Only believe" (Matt. v. 36) in Jesus and be saved (John vi. 47).

He believed, and all his house believed and were baptised, and were kind to Paul and Silas because they were "converted." Once a hardened jailor—now a happy, saved man, a Christian.

29th Dec.—**BEGINNING AND END** (John i. 1-34). *Mem. v. 29.*

Jesus the A and Z—The True No. 1—The Starting-place and the Goal—The Foundation and Corner-stone—Before the World was; after all things are passed away—From Eternity to Eternity—The Believer's **ETERNAL PORTION.**

**J**ESUS is the First and the Last—the **A** and **Z** (Rev. i. 11). He is the beginning (Col. i. 18; Rev. iii. 14). Those who have not come to Him have not yet got to "**A.**" Nothing counts till you have Jesus; then you begin to count (1 John v. 12). All **O's** are nothing till you put **1** first; then every **O** multiplies the **1** by **10**—thus, **0000** is still nothing, but add **1** in front and it is ten thousand.

He is the author or beginner of faith (Heb. xii. 2). The running counts from Him; you cannot start in the race at the middle; you begin at the starting-post—"CONVERSION;" you finish at the goal—"GLORY" (Rom. viii. 30).

How important to begin *right*. Jesus is the foundation (1 Cor. iii. 11) as well as the chief-corner stone (Eph. ii. 20). A building without a good *foundation* is dangerous to live in. Those who are not built on Jesus cannot stand the storm (Luke vi. 48, 49).

We have come to the end of another year—a year of opportunity—a year of grace. Some have found Jesus this year—and some have gone to be with Jesus this year. He is the end of the believer's race; the object in the believer's outlook is Jesus (Heb. xii. 2). Those who had Jesus in January have Him still; He is "the same yesterday, to-day, and forever" (Heb. xiii. 8).

Our lesson chapter (John i.) tells us of His eternal glory with the Father God, before the world was, and also of His veiled, yet revealed, glory as the Son of God, who dwelt (as in a tabernacle) amongst men (v. 14). He shined in the darkness—some saw, some did not—some received Him, some received Him *not* (Acts xxviii. 24). Those who do receive Him become Sons of God (v. 12). Wonderful Saviour—wonderful salvation! The Son becomes "the Lamb" to take away sins (v. 29). The Lamb at the beginning of the Christian's faith on earth (v. 36)—the Lamb the object of worship at the end, in heaven (Rev. v. 6, 12). Jesus the beginning—Jesus the end.

Matthew xvii. 8.

"JESUS ONLY."

Luke, ix 36

## The Life of Lives.

It is purposed, God willing, during the months of 1896, to give a complete Scheme of Lessons, with Original Notes, on the Life of our Lord Jesus Christ, so that the young mind, instead of having fragmentary thoughts, may have a somewhat connected conception of the glory of His wonderful life, and that their minds and hearts may be centred on THE DIVINE SON OF GOD—a most essential matter in these days of doubt and declension.

Lesson I.—5th January, 1896.

**JESUS, THE ETERNAL SON OF GOD** (John i. 14). *Mem. v. 1.*

*Story of Jesus—Page 9.\**

Before the world was made—When the world was made—In the world He made—For the world He made—After the world has passed away—  
The ETERNAL SON.

**O**PENING a New Year, starting another course of Lessons together, with such a subject for contemplation we may well own our need of Holy Spirit unction and power to enable us to "see Jesus" in such a way that we shall be fitted to set Him forth the "altogether lovely." "Jesus, the Eternal Son of God." We have to think back to a period "before the world was" (John xvii. 5). He had glory then "in the beginning" (Prov. viii).

Read with the scholars Proverbs viii. 22-31, and unfold His fellowship in God in creation plans and work. Turn to Genesis i. and see creation taking shape and being set in order; the home of man being furnished and man himself made.

Refer to Colossians i. 16 and read, "By Him were all things created," &c., and trying to grasp these great facts we have an indication of the power and glory of

### GOD'S ETERNAL SON.

Look into Isaiah vi. and see the Seraphim and hear them cry, "Holy, Holy, Holy," and get a glimpse of the glory He had with the Father before He stooped to Bethlehem's manger. For it was Jesus' glory which Isaiah saw (see John xii. 41).

Then hear the angels tell the shepherds of Bethlehem who it was that was born in Bethlehem, "The Anointed," "The Lord." The angels' Lord; convoyed to earth; God's Eternal Son. "Let all the angels of God worship Him" (Heb. i. 6).

"He came to His Own (things) and His Own (people) received Him not" (verse 11). He was full of His Father's glory, but their *minds* were blinded (John xii. 40; 2 Cor. iv. 4), and they could not see or believe.

He came thus that He might die and bring many sons to glory (Heb. ii. 10). At the cross God's great glory of justice and love; righteousness and mercy; shine out through the rent veil of Jesus' flesh (Heb. x. 10).

Christ's glory, great in Creation, is magnified in Redemption.

Creator and Redeemer is Jesus, the eternal Son of God. "Every knee to Him shall bow" (Phil. ii. 10).

See Revelation xx. 11. After "earth and heaven are passed away" His throne remains, and in the last chapter of the Bible we see Him enthroned in the midst of the redeemed for ever and ever—the Lamb of God—the Eternal Son.

\* *The Story of Jesus*, with full-page picture, references, anecdotes, &c., for each subject, can be used with these Lessons, of desired; 1/ post free.

**GOD'S GREAT PURPOSES.**

*Before the foundation of the world.*  
 Love of God to Christ, John xvii. 24  
 Christ foreordained to  
 suffer, - - 1 Peter i. 20  
 We were chosen in Him, Eph. i. 4

*From the foundation of the world.*  
 The Lamb slain, - Rev. xiii. 8  
 Blood of the Martyrs  
 shed, - - Luke xi. 50  
 A kingdom prepared, Matt. xxv. 34  
 E. C. S.

**THE SPIRIT'S FRUIT**

(Galatians v. 22, 23).

"*Love.*"—This is the cluster of spiritual graces condensed and concentrated into one. Love is the fulfilling of the law, and includes every jot and tittle of its requirements.

"*Joy and Peace.*"—Here follow eight different ways in which love exhibits itself. The first two, what it produces in the one who shows it. It fills him with heavenly gladness.

"*Longsuffering and Gentleness.*"—How love expresses itself when under fire. The pressure of adverse circumstances only brings out its excellencies. It overcomes evil with good.

"*Goodness and Fidelity.*"—The quiet and reliable ways of love in the ordinary avocations of life. It can always be depended upon to fulfil its duty. How painstaking and satisfactory.

"*Meekness and Self-control.*"—The bridle love puts upon the natural dispositions. The girdle to keep rising tempers and passions in check. It puts its grip upon selfishness and elevates the moral tone, delivering from the grovelling in the dust of earthliness, which characterises fallen man.

M. I. R.

**UNPOPULAR PREACHERS.**

Enoch.	-	-	His text, The Lord coming to judge,	Jude 14
Noah.	-	-	His text, Judgment by water,	- Heb. xi. 7
Joseph.	-	-	His text, Evil doings of brethren,	- Gen. xxxvii. 2
Moses.	-	-	His text, Let my people go,	- Exodus viii. 1
Nathan.	-	-	His text, Thou art the man,	- 2 Samuel xii. 7
Elijah.	-	-	His text, Neither dew nor rain,	- 1 Kings xvii. 1
Micaiah	-	-	His text, Your prophets are liars,	- 2 Chron. xviii. 22
Jeremiah.	-	-	His text, Destruction of the land,	- Jer. xxviii. 16
John Baptist.	-	-	His text, It is not lawful,	- Matthew xiv. 4
Peter and John.	-	-	Their text, No other name,	- Acts iv. 12
Paul.	-	-	His text, Rejection of Israel,	- Acts xxii. 21
John.	-	-	His text, Testimony of Jesus,	- Revelation i. 9

W. G. C.

**FIVE PHASES OF REVIVAL.**

Revive <i>me.</i>	-	-	"Thou wilt revive me,"	-	-	Psa. cxxxviii. 7
Revive <i>us.</i>	-	-	"Wilt thou not revive us again,"	-	-	Psa. lxxxv. 6
Revive thy <i>work.</i>	-	-	"O Lord, revive Thy work,"	-	-	Hab. iii. 2
A Revival of <i>sin.</i>	-	-	"Sin revived, and I died,"	-	-	Rom. vii. 9
A Revival of <i>care,</i>	-	-	"Your care of me is revived,"	-	-	Phil. iv. 10 (m.)

A revival of *me* will lead to a revival of *us*, and this to a revival of *work*, this will lead to a revival of *sin* (sin will be seen in its exceeding sinfulness), and as the mighty convicting work rolls on, Christians who have forgotten about the Lord's servants will have their *care revived*, and begin again to manifest such reviving. "Lord revive us. T. B.