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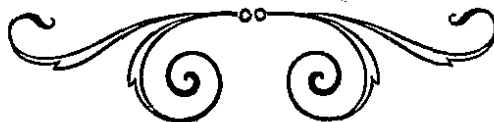


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THE BELIEVERS' PATHWAY:

A MAGAZINE OF
FOOD FOR THE FLOCK AND
NOTES FOR CHRISTIAN WORKERS AND
SUNDAY-SCHOOL TEACHERS.

THE JUDGMENT SEAT OF CHRIST.

THERE will be a vast amount of healthy work transacted at the Judgment Seat of Christ. The mistakes of time will there be rectified; wrong judgments reversed; misunderstandings corrected; ungenerous attempts to impute falsehood or evil where such does not exist exposed; and, in short, persons, ways, words, motives, and acts shall then appear in their true light and character. It will be a clearing-up moment, so that the Church and every member of the redeemed company shall enter into the enjoyment of eternal blessing in the perfect knowledge that all has been fully exposed between the soul and Christ. Then in the eternal rest of God no cloud shall ever darken our sky; no unsettled question ever arise to dim the joy; no lurking suspicion ever cross the soul. Every difficulty and question between believers and God, and between brother and brother, shall then be righteously adjusted. False charges *must* be withdrawn in the light of heaven, and every cloud and misunderstanding for ever removed. Wrong condemned, and right eternally vindicated! Christ's vindication of every injured saint and servant is most sure. In the meantime, wait on God, be of good courage, and pass on in light of that coming day.

No judgment and no condemnation for believers is expressly and distinctly affirmed in the New Testament. If this can be satisfactorily shown it may lift a cloud from many a weary heart.

NO JUDGMENT

is the emphatic declaration of the Lord in John v. 24: "Verily, verily, I say unto you, He that heareth My word and believeth

The Judgment Seat of Christ.

Him that sent Me hath eternal life, and cometh *not into judgment*, but hath passed out of death into life (R.V.). Who with such authority pronounces on the absolute security of believers, and divinely guarantees immunity from judgment to come?—Christ, the Son of God and quickener of the dead, yea, Christ, the Son of Man and judge of living and dead. His right, therefore, to announce beforehand the ultimate destiny of “His own” is unquestionable. Instead of standing in the dock as criminals, we shall sit on the bench as judges: “Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?” (1 Cor. vi. 2, 3). At the return of our Lord, the righteous dead are “raised in glory” (1 Cor. xv. 43). Weigh for a moment the absurdity and grotesque character of the situation: believers in a glorified condition, crowned and robed, and morally and physically, like Christ, standing their trial to have it determined whether or not they are fit for heaven and glory! Why, Scripture in its teaching reverses, exactly reverses, the position. The Judge was once God’s victim for sin on the cross. He bore our judgment—Divine judgment justly due to us. Our trial and judgment are long since past. The cross settled the question of judgment for all who believe. If, too, raised *in* glory, how put on trial to ascertain our fitness for it? But on this Scripture utters no uncertain sound. We are as completely beyond judgment as the Judge Himself. It is a bold word to say, that the weakest and feeblest believer on earth is as safe from Divine judgment as Christ Himself; it can no more overtake *them* than it can reach *Him*; for Christ and us it is past and forever gone; such is the glorious teaching of 1 John iv. 17, “As He is,” *i.e.*, beyond judgment, “even so are we in this world.” We are as the Judge. We dare not, and must not quote 2 Cor. v. 10 in opposition to John v. 24. The former affirms the manifestation of all at the judgment seat; the latter expressly exempts believers from future judgment. Manifestation and judgment are different words, and convey different ideas. Paul wrote of the former; the Lord spake of the latter. We shall be manifested, is Paul. We shall not be judged, is the Lord *Before* the judgment seat we are

The Judgment Seat of Christ.

manifested. *On* the judgment seat we judge. Carefully distinguish between manifestation and judgment.

But the testimony of the Holy Spirit is equally conclusive that for believers there is

NO CONDEMNATION.

“There is therefore now *no condemnation* to them that are in Christ Jesus” (Rom. viii. 1). Condemnation is future, final, and necessarily succeeds judgment. If, therefore, believers shall not come into judgment, it is self-evident that there can be no condemnation. O, glorious position! Now no condemnation. For believers it does not exist. The testing of our works (1 Cor. iii.), and consequent praise given or withheld, in no wise enfeebles the truth as to the absolute immunity of believers from judgment both as to their persons and sins. For us judgment is a past thing. Glory, and not judgment, is our hope.

RECEIVE PRAISE OR BLAME :

“that each one may receive the things done in the body according to what he hath done whatever it be good or bad.” Righteous and eternal retribution follows every act of time. What about the bad? What about our sins? Christ has borne them all in his own body on the tree. He has perfectly answered to God for our failed responsibility as His creatures, and as for the good—alone produced by the Holy Spirit—that shall carry its own eternal recompense with it. Christ shall publicly approve of all done in the body—the fruit and action of the Holy Ghost. Is there cause for fear? Is there any dread of personal loss? Does the soul shrink and tremble at the thought of appearing before the judgment seat of Christ? Nay. The Judge is our Saviour and the Bridegroom of the Bride. He once hung on the cross for our sins. For us the judgment seat can have no terror—why should it have?—but as we think of sinners of a guilty world, we haste to carry the message of sovereign grace to every creature. The judgment seat of Christ has its terrors to the unbelieving—to such only. “Knowing therefore the terror of the Lord we persuade men.” Amen and amen.—*From the Believers' Almanac.*

FELLOWSHIP WITH GOD.

I WILL tell you what has been *very strongly* impressed on my soul during the last few months—that it is not so much *working* for God, or *speaking* for God, as *living* in the *secret of His presence*, which most glorifies Him.

If we do live *before* Him, and *with Him*, we *shall* work and *shall* speak; but then half the effort and half the words will bring forth a thousand fold larger harvest of results, because all will come with the Spirit's power and unction and presence.

Have you ever been in the presence of a superior mind and heart—a mind with which your own was *en rapport*, so to speak—and have you observed how (almost unconsciously at the time) your whole being was *controlled*, yea, and elevated beyond, above itself, and you felt as though you were a better and greater man, under the benign and higher stimulus of that presence? I have felt it.

Well, we must seek so to *realize our Saviour's presence* with us and in us, that our whole being shall be hushed and quietly elevated and *controlled* in every *little* thing, and *little* word, thus we shall glorify Him, and shall become a *power* in His hands among men, and a testimony, yea, even when silent, to all with whom we associate.

Here is the secret of holy life and a useful one! Shall *we two* strive after this blessed realisation of His presence? I *am* seeking and I *will* seek it with all my might. God will give it to me; yea, *does* in some *very small* measure.

Forgive a reiteration of the thought that to become a blessing we must be *holy*—we must cultivate our *hearts*. Considering my strength, my life has not been a very idle one since I left school. Bible classes, cottage meetings, work-house and district visiting, &c., or an outward life of service, but *very little of an inner life of love*.

“The Son of God became the Son of Man that the sons or men might become the Sons of God.”

“Christ *satisfied* God to the uttermost, hence He can *save* to the uttermost.”



LIGHT AND LEADING FOR 1896.

(Isaiah xlii. 16.)

ANOTHER year is left behind,
And, though it brought a mingled cup,
The way by which God leads the blind
Is right, since it leads ever up.

Our future path is all unknown,
Its every step is hid from sight ;
The wit we want is not our own—
All unavailing “ inner light.”

To thread our way we try, and try,
'Tis all in vain—we're in a maze ;
Despairingly, we hear a sigh,
As into darkness forth we gaze.

In our extremity, light gone,
Of every gleam of hope bereft,
We upward look—lo! light has shone,
And to the blind a Guide is left !

And now we hear the voice of God :
“ I bring the blind by unknown ways,
I lead in paths before untrod,
Dispel the gloom of darkest days ;
All straight the crooked things I make,
The roughest places I make plain ;
These things I do, and ne'er forsake.”
Sure, such a Guide makes blindness gain.

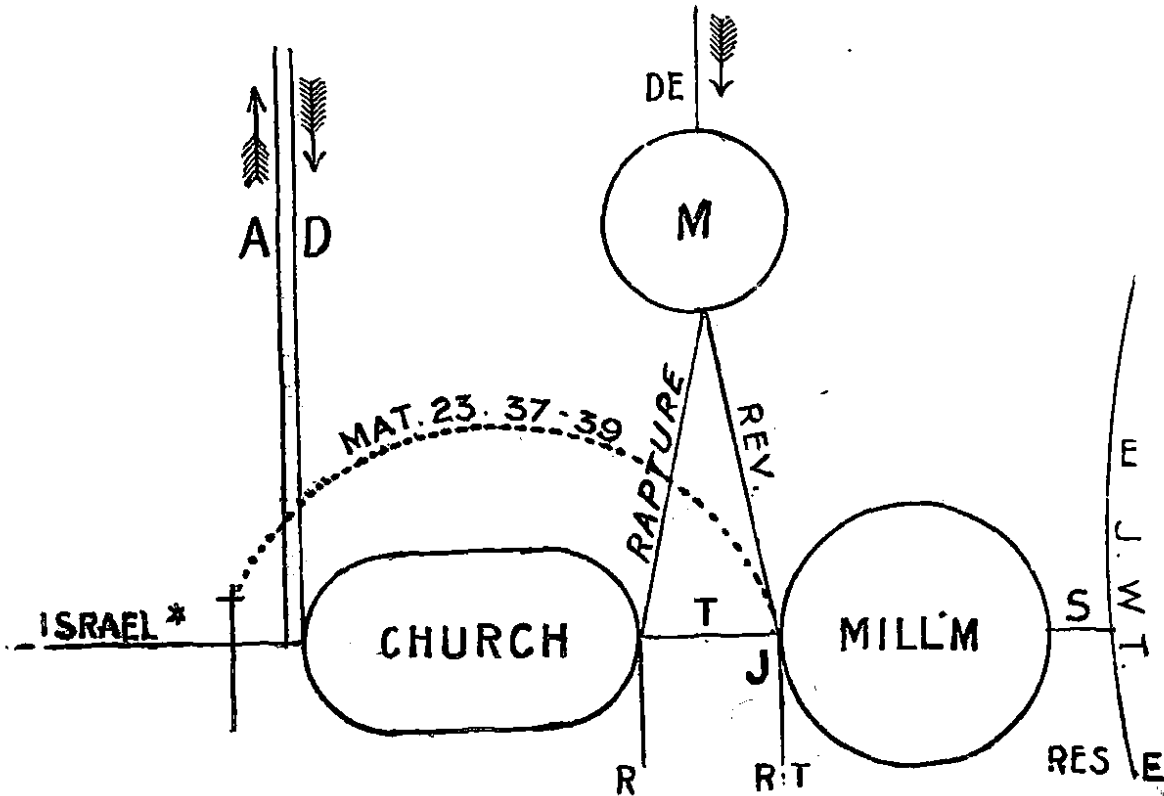
While in life's labyrinth involved
We'd look to Him who's overhead,
What problems yet remain unsolved
We'd leave with Him by whom we're led.

Till He makes clear what's now obscure,
Unravels every tangled skein,
His promises, all faithful, sure,
We'd trust, and never doubt again.

A BIRDS-EYE VIEW OF COMING EVENTS.

By Dr. J. H. BROOKES.

THE following diagram may assist the reader to keep in mind the order of events in connection with the great subject of the Lord's coming and consequent events. The first horizontal and dotted line represents the history of Israel up to the birth of Christ. The second horizontal line represents Israel "redeemed with judgments," Isa. i. 27, during the period of unparalleled tribulation, after those "redeemed with the precious blood of Christ," 1 Pet. i. 19, shall have been caught up together in the clouds to meet the Lord in the air.



* Birth of Christ, Matt. ii. 2.

† Death and Resurrection of Christ, John xix., xx.

A. Ascension of Christ, Acts i.

D. Descent of the Holy Ghost, Acts ii.

CHURCH. Spoken of as the Body of Christ, when it is a question of life, Eph. i. 22, 23; iii. 3-6; Col. i. 25-27; and

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A Birds-eye View of Coming Events.

as the Bride of Christ, when it is a question of love, Matt. ix. 15; John iii. 29; Eph. v. 23-27.

RAPTURE. Translation of the saints who, like Enoch, are caught up to meet Christ in the air, 1 Thess. iv. 17.

M. Christ meeting His Bride, 1 Thess. iv. 17.

T. Period of unequalled tribulation to the world, Matt. xxiv. 21, during which—the Church having been taken out—God begins to deal with Israel again, and will restore them to their own land, Isa. xi. 11; Acts, xv. 16. Antichrist will be revealed, 2 Thess. ii. 8. The vials of God's wrath poured out, Rev. vi. 19. Israel accepts Christ and is brought through the fire, Zech. xiii. 9.

REV. The revelation of Christ and His Saints in flaming fire to execute judgment on the earth, Jude 14, 15. This is Christ's second coming to the earth, Matt. xxiv. 24, 29, 30.

J. Judgment of the nations, or the quick, Matt. xxv. 31-46. Antichrist is destroyed, 2 Thess. ii. 8. The beast and the false prophet are taken, Rev. xix. 20. Gog and his allies are smitten, Ezek. xxxviii. xxxix. Satan is bound, Rev. xx. 1-3.

R.T. Resurrection of the tribulation saints, which completes the first resurrection, Rev. xx. 4-6.

MILL'M. The millennium. Christ's glorious reign on earth for 1000 years with His Bride, Rev. xx. 4.

S. Satan loosed for a little season, and destroyed with Gog and Magog, Rev. xx. 7-10.

RES. The resurrection of judgment, Rev. xx. 12-15.

J.W.T. Judgment at the Great White Throne of all the remaining dead, Rev. xx. 11-15. Death and Hades destroyed, Rev. xx. 14.

E.E. Eternity, or rather, the aions to come, Eph. ii. 7.

“ For the light beyond the darkness,
When the reign of sin is done;
When the storm has ceased its raging,
And the haven has been won;
For the joy beyond the sorrow,
Joy of the eternal year,
For the resurrection splendour,
We are waiting, waiting here.”

GOOD-BYE.

THESE two simple words were almost the last words which were spoken by a dear lad who belonged to my Bible Class. He was laid on a bed of sickness; he suffered much pain. Dropsy eventually set in, and he soon died. He said he was ready to go to the Saviour. Some of the members of the class went with myself to see him, and to pray with him. When we left the bedside he said "Good-bye." We followed him to the grave and we sang over his grave the hymn he liked so well—

"Safe in the arms of Jesus,
Safe on His gentle breast."

How important is the work of the Sunday School teacher.

NOTES ON SUNDAY SCHOOL LESSONS.

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 1.—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.

OPENING 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

Notes on Sunday School Lessons.

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.

Lesson II.—12th January, 1896.

JESUS—HIS BIRTH AND WELCOME (Luke ii. 6-14.) *M. v. 11.*

*Story of Jesus, page 17.**

The lowly Birth—No room for Jesus—The Angel's Gospel to poor working-men—Fear dispelling, Joy producing—God's portion and man's.

"**W**HEN the fulness of the time was come, God sent forth His Son" (Gal. iv. 4), and our Lesson is the story of that wondrous arrival. May we with reverence and joy be able to contemplate it.

While they were there. That is in Bethlehem, because of the decree of Cæsar Augustus, who ordered all to be enrolled, as we do in taking the census, thus fulfilling a higher word in Micah v. 2. There, in David's city, was born the one David often sang about

In a manger. A little five-year-old said: "Why, if God was rich, did He not put up a nice little bed like mine." The answer is, "For *your sakes* He became poor (2 Cor. viii. 9).

No room in the inn. It was so then, it is so now—the chief place ought to be occupied by Jesus. Is it so in your heart? He says to-day: "I stand at the door" (Rev. iii. 20). So the blessed Son of God was laid in a manger in a stable. Even from His very birth in a place where He could be approached by the lowliest.

Swaddling clothes. Beautiful embroidered robes prepared by the loving hands of His mother Mary. Sweet to think that some love Jesus and give Him the best they can. Do you?

In the same country shepherds abiding in the field. It is said that shepherds were counted then by the rabbis degraded and unholy because their duties kept them from the temple services. They were plain working men, at their work. (See James ii. 5; 1 Cor. i. 26.)

The Angel of the Lord and the Glory of the Lord. No wonder the shepherds were sore afraid. Prophets, kings, and priests had before seen this Divine glory, but never poor shepherds. It was night, and glory shone out at Jesus' birth; at His death it was mid-day, and darkness covered the land,

* *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.

Notes on Sunday School Lessons.

Fear nor....good tidings....joy. Afraid of God is natural, because of sin. Ever since Adam hid in the trees it has been so. God sent Jesus in His perfect love to cast out fear (1 John iv. 18), and the good tidings (Gospel) does that, and brings joy (see Acts viii).

Unto all....unto you. So it is put, wide yet personal. "All the world," "every creature." "Loved the world" (John iii. 16), "Loved me" (Gal. ii, 20).

Saviour....Christ....Lord.—We know and need first a Saviour; then we learn Christ, and own Him Lord. (See Acts ii. 36).

Glory to God....Peace to earth....Good will to men. All this is contained in Jesus' life and death. These three divisions embrace and describe the fruit of His work. For this He was born, for this He died, for this He lives, for this He comes again. What a blessing that there is One able to bring all this about! God's glory and our peace, and God's good will and pleasure in us. How much it cost Him! How well He carries out the work!

Lesson III.—19th January, 1896.

JESUS—PRESENTATION IN THE TEMPLE (Luke ii. 25-38)

Memory verse 27.

Story of Jesus—Page 21.

In the Temple—Led to Jesus by Holy Spirit—Knowing Jesus by Holy Spirit—The Old Man's joy, praise and prayer—Happy Seeing—Happy dying—The Old Woman's share in it—Telling it out.

OUR last Lesson was about Jesus in the Stable; this about His first appearance in the Temple. He was brought to be presented to the Lord (Ex. xxii. 29), owning that He was the Lord's. While they were in that beautiful temple **Simeon** came in, led by the Spirit, there to see Jesus.

Simeon had been **waiting**. "Looking" (R.V.) "expecting." Simeon means "Hearing," and he had the hearing ear. The Holy Spirit had told him a secret that had reached his heart, and made him "look for" and wish for to see the Promised One.

He came by the Spirit. The Holy Spirit leads men and women, boys and girls, to Jesus. One would like to have seen that meeting. How dear old Simeon's face would shine.

Took Him up in his arms. He had been promised a sight of the Lord's Christ, but he gets more than a look, he gets his arms full,

Blessed God. How thankful he was. Did you ever bless God for Jesus, God's love gift to the world?

Lettest now thy servant depart in peace. Death has no dark terrors to one who is occupied with Jesus. Paul said to "Depart is far better" (Phil. i. 23.). Whenever we get Christ we are ready to go to heaven, like a merchant who has all his cargo on board his ship, wants to start to the port of destination.

Mine eyes have seen thy salvation. Happy Simeon, and happy every one who can say "*Mine*" eyes have seen. What did Simeon see? In that blessed Person in his arms as a baby he saw the One who was to work out all that he had ever read about the salvation of God. Perhaps he did not know the plan as well as our scholars; but he knew that there was the One who would do it; do it right and completely, and Simeon could leave it to Him. That is faith. Now we look back and say "Jesus did it, did it all long, long ago." That is faith too.

Notes on Sunday School Lessons.

A light to lighten the Gentiles. All round was darkness (Isa. ix. 2), especially in the nations who had no God (Eph. ii. 12), but Jesus came the Light of the world (John viii. 12). Some don't see the Light even when it is broadly shining, because blind (2 Cor iv. 4).

The glory of Israel. A light to Gentiles before Israel
Tells of future restoration of Israel.

Said unto Mary. Mary more directly related than Joseph.

Fall and rising again . . . Spoken against . . . thoughts revealed
The Jews have stumbled over Jesus and fallen, but He will be the One to raise them yet. How much He has been, and is being, spoken against (see Psalm ii). Jesus tells what is in the heart; He showed good where men did not expect it; and evil where men thought goodness dwelt.

A sword. Speaks of the Cross where Mary stood and saw the Lord crucified.

Anna, the widow, coming then joined the rejoicing, praising company, and **Spake of Him** to all looking ones, looking for redemption. All who find Jesus speak of Him, and love to do it; and so the blessing spreads (See John iv).

Lesson IV.—26th January, 1896.

JESUS WORSHIPPED BY WISE MEN (Matt. ii. 2-12). *M. v. 9.*

Story of Jesus—Page 23.

The shining Star—Leading on to Jesus—Making a Mistake, but willing to Learn—The Book puts right—Trouble in the Palace—Joy in the Cot—The False King and the True—Worship and Offerings to Royal Babe.

SHEPHERDS of Bethlehem had seen the Saviour, so also had Simeon and Anna; now it is strange men from the far East who are moved to look for and come to Jesus.

Wise men from the East. Supposed to be Persians. Travelled a long way to see Jesus. Spent much pains, time, and money; like Sheba's Queen (2 Chron. ix.)

Born King of the Jews. Of course they sought the King in the capital, Jerusalem; but He was not there. **Where is He?** Herod did not know where, because he did not know the Bible. The Bible is the "Guide to Jesus."

We have seen His star.—Shining in the sky in the dark night. The men had seen the bright orb of light: symbol of, and guide to, Him who is "The Bright and Morning Star" (Rev. xxii. 16), and the "Light of the World" (John viii. 12). They did not rest admiring the Star, but were led by it to the Jesus it pointed to.

Herod was troubled. A great king troubled because of a baby. Yes; the Holy Child Jesus makes all the power of darkness shake. The true King must bring down the false.

In Bethlehem. They could turn up Micah v. 1-3, and tell about it from the Bible, but they did not move to seek Him. The wise men came from far; they sat still near at hand. See Luke xiii. 29, 30.

Notice Herod's cunning hatred, fear, and hypocrisy. He said, "**I may come and worship Him also,**" but he meant to kill Jesus.

The men started afresh, and again the star appears. They **rejoiced**, glad to be nearing the object of their search. A lesson to all now to heartily be exercised about finding Jesus.

They **saw Him.** Same point as Shepherds, Simeon, and Anna;

Notes on Sunday School Lessons.

saw Him. We cannot now visit a stable, a temple, or a house, and see Jesus with our natural eyes; but, led by the Word (written) and the Holy Spirit, we can, by faith, see Jesus still (Heb. ii. 9).

They **worshipped Him**. Though only a little child to the natural eyes, yet they could own Him Lord and King. That is faith. Though they were poor heathen men from dark Persia, they excelled the enlightened Bible readers of Jerusalem. Central Africa or China boys and girls may be saved, and British boys and girls lost.

They **presented gifts** (see Psalm lxii. 15), yet to be fully fulfilled when Jesus sits on His throne.

So they sought, so they found, and did, and went away back to their homes, happy to have found the Lord Jesus Christ. This is the experience of all who find Jesus, Saviour and Lord.

Lesson V.—2nd February, 1896.

JESUS—HIS BOYHOOD AND YOUTH (Luke ii. 41-52). *Mem. v. 52.*
Story of Jesus—Page 27.

A Glimpse of the boy Jesus—At His first Passover Feast—A diligent Student—In His Father's House—About His Father's business.

ALL that God has seen fit to record of nearly 12 years of the Life of our Lord is given in one short verse. **Grew....waxed strong.....grace upon Him.** Beautiful expressions. Growth, strength, wisdom, grace. Isa. liii. long before said "He shall grow up before Him as a tender plant." Only mentioned by Luke who portrays the perfect God-Man.

When He was 12 years old. At this age a Jew boy became a "son of the law," began to learn a trade, to wear phylacteries, and to incur legal liabilities.

Went up to Jerusalem. His second recorded appearance there; recall Simeon and Anna, now likely dead. He went with His parents to **the Feast**, the Passover Feast. The true Lamb at the offering of the Shadow. His first feast and the last that He celebrated (Matt. xxvii).

After the seven days, when the company started for Nazareth, they did not observe that Jesus was not among them. Where was He? In the Temple, as a scholar, listening and enquiring.

After three days. Not many scholars like that now. Ten days, not seeking the sights of Jerusalem, but **sitting** at the feet of the doctors (Prov. xiii. 20; Psalm cxix. 63).

They were Amazed. To see Him in that company—the Nazareth youth at home among learned men.

How is it ye sought Me? Where else could you expect Me to be? My Father's house. My Father's affairs. Wherever these are there you will find Me. (John iv. 34). This is the keynote of His life. "To do Thy will" (Ps. xl). We know that the Father's will was that He should save at the cost of His own life (John x. 18).

Understood not. It was not plain then, but Mary **kept** the words in her heart. Put them into the treasure house till the day when she would understand plainly. And many years after this when she could trace the story of His wondrous life, death and resurrection, she would understand the meaning of His words. "I **must** be about My Father's business." That business includes the salvation of every one who will put faith in the Son. It is going on now. May all be subjects of His holy activities, past, present and future.

THE SHADOW OF THE CROSS.

By THOMAS NEWBERRY, Editor of the "THE ENGLISHMAN'S BIBLE.

John xiii. 1-17.

THIS was the last of those marvellous foreshadowing feasts commencing when Israel was brought out of Egypt under the shelter of the blood of the Lamb. In accordance with our Lord's expressed desire He was permitted to keep this passover with His disciples before He suffered (Luke xxii. 15). When the fourteenth day of the month Abib had commenced after sundown, the Lord took His place with His disciples at the Pascal board, and before the sun had set on the self-same day He had fulfilled the type in substance, having become Himself the Pascal Lamb, Christ our passover sacrificed for us. The shadow of the cross fell in clear outline on that passover table, the glory beyond, as seen by the eye of Jesus, giving intensity to the shadow.

"When Jesus knew that His hour had come." He fully apprehended it was the hour of His betrayal, that the hour of His sacrifice had come, the hour of His shame, suffering, and death had drawn nigh. But He looked beyond it all, regarding it rather as the hour when "He should depart out of this world unto the Father." And as He said to His disciples, "If ye loved Me, ye would rejoice, because I said, I go unto the Father" (ch. xiv. 28), so with this joy set before Him, He was prepared to endure the cross and despise the shame. Jesus realized all the past, present, future; all was known to Him, for He was Jehovah the Saviour, one with the Father and the eternal Spirit. And He was the Christ, the anointed One, filled with the Spirit of God, to whom all things are known (1 Cor. ii. 10).

When the Lord Jesus sat down at the Pascal supper for the last time, He realized that there was but a step between Him and the glory, and that he was about to return to His Father from whom He came. In these five chapters, from the thirteenth to the seventeenth, He speaks in the consciousness of being in Spirit there, and could say to His Father, as in ch. xvii.

The Shadow of the Cross.

11, "And now I am no longer in the world, but I come to Thee." It is this which gives such exquisite beauty to these chapters, making them the heart and kernel of the New Testament.

"Having loved His own which were in the world, He loved them unto *the* end." Love brought Him down, kept Him here thirty-seven years; love led Him to endure the cross, to suffer, and to die; and the same love accompanied Him into the glory beyond. "Unto *the* end." Here there is no word for "the" in Greek, and the absence of the article in the original lets in eternity. His is an everlasting love; it knew no beginning, and will know no end. "God so loved the world that He gave His only begotten Son"; and when the Son came into the world He brought the Father's love with Him, and when He returned to the bosom of His Father that love remained unchanged. "His own" were those who received Him when the rest of the world and His own nation rejected Him; and these, at Pentecost, were constituted members of His body, as a portion of that Church who will ultimately become His Bride.

LIVING CHRIST.

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

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

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

G. V. W.

THE SALUTATION AND DOXOLOGY IN REV. I.

ALEXANDER STEWART, Author of "The Building of the Wall," &c.

I. THE SALUTATION.

GRACE unto you, and peace from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth."

The doctrine of the Trinity is not set forth in express terms in the Scriptures; but continually throughout the Word we have the Father, the Son, and the Holy Ghost presented, working in their harmony. We may see them here. The seven Spirits is that one Spirit, who alone can have place between the Father and the Son. Seven is the number of unity, and this instance of its use may help us to determine its signification elsewhere in the book.

The Lord Jesus is called—

1. "*The faithful witness.*" This was His manifested character as God's *Prophet* when on earth.

2. "*The first-begotten of the dead.*" As such, He is now within the veil, where He appears as God's *Priest* for those who have believed in His name.

3. "*The Prince of the kings of the earth.*" In this character—as God's *King* (Psalm ii.), He will be manifested when He returns in the coming day of glory.

Those who are in Him are called to be faithful witnesses; they stand in risen life; and they shall reign with Him when He comes again. As Christ is, so are they: witnesses in the world, priestly intercessors for the world (1 Tim. ii.); and yet to be rulers over the world.

II. THE DOXOLOGY.

"Unto 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. Amen."

1. "*Unto Him that loved us.*" This is first. We cannot tell when that love began, for we cannot tell when God began.

The Salutation and Doxology in Revelation I.

We know that it is from everlasting and to everlasting. It sweeps round the circle of eternity, and the church is set in it like a jewel in a ring of gold.

2. "*And washed us from our sins in His own blood.*" This is next. Love finds its channel and manifestation in the atonement of Jesus. As in a burning glass, the rays of the sun, which shone long before the glass was made, are gathered into a focus; so the timeless love of God finds expression in the cross of Christ. And this is no display of "idle beams." The blood shed has also been sprinkled. We are washed. Love has found its object in unclean sinners, who, through grace, have been made whiter than snow.

3. "*And hath made us kings and priests unto God and His Father.*" This follows our cleansing. The full purpose of God is not to save us only, but to make us priests to serve and kings to rule, the one being our earthward, the other our heavenward relation.

Thus, beautiful is the order of these Scriptures. The love of God finding its object in sinners, lays hold of them, cleansing them from all sin, and brings them into a new condition, fitted to worship in heaven, and to rule upon the earth.

THE SHOUT, THE VOICE, THE TRUMP.

THE arrival of a Queen's messenger, with a missive from our sovereign lady the Queen, might well be supposed to quicken our apprehensions concerning something important about to happen to us. What would be our feelings if an angel in shining raiment came and announced a message from our Lord and Saviour Jesus Christ? Not less important is the statement now before us: "THIS WE SAY UNTO YOU BY THE WORD OF THE LORD."

If there is one thing more than another that characterises the present moment of the grace of God, it is the intense expectation in which the loving and faithful ones have the eyes of their heart directed to the immediate nearness of the return of their absent Lord. We say the loving and faithful,

The Shout, the Voice, the Trump.

because to them who love His appearing (2 Tim. iv 8), are such words addressed. Faithfulness is the handmaid of love to Him. Not the profession of love merely, but that real affection deep down in the soul, too profound to understand, but so real that a child knows it is there, and accounts for it thus : " He loved me, and gave Himself for me."

Now, it matters not whether asleep or alive. A shout, a voice, and a trumpet sound are to be heard alike by all at a given moment, known to God, but from intimations He has given in His Word, very close at hand. Nor is it an inquiry into subjects not within our province. " I would not have you to be ignorant," says the herald. We believe that Jesus died and rose again ; it is equally the province of faith to assert that those who, by reason of the extension of the long-suffering, have fallen asleep in Jesus, must accompany Jesus when He makes His appearance in Revelation xix., where heaven opens, and " the faithful and true" One comes forth on the white horse, accompanied by the armies in heaven, also upon white horses, " the called, and chosen, and faithful" ones of chapter xvii. 14.

But why a shout, a voice, and a trumpet sound? Each one is necessary to mark an event the importance of which goes far beyond anything that the mind of man has ever conceived. It marks the commencement of an entirely new era, even in the ways of God, wonderful as all His ways are. It is that for which the world was made ready, and man created and set upon it. It is that for which the Lord Jesus Himself became man, endured the cross, despised the shame. It is for that which He has patiently waited 1,900 years, because God would make it worthy of Him. And now the supreme moment has arrived, the Lord comes to claim His own. The shout of joy and victory is His, No word in language but one could be found suitable to express it, that of a commander leading his hosts. The Lord is a man of war. (Ex. xv. 3.) The Lord of hosts, He is the King of Glory. (Ps. xxiv. 10.) But Michael ("who is like God?") is there too; his voice is heard in tones of welcome. Among that vast host of the dead in Christ are the sleeping

The Shout, the Voice, the Trump.

ones of Israel, and He is their prince (Dan. xii. 1), and it is from Jude 9 we know he is the archangel. We may perhaps some day learn more of this mighty Prince with such a wonderful name, but at present we rest content with what we are told, and seek no wisdom but that which Scripture gives us. Yet another welcome awaits us, the trump of God. Man at Sinai could not bear the sound of the trumpet. It was terrible to him. Did not even Moses exceedingly fear and quake? But now perfect love has cast out fear—the sound of the trumpet is the welcome and approval of God to man's bodily entry into the heavenly places. The shout, the voice, the trumpet are all man's welcome to his new home. The Lord Himself shall descend from heaven with a shout—shall descend with archangel voice—shall descend with trump of God. What a meeting! what a greeting! what a realization of a hope that knew no fluctuation, because He Himself was the object of it! Oh, the joy of being for ever with the Lord! W. R. D.

THE CHRISTIAN'S REWARD.

WHEN Garibaldi was going out to battle, he told his troops what he wanted them to do, and they said:—

“Well, General, what are you going to give us for doing all this?”

“Well,” he replied, “I don't know what else you will get, but you will get hunger, and cold, and wounds, and death. How do you like it?”

His men stood before him a little while in silence, and then they threw up their hands and cried, “We are the men! We are the men!”

The Lord Jesus Christ calls you to His service. He does not promise you an easy time in this world. You may have persecutions, and trials, and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds, and the bruises, and the misrepresentations, if you can have the reward afterward. Have you not enthusiasm enough to cry out, “We are the men! We are the men!”

"TAKE THE LEVITES INSTEAD."

"And the Lord spake unto Moses saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord." - Numb. cxi. 45.

THOU hast redeemed me, Lord, Thy firstborn now;
I come to Thee to pay my righteous vow.

Saved by the Pascal Lamb, beneath whose blood,
When vengeance passed, untremblingly I stood.

Thou claimest me, my Lord, to be Thine own,
And I would yield, would live for Thee alone;
But may I serve Thy temple? I, unclean,
Deformed, defiled, and but a mass of sin?

"My child, thy legal service shall be wrought
By Him who first thy soul's redemption bought;
Thy Levite He, appointed by My love
To serve for thee in My pure court above.

"His service and His offerings Divine
Shall be accounted, child, as they were thine.
Clothed in a snowy vesture, I shall see
No spot in Him, and He shall stand for thee."

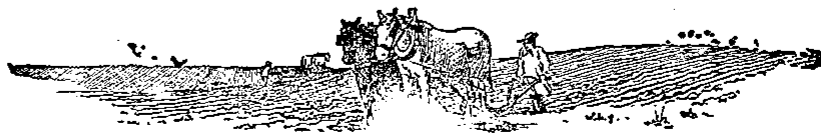
What wisdom this, that thus devised a way
By which the holy service day by day
Should be performed. Saved by the blood He shed,
God now accepts our Levite in our stead.

Our Levite—not as our High Priest alone,
With sprinkled blood our errors to atone,
But in the meaner duties, ever ours,
When through the flesh oft fail our mortal powers.

Levite Divine! while Thou shall thus fulfil
The legal claim of my Creator's will,
Love's claims shall move me at Thy feet to lay
My heart's best shekel, all that I can pay.

Original for *Pathway*.

WILLIAM LUFF.



THE "DUE SEASON" TO COME.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Galatians vi. 9.

TO a greater or less degree we all need at some time or other to have our eyes directed to the truth contained in this verse; sooner or later there come trials of our faith and patience in connection with our service, therefore we need to see that we do not lose sight of the positive promise He had made to all engaged in any labour and service for the Lord.

"Let us not be weary in well-doing" whatever our work may be, "for in due season we shall reap, if we faint not." Remember, in due season; not at the time you would think the best time and the most suitable time, but at the Lord's time, which is always the best time. That is the due season, and in the due season we shall reap if we faint not. And our business is to give ourselves to prayer in order that we may be kept from fainting. And patiently, believingly, we should go in the Lord's service, for in God's time, most assuredly, the due season will come.

GEORGE MÜLLER.

JOTTINGS FROM BIRMINGHAM TEACHERS' CONFERENCE.

AN aged brother read 1 John iii. 1, 2, and commented upon our relationship as *sons* and *servants* of God. One statement he made was:—"Satan in his subtilty seeks to impede the progress of any who take up a special line of service for Christ."

Dr. M. read 2 Cor. v. 9, pressing the importance of having backbone in the work of the Lord. and the deep need of teachers visiting the homes of the children, basing his remarks upon Paul's *ambition* in the verse he read.

S. C. gave a practical and heart-searching address on *continuing* in the service of Christ, in view of the pay-day at the judgment seat of Christ.

J. K. M'E. followed by referring to the ambition which Paul speaks of—1. Ambition in pleasing God (2 Cor. v. 9); 2. Ambition to be quiet and to do your *own* business (1 Thess.

Jottings from Birmingham Teachers' Conference.

iv 11), see also Mark xiii. 34; 3. Ambition to preach the Gospel, not where Christ was named, lest he should build upon another man's foundation (Rom. xv. 20). He said we have been hearing about the importance of *continuing* at any service that God has given us to do, but there is something more important we have to *continue* in, that is Prayer. See Rom. xii. 12; also, Col. iv. 2, and Eph. vi 18. Show me the man or woman that *continues* in prayer, and that man or woman will *continue* at their work for Christ. We never read of Epaphras addressing a single meeting, but he was a faithful minister of Christ, for he laboured faithfully in prayer. Questions were asked and answered relating to Sunday School work, and a large and a happy gathering broke up.

NOTES ON SUNDAY SCHOOL LESSONS.

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 VI.—9th February, 1896.

JESUS TEMPTED OF THE DEVIL (Mat. iv. 1-11). *M. v. 10.*

The Tested One Trustworthy—In Weakness Strong—The Great Adversary—The Greater Victor—The Dependent Man—The Empty One—The Loved One—Glorified.

WE are now to consider the Lord Jesus, having passed through the waters of baptism, and been owned by the Father-God as "the beloved Son," and having been anointed by the Holy Spirit, as He enters the arena of conflict with the great Adversary.

Every thing or person worth trusting will stand testing, and it should be helpful to faith to "consider Him," as the well-tried and victorious Jesus, "in all things tempted as we are, yet without sin" (Heb. v. 15).

He was **led** or **driven** (Mark i. 12), that is, He did not go rashly or self-confidently, but obediently.

Into the wilderness. Contrast with the Garden of Gen. ii., where the first Adam met the Tempter and failed.

Tempted. "He **suffered**, being tempted" (Heb. ii. 18). He knows the pain of the temptation, though He does not know the sin of yielding.

The Devil. "That old Serpent" (Rev. xii. 9; xx. 2-16). The "Adversary" (2 Pet. v. 8), &c. The "Prince" (Matt. xii. 24). Not a

Notes on Sunday School Lessons.

slight combat—the Goliath of the Pit against the true David, Man after God's own heart: "My well-beloved" (Matt. xvii. 5).

Fasted forty days. Same as Moses (Deut. ix. 9) and Elijah (1 Kings xix. 8). Adam began our ruin by eating; Jesus began His active recovery work by fasting.

The Tempter came. When Jesus was hungry and weak with fasting it was the Devil's opportunity.

If...command...stones...bread. The Lord Jesus had accepted the place of a Man (though God's Son), and, as a dependent Man, to show out the Father's glory—not His own power or independence. Thus He said, "MAN shall," &c. Phil. ii. tells how He "emptied Himself," and to have done this would have been contrary to His character as an empty One. Deut. viii. 6 is the perfect answer to that temptation. MAN's existence depends on God's Word.

Second Temptation—**Cast Thyself down.** Using a mutilated Scripture (Psalm xci. 12) the Devil tempts the Lord to put God's Word to the proof—Jesus had just boasted of God's Word. "Thou shalt not tempt" (Deut. vi. 16) settled that. Simple faith is content to depend upon God without demonstration or presumption.

Third Temptation—**These will I give Thee.** A whole world and its glory. Offered to a poor, hungry, homeless man! How many have fallen under that temptation. But Jesus was the Man of Faith, and faith conquers (1 Jno. v. 4).

Angels ministered unto Him. Same as Gethsemane (Luke xxii. 43). God's care of His beloved Son is thus seen. Alone He must meet the Tempter, alone He must suffer—no man with Him; yet God the Father with infinite delight approves of the Person and the Work.

Precious, tried, suffering, and glorified Saviour, not only hungry and victorious, but wounded, dying, dead, and victorious, and marked with God's approval when He raised Him from the dead (Rom. i. 4; Phil. ii. 9).

Lesson VII.—16th February, 1896.

JESUS—THE LAMB OF GOD (John i. 29-36). *Mem. verse 29.*

The Deputation—The Testimony—The Object of Testimony—The Substance of many Shadows—The Lamb God's Son—Saviour and Example.

"**THE** Lamb of God." From Genesis right on to this point lambs innumerable had been looked upon and much had been seen in and through them, but this is **THE LAMB** of which all the others had been but faint shadows.

The scene of the story is in Bethabara, beyond Jordan. There had been a deputation from Jerusalem (verse 19) to examine John, and he speaks a good deal more about Another than himself.

So **the next day** John had the joy of pointing out the Person he had been speaking of.

Behold. Turn your eyes that way. Look! see! It is important. What? **The Lamb.** Not the King, though He was that (Matt. ii. 2). Not the Perfect Example, though He is that (1 Peter ii. 21). Not these but the Lamb. A Lamb for sacrifice. (See Ex. xxix. 38; Lev. v. 1-6; Ex. xii. 4; 1 Cor. v. 7.) **Of God.** Provided by God (Gen. xxii. 8;

Notes on Sunday School Lessons.

John iii. 16). Devoted to God (Heb. ix. 14). Approved of by God (Matt. xvii. 5). Accepted by God (Heb. i. 3).

The sin . . . of the world. The typical lambs only shadowed the taking away of the sin of individuals or a nation. The Lamb of God really bears away the sin of THE WORLD. (See John iii. 16.) What a great Saviour!

A slain lamb was Abel's accepted sacrifice, and Noah's, and Abraham's, and at the Passover, as well as the daily sacrifice. Jesus is the substance of all these shadows (Heb. x.)

John explains how he identified Him. **I saw the Spirit abode on Him.** Thus John knew Jesus to be the Messiah, "Immanuel," "God with us."

This is the Son of God. The Son of God is the Lamb of God—the Lamb of God is the Son of God. Wondrous dual personality! "He spared not His own Son" (Rom. viii. 32). Well might His blood be called precious (1 Peter i. 19).

Again, **looking upon Jesus as He walked,** John said, "Behold the Lamb of God. First, as the sin-bearing Lamb of God, we are called to look on Jesus; having seen Him as that, we should see Him as the meek and lowly One, and learn how He walked to please God, and like John's two disciples follow Jesus.

Lesson VIII.—23rd February 1896.

JESUS AT A WEDDING FEAST (John ii. 1-11). *Mem. v. 10.*

The invited Guest—Supplies run short—The Real Wine—Obedience and Faith—Abundant supplies—Revelation of the Creator.

ABOUT six miles north of Nazareth lay the little city of Cana. Soon after the return of Jesus from Jordan He was invited to a wedding there, with His disciples, and He went. There are always great rejoicing and feasting on such an occasion, and it is interesting to see the Lord there.

Note that Jesus was **invited** ("called"). Every place and occasion is better having Jesus there—He is worth inviting.

They have no wine. The supplies of earth run short of our great need. Sooner or later Nature's stores of joy get exhausted. Wine is typical of joy (Ps. civ. 15).

Mine hour is not yet come. This hour always meant the hour of His death, see John vii. 30, viii. 20, xii. 23, 27, xiii. 7, xviii. 1. The real wine of real joy was to come from the crushed Person of the Lord Jesus; and even at that feast this was before His mind. This expression also gives us insight into the significance of the first miracle—a shadow of the last great miracle of His death.

Whatever He saith unto you, do it. Blessing comes to man through obedience to His spoken Word. Jesus did not need the servants, but He chose to use them. The servants had only to listen and obey, and the results rested with Jesus.

Six water-pots, not wine vessels; humble vessels (2 Cor. iv. 7), with capacity to contain **two or three firkins** each; altogether over one hundred gallons in the six water-pots—always abundance; **filled.**

Draw out. Obedience filled the pots; faith must draw out. The servants passed it on to the ruler of the feast believing it to be wine.

Notes on Sunday School Lessons.

The ruler **knew not** but **servants knew**. The servants were better off than the governor. The bearer of God's joyful message knows His mind and shares His joy.

Thou hast kept the good wine. It is always so with God; best at the end. Sin gives best first—pleasure with pain; gaiety then grief; gain then loss. God gives first the cross then the crown; tribulation then rest; shame then glory.

Result—**Disciples believed.** They saw shining through this work of His the glory of His power—though a lowly man, yet the Creator Lord. Stronger ground of believing have we—better knowledge of the true wine that brings joy through the death of our Lord Jesus Christ.

Lesson IX.—1st March, 1896.

JESUS AT SYCHAR'S WELL (1 John iv. 6-29). *Mem. verse 15.*

Coming to the Fountain—The great Gift of the Great Giver—For whosoever—Asking and receiving—A manifested Sinner—A manifested Saviour.

SYCHAR, seven miles south of Samaria, near the piece of ground Jacob bought (Gen. xxxiii. 18, 20) and gave to Joseph.

Jacob's Well. "Spring" (R.V.). The woman said, "Jacob gave us the well" (verse 12). Nature cannot see higher than nature.

Jesus **wearied**. More wearied than the disciples, they could go on into the town. Yes, He bore burdens they knew nothing of. Weary, thirsty sinners' cares and sorrows. Many times they slept when He was awake (John vii. 53; viii. 1; Matt. xxvi. 45).

Jesus **sat on the well**. Ready to point from earthly to heavenly; to teach spiritual truths by the natural.

A woman of Samaria. Not a Jewess but one of a mongrel nation and religion (2 Kings xvii. 24, 25). So much so that she was astonished at a Jew asking a drink of her. Jews despised Samaritans. Jesus was better than a mere Jew or Gentile, or she had never been loved and saved.

The Gift of God (John iii. 16; Rom. vi. 23). God had a GIFT for her that she knew nothing about. So for every unsaved one.

Living water. This gift is like living water—revives, refreshes, satisfies. Living and Life-giving streams flow from Jesus, the Fountain of living waters (Jer. ii. 15).

Whosoever drinketh. Whosoever will **may** drink (Rev. xxii. 17), and whosoever does shall **never thirst**. As the water followed the Israelites in their journey (1 Cor. x. 4), so the believer ever has in him, and should have flowing out of him the spiritual living water (John vi. 63) so can never thirst.

Give me this water. Jesus had just said that if she knew the gift of God she would ask and He would give. The woman now asks, though not knowing the spiritual meaning of her need. The Lord shows the woman her own character, and leads her past "religion" or false worship to think of the Messiah (v. 25).

I that speak . . . am He. So she found Him at the well, and found Him to be what her soul needed, an ever-flowing stream of blessing, see John vii. 37.

To meet poor, thirsty, empty sinners Jesus came, and *toiled*, being "wearied," and *taught* with patience, and *died* in love, that He might open the fountain and bring us to Him with all our emptiness and need.

THE NAME OF THE LORD AS FOUND IN PSALM XXIII.

BY HENRY GROVES.

VERSE 1—*The Lord is my Shepherd.*—This leads us to Gen. xlviii. 15, where the pilgrim at the end of life's journey calls God, "The God that fed me all my life long," or, more emphatically,

"THE GOD MY SHEPHERD,"

which would represent this Psalm as the song of our pilgrimage. It may be well to notice here that Christ in three points of view is called our Shepherd.

I. The *Good* Shepherd, in reference to His death (John x. 2), with which compare Ps. xxii.

II. The *Great* Shepherd, in regard to His resurrection. (Heb. xiii. 20), comparing this especially with the Psalm before us.

III. And lastly, the *Chief* Shepherd, in reference to His future advent and glory (1 Pet. v. 4); compare this with Ps. xxiv.

Verse 1—*I shall not want.*—This we may well connect with the

JEHOVAH JIREH (Gen. xxii. 14),

"The Lord will provide," or, He will see to it, for He who gave us Christ, will surely give us all things (Rom. viii. 22).

Verse 2—*He maketh me to lie down in pastures of tender grass and leadeth me gently (as in Isaiah xl. 2) beside the waters of rest.* This reveals to us

JEHOVAH SHALOM,

that is, "The Lord gives peace," as the One from whom peace and plenty, quietness and rest come.

The Hebrew word for *leading gently* occurs in the following passages, which will unfold to us what the word really means in relation to God's dealings with us—how tender, how gentle, how patient:—Ex. xv. 13; Gen. xlv. 17; 2 Chron. xxviii. 15, "carried;" xxxii. 22, "guided;" Ps. xxxi. 3; Isa. xl. 11; xlix. 10.

Verse 3—*He restoreth my soul.*—God our

JEHOVAH ROPHI (Ex. xv. 26),

"The Lord my healer." The word restore signifies not only to bring back, but to revive and restore to life and health; it is

The Name of the Lord as found in Psalm XXIII.

so used in 1 Kings xvii. 22, and elsewhere; compare Ps. ciii. 3, where God is spoken of as the healer and the forgiver, and may we not be forgetful of all His benefits, who is also our Redeemer, our Crowner, our Satisfier (verses 4, 5).

Verse 3—*He leadeth (or guideth) me in the paths of righteousness for His name's sake.*—Here we learn God as

JEHOVAH TSIDKENU (Jer. xxiii. 6; xxxiii. 16),

“The Lord our righteousness,” for He who is our righteousness leads us into His righteousness, as Christ would make us the children of our Father in heaven by saying to us, “Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you,” for, the Lord adds, “except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven.” It is therefore for His name's sake that He thus guides us and would make us followers of Christ.

Verse 4—*Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.*—This reminds us of the name

JEHOVAH SHAMMAH (Ex. xlvi. 35),

“The Lord is there.” There are many valleys of death-shade, but God is with us there, and we are told, “Fear not.” The expression is used in various ways in Scripture; of death (Job x. 21; xxxviii. 17); of the wilderness (Jer. ii. 6); of trouble (Ps. xlv. 19; cvii. 10). The presence of God with us is marked by His rod to direct us and His staff on which we are called to lean.

Verse 5—*Thou preparest a table before me in the presence of mine enemies.*—God is here

JEHOVAH NISSI of Ex. xvii. 15,

that is, “God my banner,” or Jehovah Sabaioth, “the Lord of Hosts.” This first occurs in 1 Sam. i. 3, and is remarkable for its frequent occurrence in the Prophets, but especially so in the last three, when Israel was under the dominion of the Gentiles. It is thus God gives His name to us according to our special need; as to Moses, He reveals Himself as the God of the burning bush, and to Joshua as the Captain of the Lord's host.

The Name of the Lord as found in Psalm XXIII.

Verse 5—*Thou anointed my head with oil.*—This anointing is used of Israel, as in Ex. xxxi. 13; and more frequently of the priests, as in Lev. viii. 15, where in the Hebrew God is designated

JEHOVAH MEKADDISH,

that is, "The Lord the Sanctifier," which alludes to making Israel a kingdom of priests (see Ex. xix. 6); its reference is, however, pre-eminently to priesthood. Compare with this Rev. i. 6, v. 10, "He hath made us a kingdom and priests unto God and His Father." How near does this bring us to God!

Verse 5—*My cup runneth over.*—Here God is the One who fills to overflowing. The same word is used in Jer. xxxi. 14, "I will *satiate* (or make to overflow) the soul of the priest with fatness, and my people shall be satisfied with my goodness." It occurs again (Ps. xxxvi. 8) in the passive, "They shall be *abundantly satisfied* (that is overflowing) with the fatness of Thy house." This reveals to us our God as the

EL-SHADDAI of Gen. xvii. 1.

This is invariably rendered "Almighty God" in the English Bible, but the word more properly signifies *the All-sufficing One, the All-bountiful One*. The thought is beautifully significant of the passage before us. It was the name by which God especially revealed Himself to Abraham the pilgrim, and is repeated to us by the Apostle Paul (2 Cor. vi. 17, 18), when he commands those to whom he writes to come out from the world and be separate; and to this God attaches the promise, "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." How significant is this of the reason why the cup of so few overflows as it should, for it is they who hear the Shepherd's voice and follow Him who thus can lay claim to God.

Verse 6—*Surely goodness and mercy shall follow me* (or, more correctly, pursue after me) *all the days of my life, and I will dwell in the house of the Lord for ever.* This verse seems to sum up this Psalm as to

WHAT GOD IS TO US BOTH IN TIME AND IN ETERNITY.
A brother once said, "Goodness and mercy are God's footmen

The Name of the Lord as found in Psalm XXIII.

looking after His children." In the first clause the word pursue implies an earnestness which reminds one beautifully of 2 Chron. xvi. 9, "The eyes of the Lord *run to and fro* throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect towards Him;" and in eternity, the "house of the Lord" reminds us of our Lord's gracious words in John xiv: "In my Father's house are many mansions;" "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."

May the Lord enable us by His grace to remember these precious names by which He has revealed Himself, for "the name of the Lord is from everlasting" (Isa. lxiii. 16), and we shall assuredly find, as we read in Pro. xviii. 20, "the name of the Lord is a strong tower, the righteous runneth into it and is safe."

SHE CAME TO WORSHIP HIM.

John. xii. 1-11.

SHE came not to hear a sermon, although the first of Teachers was there. To sit at His feet and hear His word (Luke x. 39) was not her purpose now, blessed as that was in its proper place. She came not to make her requests known to Him; though the time was, when, in deepest submission to His will, she had fallen at His feet, saying, "Lord, if Thou hadst been here, my brother had not died" (John xi. 32). But to pour out her supplications to Him, as her only resource, was not now her thought, for her brother was seated at the table. She came not to meet the saints, though precious saints were there, for it says, "Jesus loved Martha, and her sister, and Lazarus" (John xi. 5). Fellowship with them was blessed likewise, and doubtless of frequent occurrence; but fellowship was not her object now. She came, not after the weariness and toil of a week's battling with the world to be refreshed from Him, though, surely she, like every saint, had learned the trials of the wilderness; and none more than she, probably, knew the blessed springs of refreshment that were in Him. But she came, and that, too, at the moment when the world

She came to Worship Him.

was expressing its deepest hatred of Him, to pour out what she long had treasured up (*v. 7*), that which was most valuable to her, all she had upon earth, upon the person of the One whose love had made her heart captive, and absorbed her affections. She passed the disciples by—her brother and her sister in the flesh and in the Lord engaged not her attention then—“Jesus only” filled her soul—her eye was on *Him*—her heart beat true to *Him*—her hands and feet were subservient to her eye and to her heart, as she “anointed the feet of Jesus, and wiped His feet with her hair.” Adoration, homage, worship, blessing, was

HER ONE THOUGHT,

and that in honour of the One who was “all in all” to her; and surely *such* worship was most refreshing to Him.

The unspiritual (*v. 4*) might murmur, but He upheld her cause, and showed how He could appreciate and value the grateful tribute of a heart that knew His worth and preciousness, and could not be silent as to it. A lasting record is preserved of what worship really is by the One who accepted it, and of the one who rendered it.

Oh! if every eye were on the Lord alone, if every heart were true to Him; if we were each determined to see “no man . . . save Jesus only,” what full praise there would be! Not with alabaster boxes now, but our bodies filled with the Holy Ghost—a stream of thanksgiving, of worship of the highest character, would ascend in honour of the blessed One that now adorns the glory as He once adorned the earth.

Be it ours thus to worship Him in Spirit and in truth. Amen.

TRUST.

Psalm xxxvii. 1-8.

<p>MAKE a little fence of TRUST Around TO-DAY; Fill the space with loving works, And therein stay;</p>	<p>Look not through the shelter- ing bars Upon TO-MORROW; God will help thee bear what comes, If JOY or SORROW.</p>
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HIMSELF.

ONCE it was the blessing,
Now it is *the Lord* ;
Once it was the feeling,
Now it is *His Word* ;
Once His gifts I wanted,
Now *Himself alone* ;
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect *trust* ;
Once a half salvation,
Now the *uttermost* ;
Once 'twas ceaseless holding,
Now *He holds me fast* ;
Once 'twas constant drifting,
Now my *anchor's cast*.

Once 'twas only *planning*,
Now 'tis *trustful prayer* ;
Once 'twas anxious caring,
Now *He has the care* ;
Once 'twas what *I wanted*,
Now what *Jesus says* ;
Once 'twas constant asking,
Now 'tis *ceaseless praise*.

Once it was my working,
His it hence shall be ;
Once I tried to use Him,
Now *He uses me* ;
Once the power I wanted,
Now *the Mighty One* ;
Once I worked for glory,
Now *His will alone*.

DEAR EXPERIENCE.

WHILE discussing the difference that arose between Paul and Barnabas with reference to Mark, an aged and well-known servant of God not long ago said, "Even if this sad tale served no other purpose, it has been a good lesson to me not to fall into a similar snare." The remark set the writer a-thinking.

Is it not possible to pay too high a price for any experience we may gain? A Scotch proverb says, "Burnt bairns dreid the fire," but it is not necessary for us to be burnt in order to learn the danger of playing with sin. By heeding the precepts of God's Word that lesson may be learnt. Scripture is full of sad stories of failure and sin, and all have been "written for our admonition on whom the ends of the world are come."

This world is not an unexplored sea. All its rocks and shoals and quicksands, on which so many have made shipwreck, are clearly marked on God's chart of truth. He would be a foolish captain who would discard chart and compass while sailing a strange and dangerous coast. It is for us, therefore, to profit by the experiences of those who have sailed life's voyage before us. Did any of them strike some sunken reef? Are we in the vicinity of that dangerous ridge of unseen rocks sailing towards it perhaps fondly hoping it is no longer there? If a certain course brought disaster to them, we may expect the same results if we pursue that course. They paid in tears and bitter remorse, and perhaps in crippled testimony, the price of their folly in discarding God's chart. Let us keep to that chart, and the Holy Spirit in dark and difficult days will use it for our instruction.

Servants of God, whose lives are recorded in Scripture, were men like ourselves, prone to sin. They knew temptations such as we daily meet. Their failures are faithfully recorded, and one who fell far thus writes: "Be sober, be vigilant, for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8). Peter could not despise the power of that mighty, crafty foe at whose hands he endured such sifting. He had been in the camp of the enemy,

Dear Experience.

had felt his power, and was therefore fully qualified to speak of his strength, and warn against unwatchfulness.

Not, however, only by their failures would we profit, but also by the triumphs of those of "whom the world was not worthy." The voice of Paul still speaks: "Be ye followers of me, as I also am of Christ," and "Those things which ye have both learned, received, and heard, and seen in me, do; and the God of peace shall be with you" (1 Cor. ii. 1; Phil. iv. 9).

But, better than all, let us keep the Example of examples before us, Who "suffered for us, leaving us an example that ye should follow His steps; *Who did no sin*, neither was guile found in His mouth; Who when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Pet. ii. 22).

R. STEPHEN.

LET Christ keep the heart, and the heart shall keep the life.

THE child of God proves the strength and grace of his heavenly Father only as he walks in the ways of the Lord Jesus Christ.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

We are this year endeavouring to work out Original Notes on the Gospel Scheme of Lessons, on the Life of our Lord Jesus Christ, so arranged 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 decision.

Lesson X.—8th March, 1896.

JESUS BRINGS A BOY TO LIFE (John iv. 43-54). *Mem. v. 50.*

Rejected and received—The Nobleman's need and humility—His faith and obedience—Confirmation—More faith.

FROM Sychar and His happy and fruitful two days with the Samaritans, our Lord passed on to Cana of Galilee, about six miles north of Nazareth.

Verse 44 of Lesson occurs also in Luke iv. 24, and seems to indicate that, passing through Nazareth, He was rejected there, as narrated in that chapter. If that was so, how solemn to think that after that rejection they never had another opportunity of hearing and seeing Jesus. Like Gadara (Luke viii. 37) their choice was decisive, and closed their opportunity.

The Galileans received Him, and in receiving Him received much

Notes on Sunday School Lessons.

blessing. (See John i. 12; Luke xi. 38, with John xi.; Luke ix. 48; John xiii. 20.)

Having seen the things that He did. See John ii. 13, and to end of chap. iii., which contains some of the things He did at Jerusalem at the Passover feast: casting out the traders of the temple; and miracles (verse 23); and interview with Nicodemus (chap. iii.).

At Cana, then, we find Jesus very much spoken about—the story of the wine would have spread much—and a **certain nobleman** at Capernaum, about twelve miles distant, heard of His arrival (verse 47).

Nobleman whose son was sick. This man occupied the position of a titled lord of the present day. Lords and their sons need Jesus, the Life-Giver, just the same as the sons of beggars.

He went unto Him. It would seem a humbling thing for the great man to seek the lowly Nazarene; but it is good to be *humbled* (James iv. 6). Nothing but a sense of extreme need with faith in Jesus' power to help could have moved him (Heb. xi. 7). Note the nobleman came *himself*; he did not send.

Besought Him....come....for he was at the point of death. His very extremity was his chief plea. He did not say, "This is an easy case, come," but the opposite; it was a desperate case, yet within Jesus' power.

Except ye see. Faith has to be tried (Heb. xi. 17; 1 Peter i. 7), and instructed, and increased. The man could believe in Jesus' power, if present; but did not know that Jesus was able at a distance to heal by His simple word, so Jesus said, "Go thy way, *thy son liveth.*" The man **believed the word**, and went. The nobleman did not see, or feel, or realise—he just believed the word and started for home.

On the way home the servants met him with the glad news that the lad was better. At the very hour that Jesus spoke the word, more than a day's journey off, the fever left him, not a gradual improving as the father expected, but an immediate cure.

Notice that it is now said that the nobleman "*knew and believed*, and his whole house." This was a greater knowledge of the Lord Jesus, and led to a better faith. Believing in His Word is good, but believing in the Person is better. (See verses 41 and 42 of same chapter, also 1 John v. 13.) Believing in Calvary's work should lead to a knowledge of Him who died there, and complete trust in Him.

Lesson XI.—15th March, 1896.

JESUS REJECTED AT HOME (Luke iv. 16-32). *Mem. v. 20.*

In the Village Synagogue—His first recorded sermon—His gracious words and great claim—Pointed application—Rejection and hatred.

"**H**E came to Nazareth, where He had been brought up," and we see Him in the place where He had often been; but much has happened since He was last there.

He is now no longer the boy Jesus. He is now the Man Christ Jesus. All round about they had been speaking of Him (verse 14), and there would be an unusual interest in the meeting when it was known He was there.

Stood up for to read. It was the custom for seven persons to read portions of the law, and one of them that day was Him who was known as the carpenter's son.

The place (Isa. lxi. 1): "The Spirit of the Lord is upon Me." &c.,

Notes on Sunday School Lessons.

were the words He read. These words tell of all that was in God's heart to do for those mentioned. Good news for the **poor**; healing for the **broken-hearted**; deliverance for **captives**; sight for **blind**; recovery for **bruised**. Five different descriptions of the need of poor mankind.

Note that God **anointed** and **sent** Jesus to poor, broken-hearted, captive, blind, bruised ones that He might do all for them that was needed to save and bless them. It is good to find ourselves the objects of Christ's mission.

This day, He said, is this fulfilled. No longer prophecy, now present fact (2 Cor. vi. 2).

Gracious words. See John vii. 46: "Never man spake like this Man;" Psalm xlv. 2; John i. 14. They said: "Is not this *Joseph's son*?" This was the first sign of their unbelief; they stumbled at His lowly reputation, though God in previous chapter had spoken from heaven saying: "This is My beloved Son" (Luke iii. 22).

Then the Lord reminded them that sovereign grace reached out to the poor and the needy (though not near by nature), and used the story of the *widow* (1 Kings xvii.) and Naaman (2 Kings v.) to enforce and illustrate.

They were **filled with wrath**, and would have murdered the Lord, because the natural heart of man hates *free grace*, not believing that man is utterly undeserving though he lives in a favoured place, and can only be saved by "*grace* through the redemption that is in Christ Jesus" (Rom. iii. 24).

It was so then; it is so now; God blesses the poor, destitute, and leprous, and saves them by bringing them to Christ, while the fancied, "not-so-bad" perish in their sins.

Lesson XII.—22nd March 1896.

JESUS SHOWS THE TWO WAYS, &c. (Matt. vii. 13-29). *M. v. 20.*

The gate—The way—The persons—The trees and the fruit—The houses and the foundations—The storms and result.

OUR Lord teaches in a very distinct and decisive manner. The lines are strong and plain. In our lesson to-day the truth is told by contrasts.

A strait gate	<i>v.</i> a wide gate.
A narrow way	<i>v.</i> a broad way.
The few	<i>v.</i> the many.
A good tree	<i>v.</i> a corrupt tree.
The sand	<i>v.</i> the rock.

The teacher should have no difficulty in explaining these five couplets.

1. The **strait** gate is not found by following the crowd; the crowd are for the **wide** gate. Jesus saves individuals one by one, each for himself must hear (John v. 24), or look (Num. xxi. 9), or take (Rev. xxii. 17), or come (Matt. xi. 28).

2. The **way** which is narrow leads to life; that which is **broad** unto destruction. Room for every kind of folly and sin on the broad way; room for all born-again ones on the narrow (Luke xiv. 22). The one leads to life, happy life; the other to death, destruction, misery (Prov. xv. 24).

Notes on Sunday School Lessons.

3. **The few v. the many.** 10,000 to 15,000 on the football field, 10 to 15 at the prayer meeting. How sad to think the crowds are not going to heaven. Only Jesus' saved ones are. There will be a great multitude there (Rev. vii. 9), but compared with the multitudes of unsaved to-day the saved ones are few.

4. A **good tree v. a corrupt tree.** Trees may bear food or poison, grapes, figs, thorns, or thistles. Either be blessed or cursed (Heb. vi. 7, 8). This depends on their nature; not so much the soil. Plant a thorn in rich soil it will be and remain a thorn ever. Plant a vine in any kind of soil it will be a vine, true, in wrong soil it may not prosper, but it will never be a thorn. Born from above is Spirit life (John iii. 6), and ever will be, born of flesh ever flesh.

5. The **sand v. rock.** Every one is building, and our eternal happiness will be affected by our building *now*. The imprudent man never can believe in stormy days, his year is all summer. He does not know as much as the ant (Prov. xxx. 25). "Easiest is best" is his motto. He says: "There's no judgment—if there is, I'll risk it. I have as good a chance as many." And so he builds a jerry house on a sand bed and goes to sleep. Mr. Prudent builds too; but he believes in winter, in storms, in judgment—all his building is affected by his believing. The site is chosen; the *rock*-bed digged for; the stones laid all in view of stability. Result—storms past, trials over, and there stands that house, a comfort and credit to its builder.

Gather the threads of the lesson together; we have:—A traveller on the way to where? A tree of what nature? bearing what? A builder building something—on some foundation—which?

Jesus is the Way (John xiv. 6); *to the Father*, and to the Father's house.

Jesus is the Vine (John xv.), only united to Him can we bring forth good fruit.

Jesus is the Foundation, tried and sure (1 Cor. iii. 11).

Lesson XIII.—29th March; 1896.

JESUS IN THE BORROWED BOAT (Luke ~~x~~ ^{ix}. 1-11). *M. v. 10.*

A great open-air Meeting—A humble Pulpit—The great Cathedral and the great Preacher—The unlikely Fishing—The wondrous Catch—A greater Fishing—A better Catch.

TO the Lake of Gennesaret we now follow the Lord Jesus. The crowd were pressing around Him to hear the Word. He cannot reach with His voice that large open-air meeting. See there on the blue waters two little ships—one of them will do for a pulpit; so He steps into it. It was Simon's boat; and Jesus **prayed** Simon to push off a little from the land. He might have ordered, but He begged courteously.

Taught—out of the ship. A pillared building and carved pulpit not needed—The boat was Simon's every-day workshop, and the blue sky the great roof of His cathedral, lighted with the glorious sunlight of God—a charming scene; and the Teacher none less than God's own Anointed One. His words at this particular time are not recorded, but they would be worthy of Him who spoke.

When He had left speaking. Our Lord could turn to deeds as well as speech. The boat He was in belonged to a poor fisherman who lived by fishing, and He could help to fish as well as help to pray.

Notes on Sunday School Lessons.

Launch out. A good word. Some one has said, "We fish too near the shore." There are depths yet unfished. Launch out **for a draught.** Here must have ensued a conflict between the fisherman's experience and the disciple's faith. Most untradesmanlike every step. Deep waters are not best for fish in lakes; it was against common sense and experience to get fish in broad daylight (John xxi. 3), after they had swept the waters all night and caught nothing. But obedience of faith prevailed.

Nevertheless, **at Thy word.** His word is sufficient warrant for going against experience and reason as well as tradition and custom.

Result: **a great multitude** of fishes . . . the **net brake** . . . filled **both ships** . . . they began to **sink.** Obedience and faith greatly rewarded. There Simon Peter got a glimpse of the Man (John i. 14) in his boat; his sinking boat; that showed him his own unworthiness and sinfulness. How vile we seem beside the Holy Jesus. Vile though Peter was, Jesus could save (1 John i. 9).

Fear not. (See Rev. i. 17). It is perfect love that comes into the sinner's sinking boat. (1 John iv. 18).

Henceforth thou shalt **catch men.** Jesus give us the power to "catch"—"catch" means "to take alive"—men for God and heaven. *Teacher, "catch" them young.*

Lesson XIV.—5th April, 1896.

JESUS THE SINNER'S FRIEND (Mark ii. 1-17). *Mem. v. 12.*

Capernaum's crowded house—Yet there's room—Four practical men—Finding out a way—Faith and zeal rewarded.

A GAIN in Capernaum we see our Lord the centre of thronging crowds, and "many were gathered together, in so much that there was *no room.*" A house crowded to the door, listening to the Word. Contrast with Luke xiv. 22.

One sick of the palsy—borne of four. Four believing men; four loving men; with a heart for a poor, helpless man, came with their burden, but could not get near. Even hearers may be selfish and cruel, neither knowing their own need nor caring for the need of others. These four men were practical men; they had doubtless been listeners, now they were practising what they had heard (James i. 22, 23). They were imitators of Jesus who came to seek and save that which was lost.

Uncovered the roof. An unusual way to enter a house. "Necessity is the mother of invention." Nothing can prevent a seeking soul meeting a seeking Saviour. Faith will get to Jesus in spite of crowds. See Luke viii. 44; xix. 4.

Saw their faith. Just like Him. He is quick to see the best in us.

Thy sins be forgiven. Sin lies at the root of disease and death. Sin can only be forgiven through atoning blood (Heb. x. 22). The forgiveness of sins is the gift of Him who bore them (Acts v. 31).

The Son of Man hath power. Proof that forgiveness is real, is that the palsy is gone—the man **walked**—carrying his bed on which he had been carried. It was easy to question the forgiveness of sin, but the man walking was a tangible fact. See Acts iv. 16. The work of the Cross is so real that sin is forgiven and the palsied, weak sinner walks, to the glory of God. Amen. So may it be to many young folks.

Outlines of Scripture Studies.

HE IS ABLE—WE ARE ABLE.

What the Lord Jesus Christ is able to do for us
(1 Tim. vi. 15; Matt. xix. 26).

Save to the uttermost,	- - - - -	Hebrews vii. 25
Keep from falling,	- - - - -	Jude 24
Build up,	- - - - -	Acts xx. 32
Make stand,	- - - - -	Romans xiv. 4
Succour,	- - - - -	Hebrews ii. 18
Subdue all things,	- - - - -	Philippians iii. 21
Make grace abound,	- - - - -	2 Corinthians ix. 8
Exceeding abundantly above all we ask,	- - - - -	Ephesians iii. 20
Promised: He will perform,	- - - - -	Romans iv. 21

What we are able to do by faith in Christ Jesus
(John xv. 45; Phil. iv. 13).

Overcome,	- - - - -	Numbers xiii. 20
Bear,	- - - - -	1 Corinthians x. 13
Withstand,	- - - - -	Ephesians vi. 11-13
Comfort,	- - - - -	2 Corinthians i. 3-5
Comprehend,	- - - - -	Ephesians iii. 18, 19

J. E. W.

THE JOY OF THE LORD JESUS.

1. In anticipation, - Prov. viii. 31
2. In obeying the Father, - Ps. xl. 8
3. In resurrection, - Ps. xvi. 11
4. In revealing Himself, - Lu. x. 21
5. In His saints, - Ps. xvi. 3
6. In His people's obedience, - Jno. xv. 2
7. In presenting them, - Jude 24

OUR HANDS.

1. Cleansed, Lev. xiv. 14. Sins forgiven.
2. Anointed, Lev. xiv. 17. Sealed with the Holy Spirit.
3. Filled, Ex. xxix. 24(m.) Consecration.
4. Clean, Job xvii. 9. Secret of strength.
5. Fighting, Ps. xviii. 34. Warfare.
6. Uplifted, Ps. cxxxiv. 2. Praising.
7. Uplifted, 1 Tim. ii. 8. Praying.

F. E. M.

FOUR PLACES FOR FOUR KINDS OF CHRISTIANS.

1. A PLACE OF SECURITY FOR THOSE IN DOUBT.—In His hand—for work (Isaiah xlix. 16), for rest (John x. 28).
2. A PLACE OF STRENGTH FOR THOSE WHO ARE WEAK.—On His shoulder (Exod. xxviii. 12; Luke xv. 5).
3. A PLACE OF AFFECTION FOR THE TROUBLED.—On His heart (Exod. xxviii. 29).
4. A PLACE FOR AN UNINSTRUCTED CHRISTIAN.—At His feet (Luke viii. 35; x. 39).

H. R. F.

THE POOR AND NEEDY.

What the Lord will do for such.

Raise up from the dust,	1 Sam. ii. 8	Prepare for them,	- Ps. xlvi. 10
Lift up,	- - - - - Ps. ciii. 7	Set them on high,	- Ps. cvii. 41
Save,	- - - - - Job v. 15	Stand at their right hand,	Ps. cix. 31
Deliver,	- Ps. xxxv. 10; lxxii. 12	Satisfy them,	- Ps. cxxxii. 15
Help,	- - - - - Ps. x. 4	Maintain their right,	Ps. cxl. 12
Judge,	- Isa. xi. 4; Ps. lxxii. 4	Make them to lie down,	Isa. xl. 30
Spare,	- - - - - Ps. lxxii. 13	Make them victorious,	Isa. xxvi. 6
Think of them,	- Ps. xl. 17	Not forsake,	- - - - - Ps. xli. 17
Not forget,	- - - - - Ps. ix. 8	Be their strength,	- Ps. xxv. 4
Arise for them,	- Ps. xii. 4	Regard them,	- - - - - Ps. lxvi. 2
Hear them,	Ps. lxxix. 33; xxxiv. 6		

S. E. S.

Outlines of Scripture Studies.

THINGS WORTH WINNING.

"He that winneth *souls* is wise" (Proverbs xi. 30).

All soul-winning is precious in God's sight, but specially so when *wives* win their *husbands* by their "chaste conversation." Souls won through *holy practice* are more valuable than those won by *fervent preaching*. "What knowest thou, O wife, whether thou shalt save thy husband" (1 Corinthian vii. 16).

"That I may win Him" (Christ) (Phil. iii. 8). Win Him in a twofold sense. Win Him as a Saviour, not by my *merit*, but by my *need*. Win Him as a "Prize of God's high calling" (Phil. iii. 14). T. B.

SPIRITUAL PROGRESS.

Hear and <i>Understand</i> , Matt. xiii. 23		Hear and <i>Keep</i> -	- Luke viii. 15
Hear and <i>Receive</i> - Mark iv. 20		Hear and <i>Do</i> -	- Luke viii. 21

WALKING WORTHY.

1. "Walk worthy of God, who hath called you unto His kingdom and glory" (1 Thess. ii. 12). Walk in keeping with the truth that the living God has supplanted your former dead idols and set you to wait for His Son from heaven.

2. "Walk worthy of the Lord unto all pleasing" (Col. i. 10). Christ is exalted as "the Head" in Colossians, and we are to own Him practically as such. We need not go to the wisdom of man for help, all resources are stored up in that exalted Lord in glory. We are complete in Him.

3. "Walk worthy of the vocation wherewith ye are called" (Eph. iv. 1). It is in keeping with the truth of the Church unfolded in the Epistle, in chapter ii. Association with Christ and one another in resurrection as a new creation, access as worshippers to the Father, and builded together for an habitation of God through the Spirit.

Thus the individual walk and the collective walk is to be in keeping with the grace in which we stand. M. I. R.

BEHOLD.

<i>Behold I am vile</i> , - - Job xl. 4		<i>Behold He cometh with clouds</i> , - - Rev. i. 7.
Takes the place of sinner.		We see ourselves sinners.
<i>Behold the Lamb of God</i> , - Jno. i. 29		We see Christ as our Saviour.
Christ the Saviour.		We see that we can be saved now.
<i>Behold now is the day of salvation</i> - - 2 Cor. vi. 2		We will see Jesus when He comes to receive us to Himself.
Time to be saved—Now.		<i>Behold I come quickly.</i> M. E. S.

CHRIST THE ARK.

WHAT THE ARK WAS TO NOAH, CHRIST IS TO US.

An expression of God's love,	- - - - -	John iii. 16
A shelter from judgment,	- - - - -	John v. 24
A place of perfect safety,	- - - - -	Romans viii. 38
A place of perfect peace,	- - - - -	Romans viii. 1
A place of rejoicing,	- - - - -	Phil. iv. 4
A place of waiting, no worry,	- - - - -	1 Peter v. 7
Only one window, could only look up,	- - - - -	Hebrew xii. 2
Only one door. No other way,	- - - - -	John x. 9
No rudder or compass,	- - - - -	Psalms xxxii. 8

THE REVELATION OF GOD'S GLORY

IN THE EIGHTH CHAPTER OF PROVERBS.

BY R. C. CHAPMAN, Author of "Precious Portions."

WE should all be doubtless reminded by this 8th of Proverbs of the 17th chapter of John, 5th verse: "And now, O Father, glorify Thou Me, with Thine own self, with the glory which I had with Thee before the world was." Also of John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God." I find on reading the eighth chapter of Proverbs that love shines forth before me. I say to myself, "God is love." Since before the world was He had set up His own Son to be what He is now: as we have it in verse 22, "In the beginning of His way, before His works of old." Does it not agree with, "In the beginning was the Word?" Also with 2 Thess. ii. 13: "God hath from the beginning chosen you to salvation." Does it not tell that the chief purpose in the mind of God (when as yet there was not any creature in being—none but God the Father, the Son, and the Spirit) was the setting up of Christ to be the Head of all things? which now we know He actually has become. That the creation of angels, men, even the whole creation, is like the spokes of the wheel; it is upon Christ as the axle that everything hangs. It was the purpose of God to *reveal Himself* in Christ; not only to glorify Himself, but to provide Himself in Christ with objects of affection, that He could delight Himself with, and in which He could rest. Does not this agree with Eph. i. 5: "Having predestinated us unto the adoption of children, by Jesus Christ, to Himself?" And is not the force of that,

"HIS OWN CHOICE, FOR HIS OWN DELIGHT?"

Then the 6th verse, "To the praise of the glory of His grace." But before mention is made of glory, comes "to Himself." And if we look thus at God as purposing to delight Himself in Christ, and in His children in Christ, does it not follow that HE IS LOVE, and that the one demand upon us is, "Son, give Me thine heart?" It is not only for our comfort, but chiefly for God's delight and joy. "My delights were with the sons of men" (Prov. viii. 31).

The Revelation of God's Glory.

Some speak as if God's chief design was fulfilled in the salvation of the lost. That is a glorious design, we know. But instead of its being the chief design, it is but a step to the great end. The end is the revelation of God's glory. As truly as an obedient son gives joy to his father whom he loves and reveres, and in whose counsel he delights, so truly is that child not only the glory but the joy of his father. And thus it is that we, walking humbly with God, give joy to God; and should it not be the chief business of our hearts rather to seek what we can give than what we can get from God?

If asked, What can we as creatures give God? we who are nothing but dust and ashes. But then we were the children of wrath—we were dust and ashes—and we are still, as touching the flesh, dust and ashes. But we are not now loved as enemies; we *were* loved when we were enemies, but now we are loved as children. Our obedience and our delight in God is a delight to God. Is it not well to see that? If I delight in God it is not possible to envy any man.

In the 9th chapter we read: "Wisdom hath builded her house. . . . she hath killed her beasts: she hath mingled her wine; she hath also furnished her table." In the "killing" and the "wine," we are doubtless reminded of the Cross—

"CHRIST CRUCIFIED."

Then the title WISDOM is very precious—it has very much the same significance as the title "WORD," in the beginning of John's gospel: "In the beginning was the Word," &c. This is the force of Christ's title, "*the Word*"—that unless God had revealed Himself in Christ, His *works* could never perfectly reveal Him. There is enough, by God's works in creation, to show the creature man his obligation, and to leave him without excuse.

If a man had not any speech he could not tell out his heart, and hence it is the tongue which is called the glory of a man: "Awake up, my glory." The tongue is the glory of the members because it tells out the heart. Every relation of God by other means than by Christ is as nothing in com-

The Revelation of God's Glory.

parison with that which would remain unrevealed. Christ is the Word of God; by Him He tells out His bosom secrets. "The only begotten Son, who is in the bosom of the Father, He hath declared Him." Now we have all that God can possibly reveal of Himself. "God is light," and "God is love." And if He be love, how precious to Him must be His children's hearts' affections toward Him, and how grievous to Him must be their lack of affection.

If God unfolds His heart in Christ, then how reasonable the demand, "Son, give Me thine heart;" and ought it not to be the chief business of every day to obey the command, or rather to fulfil the wish, "My son, give Me thine heart." Are we not all prone to think of what we can get from God, rather than of what we can give to God? God as a Father has everything in Christ that He delights in. John xvii. 23: "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." It is not merely with love *akin to the love* wherewith God the Father has loved Christ. There is *no difference between the love He bears to Christ and the love He bears to us*. Not only is it a matter of faith to believe this, but it is

THE HIGHEST OBEDIENCE TO BELIEVE IT.

We were children of Adam, but now we are children of God. Strictly speaking, Adam before his fall had no fellowship with God; he had such a knowledge of God as was necessary that he might know his obligation as a creature. Nor, indeed, if we apprehend it, is it possible for God to have fellowship with any creature as a creature; but He must have fellowship with us as sons; and if we be one with His Son, He must dwell in us (Eph. ii. 5, 6). We are not only made to sit together for the security of our salvation, but for the communion of love. Our affections should be there, because God, as it were, looks for us to be there in affection, "together with Christ;" not only in point of security of salvation, but in the Spirit's fellowship: "Builded together for an habitation of God through the Spirit."

THE HEART WON.

I LOVE that story of the 24th of Genesis. I think it is such a beautiful picture of a heart won for Christ. No doubt it shows salvation; but it tells the simple story, too, of a heart won, and affections all engaged with an absent loved One—with Christ. You may have read it often; but suppose we go over it again, for “the half hath not been told.” Isaac is the centre object. *For* him the father plans; *of* him the servant speaks; *to* him the bride is brought. Isaac is all. And what a glory is his! He had recently been bound to the altar on Moriah, and the glittering knife had been raised above his head; but all this is past and gone; and now, received as from the dead, he is seated at his father's side, heir of all, waiting for the home-bringing of the bride whom the servant had gone forth to win for him. What a picture is all this of Jesus! There, at the right hand of God, He sits to-day, the Heir of all, His sorrows and His pains for ever past. The Holy Ghost has come forth from the Father and the Son to win a bride; and on that throne He patiently waits till the hour appointed

FOR HER WELCOME HOME.

Then He will rise up, and go forth to receive her to Himself, even as He has promised. But to follow the servant a little: Laden with Abraham's riches, he proceeds to Mesopotamia. There he meets Rebekah at the well, and at once begins his work—the work of heart-winning. He opens a casket, and brings forth the precious jewels, placing them on her hands. Then he pours into her ear the story of Abraham's wealth, and Isaac as the heir of all.

O, HOW HE MAGNIFIES THAT SON!

The whole story is of Him—not one word of self at all. And this is the work of a soul-winner. Preach Christ if you want to win hearts for Him. If you preach *yourself*, you will steal them, as Absalom did. Rebekah listens; and I suppose, like Sheba's queen, there was left no more spirit in her. I'm sure, at least, there was left no heart, for it was won for Isaac. And such is the power of the gospel of Christ. It is a heart-winning

The Heart Won.

gospel; it draws to Him. You have never heard or known the fulness of the gospel yet, if your heart has not been won for Christ. But now comes the test—the question of questions for Rebekah—“Wilt thou go with this man?” It just meant, “Are you prepared to leave all for Isaac?” “How could she?” you say. “How hard to leave father, mother, kindred, home, and all for one she had never seen.” Indeed, it was not hard at all: it was the easiest thing possible. But let her tell her own story. “And she said: *I will go.*” To be sure; what else could she do?

HER HEART WAS WON;

and it was with Isaac long before she uttered her “*I will go;*” for where the treasure is, there the heart will be, and the feet will soon follow. Has your heart been thus won for Jesus? Have you so known Him that you can say, “*I will go?*” Has the power of His love so won your affections, that you can say, “*I have heard Him and observed Him.* What have I to do any more with idols?” (Hos. xiv. 8). Or do you still cling to worldly pleasures? Have they still a charm for you? Then, surely you have never seen the beauty of the Lord, and never known the power of His love. I cannot blame you for your worldly dress, your worldly conversation, your worldly company; you know no better. This is why so many, who profess to be sound, cling to these things. Poor, unsatisfied souls! Reader, are you one of them?—or have you been won by the loveliness of Jesus? Then you will not think it hard to give up anything—*nay all—for Him.*

W. S.

THE HOLY SPIRIT.

IT is not only that we are born of God, His children, blessed as that is, but eternal redemption having been found, that the Spirit of God dwells in us, the seal, and the earnest, and the One who sheds the love of God abroad in our hearts. He gives us the sweet consciousness of our sonship before God, and of our association with Christ, who is in the Father, and we in Him, and He in us. Where the Spirit of the Lord is

The Holy Spirit.

there is liberty; liberty of heart and conscience in the immediate presence of God, in the full light of His glory, shining in the face of Jesus Christ. What can there be more blessed? Besides all this He is the power for victory, for walking in triumph, for mortifying the deeds of the body, for practically living to God in the blessedness of communion. As witnesses on the earth, where Christ is rejected, He is the One who enables us to stand for Him, to be valiant for the truth; He is on the earth for that very purpose of glorifying Christ.

In addition, there are corporate blessings flowing from the presence of the Spirit. He baptises saints into one body—the Church, uniting all to the Head, and to each other; and when gathered together as such, He becomes the power for their worship and delight, to speak to them of the Blessed One in glory, whom He on earth represents.

M. I. R.

CROSS, AND NO CROSS.

(Translated from the Dutch.)

OLD JACOB was a well-known and earnest Christian, an example to all, and much used in helping many. At last, he lay on his deathbed, and after lovingly admonishing his son and commending him to God, he handed him a little sealed box, saying: "Take this, my son, and when you come into circumstances of trial and difficulty open it, and you will get a blessing." Some years elapsed without the son having occasion to open the box. At last came a heavy trial, and now he broke the seal. To his surprise he found nothing but two tiny wooden sticks, one a little longer than the other. On the former was written: "*God's* will;" on the shorter: "*My own* will;" and beside them lay a note written by the aged father, as follows; "Lay your own will cross-ways upon God's will, then there is a cross; but lay your own will alongside the will of God, and then there is no cross, but a clear way to heaven."

Reader, try this wise advice!

W. P.



WHERE DO YOU LIVE?

I KNEW a man, and his name was Horner,
Who used to live on Grumble Corner;
Grumble Corner in Cross-Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all his children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about
He'd grumble because of a threatened drought

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough.

No matter how hard his wife might try
To please her husband, with scornful eye
He'd look round, and then, with a scowl
At something or other, begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear

Where do you Live?

"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived so long on Grumble Corner!"

I met him next day; and I met him again,
In melting weather, in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much: and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear;
For it told of conscience calm and clear,
And he said, with none of the old-time drawl:
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now on Thanksgiving Street."

Now, every day as I move along,
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on THANKSGIVING STREET.

"IT IS GOD'S WORD—LISTEN."—It is the custom in the church in New Caledonia for the native preachers, after they have given out their texts, to wait a moment to let the words settle upon the heart and memory, and then they cry out again, "Christians, Christians! Do you hear it? It is God's word. Listen." And they say the words again.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

We are this year endeavouring to work out Original Notes on the Gospel Scheme of Lessons, on the Life of our Lord Jesus Christ, so arranged 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 XV.—12th April, 1896.

JESUS VISITS THE INFIRMARY (John v. 1 to 16). *M. v. II.*

At Bethesda, the House of Mercy—Near, yet not at, the Feast—Helpless and almost Hopeless, and Friendless—The Unknown Friend—The Important Question, "Are you willing?"—The Word of Power—Healing "trouble."

FROM Capernaum, the scene of our last Lesson, we follow the Lord to Jerusalem, on the occasion of another feast, supposed to be the second Passover feast which He attended. We find Him there, as at Capernaum, the source of blessing to poor, helpless, and needy sinners.

A feast of the Jews, ordained of God for the continual blessing of His people. **At Jerusalem**, the head-quarters of the nation and its religion, yet it had its **sheep-market multitude** who, though very near, could not get to or enjoy the feast.

Bethesda, "a house of mercy," is sure to attract those who feel their need, and at least a degree of mercy was there, for **whosoever** and **whatsoever**, but, alas! only for the **first**. This is the law of Nature and the law of "doing," but it is not the way of grace. Grace makes last first (Matt. xx. 16), and delights in meeting the most helpless.

Five Porches in these lay.—A very helpless attitude. **Waiting**—Could do nothing else; knew nothing better. How different the Gospel! Now (2 Cor. vi. 2). **TO-DAY** (Heb. iv. 7).

A multitude—diseases of different forms—of different ages and stages—but ALL diseased and ALL needing the Great Physician (Rom. iii.).

A certain man.—Souls are saved one-by-one. Every individual soul before God for himself and herself. Just as a doctor examines and prescribes for each sick one—so does Jesus with our souls. "Holt every one" (Isa. lv. 1). Not every crowd, not every pair—ONE.

Had all infirmity **thirty and eight years**. A life-long trouble. The disease had a great hold—his case seemed hopeless; but Jesus **saw** and **knew**. Loving eyes looked on the helpless one with perfect knowledge and infinite power. The poor impotent was a stranger and friendless, yet Jesus knew and befriended him.

"Will thou be made whole?" What a question! What grace! Jesus asks permission to work His work of grace on the man, and desires the man's willingness to be His subject. It is the same now—not *against* our will, but *with* our will broken, we accept His saving power and grace and get the blessing.

Notes on Sunday School Lessons.

I have no man. Had his own plan of salvation—man and the pool. He knew nothing of Jesus and His power—he was excusable, but now-a-days there is no excuse; yet men continue to look to “man” and “means,” instead of to Christ.

Rise, take up thy bed and walk. “The word of a king is powerful” (Eccl. viii. 4). The word of the “King of kings,” how mighty! “He spake with authority” (Mark i. 27). This is a special characteristic of Divinity; creative and all-enabling.

It is not lawful, so said those who could not help, but could criticize; but ignorant as the man was, he had a new law, a new Master—the new law, the word of Him who had healed him: the new Master, the Person who had done it. “He said it,” was sufficient authority for the man.

Note—“**Sin no more**” points to the root of the man's trouble. Only through sin put away can blessing and healing come. Sin can only be taken away by being *borne* away (1 no. i. 29).

Bethesda healing—partial though it was—came through “troubled” waters; and complete healing to “whosoever” of “whatsoever” still comes only through the “troubles” of our Lord Jesus Christ on the Cross, and that “fountain” is *always* available, and “never loses its power.”

Lesson XVI.—19th April, 1896.

JESUS GIVES BOY BACK TO HIS MOTHER (Luke vii. 11-18).

Memory verse 14.

At Nain's gate—A sad procession—Sadness and death everywhere—Great sorrow—The helpless crowd—Divine compassion—The Friend of weeping ones—Divine power—Prince of Life—Resurrection joy.

LESSON of last week showed Jesus' power over disease of long standing, that of this week His power and grace are displayed in an even darker scene, and consequently that power and grace shine brighter there.

Nigh to the gate. Compare with Bethesda sheep gate. Every place seems to overflow with trouble. Whenever we draw *near* to man we find that true.

A dead man carried out. “The wages of sin is death” (Rom. vi. 23). “Death passed upon all,” for “all have sinned” (Rom. v. 12). The Lord met death on another occasion in Jairus' daughter; this young man was a stage further, on the way to the grave; Lazarus was worse still—dead and stinking; yet the Lord Jesus was equal to death in any stage, shape, or person.

The only son of a widow. How sad the widow's lot. A widow with an only son has something to cheer her lonely life; but this widow's *only* son was dead.

Much people with her. Many pitied, but all helpless. They would have helped but they could not.

The **Lord saw her, had compassion,** and said, “**Weep not.**” Nobody can help weeping ones like Jesus. See Simon's feast (Luke vii. 37); Lazarus' grave (John xi.); Mary in the garden (John xx. 15); and 1 Thess. iv. 13.

And He gave the poor widow good reason why she should dry up her

Notes on Sunday School Lessons.

tears. He stopped the dead march, arrested the subject of death's claim, took the prey from the mighty, and gave life to the lifeless (John x. 28; Eph, ii. 2), as well as joy to the sad; for He delivered the young man to his mother.

Our Lord has the keys of death and hell (Rev. i. 18). By dying He conquered him who had the power of death (Heb. ii. 14). What victory Jesus accomplished by dying on the Cross; bruised the head of the Serpent (Gen. iii. 15), and now there is "life in a look." Look and live.

This story a beautiful picture of resurrection joy when Jesus comes and brings sleeping ones with Him (1 Cor. xv.; 1 Thess. iv., &c.).

Lesson XVII.—26th April, 1896.

JESUS TEACHES AT SIMON'S FEAST (Luke vii. 1-17).

Memory verse 46.

Jesus' rich patron—His poor admirer—Deeds of love—Thoughts of pride—The Revealer of hearts—The humbling of hearts and the healing of hearts—Peace for the penitent—Love begets love.

STILL at Nain, after raising the dead young man, and entering the village and teaching the people, a Pharisee, named Simon, asked Him to his house to eat with him. There we are privileged to see His way with both rich and poor, as well as moral and immoral. The contrast is great, and yet Jesus meets them both and shows a meeting ground for both.

A woman in the city . . . a sinner. Commonly known as a sinner—a sample of those He came to seek and save (1 Tim. i. 15).

When she knew. If sinners only knew more about Jesus they would flock to Him.

Weeping . . . wash His feet with tears. A broken heart flows out at her eyes (Psa. li. 17).

Wipe and kiss and anoint. Expressions of lowest reverence and love and honour. Her crown of glory (1 Cor. xi. 15), her tokens of love, and her offerings of ointment all at His feet. How she honoured and exalted Jesus.

If He were a prophet. While the sinner woman was thus employed exalting Jesus, Simon was busy in his heart despising the same Person. With what different estimates do different persons value Jesus. "The chiefest among tens of thousands," says one; "there is no beauty in Him," says another.

Two debtors. Jesus shows that He is indeed a prophet by showing that He knew both the woman and Simon—their internal thoughts as well as their external doings (Heb. iv. 13).

Nothing to pay. Both alike "debtors to mercy alone;" both subjects amenable to justice and both objects of grace. No difference (Rom. iii. 22).

Which would love most? The forgiving love of God is the only root of love in the heart of man. It is shed abroad in the heart by the Holy Spirit (Rom. v. 5; 1 John iv. 19).

The wondrous love of God in giving His only-begotten Son (John iii. 16), and the love of Christ in laying down His life for us (John xv. 13) should indeed break every heart, and cause deepest reverence, love, and praise. This is true faith and glorious salvation.

Notes on Sunday School Lessons.

Lesson XVIII.—3rd May, 1896.

JESUS HEALS A MAN OF THREE DISEASES

(Matt. xii. 22 to 32). *Memory verse 23.*

At Capernaum—A bad case—Not only *on* but *in*—A terrible tenant—Who can evict?—The strong and the Stronger The admiration of the unprejudiced—The foolish and wicked words of the enemies—An awful sin—Great forgiveness, covering much.

TO-DAY'S Lesson tells of the Saviour again in the town of Capernaum, where He is an object of wonder and admiration to many and of malice and hatred to others; the immediate cause of this being His work on a man possessed of a devil, blind and dumb—a trinity of evils.

Notice the man's condition—*possessed of a devil*. That is a demon incarnate. It is evident that evil spirits or demons can take possession of man. (See 1 Sam. xvi. 14; Luke viii. 30; Mark ix. 25, &c.) Of Judas Iscariot it was said, "Satan" entered into him.

Demon possession meant madness, sickness, disease, deafness, dumbness, blindness. This man was dumb and blind. A sad condition. What can be done with him?

Bring him to Jesus. That's what they did, with most happy results. See Mark ix. 19, where one had been brought to the disciples; they could do nothing. Jesus said: "Bring him to ME."

He healed him. Divinely simple. He did it—did it quickly, did it perfectly, so that the blind saw and the dumb spake. What a change! "Many shall see...and fear and trust" (Ps. xl. 3); but, alas! many only "wonder, and despise and perish" (Acts xiii. 41).

So, some said: "This is David's Son." This was a high title to give Jesus. David's promised Son, the Messiah (2 Sam. vii. 12, &c.).

"No," said the Pharisee, "not David's Son; but a servant of Beelzebub, prince of devils." Not the Prince of David's royal line, but an agent of the contemptible dung-god (2 Kings i. 2).

Satan cast out Satan. How foolish, besides wicked, men are in their hatred of God and His Christ (Psa. ii.). Satan does not liberate men to follow Jesus. Satan only gives up his goods when forced (verse 29) and yields them to a Stronger than himself. Isaiah liii. says: "He shall divide the spoil with the strong, because He hath poured out His soul unto death." "It is finished" was the shout of a victor, not the groan of the defeated.

Shall not be forgiven. The unpardonable sin of blaspheming the person and work of the Holy Spirit. Wilfully and maliciously perverting God's work; how wicked, putting the guilty one in a position of determined unbelief that excludes pardon. How terrible. Blindness—deep, dark, eternal, is the result.

See again how much can be forgiven. Such the value of the precious blood that it cleanseth from all confessed sin (1 John i. 7). Precious Lamb of Calvary. His dying prayer for His murderers was: "Father, forgive them." Praise His name!

Let us commit ourselves to Jesus Christ. He only requires that we should leave all to Him; from that moment He succours us, and we are safe beneath His love.

Outlines of Scripture Studies.

CONTRAST CHRIST WITH THE CROWD.

Matt. xxvii.

CHRIST'S	verse	THEIR'S	verse
<i>Body</i> ; Weak with agony, -	46	Comfortable with ease, -	36
<i>Heart</i> ; Breaking in sorrow, -	46	Sunken in hatred, -	22
<i>Head</i> ; Crowned with thorns, -	29	Shaken with scorn, -	39
<i>Eyes</i> ; Closing in death, -	50	Gazing at death, -	36
<i>Voice</i> ; Raised for them, Luke xxiii.	34	Raised against Him, -	25
<i>Tongue</i> ; Tasting bitterness, -	34	Spitting shame, -	30
<i>Blood</i> ; Shed so freely, -	35	Angered so bitterly, -	25
<i>Hands</i> ; Stretched in love, -	35	Fighting for lots, -	35
<i>Feet</i> ; Pierced for them, -	35	Turned from Him, -	39

WHAT AND WHOM THE LORD LOVETH.

1. The Stranger, - Deut. x. 18
2. Righteousness, - Ps. xi. 7
3. Judgment, - Ps. xxxvii. 28
4. The gates of Zion, Ps. lxxxvii. 2
5. The Righteous Ps. cxlvi. 8
6. A cheerful giver, - 2 Cor. ix. 7
7. Whom the Lord loveth He chasteneth, Heb. xii. 6

W. H.

ABUNDANT. A. C. B.

1. Grace, - - - 1 Tim. i. 14
2. Mercy, - - - 1 Pet. i. 3
3. Pardon, - - - Isa. lv. 7
4. Life, - - - John x. 10
5. Provision, - - - Song v. 1
6. Ability, - - - Eph. iii. 20
7. Entrance, - - - 2 Pet. i. 11
8. Satisfaction, - - - Ps. xxxvi. 8

T. D. W. M.

THE KEYS OF THE BIBLE.

1. **THE KEY OF DAVID.**—This key is first seen upon the shoulder of Eliakim (Isa. xxii. 22). God afterwards removed him. The key of David is next seen in the possession of Jesus Christ (Rev. iii. 7). This key will fit every ward in the lock of every promise that ever God made to Israel as a nation (Rom. xv. 8).

2. **THE KEY OF KNOWLEDGE** (Luke xi. 52).—This key, being in the hands of the lawyers, is evidently the law of God. The lawyers had taken it away and put tradition in its place. But why is it called the key of knowledge? Because, "By the law is the *knowledge* of sin" (Rom. iii. 20). That law unlocks *ourselves to ourselves*, and lets us see ourselves as God sees us.

3. **THE KEYS OF THE KINGDOM.**—These keys were given by Christ to Peter, and by them he and his fellow-apostles "opened the *door of faith* unto the Gentiles" (Acts xiv. 27). These were not a pair of *iron* keys, but the gospel in the apostle's mouth, making plain to sinners how they could be saved. As Peter himself says, "That the Gentiles, by *my mouth*, should hear the word of the Gospel and believe (Acts xv. 7).

4. **THE KEYS OF DEATH AND OF HELL** (Rev. i. 18).—These keys are seen in the hands of Him "who was dead, but who is now alive for evermore." How can the "gates of hell" prevail against His Church (Matt. xvi. 18), whilst He has the "keys of hell?" Christ has locked hell's gates behind Him for ever to all who believe on His name.

5. **THE KEY OF THE BOTTOMLESS PIT** (Rev. xx. 1). This key is entrusted to an angel who descends from heaven with a great chain to bind the devil and put him under restraint for one thousand years. He who now "walketh about" (1 Pet. v. 6) will soon find himself in irons. Brethren, it will be a glorious day for this poor world when the devil is under lock and key.

Let me summarize these keys—1st, Promise; 2nd, Law; 3rd, Gospel; 4th, Victory; 5th, Judgment.

T. B.

Outlines of Scripture Studies.

FORGIVENESS OF SINS.—Acts xiii. 38.

Forgiveness of sins and the knowledge of it are features common to the whole family of God (1 John ii. 12). All are equally forgiven, and all are equally justified from all things and from all charges.

1. *It is a Divine forgiveness.* God Himself has lifted the mighty load from off the conscience, saying, "I, even I, am He that blot out thy transgressions" (Isa. xliii. 25).

2. *It is a personal forgiveness.* The Saviour, who spoke to the weeping penitent at His feet, said, "thy sins are forgiven" (Luke vii. 48).

3. *It is a frank forgiveness.* No reserve in His blessed heart. "He frankly forgave them both" (Luke vii. 42).

4. *It is an eternal forgiveness and forgetfulness.* The Holy Ghost has come from heaven as God's witness to us saying, "their sins and iniquities will I remember no more" (Heb. x. 17).

5. *It is forgiveness for Christ's sake.* It must, therefore, be complete, perfect, and God-like in character. "Your sins are forgiven you for His name's sake" (1 John ii. 12).

Our sins are all forgiven, forgotten, purged, borne, and cast behind Jehovah's back. Blessed be God, the sins of all who simply believe on Christ are forgiven!
W. S.

LIFE, WALK, and FRUIT.

LIFE.

Christ, the *Source* of it.

1 John v. 12

"Abundantly" the *Measure* of it.

John x. 10, John vii. 38-39

Christ risen, the *Supply* of it.

John xiv. 19

WALK.

Worthy of *God*—who called us.

1 Thess. ii. 12.

Worthy of the *Lord*—who died for us.—Col. i. 10

Worthy of the *Vocation*—Endeavouring to keep the unity of the *Spirit*.—Eph. iv. 1-3.

FRUIT.

Holiness, the *Character* of it.

Rom. vi. 22

Abiding in Christ, the *Secret* of it.

John xv. 1-8

The Holy Spirit in us, the *Power* for it.—Gal. v. 22-23. T.D.W.M.

FOUR BANQUETS IN ESTHER.

1. The Banquet of *Deposition.*

Esther i. 3

At this Banquet Vashti is Deposed.

2. The Banquet of *Coronation.*

Esther ii. 18

At this Feast Esther is Crowned.

3. The Banquet of *Petition.*

Esther v. 4-8

Esther makes her requests known.

4. The Banquet of *Commemoration.*

Esther ix. 17

Commemorates deliverance.

Feast No. 1. may typify the dethronement of Satan from our hearts.

Feast No. 2. may typify the enthronement of Jesus Christ as Lord in our hearts.

Feast No. 3. seems to indicate that Prayer should be a Feast.

Feast No. 4. answers to the Lord's Supper. T. J.

POSSIBILITIES AND IMPOSSIBILITIES.

"For with God NOTHING shall be IMPOSSIBLE," - - - Luke i. 37

"With God ALL THINGS are POSSIBLE," - - - - - Matthew xix. 26

"The things that are IMPOSSIBLE with men, are POSSIBLE with God," - - - - - Luke xviii. 27

"Ah, Lord God! . . . there is NOTHING TOO HARD for Thee," - - - - - Jeremiah xxxii. 17

"I am the Lord . . . Is ANYTHING too hard for Me?" Jeremiah xxxii. 27

"Is ANYTHING too hard for the Lord?" - - - - - Genesis xviii. 14
M. G. S.



THE WILDERNESS EPISTLE.

Address by J. R. CALDWELL, in City Hall, Glasgow

AFTER reading the whole of the 1st Epistle of Peter, to an audience of thirteen or fourteen hundred, Mr. Caldwell remarked: Now, the reading of that whole epistle has just taken about twenty-one minutes! You would say that is a very short address. I am sure it cannot fail to have struck every one here as we read it, what an infinite variety of subjects are touched upon, and touched powerfully; and how there is not one of us, and no position of our life (whether our personal life, our life in the world, the family, or the Church), not a single side of our life that is left untouched—surely nothing but the wisdom of the Spirit of God could have dictated such an epistle.

I believe that each book in the Bible has its own special characteristic. For instance, the Epistle to the Romans has been called the book of the forum; or the law court. Sin, guilt, condemnation, righteousness, are all looked at from the legal standpoint. Hebrews has been called the book of the Sanctuary, for in it we are brought in to the holy place—the place of worship and sacrifice; and so we might give a title to all the different books. But manifestly the Epistle of Peter is the book of the wilderness. It views the children of God

AS STRANGERS AND PILGRIMS

in a world where everything is against them, and where Satan, the enemy who is at the back of it all, is as a roaring lion seeking to devour.

The Wilderness Epistle.

Again, it is an epistle in which we find that a sort of keynote or melody runs through all its variations (as in a piece of music where one little air crops up again and again), and that is *sufferings and glory*—sufferings here, glory hereafter. The sufferings of Christ, the glory of Christ; the sufferings of the people of God, and their being glorified together with Him.

Then, again, it would be very instructive, remembering it was written by the apostle Peter, to pick up the various points in this epistle at which you can almost see what led the apostle to say or write such things from his own previous history. Take one instance: you remember the Lord Jesus said to him, 'Feed My lambs.' You see how, as he goes on writing, and comes to the practical point, he says, "As new-born babes, desire

THE SINCERE MILK OF THE WORD,

that ye may grow thereby." He was twice told to feed the lambs. Perhaps some of us who have been going on seeking to minister the Word for many years begin to think that we must always be teaching something new. That is a downright snare. There are always fresh recruits being brought into the army of God, there are always infants being added to the family, and they need the first principles, "the sincere milk of the Word." I doubt not but there are a good number here this afternoon who were in nature's darkness and death six months ago, and these should be remembered—they need "the milk of the Word." I want to touch upon that. In this second chapter of Peter it is not without significance that he says: "As new-born babes." It is a remarkable thing that a little child learns a whole vocabulary, becomes proficient in a whole language, in two years. There is a wonderful capacity for learning at that early age. Do you know how they learn so quickly? They have nothing to unlearn; they know nothing, and they learn everything fresh. It is not *big heads* we want, but *lowly hearts*. We will be quick learners if we take our place at the Master's feet. The little babe has only one food—the milk. God gave His people in the wilderness one food; it was the manna, and that manna contained in it all the elements of nutrition, so

The Wilderness Epistle.

that there was no necessity for one feeble or sick person in all the tribes of Israel; and so with the milk that God has provided for the spiritual infants. It contains

ALL THE ELEMENTS OF NUTRITION.

The little babe grows in blood, flesh, bones, and teeth, because the milk contains every element of nourishment. The blessed Word of God contains every element of nourishment; it contains all that we need for life and godliness; it contains the milk for the babe, and the strong meat for those of mature age; it contains all that is needed for the healthy development of spiritual life. Cleave to the precious Word of God; let it dwell in you richly; let it be more than necessary food—the joy and rejoicing of your heart: “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee” (Prov. vi. 22).

The Lord Jesus Christ was the One who meditated in the Scriptures day and night, and He grew in wisdom; He laid aside His Godhead power, and contented Himself with acquiring the knowledge of Scripture, like any other child, and at twelve years old he knew more than the ancients, and was wiser than those sages at Jerusalem; they were astonished at His understanding and His answers; He heard them, and asked them questions (it would not have been becoming in a boy to teach them), and they were astonished at His understanding and His answers, for they asked Him questions too. I beseech you, take heed to this, the more you read the book the more you will love it; and the more you practice it the more you will delight in it. It is

THE BEST COMPANION IN THE WORLD.

It is heavenly manna; it is all your soul needs.

Another point, the babe gets the milk from the mother's breast—no intermediate channel. So if we get it from the Lord Jesus—in His presence—it will not puff us up, but humble us; it will always have a humbling effect, leading us to live more to the glory of God, and to acknowledge more the claims of Christ than hitherto. May it be so.

A REVIVAL TIME.

A REVIVAL among the saints of God! How the heart of every true follower of Jesus will rejoice at the bare idea; for as yet it is but an idea, at least so far as can be seen on looking within and around. But it need not remain an idea—it is not the will of God that it should be a thing afar off. Nay, it would be His joy to see it an accomplished fact in the souls of His people. Now, with many and great things to praise God for in the past, there is no use in disguising the fact that a chill has crept in upon the saints of God. We are not alarmists; but those who have any little understanding of the times can plainly see the terrible ease in Zion that prevails. Worldliness is eating its way into many a once bright testimony. Worldly conformity is the rule and not the exception; and the great aim seems to be, not how closely can I follow my rejected Master?—how like can I be to Him? but how closely can I conform to the world, and yet get to heaven after all? The poor unsaved are all around us hurrying on to judgment and the lake of fire; and the dread reality seems almost unfelt by those who profess to be waiting, in momentary expectation, the hour that shall for ever seal the Christ-rejector's doom. O the dearth of tears for the perishing!—O the lack of groaning and travailing in birth for souls! And we have got afraid to do anything out of the way, lest we should be thought peculiar; and we have come to consider what the world will think, and to settle down on our lees, having arrived at the conclusion that there is no need for being “righteous over-much,” or making a “great ado.” But all the while the devil *goeth about* as a roaring lion. He is all alive to the situation—no settling down on his lees with him. How busy he is, blinding the minds of them that believe not, and lulling Christians asleep, or so conforming them to the world that you can't tell the one from the other! And gospel work languishes, and testimony loses its power, for the bright gold is dim; and one would scarcely know what was wrong were it not for the few scattered ones here and there, who are sighing for “the times we used to have: ah, these were the days,” they say: “numbers may have increased; but numbers are not *God*: we saints were

A Revival Time.

different then, and our terror fell on the people of the land, for *God was with us.*"

The question, then, is simply this: What is needed? The answer is ready at hand. "*A revival among the saints*"—a being filled out of the fulness of God—an enduement with power from on High. We need a time of mighty refreshing from the presence of the Lord—and refreshing that shall *abide*; and such refreshing as we have not experienced heretofore—far exceeding "the times we used to have" (whatever these might be); for we must remember that God always keeps "the good wine until now." We daresay there may be those who are ready to "throw cold water" on these "revival ideas;" and it may be with good enough intentions, but this cannot deter us from delivering a message we are persuaded God has given us to deliver. If we have made a mistake—if the saints are already in a "revival" condition—we shall be only too glad to apologise. But if the state of things is such as we have described, then surely it becomes every follower of the Lord to take this matter right into the presence of God, and, as with one voice, let the cry go up into His ear: "*Revive us again—revive us again.*" Even the casual observer can see that there is a path of fellowship with God, and power for God, and joy in God, to which the great mass of Christians are utter strangers. It is well-nigh an untrodden path; and the result is seen in the low life and worldliness that abound even in the midst of high doctrine and high profession. Is such a state of things to continue? or of His people is it to be said as a thing practically true, "God in the midst of her doth dwell?" There need be no delay. God is waiting for us. He is ready. It is the same in this as in the gospel feast which we tell the unsaved about—"All things are now ready." And those who "don't believe in these things" must not be allowed to stand in the way, although we must bear with them in love. Indeed, this is an *individual* matter, in which God is asking the question, "*Who then is willing to consecrate his service this day unto the Lord?*" So-and-so may not be willing; and So-and-so may not be willing. Well, never mind. Am *I* willing?—that's the question. Are *you*

A Revival Time.

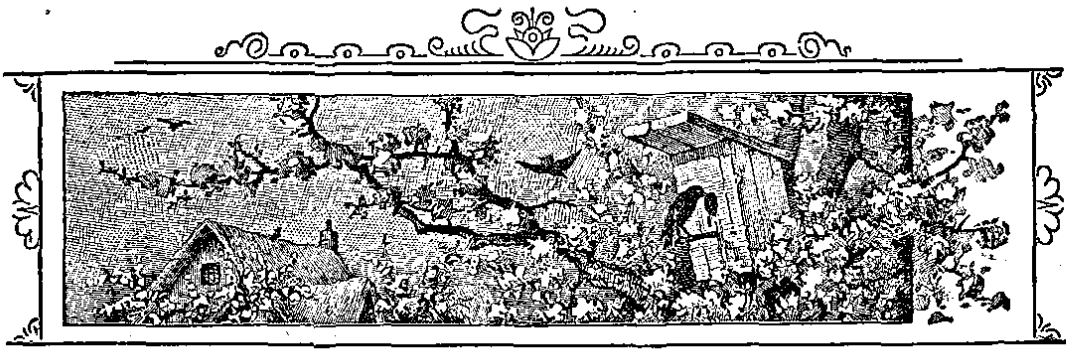
willing, brother? are you, sister? Numbers are not essential in this matter. "If *two of you* shall agree," and so on. When God gets the ones and twos, the numbers soon follow. When He pours water on *him that is thirsty*, the floods soon cover the dry ground. O, then, for a revival time, a soul-stirring time. It is not sentimentality we want, but *reality*—the Holy Ghost filling us so that there shall be room for nothing else—our hearts taken up and satisfied with the person of our risen Lord—His life manifest in these mortal bodies—and ourselves a separated people unto God, to delight ourselves in Him, to carry about with us a sweet savour of His name; in our walk and life, in every action and transaction, to show forth the virtues of Him who hath called us out of darkness into His marvellous light. What great honour God has conferred on us! What privileges are ours! *Unbelief* says, "It's too much: we could never manage that." *Faith* says, "Our sufficiency is *of God*; there is nothing too much for *Him*; *all things* are ours *in Christ*." Faith simply plants its foot on the bare Word of God, and, asking no questions, goes in at once to possess the land.

PRAYER AND PRIDE.

A MAN who always prayed in a loud tone, received a severe rebuke, when a neighbour said to him, "Friend, if you lived a little nearer to the Lord, you would not have to speak so loudly."

A Sunday-school teacher little thought she was courting a rebuke for her own vanity, when she asked the question, "What are the pomps and vanities of this wicked world?" and received the answer from a quick-witted scholar, "I don't know, teacher, unless they are the ornaments in your new bonnet!"

OUT of communion with God, I can do nothing to please Him. The telegraph wires are cut, so to speak; and the work I do "for Him" is only random work—the fruit of self-will, and is only so much *wood, hay, and stubble*, to be burned up at the judgment-seat of Christ.



ADORATION.

OUR God, soon as Thy Son had died,
Soon as the Lamb was slain,
His body lifeless on the tree,
The veil was rent in twain.

Our Father, now Thy countenance
Shines on Thy Great High Priest,
Thy well belov'd, Thine only Son
Thine everlasting rest.

Him crown'd with glory, fill'd with joy,
Thy firstborn from the dead,
Our faith beholds—we drink His cup,
The members with the Head.

Our God and Father, we are Thine,
We by Thy Spirit seal'd,
All kings and priests adore Thy name,
In Jesus' cross reveal'd.

I ask you to accept the enclosed to be added to "Hymns and Meditations." It is well with me — oh, so well — the Spirit filling my heart with heavenly song, also with heavenly sorrow. The two are twin sisters. Farewell.—Affectionately yours in the Lord Jesus,
ROBERT CHAPMAN.

POST-CARD GEMS.

"IF you want to *fare well*, you must *feed well*." "Our souls ought to be the pleasure ground for the King of Glory."

"Christ was no sinbearer in life; if you add to the pains of the cross you take from it."

"It is one thing to have *indwelling* sin, and another to have *outbreaking* sin."

Post-Card Gems.

"Christ is the best Teacher, for He not only gives the lesson, but also the power to learn it."

"You break your heart (confess your sin), and your bones won't be broken. Compare Psa. xxxiv. 20 and Psa. li. 8.

"God's *sufficiency* is learned in Canaan; my *insufficiency* in the wilderness."

"Christ came down from heaven in *grace*; He has gone up in *righteousness*: He is coming down again in *glory*.

"True lowness is not in thinking badly of ourselves, but in not thinking of ourselves at all."

"The child of God has a more secure title to daily bread than the king on the throne. Hallelujah!"

"Christ holds the keys of death and hell; He has locked hell against me, and as a victorious warrior has opened heaven.

"It is one thing to be reconciled to God about my sins; another thing to be reconciled to Him about my circumstances."

"We only read of one man in Scripture who got saved when dying."

"Christ never leaves His first love."

"His love is always at boiling point, 212 degrees."

"Balak and Balaam could not turn God away from Israel, but they succeeded in turning Israel away from God."

Other Christian workers might send a post-card with a few gems from their Bible, for the help of fellow-workers.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

We are this year endeavouring to work out Original Notes on the Gospel Scheme of Lessons, on the Life of our Lord Jesus Christ, so arranged 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 XIX.—10th February, 1896.

JESUS SPEAKS ABOUT SOWING (Mat. xiii. 3-23). *M. v. 21.*

The Great Sower—His Labour and Love—The Great Field—Its Wayside, Stones, and Thorns, and its Good, Better, and Best Soils—Fruit, More Fruit, Much Fruit.

SOWING and the Sower, good seed and various kinds of ground, with the resulting fruitfulness or barrenness, are the component parts of this interesting object-lesson by the great Teacher.

Behold a Sower. Verse 37 tells who the Sower is, viz., "the Son Man," none other than the Lord Himself (Heb. ii. 3).

Notes on Sunday School Lessons.

Went forth to Sow. Eastern farmers live in villages or hamlets—the fields being in the open—so, literally, the sower goes forth from his place of comfort and safety into the field of labour and danger (see Ps. cxxvi.), and casts away his precious burden (Eccl. xi. 4), expecting its return after many days. Jesus left Heaven, and in this cold, dark world sowed much precious seed, and His most precious life, that much fruit in resurrection life might be brought forth (see John xii. 24).

Then as to the ground, the Lord speaks of three sorts utterly unfruitful, viz., "wayside," "stony," and "thorny;" and three sorts fruitful in different degrees, viz., "thirty," "sixty," and "hundredfold." Note that the degrees were in the soil—the seed uniform.

Wayside indicates that character of person whose mind is a place of passing to and fro of busy feet of pleasure or profit, hardening in their effect, and shutting out the Word of God most effectually; **the fowls** ("the devil," Luke viii. 12) thus finding the seed *on* the ground, not *in* it, easily snatch it away; or else it is trodden down.

Stony, shallow, thin, light; easy come, easy go. Many like this, as Neighbour Pliable in Bunyan's Pilgrim's Progress, the rich, young ruler (Matt. xix. 22), and disciples (John vi. 80-66). **The Sun** scorches because it has "no moisture" (Luke viii. 6). None can exist except those "rooted" in Christ (Col. ii. 7).

Thorny. Perhaps rich soil, but not purified. Room for both is the belief of many. "Jesus only" is the only safe motto. "Ye cannot serve God and mammon" (Matt. vi. 24; Luke xvi. 30). The thorns "choke," get the upper hand. "Sow not among thorns" (Jer. iv. 3).

Good ground. To be good is "prepared" (Luke i. 17; Ps. x. 17), "broken up" (Jer. iv.). Ploughed by conviction and ready for "conversion." Receiving the Word are "born again" and bring forth (see John xv.). Note the prepositions: "by," "upon," "amongst," and "in" (R.V.). Only the Word *in* the heart brings forth fruit.

Thirty-fold, fruit; **sixty-fold**, more fruit; **one-hundred-fold**, much fruit (John xv.). See the abundant entrance of 2 Pet. i. 11.

Such the lesson our Lord would teach—not to be careless hearers (Heb. ii. 1), or forgetful hearers (James i. 25), but meek receivers (James i. 21) of the saving Word.

Lesson XX.—17th May, 1896.

JESUS COMMANDER OF WIND AND WAVES (Mark iv. 35-41).

Memory verse 39.

The embarkation—The destination—The enemy at work—A helpless crew—A desperate crew—The wondrous passenger—A great calm—An admiring, safe, and peace-enjoying crew.

QUIGHTY in word and deed (Luke xxiv. 19) was and is our Lord Jesus. It is blessed to see Him, in this lesson, in all His humanity and in all His divinity.

It is helpful to read the parallel narratives of Matthew viii. and Luke viii. "Let us go over to the other side" was both a command and a promise—the other side the goal, not the middle or the bottom.

"He went into a ship with His disciples." A good thing for the disciples He was in the ship. "Other little ships." We don't read of them getting to the "other side." Many a "little ship" starts on his own account for the other side and never reaches it (see John xiv.).

He fell asleep. Why? He was a man that could be wearied (John iv.), so could speak to weary ones (Isa. l. 4; Matt. xi. 28).

A great storm of wind. Storms may be of God or Satan (see

Notes on Sunday School Lessons.

Psalm cvii. 25; Job i. 19; Jonah i. 4). Was this storm not of Satan—an attempt in his blindness to engulf Christ and His disciples? Just as Herod sought to destroy Him at His birth.

And still He slept on; how peaceful (Eccl. v. 12; Psalm iii. 5; iv. 8; cxxvii. 2), till the disciples—not the storm—awoke Him. Their fears, their cry of distress reached His ear and aroused His mighty power and authority. Happy disciples who have such a Power and Person all for them (Rom. viii. 31); “in the bundle of life with the Lord” (1 Sam. xxv. 29), none can “perish” (John x. 28).

Carest Thou not? A strange question—base insinuation! How much He has said on that very point. “The very hairs of your head are all numbered” (Matt. x. 30). “Can a woman forget her sucking child” (Isa. xlix. 15)? The thought should never enter the heart after His life and death of wondrous love. “That **we** perish.” He was in the same boat with them; if they perished, so would He.

Rebuked the wind. Common expression, “You might as well talk to the wind,” does not hold in this case. This is DIVINE power (Psalm lxxv. 7), often spoken of as belonging to God (see Job xxxviii. 11; Psalm xciii. 4; Nahum i. 3, &c.). So we see combined in Jesus the *Man* who could be wearied and the *God* who rules the waves. “Britannia” cannot rule a single wave.

A great calm. His voice speaks “peace.” The voice of God’s Son; no voice like His. His work is the ground-work of peace (Col. i. 20), and His Word the assurance of peace (Eph. ii. 17), and believers have peace (Rom. v. i.). The Gospel is the Gospel of peace (Eph. v. 15), Jesus is the King of Peace (Heb. vii. 2), and God’s kingdom is a kingdom of peace (Rom. xiv. 17). The wicked have no peace (Is. vii. 25).

Sum of lesson—a wonderful Saviour is Jesus; able to save to the uttermost (Heb. vii. 25).

Lesson XXI.—24th May, 1896.

JESUS, COMMANDER OF DEMONS AND MEN

(Mat. viii. 28-34). *Mem. v. 29.*

The Messenger of Mercy to Gadara—Fallen Man—The Graveyard instead of the Garden—Weak Chains—Helpless Men—A Mighty Lord—Value of a Soul—A Home Missionary.

SATAN’S energy and possession everywhere confronted our Lord Jesus. He came to destroy the works of the devil; and we see Him actively engaged doing so in this lesson.

When He was come to the other side. The other side referred to in last week’s lesson. Before Jesus could reach the object of His loving kindness He passed through the storm; yes, dark Calvary lay between Him and us, and He has passed through it all.

There met Him . . . a man. Picture the contrast between what a man is and what he should be. Jesus, God’s perfect Man, and Satan’s man (see Eccles. vii. 29). Such is Satan’s work, to debase. Out of the tombs—the region of death and dark uncleanness—“a man!” In Genesis ii., a “garden” (no tombs there), a man in God’s “image,” enjoying Sabbath rest, a man of God’s pattern and work. Here, in Gadara, a devil’s man. What will he 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.

Notes on Sunday School Lessons.

"Saw Jesus . . . worshipped Him." The Divine glory of the Son of God shines out. We see the demon power cowering before the face of our glorious Lord. Daniel in the lion's den showed God's power. Jesus is Lord over all (1 Pet. iii. 22).

"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**." Some place of abode 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 only is acceptable to God.

"**They began to pray,**" and what a prayer—"depart," 2,000 swine lost, only one man saved. How precious a soul is!

"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).

Lesson XXII.—31st May, 1896.

JESUS LORD OF DISEASE AND DEATH (Luke viii. 41-56).

Mem. v. 44.

The Distressed Father—The Dying Child—Faith in Jesus' Power—His Willingness—The Weary Woman—Only a Touch—Healing and Confession—Death and Resurrection.

INTERWOVEN in our present lesson are two examples of our Lord's power and grace. On His return from Gadara to Capernaum He entered a house (Matt. ix. 10), and while there a ruler of the synagogue, Jairus, came with his burden to Jesus.

Fell at Jesus' feet. The place of the Gadara demoniac (ver. 35), where the sinner wept (Luke vii. 38), and Mary sat (Luke x. 39). The true place of blessing—the highest place. Always room there for you.

One only daughter . . . dying. Only twelve years old and dying. The poor father and mother could not aid her, but Jesus is the dying sinner's sure resource.

"**Come,**" says the poor man, and Jesus went with him. Openly done this worshipping of Jesus. The crowd, deeply interested, went to see what would happen.

As they pass along, **a woman** (no name), a poor, unclean woman (Lev. xv. 25), who had **spent her all**, could be seen striving to reach the centre. That woman had a history—twelve years ill—no one could help her—Jesus is her last resource also. Faith is in her heart; faith moves her (Heb. xi.) to Jesus; faith causes her to touch His garment-hem (Zech. viii. 23); faith does not cure her, Christ does—power from Him. **Somebody:** she is somebody now—trembling, it is true, but healed (see Nahum i. 7).

After putting the woman right, Jesus resumes His way (though the

Notes on Sunday School Lessons.

servants said it was no use, as the girl was dead), and there, in the death-chamber, He spoke the life-giving word (John v. 25), "Talitha Cumi"—"Maid, arise!" and gave her back (1 Thess. iv. 13) to her father and mother.

Only the prominent points of the lesson (for want of time) can be touched on. 1st, Man's deep need and helplessness in disease and death (see Psalm xlix. 7). 2nd, The ability of Jesus to meet the sinner's need (Heb. vii. 25). 3rd, The blessedness of coming to Him, and knowing His life-giving, sin-cleansing power (Psalm. xxxii. 1). 4th, The happy moment to come when saved parents and children shall be restored to each other. 5th, Those who are not cured from sin's **disease** will **die** in their sins and be **damned** (Mark xvi. 16), without any hope of restoration.

Lesson XXIII.—7th June, 1896.

JESUS FEEDS FIVE THOUSAND (Mark vi. 32-44). *M. v. 35.*

The Compassionate Man—The Hungry Sheep, and the Good Shepherd
—The Disciples' Plans, and the Master's Purpose—The Lad's Store—
Plenty and to Spare—Bread of Life.

JESUS sought retirement with His disciples in the "desert" place belonging to Bethsaida (Luke ix. 11), and there the people's need again drew out His compassion and power.

Moved with compassion. He was "full" of compassion (see Ps. lxxviii. 38; Heb. v. 2, &c.).

Sheep not having a **shepherd**. A necessity for a sheep is a shepherd. A *good* shepherd is a great blessing (John x.). See also Isaiah liii. 6; 1 Peter i. 1; ii. 25; and Ps. xxiii.).

Send them away. So said the disciples, but He was the One who filleth the hungry (Ps. cvii. 9; Acts xiv. 7).

"They need not depart" (Matt. xiv. 18). "Give ye them to eat." Two hundred pennyworths (£5 18s. 8d.), Philip estimated, would hardly give each "a little" (John vi. 6), about a farthing per head.

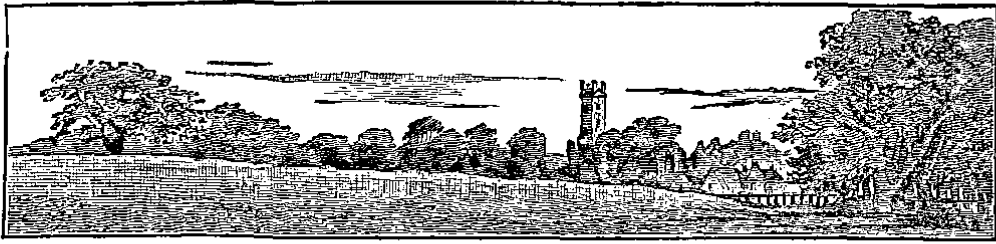
Andrew finds a "lad" who had five barley loaves and two small fish, and helplessly says, "What are they among so many" (John vi. 9). Without Jesus all the produce of *sea* (fish), and of *land* (barley), all that earth can give—no use—but with Jesus everything (1 Sam. xiv. 6; 1 Cor. i. 28).

The "**lad's**" place is very important. He had the honour of providing the loaves that Jesus blessed and satisfied the people. No doubt he willingly gave them for the use of Jesus and the people. We are reminded of the little maid in Naaman's house (2 Kings v.). No person or gift too small for Jesus to bless and use.

Jesus **blessed** and **brake** the loaves and, like the widow's pot of oil (2 Kings iv.), the supply continued till all were satisfied; though five thousand men, *besides women and children* (see Ps. cxlv. 16; Lk. i. 53), probably *twelve thousand* in all, they were divided into *companies*, and had *twelve* baskets for service.

Fragments. The taking up of the fragments teaches that Jesus gives plenty yet means no waste.

So our Lord dealt out bread (bread which perisheth, Jno. vi. 27) to feed the hungry in His compassionate love to them. Bread from heaven He Himself is; if any man eat of this Bread, he shall live for ever. His body was broken on the tree that we might have life in believing (see John vi. 41-46). This Bread satisfies, and there is abundance for all comers.



“THE CITY OF THE LIVING GOD.”

Conference Address by THOMAS NEWBERRY, in the Christian Institute,
Glasgow, on Saturday, 9th May, 1896.

BELOVED Brethren and Sisters in the Lord,—Waiting upon the Master for a message to deliver in His Name in the presence of God our Father, and in dependence on the present guidance, power, and teaching of the Holy Spirit, my attention has been led to a verse or two in the twelfth chapter of the Epistle to the Hebrews :

“Ye are not come unto the mount that might be touched.... But ye are come unto Mount Zion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, the general assembly, and to the Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

There are here eight particulars divided, and linked together by the conjunction “AND.” That little word forms the golden connecting link between these eight distinct particulars. I only desire to speak for a very brief period on one clause of the 23rd verse, “THE CHURCH OF THE FIRST-BORN, written in Heaven,” as being in accordance with the subject before the mind at this period.

But it may be well for a moment or two to look at the connection in which this central sentence stands. First, then, the contrast : “Ye are

NOT COME TO THE MOUNT THAT MIGHT BE TOUCHED”—
a tangible, earthly mount, Mount Sinai, the centre and the source of law, where God in His righteousness and holiness required; and man undertook responsibility to obey. The first covenant, the covenant of works, typified by Hagar, the bond-woman, and Jerusalem which now is, and is in bondage with her children.

“The City of the Living God.”

“BUT YE ARE COME UNTO MOUNT ZION”—

the emblem of God acting in the sovereignty of grace, “through the redemption which is in Christ Jesus,” setting aside transgression under the first covenant, and by the gift of His Holy Spirit making provision that the righteous requirements of the law might be fulfilled in those “who walk not after the flesh but after the Spirit,” the law of the Spirit of Life in Christ Jesus making free from the law of sin and death in the members. How are we to come to Mount Zion? What is the connecting link which unites the believer now and Mount Zion? I suppose the answer is, Faith. There is some truth in that, for it is through faith in God’s word—“Faith which cometh by hearing, and hearing by the Word of God.” Faith is God’s great instrument of justifying the ungodly. But there is another thing—the real golden connecting link which faith apprehends and acts upon. The real connecting link which unites the believer down here with the Zion of God above is the Holy Ghost sent down from Heaven dwelling in the believer, and thus linking him up with Christ in God, and constituting him a citizen of the Heavenly Jerusalem—bringing him nigh to God. We are come by the indwelling Spirit of our God; we are come to Mount Zion; we are associated with God acting in the sovereignty of His grace through the redemption which is in Christ Jesus, and by the power of His Holy Spirit we are come unto Mount Zion. We are not now standing at the foot of Mount Sinai to hear its thunders; but we are standing, as it were, with our faces Zionward, listening to the promises of God from His throne of sovereign grace.

“AND UNTO THE CITY OF THE LIVING GOD”—

the Heavenly Jerusalem. The Spirit of the Living God dwelling in the believer makes him a citizen of that heavenly city: for our citizenship is in heaven, because we are sealed to the day of full redemption by the indwelling Spirit of our God—the Spirit which came at Pentecost, baptising into one every member of Christ, to be hereafter the Bride of the Lamb.

It is very important “rightly to divide the word of truth,” to distinguish between the Heavenly Jerusalem in Heb. xii. 22

“The City of the Living God.”

and the Holy Jerusalem—the Bride of the Lamb—in Rev. xxi. 10. They are perfectly and entirely distinct.

I know it will be said: “They are both cities which have foundations.” Is that true? It looks so on the surface. The Heavenly Jerusalem of Hebrews xii. has God for its builder and maker. But no foundations are mentioned of the Holy City, the Bride of the Lamb; it is all pure gold, like unto transparent glass. No temple in it; God and the Lamb are the temple of it. It is surrounded with a wall, and the wall is 144 cubits (that broad line of demarcation separating it off from all beside). There are twelve foundations to the wall, and in them the names of the twelve Apostles of the Lamb; for the Church of the Living God is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. A city is a combination of habitations with their inhabitants, but the houses of this city are not yet built. What are they? Those who will by-and-by dwell in these heavenly habitations are now either in earthly tabernacles, groaning, being burdened, or absent from the body—at home with their Lord waiting for the adoption, to wit, the redemption of the body. They are the houses not made with hands, eternal in the heavens—the resurrection bodies of those who have been redeemed to God by the blood of the Lamb, and sealed for that full glory by the indwelling Spirit of our God.

Having made this distinction, I go back again. We have our citizenship in the “Heavenly Jerusalem, that hath foundations”—called the *Heavenly* Jerusalem, for its locality is *Heavenly*, whereas the Bride, the Lamb's wife, the *Holy* Jerusalem of Revelation, is twice seen coming down *out of* Heaven.

We must further distinguish between the Holy Jerusalem the Bride, and the tabernacle of God, which will be with men in the new earth, wherein will dwell righteousness.

“Ye are already come unto the Heavenly City;” by-and-by you will sit down there with Abraham, Isaac, and Jacob, in the kingdom of our God. The Old Testament saints looked for that city. We, according to Hebrews xiii., are looking for the

"The City of the Living God."

same—for that Heavenly Jerusalem is the metropolis of the "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us," just as Jerusalem in the past, and the millennial Jerusalem, as described in Ezekiel, will be the metropolis of the twelve tribes of Israel, symbolical of the Israel of God, in their various characters united in one.

"AND TO AN INNUMERABLE COMPANY OF ANGELS—

THE GENERAL ASSEMBLY."

There is no AND disconnecting and connecting the two, and it is very important to notice that—it is the conjunction that disunites and unites the different particulars in this glorious combination of subjects. "An innumerable company of angels"—we are come to them—they are come to us. What are they? Are they not all ministering spirits, sent forth to minister for them who are about to inherit salvation*? Yes, they are come to us, and we are come to them. "The general assembly"—for we learn from Job that there are times when the Sons of God gather themselves together into the Divine presence; they did not "forsake the assembling of themselves together, as the manner of some of us may be." (*To be followed by "The Church of the Firstborn" in next number.*)

OUR BADNESS.

SOME are evermore taking of their *badness*. Do they know their badness? We are so bad we are not worth thinking about, or talking about. Samuel was rebuked for fretting about Saul when God had his eye on David, and Samuel was to pour the oil on him. If God has rejected *the flesh* and accepted *Christ*, anointing Him, and raising Him to His right hand, let us also cease dwelling on that which is irreparable, and pour the oil of adoration and worship upon the one who is on the throne. The flesh never looks as vile as when the preciousness of Christ is before our eyes, but then we are not thinking about it. Instead of "my leanness, my leanness," it is "His fulness, His fulness!"—"Christ is ALL." M. I. R.

* See *The Englishman's Bible*—You will thus be able to count the eight particulars.

A STRING OF SPURGEON'S PEARLS.



FAITH is the silver thread upon which the pearls of grace are to be strung.

Our soul must be like a golden casket in which we store the priceless jewels of the Word of the Lord.

I could imagine that all the stars and constellations of the heavens might be put together, and threaded into a string—made into a bracelet for the arm, or a ring for the finger, of

Jehovah—but I cannot conceive what God is Himself.

Could I have the stars transmuted into worlds of gold, I would not for those globes of wealth belie my principles, and damage my soul.

The reading of the Word, and prayer, are as gates of carbuncle to admit us into the presence-chamber of The August Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges.

The name of Jesus is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

The Ethiopian cannot change his skin, nor the leopard his spots; but Christ can wash Ethiopian sinners white, and He can change leopard sinners so as to make them gentle as fawns.

A promise from the scriptures at dawn, and another sure Word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of heaven upon earth.

No scripture is exhausted by a single explanation. The flowers of God's garden bloom, not only double, but sevenfold; they are continually pouring forth fresh fragrance.

A String of Spurgeon's Pearls.

Even the requirements of grace are the gifts of grace. If you are bidden to repent, your repentance is given to you by Him who is exalted on high to give it. Faith is asked of you; but even faith is the gift of God, and the work of the Spirit of God.

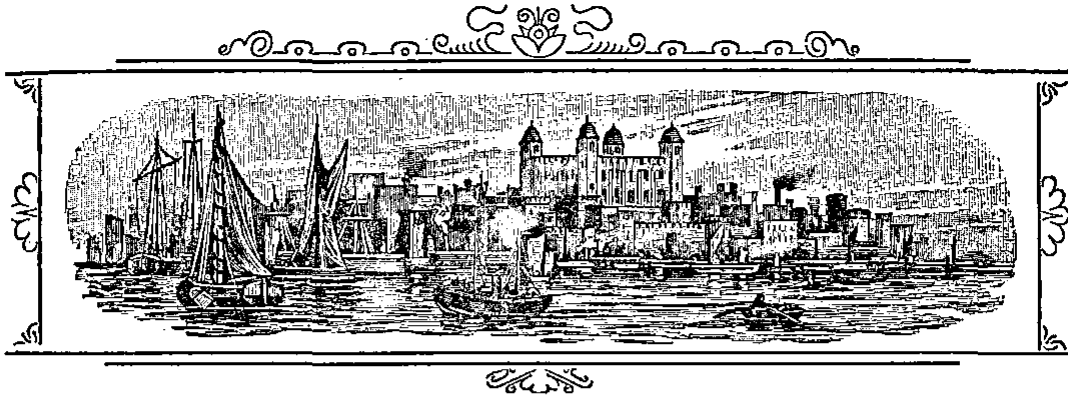
Oh, that to-day my clothes may be vestments, my meals sacraments, my house a temple, my table an altar, my speech incense, and myself a priest unto the Most High God!

Come in, O strong and deep love of Jesus, like the sea at flood-tide, cover all my powers, drown all my sins, sweep away all my cares, lift up my earth-bound soul, and float it right up to my Lord's feet, and there let me lie—a poor broken shell, washed up by His love, having no virtue or value, and only venturing to whisper to Him that, if He will put His ear to me, He will hear within faint echoes of the vast waves of His own love, which have brought me where it is my delight to lie, even at His feet for ever.

TAKE HEART.

LET us take heart! The present scene shall soon be o'er, and clustering clouds shall hide the sun at noon no more! The tears now dropping from our eyes shall be forgot, and joys, undimmed by sin and misery, our lot; the storm now sweeping through the troubled sky be past; the longed-for morning without clouds arrive at last. The hindmost shadow soon shall utterly depart! Then let us watch and wait, and hopefully take heart!

WE cannot tell very often what fruit may come to pass by faithful and prayerful sowing of the seed. How important that we labour zealously in this portion of the Lord's vineyard with greater zeal and faith, knowing not which will prosper this or that, but be assured that God's Word will not return void. Therefore let us labour more earnestly and publish the glad tidings of salvation, and may our aim and desire be to bring our friends, our relatives, or our class to Jesus.



ONE LESS AND ONE MORE.

ONE less to greet me with a happy smile
And words of welcome, unalloyed with guile ;
One less hand-grasp of true fraternal love,
One less on earth, one more in heaven above.

One less to scatter seeds of kindness here,
The little child caress, the lone heart cheer ;
One more the higher circle to complete,
Within the veil to offer incense sweet.

One less to gather round the sacred board
Spread in remembrance of our absent Lord ;
One less with us the tuneful hymn to raise,
One more in choirs above the Lamb to praise.

One less, ah, me ! Earth poorer grows each year.
Why set the heart on transient scenes down here?
'Tis not our rest, this tearful Baca's vale,
Where life expires like some half-finished tale.

One less ! We gaze upon the vacant seat
And sadly think—on earth no more we'll meet.
One more—Praise God for the uplifted eye—
One more love link to scenes beyond the sky.

One less to wait and watch *for* Jesus here,
One more to wait *with* Him in glory there.
Bereaved and sad one, in thy sore distress,
Think of *one more* while mourning o'er *one less*.

Original for Pathway.

A. W. P. S.

LOOSED AND LOVED.

Note on Rev. i. 5, R.V.

“And from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto Him that loveth us, and loosed us from our sins by His blood.”

“**H**IM THAT LOVETH US.” Present, active, fervent, always at the burning point, that led Him to give Himself for us—sinking in the deep mire, where there was no standing, that He might set our feet upon the everlasting Rock. How little we understand the Divine a, b, c of the Gospel—the mystery which angels desire to look into; Above Him a height of bliss, where He had dwelt from eternity in the bosom of the Father; beneath, the fiery billows of wrath—the judgment due to His people's sin. And yet He chose the bliss for us, and took for Himself the forsaking. He paid our awful debt in anguish and blood that we might take His place with the Father. “Herein is love”—not a joy only to fill our hearts, but a hiding-place to lose ourselves in forever. God meant it to be a dwelling for his people, and so He tells us, by his Spirit, of the length, and breadth, and depth, and height of the love that passeth knowledge. We do not need to obtain it, for it has been given; but to comprehend it, that we may make it our home. “Abide in my love”—like a little vessel in the stream, filled, and covered, and surrounded with its fulness.

“AND LOOSED US FROM OUR SINS.”

Blessed be God, the loosing is done for ever by the wounded hand of our Deliverer—every fetter cut as perfectly as Christ could do it. Temptation may be fierce, and Satan's darts fiery. Satan means to destroy, but God's wisdom will turn it all to blessing, to test and strengthen His tried ones. The power of the enemy was broken on Calvary, when the prey was taken from the mighty, and the lawful captive from the strong. The snared bird may flutter and beat its wings against the cage, but the door is open if it will only go free. Do we know it? Satan knows it, and so it is written: “Resist the devil and he will flee.” He will not wait to feel the might that he knows *must* prevail, for it bruised His head on Calvary. Only let us be conscious of the fellowship given to us in Christ's triumph there. Let us take up the armour of victory, that we may be able to withstand—invincible, because hidden in Christ.

A. E. W.

FELLOWSHIP.

THREE things are necessary for fellowship. 1. We must know our sins forgiven, the certainty which faith imparts that we are righteous before God. Doubt or fear will hinder fellowship. 2. There must be a new nature in which to enjoy God; the flesh cannot. It is by the life of Christ that we enjoy God. 3. The *new* nature must be strengthened, made active by the power of the Spirit of God, to enter into such communion.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

Original Notes on the *Gospel Scheme of Lessons* on the Life of our Lord Jesus Christ, so arranged 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 AND SAVIOUR OF MEN.

Lesson XXIV.—14th June, 1896.

JESUS HEALS A FOREIGN GIRL (Matt. xv. 21-31). *M. v. 24.*

In the "Regions Beyond"—The mother's cry—A mistaken cry—David's Son silent—The Lord speaks—Humbling, but true—The low place, the place of blessing.

THEN Jesus went thence." From Capernaum, within the confines of Israel's land, with its shallow and insincere professors, and hypocrisies, and questions (see preceding verses) to the dark and needy "regions beyond" (Isa. xlix. 6).

"The coasts of Tyre and Sidon." About thirty miles north-west from Capernaum; a place famous in history. From Tyre, one thousand years before, Hiram, the king, had sent cedar trees, carpenters, and masons to build David's house (2 Sam. v. 11), and Solomon's, and the Temple (1 Kings ix. 10).

"A woman of Canaan." A poor Gentile stranger, outside the commonwealth (Eph. ii. 12); a descendant of Ham's race (Gen. ix. 27); having no national privileges and claims.

"Came . . . and cried." Deep down in her mother-heart sore pain made her cry. Cry she must, and she cries the best she can. Perhaps her desire to put the best appearance she could made her cry wrong. **"Son of David"** was perhaps the best name she knew of, and she would call Jesus that.

"He answered not." Did He not care for her anguished heart? Yes, He did; but he would have her learn what grace was—grace that could meet her need as a Gentile outcast—needing no flattering words.

"Send her away," said the disciples, "she crieth after us." The intensity of her appeal distressed them.

"She worshipped Him, saying, Lord" (see Rom. x. 9). Yet He says, "It is not meet to take the **children's bread** and cast it to **the dogs.**" Can the woman stand that? Can she take such a name, such a place? Yes, a poor, broken sinner can take any name, any place—no name low enough—"chief of sinners" (1 Tim. i. 15).

Notes on Sunday School Lessons.

"**Truth, Lord,**" but dogs get crumbs. She did not want more than what could be spared. She could understand by faith something of the abundance of blessing that was in the Saviour's power to provide. "Bread and *to spare,*" said the prodigal (Luke xv.). "Multitude of tender mercies" (Psalm li.).

Thus we see in this lesson that :

Great need leads to
Great faith in a
Great Saviour, and obtains
Great salvation,

for she got all she desired, and "her daughter was made whole from that very hour."

Lesson XXV.—21st June, 1896.

JESUS HEALS A LUNATIC BOY (Mark ix. 14-27). *Mem. v. 23.*

The Heavenly Father's Heavenly Son—An Earthly father's afflicted Son—Helpless Disciples—A Wondering Crowd—Unbelief's "if"—Faith's Possibilities-- Christ's Power.

VERSES preceding our lesson describe the Lord Jesus, God's well-beloved Son, in the Mount of Transfiguration, where He shined out His heavenly glory, and the Father's voice spoke out His pleasure in His Son.

All the sharper is the contrast between that glorious scene and the one at the foot of the hill. A fallen father and his fallen son there. Reminds us of the descent of Moses into Israel's sinning camp after his appearance in the Mount of God (Ex. xxxii. 19).

"**When He came . . . He saw.**" Such confusion, such helplessness, such distraction! A great multitude thronging around His few baffled disciples, "questioning them." These disciples were having a bad time of it; no doubt they were much heckled about their inability to work cures (John xv. 5).

"**All running**" to Him . . . "**amazed**" . . . "**saluted Him.**" Jesus is now the centre of all their attention. His arrival must have been great relief to all.

One of them explains,—the father of the boy says: "I brought my son, my poor afflicted son, and Thy disciples could not." Jesus answered, "O faithless generation," &c. Men so often judge the Lord Jesus by His disciples, a most unfair thing: faith should be in Jesus Himself, and not His followers. "**Bring him to Me.**" "When all creature streams are dry His fulness is the same." There is no salvation short of coming to Jesus Himself.

So they brought the lad to Jesus, and before His eyes the poor lad was attacked. The Lord asked the father: "How long has he been like this?" What a sad answer—"Since a child," born that way (Ps. lviii. 3; li. 5).

After describing the terrible troubles of his son, the distracted father says: "**If Thou canst** do anything, have compassion on us, and help us." No doubt this was a reflex of the failure of the disciples to help; their weakness shaking the man's faith in the ability of Jesus Himself.

The answer is direct—"If thou canst believe." He delights to honour faith (Luke viii. 50; John xi. 40); unbelief shuts out the blessing (Matt. xiii. 58). "Lord, I believe, help Thou mine unbelief," was the poor man's cry (see Luke xvii. 5).

Notes on Sunday School Lessons.

The Lord then commanded the unclean spirit out for ever ; and with a great convulsion the lad was freed, and healed, and given over to his father (Luke ix. 42).

Sum of the Lesson: Jesus *only* can do helpless sinners good—and Jesus *can* do helpless sinners all the good they need if they come believing. His power over Satan was great while He was on earth in person ; since He died and rose again that power is not less. Satan does not lose his prey without a struggle. Jesus conquered the enemy in His dying, and now He liberates all who come to Him.

BRING **C**HRIST **D**ISEASES
BOYS AND **GIRLS** **CAN**
BELIEVINGLY **CURE** **DISCIPLES.**

Lesson XXVI.—28th June, 1896.

JESUS MAKES A BLIND MAN TO SEE (John xi. 1-25). *M. v. 4.*

Ready for the Worker—The Worker ready for the Work—Humble Materials—Heavenly Power—Faith in Action—Faith Triumphant.

MAN'S need of every kind 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, yet 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 to be 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 is ever 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 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). The confession comes first (Rom. x. 9). 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; 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 (Matt. vii. 37). But the once blind man was to see much more yet. Jesus found him and opened the eyes of his under-

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standing 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).

Lesson XXVII.—5th July, 1896.

JESUS, THE GREAT AND GOOD SHEPHERD (John x. 1-18).

Mem. verse 11.

The False and the True—The Lowly Path and the Lowly One—The Door of the Sheep—Salvation and Pasture—Life through Death—Eternal Life—Assurance.

THIS parable of the Good Shepherd was spoken to the Pharisee persecutors of the blind man of the previous chapter, and is a searching exposition of the qualities necessary in true shepherding—qualities only found in the true Shepherd Himself.

Nothing condemns the false like the true; and this parable is largely a showing out of His lovely character as a Good and True Shepherd.

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).

"**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.

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 in Psalm xxiii. It may be referred to. How happy! saved by death of Good Shepherd; cared for by the love of the Great Shepherd (Heb. xiii. 20); and kept by the power of God waiting for the return of the Chief Shepherd (1 Peter v. 4).

How sad to miss all that, and be found in eternity outside the door! Unsaved!! (Rev. xxii. 15).



“THE CHURCH OF THE FIRSTBORN.”

Conference Address by THOMAS NEWBERRY in Christian Institute, Glasgow.

Portion of Scripture read: Hebrews xii. 22-24.

CHOSSEN in Christ before the foundation of the world, given to the Son in the purposes of eternity, redeemed to God by the blood of the Lamb in time, and by the Pentecostal Spirit baptised into one body, thus uniting member with member, and ALL the members with the Head in glory, which in continuance are being fashioned.

“THE CHURCH OF THE FIRSTBORN WRITTEN IN HEAVEN,” a kind of first-fruits of God’s creatures (James i. 18); those whom God the Father has given to Christ, whose names are in the Lamb’s book of life, borne by the Great High Priest on the shoulder of His almighty power, and engraved on the heart of His infinite, unchanging love. The Church of the Firstborn written in Heaven was foreshadowed by the tribe of Levi among the twelve tribes of Israel, for you remember they were not numbered with the other eleven tribes for inheritance in the earth. They had no inheritance in the promised land on earth—God was their inheritance. The sacrifices of God were their portion, so is it with the Church of the Living God. We have God and Christ for our portion, and are strangers and pilgrims here.

Israel, in their twelve tribes, will inherit the promises of God made to Abraham, Isaac, and Jacob: they will inherit the Land, and they will have their Jerusalem, according to Ezekiel, with the twelve gates, but the tribe of Levi had no inheritance with the other tribes (to make up their number the tribe of Joseph was divided into two); they had their portion in God, they typified the Church of the Living God, who now have no in-

"The Church of the Firstborn."

heritance here — strangers, and pilgrims, and foreigners below, but heirs of an inheritance reserved in Heaven. As God redeemed the first-born in Egypt, and claimed the first-born of Israel of all their tribes, and these were to be represented by the tribe of Levi being taken in the place of the first-born (Num. iii. 40-51), so the tribe of Levi becomes, in a double sense, the type and foreshadowing of "the Church of the Living God written in Heaven"—the Church of the Firstborn.

We are come to the Church of the Firstborn written in Heaven, and are sealed now by the indwelling Spirit of our God, and in due time will be presented faultless, without blame, and without spot before the throne of God. At the marriage supper of the Lamb, the Church will be identified with the only-begotten Son of God as His Bride and His companion in the glory. He will change these bodies of humiliation, and conform them to His glorious body, so that the Holy Jerusalem, as the Bride of the Lamb, will be the representation and reflection of the glory of Him who, having redeemed her, will claim her for His own, so that when Christ, our life, is manifested, then we shall appear with Him in the glory recognised by all, and loved with the same love as the Father loveth His Son.

"AND TO GOD, THE JUDGE OF ALL."

We here notice that this title of God stands between the mention of the Church of the Firstborn and the spirits of just men made perfect, thus marking the distinction between them.

"AND THE SPIRITS OF JUST MEN MADE PERFECT."

Who are they? We have been quoting a verse or two from Hebrews xii. If you want to know who these spirits of just men are, read chapter xi. There you will find those who laid hold of the promises, but obtained them not, "God having provided some better thing for us, that they WITHOUT US (not we without them, but they without us) should not be made perfect."

AND TO "JESUS, THE MEDIATOR OF THE NEW COVENANT," as Moses was the mediator of the old.

"AND TO THE BLOOD OF SPRINKLING, that speaketh better things than that of Abel."

"The Church of the Firstborn."

Before concluding, I want to compare this with the Book of Revelation, where we have the same presentation in other symbols. We have first the throne of God—"God the Judge of all." There was a throne set in heaven that John saw, and one sitting on the throne. So in this vision in Hebrews xii. God, the Judge of all, on the one hand, the Church of the First-born written in Heaven, on the other—the spirits of just men made perfect—so in the apocalyptic vision you have the throne of God and the Lamb—Jesus, the Mediator of the new covenant, having ratified that covenant with His own blood, now occupying the throne of the majesty on high, the seat of sovereign grace. There you will find the four living ones—the representatives of the Church of the First-born written in Heaven, the manifestation of life in the Spirit in its fourfold characteristics round the throne, and in the midst of the throne, one with the Lamb there. In another circle—corresponding with "the spirits of just men made perfect"—we see the four-and-twenty elders sitting on their thrones. There they are round the throne, before the throne, but not as the four living ones in the same sense of oneness with the Lamb in the midst.

Next, the innumerable company of angels—ten thousand times ten thousand in general assembly. Another company, not mentioned in Hebrews xii., are seen in the apocalyptic vision of the multitude that no man can number, standing before the throne and before the Lamb, who will come out of the great tribulation, who will also share in the first resurrection.

(To be followed by Mr. Caldwell's Address on "The Testimony and Hope of the Church.")

THE CENTRE OF GLORY.

(John i.)

WHAT a constellation of glories, and that *One*, the centre and sun of them all! We behold Him, the only-begotten, in the Father's bosom, object of that bosom's joy, a delight which never had a commencement, in a love which nought can measure. We find Him on creation's throne; yet a stranger, in grace and sorrow, in His own creation. Life in the midst of death; light in darkness, unbanished—though

The Centre of Glory.

rebuked—by the light, except where a divine work upon the soul, the new birth gave eyes to see the light, and faith to receive Him who is the Life.

We see the hiding of His glory, to make room for that glory which could not have shone but for that hiding, for He, the only one that had a right to leave His first estate, learned obedience by the things which He suffered. We see Him as Man, the object of heaven, anointed by the Spirit, a humanity entirely produced. The Holy One could be anointed apart from blood altogether, as at the end of His public path in John, *His feet* could have the alabaster box broken upon them. His walk had ever been fragrant, when *our feet* needed to be washed with the water of the Word (compare John xii. with xiii). We see Him, the Lamb of God, undertaking a work which would not stop before the complete removal of "sin" out of the world—the Cross laying the deep and only foundation, the new heaven and new earth, wherein righteousness will find an eternal home, the full and bright display. In the meantime, between the cross and glory, He is the Lamb of God who baptizes with the Holy Ghost. Thus a people are linked with Him in that place of acceptance where He is, and are formed into unity on earth (compare 1 Cor. xii. 13). Upon that we find Him the centre of gathering on earth. He is followed, and encourages that following. They saw where He dwelt, and abode with Him, for the shades of night were falling already. Only two; but Christ was everything to them. It matters not where they gathered. It matters everything who their centre. And from that hallowed circle of communion with Him testimony flows. Andrew first findeth his own brother Simon. He found many others besides, but began at home. And the sphere of blessing widens; one after another is drawn into that charmed circle, until, eventually, Nathaniel leaves the fig-tree of Judaism to fall down an adoring worshipper of "the Son of God, the King of Israel," which was a foreshadowing to Him of the confession of that remnant of which Nathaniel is a type, resulting in the millennial glories, —heaven opened, and the angels of God ascending and descending upon the Son of Man.

M. I. R.

HOW TO GIVE.

By GEORGE MÜLLER, of Ashley Down Orphan Homes, Bristol.

QUANY of the children of God lose in a great measure, yea, almost entirely, the privilege, and thus, also, the blessing to their own souls, of communicating to the Lord's work, and to the necessities of the poor, for want of a *regular habit of giving*. They may not be covetous, they may not be loving, again, this present evil world, and yet they scarcely in any degree act as *stewards* for the Lord, but as if they were already *owners*, because they only give from feeling, or under particular circumstances; and thus it comes that life is gone before they are aware of it, without having made good use of that one brief life here on earth, in using their means for the Lord as they might have done. But this one brief life is now for ever gone. The sowing-time will never return. The harvest-time is now before them with that word of the Lord, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

How, then, the Christian should say, shall I act in order that I may best use my means for the Lord? My reply is this:

1. Seek to keep it before you that the Lord Jesus has redeemed us, and that, therefore, *we are not our own*, because we are bought with a price, even the precious blood of the Lord Jesus. *All, then, we have and are belongs to Him*—is at His disposal; and we have to look at our possessions as a faithful steward would who is entrusted by a rich proprietor.

2. The *habitually* using our means, *the regularly communicating* as the Lord prospers us, is next to be attended to. As much as it is practicable, we should seek to do this *weekly*, according to that word, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2). If, through particular circumstances, this is impossible, then the first time we are able to ascertain how our business stands, how much our profession has brought us in, &c., we should settle before God how much, accordingly, we can spend for the work of God, or for the poor.

3. With regard to *the amount to be given*, no rule can be laid

How to Give.

down for others, because the whole ought to be done, not in a legal spirit, but from the constraint of love and gratitude to the Blessed One, who died for our sins, and to God the Father, who spared not His only begotten Son, but delivered Him up for us. But take heed, esteemed Christian reader, that you do not lose the blessing, because it is not said you must give the tenth part, or the fifth part, or the third part, or half, or three-fourths of what God gives you. The writer would set before himself nothing less than to stand habitually, with all he has, and with all the Lord is pleased to entrust him, as God's steward before Him, and to say: "Lord, Thine is all I have; use it as Thou pleasest."

On this principle he has, by God's grace, been enabled to act for thirty-three years; and the unspeakable happiness and blessedness resulting from thus acting, he is unable to describe. If, however, the reader says, "*I cannot do this*, the reply is, then do what you can, and have grace for. Give the tenth part, or the fifth part, or the third part, or the half of what God gives you, even as you have now light and grace on the subject; only *fix the smallest amount* you purpose to give of your income, and do this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an *habitual giving, a regular giving, a giving from principle and upon Scriptural ground*, and leaving it to feeling only and impulse, or particular arousing circumstances, you will be certainly a loser. The smallest amount which is fixed to be given may be continually gone beyond; but it is well you should fix this lowest amount, lest you should do nothing at all, or scarcely anything.

These hints are affectionately commended to the children of God who may read this by one who, through the ordering of God, has met with numberless instances in which was verified the Word of God, which says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. xi. 24, 25).



FAITH AND ITS FRUITS.

“With God all things are possible” (Mark x. 27).

Hebrews xii. 1.

THE testimony-bearers,
Distinguished by their
faith,
Our souls inspire with confidence
In what Jehovah saith.

Psalms cxix. 97-104.

Faith scorns the proud philosopher
With all his boasted lore:
Faith finds in God's own Holy
Book
A rich unfailing store.

Hebrews xi. 6.

Faith heavenward, Godward
rises
Beyond this changing scene;
Faith ever realises
God *is*, although unseen.

Isaiah xl. 31.

Faith never droops nor falters,
Though mountains great
arise;
Faith knows her wings He'll
strengthen,
So upward still she flies.

“All things are possible to him that believeth” (Mark ix. 23).

Deuteronomy xxxiii. 25.

Faith struggles on through
darkest night,
None can her progress stay;
Faith sings aloud of glory
bright,
And strength for all the way.

Hebrews ii. 10.

Faith's wings shall ne'er be
folded,
Until at last Christ bring
The many sons to glory,
Redemption's song to sing.

John xiv. 1.

The path of faith then ended,
Each trusting one shall see
The loving, faithful Saviour
Who said, “Believe in Me.”

Hebrews xii. 2. Acts xi. 23.

Faith's Author and Completer,
My humble prayer would be:
“Make earth-born objects
vanish,
That I may cleave to Thee.”

Original for Pathway. J. D.

PEARLS PICKED UP.

SCRIPTURE is not Christ, but it is the silken clue to lead us to Him.

When you have received regeneration and new life, keep on reading, because it will comfort you, nourish you, guide you; you will learn that you are redeemed, adopted, saved, sanctified.

In the Word we trace the origin of sin; *through* it we learn salvation; *by* it we shall be judged.

I in Christ, *safety*; Christ in me, *power*; Christ with me, *joy*; I with Christ, *glory*.

When God sees you in Christ He is no longer angry; when you see God in Christ you are no longer afraid.

He died for me, that gives me *peace*; He lives for me, that gives me *power*.

If you would learn *self-mastery* begin by yielding yourself to the one *great* Master.

In the Old Testament, God *for* us; in the Gospels, God *with* us; in the Acts, God *in* us.

The Bible! in this Book alone
We find God's holy will made known,
And here His love to man is shown.

<i>Justification</i>	-	-	-	A change of state. New standing with God.
<i>Repentance</i>	-	-	-	A change of mind. New mind about God.
<i>Regeneration</i>	-	-	-	A change of nature. New heart from God.
<i>Conversion</i>	-	-	.	A change of life. New life for God.
<i>Adoption</i>	-	-	-	A change of family. New relationship towards God.
<i>Sanctification</i>	-	-	-	A change of service. Separation unto God.
<i>Glorification</i>	-	-	-	A change of place. New condition with God.

J.E.W.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

Original Notes on the *Gospel Scheme of Lessons* on the Life of our Lord Jesus Christ, so arranged 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 AND SAVIOUR OF MEN.

Lesson XXVIII.—12th July, 1896.

JESUS, THE GREAT AND GOOD SAVIOUR (Luke x. 25-37).

Memory verse 33.

The tester tested—His question answered, but not to his satisfaction—Another question, and its answer—Going down and knocked down—A bad road and bad company—A traveller with a purpose—A great heart, and plenty of provision—A payment and a promise.

THIS lesson is rich in suggestive contrast between law and grace—shows how the pretended keeper of the law fails to learn its spirit—does not discern its lofty claim of love to God and love to man—but is content with mere outward ceremony and sacrifices, which convey no meaning to the soul.

A certain lawyer—One whose profession it was to study and teach the law. **Tempted Him**—meaning to test His skill in the exposition of theological truths, and most likely to try and entrap Him.

“What must I do?” An important question—right to ask it—but too important for mere debate. See Acts ii. 37; Acts xvi. 30.

“What is written.” Jesus honoured the Scriptures. Everything necessary to *do* is written there. The lawyer repeated the summary—“Love God with ALL, and your neighbour as yourself.” That is correct, said Jesus, “Do that, thou shalt live” (Lev. xviii. 5; Gal. iii. 12). That was a very plain, straight answer, and the lawyer felt its point—he *had not done*, and could not *do*; so he could not have eternal life (Gal. iii. 10).

“Who is my neighbour?” Should he not have known? Why did he not ask, “Who is my God?” Cain said, “Am I my brother's keeper?”—that was the same spirit. See Deuteronomy x. 19; Exodus xiii. 4—where God shows the stranger and unfortunate has claim on his brother man. The answer is the beautiful parable of the Good Samaritan. The teacher will readily perceive the points of application.

The down road—**Jerusalem to Jericho.** Jerusalem the city of God's name and worship—Jericho the city of the curse (Joshua vi. 26; 1 Kings xvi. 24). Such is the sad path of man (Rom. i.).

“Fell among thieves.” A bad road and bad company—going away from God is going into danger and death (Prov. xiii. 15).

“Wounded, stripped, half-dead.” The condition of poor sinners—and they may be so bad as not to be conscious of it. The Levite and the priest fail to recognise a neighbour in the naked man, so pass him by.

“A certain Samaritan” (see John viii. 48). Jesus accepts the name, and describes His ways under that *incognito*. The Christian can identify Him. **“Came where was.”** Jesus did that. **“Had compassion.”** Who had pity like Jesus?

Poured in (copious supply) **wine** and **oil** (strength and joy), **bound**

Notes on Sunday School Lessons.

up, lifted up and took him to the inn, and putting the poor man in charge of the innkeeper, gave him means to support his charge till he returned. Every step is just a living picture of the action of our blessed Lord, and perfect though it is, it is not overdrawn.

"Come to where he was" tells of the deep descent of the Son of God into death's region that He might "lift us up"; dying that we might live. Giving the money tells of His gifts meant to be used for the help and comfort of those He has rescued (1 Peter iv. 10). The promise to meet all expenses tells of the crown of glory (1 Peter v. 4), the great reward of such care when He returns.

Lesson XXIX.—19th July, 1896.

JESUS TELLS OF SHEEP, SILVER, SON (Luke xv. 3-32).

Memory verse 24.

The missing sheep—The faithful shepherd—The lost silver—The candle and the brush—The rejoicing woman—The discontented son—The far country—Wasting and wanting—A dirty job and low wages—Thoughts of home—The return and the reception—The grumbling brother—The gracious father.

THE murmurs of the Pharisees and Scribes brought out these lovely parables. They have shone light and joy into many a poor heart. May they do so again in the classes of all who use them now.

A sheep amissing is a sad affair to a true shepherd. He does not sit down quietly and say, "It can't be helped." No! Jesus says: "I am **THE GOOD Shepherd**" (John x.), and we know He is by what He did.

"**Until he found it.**" Sometimes a boy or a girl is sent for an article. They soon come back lazily, saying, "I can't find it." Father knows better and says, "Look for it *until* you find it." That's just what Jesus does; not because He is forced to look for it; but it is His sheep and He loves it (see Ezek. xxxiv. 11; John x.; Psalm xxiii.).

"**A woman**" had ten pieces of silver—some think wedding gifts, worn with loving memories—whether such or not, valuable to her, as the soul is precious to Christ. One is lost; she must find it; it would not be happy to meet her husband, saying, "You gave me ten silver pieces; I have lost one" (see John xvii. 12). Jesus will never say that. So she lights her lamp, and takes her brush, and ever dusty corner is the better of it. She does not want the rubbish, it is the silver (Jer. xv. 19). Remember that a crowd is only good for the precious souls that can be got out of it.

Again, the story of the **lost son**. That is a greater loss than sheep or silver. Space will not permit going over the lesson in detail.

Notice the wilful, selfish action of the son; the kindness of the father; yet he did not *force* the son to remain; but let him have his choice; if love is gone all that God cares for is gone (Rev. ii. 4). The heart was away in the far country before the son himself was.

Wasted his all and began to **want**. **Hired** to a citizen, swine-keeping man, and hungrier than the pigs; so far down cannot get lower.

Then in that sad hour memory of what he had been awoke. "My father's house"—even the kitchen was a palace; a servant's dinner a feast. Speak well of the Father's house; teacher, try and awaken desires to be there.

The reception—kiss, robe, ring, shoes, fatted calf, music, and

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dancing. Where will you get a happier view of the way God receives sinners?

The elder brother, in the even tenor of his life, could not understand, much less rise to, the occasion. Alas, he is a picture of man, that elder brother. He lost *nothing* when his brother went away, so he found nothing when he came back. What a lack of affection! What self-love! What indifference to his father's sorrows and his father's joys! We just hope that the father's gracious words: "It's all thine, my son," broke his heart and made him go in and share the merriment.

Such joy is possible since Jesus has, by dying, met the claims of justice, so that God remains just while He justifies the ungodly who believe in Jesus (Rom. iii. 26).

LESSON XXX.—26th July, 1896.

JESUS GIVES LESSON IN PROFIT AND LOSS

(Luke xvi. 19-31). *Memory verse 25.*

A great contrast—Riches and poverty—The level crossing—Downward and upward—Tormented and comforted—Remember!—A great fixture—The five brethren—The value of the Scriptures.

JESUS had just said, "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15), and our Lesson is an illustration of this. What stands higher in men's estimation than riches, splendid clothing, and luxurious living? When that is combined with pride and selfishness, how offensive to God must it be.

A certain rich man. It is not a crime to be rich; but there is an awful danger of forgetting God. See Prov. xxx. 8, 9; Mark x. 24; 1 Tim. vi. 17.

Lazarus (a contraction of Eliezer, "help of God"). Poor, homeless, afflicted, hungry. Despised by man, associated with dogs. Yet these are the special objects of God's pity and care. See 1 Sam. ii. 8; Psalm cxiii. 7; James ii. 5.

Rich man died . . . Lazarus died also. Prov. xxii. 2. "Rich and poor meet together." Here, whatever difference before, they reach one point; but only a crossing—as the rich man comes down to dying and reaches the same state as Lazarus.

Rich man buried . . . Lazarus carried. We do not read of Lazarus' burial. If there was one, it was a pauper's, and would be unnoticed, while Dives' might be the wonder of the day. But the angel messengers caught up the released spirit of the beggar and swiftly, sweetly bore him into heavenly rest and comfort. Happy release!—joyous change! and contrast to burial and **lifting up eyes** in hell. O how much better had the rich man lifted up his eyes on earth! Blind all the time till in eternity!

He prayed, now he prays, but too late. Remember! though, he had a bad memory on earth, for he forgot God. **Thy good things.** Everything he thought good he got—a pity that he did not find out in time about the good things he had not got, such as eternal life, grace of God, forgiveness of sins, redemption. These were all forgotten, and *his* goods were all earthly, carnal.

Five brethren. He never had, on earth, thought these five on the way to perdition; he had confirmed them in their pursuit of earthly riches and vanities; now he would rather see them poor as Lazarus.

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Moses and the Prophets. God's word is God's test of men. As they treat His word, so does He judge their action. Their will is against believing. See John v. 47.

Now that the Son from heaven has come and spoken, and died and risen (Heb. ii. 1-3), how much more responsible all have become to take heed and believe and live.

LESSON XXXI.—2nd August, 1896.

JESUS BRINGS LAZARUS TO LIFE (John xi. 10-45). *M. v. 25.*

Bethany's sad home—The perilous journey—The Person, not the day
—The Creed and the Confession—Sympathetic Love and mighty Power—
Life and Liberty.

WE are assured in verse 5 that "Jesus loved Martha and Mary and Lazarus," yet sickness and death were allowed to invade that loved circle. Love was not asleep, nor overpowered, nor careless, but knew exactly what was going on, and **abode two days**. Why? That, as in the case of blind man of John ix., God's power and glory might shine out in the darkest scene, and that "**ye may believe**" (verse 15).

It was not fear that kept Him away, but wisdom and love. When He informed the disciples that He was going back to Judea, though He had just escaped stoning there (John x. 31, 39), they remonstrated, for it seemed certain death to go back; in fact, Thomas said, "Let us go and *die* with Him."

Jesus, full of light, knew His day of work (verse 9) was not yet finished, and no fear of man's hatred ever hindered Him in love's work.

Arriving at Bethany He found His loved ones in a sad state. Martha first meets Him—perhaps a little reproach, yet a great deal of faith, in her complaint, "If Thou had'st been here, my brother would not have died." Jesus' answer brings out the dim hope in Martha's heart of the resurrection *day*; and His words direct her to Himself, the present Lord—Resurrection in *Person*. Martha, "Believest thou this?" Then shines out the confession, in that dark hour, of the Christ, Son of God.

Mary, coming to Jesus, fell at His feet, repeating the words, "If Thou had'st been here." The weeping sisters, the weeping friends, found a sympathetic response; **Jesus wept**. Such a friend is Jesus.

Coming to the grave the Lord ordered the stone to be rolled away. Martha interferes, saying, "**He stinketh**," and the Lord replied, "**believe**, and you will see." This is different from "seeing is believing," the proverb of some wiseacres.

Then, the stone having been removed, the Lord, with a loud voice, called Lazarus out of his sepulchre prison; out of darkness into light (1 Pet. ii. 9); out of death into life (John v. 24); from bondage to liberty (Rom. viii. 2).

The next time we see Lazarus is at the table, sitting with Jesus (John xii. 2), happy with his Lord and his sisters.

Sweet picture this of Jesus' love, Jesus' wisdom, Jesus' power. He is now Himself risen from the dead, has the keys of death and hades—having died to obtain the right—and is soon coming to manifest that He is the RESURRECTION and the LIFE, and with another loud voice shout ALL the sleeping ones out of the grave to be ever WITH the Lord (1 Thess. iv. 15-18).

Outlines of Scripture Studies.

A CONTRAST.

CHRIST.		ANTICHRIST.
"A Man of Sorrows." Isa. liii. 3		"The man of sin." 2 Thess. ii. 3
GOD.		SATAN.
"The Father of Lights." James i. 17		"The father of lies." John viii. 44

EXCEEDING GREAT AND PRECIOUS PROMISES.

	2 Peter i. 4.	
God's - - - - -	- everlasting mercy -	- Psa. c. 5
And - - - - -	- everlasting kindness -	- Isa. liv. 8
Brought in - - - - -	- everlasting salvation -	- Isa. xlv. 17
And - - - - -	- everlasting righteousness	- Psa. cxix. 142
And to make an - - - - -	- everlasting covenant -	- Isa. lv. 3
And to give - - - - -	- everlasting consolation -	- 2 Thess. ii. 16
And to save from - - - - -	- everlasting destruction -	- 2 Thess. i. 9
And from - - - - -	- everlasting fire -	- Matt. xxv. 4
And to give - - - - -	- everlasting life -	- John vi. 40-47
To those who are loved with an	- everlasting love -	- Jer. xxxi. 3
And who receive - - - - -	- everlasting strength -	- Isa. xxvi. 4
And - - - - -	- everlasting light -	- Isa. lx. 19-20
And - - - - -	- everlasting joy -	- Isa. xxxv. 10; li. 11
And are kept in - - - - -	- everlasting remembrance	- Psa. cxii. 6
By the - - - - -	- everlasting Father -	- Isa. ix. 6
Who holds up with His	- everlasting arms -	- Deu. xxxiii. 27
And leads in the - - - - -	- everlasting way -	- Psa. cxxxix. 24
Until the opening of the - - - - -	- everlasting doors -	- Psa. xxiv. 7
To usher us into the - - - - -	- everlasting kingdom -	- 2 Peter i. 11
So we the - - - - -	- everlasting children -	- Eph. i. 4-5
Of the - - - - -	- everlasting God -	- Psa. xc. 2
Should study the - - - - -	- everlasting testimonies -	- Psa. cxix. 144
Of the - - - - -	- everlasting Word -	- Isa. xl. 8

T. B.

c. g.

OCCUPIED WITH CHRIST.

1. Our heart yielded, Prov. xxiii. 26
2. Our arm leaning, Song viii. 5
3. Our hands working, Mat. xxi. 23
4. Our eye looking, - Heb. xii. 2
5. Our feet following, - Luke ix. 59
6. Our voice speaking, Song ii. 14
7. Our ear listening, - Luke x. 39.

UNSEARCHABLE.

- | | |
|--------------------------|---------------|
| God, - - - - - | - Job xi. 7 |
| Works of God, - - - - - | - Job v. 8, 9 |
| Understanding, - - - - - | - Isa. xl. 28 |
| Greatness, - - - - - | - Ps. cxlv. 3 |
| Judgments, - - - - - | - Rom. xi. 33 |
| Riches, - - - - - | - Eph. iii. 8 |
- "There is none like unto the Lord."

THE DAY OF THE LORD.—Isa. xii.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. A DAY OF COMFORT (v. 1).
(a) Because of a great deliverance; (b) because Christ is acknowledged; (c) because sin is put away. 2. A DAY OF SALVATION (v. 2).
This is — (a) brought to us (Tit. ii. 2); (b) believed by us (Acts viii. 37); (c) lived in us (Luke xix. 9). 3. A DAY OF REJOICING (v. 3).
Joy in — (a) drawing; (b) drinking (John iv. 14); (c) giving (Rev. xxii. 17). | <ol style="list-style-type: none"> 4. A DAY OF PROCLAMATION (v. 4).
To proclaim — (a) His name (Exod. xxxiii. 19); (b) liberty (Lev. xxv. 10); (c) peace (Luke ii. 14). 5. A DAY OF KNOWLEDGE (v. 5).
The work of — (a) redemption (Ps. xxii. 31); (b) restitution (Acts iii. 21); (c) destruction (Isa. xi. 4). 6. A DAY OF GLORY (v. 6).
Royalty attends (Ps. xlv. 9-13).
All kindreds worship (Ps. xxii. 27). |
|---|---|

H. R. F.

Outlines of Scripture Studies.

"BE STRONG."

- Be strong *in the Lord*, - - - - - Eph. vi. 10
 We need strength to live for God, - - - - - Eph. iii. 16-19
 We need strength to work for God, - - - - - Ps. cxliv. 1
 We need strength when circumstances are against us, { Ps. xxxvii. 39;
 Prov. xxiv. 10
 We need strength when of a fearful heart, - - - - - Isaiah xxxv. 4

God is the source of all *strength*, hence the necessity of keeping the commandments of the Lord (Deut. xi. 8). *Strength* is promised to the people of God (Ps. xxix. 11). Paul realized his need of *strength* when all forsook him (2 Tim. iv. 17).

When we realize our own weakness, we, by the hand of faith, lay hold upon the Divine strength, and the Divine strength lays hold upon the hand of faith (2 Cor. xii. 9; Isaiah xli. 10; Phil. iv. 13). Be strong in the grace that is in Christ Jesus (2 Tim. ii. 1). Be *strong*, yea, be *strong* (Dan. x. 19).
 A. J. C.

HIS NAME.

1. Life through it, - John xx. 31
 2. Salvation, - - - Acts iv. 12
 3. Remission, - - - Acts x. 43
 4. Baptized in it, - Acts xix. 5
 5. Gathered in it, Matt. xviii. 20
 6. Going forth for it, 3 John vii.
 7. Suffering for it, 1 Peter iv. 14-16
 8. Doing all in it, - Col. iii. 17
 9. Not denying it, - Rev. iii. 8
 10. On His servants' foreheads, - - Rev. xxii. 4
- "Above every name." T.D.W.M.

FOUR THINGS

- Christ is said to have in Isaiah 1.
1. The *Tongue* of the learned, ver. 4
 New Testament ref., John vii. 46
 "Never man's pakelike this man."
 2. The Opened *Ear*, verse 5.
 N. T. R., "As I hear I judge,"
 John v. 30.
 3. The Smitten *Back*, verse 6.
 N. T. R., "By whose stripes ye
 were healed," 1 Peter ii. 24
 4. The Flinty *Face*, verse 7.
 N. T. R., "He steadfastly set his
 face to go to Jerusalem,"
 Luke ix. 51. T. B.

SENT ONES—A STUDY FOR WORKERS.

"Behold, I will send My messenger" (Mal. iii. 1).

- I. The *Waiting One*.—"I heard the voice of the Lord, saying: Whom shall I send?" (Isa. vi. 8).
 The *Ready One*.—"Here am I; send Me" (Isa. vi. 8).
 The *Sent One*.—"Go" (Isa. vi. 9).
- II. The *Waiting One* is *Sent*.—"Go, work" (Matt. xxi. 28).
 His *Place* is Appointed.—"In My vineyard" (Matt. xxi. 28).
 His *Time* Arranged.—"To-day" (Matt. xxi. 28).

WORKERS MUST BE—

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. "Competent," 1 Chron. ix. 13; xii. 33 [vi. 15] 2. "Whole-hearted," Neh. iv. 6; 3. "Men of valour," 2 Ch. xxxii. 7, 8 4. "Diligent," Ezra vii. 23; Neh. iv. 21 5. "Vigilant," - Neh. ix. 11-18 6. "Not discouraged," Neh. iv. 10-14 | <ol style="list-style-type: none"> 7. "Looking to God for results," - Neh. iv. 16 8. "Keeping His honour in view," - Neh. v. 9; vi. 16 9. "Giving Him the glory," - Neh. xii. 27-43 |
|--|--|

E. A. H.

"Be ye steadfast, unmovable, always abounding in the work of the Lord."



THE SCRIPTURES:

THEIR. INSPIRATION, THEIR CHARACTER, AND THEIR DIVINE ORIGIN.

Address given in Aberdeen by Dr. T. NEATBY.

“**S**EARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me” (John v. 39). The Scriptures, the writings. One formula constantly used in Scripture is, “It is written.” I cannot tell how many times in the New Testament alone it is quoted. “They are they which testify of Me,” and that is the cause of the Enemy’s determination against the Scripture. If it were only the Book I do not think Satan would be very much enraged; but you cannot separate at all the Living Word and the Written Word. Not only do they stand together (people say, *or fall*—they cannot fall), but they are interwoven. You can scarcely tell, sometimes, whether the Spirit of God means the personal *living* Word, the Christ, or whether He means the *written* Word of God. And I, for one, do not always enquire; they are so closely identified in the Word of God that it is enough for me Christ is in every page of Scripture; and every page of Scripture testifies (as He says) “of Me.”

Go back to the garden of Eden, just after the fall (Genesis iii. 15), “And I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.” “And they are they which testify of Me.” There is the Lord Jesus Christ, the seed of the woman. God Himself makes a promise as soon as sin has come in—not to Adam, not to Eve; but a promise in the presence of man.

IT WAS NOT A PROMISE TO MEN.

“I will put enmity between thee and the woman. . . .”
There you get all the purpose of God in one verse. It runs

The Scriptures.

through Scripture. In every part of it you see the blessed grace of God; every conflict between that Dragon as he is seen in the Revelation, between the woman and the Serpent, and the seed of the woman, the Lord Jesus Christ. "He shall bruise thy head;" that is the ultimate result, thank God. The Devil seems to have had a long day. We have heard of his being cast out of heaven, and having a short time over the earth, and then being cast first into the abyss, the bottomless pit, and then into the lake of fire.

In like manner we find in Abraham's case a promise made to the seed. Turn to the epistle to the Galatians iii. 8, "And the Scripture foreseeing that God would justify the heathen through faith. . . ." Then in the 16th verse, "Now to Abraham and his seed were the promises given. He saith not, And to *seeds*, as of many: but as of one, And to thy *seed*, which is Christ."

I quote this particularly, because I know one person who has dared to teach that the Scriptures are evidently imperfect, from that very verse. We are prepared, beloved friends, humbly and reverently to stand upon the verse. I am prepared to rest all my hopes and confidence of the presence of Christ for ever on that verse alone. "He saith not, And to *seeds*, as of many; but as of one, And to thy seed, which is Christ." Christ is before God in everything; upon His shoulder hangs salvation. Every promise of God is yea and amen in Christ. You have no hope at all if this is not the Word of God. Remember, your salvation is bound up in that. And, what is more, God's glory in this world of sin, God's glory through everything and to eternity hangs upon

THE INSPIRATION OF THE LETTERS

—not merely the words, but the letters of God's Holy Word. Depend upon it, if your consciences were reached, there would not be many infidels. It is because the conscience is not reached; it is because the intellect is at work in a merely carnal way; and the Scripture itself tells us that the natural man discerneth not the things of the Spirit of God; that they are foolishness unto him; neither can he know them, because they are spiritually discerned.

The Scriptures.

God gives such an account of man in Scripture as man does not like, and man turns round and says that the Word of God is not the Word of God; that He did not inspire it. God says of man, "The whole head is sick, the whole heart faint; from the sole of the foot to the head (the whole carnal being) there is no soundness; wounds and bruises and putrifying sores." My God is right, but it is a withering sentence for me. It seems as by the breath of the Almighty all the freshness of my youth, nay, all my health, nay, all my being, were consumed. It is a natural thing to turn round, and, if possible, make it not the Word of God; but my salvation is in it. When God tells me such a terrible story about myself, what has He done? He has crucified my old man with Christ. And what is my old man? What I was when God met me in His grace. Everything that I carried—I was going to say—under my hat. All my being. That is what my old man was.

It is crucified with Christ that "the body of sin might be destroyed;" so that this withering sentence against the worthlessness and guiltiness of nature is my salvation because of that with which God has linked it; the entire deliverance through Christ His Blessed Son; so it runs through Scripture.

(To be completed in next issue.)

TRADE . . . TILL I COME.

(Luke xix. 13., R. V.)

AN incident is told of Baron Rothschild, that he once sat as a beggar to Ary Sheffer, the famous painter. His disguise was so complete that a gentleman coming into the room had compassion upon him, and gave him a piece of money. Ten years later the gentleman received a letter enclosing an order for 10,000 francs. This was the letter: "Sir,—You ~~one~~ day gave a louis to Baron Rothschild in the studio of Ary Sheffer. He has employed it, and to-day sends you the little capital with which you entrusted him, together with its interest. A good action always brings good fortune.—JAMES DE ROTHSCHILD."

Christian, what are you doing with that which has been entrusted to you? Are you awake to the fact that Christ Jesus our Lord has committed to you something to "employ" for

Trade . . . Till I Come.

Him, to "trade" with "till He come." Are you remembering hourly and daily that "ye are not your own; ye are bought with a price" (1 Cor. vi. 19, 20).

Your sovereign Lord expects you to use your time, talents, money, health, strength, &c., for Him. The day is near when He will "return" and call His servants that He may know how much everyone has "gained by trading." In the above incident we see how a man of the world was wise as to temporal gain. Fellow-believer, are you wise as to gain for eternity. We are called upon not to lay up treasure on earth, but to "lay up treasure in heaven" (Matt. vi. 19, 20). Let us not be content merely to be delivered from the wrath to come (though that is a marvellous thing), but let us awake to the opportunities that crowd upon us daily of "trading" in view of that soon-coming day. Some one may say, "Oh, I have so little, so very little to use for Him, and my sphere is so limited, that I am afraid there is no use trying. Listen to what the Lord Jesus said: "To every man his work" (Mark xiii. 34). Yield yourself entirely to Him. Remember it is your privilege to serve Him in the most ordinary matters of daily life (Col. iii. 23, 24). If we serve Him faithfully in the little things that lie close to our hand, this will fit us for higher service (Luke xvi. 10). Let us not forget that "the night is far spent, the day is at hand," and very soon our present opportunity will have gone for ever.

J. M.

THINGS NOT TO BE FORGOTTEN.

Remember and *forget not* how thou provokest the Lord thy God (Deut. ix. 7).

Thou shalt blot out the remembrance of Amalek from under heaven: thou shalt *not forget* it (Deut. xxv. 19).

And the covenant I have made with you ye shall *not forget* (2 Kings xvii. 38).

Bless the Lord, O my soul, and *forget not* all His benefits (Psalm ciii. 2).

My son, *forget not* my law (Prov. iii. 1).

Get wisdom, get understanding: *forget it not* (Prov. iv. 5).

But to do good and to communicate, *forget not* (Heb. xiii. 16).

W. H.

THE PRINCIPLES OF THE KINGDOM.

(John ii.)

TO Nathaniel, at the close of chapter i. the Lord spake of the coming Kingdom, with its concomitants of glory, the heavens opened to *earth*, which before could only open to *one Man* on it, the Son of the Bosom in the place of dependence. The Kingdom will see the angels of God ascending and descending upon the Son of Man, adoring Him and serving Him. Man is in power then—Man, in the person of the Christ of God. The rejected *Messiah* of Psalm ii. becomes the enthroned *Son of Man* of Psalm viii., with a wider dominion than even Davidic kingship involved, a wider one than the first man forfeited, for this blessed second Man out of heaven eclipses as well as displaces the man of the earth. He will be known as Lord of heaven as well as the Regent of earth. Not to angels but to man has He put in subjection the age to come of which we delight to speak. Everything will be on a new footing; not on the innocency of the creature, nor on legal merit either, but on the sure basis of redemption. No other foundation could ever sustain this tremendous weight of glory.

Then follows, in the order of inspiration, the marriage feast at Cana. The guest from Nazareth furnishes the wine (good wine, too), and “manifested forth His glory.” This “beginning of miracles” is a sample of the last. In the Millennium not a single joy will gladden the heart of man which is not of Christ’s creation. Man’s busy schemes and clever plans, the onward march of civilisation, his parliaments and dazzling discoveries, have proved a failure. A weary world will tire of its gilded toys. “The desire of all nations,” though they feel it not, is the Man at God’s right hand. And it is well. Help is laid upon One that is mighty, in whom God has found His overflowing joy.

But the Kingdom will be a sphere of holiness as well as of joy. How could God diffuse the latter if the former be wanting? He must be Himself. Thus we have next *the cleansing of the temple*. God’s darling thought is to dwell among men, but He can only dwell in a clean house. He

The Principles of the Kingdom.

desires not but removes the distance the fall has made necessary. And if there be *holiness in His house*, there will be *power abroad*. So we read if the Lord went *in* to purify the temple He comes *out* to display the possibilities of His power, samples of what the age to come will witness. The strong man bound, his goods are spoiled. The pressure of demonism, disease and death, is lifted off the minds and bodies of men, victims of rebel beings who made them such.

Thus in these brief yet full records of the ways of the Son of God in Galilee and Jerusalem at the feast day, we trace in principle the glory, holiness and power of that day when, on the brow of the Nazarene, every diadem shall meet. M. I. R.

**IMPORTANT QUESTIONS FOR YOUNG
CHRISTIANS.**

1. What am I? A sinner for whom Christ died (Rom. v. 6-8), and having believed on Him, I am saved. (John iii. 14-16).

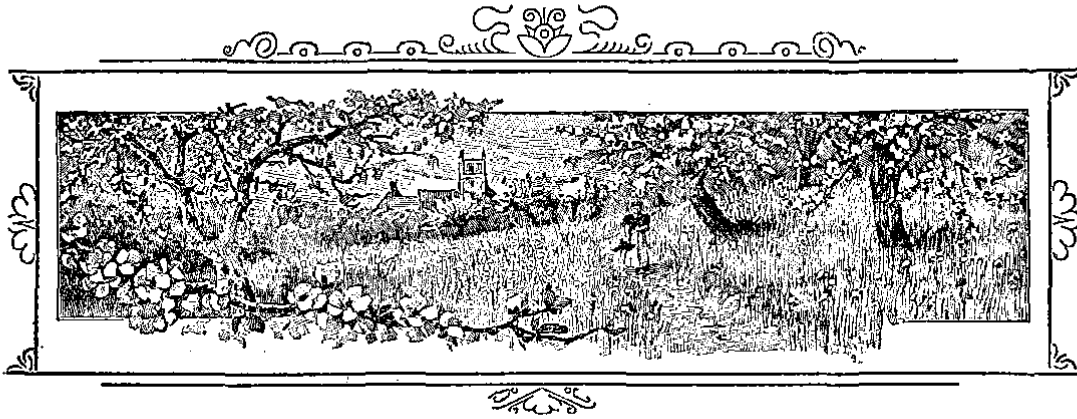
2. Where am I? "In Christ," no longer under condemnation (Rom. viii. 1, Col. iii. 3); but sheltered by His blood (Exod. xii. 13, Rom. v. 9); accepted in Christ, who is my Righteousness (1 Cor. i. 30, 2 Cor. v. 21, Eph. i. 4-6); and sealed by His Holy Spirit (Eph. i. 13, 14, 2 Cor. i. 22).

3. Whose am I? Not my own, but Christ's, who purchased me by His blood (1 Peter i. 18, 1 Cor. vi. 20); therefore I belong to Him; and am set apart for His purposes (Ps. iv. 3, Isa. xliii. 21).

4. What then? Henceforth by His grace and help I will yield myself to Him day by day (Rom. xii. 1, 2), remembering I am thus saved, sealed, set apart, and so should be surrendered.

"Loved of my Lord with love intense, with love again I burn;
Chosen of Thee ere time began, I choose Thee in return.
Whate'er consists not with Thy will, O teach me to resign—
I'm rich to all intents of bliss, since my Belovèd's mine."

W. J. H. B.



“WITHOUT ONE SPOT.”

“Thou art all fair, my love; there is no spot in thee.”—Cant. iv. 7.
“And their righteousness is of Me, saith the Lord.”—Isaiah xlv. 17.

ALL fair, without one spot!
How can it be
That sin Thou seest not,
My Lord, on me?
For as the shady hue
Of Kedar's tents I view
My sins, nor small nor few,
Black as the night.

Hast Thou declared me, Lord,
“Whiter than snow?”
Then I believe Thy word,
Though sense says no;
Thy righteousness divine
Wrapt round this soul of mine
Expounds these words of Thine:
“Clean every whit.”

On me Thy beauty, Lord,
Thou dost behold;
Be Thy great name adored,
Thy love extolled.
Thy blood has made me clean
From every stain of sin,
Brought me the vail within—
Praise be to Thee.

A. W. P. S.

CHRIST ALL IN ALL.

IF we have remission of sins, it is through the blood of Christ; if we have a title to an eternal inheritance, it is through His life; if we rejoice in hope of everlasting glory, it is because He has entered that glory for us. The presence, the favour of Christ, constitutes the daylight of the Christian, in which he walks, and in which he works.

GREAT gift is good, great grace is better. The Devil does not object to great gift, yea, he may even use the *gift of a man* to obscure the *gift of God*; but he positively trembles at the presence of great grace.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

Original Notes on the *Gospel Scheme of Lessons* on the Life of our Lord Jesus Christ, so arranged 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 AND SAVIOUR OF MEN.

Lesson XXXII.—9th August, 1896.

JESUS SENDS AWAY A MAN SAD (Matt. xix. 16-26).

Memory verse 21.

An important question on an important subject—what is goodness? The only good—All short—The measure and the test—Failure—The choice—A contrast.

ETERNAL Life and all that is comprehended in that momentous title is the subject of the present lesson. How it was viewed by the young ruler and the mistakes he made about the way of obtaining it, as well the searching words of our Lord concerning his fancied goodness, are full of instruction.

“**Good Master.**” Mark x. 17 tells us one came (a ruler, Luke xviii. 18) “running and kneeled” to Jesus, both good ways of coming—in a hurry and in a humbled manner—but the heart should be humbled as well as the person. “Good Master” was on his lips, but words are only value for what we mean by them—the young ruler’s words did not appear to mean much in Jesus’ mind, as we shall see.

“**What Good Thing?**” Again the word good! Does he understand what it means?

“**None good but One.**” This is equal to asking the young ruler if he will put Jesus on that high level,—and at the same time is a plain statement to the young man that he himself is not “good” even though men might call him by comparison so, and he might think it too.

However, “if thou wilt enter into life **keep the commandments.**” That is the test, as in the case of the lawyer of Luke x., the mirror meant to convey the knowledge of sin (Rom. iii. 20). Alas! man blindly fails to see its claims and his failure to meet them.

Notes on Sunday School Lessons.

"What lack I yet?" "All these things have I kept." This shows what was the state of that young ruler's heart—not a convicted, needy sinner, like the publican, but a Pharisee (see Luke xviii. 11). Totally unconscious of sin and need, he wanted some fresh thing to **do**.

"If thou wilt be perfect." Blindly aiming at perfection in himself; a severe test is put to him. "Sell" and "give." The test was too great; he had to turn away from his "good Master"—too good, too high, for human nature.

It was a sad parting, but necessary—impossible for those who **trust** in riches to enter. Yet the poorest may freely go in. Riches do not help but hinder.

Contrast the young ruler's goodness with the Lord Jesus Himself, the Good One, who in His perfect love parted with all He had for poor sinners (2 Cor. viii. 9), the Perfect One who stood that test and laid down His very life in His filling up of the perfect law of love to God and man.

Lesson XXXIII.—16th August, 1896.

JESUS ANSWERS THE CRY OF THE NEEDY (Mark x. 46-52).

Memory verse 51.

Darkness and poverty—Mercy not merit—Opportunity and impotency—Jesus brought to a halt—Eager expectancy—Joyous recompense.

LAST week we considered the rich "sent empty away." This week we look at the "hungry filled."

Blind Bartimaeus—begging. A poor, blind beggar, with no claim, no merit, not able to recompense (Luke xiv. 12),—yet a proper and fit subject for free grace (Ps. lxii. 12). "He shall deliver the needy." See also Ps. cxiii. 5-8; which tells the ways of the Lord Jesus Christ.

"Jesus, Son of David." A royal title, different from Jesus of Nazareth of some.

"Have mercy on me." I am a particular object for mercy, a needy suppliant (Ps. xl. 17); all that I get will be pure mercy—not merit. See Luke xviii. 13.

Many charged him (Ps. iii. 2). The crowd had no felt need, no knowledge of the man's dark misery, and could easily afford to prevent him. See Matt. xix. 13; Luke ix. 12.

Jesus stood still. The cry of real need ever has His attention and commands His service. A king sat in his council-room with some of his statesmen; as they deliberated, a sharp cry of pain caused the king to start up and to run into the passage. It was the king's child who had hurt himself, and the affairs of a nation stood still till the child was helped. So Jesus stood still.

Casting away his garment. The blind beggar hastened to Jesus. This is very graphic, and suggestive of intense desire and expectant embracing of the opportunity. See Gen. xix. 17; Isa. li. 14.

"What wilt thou?" Sight, precious sight! From ordinary men, coppers he sought; but, from this Man, Jesus, a much greater benefit—that which no other could give. That is how faith glorifies the Lord. Large petitions are brought to a king (John xvi. 23, 24).

He received his sight, and followed, not like the young ruler, going away sad, but "out of darkness into light" (1 Peter ii. 9). He used his new eyesight to follow his benefactor (Heb. xii. 2).

Notes on Sunday School Lessons.

Life and light are still gifts from Jesus' hands; "Whosoever will," may have them. All need life. Jesus died that life might be given (Rom. vi. 23), and the light of life illuminates those who believe (Eph. v. 14).

Lesson XXXIV.—23rd August, 1896.

JESUS BRINGS A MAN DOWN THE TREE (Luke xix. 1-10).

Memory verse 9.

The rich publican's desire—The disability and obstacles—A plausible plan but a mistake—The Omniscient One—The call and claim—The response—Evidence of Salvation—The Saviour's Life work.

MOST interesting is the narrative now before us, showing the great outcome of the little seed of desire encouraged and brought to fruition by the knowledge, wisdom, power, and grace of our Lord Jesus Christ, who came to seek and save the lost.

Entered Jericho. Only one passing visit there. Yet a very much blessed visit to many.

Zaacheus . . . publican . . . rich . . . little of stature . . . sought to see Jesus, not his riches, not his position as chief publican, but his desire to see Jesus has made him famous.

Could not for the press. Two things hindered Zaacheus—he was little himself and had much to overcome. According to nature none can see the kingdom of God (John iii. 3). All are short (Rom iii. 23), and light weight (Dan. v. 27). Then the crowd intervened as in the case of the woman in Luke viii. But his desire was deep and real, so he found a way like the men in Mark ii. 4.

Ran before and climbed up. Not the best way to see and know Jesus, yet it was the best he knew. Many think that they will have to climb up a good deal before they see Jesus. It was people who were down who looked *up* and lived (John iii. 14; Num. xvi. 7).

"Make haste; come down, to-day I must abide at thy house." Every word suggestive. Stopping under that tree our Lord, knowing perfectly the person perched there, most graciously met his desire much more abundantly than he asked or thought (Eph. iii. 20). Notice Jesus claimed entrance to his house, and Zaacheus must either take Him in or reject Him (Rev. iii. 20).

Received Him joyfully. The right way to receive Jesus; see Acts viii. 8 and 39, Acts xv. 34, &c.

The sinner's guest, so they said. Yes, but a saved sinner. Listen, as Zaacheus speaks: "Lord, half of my goods I give to the poor," &c. All is laid at Jesus' feet. Jesus is made master of Zaacheus' whole fortune; that is conversion, and drew from Jesus the words "**Salvation is come to this house.**" Salvation is at work, its effect is seen—real, practical salvation. "This is a son of Abraham," like Abraham of old, who could give up for God and stand out for God—the real children of Abraham are believers (Gal. iii. 29).

"For the Son of Man is come to seek and to save that which was lost" (Matt. xviii. 10). Zaacheus had been amongst the so-called lapsed or lost. His fellows could not restore him even to their own Jewish level. Jesus came and raised him much higher—saved him.

To seek and save the lost was and is the great work of Jesus. Wherever we see Him we find Him engaged in that. At Sychar, in Galilee, in Jericho, in Gethsemane, on Calvary, and in Holy Spirit's power in

Notes on Sunday School Lessons.

the Apostles, and evangelists, and in all true work, Sunday-school included, Jesus is "come to seek and save that which was lost."

LESSON XXXV.—30th August, 1896.

JESUS TEACHES FROM A HEN AND CHICKENS (Matt. xxiii. 23-39). *Memory verse 29.*

Foretellings of coming judgment—Character, doings and doom of blind professors—Lost yet loved—Longings of love—The safe refuge—A desolate house—Return and restoration.

THE last few days of our Lord's life on earth, the rejected King and despised Son of Man, were fitly busy days, pregnant with weighty utterances of faithful truth and revealings of love in the midst of darkness and enmity. Our present Lesson is worthy of, and will repay, prayerful study.

Scribes and Pharisees . . . Hypocrites . . . Blind guides. Around Jesus they thronged, on their lips pious expressions—on their dress badges of religion—but to the all-seeing eye of the Holy One how vain, shallow, and artificial. Jesus knows what is *in* man (John ii. 25; Heb. iv. 13); and dreadful is the character portrayed in these verses.

Notice and explain a few of the similes and plain statements. Paying tithes of minute things yet missing the weightiest matters. Blind yet professing to guide—awful mistake, great calamity (Luke vi. 39).

Clean outside and inside foul. "Man looketh on the outward appearance" (1 Sam. xvi. 7).

"Whited sepulchres." Outside whitewashed, but inwards death and corruption. Tomb builders and sepulchre adorners, professing reverence for dead saints, yet persecuting to death living children of God. Responsible as sons of murderers, and their lineal descendants and successors in their deeds, straight on the way to judgment (ver. 33).

"Behold I send you." Notwithstanding His own rejection and murder, His patient, long-suffering grace in Pentecostal power continued, and does yet continue. Acts is a record of this. "Unto you first, God having raised up His Son Jesus sent Him to bless you" (Acts iii. 26). "Begin at Jerusalem" (Luke xxiv. 27).

"O Jerusalem, Jerusalem!" Though this their character and these their ways He loved them, *so* loved them. With streaming eyes (Luke xix. 41) He looked upon that loved spot, the central scene of the history of God's dealings with man and these sons of Abraham, Isaac, and Jacob, the particular objects of His sovereign grace all spread out before Him. As they said at the grave of Lazarus (the other recorded weeping-place of the Lord), "Behold how He loved" (John xi. 36).

"As a hen gathereth." Lovely, natural, simple, and touching simile of our Lord's heart, will, and ways. In the same manner, because of the same sort of causes, with the same desires, and for the same object as the mother hen calls her helpless brood together under the shelter of her wings, does the Lord desire to gather poor, blinded, evil sons of men.

The parent bird foresees dangers unseen to her loved ones and calls them together to her wings of shelter, then they being in that safe place her own person is interposed between them and their foes. If suffering is to be endured, she suffers and faces death for them.

Yes, if we are to be gathered (Isa. liii. 6) our sins are there too; and even death (John xi. 51, 52) in its most shameful form was endured for those who gather under His blessed shelter (Isa. xxxii. 2).

Notes on Sunday School Lessons.

"**Ye shall say**" tells of a day yet to come when Jesus now rejected will be the accepted Messiah, and received joyfully in the very place He was cast out of.

Lesson XXXVI.—6th September, 1896.

JESUS TELLS OF HIS COMING AGAIN (Matt. xxv. 1-13). *M. v. 6.*

The expected One—The expectant ones—Prepared to wait—A time of trial—Universal declension—The midnight cry and the midnight need—Personal responsibility—Inside and outside.

THE coming again of the Lord Jesus Christ—once rejected and slain—now neglected and forgotten—is the most momentous subject which can engage the human mind, and it will be well if teachers can, in the Holy Spirit's power, impress its reality and importance on their scholars. This parable is one of a series given in response to the request of the disciples (Matt. xxiv. 3), for information about "the sign of Thy coming, and of the end of the age."

"**Then shall the Kingdom of Heaven.**" That is, the arrival of the Bridegroom will be the consummation of the history of which the parable is a likeness; so that the parable may cover in an outline, the intervening action of the professing church on earth.

Ten Virgins. Usual custom thus to celebrate eastern marriages. Of the intended arrival of the Bridegroom for His Bride they are made aware, and with different degrees of wisdom they *all* set forth, intending to meet Him and join the marriage festivities.

Five . . . wise (or prudent) **and five foolish.** The wisdom and foolishness is manifested in their earliest action. A burning torch without any means of maintenance of the light was sufficient for five; underestimating the need of the case, as if the light would only be needed for a very short time. Similar truths are elsewhere taught. A house on sand (Matt. viii. 27), as if no storm were coming; seed without a root (Matt. xiii. 5), withering away under the scorching sun. Many begin well (Gal. v. 7), who fail to continue to go on well and end well. The prudent virgins took besides the torch of profession the vessel of possession; had resources beyond the mere present flame. Doubtless gathering from the same word of the coming advent the truth of an intervening night of trial, of watching and waiting, they sought the needed supplies sufficient to last till the arrival of the full time. **All slumbered.** Historically true. How bright in early church history the expectancy of the Lord's return (1 Thess. i. 10), yet how lost that hope during the "dark ages."

At midnight. Again the word of His coming reaches them with its fresh call to "go out to meet Him." But this time the difference comes to the front. **The vessels** unnoticed before are prominent now. Dim lights the best, but if there be oil vessel, dim lights can be brightened into shining lights again. **Then** the need, but at midnight hour where the supply?

Ready! Happy condition! While the parable is a picture of the professing church; yet the same principles apply to individual souls. Ready or not ready is the condition of every one. As the lamp of life on earth flickers and dies, there is or is not a life eternal flowing in (2 Cor. iv. 16). The need is not only professed going out to meet the Lord, but real union with the Lord Jesus; washed in the precious shed blood, and enlightened by the Holy Spirit, ready for His appearing to "**enter in**" to marriage feasting (Matt. xxii. 1-14; Rev. xix. 9).

Outlines of Scripture Studies.

JEHOVAH NISSI—THE LORD MY BANNER.

- A Banner *Over*.—"His banner *over* me was love," - Song of Sol. ii. 4
 A Banner *Given*.—"Thou has *given* a banner to them that fear Thee," - Ps. lx. 4
 A Banner *Set up*.—"In the Name of our God we will *set up* our banners," - Ps. xx. 5
 A Banner *Terrible*.—"Terrible as an army with banners," Song of Sol. vi. 4-10

This last verse demands a little explanation. The Bride is first called *beautiful* and *comely* before she is called *terrible* (verse 4); she is also called *fair* and *clear* before she is called *terrible* (verse 10). When will the Church learn that her *power* lies in the *cleanness of her hands*, and her *influence* is dependent upon her *holiness*. T. B.

"PRESENT YOURSELVES."

1. The heart established, Heb. xiii. 9
2. Feet in the race, - Heb. xii. 1
3. Eyes upon Jesus, - Heb. xii. 2
4. Hands to minister, - Eph. iv. 28
5. Body a living Sacrifice, - Rom. xii. 1
6. Mind on things above, Col. iii. 2
7. Spirit, soul and body preserved blameless, 1 Thess. v. 23

Yield yourselves unto the Lord,
 2 Chron. xxx. 8. J. K.

BETTER THINGS OF HEBREWS.

1. Better than Angels, - Heb. i. 4
 2. Better Hope, - " vii. 19
 3. Better Testament, - " vii. 22
 4. Better Covenant, - " viii. 6
 5. Better Promise, - " viii. 6
 6. Better Sacrifice, - " ix. 23
 7. Better Substance, - " x. 34
 8. Better Country, - " xi. 16
 9. Better Resurrection, " xi. 35
 10. Better Thing, - " xi. 40
 11. Better Things, - " xii. 24
- M. E. S.

THE BELIEVER and "ALL THINGS" (Couplets).

PRIVILEGE.

- "All things" are yours (1 Cor. iii. 21)
- "All things" are possible to him that believeth (Mark ix. 23)
- "All things" work together for good (Rom. viii. 28)
- "All things" freely given us with Christ (Rom. viii. 32)
- "All things" that pertain to life and godliness (2 Pet. i. 3)

The Believer's POSITION.

Justified from "all things" (Acts xiii. 39)

THE BELIEVER'S SAFEGUARD.

- Watch thou in "all things" (2 Tim. iv. 5)
- Prove "all things," &c. (1 Thess. v. 21)

The Believer's BALLAST.

The end of "all things" is at hand; be sober, and watch unto prayer (1 Pet. iv. 7)

RESPONSIBILITY.

- Adorn the doctrine in "all things" (Titus ii. 10)
- Charity (Love) believeth "all things" (1 Cor. xiii. 7)
- Giving thanks always for "all things" (Eph. v. 20)
- Showing thyself a pattern of good works in "all things" (Tit. ii. 7)
- That God might be glorified in "all things" (1 Pet. iv. 11)

The Believer's CONDITION.

"All things" are become new (2 Cor. v. 17)

The Believer's POWER for Living.

- I can do "all things" through Christ who strengtheneth me (Phil. 4-13)
- He is able even to subdue "all things" unto Himself (Phil. iii. 21)
- Having all sufficiency in "all things" (2 Cor. ix. 8)

The Believer's FUTURE PORTION.

He that overcometh shall inherit all things, &c. (Rev. xxi. 7) D. T. B.



THE SCRIPTURES:

THEIR INSPIRATION, THEIR CHARACTER, AND THEIR DIVINE ORIGIN.

Address given in Aberdeen by Dr. T. NEATBY—Part II.

ABRAMHAM offered up Isaac by the command of God. It is now found by those higher critics and by those infidel preachers that it was a remnant of his old education as a heathen man, and that he mistook that for the voice of God. I find from the lips of God that he did it by faith. The Holy Ghost said, "By faith Abraham offered up his son." O that the critics would get down at the feet of the Lord Jesus Christ, and that they would there learn that there was a greater than Abraham and a greater than Isaac there. Abraham—you can follow him and I can follow him as he leads his only son three days and at least two nights, and I daresay he scarcely sleeps. His eyes turn constantly upon Isaac, his fondly-loved one, the one whom he had connected with the promises of God: "In Isaac shall thy seed be called." Yet he was to take him and offer him up.

What did our God experience? What was His heart when He took His only Son, His Isaac, when He offered Him up, delivered Him up for us all? What did our God feel? He had a Father's heart, as He put His eternal and infinite hand in His bosom and gave that Son for you and me. Our God has brought it near to us; He could stop the sacrifice at the right moment; He could sustain the faith of Abraham and give him his son back in resurrection, and even stopped the knife from doing its work, and yet illustrate His perfect love and test the love and faith of Abraham. Yes, "They are they which testify of me."

The Scriptures.

IT IS OF CHRIST ALL THROUGH.

But it is not only in this way that Christ and the Scriptures are connected. The Scripture is the Word of God ; Christ is supremely and eternally the Word of God. He is the revelation of the heart of God ; He is the revelation of the thoughts of God ; He is the revelation of the bosom of the Father. Just take one verse in regard to that, in the first chapter of John's Gospel : "And the Word was made flesh, and dwelt among us, and we beheld His glory." I think it is one of the sweetest chapters to read when one requires rest. When the mind needs to be soothed, read the first chapter of John : nay, read the whole gospel. His whole path here below was the manifestation of what God is. See Him at the well of Samaria, tired, hungry, thirsty. You know the story. The disciples had gone to buy meat. He asked for a drink of water. But God is there—God that cannot be hid, God at the work of grace in the revelation of Himself—and before He has gone far He is telling the woman that he that shall drink of this water shall thirst again ; but he that drinketh of the water that I shall give him—this tired, this hungry, this thirsty Man !—shall be a well of water springing up into everlasting life. Now, the only well is the Holy Ghost ; and if that fatigued Man can give the Holy Ghost, if He can put the Holy Ghost right down in a heart and make it spring into everlasting life, it is God over all, blessed for evermore. And His touching humiliation—O it is sweet as can be ! You see that it is God that is there. You see that it is the high and lofty One that inhabiteth eternity. But He is humbled down to seek a poor woman in her sins ; to seek her that He may put in that corrupted heart the well of water that springs into everlasting life.

I was going to show how the Lord was revealed in the Scriptures as a

PROPHET, A PRIEST, AND A KING.

As a Prophet. I was going to quote a verse in Acts iii. 22. "A prophet like unto me," Moses says ; "but," he adds, "whosoever will not hear that prophet shall be destroyed from among the people." That is a very solemn word in view of the

The Scriptures.

Lord Jesus Christ, and in view of the Word of God, which is the revelation of God—a revelation of God that puts you and me under the responsibility of God Himself having spoken to us.

Then He is a Priest. In Hebrews vii. you will find it developed. It is the Melchisedec priest, the priest upon his throne. It is Christ Jesus, my Lord. He is a priest for ever after the order of Melchisedec. He will take up the Aaronic function; but He is a priest for ever after the order of Melchisedec.

Then as King. Just refer for a moment to 2 Samuel xxii. 2: "The Spirit of Jehovah spake by Me, and His Word was in My tongue." That might be written upon every verse, and upon every chapter in this book: "His Word was in my tongue." Verse 3: "The God of Israel said, The Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God." O it is Christ; here in the volume of the Book it is written of Him: "He that ruleth over men must be just." That is the Lord Jesus, the Priest upon His throne, hushing the groaning of creation, and bringing in the eternal Sabbath of rest as regards the earth, the Sabbath of God.

Read also a verse or two in the first chapter of St. Luke. Verse 68: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." That simply (always, I believe, when it is not otherwise specified) means the people of God—Israel. "And hath raised up a horn of salvation for us in the house of His servant David."

Beloved friends, let us just read the Scriptures with this thought. It will be very fruitful for every one of us.

Christ is the object,
Christ is the subject,
Christ is the burden of Scripture.

"They are they which testify of Me." Another thing, seek always every time you read the Word of God that it may be the revelation of God to your soul, that God the Holy Ghost may shine through the words—they are all written by Him—and give you the ministry of Christ in His Holy Word. May God grant it, for His Name's sake.

THE EYES OF THE LORD.

By GEORGE MÜLLER, Bristol.

“The eyes of the Lord are upon the righteous, and His ears are open unto their cry” (Psalm xxxiv. 15).

A MOST precious verse! The eyes of our heavenly Father are continually fixed on us, and for the very purpose of finding out what we need. This moment His eyes are on every one of His children. When we rose this morning, the eyes of God on us; while we were dressing ourselves, the eyes of God on us; when we were at our meal, the eyes of God on us; when we are at our work, whatever it be, the eye of God is on us. O how precious, how exceedingly precious.

But the point is, *to enter into it*; to say to ourselves: “Thus it is with me, thus it is at this moment.” That means, if in trial, in perplexity of circumstances, in weakness, in sickness, however it may be with us, journeying by land or by sea, to say to ourselves: “This is a *reality*, verily the eyes of *God* are on me, if not a single human being looked upon me or cared about me, the eyes of *God* are on me, and for the very purpose of guiding, protecting, and watching over me, so that no real harm shall befall me.”

Remember that word, and seek to lay hold on it, receive it into your heart, and believe it in your inmost soul. “There shall no evil happen to the just.” A thousand things may happen which seem to be harm to us, but in reality never, never, never, under any circumstances, can any real harm come to us, because the eyes of *God* are upon us and He is continually watching over us.

Then not merely this, but, “*His ears are open unto their cry.*” *God* is doing *His* part; *He looks on us*, watches over us, sees what we need. We have to do *our* part; *to speak to Him* about what surrounds us, what is the position in which we find ourselves, what are our difficulties and trials, dealing with Him as a Friend, as a Helper, as a Father who loves His children, speaking to Him about *everything*.

O the infinitely precious position in which we are placed through the Cross of our Lord Jesus Christ! David was in it because of the Messiah who was to come; we are in it because of the Messiah who did come, the *Saviour of sinners* who has brought all these wondrous blessings to us.

A SISTER'S PLEA FOR SISTERS.



I WONDER why no sisters have come out.

Surely some are exercised about the need in these parts. Did they but see the need as we see it—and that only in part—surely they could not sing so lustily the hymn with these lines:—

“Far, far away, in heathen darkness dwelling,
Millions of souls for ever may be lost.”

Pierson has said, “We have been acting as though we had an eternity in which to do the work;” and is it not so?

I notice from some of the home papers I receive that “The coming again of our Lord” is being much spoken about. Surely those who believe in His near return will be those who put the “Go out quickly” alongside the “Surely I come quickly.” But I do

not want to sermonise; only the painful contrast between the handful of workers here among the millions, and the overflowing meetings with thousands of professing Christian workers I have witnessed in my own native city, will keep rising up before me. The other day I could not keep back my tears while I was telling them that in my own land they had religion of “love” not propagated by sword but by the power of the Holy Ghost, through those whose life had been changed by believing it. A Malay told me a short time ago that Arabic is the language used in heaven. I said to him that I knew nothing of it, and that I was going to heaven; he coolly told me if I did not learn it here I must there, and that those who did know it would receive positions, etc. Many of the people do not understand how to read their own mother tongue, but are taught almost from infancy the Koran. E. C. MACLAY.

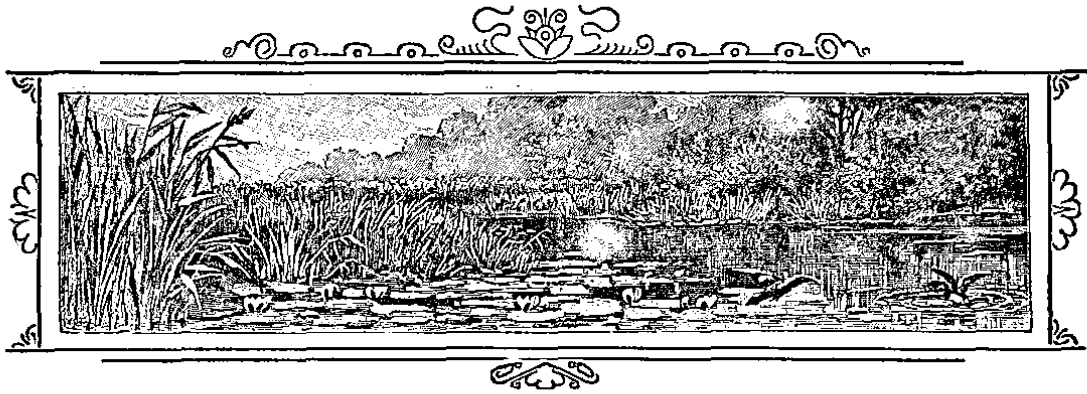
COUNSELS TO YOUNG CHRISTIANS.—I.

GET THOROUGHLY CLEAR AS TO THE SIN QUESTION.

IS there a lurking suspicion in the soul, a shadow across the heart, a quiver of conscience? Then you are not perfectly clear as to your acceptance with God—Is that it? Now, dear young Christian, you will never grasp the breadth or fathom the depth of God's work for you unless you learn what Christ has effected on the Cross for you. The Cross is earth's and heaven's lesson for eternity. But there are two statements which if you grip you will doubt no more. First, "When He had by Himself purged *our sins*, He sat down on the right hand of the Majesty on high" (Heb. i. 3). The purging of our sins is part of His divine glory. It was a divine work to create worlds and sustain them. It was as truly a divine work to purge our sins. He has done it.

You may doubt and question the efficacy of the work—When? When the throne of the Eternal totters—When? When the crown falls from the brow of the Mighty One who, in love, grappled with our sins and purged them from before the face of God. Second, "The worshippers *once purged* should have had no more conscience of sins" (Heb. x. 2). Now, through faith in the testimony of God, the believer is "once purged." This is an act of present and eternal value, never to be repeated. We are conscious of sin within and without. But "once purged" and "no more conscience of sins" is enough to dispel every doubt, and set the most troubled conscience at perfect rest. Your sins purged by Christ, and your conscience purged by faith are enough! God's eye on the Blood and His Word in your heart (Exod. xii. 12)—the former for *security*, and the latter for *confidence*—is a lesson of priceless value for every young Christian to start with. Those two passages in the Hebrews form a rock to which, if you anchor your soul and conscience, you will ride triumphantly over every wave of unbelief. Grip God's Word; get anchored on the rock; all, all then is well.

w. s.



SHE KISSED HIS FEET.*

By WILLIAM BLANE.

SHE kissed his feet,
Those feet that trod the lonely path below
From which the crimson blood so soon would flow!
In grief complete,
While weeping there with broken heart
Tears which her sense of sin did start,
She kissed his feet.

Love's token this,
And Love's fond pledge that in her after days
She would Him follow who her soul did raise
From sin's abyss—
Yes, follow Him through trials all,
Till she before His feet should fall
'Mid Heaven's bliss.

Thus every one
Who knows the Saviour's frank, forgiving love,
And hopes to fall before His feet above,
Has kissed God's Son.
Yes, kissed His feet in pledge that they
Would not until the crowning day
His footprints shun.

Have we fulfilled
All that the kissing of His feet implied?
Or when with humbling steps our love was tried,
Have we, self-willed,
Eschewed the path His feet have trod,
And chosen for ourselves the road
Earth's lustres gild?

* From "Songs of Life and Hope," just published, 2/6 post free.

THE TIME OF REJECTION.

MEPHIBOSHETH was a real lover of David. So long as David was on the throne, Mephibosheth ate at the king's table, as one of the king's sons (2 Sam. ix. 11); and a very rejoicing time he would have. But there was a conspiracy against David—the period of his rejection came, and a usurper filled the throne. Others might rejoice and make merry, but not so Mephibosheth. How could he rejoice and make merry with the followers of Absalom, while the usurper (Absalom) was on the throne of David, his lord the king? But, the time of rejection over, David comes back again to reign; and then we find out that Mephibosheth had not dressed his feet, and so on, from the day the king departed, *until* the day he *came again* in peace (2 Sam. xix. 24). Then the king says to Mephibosheth, "Thou and Ziba divide the land" (2 Sam. xix. 29); but Mephibosheth replies, "Yea, let him take all, forasmuch as *my lord the king is come again in peace.*" Mephibosheth had *David*, and that was all he wanted. What a beautiful picture that is of this dark day of *our David's* rejection—Jesus our Lord. There was a conspiracy against Him, we know; and, since then, a usurper has filled the throne—even Satan, "the god of this world." How can we rejoice and make merry with the worldlings, while their god is the usurper on the throne where David's Lord should be? Jesus, our Lord the King, is away "on the other side of Jordan;" and, like Mephibosheth, nothing will satisfy us but *Himself*. But He is coming again. Yet a "little while"—that is all—and He will be here; and the usurper will be cast down, and the true David, Jesus our Lord, shall reign gloriously. And as the men of Judah went out to meet the king to bring him back, so shall we which are alive and remain be caught up to meet Him, to "the land beyond the river," in the twinkling of an eye, never to feel the chill of death's cold waters; for there shall be no death, no coffin, no grave, to the blood-bought ones who are alive and remain unto the coming of the Lord. Now all the true Mephibosheths will rejoice in that day! and so shall we ever be with the Lord. Wherefore comfort one another with these words; for

"He's coming, He's coming,
To take His people home."

W. SHAW.

A THREEFOLD WITNESS.

THE rent veil, the resurrection of Jesus, and the Holy Ghost sent down from heaven, are three witnesses of God's power for us, and of Christ's acceptance for us.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

Original Notes on the *Gospel Scheme of Lessons* on the Life of our Lord Jesus Christ, so arranged 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 AND SAVIOUR OF MEN.

LESSON XXXVII.—13th September, 1896.

JESUS WASHES HIS DISCIPLES' FEET (John xiii. 1-17).

Mem. ver. 10.

Lord of All, yet the Servant—Perfect Love—Satan's servant—The Disciples' need—The Sinner's need.

OUR present Lesson contains a sweet revelation of the Lord Jesus in His perfect love humbling Himself to the servant's place among His disciples, and thus giving example and precept to all His followers.

Before the feast, when Jesus knew (literally Jesus *knowing*, as in verse 3). Knowing all past and all future things (verse 3) about Himself and those called **His own**, who were in the world—in the world the scene of their need of washing.

His hour was come. The hour of His happy return to the Father's house—His home. Neither the darkness of the cross nor the glory of the heavens can alter His affections.

He loved to the end. The end signifies the completion of His love, not the end of His sojourn here—His love is perfect, reaching to the end of our need.

Supper being ended (literal reading, supper *being come* or in progress—we see supper going on in verses 26-28).

The devil having now put into the heart. At this point appears perfect love in contrast with perfect baseness, Jesus and His own and the devil and his own—Judas. Two masters, two kinds of people.

The Father had given. Conscious possession of all things (Jno. iii. 35) did not prevent Him but rather caused Him (Heb. xii. 2) to humble Himself.

Come from . . . and went to God. A further expression of His divine glory, past and future (Jno. xvii. 5).

Thus we are prepared to see that His act of washing His disciples' feet was done with full knowledge of His dignity and Lordship, and was not any mistake—as really the act of a King as if He had worn a crown.

Little wonder that Peter said: "Lord, dost Thou wash my feet?" Shall his Lord take the slave's place? (see 1 Sam. xxv. 41.) The meaning was yet to be made plain to Peter—his need of washing; the need

Notes on Sunday School Lessons.

of washing in others; and the benefit of Christ's washing to Peter, and Peter's duty to wash others in turn was yet all to be made plain and clear (see verses 14-17).

Now to apply all this to our scholars, in our effort to reach their hearts. To the believing scholar, Christ our Great High Priest, Sanctifier, Intercessor, Lover, is plainly revealed. To the unsaved, not only feet washing is needed, but *all* washing—the laver of the new birth (Titus iii. 5); and, solemn thought, if those who are Christ's own need Him so much, how can the unregenerate do without Him? Not water or feet washing, but the precious blood of atonement avails for the sinner. When saved, then the cleansing day by day from the defilement of a defiling world is the necessary experience of the believer.

LESSON XXXVIII.—20th September, 1896.

JESUS INSTITUTES THE MEMORIAL FEAST (Luke xxii. 7-20). *Mem. ver. 16.*

The Shadow and the Substance—The appointed Place and the appointed Time—Heart affection—Fellowship—A New Covenant—"Remember Me."

WE are now privileged to review the action of the Lord close under the shadow of the near cross on "that night in which He was betrayed."

The day of unleavened bread. In connection with the Passover feast leaven was to be put away (Ex. xii. 15).

The Passover must be killed. A necessity if the first born was to be spared (Ex. xii. 6); so, if we are to be saved, our Lamb *must* die (1 Cor. v. 7; Jno. iii. 14).

Go and prepare. That is, make necessary arrangements. Peter and John were to go before the rest and have all in order. **Where wilt Thou?** Leaving the selection to His wisdom—a happy way of allowing Him to show His ability to lead, for, following His direction, they found the man and the place "furnished" and fit for their use.

When the hour was come. Our Lord was never behind time—to the exact time, at the exact spot, doing the exact thing.

With desire. His heart was in the work, eager to reach the goal. **With you,** marks His affection for those who gather round Him—true fellowship; happy those who hear the sweet words, "I," "with you."

Before I suffer. Appropriating the victim's place, what meaning lies in the words "I suffer!" Suffered for us, "the Just for the unjust" (1 Pet. iii. 18).

It be fulfilled. All that Paschal sacrifice signified to Israel's kingdom would in the sacrifice of Christ be filled up in God's kingdom.

Not drink of the fruit of the vine. Wine typifies joy and rejoicing; that cup was not His then, till God's kingdom of "righteousness, peace, and joy" should be inaugurated (Rom. xiv. 17).

And He took bread. The Passover supper being finished, He instituted the new feast. Passed away, in its fulfilment, the Passover feast; now stands out the new memorial of a Person whose body was broken for the sake of those who trust in Him.

Likewise also the cup. The poured-out wine in that cup, as He handed it to them, signifying the blood that from His opened veins so freely flowed. The blood of a new covenant (Heb. x. 16, 17), which is

Notes on Sunday School Lessons.

sealed and made sure in all its fulness of blessing to every believer in the Lord Jesus Christ.

Precious body broken, precious blood shed, and oft-repeated memorial of Him who laid down His life for poor sinners. Sweet that He should desire to be much remembered! (1 Cor. xi. 24, 25).

Satan's great aim is to make Him to be forgotten, and to deter poor sinners from knowing the value of His sacrifice. May this lesson be much used to bless believing scholars as well as lead many to trust in Him and His finished work.

LESSON XXXIX.—27th September, 1896.

JESUS POINTS TO MANY MANSIONS (John xiv. 1-14).

Memory verse 2.

Faith *v.* Heart trouble—Hope the comfort for dark days—The Father's home—Love's service—Love's promise—The way, truth, and life—Knowing the Father.

LAST lesson we were considering the loving care of the Lord Jesus in providing a "forget-me-not" at His parting, that His disciples might keep Him fresh in their memory "till He come."

Let not your heart be troubled; believe. Believing is the cure for much trouble. "Only believe" is for the unsaved. "Believe in Me" is for the saved as well.

In My Father's house . . . I go. His Father's abode; a place dear to Him, from which He came, in His love, to seek and save; to which He was about to return. Beautifully simple. "Father's house" (see also John xx. 17—"My Father, your Father").

Many mansions (places of abode). Room; yes, there's room. Capacious, with *many* places; none will be crowded out, though a countless number (Rev. vii. 9).

I go to prepare for you a place. Love brought Him down to prepare a people for heaven; love goes back to have that place secure to that people.

I will come again. The very same person. No angel sent to save; no angel preparing a place; no angel coming for the saved; but Jesus Himself.

Receive you to Myself. As if He could not afford to allow anything or being come between. . . Not only to heaven, but to Myself.

Where I am there ye may be. Highest height of glory is His. Where is He? "On the right hand of God" (1 Peter iii. 22; Heb. i. 3). "Crowned with glory and honour" (Heb. ii. 9). "There," He says, "ye shall be if you are Mine." Who can grasp the thought? When will that be? When He comes, not before. "We know that when He shall appear" (1 John iii. 2). "Then shall ye also" (Col. iii. 4).

"I am the way," &c. "Christ is all" (Col. iii. 11). The approach and access to the Father (Eph. ii. 18; Heb. x. 19). The truth concerning the Father and concerning all things (Eph. iv. 21); and the life of all who truly live (John i. 4; John iii. 36; Col. iii. 4).

No man cometh unto the Father. Every way shut up in Genesis iii. 24; a new and living way open in Hebrews x.

Known My Father. "God manifest in the flesh" (1 Tim. iii. 16); "the image of God" (2 Cor. iv. 4); "the express image of His person" (Heb. i. 3). See John i. 18.

So that even here and now it is possible to know God's Son; know

Notes on Sunday School Lessons.

the value of His precious, finished work; the faithfulness of His love in preparing an eternal home for us; and, knowing Him, know the love and power of the "invisible God." May such knowledge be the happy portion of all.

LESSON XL.—4th October, 1896.

JESUS THE TRUE VINE (Jno. xv. 1-16). *Mem. ver. 13.*

Union and Unity—The Husbandman at Work—The Pruning-knife and the Fire—The Atmosphere of Love—Friendship.

FRUIT-BEARING is the subject of our Lesson at this time. It is not a matter of salvation from sin or wrath, but simply and purely of union with the Lord Jesus Christ in resurrection. If this is kept in mind, much that perplexes will disappear, and the precious teaching of the portion be better understood.

I am the true vine. True means more than true as distinct from false, but includes the idea of "real" as the filling up of all that is typical and superficial. So that all that a fruitful vine can signify naturally, the Lord Jesus is spiritually.

Other vines had failed (Isa. v. 7; Ezek. xvii. 6; xix. 10); but Jesus completely glorified God on earth.

My Father is the Husbandman. For His Father's glory He lived and died and rose again; and He was always subject to Him and dependent on Him.

Every branch in Me. Two kinds of branches appear in this verse: fruitless and bearing fruit. One is removed; the other is pruned, or cleaned, as verse 3, so that hindrances to *more* fruit are taken away. 1 Cor. xi. 30 may refer to the first, and Heb. xii. 10 to the latter.

Abide in Me. The great essential to the life of vine branches is union and continuous drawing of sap from the vine. Cut the connection, and the branch is not only fruitless, but withers. Withered branches! Men gather such; they are worthless, and burn them.

Ye are branches. Not vines, but branches of one vine; members of one body. All branches equally dependent on the vine itself, and equally part of it (1 Cor. xii. 12; Eph. v. 30).

Fruit . . . more fruit . . . much fruit. Some thirty, some sixty, some an hundredfold (Matt. xiii. 8). In Christ, fruit; purged, *more* fruit; in Christ and Christ in the believer, *much* fruit.

Ye shall ask. Add to this, abiding in Christ is prayerful (verse 7) and successful in prayer.

My Father glorified. A fruitful disciple is God's delight and justification of His wisdom and grace. "For His own name's sake" (Psalm xxiii.).

As the Father hath loved Me. In the warm atmosphere of God's love, the Holy Spirit keeping the soul, fruit will ripen.

Greater love. Measure of God's love—gave His Son (John iii. 16; Rom. viii. 32); measure of Christ's love—gave His life (1 John iii. 16). It is impossible to learn any love above this.

Friends. Not servants, much less enemies, though once that (Rom. v. 10). Now converted to God; in the circle of His friends. What a title! But we must not forget the "if." That is our part.

Chosen. By Jesus chosen; by Jesus accepted, for a purpose, to be fruitful and bring forth fruits that will be eternal (Rom. vii. 4).



A HEAVENLY PEOPLE.

By J. R. CALDWELL, Author of "Things to Come: A Short Outline of Prophetic Truth."*

Scriptures read—John iii. 31-36 ; 1 Cor. xv. 47, 48.

NO man could ever bear testimony of heavenly things but the One who came down from heaven: for no man has ever ascended up to heaven but the One who dwelt in the bosom of the Father, the only begotten Son, who was sent into the world, as He says, "I came down from heaven." He came down into the world a heavenly Person in order to bear a heavenly testimony. He came in the first instance, I doubt not, to present Himself, according to Old Testament promise, to the nation of Israel as their Messiah, their King ; but we know that the result of the presentation of Himself to them was that they despised and rejected Him. Nailed to the cross outside the city wall, over Him it was written, "Jesus of Nazareth, King of the Jews." His earthly portion as the Son of Man, His rights as the promised King were all postponed. He was, as we read in Daniel ix. 26, "cut off, having had nothing." He received none of these promises that were made to Messiah of glory and government in this world. He was cut off without them, and He was received up into heaven,

WELCOMED AND WORSHIPPED

and glorified in the midst of the very throne of God, the One whom the world thought worthy only of a malefactor's grave.

The Holy Spirit was sent down in order that in the disciples of the Lord Jesus He, conjointly with them, might testify of Him : "He shall testify of Me, and ye also shall bear witness" (John xv. 26).

The testimony of the Lord Jesus, when He was upon the earth, was concerning heavenly things. What were these

* From Publishing Office, copies 6d., 1/, and 1/6 post free.

A Heavenly Family.

heavenly things? What did He testify of? He testified the mind of His father. He bore witness to the character of God. He bore witness to His infinite grace. He uttered these memorable words, which none but Himself could ever have brought to us from heaven: "God so loved the world that He gave His only begotten Son." Who but the Son of God could have brought such a word as that from the throne of God to this earth? He knew the heart of God, and the love that had sent Him, and He came down to earth and testified of that grace. The apostle says: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." His testimony was not only to the grace, it was also to the truth of God—to the justice and to the judgment of God. It was a full testimony concerning the character of God. He came speaking the words His Father gave Him to speak. He came doing the works His Father committed to Him; He came to finish the work the Father sent Him to accomplish. His whole testimony was

A REVELATION OF THE CHARACTER OF GOD.

Now that He has been rejected and received up into heaven, and that the Holy Spirit has come down to unite the members of His body to Him, the Head, at God's right hand, what is the subject of the testimony of the Church? The Lord says: "As the Father has sent Me into the world, so have I sent you into the world." As I have said, He was sent into the world to make known the character of God, to make known the love of God, the glory and the righteousness of God. He came, and "God was manifest in the flesh." He has sent us into the world a heavenly people, no more of the world than Christ—born from above, not born from any earthly source or parentage: born of God. We are here a people disconnected from Adam and earth—a people with a heavenly origin, and with a heavenly testimony to bear and with a heavenly hope to cheer us. The very fact that the Lord Jesus came from heaven into this world made Him

A HEAVENLY STRANGER

here. It was perfectly evident to all that He was "not of this

A Heavenly Family.

world." His kingdom is not of this world. He won't take it in that way; He will get it from His Father. And so you and I are in this world to represent a rejected Christ; to witness, as He witnessed, to God's love in sending His Son; to witness for Christ as the One whom the world has cast out, but whom God has made both Lord and Christ, and to whom God has given all authority in heaven and upon earth. We are in His kingdom. We have been "translated out of darkness into the kingdom of His dear Son." We are here as those who are in the light, and the light in us to reflect a heavenly light to the world that lieth in darkness. O what a contrast between God's people in a past dispensation and His people now. God had a nation upon earth. Israel were His people, and He was their King. When they rejected God as their King, He gave them Saul to be their King. Then He raised up David to reign in His stead. God gave Israel an earthly inheritance; He gave them promises of earthly blessing. They were brought out of Egypt in the promise that God would take them to a good land, flowing with milk and honey; and they were, according to the word of the Lord, brought into it. Their portion and their inheritance were altogether earthly. God also gave them an earthly sanctuary, and an order of priesthood that was according to the flesh. What is the contrast now? "God has blessed us with all spiritual blessings in heavenly places in Christ Jesus" (Eph. i. 3). They were called to contend with earthly enemies, and with earthly, carnal weapons. But "we wrestle not with flesh and blood." "The weapons of our warfare are not carnal." Our conflict is with "wicked Spirits in the heavenlies," who stand in the way and oppose our entrance in Spirit within the veil.

As that heavenly One, who came down from heaven and testified concerning heavenly things, went back to heaven, a cloud received Him out of the sight of His disciples. As is the heavenly One, so are they also that are heavenly. We are one with Him; we are blessed in Him. We are called to be sharers here of His rejection, of His reproach, and of His sufferings, and by-and-by will be sharers of His glory and kingdom. What a

A Heavenly Family.

wonderful thing is the heavenly character and testimony of the Church! But if we don't know our heavenly character, then we will not bear a heavenly testimony. So we should know what in the purpose of God His grace has made us—how we have been made one with Christ. We have been begotten to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, and we are kept by the power of God for it, so that our origin, our testimony, and our hope are

ALTOGETHER HEAVENLY.

Has the Church maintained that position? Alas! the Church, through Satan's subtlety, has been brought down from its heavenly position and character and calling to be a worldly institution, a thing for taking a lead in social and political reform, a kind of testimony that the Lord Jesus Christ never called His stranger people to bear. He has given us but one testimony, and the truer we are to that testimony the surer will be our recompense when He comes to reward those who have been faithful to Him. Never has the divine heavenly testimony been departed from without serious loss to those who have departed from it. I might be induced by men with benevolent heart to enter into some scheme for the social and moral benefit of the world, and as a matter of course be looked up to by my fellow-men with admiration, and all the while I might be losing my crown. We are not called to such a fellowship. We are called to witness to One who died on the cross in whom the heart of God is revealed—to a crucified Christ. Let us seek in fellowship with Christ to witness for Him as the rejected One in this world. When He comes He will recompense such. May we seek to be clean vessels fit for the Master's use. Jesus Christ came down from heaven to bear a heavenly testimony; we are sent by Christ to bear testimony for Him on the same lines, on the same principle that He was sent into the world to bear testimony to the Father. May He help us to be simple, clean, and godly—to live as a heavenly people—whilst manifestly in the world, yet not of it; "as they that use this world, yet not abusing it, for the fashion of this world passeth away;" but "he that doeth the will of God abideth for ever."

THE CHILDREN OF GOD.

Notes of Bible Reading on Romans viii.¹¹ by Mr. R. C. CHAPMAN.

HOW much in this epistle Justification is dwelt on ; mercy and forgiveness are scantily spoken of. No child of Adam is found left to himself to rejoice in being a justified person. The people of this land who call themselves Christians talk of humbly hoping in God's mercy, but we who are saved are, in the very justice of God, entitled to glory ; and does it not bring us down in the dust to think of it ?

It is a marvellous work of God's holy Spirit to the conscience that condemnation is sealed, and that Jesus Christ has by His blood justified us ; now being in Christ, the title that Christ has to glory is mine. How much do I believe it in my daily walk with God ?

Is not the great intent of chapter vii. to keep us from going back to the law ? If I compare my best obedience to the requirements of the law of Christ which He was under, I am led to say : " For that which I do, I allow not ; for what I would, that do I not ; but what I hate, that do I." The law is dead to me, and I am dead to the law, because I am in Christ. 'Tis no more I, the new man. God, my Father, views me not under the law, but sees me in my great High Priest, and I am the pleasant child. The mark of a perfect man is a keen appreciation of imperfections. It is keeping false accounts with God if I make myself anything but the imperfect man.

What a solemn word this is touching the natural man : " The carnal mind is enmity against God." They, ignorant of God's holiness and their uncleanness, are like Cain, who in his religion refuses Christ—sets him aside ; this is enmity. They don't see that by one act of disobedience, a breach of the law deprives the law of the power to justify the breaker. Could we for one moment do without the great High Priest, in the presence of God, presenting our offerings to God ? Take Him away, and let God's holiness look at us, how impossible we could stand for one moment. In the eye of God every thought is a deed. It was thus the Spirit of God convicted Paul : " I was alive without the law once ; but when the commandment came sin revived, and I died."

The Children of God.

The natural conscience begins with shutting out God ; having done so, they say, What has my neighbour to say against me ; God shut out, Man becomes a whited sepulchre.

The word "adoption" is a poor word. David had an adopted son, Mephibosheth ; Solomon was his son by nature. We are by nature children of the first Adam, but by regeneration, by birth, the children of God ; therefore there must be an infinite love and delight in His new creation in us. If I lay this to heart as I should, should I not be saying, God has great delight in my affections ! Then don't let me rob Him ; and in our affections for Christ how greatly does He delight !

" MORNING BY MORNING."

" Morning by morning He wakeneth mine ear " (Isaiah 1. 4).

Tune—" Moment by Moment."

New Christian Choir No. 1

MORNING by morning—they come and they go,
Time's rapid river for ever doth flow ;
On to Eternity daily we speed!—
Time—O redeem it by word and by deed.

CHORUS : Morning by morning, and day after day,
Waiting and watching, pray, earnestly pray ;
Hope, bright and blessed ! aye cling to it, cling :
Jesus is coming ! Sing, cheerfully sing.

Morning by morning, repair to the throne,
Secretly, solemnly, kneeling alone ;
Love, all unchanging, thy soul will embrace,
There is in Jesus all fulness of grace.

Morning by morning the manna was given—
Food of the angels ! descending from heaven ;
Morning by morning, go, feed on the Word—
Fresh as the manna—the Word of the Lord.

Morning by morning, one longing be mine :
" Lord, let the light of Thy countenance shine !"
Brighter and brighter each day may it be,
Till, at Thy coming, Thy glory I see.

Weston-super-Mare.

DOUGLAS RUSSELL.

COUNSELS TO YOUNG CHRISTIANS.—II.

AS TO AMUSEMENTS.

WE can prescribe no rule. The buoyancy of youth demands a certain amount of liberty which, if kept under godly limits, and controlled by godly principles, is all right. For ourselves, since we got Christ, and He got us, we have no desire whatever to visit exhibitions, flower or other shows, not on the ground that these amusements are sinful—many of them are not—but simply because we *are satisfied*. We find Christ enough for enjoyment. Besides, souls are perishing and eternity is nearing, and we have no time nor inclination to mingle with the world in admiring *its* toys and sharing in its mis-named pleasures. The youngest believer is made independent of the world. He has in himself a well of living water—ever sparkling, perennial, and springing up for his own soul's enjoyment (John iv. 14). “Never *thirst*” and “never *hunger*” is the twofold description of every child of God. Instead, too, of the world ministering to *our* enjoyment, we minister to *it*. “He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water” (John vii. 38). Let the rivers flow and thus serve your generation.

GIVE YOURSELVES TO MUCH PRAYER.

Pray at all times, and under all circumstances. Neglect of private prayer is the certain path to a complete break-down. We have followed the course of many servants of the Lord. We have marked the progress and success of some, and mourned over the failure of others, and we can trace, to a large extent, these results to the closet (Matt. vi. 6). The commencement of the Lord's personal ministry was marked by prayer (Luke iii. 21). The ministry of the twelve was preceded by a night of prayer (Luke vi. 12). The mighty work of God in Europe may be traced to a prayer meeting at the side of the river Gangites (Acts xvi. 13). The extraordinary ministry of Elijah—a service in which heaven and earth were made subservient to the Man of God—was due to prayer (James v. 17). The conversion of 3000 souls followed a united ten days' prayer meeting (Acts i. and ii). A

Give yourselves to much Prayer.

man of prayer with one talent will accomplish the mightiest results; while the prayerless servant, however highly gifted, is powerless and weak. A man of prayer is almost omnipotent. *Who* or *what* can touch him? He is weak and defenceless, but the Eternal God is his rock and refuge, his strength and bulwark.

Young Christian, *begin* and *close* each day with God in prayer. Speak to Him often. Speak to Him at all times. Speak to Him under all possible circumstances. See that you keep short accounts between you and God. Whatever else you may have to lay aside for lack of time, *never neglect* personal, persevering, believing prayer. If necessary, curtail your public engagements; but never your private devotions in the closet. Rest assured that the more you give yourselves to prayer and supplication, your life and service will have a corresponding character stamped upon them. Men and women, characterised by "one thing I do," are in great demand—people of purpose. The age is one of ceaseless activity. Much time spent on your knees is regarded by some as wasted moments! It will be found in the coming day of trial (1 Cor. iii. 13), that much now regarded as Christian work "shall be burned," and the workman "suffer loss" (verse 15). It will not be the amount but the *character* of the service that will be in question in the judgment of works. "Well done, good and *faithful* servant," shall be the Lord's word of welcome *then* (Matt. xxv. 21). Work—much or little—characterised by prayer and carried out according to the Lord's mind, should be the aim of one and all. w. s.

CHARLES LAMB satirises the man who vainly persuades himself that he can eat garlic in secret and not smell of it in public. No man can walk with God in secret and cultivate the acquaintance of the unseen Christ, without character becoming radiant.—DR. PIERSON.

OF one thing I stand well convinced, viz., that if God does not *act beyond* our diligence, our zeal, our desires, our faithfulness, it will yet be a long time before the Gospel will be preached to every creature. This applies to the most energetic and self-sacrificing amongst us. T. B.

NOTES ON SUNDAY SCHOOL LESSONS.

The Life of Lives.

Original Notes on the *Gospel Scheme of Lessons* on the Life of our Lord Jesus Christ, so arranged 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 AND SAVIOUR OF MEN.

LESSON XLI.—11th October, 1896.

JESUS: HIS AGONY AND PRAYER (Matt. xxvi. 36-46).

Memory verse 41.

Across the brook—The familiar place of prayer—The chosen witnesses—Willing, but weak—The cup of death—Perfect submission—Rest for the weary—The only worker.

GETHSEMANE! The name recalls to the believer thoughts and feelings most heart-stirring and soul-inspiring. No other spot on earth has memories so solemnly precious. Within the precincts of that garden our Lord had oft been in prayerful communion with His Father. We are now privileged to observe Him there for the last time before the dark hour of His "suffering unto death," the shameful death of the cross.

All the Evangelists write of this—Matt. xxvi.; Mark xiv.; Luke xxii.; John xviii. Luke alone tells of the blood-like sweat, and of the angel appearing to strengthen Him; and John is the only writer who tells of the falling backward of the band that came to apprehend Him. This is in keeping with the scope of each narrative; Luke writing of Jesus as the Son of man, receiving heavenly succour as such; and John, writing of the Son of God, shows out His glory and dignity at this time, and makes it plain that He was not captured involuntarily, but had sufficient power in Himself to overawe the forces brought against Him. Let us ponder a few of the passages in that eventful scene.

Gethsemane—in Hebrew meaning the "oil-press"—over the brook Cedron ("mourning"), just outside Jerusalem, at the foot of the Mount of Olives (see 2 Sam. xv. 23).

Took **Peter, James, and John**—three chosen witnesses of His sufferings and glory (Luke ix. 28; 1 Pet. v. 1).

Began to be **sorrowful and very heavy . . . even unto death . . .** We feel we cannot interpret these words—deeper depths than can be fathomed are here—**unto death**, an anguish crushing down to death's verge (Isa. liii. 3; Lam. i. 12).

"Watch with Me." A desire for sympathy and fellowship from His own; but "flesh is weak," and we know it failed here.

Then the prayer thrice repeated; so humble, so urgent, so earnest, yet so submissive.

"This cup." See Matt. xx. 22, and Heb. ii. 9, where He says He "tasted death." "Death and the curse were in our cup." An ancient method of punishing criminals was to put a poison-cup into their hands and make them drink it, Socrates was put to death in this way. Jesus accepted the cup of bitter wrath, and drank it all for us.

Thy will be done. The carrying out of God's will was paramount

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with Jesus (Ps. xl. 7, 8; Heb. x. 2). It was His meat to do God's will (Jno. iv. 35).

Sleep on now and take your rest. There was rest for them—alone He was engaged—there was no share in it for them. Watch with Him they might, but to suffer with Him they were not called, at least in that way and at that time (Lev. xvi. 17; Isa. lxiii. 3).

Sum of the story: Is it not that the wages of sin is death, bitter and dark sorrow and anguish, and that Jesus so loved us that he faced that death in all its deepest woe, that we might never know its pain and doom?

LESSON XLII.—18th October, 1896.

JESUS REJECTED BY PRIESTS AND PEOPLE

(Matt. xxvi. 57-68). *Memory verse 61.*

Bartered, betrayed, beset, and bound—Led to the High Priest's palace—A feeble follower—False testimony—The invocation—Confession—Judgment—Shameful treatment of the meek and lowly One.

OUR lesson of last week showed the Redeemer in Gethsemane, bowing to the will of the Father God, embracing, in full knowledge of its dread weight, the cross, and now we see Him in the hands of His enemies, passive and self-possessed.

Led Him away to Caiaphas. From John xviii. 13 we learn that He was bound and led to Ananias first, who sent Him on to Caiaphas. Caiaphas had already judged Him to death on the ground of expediency (John xi. 47-53).

The scribes and elders. That is the Sanhedrim, or great council of the nation. There had evidently been a private examination by Caiaphas, described in John xviii. 19-24, while the council was gathering.

Peter went in and sat at the fire with other servants in the hall. Following afar off, sitting down—poor Peter, that is bad, but there is worse to follow.

Sought false witness. Foretold in Psalm xxvii. 12, and xxxvii. 2. They found none, for they "agreed not together" (Mark xiv. 56). At last they found two (see Deut. xvii. 6; xix. 15) who testified that Jesus spoke of destroying the temple. We get what he did say in John ii. 19-24, where it is *you* "destroy this temple (His body), and in three days I will raise it again;" see Matt. xxvii. 64, which shows that even they, the priests, had some understanding of His meaning.

"Answerest thou nothing?" Silent He stood, a "sheep before its shearers, dumb" (Isa. xlii. 7). Had He nothing to say? In John xviii. 22, where He had spoken, He was struck in the mouth. He was not there to defend Himself. He was there, as the Lamb of God, to suffer.

"I adjure thee!" A form of invocation that must, according to the law, be responded to; and the truthful answer is counted blasphemy and sufficient to warrant His death. "And they all condemned Him" (Mark xiv. 64).

Then did they spit in His face . . . buffeted . . . smote. What a scene! Awesome in its terrible shamefulness. But it is good for us tremblingly to look on. We almost expect to see the lightning flash and feel the earthquake as they go on with their mockery and insults. Yet He stood it so patiently, For this cause, to this end, He left His throne (Phil. ii. 6-8).

Notes on Sunday School Lessons.

Yet this was but the first part of that awful night of suffering, and tells of His complete rejection and judgment by His own people—those for whom He had done so much.

LESSON XLIII.—25th October, 1896.

JESUS LOOKS AT FALSE PETER (Luke xxii. 61-70). *M. v. 70.*

In the High Priest's palace—Among the unbelievers—At their fire—The testing time—Threefold denial—A powerful look—A broken heart—Repentance—Value of a look.

THE scene of this lesson is the High Priest's palace at the time of our Lord's examination there. Simon Peter and John had followed Jesus. John knowing the High Priest, went in, and afterwards brought in Peter, who had been at the door (see Jno. xviii. 15, 16).

We read of Peter following afar off as Jesus was led to the palace of the High Priest, and then we read of his sitting down among the servants around the fire, while his Lord was being tried and condemned.

He warmed himself. Poor, cold man! It had been a weary, dreary night for him! The hillside of Olivet and the cold, grey morning had chilled his body, and his spirit—so fiery, so strong, a few hours before—was also sorely cast down. He could have fought (John xviii. 10), but to suffer patiently, flesh and blood cannot away with.

It was all *in* Peter; in Matthew xvi. 22, 23 he was rebuked for shrinking at the teaching of the Cross; in John xiii. he refused the Lord's loving service which he so much needed; and in Luke xxii. 31-34 he is warned that his boasting would meet with sifting in Satan's sieve; and now we see the process going on. One and another put it to him that he was "one of them," "a Galilean," and he denied it, and denied "Him," and swore with oaths and curses. Step by step he reached the bottom, till he got to such a low condition that he could deny the One he swore to die for. Such is poor, frail man left to himself.

The cock crew. Supposed to be the bugle call of the Roman soldiers in the early morning; same expression used in Mark xiii. 36.

The Lord turned and looked. A wise and tender action of the Lord; being bound, He could not go to Peter; to have spoken would have been to bring him into trouble; yet Peter must be reached and awakened, and the Lord accomplishes all by a look. What power is in His eyes! how potent His look! Exodus xiv. 24, a look discomfited the Egyptians; Job xxxiii. 27, "He looketh upon men" for their conversion; Psalm xxxii., "I will guide thee with Mine eye." Peter's eye met the Lord's look, and his heart was broken; the rugged, strong man wept bitterly. How much Peter saw in that one glance—tenderest reproach, fullest love. The marred face of that One—loved, though wronged and denied—was what brought penitence to the erring disciple.

Two looks are here—Christ's look on Peter, Peter's look on Christ—and the result Peter's repentance.

Christ looks in true love on the sinner; the sinner looks to Christ and he is saved, his heart is reached (Isa. xlv. 22; Num. xxi. 8; John iii. 14).

Peter remembered. All his stout promises, all the Lord's tender warnings and "I have prayed for thee," flooded his mind, and he went out and wept bitterly.

The rest of the lesson verses are occupied with an account of the third examination, this time by the council, supposed to have taken

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place in the temple in the usual council chamber. The same result was arrived at as before. He already was judged by them; they could not and would not believe.

LESSON XLIV.—1st November, 1896.

JESUS FAULTLESS BEFORE HIS JUDGE (Luke xxiii. 13-25).

Memory verse 18.

Before the heathen judge—Religious scruples of murderers—Seven appeals for Jesus' release—The judge's opinion—A choice between two: Which?—The World's choice—Why was He there?

FROM their own council (of which we read in previous lesson) the chief priests, scribes, and elders, led Jesus to Pilate. When they arrived at the judgment-hall they would not go in lest they should be defiled and so be unfitted for the Passover feast; and Pilate came out to them (John xviii. 29). Going into the judgment-hall, Pilate calls Jesus in and examines Him. At a certain point (John xix. 4), Pilate brought Jesus forth to them, thorn-crowned and with the purple robe; at the sight they cried, "Crucify, crucify!"

After again examining Him, Pilate brought Jesus forth and set up His judgment-seat in the open-air, thus suiting the prejudices of the accusers. Discovering that Galilee was in the complaint, Pilate thought to get rid of the distasteful work by sending Jesus to Herod, governor of Galilee. Herod, though he mocked Him and insulted Him, sent Him back to Pilate. Once more Pilate shows Jesus, and again the cry is raised, "Crucify!"

We have rapidly traced the steps up to the lesson verses (Luke xxiii. 13), and there we are told that Pilate called together the chief priests, and rulers, and people, and showed them that, having examined Jesus before them, and Herod having examined Him also, **no fault** was found in Him.

"I will chastise Him." Thinking that that would meet the case and satisfy their malice.

"And release Him." Seven times over had Pilate sought to free Jesus: (1) Jno. xviii. 38; (2) Jno. xix. 4; (3) Jno. xix. 12; (4) Luke xxiii. 4; (5) Luke xxiii. 14; (6) Matt. xxvii. 17; (7) Luke xxiii. 20. To that sevenfold appeal even from that heathen judge, not likely to favour the Man before him in the face of so very many influential and bitter accusers, there was but one response "Away with Him!"

He must release one. A custom to give up a prisoner at this feast. The murderer, Barabbas, lay in prison, and he is put in competition with Jesus and prevails—not one voice for Jesus, the Life-giver; all voted that Barabbas be set free and Jesus crucified.

"I have found no cause of death in Him." Valuable testimony from such a witness to the spotlessness of Jesus' character. "He knew no sin," but bore our sin, "the sin of the world." (Jno. i. 29; 2 Cor. v. 21.)

Thus "innocent and pure" we see the Saviour Jesus stand before His assembled foes and are privileged to learn that even there His character had its tribute from Pilate, from the dying thief (Luke xxiii. 41), and the centurion (Luke xxiii. 49), and above and beyond all that God has shown Him to be the Holy One by the resurrection from among the dead. (Rom. i. 4; Acts iii. 13, &c.)

THE MANIFESTATION OF THE SONS OF GOD.

BY DR. THOMAS NEATBY.

THERE are events which must take place before the Lord comes to the earth. There are none save the making up of the blessed elect Body of Christ before He comes to take His saints away. The great thing for our hearts is to be waiting for Christ Himself—His blessed “presence”—His person; that is the charm of the Lord’s coming. The king of terrors has no charms. The Lord Jesus has. We have some of us known Him by faith for a good many years. We shall know Him better when we see His face; and the one who waits for the Lord’s coming most is the blessed Lord Himself. He it is who will be the great rejoicer when that day, held in the Father’s power, comes. The One whose heart, true to us and true to His Father, will find most joy is the Lord Jesus.

When He comes with His saints it will be “the manifestation of the sons of God,” *i.e.* the manifestation of the Firstborn; of those whom He is not ashamed to call “brethren.” It would ill become you and me to call Him brother; but we are right thankful at heart that He is not ashamed to call us brethren. That manifestation with Christ, I think, is scarcely

SECOND IN GLADNESS AND JOY

to the delight of seeing the Lord come “for us.” It is spoken of very often in Scripture, notably in 2 Thess. i. 10: “When He shall have come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” He has already taken up His saints, and they are satisfied with the satisfying view of His blessed person. Now they come forth with Christ; they are seen—manifested—with the Lord Jesus Christ. I wish we could lay hold of it. I think it would revolutionize many of our lives. I have often said, when I have been contemplating it, “I am glad I ever was born.” Christ will be glorified even “*in me*”—not *by* me only, but *in* me. Oh, what a hope it is—what a joy it is—Christ, who has been so dishonoured by me, will be glorified in me! One day the blessed image of Christ will be so perfectly imprinted on my sinless brow that

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He will be glorified in me. Why do I say *me*? Because I would like you to say *me*, that each one may take it personally to himself, that it may be a *reality* in our souls. When we are manifested with Him, some of those that have known us on earth will see the image of Christ on our brow, and will admire that image, and admire Him in the work of His hands—the new creation which God has made.

Read Coloss. iii. 4. Every word, both before and after this verse, is deeply practical and important. The third verse is, "Ye are dead, and your life is hid with Christ in God." Verse 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Or better, "Then shall ye also be manifested with Him in glory." There is our manifestation as sons of God—as having the blessed life of the Lord Jesus Christ; as having Him for our life. It will be

THE MANIFESTATION BEFORE THE WORLD

of what is true of every believer now. Another view of this manifestation of the sons of God is given us in the 1st Epistle of John. Verse 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." "*Now* are we the sons of God"—now the Father is interested in His children; God looks down upon us now as His children: our hearts surely cling to Him as a Father. God feels toward us as a father feels toward his children, but with a great deal greater love—a deeper love. You think it cannot be, perhaps. I am ready to think it cannot be when I think of my poor self as the object of such love and of the love I bear to one of my children; but God's love to me is a great deal more than any earthly father's to his children.

Now, the Apostle John was very fond of that expression, "we know." He was not an agnostic. "We *know* that when He shall be manifested." Christ is the Son of God, but that is not *manifested* yet. The last time He was here man put Him on the cross and held Him up before Heaven, saying, "If thou be the Son of God, come down from the cross." It has not

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been recognized, not manifested, that He is the Son of God. Thank God! faith knows it, and rejoices in it. When Christ is manifested we shall be like Him; we shall be evidently sons in the family as He is the blessed "first-born of many brethren."

Now turn to Rom. viii. 19 "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not of its own will, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Creation cannot share in God's grace except in so far as men are made better masters of animals by being made Christians; but creation will be delivered from the bondage of corruption into the liberty of the glory of the children of God. Here then there is the blessed truth that

ALL THE GROANS OF CREATION WILL CEASE

when the sons of God are manifested. Our manifestation with Christ in glory will be the signal for the deliverance of creation.

In Isaiah xi. you will find a description of creation delivered. It is delivered at the time of the destruction of the Antichrist—"that Wicked" whom the Lord will consume with the breath of His mouth; but here we find it connected with our blessing as manifestation of the sons of God. It is in no way a selfish thing to long earnestly for this, but the holy desire for the full accomplishment of all the will of God with regard to this.

The Christian has no fear of death surely, but that is not the hope of the Christian. In desiring death we desire blessing for ourselves—to rest with Christ. No doubt it is a blessed thing, but it leaves the purposes of God unaccomplished; it leaves creation still groaning. The brighter hope of the Christian, the coming of the Lord Jesus Christ, is the greatest possible personal joy, and it is the accomplishment of God's purpose. It is the joy of seeing the deliverance of creation, the joy of knowing all God's counsels with regard to Israel accomplished. The 11th of Isaiah is followed by the song of

The Manifestation of the Sons of God.

praise and triumph that is found in chapter xii.: "The Lord Jehovah is my strength and my song, and is become my salvation," All these purposes of God hang on "the manifestation of the sons of God."

A POMEGRANATE.

THOUGHTS that presented themselves, on first opening a pomegranate, in associating it with those on Aaron's robe—"and beneath upon the hem of it, thou shalt make pomegranates of blue, of purple, of scarlet" (Ex. xxviii. 33).

I.—I see a multitude of white seeds lying in a crimson juice! The thought presented: "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory" (Rev. i. 5. 6).

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

II.—Each seed is attached by a separate cord to the heart of the pomegranate: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. xxxi. 3).

"I have a friend, O such a friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine,
Those ties which naught can sever;
For I am His, and He is mine
Forever and forever."

III.—When the pomegranate is closed the seeds are hidden: "Our life is hid with Christ in God" (Col. iii. 3).

"One with Himself, I cannot die,
I am the purchase of His blood;
My life is hid with Christ on high,
With Christ, my Saviour, and my God."

IV.—"And they made upon the hem of the garment pomegranates of *blue*"—"partakers of the divine nature" (2 Pet. i. 4); "of *purple*:" "ye are . . . a royal priesthood" (1 Pet. ii. 9); "of *scarlet*:" "brought nigh by the blood" (Eph. ii. 14).

V.—"Thou shalt hang on Him all the glory of His father's house" (Isa. xx. 24). "Whose house are we?" (Heb. iii. 6).

"Glory, honour, praise, and power
Be unto the Lamb forever;
Jesus Christ is my Redeemer,
Hallelujah! Amen."

E. A. H.

COUNSELS FOR YOUNG CHRISTIANS.— III.

GIVE YOURSELVES TO BIBLE READING
AND STUDY.

CHARACTER is to a great extent formed by the books we read. The artificial culture of the day destroys depth and force of character. Society and light literature are forming a superficial race of men and women; well, the present is a rare opportunity for *individual* character to shine and leave its mark. Multifarious reading, and reading to while away time hanging heavily on your hands, is ruinous to the mind. Thoughts are poured in and run out, leaving no lasting impression—what a waste of time and of mind! As to choice of books no fixed rule can be applied. Novels, works of fiction, tales, and semi-infidel books should never be read by young Christians. Religious novels we abominate. Never read valueless books. Shun, as you would the plague, a literature frivolous in character, or, worse still, one which directly or covertly denies the plenary inspiration, and consequently the supreme authority of the Sacred Scriptures. Avoid much newspaper reading.

A vile and pernicious literature is wrecking the morals of the country. Noble men and women, and a pure-minded people, were more general in the past than in the present. Mind and character are formed by the literature of the day. Make the Bible your daily companion. The Bible will grow in earnest, the more you read and study it. It is the sufficiency of the man of God (2 Tim. iii. 16, 17). Have the Bible constantly beside you, in your pocket, or at hand for constant reference. Draw your doctrines from *it* and not from a human compilation, whether “catechism” or “confessional.” It will strengthen and guide you. It will support and cheer you in a lonely hour. It will impress *certainty* upon your life and actions. As you study the Book of Books it will enable you to worship in the holiest, and serve in the harvest field intelligently. It will set your head and shoulders morally higher than your compeers. We would strongly advise a systematic study of the Bible. Writing short studies of Scripture is a great help to progress and exactness of thought.

Counsels for Young Christians.

**BE CAREFUL IN YOUR CHOICE OF
COMPANIONS.**

Select as friends decided Christians only. See that your companions are out and out on the Lord's side. Give a wide berth to persons of loose opinions and of lax morals. "A man is known by the company he keeps;" by that you will be influenced either for good or evil. Cultivate the society of persons morally superior, and it will lift you up and raise you in moral power. Above all, commune with the spiritual and godly. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. iii. 16). Repeated, and, it may be, informal meetings of this character have the Lord's distinct commendation. Our earnest desire is that you grow up men and women whose moral influence upon your generation will be felt; an influence which will stamp its own character upon souls on to eternal ages; for influence—good or bad—never dies. The impress of eternity is upon each of us, whether we realise it or not.

Could you not meet as often as possible with your friends and companions for prayer and conversation upon the Lord's things and interests? This would be a means of strength. The Lord has instituted Christian fellowship as an important help to our spiritual growth and blessing (Jude 20, 21). But we would, again, emphasize the statement: Choose companions who are out and out for Christ. Christian young men, we warn against the sin of trifling with the feelings and affections of those of the other sex. Be manly and straightforward, and don't be cruel deceivers. God is an observer of your actions and words. We have no desire to say more on this delicate subject; only this, don't be general lovers. Be *careful* in the choice of a companion whom you mean to make your wife, and be true and constant to her in your love—to her *only*. Young sisters, we greatly desire your growth in spiritual life and in devotedness to Christ. Absolutely refuse all *mere* human attachments. Repulse every attempt; reject the very thought of a life-long companionship with one not distinctly on the Lord's side. Don't be deceived on this point under any plea whatever. "Them that honour Me I will honour." May the Lord guide the feet of our young friends is our most earnest prayer and wish.

W. S.

UNTOUCHED (John v. 18).

["Untouched" was the cable code word sent from Lake Mweru, Central Africa, telling that Benjamin Cobbe, a devoted servant of Christ, had passed into Immanuel's Land.]

UNTOUCHED, untarnished, safely kept,
Till like a weary child he slept,
His pilgrim journey o'er ;
The goal of faith and hope was won,
For him the Master's glad "Well done!"
Upon the other shore.

Untouched, the word to England flew,
And touched in loving hearts and true
A tender, tearful cord.

'Twas his own message home to say
He was no longer far away,
But present with the Lord.

Untouched, it meant that never more
His foot would tread his native shore ;
That they would never see
His face again in Erin's Isle,
Or meet, till past the "little while,"
On Life's tempestuous sea.

Untouched, yet on his humble bier
See Afric's sons drop many a tear,
Bewailing their lost friend,
Who pointed them to realms above
With word and look of tenderest love
Right onward to Life's end.

Untouched ; dear warriors of the cross,
What seems to sense defeat and loss
Is faith's triumphant gain.
Our God *will* bless the seed thus sown ;
It shall not rise to Heaven *alone*
From Garenganze's plain.

Untouched by Satan, may we too
Keep heavenly things full in our view
Till gathered all at home,
From north and south and east and west,
In that untouched and glorious rest
Where death can never come.

A. W. P. S.

NOTES ON SUNDAY SCHOOL LESSONS.

Following up the interesting study of *The Life of Livrs*, now about complete—we think it will be profitable to take up, if the Lord will, during next year,

The Story of Redemption in Shadow and Substance,

AS SEEN IN THE EXODUS OF THE ISRAELITES AND THE ACTS OF THE APOSTLES.

The graphic shadow-pictures of the Redemption of over 3,000,000 bond-slaves by the blood of the Lamb, their wilderness journey and Canaan rest, in alternate months, with the early trials and triumphs of the little flock redeemed with the precious blood of Christ, the increase given by God, ending with the "multitude which no man can number," gathered at home around the Throne of God and the Lamb. Complete schemes, references, &c., in

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

LESSON XLV.—8th November, 1896.

JESUS ON THE WAY TO CALVARY (Luke xxiii. 26-33).

Mem. ver. 30.

Going forth "bearing His own cross"—The unwilling helper—The helper's reward—Shallow sorrow—Coming judgment—Golgotha and the Cross.

UNWILLINGLY compelled by the tumult of the people, and against his own conviction, Pilate delivered our Lord to the will of His enemies, and gave sentence that it should be as they required.

Our present lesson opens at the point of the narrative where Jesus is led out of the Prætorium by a band of Roman soldiers, rough, cruel, men accustomed to deeds of war and bloodshedding, who had just been enjoying the sport of mock crowning and mock submission. The *real* crowning and real submission are yet to come.

Simon, a Cyrenian. Father of Alexander and Rufus (Mark xv. 21). See also Rom. xvi. 3. Cyrene was a city in Africa, on the Mediterranean, and Simon was probably a Jew who had come up to keep the Passover. The soldiers laid hold of him, and compelled him to bear the cross behind the Lord Jesus, and thus assist Him on His suffering way. Alexander and Rufus, Simon's sons, familiarly referred to by Mark, and Rufus and his mother saluted in Romans, leading us to believe that the meeting of Simon with the Lord was salvation to that house.

Followed Him a great company. The crowd of people and women here mentioned were not real believers or followers of the Lord, but the ordinary crowd of persons who collect on such occasions, and their expressions of sorrow were shallow, and only the human feelings moved at the pitiful sight of our blessed Lord's miserable position and fate. It had no faith in it. They had no knowledge that it was *their* sorrows and sins which bore Him down heavier than that rough wooden cross. They had no sense of guilt or need.

Weep for yourselves, and for your children. Referring primarily to the dreadful calamities which our Lord foresaw were soon to overtake the city of Jerusalem (Luke xiii. 34; xix. 42; etc.). It matters not how much we may grieve over the sufferings of Jesus unless these sufferings lead to repentance on account of the sins which caused Him to suffer.

"Blessed are the barren." Barrenness usually counted a calamity (see 1 Sam. 1). How dreadful the position when a calamity is counted a blessing.

"Mountains, fall on us" (see Isaiah ii. 19; Rev. vi. 16). The terrible day of judgment so fills with despair, that great men as well as lesser men and women would rather be buried alive than meet God.

"If they do these things in a green tree." Jesus was the "fair green tree." Two opposites are here: a green tree being consumed, though not proper fuel (Ps. lii. 8), and a sapless, dry tree just fit for the fire, and how quickly consumed (1 Pet. iv. 18). Lesson—Measure the doom of the wicked by the sufferings of Jesus.

Notes on Sunday School Lessons.

Calvary. A word meaning skull; also called Golgotha (Matt. xxxii. 33; Mark xv. 22), supposed to be from the same root as Gilgal, the place where the reproach was rolled away (Jos. v. 9).

† **There they crucified Him** (Acts v. 30). "Whom ye slew and hanged on a tree," compare with Deut. xxi. 23., and Gal. iii. 13. We need not describe the process. The prostration on the ground, the fixing of the nails, the uplifting of the cross-tree and planting in the earth. There our lesson closes, and three crosses appear, Jesus "in the midst." Sit down, "consider Him" there, and seek Holy Spirit unction to speak tenderly, reverently, simply of that event and its results (Gal. vi. 14).

LESSON XLVI.—15th Nov., 1896.

JESUS SUFFERS THE DEATH OF THE CROSS

(Matt. xxvii. 34-39).. *Mem. v. 46.*

Dividing the spoil—Gambling under the Cross—Mocking soldiers—Railing thieves—The praying thief—The answer—Darkness and death—Dying Conqueror.

WE again find ourselves where we left off last week, and take up the story at the foot of the Cross on Calvary.

They parted His garments. Four soldiers (John xix. 24) were the executioners of the Lord Jesus, so His garments had to be divided into four parts. He was stripped—they were clothed; that is the Gospel (2 Cor. viii. 9). The vesture, or inner coat, being woven, would not divide, so they cast lots for it (Ps. xxii. 18), so fulfilling to the very letter the Scripture; David never had his raiment or vesture treated so.

The soldiers also mocked Him. With His garments in their possession they turned to that patient, silent sufferer on the Cross and mocked Him. Was there no heart in them—no pity, not even humanity? There we see the hatred of the heart of man (Rom. v. 10).

The malefactors railed on Him. Down to the very lowest point He humbled Himself—so low that vile thieves could rail on Him, but He never answered them (1 Pet. ii. 23).

"Lord, remember me." Was it not love that broke the malefactor's heart? Never a word of murmuring, not a breath of threatening: "Father, forgive them" (verse 34), was all that passed His lips. The thief would see and hear it all, and his heart was reached. Notice that though Jesus did not answer their railing He swiftly answered the poor thief's prayer. And how gloriously—"To-day" and "Paradise." Willing, able, and ready to save is Jesus.

"Darkness over all the earth." At noonday, and for three hours—dark, dark three hours—while Jesus hung there. See Isa. ii. 3; Amos viii. 9.

Veil of the temple was rent. At the end of the three hours' darkness, putting the four evangelists' narratives together, we get a full account of the last and great final act of our Lord in laying down His life. Matthew and Mark record that then He cried with a *loud* voice, "My God, my God, why hast Thou forsaken Me?" John tells that He said, "I thirst," and again that He said, "It is finished." Luke reports that He said, with a *low* voice, "Father, into Thy hand I commend my Spirit," and having said thus He gave up the ghost; and, finally, Matthew, Mark, and Luke tell of the veil being rent.

Notes on Sunday School Lessons.

This most eventful moment is full of most important teaching. Two sides appear—the Sufferer and the Conqueror. His cry of distress as the forsaken One; His thirst in death agonies (both Scripture-fulfilling); the shout “It is finished,” and the committing of His Spirit into His Father’s hands, and the rending of the temple veil is the victor’s side of that scene. Now we rejoice in the “darkness past,” the work “finished,” and the way “opened,” all accomplished in that hour when Jesus died.

LESSON XLVII.—22nd Nov., 1896.

JESUS LAID IN JOSEPH’S TOMB (Luke xxiii. 47-56). *Mem. v. 47.*

The officer’s opinion and the people’s thoughts—The disciple and his new sepulchre—An appointment set aside—The slain One—The reason why.

NOW we have to consider the climax of the work of the Lord Jesus, who, “for the suffering of death,” took on Him “the seed of Abraham” (Heb ii.), and we are now to see Him “the Life” in the dark domain of death, “the corn of wheat” (John xii. 24) sown in weakness to be raised in power.

The Centurion. The Roman officer who had charge of the execution of the sentence, whose duty it was to stand by and watch events.

When he saw what was done, that is the earthquake (Matt. xxvii. 54) and rending rocks, **glorified God** by confessing Jesus, the crucified, as the Son of God (Rom. x. 9).

The people and the women. They all saw these things, and smiting their breasts in some degree of remorse left the scene with strange thoughts.

Joseph. Now appears God’s agent to take charge of the lifeless body of God’s Son. Isaiah liii. 9 foretold that His grave was appointed “with the wicked,” that is, a felon’s grave was part of the sentence, but, notwithstanding that appointment (by man), He made His grave with “the rich.” Joseph of Arimathæa, who was an honourable counsellor (Mark xv. 43), a good man and just, a disciple (John xix. 38), waiting for the kingdom (Luke xxiii. 52), went to Pilate and begged and obtained leave to inter the body of Jesus.

Thus it was that that precious body was taken by loving, reverent hands and tenderly wrapped in linen and laid in a new sepulchre, a “clean place” (Num. xix. 9). It may be noticed, besides, that there could be no question who rose from the dead, as only Jesus was interred in that tomb.

The Sabbath drew on. His work was finished; and the women who came from Galilee with Jesus and followed after took note of where and how the body of Jesus was laid, and went away to make ready embalming spices and ointments, ready, after Sabbath rest, according to the law, to complete His embalming early on the first day of the week.

This is the narrative, and the teaching is simple and profound. Jesus is dead, really dead and buried, and as we look on the pale face and still form of that One lying in the sepulchre, do we not remember *what* it was for, and *who* it was for? “For our sins” (1 Cor. xv. 3); “Suffered for us” (1 Pet. ii. 21); “For sins, the Just for the unjust” (1 Pet. iii. 18); “For the ungodly” (Rom. v. 6); “For us” (Rom. v. 8); “For me” (Gal. ii. 20).

“GREATER LOVE HATH NO MAN THAN THIS”

Notes on Sunday School Lessons.

LESSON XLVIII.—29th Nov., 1896,

JESUS VICTOR OVER THE GRAVE (1 Matt. xxviii. 1-10),

Mem. verse 6.

Making sure—The stone, the seal, the soldiers—All useless—God's messenger—Sitting on it—Great fear and no joy—Fear and great joy—Swift feet and joyful tongues.

ALL through that Sabbath day heavy hearts mourned the loss of their dearest, best Friend, only waiting the dawn of the first day of the week to return to the spot where He lay, to do all they could to show their affection for Him. Others were thinking of Him too—not in love, but in hatred; even though dead His Word troubled them. Those Chief Priests and Pharisees (Matt. xxvii. 62) had a recollection of something He had said about a third day; and on the evening of the Sabbath, just as the day closed, they waited on their friend Pilate, again asking his help *against a dead man*. They got the seal to show that all the world's power was against that sepulchre door being opened; and they got "a watch" of soldiers to prevent any one interfering with the tomb.

As the day began to dawn. The time had come—the third eventful day; and early astir was God and man. God arose. Can we conceive in our own human way such a stir there would be in heaven; wondering angels waiting with intense interest for the display of the Father's purpose. Psalm xviii. describes the energy of the Most High in activity on His Son's behalf.

The Angel of the Lord. First at the tomb. We have no record of how the Lord arose from the dead—no one actually saw that. It was not necessary to roll away the stone to allow Jesus to come out (John xx. 19, 26); but it was quite in keeping with surroundings to heap contempt on the world's power, and to the world display the dignity of the Lord, by causing an angelic, lightning-visited servant of the Lord to appear, and, accompanied with earth-trembling, roll away that stone and *sit on it*.

The Keepers. At the appearance of that messenger of the Lord they fell as dead. Only one angel, and the whole watch of Roman soldiers were helpless. Only an angel; not the Lord Himself. What shall His appearing be, "with *all* the holy angels" (Matt. xxv. 31), to judge the nations. See Rev. vi. 15-17, &c.

The Women. What a difference! Women, not soldiers. We say weak women, but none are strong in the presence of God. There was to be no terror to them. "Fear not!" (Rev. i. 17). Such the greeting. "Peace." See also Luke xxiv. 36-41; and John xx. 19.

Ye seek Jesus. It was a mistake to seek Him there; but the desire to find Jesus was respected, and their ignorance helped. "See the place where He lay."

"Come . . . go." Learn for yourselves and tell others. That is the Divine way. Instructed for our own profit, and responsible to give what we get (Matt. x. 8).

He is risen—ye shall see Him. True to them and true to every believer now. Jesus *is* risen. We do not now, except by faith, (Heb. ii. 9) see Him (1 Pet. i. 8); but we shall see Him (1 John iii. 2), and that "as He is" risen and glorified.

They departed quickly . . . and did run. What feelings filled them, and impelled them into running with "fear and great joy?"

Notes on Sunday School Lessons.

The joy was greater than the fear. The keepers had great fear and no joy. Such the contrast. What made the difference? Jesus. Knowing Jesus. Believing in Jesus. That made all the difference, makes the difference now, and will make the difference when Jesus comes.

Further, the truth that Jesus did rise from the dead is proof that the sin question is settled, when the Sin-Bearer who died for sins is risen and glorified (Rom. iv. 25).

LESSON XLIX.—6th December, 1896.

JESUS THE RISEN SAVIOUR (John xx. 17-29).

Mem. ver. 20.

First—Love wins—A meeting under difficulties—Beginning in fear, ending glad—Risen Saviour's greeting—The disciple who was absent—He wanted to see and feel—Satisfied—Worshipping.

IN our last Lesson our Lord Jesus did not appear directly before us. We were instructed in the fact of His having risen, and the events accompanying that rising as relating to the keepers and the women who visited the sepulchre. We are now to see Himself in His appearing to His own loved ones.

Mary of Magdala was the first human being who saw the Lord in resurrection, and she saw Him through weeping eyes. To One whom she thought an ordinary gardener, she said, "My Lord." They have taken away "My Lord." There is much food for thought here. Peter and John had come and examined, and *gone home!* Mary, with keen-scented love, waited where she had last trace of her Lord, and she was amply rewarded. **LOVE WINS.**

But our lesson is concerning Mary's Lord. His first words in resurrection are a revelation: "**My brethren, my Father, your Father,**" etc. See Heb. ii. 10-11, and many other scriptures.

That was in the morning of the first day of the week, and **the same day** at evening (the Emmaus appearance took place in the interval, see Luke xxiv.), the disciples gathered together, the report of the resurrection having spread. They *shut* (barred) the door, not to keep Jesus out (Rev. iii. 20), but the enemy Jews. This serves another purpose, *i.e.*, to show that where His people are, Jesus can be despite doors, barricades, or Jews. He **stood in the midst** (Matt. xviii. 20). Always in the midst. See Jno. xix. 18; Matt. xviii. 20; Rev. v. 6.

"**Peace.**" Such His greeting. He made peace, preaches peace, gives peace, and *is* our peace (Eph. ii.), and we *have* peace with God through Him (Rom. v. 1).

Disciples glad. When they saw that He was the very same Jesus they were glad (Jno. xx. 22).

After eight days. Again the first day of the week, with shut door, the disciples gathered. Thomas with them. The special feature of this appearing is the revelation of the Lord to this **faithless** disciple. He wanted *sight* and *feeling* but he was no better off—not so well off—after he both saw and felt. Seeing is *not* believing.

"**My Lord, my God.**" All the being of Thomas bowed in worship in the presence of that One who bears the marks of the Cross (Rev. v. 9).

Lesson—In resurrection Jesus is the same, the very same loving, sympathising Jesus—desiring not only to love but be loved—and worthy of it all.

"Tis eternal life to know Him,
Oh, how He loves."

Outlines of Scripture Studies.

THREE THINGS

"LAID UP" FOR BELIEVERS.		BELIEVERS SHOULD "LAY UP."	
1. Laid up Goodness, Ps. xxxi. 19		1. God's Commandments, Pro. vii. 1	
2. Laid up Hope, - Col. i. 5		2. Knowledge, - - Pro. x. 14	
3. Laid up Crown, 2 Tim. iv. 8		3. Treasure in Heaven, Matt. vi. 20	

T. B.

"THE LORD IS THY KEEPER."

Psalm cxxi. 5.

"He is *able* to keep" (Jude 24). "He is *willing* to keep" (1 Sam. ii. 9).
We *are* kept (1 Peter i. 5).

How does He keep? "As the apple of His eye," - - Deut. xxxii. 10
WHEN does He keep? "Every moment . . . night and day," Isaiah xxvii. 3
WHERE does He keep? "In all places whither ye go," - Gen. xxviii. 15
BY what does He keep? (1 Peter i. 5). "*Power*" on His side; "*Faith*"
on our side.

FROM what does He keep? (Jude 24). "He is able to keep us from falling."
TO what does He keep? (1 Peter i. 4). "An inheritance, incorruptible,
undefiled."

The REASON of being kept—"Because the Lord loved you," Deut. vii. 8

The REALITY of being kept—"I know whom I have believed," 2 Tim. i. 12

The RESULT of being kept—"Peace . . . peace . . . perfect peace," Isa. xxvi. 3
S. J. B. C.

RELATIONSHIP TO GOD.

1. Children of God, Rom. viii. 16		6. Temple of God, - 1 Cor. iii. 16
2. Heirs of God, - Rom. viii. 17		7. Image of God, - Rom. viii. 29
3. Redeemed of God, - Rev. v. 9		8. Approved of God, 2 Tim. ii. 15
4. Imitators of God, - Eph. v. 1		9. New Creatures, - 2 Cor. v. 17
5. Servants of God, - Eph. vi. 6		10. Salt of the earth, - Matt. v. 17

The disciples were called of God Christians first at Antioch (Acts xi. 26).

TREES OF RIGHTEOUSNESS.

"They shall be called trees of righteousness" (Isa. lxi. 3). "The
planting of the Lord" (Isa. lxi. 3). "Their root shall not be moved"
(Prov. xii. 3).

1. "The trees of the Lord are full of sap" (Psalm civ. 16).

2. "They are fruitful" (Psalm xcii. 14).

3. "By their fruit they shall be known" (Matt. vii. 20; Gal. v. 22, 23;
2 Peter i. 5-8; Prov. xi. 30).

THEY ARE COMPARED

1. "To the *goodly cedar*" (Psalm lxxx. 10; Isaiah lxxv. 22). The
noblest of trees—the glory of the vegetable creation—a symbol of grandeur,
might, loftiness, wide expanse. It grows rapidly; lives long.

2. "To the *palm*" (Psalm xcii. 12, 13). The chief characteristics of
which are fruitfulness, uprightness, lofty growth (heavenward), beauty.

3. "To the *green olive*" (Psalm lii. 8; Hosea xiv. 6). Chief
characteristics: yielding abundant fruit and oil. It requires grafting
(Rom. xi. 17).

"From Me is their fruit found" (Hosea xiv. 8; John xv. 4). "I create
the fruit of the lips" (Isa. lvii. 19; Heb. xiii. 15).
E. A. H.

“SET ALOFT.”

Notes of an Address by Mr. Henry Dyer, who “departed to be with Christ,” at Exeter, on Lord’s-day, 15th November

“THE name of the Lord is a strong tower ; the righteous runneth into it, and is safe” (Prov. xviii. 10); or rather, as in the margin, “*set aloft.*” There is a remarkable contrast to this in the next verse, “The rich man’s wealth is his strong city, and as an high wall in his own conceit.” The man who trusts in riches does not pretend that his wealth raises him up at all ; he is of the earth, earthy ; and only thinks he has in his wealth a wall around him, in contrast to the heavenly man, who is “set aloft.”

This is not the only place in Proverbs where this heavenly character of the believer is seen. In chap. xv. 24 we read, “The way of life is *above* to the wise, that he may depart from hell beneath ;” and xxiv. 7, “Wisdom is too *high* for a fool : he openeth not his mouth in the gate.”

At once we see how these passages agree with the thought that our place of security and blessing is *above* ; for “Jehovah’s name is a strong tower, and the righteous runneth into it, and is set aloft.” Hence, of course, the running into it is by the wings of faith—wings that can rise there as in a moment. “They shall mount up with wings as eagles.” That wondrous Name, soon to be down-trodden and blotted out of this wicked Satan-scene, is the extolled Name up there, though not here. Faith, it is true, still reads it at the Cross, but sees the unfolding of it, out of the place of death, at God’s right hand above. There we know it, and find ourselves sheltered and blessed in that great Name. It is not that you or I can skilfully climb there ; but this Name itself lifts us up by its own blessed triumphant power ; Jehovah’s Name does it ; it tells of His finished work ; hence it frees our conscience, and we rise unweighted by that which would have dragged us down to the pit, and find in Him a tower whence we look and cannot see our sins, which were in His grave. LOVE also is in that Name ; for you will never find the nearest and dearest here love as Jesus loves. There are names of affection in the family, and names of cherished

“*Set Aloft.*”

love in the church ; but no name like *that* name, Jehovah's name, now ours in Christ. POWER, too, is in it ; for when attracted by its love it walls you in as in a strong tower, and makes you “more than conquerors” through Him that loves you—against all enemies below, and principalities and powers of darkness up above.

Well might Moses say in His last words (Deut. xxxiii.), after He had blessed the different tribes, “There is none like unto God of Jeshurun.” Jeshurun means the little righteous one ; “little,” I take it, in the sense of tender affection ; “righteous,” in the sense of made so by God. “There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky.” What is your name up there ? Righteous in Him, your righteousness. What your welcome ? You are dear to the heart of God. “The eternal God is thy refuge, and underneath are the everlasting arms,” strength as well as love, victory as well as righteousness. As if Moses would say, “My brief arm will fail presently on Nebo's top. I, up to six score years, have served you ; God has given me unbroken health for Israel, but I must die.” Words all the deeper in their meaning because his eye was still undimmed, and only by God's word to him, and not by bodily failing, did he know that he was departing. “God is thy refuge, and He shall thrust out the enemy from before thee,” he adds, alluding to the fact that he knew he should not go over Jordon to fight Canaan's battles. And elder ones now among us may be gathered to their rest ere long, but to you, younger ones, who may still have to meet Satan and the world's hostility, we say, “*He* shall thrust out the enemy from before thee.” Solomon then but joins with Moses when he says, “The name of Jehovah is a strong tower ; the righteous runneth into it, and is set aloft.” Let me join to this proverb the next one. I read, “The *way* of life is above to the wise.” How are you and I to be above ? Not merely leaning on Jesus' bosom, and secure within His arms, but also walking there ; for “the way of life is above to the wise, that he may depart from hell beneath.”

Don't let us merely delight that we have this Name by faith

“*Set Aloft.*”

to run into as a refuge, when we want it, from the stains of sin, from sorrows and achings of heart, and from Satan's assaulting power. Let us also use it when we go in the pathway of daily life, to keep us above in spirit, for we are to walk on our high places as with hinds' feet. Let us remember that we are men and women in Christ and in the Church of God, not only when we meet on the Lord's-day, but every day, whether in family life or amidst the business and Babel of these last days and their perils. We cannot, as believers, get outside of the love of God; hence it is so much the blacker ingratitude in us to sin against it. This way of life is a risen Jesus, Paul also speaks of to the Colossians, and trembles at their perils as saints in great conflicts. On their behalf he says, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Get not down, as if he would say, into the reasoning of human wisdom, or things that will entrap you. The way of life is above to the wise; walk ye in Him, that you may earnestly depart from present snares, as you have escaped in Him from an eternal hell. The peril of the pit we have not, but perils of mischief to our souls from the powers of darkness there are at this moment, both to me who am speaking and to you who hear. They that speak and hear need to ask grace to hide in that Name as their hiding-place, and to walk on that highway of the redeemed upon which no ravenous beast can come (Isaiah xxxv.).

But here we are also warned against idleness, for it says of this Name, “the righteous *runneth* into it.” The refuge is given; but not so given as to dispense with his diligence. Vast, high and loving, as that blessed Name may be, he has to run into it. Oh, for more loving *running*! Oh, to quit, by God's mercy, our former idleness of soul! We read in the previous verse (xviii. 9), “He also that is slothful in his work is brother to him that is a great waster.” Dear fellow-Christian, you and I cannot, in one sense, be the great waster again. We once spent ourselves for nought; we were like the prodigal in the far country, who wasted his living or substance. The Christian cannot be that again; but he may be “brother to him” in actions and manner of life.

“Set Aloft.”

God help us that, until the day we are at rest with Christ, when He shall come, the Lord alone may be our defence as well as portion, content for His sake to be a mere “unwalled” village—an undefended little flock. “Behold, I send you forth as sheep among wolves.” Sheep can neither enrich nor defend themselves, nor do they seek to; they are dumb before their shearers while they live, and meekly die when called to; if they bite the pasture, or use the stream, it is for the profit of all. And such should be the flock under the Great Shepherd’s care, subject, as Peter says to Christian slaves, not only to the good and gentle, but also to the froward: “Doing well, suffering for it, and taking it patiently; for hereunto were ye called: who are now returned to the Shephed and Bishop of your souls.”

And if we have the precious grace *now* to know our defence and treasure as above, *then*, when He comes again, it will be manifested in a moment; for we shall meet Him “in the air,” and all will see that His Name was indeed “a strong tower,” and that we indeed are “set aloft.” The hallelujahs of glory and honour to God and to the Lamb will break forth, when at that day we are *above* without a blemish on our persons or a stain on our souls, abiding for ever in Him, our Jehovah-Jesus.

“EVEN DOWN TO OLD AGE.”

“E’en down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.”

After reading this verse Mr. Geo. Müller said, “I have in my Christian life been privileged to become acquainted with many tens of thousands of believers in the Lord Jesus, and I have known not a few greatly advanced in life, who for many, many years have known the Lord, and in their case it had been fulfilled. And I myself am here, a witness for God, how true I have found this to be, now for more than seventy years, in my own happy experience since I have been a believer in Christ.

COUNSELS TO YOUNG CHRISTIANS.—IV.

DO ALL THE GOOD YOU CAN AT ALL TIMES AND TO ALL PERSONS.

LET yours be a useful life. May the holiest (*worship*) and the harvest (*service*) be fully occupied. In with God in the former; out for God in the latter. Do not trouble yourself about a distant sphere of usefulness. You will find your work at your finger ends. The world is your parish, and every creature wherever found, the subject of your ministry. Let the grandeur of your mission and not the "charmed circle" inspire you in your work. Do what you can, and when you have done that, God may enlarge your sphere of labour; yes, but only when you have glorified Him in the small one. "She hath done what she could" (Mark xiv. 8): higher commendation there could not be. May we each merit *that!* Throw your energies into whatever work the Lord gives you to do—"Do it with thy might." Be earnest and enthusiastic in every service, in every bit of work. See that your heart is full of Christ, while your hands are full of work.

In everyday life be holy and consistent; *that* will preach a far more eloquent sermon, and a more practical one, too, than the tongue can utter. On no account be turned aside or cease the work of the Lord by the sneer or criticism of even Christian friends. Profit by their advice if you can, but solemnly remember that One is your master, even Christ, and to Him *only* are you responsible as a servant. Not even a Paul could control the movements of another of the Lord's servants (1 Cor. xvi. 12). Individual responsibility to Christ as the Lord has to be firmly maintained; do it, of course, graciously. It needs divine wisdom to handle aright the trowel and the sword. We cannot dispense with either (Neh. iii. vi.) You have no need to *seek* opportunities of usefulness. "Do good unto all men," but remember that the members of the household of faith have the first claim (Gal. vi. 10). Distinct call to special service at home or abroad requires gift, qualification, grace, and faith not common to all. Persons of *marked* gift will not readily fit into a narrow groove; they will find out their own sphere, and create a place for themselves.

W. S.

PRAYER AND PRAISE.

“EVENING, morning, and at noon,”
Would I pray, and loudly cry :
God will hear my voice, and soon
Fears allay and tears all dry.
“Seven times a-day,” I’d praise,
E’en at midnight rise and sing ;
Soon an endless song I’ll raise,
Soon a perfect offering bring.
Now, there’s constant need for prayer,
Then, ’tis praise—the “*need*” all past ;
Here, the song is *taught* with care,
There, the song is *sung* at last.

D. R.

THE IMAGE OF HIS SON.

By Dr. THOMAS NEATBY.

ROMANS viii. 29: “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren.” Now, what place does that take according to the counsels of God in the blessed prospect He has put before us? It is our privilege now to gaze into the glory of the Lord, and be changed into the same image. It is your privilege and mine so to contemplate the glory of the Lord Jesus, the glory with which God has crowned Him as the perfect Servant and as the Lamb of God. God has glorified Him above, putting His stamp of divine approval upon all His life here below. We turn to the four Gospels, and we trace in those gospels the glory of the Lord, just as Moses saw the glory of Jehovah. It is in the gospels that we see the glory of Jehovah Jesus, and gazing upon Him there we are

CHANGED INTO THE SAME IMAGE.

That is the secret of holiness. There is no other way of becoming holy in this practical sense. There is *no growth in practical holiness apart from beholding the glory of the Lord*. How interesting are these four gospels! How they present the person of Christ Himself which is the satisfying portion for every Christian! How they make us see in every action, in every word, the blessed glory of the Lord, which being

The Image of His Son.

contemplated by us here and now changes us into the same image. What made the face of Moses to shine? It was simply beholding Jehovah's glory. What made Stephen's face to shine? It was simply beholding the same glory in the face of Jehovah Jesus. May God give us to be changed from glory into glory into His blessed image now.

But we have here a higher and better thing than even this. He has "predestinated us to be conformed to the image of His Son," not merely the image of the Lord Jesus, but "the image of *His Son*." We are to be "sons" in that blessed glory; we are to be sons in the house of our Father. It is to His image as Son of God. Not as the eternal Son. We are not to share the place of "the only begotten of the Father." That would be impossible. "That holy thing that shall be born of thee shall be called the Son of God." We are to share the blessed place that the Lord Jesus had as born into this world "the Son of God." Oh, blessed, blessed place!

WHAT A SURPRISE IT WILL BE TO THIS WORLD

that has known us bearing the image of the earthly. We have borne that image well: too well—we some of us bear it still all too well. But we are to "bear the image of the heavenly"; and the world will see us in the image of Christ. Oh, how transforming is the very thought of it! Our God would have us now governed by this blessed revelation which is made to us.

It is His unalterable purpose that we should be "conformed to the image of His Son, that He may be the First-born of many brethren." That will be when the Lord comes to this earth, and His feet stand upon the Mount of Olives. What a wondrous day that will be! The saints will have already been gathered to be with Him! But now they are coming "with Him," and creation, to its utmost limit, must "know" them as "sons of God." All that God has to do connected with the earth will be accomplished by the coming of Christ *to the earth*. There are not two second comings of the Lord—only one; but the first act in that coming is the calling up of the co-heirs—a gathering of the members of the Body of Christ and of all His elect to be with Him. Then they will come together. Then

The Image of His Son.

the blessed Lord Jesus, with pierced feet, will stand upon the Mount from which He ascended. "He led out the disciples as far as to Bethany;" He lifted His hands in blessing, and He has never taken them down. He needs no Aaron and Hur to keep them "lifted up." They are extended in blessing now—He is appearing in the presence of God for us with lifted hands. When He appears again, "we shall be like Him, for we shall see Him as He is, and every man that hath this hope set on Him, purifieth himself even as He is pure." That is the effect of the blessed hope that is given to us. The contemplation of Christ in His glory in the gospels, and the hope of His coming again—these are God's means of practical sanctification. May God make them very abundantly such to us!

PEARLS PICKED UP.

'TIS no wonder that I'm saved, since Christ died for me; the wonder is that He condescended to give up his life for a sinner like me.

If thou would'st be mighty keep low. "To them that have no might he increaseth strength."

Godly men have least to say about their own godliness.

"Look not every man on his own things," does not mean that I have to meddle with other men's matters.

"All things work together for good to them that love God," is no authority for carelessness.

The reason that Christians spend so little time alone with God is because they do not know the joy of His presence. "A day in Thy courts is better than a thousand."

Thou delightest to enjoy the fellowship of those who love thee best. What love is like God's?

One sin breaks my communion with God. Oh, what need, then of watchfulness and prayer.

What a blessing that our faith is not resting on the word of any human being, but in the unchangeable word of Christ, and how gracious it was of God to reveal to us our deep need of His Son's atoning work.

NOTES ON SUNDAY SCHOOL LESSONS.

Following up the interesting study of *The Life of Lives*, now completed we think it will be profitable to take up, if the Lord will, during next year,

The Story of Redemption in Shadow and Substance,

AS SEEN IN THE EXODUS OF THE ISRAELITES AND THE ACTS OF THE APOSTLES.

The graphic shadow-pictures of the Redemption of over 3,000,000 bond-slaves by the blood of the Lamb, their wilderness journey and Canaan rest, in alternate months, with the early trials and triumphs of the little flock redeemed with the precious blood of Christ, the increase given by God, ending with the "multitude which no man can number," gathered at home around the Throne of God and the Lamb. Complete schemes, references, &c., in

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

Lesson L.—13th December, 1896.

JESUS RETURNS TO GLORY (Acts i. 1-11). Mem. verse 10.

The Risen One Manifested—The Finished Work and the Continued Work—Heaven's Accepted One—The Promise to be waited for—The Parting and Promised Meeting.

AFTER His glorious resurrection, and during forty days, the Lord Jesus revealed Himself in many ways to His disciples, by many proofs assuring them that "the very same Jesus," who had lived and died, was indeed alive again.

The account is written by Luke to Theophilus "the excellent" (Luke i. 3), and is a second part of the record of the work of Jesus Christ, as is indicated by the words—**the former treatise**. The first treatise records the life of Christ in His body; the second, the Acts, His life in His body, the Church.

Jesus began to do and teach. While He "finished" atonement and brought in "everlasting righteousness" (Dan. ix. 24), yet His work begun is carried on to this day by the Lord Jesus in His people.

Taken up. "Received up" (R.V.). By virtue of His own work and dignity He might have re-entered of His own right and will, but even here it is the subject One that is "taken up" (see Ps. ii. 6, &c.)

Through the Holy Spirit had given commandments. As before His death, and in His death, so now in resurrection the Holy Spirit is shown to be the Person in the Person of the Son (Luke iv. 1-18; John iii. 34) speaking and acting.

Showed Himself. Eleven recorded appearances: Mark xvi. 9; Matt. xxviii. 9; Luke xxiv. 34; Luke xxiv. 31; John xx. 19; John xx. 26; John xxi. 1-3; Matt. xxviii. 16; 1 Cor. xv. 6; 1 Cor. xv. 7; Acts i. 3.

Infallible Proofs. By eating and drinking; by showing His hands and His side; by speaking to the disciples; by allowing Himself to be handled. Christ risen from the dead is so important a truth (1 Cor. xv. 4) that God has made it beyond doubt sure.

Wait for the Promise. A most important **command**. If God could afford to delay the work, they could afford to wait. In the very place where Jesus was slain, there, in the love and wisdom of God, it was that this gift of the Holy Spirit was to come.

After speaking these things and making promise of power, and appointing them **witnesses** for Him, the "Faithful Witness," He lifted up His hands (hands bearing the nail-marks) to bless them (Luke xxiv. 50), and, as He thus stood, **He was taken up**—Luke xxiv., "carried up"—"ascended up on high" (Ps. lxxviii. 18)—"far above all" (Eph. i. 21)—"into heaven" (1 Pet. iii. 22).

Notes on Sunday School Lessons.

“Why stand ye gazing?” Little wonder they did. Such a sight never had been seen. “Men of Galilee” the angels called them, showing that they were familiar with their history, “this same Jesus shall so come again, like as ye have seen Him go.”

Happy parting, happy promise yet to be fulfilled to them that “look for Him” (Heb. ix. 28), and the disciples are left in that position. It is part of the teaching, or discipline, of the grace of God (Titus ii. 13) to be “looking for that blessed hope.” May we be able to lead the scholars to look *to* Jesus (life), and look *for* Jesus (glory).

LESSON LI.—20th December, 1896.

JESUS SENDS A MESSAGE FROM HEAVEN (Rev. xxii. 6-21).

Memory verse v. 11.

The Promise and the Warning—The Day of the Reward—The Eternal One—A prepared Place for a prepared People—Within and Without—The Gospel to the very end—The Sacred Word.

A MESSAGE from *heaven!*—a message from heaven to *me!!* From the man Christ Jesus—the Son of God!!! Surely every ear will be open to hear—all intent to learn what it is. That is our subject now.

“Behold, I come quickly.” That is either a promise or a warning—a promise to those who wish Him to come (2 Tim. iv. 8)—a warning to those who are not ready (Matt. xxv. 10). Which is it to you—to me?

My reward is with me. There are crowns and prizes, as well as rebukes, penalties, and losses, to be brought with Him at His appearing (2 Cor. v. 10).

I am Alpha and Omega. The A and Z. He was first—before the beginning—He shall never have an end—eternal.

Blessed. Happy they that hear, know, and do His will (Jno. xiii. 17).

In the City. What a city! See chap. xxi. What must it be to be there? City of God's preparing (Heb. xi. 16; Jno. xiv. 2; 1 Cor. ii. 9). For a prepared people—washed and forgiven (Col. i. 12)—prepared by God.

Without. Some will be there. Horrible company—unfit to enter where nothing defileth (chap. xxi. 27), *only* those written in the Lamb's Book of Life. Is your name there?

“I, Jesus.” The very same Jesus—once on the Cross, now in the glory. He loves you, and in love tells you—sends His angel that you and I may know what is coming, that we may be ready.

Root and Offspring of David. His Jewish character. He owns that in heaven. He is not ashamed (Heb. ii. 11) to call them brethren. Root means Him who gave David being, and yet was “offspring”—David's son.

Bright and Morning Star. Just as the day dawns in the heavens the morning star is seen. Jesus is that in the heavenlies. He is shining, faith sees Him (Heb. ii. 9) there, and knows that the bright day is just at hand.

Come! say Spirit and Bride; and the cry to every one who hears is so to hear that you will be ready to say, “Come!”

Let him that is athirst come. Again the Gospel preached, at the end, as all through, His message is come! Come now! Come!

Notes on Sunday School Lessons.

Whosoever will. John iii. 16 repeated. Take! God gave you, take—take freely—gratis—without money, without price.

Add unto or take away. So complete that addition cannot be made yet *all* so necessary that no jot or tittle must be taken from. How many do both! Serious thing to meddle with God's word.

Again, as if the word He wishes heard above all others, Jesus says, "Surely I come quickly," and the listening one can only reverently respond, "Amen, even so come, Lord Jesus." Can we so respond truly and happily?

LESSON LII.—27th December, 1896.

JESUS COMES AGAIN (2 Thess. i.). *Memory verse* 8.

Rest for the Persecuted—Retribution for the Persecutors—Destruction of the Disobedient—Glory of the Saviour and the Saint—Behaviour in the Interval.

OUR last lesson, the message from heaven of our Lord Jesus Christ, was largely composed of the promise and warning of His quick return; this present lesson is a description of *how* He will come and some of the things that will happen at that return.

The words were written to the believers at Thessalonica, whose faith was growing exceedingly, whose love abounded, and whose patience and faith stood fast in much persecution and tribulation. This brought out two things—1st, That God counted them worthy to suffer trial (see 1 Pet. i. 7; Heb. xii. 7); the world's enmity for Christ's sake being a mark of the disciple of Christ (John xv. 18). 2nd, That there is a day of reckoning coming at the Lord's return, especially for the despisers and persecutors of God's children.

So the Holy Spirit speaks to the Christians of **rest**—a time when the wicked cease from troubling—when Jesus comes again, and all the creature groanings shall cease for ever (Rom. viii. 23).

Jesus shall be revealed. This is the shining out of the glory of Jesus so often spoken of in Holy Writ (Jude 14, 15; 1 Thess. v. 3, &c.), not His coming to take His own to Himself, but His coming to avenge, or **recompense tribulation** on the persecutors of His people and despisers of His Gospel grace.

In flaming fire. A devouring element, terrible in consuming power (Heb. xii. 29) on them that "know not God" (because they know not Jesus, John xiv. 7) and "obey not the Gospel." Obedience to the Gospel is simply believing in Jesus (Rom. i. 5).

Punished with everlasting destruction. The presence of the Lord Jesus is the salvation of the believer (Heb. ix. 28); the presence of the same Jesus Christ is destruction to the unbeliever. He is the Saviour of the one and the Judge of the other (Acts xvii. 31).

The glory of His power when He shall come. Not now to suffer, not now to put away sin, not now the humble Man of Sorrows but the glorified Son of Man, Lord and Judge, to dash in pieces (Psalm ii. 9). "Who shall stand when He appeareth?" (Mal. iii. 2).

Glorified in His saints. . . . Admired in all them that believe. Everywhere the foundation truth is that believing in Jesus is the reason for salvation and makes the distinction. In that day the glorified throng that surround and accompany the Lord Jesus will be a company of those who in time and on earth were simple believers in the One who loved them, lived for them, died for them, and rose from the

Notes on Sunday School Lessons.

dead, and cared for them, and in the fulness of time gathered them together unto His Father's home. "Will you there, and I?"

So our chapter closes with the Apostle praying that God would indeed give them down here a manner of living consistent with such a prospect (See also 2 Peter iii. 11).

3rd January, 1897.

WAITING FOR THE PROMISE (Acts i. 12-22).

Memory verse John xiv. 16.

Old things passed away—The dawn of the new—The waiting Company—The promised Gift—No waiting now—Only believing.

WITH the beginning of the year we enter on the study of God's dealings with man in a new relationship. The death and resurrection of our Lord Jesus closed the old dispensation and ushered in the new. The veil of the Temple was rent, the way into the holiest was open, Jesus, the Son of Man, had gone into heaven, and left His loved followers in an enemy world.

In His parting words to them He gave them **COMMAND** (not advice) to wait at Jerusalem for what He called **THE PROMISE OF THE FATHER**—His Father and their Father (Jno. xx. 17)—which He said they would receive **NOT MANY DAYS HENCE**.

The actual time after the ascension of the Lord Jesus was ten days; but the time was not mentioned to them more definitely than as **NOT MANY days**; so that that period (like the present waiting for the Lord's return) was one of **EXPECTANCY**.

It has been said that the Acts of the Apostles might fitly be called the Acts of the Holy Spirit, for it is really the work of the Spirit in the Church that is there recorded, and it was this Holy Spirit they were waiting for.

Jesus had often instructed His disciples concerning the Spirit, and the great blessing that would result from His coming to and dwelling in them. When we think what the Scriptures show the Holy Spirit to be and to do, we will see how important it is that we should know about His place and work, and not be practically like those of Acts xix. 2. The following are just a few of the many titles given:

The Quickener: John iii. 6; 2 Cor. iii. 6; Rom. viii. 11.

The Indweller: John xiv. 17; John vii. 38.

The Seal and Earnest: Eph. i. 13, 14.

The Witness to unsaved: 1 John v. 8.

The Witness to saved: Rom. viii. 16.

The Guide: John xvi. 13.

The Teacher: 1 John ii. 27.

The Helper: Rom. viii. 26.

All this the Holy Spirit was to be to that little band. So they waited on God for His outpouring—and all this He, the Holy Spirit, is still—nothing to be done without Him—nothing can be done now without Him.

The Holy Spirit has now come—Christ is glorified (John vii. 39), and every believer, when he believes, is not only born of the Spirit (John iii. 6), but receives the gift of (Acts ii. 38), and is indwelt by (Rom. viii. 9), as well as sealed by the Holy Spirit (Eph. i. 13).

The unsaved one has not to wait on the Spirit, but to believe on Jesus, and cease resisting (Acts vii. 51), and despising the Holy Spirit (Heb. x. 29), and by the hearing of faith (Gal. iii. 2) receive that wondrous, blessed gift of life, light, liberty, and power.

Outlines of Scripture Studies.

PAST—PRESENT—FUTURE.

OUR PAST—Lost, Guilty.

Astray like lost sheep, - - - - - Isa. liii. 6
 All the world guilty, - - - - - Rom. iii. 19

OUR PRESENT—Saved, Justified.

God who hath saved us, - - - - - 2 Tim. i. 9
 It is God that justifieth, - - - - - Rom. viii. 33

OUR FUTURE—Christ and Glory.

To be with Christ, - - - - - Phil. i. 23
 Ye shall appear with Him, - - - - - Col. iii. 4

Jesus Christ, the same—

YESTERDAY (Past), TO-DAY (Present), FOREVER (Future) (Heb. xiii. 8).

I *have* loved you—John xiii. 34—Past.

I *will never* leave you—Hebrews xiii. 5—Present.

I *will come* again and *receive you*—John xiv. 3—Future.

Psalm 22—Cross—Yesterday—Past.

Psalm 23—Crook—To-day—Present.

Psalm 24—Crown—To-morrow—Future.

M. E. S.

A LIVING CHRIST.

CHRIST IS

The Son of the Living God.
 In whom we *believe*, Matt. xvi. 16
 The Living Water—
 Who *satisfies*, - - - John iv. 11
 The Living Bread—on
 Whom we *feed*, - - - John vi. 57
 The Living Stone—on
 Whom we *build*, - - - 1 Pet. ii. 4
 The Living Way—by
 Whom we *approach*, Heb. x. 20
 The Living High-Priest
 —by Whom we
worship, - - - Heb. vii. 25
 The Living Hope—for
 Whom we *wait*, - - - 1 Pet. i. 3

T. D. W. M.

SECURE.

In the Lord's } Deut. xxxiii. 27;
 keeping, - - } Ps. xii. 5
 Kept as the apple of
 His eye, - - - Deut. xxxii. 10
 Overshadowed by His
 wings, - - - Ps. lxxiii. 7; xci. 4
 Held in His hand, - - - John x. 28
 Surrounded as by a
 wall of fire, - - - Zech. ii. 5
 Sheltered in the ark—
 the Lord shut him
 in, - - - Gen. vii. 15, 16; Col. iii. 3
 Safe from molestation, Isa. xxxii. 18
 Never left, - - - Josh. i. 9; Ps. cxxxix. 8
 "With favour wilt Thou compass
 him as with a shield," Ps. v. 12

E. A. H.

PAUL AS AN OUT-AND-OUT ENDEAVOURER.

FOUR THINGS HE ENDEAVOURED TO DO.

1. He endeavoured to keep the Unity of the Spirit (Eph. iv. 3).
 2. He endeavoured to labour so as to be accepted of God (2 Cor. v. 9, margin).
 3. He endeavoured to go to Macedonia in response to a night vision (Acts xvi. 10).
 4. He endeavoured to see the face of fellow-saints (1 Thess. ii. 17).
- 1st. Endeavour after Unity.
 - 2nd. Endeavour after acceptance.
 - 3rd. Endeavour to spread the glad tidings of Salvation.
 - 4th. Endeavour after Christian fellowship.

These four things demand *endeavour*, so the slothful saint is thoroughly out of it.

T. B.

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