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WORDS BY THE WAY.

By WILLIAM SHAW, late Editor of *The Believer's Treasury*.

SERVICE IN 1897.

IN entering on the New Year the thought of many a heart will doubtless be, "How shall I best render effective service to God in 1897?" Great numbers of believers are now seeking to do some definite work for Christ; and not a few of these are young men—some of whom have been but recently saved, and are ready, in the first flush of their early love, to do and dare anything for Him who has redeemed them by His blood. To all, therefore, whom it may concern we would say, There is one great condition of effective service, and that is *freedom from the dominion of the flesh*. We find this great truth foreshadowed in Jehovah's message to Pharaoh, by the hand of Moses: "Let My people go, that they may serve Me" (Ex. viii. 1). Two things stand out in that message, namely, *Freedom* and *Service*. We do not stay to take up the question of *Conversion to God* in connection with service. We all know that the dead can neither praise nor serve God, and that without faith it is impossible to please Him (Heb. xi. 6). There must be *life* before there can be service. But the bare possession of spiritual life—the mere fact that I am a child of God—is not sufficient, if I am to serve Him acceptably. There must be *freedom*—freedom from all that would defile, or bring me into bondage.

There are many who once ran well; yet their light is dim and flickering to-day. In the glad joy of their early love, when Christ to them was all in earth or heaven, they had such a deliverance from the power of sin that they could *run* with messages for God, unencumbered by any entanglements of the world, and unhindered by any dominion of the flesh. They knew in their experience the sweets of that freedom wherewith the Son makes free. Service was to them as a song of praise. They rejoiced as a strong man to run a race. But days of darkness came. Visits to the "desert place" became less frequent. Secret prayer was curtailed. Reading of the Word was neglected. Then, suddenly and mysteriously, the hidden forces of evil asserted themselves. Besetting sins, that had

long seemed to have no existence, sprang into activity, as if realising that now was their hour and the power of darkness. What did it all mean? The believer tried to persuade himself that it was one of the strangest things in the world. But, "as the bird by wandering, as the swallow by flying, so the curse causeless shall not come" (Prov. xxvi. 2). Secret departure from God virtually invited the enemy to come in, and he came in like an armed man. The result was—a defiled conscience, a spirit of bondage, and a service bereft of its freshness and its power, if not given up altogether. Oh, how many who once promised great things as workers for God have gone down under that great enemy, *the dominion of the flesh!*

Perhaps you have but lately entered the "path of life," and your highest ambition is to earn the Master's "well done" in the coming day. If so, blessed art thou. But if your desire is to have its due fulfilment—if in serving Christ you are to be "well-pleasing" unto Him—beware of the dominion of the flesh. You may easily bear up against the persecution of the world, and the opposition of the professed people of God. But fleshly dominion, of whatever kind it may be, shall paralyse the arm of your service; and if you are one in whom any conscience remains, that inner voice shall tell you plainly that you are called to another work than service—even to a taking up of the sword of judgment, and applying it to your own flesh.

Your sphere of service may be humble, and even obscure, but, whatever the sphere may be, you must be enjoying the freedom of which we have been speaking. You must have the testimony of a good conscience. If there be not purity within its matters not how dazzling our service may appear without. God looks on the heart. Has Christ His true place there? Is it our constant purpose to maintain that atmosphere of communion in which the fleshly thought is compelled to wither? Is it our aim so to walk with God that there shall be nothing in common between us and the forbidden things of the flesh? If so, it is well. Thus going forward into the unknown stretches of 1897, we shall be found more than conquerors through Him that loves us. There shall truly be effective service, for our God Himself shall be the power as well as the glory in the midst. Therefore, brother, sister, go forward in this thy might (Jud. vi. 14), and the Midianitish hosts of evil shall be made to feel that the Mighty One is near. The path of thy service shall be like a triumphal march through this wilderness; and tokens shall not be lacking that thou hast "wrought with God."

Companionship.—Every believer is influenced, for better or for worse, by the company he keeps. It may seem a small thing, this matter of companionship; but it is so great that it has wrecked many a promising testimony, while in other cases godly company has proved the channel of untold blessing. It is written in Prov. xiii. 20: "He that walketh with wise men shall be wise." We have here a definite principle laid down—a principle recognised and acted upon, even by men of the world—that in keeping company with the wise and the good you shall carry away something of their wisdom and their goodness. The great law of assimilation shall operate—*must* operate. You cannot keep company with a Christ-like man without partaking, in some degree, of the spirit by which he is animated. And you cannot keep company with the carnal-minded without partaking, in some degree, of the spirit by which *they* are animated. Evil companionships corrupt good manners. "Can a man take fire in his bosom and his clothes not be burned?" (Prov. vi. 27). Perhaps, at this point, you say to yourself: "Oh, I am all right; I keep company with none but those who make a profession of being converted." This is good, so far as it goes. But you may be keeping company with those who are professedly saved, and yet you may be learning "ways" that are not "in Christ." You may be putting yourself under an influence that is simply withering to the soul. In this day of abounding profession it is not enough that your chosen companions should "keep up a Christian profession." Are they *godly*? Has their conversation a savour of Christ? The Psalmist said, "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Psalm cxix. 63). This is truly a "word from the Lord" on companionship. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord" (Ps. cvi. 43).

A Hindering Influence.—Why is it we do not believe God for definite blessing? It is because there is something not right within, and our conscience condemns us. We know we are not doing the things that are pleasing in His sight, and when we come to God in prayer we cannot lay hold on Him. We feel that He has a controversy with us. There is something that has to be settled before we can "obtain promises." That is how prayer becomes formal, and why no answer is expected. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi. 18). We know that. Hence the lack of

faith in drawing near to God. A condemning conscience paralyses us. "If I only had sufficient faith!" you say. True, but there is something that comes before faith for definite blessing. Remove the hindering influences. Get right with God. The scriptural order is: (1) "Offer the sacrifices of righteousness," and (2) "Put your trust in the Lord" (Ps. iv. 5). What are the sacrifices of righteousness? Simply *doing the right thing*. It is an evil day with us if we think we may do what we please, and yet be able to move the Hand that moves the universe. Believing prayer is closely associated with practical righteousness, a mighty revival of godly practice would soon result in the opening of the windows of heaven.

Can He trust us?—"Oh, I can trust God," you say. Yes, we hear a great deal about trusting God. But I want to ask the question, "Can God trust *us*?" Can He trust *you*, brother? Can He trust *me*? Are we so walking with Him—are we so pleasing Him—that He can say, "Now, there is a man I can trust—there is a woman I can trust—there is one I can send on My messages, and trust to carry My Gospel to the perishing"? Brethren, this is what we want. We want to be a people whom God can trust with His power and His service. And if we are to be such a people there must be a cleansing of the temple. There must be no reserved corners of the heart for the flesh or the world. There must be a *clean sweep*, if God is to trust us. Are we prepared for this, brethren? If we are not prepared for it we need not go on talking about how we can trust God. The trusting of God will come all right if we see that we are in such a condition that God can *trust us*.—*Jotting from Address to Believers*.

Power.—There can be no real power with man if there be not power with God; and there can be no power with God if we walk not as pleasing Him.

THE POWER OF FAITH.

FAITH, in matters of common life, bores the Alps, unites the seas, invades the unknown, and braves the perilous; and when that same principle exercises itself upon God and all His purifying forces, it wrestles with habits, conquers passions, rises to self-abnegation, and makes a man a hero. When we believe best we accomplish most.—C. H. SPURGEON.

OUTLINES OF THE BOOK OF DANIEL.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible,"

CHAPTER I.

THE book opens with the account of the capture of Jerusalem by Nebuchadnezzar, King of Babylon, and of his bringing part of the vessels of the Temple of Jehovah into the house of his gods, and into the royal treasury at Babylon, in the land of Shinar. (See 2 Chron. xxxvi. 5-7).

Jehoiakim was also carried captive, with certain of the princes of Judah, as foretold by Isaiah to Hezekiah (2 Kings xx. 16-18). Among these were Daniel, Hananiah, Mishael, and Azariah, to whom Ashpenaz, the prince of the eunuchs, gave the names of Belteshazzar, Shadrach, Meshach, and Abednego. These were appointed to undergo a three years' training in the learning and tongue of the Chaldeans, that at the end thereof they might stand before the king, and so form part of his privy council. "The king appointed them a daily provision of the king's meat, and of the wine which he drank," instead of which Daniel requested of the prince of the eunuchs, for himself and his companions, that they might be fed on a vegetable diet and water, that they might not be defiled "with the portion of the king's meat, nor with the wine which he drank," which probably had been offered, and poured out, to strange gods. To this it would appear Daniel refers in Psalm cxix. 1, 9: "Blessed are the undefiled in the way, who walk in the law of Jehovah." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." The whole psalm bears unmistakable evidence of its having been written by Daniel whilst in Babylon. Amongst others, one object might have been, to preserve the knowledge of the Hebrew alphabet and language in the minds of the children of Israel during their captivity among the Chaldeans. The letters of the Hebrew alphabet are twenty-two, and the psalm is divided into twenty-two sections. In each section there are eight verses, each verse beginning with one of the Hebrew letters. Thus verse one begins with ALEPH, or A, and the seven following verses with the same letter. Verse nine begins with BETH, or B, and the seven following verses with the same, and so throughout the psalm. The various characteristics of the Word of God are specified, such as law, testimonies, precepts, statutes, commandments, &c., in all their variety, in

order that their own scriptures may be duly estimated and valued. The entire psalm furnishes us with an inspired comment upon the life and experiences of the Prophet Daniel. (See verses 23, 24, 39, 41, 42, 46, 51, 54, 63, 69, 77, 78, 85, 86, 87, 95, 98, 99, 100, 104, 115, 161, 164.)

Melzar, the steward, whom the prince of the eunuchs had set over Daniel and his companions, proved them ten days, and the result was, by the blessing of God, that at the end of the period their countenances appeared healthier than of those who did eat the portion of the king's meat.

"As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams.

"Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nubuchadnezzar.

"And the king communed with them ; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah ; therefore stood they before the king.

"And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

"And Daniel continued even unto the first year of king Cyrus." (See Dan. i. 17-21.)

LIVING CHRIST.

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

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

Oh, beloved friends! one thing is pressed 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.

Here.

HERE we sojourn — nothing
seeking ;
Desert soil alone is trod ;
Heaven the source of our sustaining,
Expectation but in God.

Here we tarry—for Him waiting,
In the scene where He lay dead ;
Up to Him we rise in spirit,
Christ our risen living Head.

Here we walk—the Pattern eyeing,
Where He sits at God's right
hand,
Flesh and Satan both defying,
Strong the grace wherein we
stand.

Here we run—faith's pathway trac-
ing ;
Author, finisher, is He ;
Christ the goal and Christ the
crowning,
He alone the prize we see.

Here we fight,—nor fear the issue,
Victory already won ;
Headless lies the fallen champion,
Smitten by the Father's Son.

Here we labour— toil enduring,
Kingdom glories shine before ;
Soon to hear the "well done"
greeting,
When the time of toil is o'er.

Here we praise—with Jesus leading,
Loud our Hallelujahs rise ;
'Mid the conflict and the trials,
Songs ascend beyond the skies.

Here we worship—here adoring
(Earthen vessels running o'er),
Incense sweet to God is rising,
Through the Son in Spirit's
power.

Here will finish walk and labour,
Here lay down the cross we bear,
Here we wait in hope expecting
His return to take us **THERE**.

There.

TH**E**R**E**, the Lamb once slain,
now living ;
We for ever shall adore ;
Praise still giving, worship filling
Glory's courts for evermore.

There salvation all completed,
There with Him supremely blest,
We shall reap reward and triumph,
Toil exchange for peace and rest.

There, redemption's full fruition,
Product of His toil down here ;
We, His handiwork, displaying
What the love that brought us
there.

There, all His—not one amissing,
His, the Father's gift will be ;
Sharers in His given glory,
Giver still, receivers we.

There, with Christ, for ever like
Him ;
Faith resigned for sight above,
Fully to behold His beauties,
And appreciate His love.

There, the first-fruits Christ has
entered ;
We, the harvest, follow in,
God's own heart delighting o'er us,
Brought as sons His house within.

There, the eternal weight of glory,
Christ displayed amid its rays ;
Eye admiring, ear delighted,
Heart and tongue unite to praise.

There, with His own self absorbéd,
He alone before the gaze ;
Backward glancing, memory-filling,
Hearts o'ercharged with thoughts
of grace.

There, in full association
With Him, earth's anointed King,
We shall sit ; while there, adoring,
Kings of earth their treasures
bring.

TO-MORROW.

FROM AN ADDRESS BY GEORGE MULLER

“TAKE NO THOUGHT FOR THE MORROW.”
That means, “Be not anxious regarding the morrow.”

In the first place, we do not know whether we shall see the morrow. If we see the morrow our heavenly Father is just the same as to love, as to power, as to readiness to help us, as ever He was. He is not changed on the coming day, and therefore as He has been mindful of us to-day, He will be mindful of us to-morrow. If the morrow come—well, with it our Father is in existence. His love is not changed. His power is the same as ever it was.

Therefore, under no circumstances whatever should the children of God be anxious. They may be very earnest in prayer, they may greatly exercise faith; but under no circumstances should they be anxious, for this anxiety invariably indicates a want of real trust in GOD, for real trust in GOD allows no anxiety.

In prospect of the future we should hold it fast: “I have a Father in heaven who loves me with an eternal, unchanging love. He has given me already the greatest proof of His love, the gift of His only begotten Son; and if He has supplied my necessities when young and able to work, most assuredly will He do so when I am advanced in years and unable to work; He will not leave nor forsake me.”

Oh, the peace that comes thus to the soul cannot be described! It must be known from experience in order to be able to enter into it!

“SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF.”

GOD does not give grace for next week, but for the day; not for the day after to-morrow, but for the day; not even for the coming day, but for the day. We have TO LIVE BY THE DAY, and to look to the LORD by the day, and we shall be helped by the day.

Oh, how great the importance to keep this before us! Our business is to live for GOD TO-DAY. Live by the day, *live by the day*, LIVE BY THE DAY, and GOD will be with you. Living thus brings peace beyond description, while not living so brings wretchedness and misery for the whole life.

“External circumstances change not internal state.”

“To be a servant of the Lord needs lamb-like meekness and lion-like resolve, as in the case of Moses.”

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 this year,

The Story of Redemption in Shadow and Substance,

AS SEEN IN THE EXODUS OF THE ISRAELITES AND THE ACTS OF THE APOSTLES.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

3rd January.—WAITING FOR THE PROMISE (Acts 1. 12-22).

Memory verse 4—“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me.”

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. 20. 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**.

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 Holy Spirit has now come—Christ is glorified (John 7. 39), and every believer, when he believes, is not only born of the Spirit (John 3 6), but receives the gift of (Acts 2. 38), and is indwelt by (Rom. 8. 9). as well as sealed by the Holy Spirit (Eph. 1. 13).

The unsaved one has not to wait on the Spirit, but to believe on Jesus, and cease resisting (Acts 7. 51), and despising the Holy Spirit (Heb. 10. 29), and by the hearing of faith (Gal. 3. 2) receive that wondrous, blessed gift of life, light, liberty, and power.

10th January.—THE MARVELLOUS DAY OF PENTECOST

(Acts 2. 1-21). *Memory verse 4*—“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

The prayer meeting—The arrival of the promised blessing—All share it—What the crowd heard—What the mockers said—What it really was.

TEN days after the Ascension; fifty days after the Passover; “beginning of days” (Ex. 12. 2)—count everything from the Cross—came the day of Pentecost, called the Feast of the Harvest (Ex. 23. 16). See also Leviticus 23. 16 and the new meat-offering with its significant leaven.

All with one accord in one place. About 120—a unanimous

prayer meeting (chap. 1. 14). Luke 3. 21 shows Jesus "praying" when the Spirit descended upon Him. Prayer before power.

Cloven tongues. More literally, "divided," or "distributed" tongues; not one, but many—each getting a portion (1 Cor. 12. 7). See Psalm 133, like ointment, "down to the skirts."

Other tongues. The effect was wonderful, and gracious, and useful. All at once they began to speak "the great things of God" in languages suited to the varied dialects of the gathered crowds, so that all might hear and understand.

Amazed and perplexed. It is good to arrest the attention. Make men to think and enquire "What meaneth this?" Like blind Bartimeus (Luke 18. 36).

New wine. Men find a reason in their reason for everything—leaving God and Jesus out. Mockers then lived and more are living now than ever (2 Peter 2. 3).

To sum up and apply the lesson, note that the event was evidence that Jesus who died, and rose, and ascended was and is the Accepted Person in heaven; and that His work is so perfect, and His saved so fully accepted in Him that God the Father can, by His Holy Spirit, visit and dwell in Christ's disciples; and more, that God so desires the salvation of all men that He not only gave His son to bear their sins and die for them, but, even after men had killed His Son, He sent His Spirit to enable the disciples to lead others to Jesus. "How shall we escape if we neglect so great salvation" (Heb. 2. 3, 4).

17th January.—**PETER'S REMARKABLE DISCOURSE** (Acts 2. 24-41). *Mem. verse 24.*—"Whom God hath raised up, having loosed the pains of death: because it was not possible He should be holden of it."

The opening of the door—All about Jesus—His life, His death, His resurrection—The appeal—The great enquiry meeting—3000 converts.

JESUS said to Peter, "I will give thee the keys (Matt. 18. 19.), and Peter is the first to testify, in the Holy Spirit's power, at Jerusalem, on the day of Pentecost, of the opened heavens and Jesus exalted at God's right hand.

It is a model address: comprehensive, broad, direct, pointed, exhortatory, warning, effective, and all about Jesus, His life, His death, His ascension.

Approved of God (John 3. 2.; 9. 33.) His works among men as He "went about doing good" marked Him as God's approved One. Peter could appeal to their conscience that they knew this.

Him being delivered. God gave, freely gave, of His own purpose. His beloved Son up for us all (Rom. 8. 32.), or man could never have "taken Him" and slain Him; but that did not lessen the guilt.

God hath raised up (verse 24), and **exalted** (verse 33), and made **Lord and Christ** (verse 36). This is true—the Holy Spirit is evidence; we are witnesses, said Peter. Then it was a terrible crime, an awful mistake—the hearers are rebels, murderers, and that of God's dear Son.

Pricked in their heart. Conviction of sin, with its accompanying remorse, made them cry, "What must we do?" (Acts 16. 30). The answer is simple: "Repent, be baptised, and ye shall receive." Belief of the truth concerning Jesus is true repentance (see verse 41) before

they were Christ-rejectors; now they were Christ-acceptors—that is true repentance, true conversion. Baptism is the outward sign and profession of that repentance and faith in Jesus.

Wonderful day, closing in on three thousand newly-converted souls. The powers of darkness shaken, Christ glorified, great joy in heaven, and great joy on earth.

24th January.—**A SCENE AT THE BEAUTIFUL GATE** (Acts 3, 1-18). *Memory verse 6*—"Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus of Nazareth, rise up and walk."

A needy man—Better than gold—The happy man—A wondering crowd—Testimony to Jesus' power and life—Other 2000 converted.

PÉNTECOST just past a day or two, we come to the story of the healing of the lame man. Peter and John, of old partners in the fishing (Luke 5. 10), are now together in the new order, and go up at the ninth hour (about 3 p.m.) to prayer.

A certain man lame. For forty years (chap. 4. 22), from his birth—not a temporary weakness, but born with him (Ps. 51. 5). A beggar man, without means, an object for grace.

Carried and Laid like Lazarus (Luke 16. 20) at a Beautiful Gate. So near to the centre of religious service, yet so poor and helpless and weak. Religion, ritual, beautiful buildings, beautiful music, cannot do poor sinners good. What can?

The name of Jesus in power spoken. Better than silver or gold, it is possible to be poor yet enrich others (2 Cor. 8. 9; 6. 10).

Immediately. Above and beyond nature—marking it a divine act. So is salvation—whenever the look is taken at Christ life is received (Num. 21. 9; John 3. 14, 15).

Walking, leaping, praising God. Great results followed (Ps. 40). Many saw him, and the wondrous cure gave Peter a splendid meeting and opportunity again to speak of Jesus and His mighty power and love, and at the close of the day—although Peter and John got into prison—the believers became five thousand (Acts 4. 4). A splendid day's work.

31st January.—**GREAT POWER, GREAT GRACE, GREAT GIFTS** (Acts 4. 23-37). *Memory verse 33*—"And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."

Off to prison—Before the Sanhedrim—Appeal to God—The answer—Out side and inside—The happy company.

AS the result of the healing of the lame man many saw the power of Jesus name, and hearing the Word, believed, and were saved. The priests and others in authority had not changed in their hatred of the name of Jesus. Seizing Peter and John they put them into prison till the next day. They examined and threatened the two apostles, but could not find any excuse for further molestation, so let them go. These were the first prisoners for the name of Jesus.

Being let go, they went back to their own loved company of believers, and with them appealed to God (verse 24).

The place was shaken. Again fresh Holy Spirit power was

poured on them with wondrous effect. Boldness toward those who threatened without, and unity, tenderness, and love within.

Great power as witnesses, and **great grace** as disciples showed out the glorious work of Christ, risen from the dead and taking possession of men and women by the Holy Spirit. This is what he died and rose again for (John 11. 52). Not only to put away sin, but to be the glorious Head of the Church. These believers now so bold and loving were once "children of wrath" (Eph. 2. 3), "hateful and hating" (Titus 3. 3), but now we see them converted, believing children of God, loving and caring for one another. This is the fruit of salvation, as the apostle said, "things that accompany salvation" (Heb. 6. 9). We must not lose sight of the fact that these early Christians were thus doing these things because they were born from above, and were washed, and forgiven, and indwelt by the Spirit all directly through the work of Jesus on the Cross, and His work continued and carried on by the Holy Spirit in those who believe.

7th February.—**A NATION IN SLAVERY** (Exod. 1. 1-14). *Memory verse 8*—"Now there arose up a new king over Egypt, which knew not Joseph."

Changing fortunes—The strangers in a strange land—A wily potentate—Slavery and oppression—Driven to God—Freedom for slaves and rest for the weary.

THE little company that settled in Goshen, in Egypt, under the protection of Joseph, had lived there and multiplied and grown. Joseph had died, and all his brethren had died, and men and things changed. The old dynasty faded and a new one arose—a new king who knew not Joseph. Their blessing in Egypt had all been derived through their relationship to Joseph. Where Joseph was known and honoured they were respected and protected (John 16. 3). Where Jesus is not known those related to Him will be hated.

So this **new king** set about destroying and afflicting God's people in that strange land. In this he is a type of the great adversary, the devil, who hates and persecutes God's people still.

In the Garden of Eden God said, "I will put enmity between thy seed and her seed" (Gen. 3. 15), and this enmity has continued, and will continue until the end of time. Cain and Abel (Gen. 4), Pharaoh and the Hebrews, Amalek and Israel, Jesus and His enemies, Martyr Stephen, all the martyrs, are evidence of this.

Our lesson to-day is a strong picture of Satan's power and cruelty towards those in his grasp. Slavery and death are his work and wages (Rom. 6. 22).

Bitter, hard bondage (verse 14), with no prospect of release; such was the condition of the Hebrews, and is the condition of every one of Satan's servants (Rom. 6. 21).

Yet it is best that it should be so, and it is best to know and feel the bitterness of Satan's yoke, so that appeal may be made to God. The prodigal (Luke 15) only "came to himself" when the famine reached him, and he "came to the Father" because of his need. The Hebrews would probably never have left Egypt if Egypt had been comfortable. There's freedom in Christ (John 6. 36). There's rest in Christ (Matt. 11. 28). Everything poor slaves of sin need if they come to Him.

FRUIT-BEARING: ITS SOURCE AND NATURE.

Notes of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

Read carefully Matthew 7. 16-20.

FRUIT is a thing that corresponds necessarily with the nature that brings it forth. The Lord makes that very explicit. He shows that a good tree cannot bring forth bad fruit, and a corrupt tree can bring forth nothing else but bad fruit. The fruit will just be according to the nature of the tree. If it is a vine tree it will bring forth grapes. If it is a thistle it will bring forth thorns, and you never expect by any manner of cultivation to get anything else but thistles from thistles. You know that by proper care and cultivation you will get grapes from the vine, and you don't expect anything else; so you see that there you get good fruit in the Divine sense of the term. Before there can be anything that God can take pleasure in, there must be first a nature—a Divine nature—a new nature—a “born again” nature to bring forth that fruit. You never find that fruit is spoken of as being rewarded. Fruit is *not* rewarded. Fruit is its own reward. It brings its reward with it, and the more the fruit the greater the recompense.

Then you never find in Scripture that the flesh brings forth fruit. “What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death” (Rom. 6. 25). It is not “the end of those things is *bad fruit*,” but “the end of those things is *death*.” What fruit had ye? None at all. “Now the *works* of the flesh are manifest” (Gal. 5. 19). Then it gives a list of them. “But the *fruit* of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (verse 22). Do you see the contrast there? The *works* of the FLESH—the *fruit* of the SPIRIT. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6. 7) So you see that the flesh, the carnal man, the old corrupt Adam, is a corrupt tree, and can bring forth nothing fit for God—nothing worthy of the name of fruit. Suppose you go up to a tree on which appear beautiful bunches of fruit—like apples—and you pull off one of these apparent apples, only to find it full of ashes. Well, you would not say *that* was fruit. The same thought runs all through. There is nothing that comes from the flesh that God would dignify by the name of fruit. It is death. So there must be the new life—the divine nature implanted by the Spirit of God—before there can be fruit.

Well, every born again person is made a possessor of that nature. It is a new creation—the creation of God born of the Spirit, spiritual in its character, the spirit in contrast to the flesh, the new in contrast to the old. It is the new man; it is spiritual life. It is after the image of Him that created it, *i.e.*, it is created in the life of Christ; and it is in this new life that we are to bring forth fruit unto God. A gentleman went into an orchard, and looking at a tree, he asked the owner, “What kind of a tree is this?” “Oh,” he said, “this is an apple tree; we say it is a Newton pippin—a very good apple.” “But how is it that it is different at the bottom from the top?” “Well,” said the owner, “it is what we call a graft; it has been grafted into the stem of a crab-apple. The root of it is an old crab-apple, but a Newton pippin has been grafted into it, and it bears beautiful fruit, and I am looking forward to a good crop off this tree.” “But,” insisted the visitor, “if it is *partly* a crab-apple and *partly* a Newton pippin, how can you call it a Newton pippin?” “Oh,” replied the owner, “I never think of it as anything else.” “But does not the crab-apple send forth its shoots, and take away strength from the other?” “Yes, but we chop them off. We have condemned it, and we won’t allow it to send forth its fruit. What we want is the Newton pippin that grows from the graft that was put into it.” “And do you *never* call it anything but a Newton pippin?” “Never. It is just a Newton pippin, and that is what it is there for—to bring forth fruit for gathering.”

That is just like the believer. He is the old crab-apple, with the old evil nature ever ready to send forth its shoots; the old wild nature is there, but it has to be mortified. “If ye through the Spirit do mortify the deeds of the body, ye shall live. To be carnally minded is death. To be spiritually minded” (that is through mortifying the body in the power of the new) “is life and peace.”

It is the great desire of our God that we should bring forth fruit unto Him. A tree does not bring forth for itself, but for someone else, and so the fruit has to be borne for God, for the Lord Jesus Christ, to have pleasure in. As we read in the Song of Solomon, “Let my beloved come into His garden and eat His pleasant fruits.” The Lord Jesus Christ ought to have that invitation from us continually. “Lord, come into Thy garden, the garden Thou hast planted, and eat of Thy pleasant fruits.” Oh, how much does the Lord find in us to take pleasure in!

THE "CITIZENSHIP" OF THE SAINTS.

IF we know that "our citizenship is in heaven" we can afford to be *nothing* here. When we are consciously lifted out of self, sin, and circumstances we can live above the good or bad opinion of "this present evil world." How sad that any followers of the rejected Jesus should court the smile of His murderers, and regard it as a great point gained, to stand well with the world that despised and crucified their Lord! When willing to be *nothing* in the flesh, and to be *nowhere* in the world, the peace of God shall rule in our hearts, and we shall then live above the power of circumstances, as strangers and pilgrims seeking a city that hath foundations whose builder and maker is God.

Jesus, our blessed Redeemer, "made Himself of *no reputation*," and He said, "The servant *is not greater* than his lord." If He thus humbled Himself, surely we ought to do the same. We are followers of One whom the world put to death on a cross as an expression of their hatred. And are we not, by faith, identified with Him? What says the apostle? "*I am crucified with Christ*. . . . God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world *is crucified unto me, and I unto the world*." We are risen with Christ, and His cross stands as the measure of separation between us and the world.

"WITHOUT REPENTANCE."

By WILLIAM SHAW, late Editor of *The Believers' Treasury*

THE gifts and calling of God are without repentance' (Rom. II. 29). That is, they are without a change of mind on His part. Before we ever heard His call He knew us, who are now saved by His grace; and He knew perfectly how we would "turn out." Yet He took in hand with us, to speak after the manner of men. His grace has sustained us, His good Spirit has led us, His loving kindness has followed us, until now; and to-day we are constrained to call His name blessed. How has this come about? It is all of grace. It is because the gifts and calling of God are without repentance.

What a marvellous thing is the grace of God! If you or I had taken in hand with some poor waif found on the streets, and had given him some position of trust, we would have been greatly chagrined if he had turned out an unsatisfactory case. We would very likely have exclaimed, "If I had known how he was going to turn out on my hand I would never have had

“Without Repentance.”

anything to do with him.” Just so. But it is altogether different with our God. He knew us thoroughly before He took us in hand. And yet, with perfect knowledge of our heart and ways, He has received us and saved us. He has given commandment to bless, and none can reverse it. Having loved His own which are in the world, He loved them to the end (John 13. 1).

Such is divine grace. It far transcends anything that the heart of man could have devised. Grace according to man's ideas would be something bereft of all the elements of grace. “He has proved unsatisfactory,” man would say; reverse the blessing; cast him out; let his relationship as a child of God be nullified. But such is not the manner of our God in dealing with His children. His call is unshaken—His purpose is unchanged. Your unfaithfulness, your departure from God, fellow-believer, may call down the chastisement of your Father's hand; yea, *must* call down that chastisement if there be not timely repentance, for it is a solemn thing to have to do with God!

BUT YOU STILL REMAIN HIS CHILD,

and *because* you are His child He will deal with you if you depart from Him.

If a believer falls into sin there are those who settle the matter very summarily by saying, “He has ceased to be a child of God. He is no longer in the heavenly family. He is a child of wrath again.” But Scripture gives no support to such a theory. Those who advocate such views would put the great heavenly Father upon a lower level than even a father of an earthly family. If one in that family did what was wrong, the father might chastise the erring one; but what father would visit disobedience in his children by turning them out of doors and declaring them to be as really severed from Him as if they had never been born into his family? Yet this is what they represent *God* as doing whenever one of *His* children falls! They seem to have no terror for the believer but the terror of eternal fire!

Others, again, feeling that Scripture does not support this view, try to reach the same point by boldly asserting that the erring one was never a child of God at all. Surely it may well be said that if man had been entrusted with the construction of redemption's plan he would have produced something that would neither have brought grace to the sinner nor glory to God.

We freely admit that in these superficial days there are doubtless many who have only a name to live. Even in apostolic times we read of “false brethren,” and of those who, professing to walk as believers, were the enemies of the cross of Christ. But we are not warranted to conclude that if one who professes to be saved by the blood should fall into sin, he is therefore a child of wrath. Such may be all the consolation which man’s conceptions of grace can afford him. But a Father’s heart is gone forth after the wanderer. He has to do with the God of all grace—the God who will bring that sin to the light, and His child back to Himself, although it be through deep waters and sore trials. Oh, the constancy of divine love!

OH, THE TENACITY OF ALMIGHTY GRACE!

To know God in this aspect of His character is to know One who will not deal lightly with sin—One who will let us know, and that right early, that it is a grievous and a bitter thing to depart from Him. And while there is no encouragement to sin, we can adore our God for the provision He has made that “if any man sin we have an Advocate with the Father” (1 John 2. 1). Precious word! We know it is for the children of grace; for the poor world has no advocate. Therefore let us cleave unto God with purpose of heart, hating even the garment spotted by the flesh; and this all the more seeing divine grace has left it on record that “the Lord loveth judgment, and forsaketh not his saints: *they are preserved for ever*” (Psalm 37. 28).

LOVE’S CHOICE.

HE chose this path for thee!

No feeble chance, nor hard, relentless fate,

But love—His love hath placed my footsteps here;

He knew the way was rough and desolate—

He knew my heart would often sink with fear;

Yet tenderly He whispered, “Child, I see

This path is best for thee.”

He chose this path for thee!

Though well He knew sharp thorns would tear thy feet;

And well he knew that thou must tread alone

Its gloomy vales, and ford each flowing stream,

Knew how thy bleeding heart would, sobbing, moan.

Love scanned it all, and yet could say, “I see

This path is best for thee.”

HOPE THOU IN GOD.

Extract of Address by GEORGE MULLER, Bristol.

OH, remember this, there is never a time when we may not hope in GOD! Whatever our necessities, however great our difficulties—and though to all appearance help is impossible to come—yet our business is to hope in GOD. And it will be found that it is not in vain; in the LORD'S own time help comes.

Oh, the hundreds, yea, the thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help would come, help DID come, for GOD has His own resources, and these resources may be counted by hundreds, by thousands—He is not confined to this or that thing, or to twenty things—in ten thousand different ways and at ten thousand different times, GOD may help us. Our business is to spread our case before the LORD, in child-like simplicity to pour out all our heart before GOD, to tell Him: “I do not deserve that Thou shouldest hear me and answer my requests, but for the sake of my precious Lord Jesus, in whom alone I trust for the salvation of my soul, Thy perfect Servant, my Saviour, for HIS sake answer my prayer and give me grace quietly to wait till it please Thee to answer my prayer, for I believe Thou wilt do it in Thine own time and way.”

Thus invariably I have found it (with the exception of one case for which I have prayed since 10th November, 1844), my prayer has been answered. And I cannot tell you what an effect this has had on my life, and how it has made me a happy man, and in my greatly advanced age it makes me a very happy man. I cannot tell you how unspeakably precious it is to have such a Friend in heaven,

“FOR I SHALL YET PRAISE HIM.”

More prayer, more exercise of faith, and more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself: “Hope thou in GOD” (Psalm 42. 11),

“WHO IS THE HEALTH OF MY COUNTENANCE AND MY GOD.”

This is just the great point to remember, that JEHOVAH, the Almighty God, is OUR GOD. And, therefore, we must wait on Him longer and longer and longer, and exercise patience yet more and more and more, for in GOD'S own time it will be seen that it is not in vain.

CHINESE PROVERBS.

Copied by T. BAIRD, Kwala Lumpur, Selangor.

THE forest has many a straight tree, but the world cannot produce one straight man.

In the forest it is easy to find a tiger, but in distress it is hard to find a friend.

Man is not a thousand days well, even as a flower is not a hundred days red.

They who obey God abide ; they who oppose God perish.

Every man ought to investigate his own faults three times a day.

To learn good takes three years ; to learn wickedness only three days.

Whom the heart honours, to that person the spirit prays.

It is easier for a serpent to swallow an elephant than to satisfy the heart of man.

Those who offend God have no place left to pray.

Men hope for the Spirit's strength as the grass longs for the spring showers.

To know a man's face is easy, but who can know his heart.

To stretch a tiger's skin is possible, but who can stretch his bones.

When a dragon gets into shallow water, very small fish can destroy him.

Plenty wine, plenty flesh have plenty friends ;

Plenty goes, trouble comes, all friendship ends.

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 for 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. I do not promise you an easy time in this world. You may have per-

secutions, 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!"

"To me to live is Christ." The life of Christ is given to you, and there is not a single item of your life that could not be an expression of your love to Him. Do you eat to His glory? Do you sleep to His glory? He says, I have sought *yourself*, and it will be a poor thing if things do not come forth from you with a savour of Christ.

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 this 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 a scheme which should be attractive for scholars, practicable for teachers, and interesting for all.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

14th February.—**THE DELIVERER PROVIDED** (Exod. 2. 1-15).

Mem. verse 10—"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water,"

Born for a purpose—Courage of faith—Plan of faith—Working of faith—Cared for—God over all—Early wisdom—Made a Prince and Saviour.

MOSES in many things is a type of Christ—born of an oppressed race, to share their oppression, and to deliver them from bondage (Gal. 4. 4, 5).

A man of Levi. His name was Amram, a grandson of Levi, son of Jacob, meaning "exalted people." His wife's name—Moses' mother—was Jochebed, meaning "glory of Jehovah." (See Ex. 6. 18-20, and Num. 26. 58, 59).

A goodly child. In Heb. 11. 23, "a proper child"; Acts 7. 20, "exceeding fair." We do not know that any special revelation of God's purpose was given to Moses' parents, or whether it was his personal loveliness that nerved them to special trustful bravery. Heb. 11. 23 says it was "faith." Faith is more than natural affection or courage. It was *faith* in God that made the fond mother hide him three months.

Not longer hide him. As he was growing stronger his cries would betray them.

An ark of bulrushes. The same word used here and in the saving of Noah—the Arabic word for coffin.

Daubed with slime and pitch. The mud of the Nile and pitch made the ark waterproof. Pitch within and without (Gen. 6. 14) was Noah's ark. The word used for pitch is same as "atonement." As Noah passed through the Deluge he was encased in "atonement," and as the baby in the ark lay on the bank of the Nile he was the same.

His sister stood afar off. Miriam would then be about 12 years of age. She stood afar off, but God was near. No doubt the father and mother prayed while the sister watched (Mark 13. 33).

Daughter of Pharaoh. Her part in the beautiful story is most suggestive of the presence and power of God. As she came down to bathe she little knew the unseen hand that guided her. Had it been Pharaoh himself, or one of his officers?

The babe wept. At the right time no woman could turn from a weeping baby. As she opened the basket the baby opened her heart, and stole in.

Then said his sister. Now is Miriam's chance. How clever she was! "Will I get you a nurse?" God put that wisdom into the girl's heart. God can make children wondrous wise (Ps. 8. 2; Matt. 11. 23).

Called the child's mother. So the babe was preserved, and restored, and raised up to an exalted position—lost nothing by the trial it had gone through.

So far have we seen this interesting baby boy, and cannot fail to notice the parallel lines of similitude between him and the blessed Jesus Saviour—born in lowly inn—hated of the reigning power—delivered over to death—and raised out of death to be a Prince and a Saviour. Lesson: Jesus was born a Saviour (Matt. 1. 21).

21st February—**THE DELIVERER PREPARING** (Exod. 2. 15-25).

Memory verse 24—"And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."

A choosing time—Benefit of a godly training—A hasty action—Suffering for righteousness—Humbled, yet content—Learning in the desert.

MOSES grew up under the care of his loving mother. What she taught him we can easily guess—his acts in after life show the fruit of a godly training. Though he was called the son of Pharaoh's daughter, yet his heart was true to his own dear mother who had risked so much for him. When he was "come to years" (Heb. 11. 25) he had the opportunity of making a "choice." Everyone has the same. Every one *must* choose. Two ways, broad and narrow (Matt. 7. 13)—which? Two masters (Matt. 6. 24)—which? Two ends (1 Pet. 4. 17 and Psalms 37. 37)—which? Moses chose to suffer—so also did our Lord Jesus Christ, of his own free will (John 10. 18)—with and for the people of God.

Slew the Egyptian. The choice of Moses found expression in his action on behalf of the Hebrew who was being ill-used by the Egyptian. The princely Moses stood up for the oppressed and suffered for it.

Who made thee prince? The very persons he fought for spurned him because he was the peacemaker, and they did not like it (John 15. 25).

Moses fled. Pharaoh heard of what was done and sought to slay Moses, so Moses sought safety in the land of Midian.

At the well. He made friends at the well. He drew water for the daughters of Reuel, the priest of Midian, and got introduced to the family.

Content to dwell. Not a prince now; a shepherd. The court and the court dress, the festivities and honours are no longer his, and he is content. Are we not reminded of Philippians 2. 6-8, yet the resemblance is faint. From Egypt to the desert was a great step; it was nothing like from the glory to the Cross. Moses came down because of his faithfulness to his brethren; Jesus came down because of His love to His enemies (Rom. 5. 10).

Forty years (Acts 7. 30) there he was learning of God, all his wisdom maturing, all his patience trying, fitting him for the work God had for him in store. "A stranger in a strange land."

The children of Israel **sighed** and **cried**. All this time the slavery lasted, until, in their extremity, their cry reached the ear of God—the God of their fathers—who had promised in the covenant of grace to be with and for this people. He had an agent ready to perform His will, and in our next lesson we will see him set apart for the work.

28th February.—**THE DELIVERER APPOINTED** (Ex. 3. 1-14),
Mem. verse 2—"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

A great sight—Burning yet not destroyed—Learning God and His purpose—Called to serve God and His people—Jesus the great Servant of God.

THE next period of Moses' life opens with a new revelation of God to him. Forty years learning Egypt's wisdom and proving its worthlessness—his conclusion being that Christ's reproach was greater riches—forty years in the desert learning that God is sufficient—now he arrives on the threshold of a third forty years, the most trying of all, as a God-appointed deliverer and leader of God's people.

It is fit that such a work should begin with a view of God Himself, and His appearing in the bush—the consuming fire (Heb. 12. 29)—yet the bush not consumed—a sign and promise of God amongst men not destroying but preserving—holy, and yet harmless (Heb. 7. 26—not to condemn but to save (John 3. 17)).

Bush burned . . . not consumed. The fire of God's holiness burned on Calvary, yet the blessed Jesus lives to-day. The fire was kindled on the sacrifice, and yet the sinner lives. Wondrous "great sight."

Put off thy shoes. A sense of holy reverence should fill the soul on every approach to a holy God.

Then the words spoken there: "**I am God**," and Moses hid his face, afraid to look. When Jesus appeared the "express image of God" (Heb. 1. 3) men could look up on Him (1 John 1. 1).

I have seen . . . I have heard . . . I know. God sees, hears, and knows all about us (Gen. 16. 13; Ps. 34. 15; Ps. 139. 2-4).

I am come down to deliver. Because He loved them (Deut. 7. 7-8), when without strength, enslaved, with nothing to commend them to God's love. And in the same way Jesus *came down* with this one purpose—to deliver—to do all that was needed to redeem and deliver His people, not by a servant, as Moses was, but in His own Person.

To bring them up. By the hand of Moses to lead them up to Caanan, the land of plenty, liberty, and rest. But Jesus came to bring home to God and heaven poor lost souls (1 Pet. 3. 18).

I will send thee. Though the work was all His own, yet he chooses human instruments, and says; "Certainly, I will be with thee." Then as now—when Jesus rose from the dead, He said: "Go . . . I am with thee" (Matt. 28. 19, 20).

Thus we see God in wondrous holy activity appearing on the scene of man's need, and showing Himself their friend, and choosing, appointing, and fitting a person to do His work in delivering the objects of His love and grace. Higher still the thought that for the redemption of man from a worse bondage He found in His own beloved Son one fitted, perfectly fitted, to redeem and deliver. One able to save (Heb. 7. 25), mighty to save (Isa. 63. 1).

7th March—**SOLEMN JUDGMENT ON PROFESSORS** (Acts 5. 1-14). *Memory verse 12*—"And by the hands of the apostles were many signs and wonders wrought among the people."

A happy company—The unhappy "but"—Only an invitation—A deceitful plan—Satan in the heart—Lying to God—The end of liars.

THE lesson of to-day begins with a "but," and that "but" indicates the contrast between the real and the false. The real and true liberality of Barnabas (son of consolation) and the hypocrisy of Ananias and his wife.

Sold a possession. Could imitate what others had done. They did this to procure credit for being devoted, and gaining something worth the sacrifice. It was pure selfishness.

Kept back part of the price. The sin was not in retaining the money—it was their own; the sin lay in pretending it was *all*. It is quite clear from verse 9 that it was a premeditated and planned matter between the man and his wife.

Why hath Satan filled thine heart? The father of lies (John 8. 44)—a liar from the beginning—had spoiled Eden with his lie, and would now poison the early Church at the fountain-head.

Lie to the Holy Ghost. A terrible thing to carry a lie to God. Satan's chief work so to deceive a man as to make him think that God can be mocked (Gal. 6. 7).

Ananias fell down. Swift and sudden the judgment—while the lie was on his lip the stroke fell. And again on his wife as she repeated the falsehood—they sinned together, they were punished together.

Great fear came upon all. The purpose of God's judgments are that men may learn righteousness (Isa. 26. 9). "Them that sin, rebuke before all, that others may fear" (1 Tim. 5. 6). Thus we see that God would preserve the sincerity of His Church, and gave this early object-lesson as a beacon-guide for all time. Though temporal death we may not see to ensue on the hypocrite and liar, none the less is death there—a death more sad and solemn, spiritual, eternal. Lying lips are an abomination to God (Prov. 12. 22).

"Who is a liar but he that denieth that Jesus is the Christ" (1 John 2. 22).

"All liars shall have their part in the lake that burneth with fire and brimstone" (Rev. 21. 8).

COUNTERPARTS OF OLD TESTAMENT BOOKS IN NEW TESTAMENT.
THE BOOK (Old Testament) AND ITS SUBJECT.

GENESIS. The first Adam, his fall and consequent ruin of race.

EXODUS. A people chosen; their redemption, and sundry directions for them.

LEVITICUS. The old covenant. Its sacrifices, priest, tabernacle, &c.

NUMBERS. Wilderness experience.

DEUTERONOMY. Laws for Israel, as the people of God.

JOSHUA. Conquest, and its results enjoyed.

JUDGES. Days of declension.

RUTH. From the alien's place to the "royal line." A Gentile's story.

1st and 2nd SAMUEL, 1st and 2nd KINGS, 1st and 2nd CHRONICLES. Canaan possessed; the elect nation; Temple service; fighting. Kings, godly and ungodly. Judgment for disobedience.

EZRA, NEHEMIAH, ESTHER. { Remnant times
Individual
faithfulness.

Opposition from without. Ultimate triumph of Jews.

JOB. Patience and faith rewarded.

PSALMS, ECCLESIASTES, SONG OF SOLOMON. Varied fare for varied needs. The **PREACHER'S SERMON** (Eccles.) and **SONG.**

PROVERBS. Weighty words on weighty matters.

The PROPHETS (Isaiah to Malachi). Declension and departure from God. Rebuked. "Glories to follow." Messiah's reign.

COUNTERPART (New Testament) AND ITS SUBJECT.

THE FOUR GOSPELS. The second Adam. "The Lord from heaven." His victory over sin and Satan, and consequently salvation procured.

The ACTS and ROMANS. Church formed. A testimony for God. Redemption, and commands for God's people.

HEBREWS. The better covenant. The *one* sacrifice. The High Priest. The true tabernacle.

PHILIPPIANS. Pressing on, "sorrowful, yet *always rejoicing.*"

1st and 2nd CORINTHIANS. Church order; injunctions to believers.

EPHESIANS and COLOSSIANS. Results of conquest of Calvary. What is ours "in Christ."

GALATIANS. "Turning again" to Judaism.

PHILEMON. A runaway's conversion; once "a slave," afterwards "a brother beloved."

1st and 2nd PETER (written to Jews). "An incorruptible" inheritance. "Holy nation." "Peculiar people." "Spiritual house." "False teachers," and "pernicious way." Judgment beginning at House of God.

1st and 2nd THESSALONIANS, 1st and 2nd TIMOTHY, TITUS. "Latter days." "Perilous times." Departure from truth. Exhortations to Godliness.

JAMES. Keyword, "*faith.*" Straight talk on important matters. "Patience and her perfect work."

JOHN'S EPISTLES. Love in truth, and truth in love."

JUDE. Warnings and exhortations.

REVELATION. Declension in church. From Ephesian first love to Laodicean lukewarmness. "The unveiling of Jesus Christ." Saints of God in glory. J. R., Jr.

WHY AM I HERE?

By WILLIAM SHAW, late Editor of *The Believers' Treasury*.

I AM in a certain company of believers. We are gathered together for worship, for prayer, for mutual edification, and for the carrying on of the work of the Gospel. I thus occupy a particular church position, and find myself identified with a certain form of church government. A very natural question arises—it may occur to my own mind, or some other person may put it plainly to me in so many words: *Why am I here?* Why am I not somewhere else? How does it come that my lot is cast in this particular spot? This is not only a very natural question, but it is a very *proper* question, and in some cases it may be a very needful question. We are told to be ready always to give to every man that asketh a reason of the hope that is in us. And surely every intelligent believer should be ready, in some measure, to give a reason for being in the Assembly where he finds himself.

It is not enough to say, "I am here because I have been 'brought up' in this church; my parents attended it regularly, and I am doing the same." It is not enough to say, "I am here because I just happened to fall in with this company of saints. It was purely an accidental circumstance; but I find myself comfortable here, and I do not trouble myself any more about it." Neither will it do to say, "I am here because I get something for my soul in this company. I can depend on getting spiritual food at this spot; therefore I am found here." It is certainly desirable that we should be fed, and that we should get on harmoniously with our brethren; but far deeper considerations than these must determine in what Assembly of believers my lot should be cast. I must find some definite and unchanging principles on which to act. These principles shall be found in the unchanging Word—that Word which is for ever settled in Heaven.

Why, then, am I here? To this I answer, "I am here because it is *right* to be here. I am here because I am firmly persuaded it is the will of God I should be here. I am here because I am convinced from the Scriptures of Truth that this is where the Lord would have me to be." It is not a mere matter of choice or of sentiment. It is not a question of sitting down to select what appears to be the finest company of believers, or to choose the spot where I shall find myself most comfortable. How shall I *please God* in the matter? I want the path that shall be in keeping with *His Word*. I want to be where I shall have the consciousness of *His* approval, and

be able to turn to the unchanging Word as a warrant for my position.

When the matter has been settled in the presence of God, and with His Word in my hand, that my true place is in a certain company of believers gathering in the one great Name of our Lord Jesus Christ, my path is clear. I take my place there, and seek, with the good hand of my God upon me, to enjoy the privileges and discharge the responsibilities attaching to my position. I have been fully persuaded. I have heard the call to go forth "unto Him," outside the camp. Unto Him, by His grace, I have gone forth; and thus I find myself where I am. I am here, not as a matter of expediency, but as a matter of principle. I am not here because I have been wafted here by the wind of circumstances, but because I am persuaded my feet are resting on the rock of truth. The winds may blow, the storms may arise, and beat vehemently on my position. But changing circumstances cannot change eternal principles. The call of God does not necessarily bring us into conditions of unvarying calm and unbroken harmony. In obeying His call we may find ourselves in the path of trial—a path that will test our faith and patience and longsuffering—a path that will bring out the true spirit of our mind, and make it manifest whether we have come out at the call of God. "A disturbance arose, and I left," some one says. But such is not the language of faith. "Brother So-and-so left, and I left." Neither is this the language of faith. *To whom* did I come out? It was "unto Him," the rejected Lord Jesus Christ. Then with Him, by His grace, I remain, let them go and come who may. It was by hearing His call through His Word that I am in this position; and nothing less than hearing His call through His Word can take me out of this position. This not only gives me a solid foundation, but it makes my path plain, even in times of perplexity and trial.

If certain circumstances have led me to a certain church position to-day, a change in these circumstances may easily lead me out of that position to-morrow. But if I seek to act upon a definite principle—if I "go forth" in obedience to the heavenly call, endeavouring to keep the unity of the spirit in the bond of peace—it shall be entirely different; for, having gone forth to the unchanging One, I shall be found continuing where He has led me, manifesting His spirit, glorying in His Name, and making it clear to all that I have truly heard the call, "Let My saints be gathered together *unto Me.*"

FRUIT-BEARING: ITS PRINCIPLES AND POWER.

Notes of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12. 24).

FRUIT comes forth from that which dies. I doubt not that this word of the blessed Lord applied very specially to Himself. Had He not died, He must have remained for ever alone: He must for ever have been the *Only-begotten*, but He died, and He brings forth much fruit to God, and He is no longer alone. He is the “*First-begotten* from the dead,” “the *First-born* among many brethren,” so you see it applies primarily to Himself. But, then, it is also a principle. “Except a corn of wheat fall into the ground and die, it abideth alone.” Fruit to God is born out of death, and just as we die in our old, corrupt nature, just in proportion as we die do we bring forth fruit unto God. It is as the outward man perisheth that the inward is renewed. It is as we die to earth that we ripen for heaven. It is not strength in the flesh that gives strength to the spirit: it is death to the flesh that allows the spirit to live. You know crucifixion does not mean death at once. The crucified man could live a long time on the cross without dying—it was agony, but he lived for some time after he was fastened to the cross. So the figure is perfect. It shows that the man who is reckoned by God crucified may take a long time to die, so we are called to “let die” the old corrupt nature. That is the meaning of mortify. All that which pertains to Adam, the old nature, has to die, and only as it dies do we live unto God.

We may perhaps be able to form some estimate from this of how much we are living to God, how much we are dying to self—how much we are living in holy separation from the world and its ways.

This “letting” the flesh die runs through the Scriptures, but there is one beautiful illustration which we get in Book of Numbers (17.): “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man’s name upon his rod. And thou shalt write Aaron’s name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.” Here was one rod that had not its own name upon it. Simeon, and Reuben, and

Fruit-bearing.

Napthali had their own names on the rods, but here is one, that of Levi, with Aaron upon it. Now, look what follows: "And it shall come to pass, that the man's rod whom I shall choose shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. . . . And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Those rods were all cut off from their natural source of life and fruit-bearing. They may all have been rods of almond trees; we are not told what trees they were of, but whatever they were, they were cut off from their natural source of life. Well, what would you say about that? You would say they have no life in them—they have no power of bearing fruit in themselves—they are utterly helpless. They are laid up before the Lord, but then there is no fruit except in the case of one, that one which bears before God, not its own name, but the name of the High Priest. The power of fruit-bearing is in the consciousness that we are nothing, that we are just like rods cut off from our natural source of life and power, and have no source of supply in ourselves, therefore we are dependent upon the grace of God to operate in us for a new life, and that grace is obtained in the presence of God, like the rod laid up before God with the name of Aaron upon it. The man conscious of his own inability to bear fruit takes his place before God and pleads the name of Jesus, the High Priest. That man is touching the hem of His garment, as it were, and deriving power and virtue from Christ. That man, abiding in communion with Christ, will bear fruit. It is a remarkable thing that the rod budded, and blossomed, and bore almonds all in one night. O, God can work wonders! Don't you suppose that because you are only lately converted you cannot bear fruit unto God. Why, in one night God can bring forth the fruits of love, and joy, and peace in you, and take pleasure in it. God delights to work miracles. He is always working miracles, but they are not miracles the world can see. He did that for a while until His testimony was historically and perfectly established, but after that He works no miracles that man can see. On the night that Paul was shipwrecked they all got safe to land on boards and on broken pieces of the ship. There was nothing there in the shape of a

miracle : it was all the co-operating of natural things, but there was no miracle wrought. And so, when the viper fastened on Paul's hand, it was simply kept from biting him, and he shook it off into the fire. There was nothing before the eyes of man to indicate a miracle, but faith can see the hand of God working miracles every hour in the day. Like the rod which brought forth fruit in one night, so even a young convert can bear testimony to the Lord—yes, the first night he is converted. Perhaps God never gets better fruit from him than then, and if we want to be fruitful to God, then He is able to work in us and grant us the desire of our heart. "From Me is thy fruit found." "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me."

THE "DUE SEASON" TO COME.

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Gal. 6. 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 has made to all engaged in any way in 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 on in the Lord's service, for in God's time, most assuredly, the due season will come. GEORGE MÜLLER.

CHRISTIAN INDEBTEDNESS:

HOW TO MEET IT.—PAPER I.

By Dr. J. NORMAN CASE, Wei-hae-wei, China.

ARE we paying our debts? "Of course we are," you reply, "since we are Christ's people." But of this I am not so sure. Let us look at the question a little. In the first place, it is well to remember that there are debts *and* debts. There are other obligations than those that can be settled by silver and gold.

NEGATIVELY CONSIDERED.

To the *flesh* we owe nothing. We must all have observed that the word *flesh* has a two-fold use. It may simply mean this body of flesh and blood ; or it may mean the evil principle which we all inherit from fallen Adam. The latter is the much more frequent New Testament use of the word. It is the one we have in view. "So then, brethren," Paul writes, "we are debtors, not to the flesh to live after the flesh" (Rom. 8. 12). Glorious truth ! Once we were sold under sin, its slave and victim ; now we have been made free from sin, and have become servants to God. The flesh we may now slight, scorn, starve ; it has no claims upon us ; we will make no provision for it to fulfil its desires (Rom. 13. 14), for it is evil, and only evil, to the end of the chapter. Yet it is not the purpose of the Lord to root it out of our being in this life. It will ever be with us, and ever ready to act. But thanks be to God, who has made provision whereby we can, moment by moment, overcome it. Do you ask, How ? "*Walk by the Spirit, and ye shall not fulfil the lust of the flesh*" (Gal. 5. 16).

POSITIVELY CONSIDERED.

When, as guilty, trembling sinners we first trusted in Christ, the great debt God had against us was freely and fully forgiven. He will never again charge it to our account, or cast it in our teeth. It is done with for ever. "The past is under the blood."

But by that very act our debt was infinitely augmented. How it becomes us to laud, and love, and live for the One who has thus, in grace, dealt with us ! I have never yet met a Christian who considered himself only a fifty pence debtor (read Luke 7. 40-43). We feel that we are five hundred pence, yea, ten thousand talent debtors. We have been forgiven much. Do we love much ? In view of all that God has done, and will yet do for us, let each one ask his own heart the question : "How much owest thou thy Lord ?" Thought cannot conceive a language to utter the greatness of our indebtedness to God. Surely, we feel like singing, "Bless the Lord, O my soul ; and all that is within me, bless His holy name !"

Not a few there are who, in the language of the old hymn, would like to "Sit and sing themselves away to everlasting bliss." Such forget that God has set before us other ways of discharging our debts. But this we must leave for next month.

OUTLINES OF THE BOOK OF DANIEL.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

CHAPTER II.

IN the first year of the reign of Nebuchadnezzar, king of Babylon, he set apart four young men of the captives of Judah, and of the royal seed, Daniel, Hananiah, Mishael, and Azariah, whose names were changed into Belteshazzar, Shadrach, Meshach, and Abednego. At the end of three years they were to be brought before the king (see chap. i. 18-21). But in the second year, when they were students preparing for examination, Nebuchadnezzar dreamed a dream which troubled him. This dream Nebuchadnezzar had forgotten, and required both the substance and interpretation from the magicians, astrologers, sorcerers, and Chaldeans. This they were unable to give, whereupon the king gave commandment to destroy all the wise men of Babylon.

Daniel and his companions were sought for to be slain. "Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation." Having laid the matter before his companions, they joined with him in supplication to the God of heaven, and God revealed to Daniel the secret, both of the dream and its interpretation. Then, "Daniel answered and said: 'Blessed be the name of God for ever and ever [from eternity to eternity], for wisdom and might are His, and HE changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; HE revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter.'" (Read also verses 25 to 44.)

In this vision we see governmental power, originally given by God to Israel, transferred from them to the Gentiles. It constitutes the times of the Gentiles, from Nebuchadnezzar until the Son of Man comes and takes the kingdom, including the present period, from the cutting off of Messiah to the conclusion of the seventieth week of Daniel's prophecy (chap. 9). The deterioration of governmental power in the hands of man, from the highest form to the lowest, is shown by the decline in value of the various metals—from gold to silver, brass, iron, and

even to miry clay. The highest form of governmental power, in the hands of men, is authority held in subordination to the Divine will. "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23. 3). It is not an autocracy, but a theocracy. All things were originally put under the authority of man—the test of his obedience to God was the tree of knowledge.

In the Second Adam this forfeited sovereignty will be restored—God "hath put all things under His feet." This highest form of government was represented by Nebuchadnezzar, and the various dealings of God with him were to bring him to the acknowledgment that the God of heaven was the supreme ruler and disposer of all.

The BABYLONIAN empire was represented by the head of GOLD.

The second form of government was the MEDEO-PERSIAN—represented by SILVER, a metal inferior to gold—in which the aristocracy take part with the king in authority, the king himself being fettered with the laws of the Mèdes and Persians, which admit of no change, so that Darius was obliged to cast Daniel into the den of lions, and had no power to deliver him. He could not obey God if he would.

The third, or GRECIAN empire, is shown by the BRASS, in which military discipline and scientific skill were combined.

The fourth, or ROMAN power, was set forth by the IRON, significant of irresistible strength. In this form the human element preponderates, especially at the close, where the ten toes were seen as composed part of IRON and part of CLAY. In the IRON there is still the remains of the authority, originally given of God (Rom. 13. 1), but in the CLAY the principle is represented that all authority originates with the people, and these two will not combine together, "even as iron is not mixed with clay." In the last days the Roman empire will be divided into ten kingdoms, under the lawless one, or man of sin, who subsequently becomes the Antichrist, to whom the dragon gives his power, his throne, and great authority (Rev. 13. 2).

The coming of the Son of Man with the clouds of heaven, as recorded in Revelation 19., terminates the rule of the Gentiles, and brings in the millennial Kingdom of Messiah, the Son of David, when Israel will be re-instated in their original place of privilege, and the kingdoms of the earth will be blessed and rejoice with them.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

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 a scheme which should be attractive for scholars, practicable for teachers, and interesting for all.

The Gospel Scheme, 1/ per 100. Boys and Girls Almanac, 6d. per doz.

14th March.—**FAITHFUL WITNESSES FOR THE LORD** (Acts 5. 17-33). *Memory verse 31*—"Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

A growing cause—The enemies roused—An angel in prison—The empty cell—Two masters: Which?—The apostle's choice—A decided testimony—Jesus exalted.

AFTER the death of Ananias and Sapphira the influence of the apostles increased greatly, and there was great blessing among the people. This aroused the hatred of the Sadducean high priest and his friends, who thought to crush the new movement by putting the apostles in prison.

The common prison, among the worst criminals; but Jesus was between two thieves (Luke 23. 33).

The Angel of the Lord. One of the servants of our Lord and His loved ones (Heb. 2. 14); nothing can separate (Rom. 8. 35); locks, bolts, and bars are nothing to God (Acts 12. 10).

Go, stand and speak in the temple. The very place of the high priest's authority. They had been arrested in Solomon's porch (verse 12), and there again would God plant His witnesses (compare with John 11. 7, 8, 9).

All the words of this life. The word of Jesus is the words of eternal life (John 6. 68). Observe their simple, implicit obedience. Early in the morning they were in the temple; not hiding away in fear, but openly, as ever, teaching the people.

The council met to try the prisoners, and lo! there were no prisoners to try. The prison and keepers all in order, but no apostles. What a perplexing position! Learning that they were close by, in the temple teaching, the officers were sent to again arrest them.

Before the men in whose presence their Lord had so lately stood (Luke 22. 6), we now see them. **Did not we straitly command you?** they say. Yes, said Peter, but we had higher orders (Luke 24. 47). "Ye have filled Jerusalem with this doctrine," said the high priest, a good testimony to their diligence and success. "You intend to bring this man's blood on us"; they had accepted that responsibility (Matt. 27. 25).

Peter and the other apostles. All one in their obedience and testimony. Each in his place; Peter, in the front, refers them to God—the God of our fathers, one God, the only God.

Raised up Jesus . . . ye slew.—Straight words; plain facts; no theory; real event. No arguing can alter the truth that Jesus died for our sins, and God raised Him the third day (1 Cor. 15. 4).

Exalted . . . a Prince and a Saviour. Continually their confession—Christ exalted. Rejected by man, exalted by God. This manifests man at variance with God—at enmity. Romans 10. 9 shows that surrender to this truth is salvation.

We are witnesses, and so also is the **Holy Ghost**, which God hath given to them that obey Him (John 13. 26, 27). Even to these hardened men at that time, what a simple Gospel was preached of Jesus risen, Jesus a Prince, Jesus a Saviour, Giver of repentance, forgiver of sin. He is the same to-day.

21st March.—“**HOW STEPHEN FELL ASLEEP**” (Acts 7. 51-60).

Memory verse 55—“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”

The chosen deacon—A marked man—A place of honour—Cutting truth, and its effect—Supported in the hour of trial—The opened heavens—Seeing Jesus—Like Jesus—With Jesus.

THE narrative of the martyrdom of Stephen is one full of deepest pathos, bright with heavenly glory. He was “chosen” by the disciples (Acts 6. 5) to serve them in their affairs; he was “chosen” by the enemies of Christ as the special mark of their hatred (Acts 6. 11, 12), and he was chosen of God to be the first to follow Jesus in the blood-stained path.

A faithful testimony to a God faithful towards a rebellious people. The words so true and pointed **cut to the heart** his hearers, and they **gnashed** on him (Matt. 8. 12; 13. 42), an expression of fiercest hatred without remorse—the action of the lost (Matt. 24. 51).

Full of the Holy Ghost—they were full of devilish passion in the very presence of God’s power.

Looked up and saw. What a transition—what a sight! Around him his cruel enemies—above and over all Jesus, “Son of Man” on the right hand of God (Heb. 2. 9).

“**Behold, I see.**” This was the climax. They could endure no more—with noise they drown his voice—stopping their ears, they ran at him.

Poor Stephen they rushed out of the city walls, and there, with awful, vehement hatred, they, without law, without judgment, stoned the faithful disciple of Jesus.

Witnesses (Deut. 17. 7). Those who had spoken against Stephen, and who would have to cast the first stone (John 8. 7).

Young man. First mention of Saul of Tarsus. What impression this scene may have had on him! After his conversion it would be deep in his memory (1 Tim. 1. 13).

Kneeled down. Lowly posture of submission. Remember Gethsemane (Luke 22. 41).

Lay not this sin. An echo of Christ’s prayer on the Cross: “Father, forgive” (Luke 23. 34). Thus living and dying in the Spirit of His Master, who said: “Pray for them that despitefully use you” (Matt. 5. 44).

Fell asleep. With a shining face that no stoning could dim—with a spirit committed into the hands of his loving Lord—his body fell asleep (2 Cor. 5. 6) “with Christ, which is far better” (Phil. 1. 23).

28th March—"SIMON THE SORCERER OF SAMARIA" (Acts 8, 5-25). *Memory verse* 20—"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

The place and the preacher—Christ, the preacher's theme—Joyful results—The great one brought low—Going with the crowd—Old principles at work—Simon's dreadful condition, and his only hope.

SIDE by side in the word's history have flowed two streams—the true and the false; two seeds—God's and the devil's. Last lesson we were looking at the beautiful character of Stephen; this lesson affords a vivid contrast.

Samaria. Included next to Jerusalem in our Lord's commission (Acts 1. 8). A mixed race—half Jew, half Gentile (see 2 Kings 17).

Philip preached Christ. Philip, afterward called Philip the Evangelist (Acts 21. 8); previously Philip the deacon (Acts 6. 5; 1 Tim. 3. 10). From serving tables to preaching Christ; both equally happy services. Jesus Himself had (John 4) taught in one of their towns and declared the fields white to harvest.

Note that Philip preached **Christ** in Samaria, while to the eunuch (verse 35) he preached **Jesus**, and the eunuch confessed "Jesus Christ, Son of God" (verse 37); Jesus, the suffering one, the eunuch never heard of; the Samaritans had heard of His suffering but not of His glory (Acts 2. 36; 18. 5).

Great joy in that city. The Gospel is "glad tidings of great joy" (Luke 2. 10) for all people; and God has joy in it too (Luke 15. 7, 10, 24). See also the eunuch (verse 39).

But. An ominous word, turning our attention to **Simon**; one who, up till the arrival of Philip, had by clever and cunning trickery kept a wondering following, **himself** the centre, pretending to be a **great one**. Note the way his conversion is narrated—"When they believed . . . then Simon believed . . . they were baptised . . . he was baptised."

Peter and John, sent from the Apostles at Jerusalem (Peter was *sent*, showing he was not Pope then) to assist in the work; who prayed for the believers, and laying hands on them they received the Holy Spirit. The outward manifestation of this, whatever it was, was seen by Simon, and *self* being his centre, a "great one" his aim, he wanted to be able to dispense the gifts.

Offered them money. He loved money himself, and he thought everybody else did (1 Tim. 6. 10). He could not have thought Christ heavenly, the preaching real, the gift God's. He must have imagined the whole thing a new business—more wonderful and more successful than his own. A wise man (as in James 3. 15).

"Thy money perish **with** thee." A fearful description of man and his god together perishing. But even there the word is not final doom, but "repent" and "pray" that the thought (literally "plan") be forgiven thee.

In gall of bitterness, and in the bond of iniquity. Poisoned and fettered; his mind polluted and his will controlled by Satan's will (2 Tim. 2. 26). Like Cain, we see he says more of the "punishment" than the sin; and so he drops out of sight—a terrible warning as well as a sad picture of a depraved man.

What a lesson to look at the happy, saved Samaritans, who found all in Christ, and then to consider the man who would be "somebody" to his own ruin!

4th April.—“**POWER GIVEN TO THE DELIVERER**” (Exodus 4. 1-17). *Memory verse* 12—“Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

The servant in school—The message—A new relationship—The sign of authority—The rod-serpent—Fear dispelled—Power obtained—The leprous hand—Defiled and cleansed—The water made blood: a picture of judgment—The contrasted servants, Moses and Jesus.

WE were last considering the Deliverer, Moses, as he stood on Horeb learning God's purposes of grace toward His enslaved, suffering people. Now we are to look at Moses counting the cost, and very properly discounting his own ability; at the same time we shall observe that God is educating His servant as to the Divine power that was to be the resource in that service.

In verse 12 of chapter 3 God pledged Himself, saying, “Certainly I will be with thee.” In the greater work of freeing the souls of men, Jesus said, “Lo, I am with thee (Mark 28. 20). This was encouragement and power No. 1.

Then Moses gets the Name that describes the Person, the Eternal I AM. There is power in the Name (Luke 10. 17; Acts 3. 16; Eph. 1. 21, &c., &c.)

Further, God's relationship to them is to be told.—“The Lord God of your fathers”—and His promises and purposes declared, answering to the declaration of the *word* in New Testament times—the relationship now, not the God of our Fathers, but the God and Father of the Lord Jesus Christ (Eph. 1. 3; Col. 1. 3; 1 Pet. 1. 3, &c., &c.), and all His promises “yea and amen” in Christ (2 Cor. 1. 20).

Yet further, Moses, slow to venture on God's word in chap. 4, verse 1, says: “**They will not hearken**” unto my voice, so he gets an object-lesson or two in the power that was at his back.

A rod. A lifeless, dry stick becomes a living, terror-inspiring serpent. Moses flees from it. What can take the harm out of it? God's word. What can take the terror out of Moses? God's word. Who can make that a blessing—only God.

In his hand. When, in obedience to the word, he takes it in his hand it is again a rod. Such is God's power. (See Mark 16. 17, &c.)

Hand leprous as snow. Is a bosom a nest of leprosy? Does the heart (natural) contaminate all that comes into contact with it? Is not the hand a sample of what the heart contains? (Matt. 15. 19; Jer. 17. 9). Who can change that and make it a well of living waters? (John 4. 14; 7. 38). Only God can cleanse the leper's spots, only God create a clean heart (Ps. 51. 10).

Water of the river . . . blood on the dry land. Last sign this. If they will not hearken to the word, nor believe the sign, this last portent give them. We think of it as a solemn judgment warning (see Ex. 7. 20; Isa. 15. 9; Rev. 8. 8; 11. 6; and many other places). Instead of life, death; instead of blessing, curse—fruits of unbelief, the damning sin.

Yet Moses shrinks, saying “I am **not eloquent.**” No one ever said he was, nor ever asked him to be. It is the Word, not the eloquence—remember that, teacher, preacher (1 Cor. 2. 3, 4, 5).

After all, Moses says, in effect: “Excuse me, I don't want to go,” and God, though angry at the self-will, brought in Aaron to share the work and the honour. Compare with our Lord Jesus, the willing One, who, in view of the saving of His people, “delighted to do the will of God” (Psa. 40. 7, 8; John 4. 34; Phil. 2. 6, 7, 8).

THE UNCHANGING ONE.

"JESUS CHRIST THE SAME YESTERDAY,
 ("The Lord thy God HATH BEEN with thee,") - Deu. 2. 7
 TO-DAY,
 ("The Lord thy God IS with thee,") - Josh. 1. 9
 AND FOREVER."
 ("The Lord God WILL BE with thee,") - I Chron. 28. 20
 S. B. K. W.

JOHN'S FOUR SIGHTS.

"And we beheld His glory" Jno. 1. 14
 1. *Revealed Glory* at Transfiguration, - Mark 9. 2
 2. *Redemption Glory* at Crucifixion, - John 19. 26
 3. *Risen Glory* at Resurrection, - John 21. 20
 4. *Returning Glory* in Revelation, - Rev. 20
 A. C. B.

"BEFORE THE FOUNDATION" and "FROM THE FOUNDATION" OF THE WORLD.

Three things that took place *before* the Foundation of the World.

1. Christ loved of God, John 17. 24
2. Christ foreordained to die, - I Pet. 1. 20
3. Believers chosen in Christ, - Eph. 1. 4

Five things that have taken place from the Foundation of the World.

1. The Lamb slain, - Rev. 13. 8
2. The Works of God's rest - Heb. 4. 3
3. The Kingdom prepared, - Matt. 25. 34
4. Names written, - Rev. 17. 8
5. Secrets kept at last revealed, - Matt. 13. 35

WHAT WE WERE, WHAT WE HAVE, WHAT WE SHALL BE (Rom. 5).

WERE.	HAVE.	SHALL BE.
Without strength.	Peace.	Glory in tribulation.
Sinners.	Access.	Also joy in God.
Enemies.	Received Atonement.	SHALL BE.
Reconciled.	Stand fast and rejoice in hope of glory.	Saved from wrath.
		Saved by His life.
		M. E. S.

VICTORY.

Thanks be to God who giveth us the victory, - - -	- I Cor. 15. 57
Through Him we shall do valiantly, - - -	- Psalm 60. 12
In His name we will set up our banners, - - -	- Psalm 20. 5
He has laid help upon One that is mighty - - -	- Psalm 89. 19
Through Him we are more than conquerors, - - -	- Rom. 8. 37
(a) The Lord is on my side, Ps. 118. 6, 7	(d) He stood by me, and I was delivered, 2 Tim. 4. 17
(b) His right hand doeth valiantly, - Ps. 118. 15	(e) He will compass me about with songs of deliverance, - Ps. 32. 7
(c) He is my strength and my shield, - Ps. 28. 7	
This is the victory, even our faith, - - -	- I John 5. 4
They were helped . . . for they cried to God, -	- I Chron. 5. 20
	E. A. H.

THE RISEN LORD.—"The Lord is risen indeed."—Luke 24. 34.

He is risen (Mark 16. 6).

(a) He was buried and rose (I Cor. 15. 4) by the mighty power of God (Eph. 1. 19, 20). (b) Death is swallowed up in victory (I Cor. 15. 54).

I. THE OBJECT—

He rose for our justification (Rom. 4. 25); that we might be counted worthy of eternal life (John 10. 10; 11. 25, 26).

II. The RESULT—

The believer is risen with Him (Col. 2. 12; Eph. 2. 6) and begotten to a lively hope (I Peter 1. 3-5).

III. The DEMAND—

A consecrated life (Rom. 6. 14; 11. 14) in the world, but not of it (John 17. 11, 16, 19; Col. 3. 1-4). (a) Walking worthily (Col. 1. 10, 11; 2. 6, 7). (b) Living unto Christ (2 Cor. 5. 15, 17). (c) Realizing the power of His resurrection (Phil. 3. 9-14; I Pet. 3. 21). — E. A. H.

CONTRAST BETWEEN GENESIS AND REVELATION.

Gen. 1. 1. Earth created.	Rev. 21. 1. Earth passed away.
" 1. 5. Night.	" 22. 5. No night.
" 1. 10. Sea.	" 21. 1. No sea.
" 1. 16. Sunset.	" 21. 23. No need of sun.
" 2. 8. Garden and home for man.	" 21. 10. City a home for saints.
" 2. 18-23. Marriage of First Adam.	" 19. 9. Marriage of Second Adam.
" 3. 1. First appearing of Satan.	" 20. 10. Satan cast out.
" 3. 16, 17. Sorrow and suffering	" 21. 4. No more sorrow.
" 3. 17. Curse.	" 22. 3. No more curse.
" 3. 24. Driven from garden and tree of life.	" 22. 2. Welcome back home.

J. H.

"STAND FAST."—"HOLD FAST."

FOUR POSITIONS IN WHICH TO "STAND FAST."

1. Stand fast in the LORD, Phil. 4. 1
2. Stand fast in the FAITH, I Cor. 16. 13
3. Stand fast in the LIBERTY, Gal. 5. 1
4. Stand fast in one SPIRIT, Phil. 1. 27

FOUR THINGS TO "HOLD FAST."

1. Hold fast the confidence of the hope, - - - Heb. 3. 6
2. Hold fast our profession, Heb. 4. 14
3. Hold fast the form of sound words, - 2 Tim. 1. 13
4. Hold fast that which is good, - - - I Thess. 5. 21

We are called upon first to "Stand fast," and afterwards to "Hold fast." The man who has a poor "foot hold," cannot possibly have a firm "hand hold." In our "Tug-of-War" with sin we want both.

T. B.

PRIVILEGE AND PRACTICE (Hebrews 10. 19-24).

THREE STATEMENTS AS TO PRIVILEGE.

- 1 Having boldness to enter into the holiest by the blood, - verse 19
- 2 And having a Great High Priest over the house of God, - verse 21
- 3 Having our hearts sprinkled from an evil conscience, - verse 22

THREE INSTRUCTIONS AS TO PRACTICE.

- 1 Let us draw near with a true heart, - - - - - verse 22
- 2 Let us hold fast the confession of our hope, - - - - - verse 23
- 3 Let us consider one another to provoke unto love and good works, verse 24

H. M.

“THE WAY—THE TRUTH—THE LIFE.”

By WILLIAM SHAW, late Editor of *The Believers' Treasury*.

CERTAIN well-meaning people have made a discovery in the matter of interpretation. They have found, or claim to have found, a special application of the words found in John 14. 6, “The Way—The Truth—The Life.” They tell us that

THE WAY

was the great central thought in the Reformation. The way of salvation had become obscured, works had taken the place of faith, and even the professing Church, so far as the doctrines of free grace were concerned, was sitting in the region and shadow of death. What was needed was a mighty revival as to *the Way*—the way of God's salvation. This revival was seen in the great upheaval which resulted in the Reformation. The grave-clothes of Rome were burst asunder, and all who were willing to take the true way of peace stepped forth into the joyful liberty of the children of God. From that time the great doctrine of Justification by Faith has had free course.

We have no fault to find with our friends in thus recognising “CHRIST *the Way*” as the central thought in the Reformation. Thus far, they and we are quite agreed; although we are as thoroughly convinced that the proclamation of justification through faith in the finished work of the great Redeemer is as really needed to-day as in the “dark ages.” Men, now as of old, are “under the power of darkness;” and for them the message is still, *Christ the Way*.

Our friends having thus identified *the Way* with a certain revival period in the past, then proceed to identify

THE TRUTH

with a certain revival period, also in the past, but much nearer our own day. They say that *the Truth* has been exemplified in the great revival of truth in recent years, through the instrumentality of the “Brethren,” so-called. Our friends admit that the Reformation was merely partial in its effect. It had only to do with *the Way*—the Gospel pure and simple. But no revival of a progressive character could stand still *there*. The leaders in the great Reformation movement made the serious mistake of concluding that their work was done when they had established the evangelical truth of a free salvation. But although that was verily a great work, much required still to be done; for the same Book that told of justification by faith also said: “Ye shall know the Truth, and the Truth shall

“*The Way—The Truth—The Life.*”

make you free.” In due time the Lord raised up those whose special ministry had to do with the Truth as to the calling of the Church, separation from the world, gathering to the Name, the priesthood of believers, and rejection with a rejected Lord Jesus Christ.

Now, we are not disposed to deny that in these last days there has been a wonderful revival of truth as to the subjects referred to, as well as doctrines of a kindred character. At the same time he would be a bold man who would declare that the Truth in John 14. 6 has its fulfilment in the “Brethren’s” testimony as to the believer’s path and the Church’s hope. No doubt “outside-the-camp” ministry has been wonderfully owned of God; and its influence has been felt far beyond the bounds of its own habitation. But we must remember that *the Truth* means a great deal, and covers a vast amount of ground. “Thy commandment is exceeding broad” (Ps. 119. 96). Every godly man, in every age, and wherever his lot may be cast, who contends with singleness of eye for what he has learned of the truth of God, is exemplifying the force of these words: “I am the Truth.” No single revival, and no particular age, can exhaust their application. The Truth for the believer, like the Gospel for the sinner, is not confined to any particular period in history. Of each of these it might truly be said,

“To me remains no place nor time;
My country is in every clime.”

But what do our friends say to

THE LIFE?

They tell us that it refers specially to the period in which we are living *now*. They tell us that the Way was the Reformation, and the Truth was the “Brethren” movement. But they say we are past both of these long ago; and now it is *the Life* that must be the testimony—a life of faith in the Son of God—a life of such a nature that the world shall *see* the Truth in *living* epistles. In short, we are told that *the Life*, and that alone, is to be the testimony.

We think it will be admitted that there is a grain of truth in this—perhaps even more than a grain. But it is plausibly mixed up with so much error that we need to be cautious lest we embrace the error as well as the truth. Our friends, doubtless aiming at that which is pure and Christ-like, are seemingly bent on dividing asunder what God hath joined together. Jesus said: “I am the Way, and the Truth, and the

Life.” He Himself is all of these at one and the same time. But if we fancy we are so far advanced as to be able to do without Him in either of these aspects, we are dividing that which God has bound together. How dare any believer to say he is “past” the Way and the Truth? We know the believer does not need the Gospel for himself, but he needs it to carry to the world; and, as for the Truth, did not the Master say, “Sanctify them through Thy Truth: Thy Word is Truth”? (Jno. 17. 17). Does not the apostle say, “I have no greater joy than that my children walk in Truth”? (3 Jno. 4). We must beware of the heresy of persuading ourselves that we are clear past the *Way* and the *Truth*, and have only to concern ourselves with the *Life*. We are quite in agreement with our friends in insisting upon the importance of living a Christ-like life; and on this great subject the trumpets of testimony should give no uncertain sound. But, in order to do this, we are not called upon to surrender any of *the Truth* which God has taught us. Therefore, let us hold fast what we have learned from the sacred page of Truth. Giving heed to that Word will effect a cleansing of our way (Ps. 119. 9). And the more we learn from the Scriptures of Truth concerning Him who *is* the Truth, the more shall we be conformed to His image; and thus in some degree shall it be true of us that *the Life* shall be “the light of men.”

LED ON SAFELY.

“He led them on safely, so that they feared not” (Psalm 78. 53).

A FEW words for those of us who have, by God’s grace, been delivered from this present evil world, and are pressing on to God.

“He LED them.” During the whole interval from the time of our conversion to the time of our appearing in His presence, we are being LED. This reminds us of our position of absolute dependence. We don’t carve our own destiny. “As many as are LED by the Spirit of God, they are the sons of God,” that is, are manifest as such.

“He led them ON.” There is progress here. “He took not away the pillar of cloud by day, nor the pillar of fire by night.” All those forty years He led them on, and He is leading us on. Sometimes, to judge by our feelings, we should not think we were being led on, but what is His word? “I will never leave thee, nor forsake thee.”

“He led them on SAFELY.” Hold to it, dear friends, that it is a safe way, and to the end will be safe —“He cannot deny Himself.” God has said to us, “Let us go over unto the other side,” and the other side we must reach. The guidance of our God and Father is a real thing.

What is the next thing in the verse? “So that they FEARED NOT.” What cause had they to fear? He has said, “I will never leave thee,” so that we may boldly say, “I will not fear.” In one single day we should destroy ourselves if God left us, but He cannot. His is most unremitting, tender keeping, so that there is no fear, or ought to be none. If faith is in exercise as to the presence of God and His relationship to us in Christ, there is no need to be afraid.—*Extract from an address by Mr. JAMES WRIGHT, Bristol.*

FRUIT-BEARING : ITS PROCESS AND PRODUCT.

Notes of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

PAPER III.

“I am the True Vine and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you” (Jno. 15. 1-3).

I WANT you to note that word “purgeth.” Some say it is necessary in the culture of the vine to wash it. Sometimes with the plants in our houses, in order to take the insects off, we have to wash them, or it may refer to pruning, a necessary process; but there is this point I want to bring out: I think if you will look through the Scriptures, you will find that every process in connection with the bearing of fruit is a process that implies suffering. Take every process in connection with agriculture—purging, pruning, digging, dunging, rolling, harrowing, ploughing—and you will find that every word in it implies suffering. You often say, “Oh, it ploughed up my heart.” Or if you read some pitiful story, you say it was “harrowing.” Digging and dunging are equivalent to shameful and disagreeable. Why, the very Greek word for affliction means pressure. It is just like the rolling of the heavy roller over the field that the corn is sown in. It is all necessary for the fruit-bearing. As you sometimes see the gardener going up to a tree and hacking off branch after branch and twig after twig and leaving it unshapely and bare—well, all that is necessary that it might bring forth fruit. Dear children of God, you and I sometimes object to the processes by which God brings forth

fruit in us, but remember this, "except a corn of wheat fall into the ground and die, it abideth alone." "Oh," you say, "this will kill me." Well, if the outward man perish, what if you are able to bring forth more fruit unto God. I don't believe Paul and Silas ever sang such happy songs as when their feet were in the stocks and their backs bleeding. To quote the beautiful words of Robert Chapman: "The best circumstances for me are circumstances that most try my faith, mortify my pride, and curb my self-will." You see that in the process of agriculture.

"My Father is the Husbandman" and He will put us through whatever He thinks necessary in order that we may be fruitful for Him.

Look again at this fifteenth chapter of John, fifth verse. "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." Here is another principle for us—"severed from *Me*" ye can do nothing. The rod cut off from the source of supply could do nothing. There is no fruit-bearing power in itself. It is only because the branch is in vital union with the stem that it brings forth fruit, so it is only as you and I are in vital communion, in touch with the Lord Jesus Christ, that we can bring forth fruit. Did you ever get an electric shock? I was once in a drawing-room where there was a man with an electric battery, and he told us to join hands. We all did so, and then one at the end touched the wire. Instantly one shock went through all, but if there had been a space of even a quarter of an inch between the hand and the wire, the shock would not have been felt. So you remember that day in the crowd when the Lord Jesus said: "Somebody hath touched Me, for I perceive that virtue hath gone out of Me." Not an electric shock, but a touch full of healing virtue. Then the disciples said: "Master, the crowds throng Thee and press Thee; why sayest Thou who touched Me?" Somehow the disciples never seemed to understand the Lord at all. (I sometimes think they were very stupid, but we do not know how much we are indebted for *our* clearness of vision to the Spirit of God.) And He said: "Somebody hath touched Me." It was then discovered that there was one person who had touched the hem of His garment, in trouble, and in need, and in faith, and when He turned round and saw the woman, and made her declare what she had done it for, He did not say, "thy *touch* hath saved thee," but "thy *faith*." Oh, there may be multitudes besieging the throne of grace, you

may go to prayer-meetings and hear lots of prayers and still be like the throng who pressed round the Lord, but never got virtue from Him. It is when you are brought down to find that He is your only resource, when you find that you cannot work righteousness without Him, you cannot bear the temptations that come from within and without, without Him, that you are without power: when you find that you are powerless and helpless, but that He is your salvation, then you come, not with a listless routine of prayer but in the true need of your soul, and lay hold of Him by faith. Faith procures the virtue. It made no difference that the Lord was on the street beside the woman—it was not the touch, it was the faith, and it is our trust in Him, our counting upon Him, that enables us to say with the apostle Paul: “I can do all things through Christ that strengtheneth me.” May He teach us the lesson that there is no fruit to be borne apart from personal communion with the Lord Jesus Christ. _____

HOME LONGINGS.

AS homeward bound the ship doth speed,
As flies the arrow to its goal,
So haste, my soul, let nought impede,
Obedient to the heavenly call.
As fades the shadow from the view,
As vanishes the distant shore,
So to the world I bid adieu,
Its joys grow dim—they charm no more.
Like Daniel in Chaldea's land,
Who turned to God in hope and fear,
While the prophetic word he scanned,
And learned Redemption's day was near,
So, Lord, Thy captive exiles yearn
For fatherland, for friends and home;
We hope and pray for Thy return,
And occupy till Thou shalt come,
Until the “Morning Star” appears—
Bright herald of that joyful day—
When Christ shall wipe away all tears,
And chase the dreary night away.
Ah! then translated to His side,
This mortal strife for ever o'er,
Our hearts' deep longings satisfied,
We'll reign with Him for evermore.

T. R.

OUTLINES OF THE BOOK OF DANIEL.

By THOMAS NEWBERRY, Editor [of "The Englishman's Bible."]

CHAPTER III.—NEBUCHADNEZZAR'S IMAGE.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up" (Daniel 3. 1, 2).

THIS image which Nebuchadnezzar made was probably suggested by the dream recorded in chapter ii. Dura, which signifies a circle, was five miles from Babylon, within sight of the city: it is said that in the plains of Dura there is still to be seen a mound of twenty-five feet in height which possibly might be the ruins of the pedestal on which the image of gold had stood. Sixty cubits was the height of Solomon's temple, so also was the second temple according to the decree of Cyrus. By the lowest computation this would be about ninety feet; according to another scale, about one hundred and twenty feet high. The representatives of the different nationalities comprised in the Babylonian empire were gathered together at the dedication of the image, which was celebrated by a grand concert of instrumental music, when a herald proclaimed the royal decree:

"That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image . . . whose falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Shadrach, Meshach, and Abednego refusing to bow down, were cast into the furnace of fire.

"Then Nebuchadnezzar . . . said unto his counsellors, 'Did not we cast three men bound into the midst of the fire?' They . . . said unto the king, 'True O king.' He . . . said, 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like unto the Son of God.' Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, 'Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth.' Then they came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (verses 24-27).

We have here recorded a most illustrious example of the fear of God and faith in Him, enabling these three Hebrews to rise superior to the fear of man, and of all that man in his highest state was able to accomplish. Also, we see how God vindicated the fidelity and faith of His servants, and manifested

His own power and glory in the deliverance of His servants, by sending His angel and quenching the violence of the fire, even when heated seven times more than usual, so that all it could accomplish was to consume their bonds, and to destroy the mighty men who had committed them to its fury.

The angel sent was so illustrious and glorious, that the king compared him to the Son of God, or more probably to a son of the gods, that is, he took him for a superior being.

We know from Heb. 2. 16 that the Lord Jesus took not on Him the nature of angels, or more literally, "He taketh not hold of angels," that is, He neither assumed their nature nor their appearance, hence it could not have been the Son of God Himself who here appeared, but as the king himself expresses it, in verse 28, "Blessed be the God of Shadrach, Meshach, and Abednego, who sent His angel, and delivered His servants that trusted in Him." And as Daniel after his own deliverance acknowledges to king Darius, "My God hath sent His angel, and hath shut the lions' mouths" (chapter 6. 22).

The result was that Nebuchadnezzar made a decree that none should speak a word against the God of Shadrach, Meshach, and Abednego; but these he promoted to honour in the province of Babylon.

In this chapter we have a most remarkable foreshadowing of what will occur in the last half week in the time of Antichrist, as recorded in Rev. 13. 14, 15, when the false prophet will say "to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image should be killed." The result of which will be a time of trial on the earth, when there shall be great tribulation such as never has been, no, nor ever shall be, through which some shall be brought unscathed, such as the 144,000 of Rev. 7, while others will be lifted above it, and wave their palms of triumph before the throne of God and of the Lamb.

"As to the person of Christ, He is *God*, yet He stoops to become *Man*; He is *Man*, and yet He continues to be *God* forever. Withdraw the Godhead, and His blood cannot atone; withdraw the Manhood, and no blood remains. This union gives a Saviour able and a Saviour meet."

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

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 a scheme which should be attractive for scholars, practicable for teachers, and interesting for all.

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11th April.—**RECEPTION BY THE OPPRESSED** (Exod. 5. 1-14).

Memory verse 1—"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, let My people go that they may hold a feast unto Me in the wilderness."

The Divine order—Bold for God—God unknown—Three days' journey—Works *versus* words—All things working good.

IT may be well to read the last verses (29-31) of preceding chapter for connection. Aaron spoke *all the words* which the Lord had spoken, and did the signs, and the people *believed* and worshipped. The order is divine—*hearing, believing, worshipping*. God makes the people believers, and undertakes their cause. God had planned before they believed, but it is His way to work *in* as well as *for* His people. Faith has ever been the mark of His own (John 8. 47; 10. 26).

Afterward Moses and Aaron went in and told Pharaoh the message of the Lord God of Israel—a bold action and a great demand, but it was God's message, and these two frail men had the God of the message at their back. (See Matt. 28. 19, 20; 2 Tim. 4. 17; Heb. 13. 5, 6, &c.)

"Who is THE LORD?" Pharaoh knew nothing of the God of glory. He, King of the most learned of nations, ought to have known (Rom. 1. 19, 20). "The world by wisdom knew not God" (1 Cor. 1. 21). "If they had known they would not have crucified the Lord of Glory" (1 Cor. 2. 8). Ignorance of God's power, God's righteousness, God's love, God's Son, is the parent of all sin, disobedience, and death (2 Thess. 1. 8).

God's servants did not argue—merely repeated their message in another form. "The Hebrews' God" is our warrant; "let us go."

A three days' journey. A three days' journey would take them clear of Egypt for ever. Death, burial, resurrection, the threefold truth of the Gospel (1 Cor. 15. 3, 4). The third day, the resurrection day, tells of the distance God puts between His people and the world (Col. 2. 12).

"Wherefore do ye . . . free the people?" The reply of Pharaoh was characteristic. God or no God, *my work* must go on. This is the true voice of the world; God's claims must stand aside so that their aims may be accomplished. "I have bought oxen;" "I have bought ground," &c. (Luke 14. 18.) "Some more convenient season" (Acts 24. 25).

"More work," . . . "let them not regard vain words." When God engages to liberate a soul, the enemy invariably sets that soul a-working. "More works"—words are vain, he says—while God

says, "dead works" (Heb. 9. 14); "living words" (1 Peter 1. 23). "Not of works" (Eph. 2. 9), but "Words whereby ye shall be saved" (Acts 11. 14).

Pharaoh and his taskmasters tried to drown the cry for liberty—to crush the soul of the people by hard bondage—but God for them was more than all against them. It seemed all wrong—worse than ever—but God makes no mistakes—"all things work together" (Rom. 8. 28); "affliction worketh" (2 Cor. 4. 17); and after a little suffering then glory (1 Pet. 5. 10) for the believing people of God.

18th April.—**GRACIOUS WORDS TO THE OPPRESSED** (Ex. 6. 1-13). *Memory verse 6*—"Wherefore, say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments."

Falling back on God—The ever-abiding, unchangable One—True to His promise—Seven "I wills" of Jehovah—All of God.

○ OUR last lesson closed with the people of God in a worse position than ever—their tyrant-oppressor grinding them under his heel—so that they appealed to Moses and Aaron, saying: "The Lord look upon you and judge"—a remarkable committing the matter to the Lord's judgment—a good thing when trouble casts one back on God.

Again Moses did well in returning to the Lord with the burden—putting it plainly before Him even though it does seem reproachful. This, however, brings out still further revelations of God's mind, which forms the subject of our present lesson.

I am Jehovah. God Himself is ample reason and assurance of His people's welfare. Jehovah means He that is, that was, and is to come. As the Almighty He appeared to Abraham, Isaac, and Jacob—sufficient for the patriarchs was that God. He is the same, ever the same—what He was to the patriarchs He is to the people, and ever will be (see Heb. 13. 8; Num. 23. 19).

Established My covenant. Faithful is the unchanging God—He remembers His covenant (Psalm 111. 5; 89. 34). He was, and is true to His covenant with Abraham, Isaac, and Jacob, and no seeming failure is more than a mere incident in His plan. Assuring them of this is His way of comforting and strengthening his people in trial. Under the new covenant, sealed in the blood of Jesus, the same unfailling God maintains His faithfulness (Heb. 6. 18; 8. 7).

Wherefore, say. Notice the definiteness of God's words, emphasised by the declarations of His Person—seven "I wills"—without any ifs, or may be, or perhaps, but yes and verily.

I will bring you out.

I will rid you of bondage.

I will redeem you with a stretched-out arm.

I will take you to me for a people.

I will be your God.

I will bring you into the land.

I will give it to you for a heritage.

"All things are of God" (2 Cor. 5. 18). Redemption, salvation, liberty, heaven—everything of God for His people. By simple faith we

have access into this grace, (Rom. 5. 2). Salvation is of the Lord (Jonah 2. 9). There is no other—how shall we escape if it is neglected? (Heb. 2. 3). Who can deliver? (Rom. 7. 24): None but Jesus. As these Hebrews could only be freed by God in His own way, so only by God, through the redemption that is in Christ Jesus (Rom. 3. 24), can souls be freed now. Faith in Jesus makes us children of God (Gal. 3. 26) and engages all God's power on behalf of the trusting one.

25th April.—**THE WATER TURNED INTO BLOOD** (Exod. 7. 10-25). *Memory verse* 17—"Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood."

Dealing with the stubborn—The wonderful rod—The conquering One—The sweet made vile—The loved loathed—Two kinds of blood—The heart hardened.

THE plagues of Egypt—seven in number—were sent as evidences of the power of the God concerning whom Pharaoh said, "Who is the Lord?" Man may come to know about God from either of two sides—as a broken, helpless sinner crying, "God, be merciful to me, a sinner" (Luke 18. 13); he may know all the resources of God's grace—or as a stout-hearted, disobedient, and ignorant man he may only come to know all the power of God at work to bring him low.

Aaron's rod. That wonderful instrument used in all sorts of ways in the execution of God's purposes, and finally laid up in the ark (Heb. 9. 4) with the golden manna pot and the stones of the law, is surely a type of the Lord Jesus as Executor of the Father's will in all things.

Swallowed up their rods. The magicians of Egypt had power to imitate, and this was allowed, but their inferiority was manifest when Aaron's serpent-rod devoured them all. (See Dan. 2. 44 and 2 Thess. 2. 8.) Satan's best imitators will fall before Jesus.

I will smite . . . the waters. The river Nile was and is the source of Egypt's fertility and the Egyptian's prosperity, and doubtless worshipped as well as the "fishes" which inhabited it. It was the first to be visited with the stroke of judgment (Ps. 82 1).

Waters became blood. The sweet, fertilising waters became, instead of a blessing, a curse—the river they admired, they loathed. We are accustomed to speak of the precious blood of Christ—a cleansing flood; it is so because it is atoning blood, but there are other bloods spoken of in the Bible, blood that does not make atonement—judgment scenes of guilty blood. (See Isa. 63. 2-4; Luke 13. 1; Rev. 14. 20 and 16. 4.) May we never see these scenes!

Fish died. Scene of death and misery, yet they could call in their magicians to imitate this terrible judgment. Notice that these magicians could only follow in the line of God's working (see Baalam, in Num. 23); they could not alter what God did, not mitigate the plague one whit. None can thwart God nor hinder him.

Pharaoh's heart was hardened. In this, as in all the succeeding plagues, Pharaoh's heart remained obdurate. His head planned and promised, schemed and shuffled; but his heart was evil, and controlled the whole. "God looks on the heart" (1 Sam. 16. 7). "With

the heart man believeth" (Rom. 10. 10). "Harden not your heart" (Heb. 3. 8).

God's Gospel appeal is to the heart. Love is meant to beget love. Love tries all ways to reach, warn, and win. (See Rom. 2. 4-6.)

2nd May.—**SAVED IN THE GAZA DESERT** (Acts 8. 26-40).

Mem. verse 32—"The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth."

God's care for individuals—An obedient servant—A marked man—A long journey—The new book—The key wanting—The key supplied—The humble, obedient, happy man.

WE are now to consider the very interesting narrative of the conversion of the Eunuch of Ethiopia. In a previous lesson we were noticing the work of Philip the Evangelist in Samaria, with its fruitful, happy result. From that busy scene God called His servant to supply the need of *one* dark mind, showing that God cares for units. (See Luke 15, one sheep, &c.; John 4, one woman; and many other examples.)

"Go toward the south . . . desert." No explanation is given, only the command, "and he arose and went." Ready obedience—contrast with Jonah. Philip must have travelled several days before he reached the goal God had in view.

Behold, a man. There must have been a goodly number in the company travelling down the road, but one man in particular is observed of God (Job 33. 7).

Eunuch of great authority. An officer of state who had found leisure to seek God in the famous holy city, Jerusalem. He had travelled above 1300 miles over rough and dangerous roads to worship God. What an example!

Read Esaias. He had likely bought this MS. at a very great price, and was now seeking to understand it. He had the book, but he had not the key. Jesus is the key to the Bible (John 5. 39).

Philip ran. A servant eager to do his master's work at once, and hearing the eunuch reading aloud the blessed words of Isaiah 53, asked, "Understandest thou?" It is not much good reading if we don't understand (Eph. 1. 18).

"How can I?" Though a great man, not too proud to own his ignorance, and accept instruction from an humble stranger.

Philip preached Jesus. From the very words the eunuch was reading Philip told the old, old story of the suffering Jesus—a sheep dumb before his shearer, &c.—and would tell of healing by His stripes, and life through His death and resurrection. The eunuch, with prepared heart, drank it in and passed from death unto life (John 5. 24)—out of darkness into light (Acts 26. 18).

"Here is water!" We don't know how long they talked—neither speaker nor hearer wearied. In this one interview the eunuch learned salvation and understood baptism, and was eager to obey. Before all his servants he went *down* (reminding us of Naaman) into the water confessing Christ.

Saw Phillip no more. Philip's work was done, and well done. The eunuch's faith and joy did not rest in Philip, for we read, "He went on his way rejoicing"—even although he saw Philip no more.

THREE BLESSINGS FOR THE BELIEVER.—2 Peter 1

<i>Multiplication</i> of grace and peace,	- - - - -	verse 2
<i>Division</i> from worldly corruptions,	- - - - -	verse 4
<i>Addition</i> to Christian graces	- - - - -	verses 5, 6, 7

A. C. B.

THE WONDROUS NAME OF JESUS.

1. For Salvation, - Acts 4. 12
2. For Baptism, - Matt. 28. 19
3. For Gathering, - Matt. 18. 20
4. For Prayer, - John 14. 14
5. For Discipline, - 1 Cor. 5. 4
6. For Universal Subjection, - Phil. 2. 10
7. For Everything, - Col. iii. 17

T. B.

ALONE WITH GOD.—Ezek. iii. 22.

- To hear His voice, Ezek. 3. 22; Hab. 2. 1.
- To learn His purpose, Gen. 17. 1-19; 1 Samuel 3. 10-22.
- To receive His message, Judges 6. 14; Ex. 3. 1-10; John 20. 17.
- To see His face, Gen. 32. 30.
- To receive His blessing, Gen. 28. 10-14; 32. 24.
- To behold His glory, Rev. 1. 12-16; Ex. 33. 18-22. E. A. H.

“THE FREE GIFT.”—Romans 5. 15, 16, 18.

There are five things about this Gift in Romans 5.

I. THE GIVER.—GOD, 15th verse.

1. He is the God of Peace. - - - - - “Peace with God,” verse 1
2. He is the God of Glory. - - - - - “Glory of God,” ” 2
3. He is the God of Love. - - - - - “Love of God,” ” 5-8
4. He is the God of Reconciliation. - - - - - “Reconciled to God,” ” 10
5. He is the God of Joy. - - - - - “Joy of God,” ” 11
6. He is the God of Grace. - - - - - “Grace of God,” ” 15

II. THE GIFT—“Jesus Christ,” verses 15-17.

1. He was the Promised Gift. Genesis 12. 3-7, with Galatians 3. 16.
2. He is a Precious Gift. 1 Peter 2. 7.
3. He was a Providing Gift, for He has Provided—
(1) Peace with God, verse 1; (2) An Access to God, verse 2; (3) The Joy of Hope, verse 2; (4) The Holy Ghost, verse 5; (5) Salvation, verses 6-8-9-10; (6) Eternal Life, verse 21; (7) Justification, verses 1-9.

III. THE GROUND OF THE GIFT—“The Grace of God,” verse 15.

1. THE SOURCE OF GRACE—“God,” verse 15.
2. THE SUBJECTS OF GRACE—(1) The Strengthless, verse 6; (2) Sinners, verse 8; (3) Enemies, verse 10; (4) The Dead in Sin, verse 12; (5) The Condemned, verse 18; (6) The Disobedient, verse 19; (7) The Separated, verse 11. Separation being the alternative of Reconciliation.
3. THE STANDING OF GRACE—“Sure Standing Place,” verse 2.
4. THE SUPPLY OF GRACE—“Abundance of Grace,” verse 17.
5. THE SURMOUNTING OF GRACE—“Much more,” verse 20.
6. SUBMITTING TO GRACE—“So might Grace Reign,” verse 21.

IV. THE GLORY OF THE GIFT—“Hath abounded unto many,” verse 15.

V. THE GRATUITOUSNESS OF THE GIFT—“The Free Gift, verse 15.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely* give us all things” (Rom. 8. 32). F. J. D.

THREE THINGS OF SATAN'S.

Satan's Seat, - - - - -	Rev. 2. 13
Satan's Depths, - - - - -	Rev. 2. 24
Satan's Synagogue, - - - - -	Rev. 2. 9

SATAN'S SEAT is that upon which he sits as "Prince of the power of the air" (Eph. 2. 2), using his wiles and shooting his darts (Eph. 6. 16). This seat he will yet vacate in favour of the beast (Rev. 13), and into this seat the angel will pour the fifth vial (Rev. 16. 10).

SATAN'S DEPTHS are his unfathomed resources of cunning and subtlety upon which he daily draws for the deception of mankind. In contrast to the "depths of Satan" working against us, we have the "depths of the riches both of the wisdom and knowledge of God" (Rom. 11. 33) working for us. We have also "the breadth, the length, and depth, and the height of the love of Christ" (Eph. 3. 18) on our side, from which "neither height, nor depth, nor any other creature can separate us" (Rom. 8. 39).

SATAN'S SYNAGOGUE (and he has many of them) are his preaching places, where "his ministers" (2 Cor. 11. 15) are engaged propounding and propagating the "doctrines of devils" (1 Tim. 4. 1). In our Lord's day He found a devil in the synagogue of the Jews (Luke 4. 33), but now the devil has a synagogue of his own. T. B.

CORINTHIAN TRIPLETS.

THREE GIFTS FROM CHRIST.

- In 2 Corinthians 3. Christ is seen—
 1 As the *Life* giving Spirit, verse 6
 2 As the *Liberty* „ „ verse 17
 3 As the *Likeness* „ „ verse 18

THREE THINGS TO SAINTS.

- In 2 Cor. 4. we are to manifest :
 1 The *Truth*, verse 2.
 2 The *Light*, verse 6.
 3 The *Life*, verse 11. J. K. M'E.

"OUR GOD."

- | | |
|----------------------------|-------------|
| 1 God for us, - - - | Rom. 8. 31 |
| 2 God in us, - - - | Phil. 2. 13 |
| 3 God with us, - - - | Gen. 28. 15 |
| 4 God before us, - - - | Ex. 13. 21 |
| 5 God behind us, - - - | Ex. 14. 19 |
| 6 God above us, - - - | Psa. 18. 16 |
| 7 God underneath us, - - - | Deu. 33. 27 |
| 8 God round us, - - - | Psa. 125. 2 |
| 9 God over us, - - - | Song 2. 4 |
| "This God is our God." | R. L. B. |

BIBLE STUDY ON THE WORD "ONE."

- | | | | |
|------------|---|-------------|--------------|
| 1 By | One man sin entered, | - - - - - | Rom. 5. 12 |
| 2 Not | One good, but God, | - - - - - | Mk. 10. 18 |
| 3 Not | One righteous, - - - | - - - - - | Rom. 3. 10 |
| 4 Not | One that doeth good | - - - - - | Rom. 3. 12 |
| 5 | One thing thou lackest, | - - - - - | Mk. 10. 21 |
| 6 Offend | One point . . . guilty of all, | - - - - - | James 2. 10 |
| 7 There is | One God and One Mediator, the Man Christ Jesus, | 1 Tim. 2. 5 | |
| 8 Offered | One sacrifice for sins, | - - - - - | Heb. 10. 12 |
| 9 By | One offering . . . perfected the sanctified, | - - - - - | Heb. 10. 14 |
| 10 But | One thing is needful, | - - - - - | Lu. 10. 42 |
| 11 | One thing have I desired, | - - - - - | Psalms 27. 4 |
| 12 But | One thing I do, | - - - - - | Phil. 3. 13 |

- No. 1 The origin of sin by *one*, and participation by *every one*.
 „ 2 The consequence of the first.
 „ 3, 4, 5, 6 Supply evidence against, and verdict of *every one*.
 „ 7, 8, 9 Ransom for all by *one* Man.
 „ 10, 11, 12 Profitable occupation for the sanctified. T. S.

CHRIST LIFTED UP.

IN seeking to serve God in the Gospel, however humble our sphere may be, it is important to remember that our great business is to *exalt Christ*. HE has said, "I, if I be lifted up . . . will draw" (John 12. 32). And the drawing of sinners to Him will ever be in proportion to our exalting, or lifting up, of Jesus. In connection with the work of the Spirit the Master said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He *shall testify of Me*" (John 15. 26). And, again, we find Him saying, "He [the Spirit] shall glorify Me; for He shall receive of Mine, and shall show it unto you" (John 16. 14).

We thus see that the great work of the Spirit is to point to Christ—to exalt Christ—to reveal Christ. If we are "in the Spirit" as to our Gospel efforts, we shall be found exalting Jesus; for the Spirit, working in us, will carry on that work in which He delights, namely, testifying of Jesus. The apostles understood this, for we hear them say, "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4. 5). Philip understood this, for, in dealing with the Eunuch of Ethopia, he "preached unto him *Jesus*" (Acts 8. 35). The great truth proclaimed by the Master Himself to Nicodemus was an exalted Saviour—lifted up like the brazen serpent in Moses' day, and with healing for all who should believe on His name.

SORELY WANTED.

This is the preaching that is sorely wanted to-day—the preaching that exalts Jesus. In times of awakening and revival it has been observed that the great central figure in the testimony is a crucified and risen Jesus. He is then, to use the words of the prophet, "exalted," and "extolled," and "very high" (Isaiah 52. 13). His person, His work, His character are pointed out and described in the language of adoring love. The preacher, if we may so speak, stands aside and points the people onward to Jesus. He dwells on the perfections of Christ—the eternal efficacy of the sacrificial work, and the nature of that love which many waters could not quench. The herald of the Cross, thus extolling the Saviour's name, is not "careful" as if it were a year of drought (see Jer. 17. 8). He is not fearful, and doubting, and despondent? No. He is strong in faith, giving glory to God. Conscious that he is in the line of the Spirit's leading, he goes on

Christ lifted up.

exalting Jesus, and God, by the Holy Spirit, attends to the drawing. How easy then it becomes to work for Christ.

ALTOGETHER DIFFERENT.

But it is altogether different when it is "dull times" in the work of the Lord. Preaching goes on then as at other times; but, somehow or other, it has a far-away sound about it. The person of Christ is not the central theme of the ministry. You may have doctrine, and exhortation, and warning; but, generally speaking, you look in vain for the exalted Jesus. You listen to some subject carefully opened up and threshed out, and the people hear it as a tale that is told. But what is needed is to lift up the great subject—a crucified Jesus—before the eyes of the people. Be it in the Sunday-school class or in the great congregation, let our theme be Jesus, His person and work, and we may rest assured we shall not run in vain. For what is our highest mission on earth but to unfold before the eyes of men the great mystery and tragedy of Calvary.

THE OBJECT AWANTING.

You may have observed that in a great many Gospel addresses there is really very little preaching of Christ. The sinner's *need* is dealt with at great length, his *danger* is described in its awful colours, and his final doom is portrayed with the minutest detail. No doubt all this is true enough and proper enough. But where does the exalted Jesus come in? That is what we want to know, and that is the vital question for desolate and sin-burdened hearts to-day. What will it profit if you devote half-an-hour to the disease, while you only dwell for five minutes, or less, upon the remedy? What will it profit if you urge people to believe, and yet fail to exalt Him on whom they are to believe—on whom they are to rest their souls for eternity? We do not for a moment say that hell is a word which should never be mentioned; but we do emphatically say that it is not through the preaching of hell that souls are drawn to Christ. If men long for heaven simply because it will be preferable to hell, they have evidently never been "convinced of sin" by the Spirit of God. He who resolves to flee from his sins solely through fear of coming punishment, thereby declares that he would continue in his sins if there was no coming punishment. It is altogether different when a sinner is *convinced of sin*. Conviction of sin is to *God-ward* and not to *hell-ward*, for it is written, "And when He [the Spirit] is come, He will convince the world . . . of sin, because they believe not on Me" (John

16. 9). Conviction of sin is thus brought home to sinners' hearts on account of their rejection of an exalted Christ.

JESUS IN THE MIDST.

If, therefore, we would serve in the Gospel of God's Son, it behoves us to see that Jesus has His true place "in the midst" of our testimony. Let us dwell on the greatness of His atoning death, the all-sufficiency of His precious blood, the glory of His person, the beauty of His character, and the power of that arm which is mighty to save. Thus shall sinners be told *Who* it is they are to behold. Yea, and under the awakening and enlightening power of the Holy Spirit, they shall recognise that same Jesus, exalted before their eyes, as the One who meets the deepest need of the soul.

W. S.

"ACCORDING TO HIS RICHES IN GLORY."

Note on 2 Cor. 6. 10.

THERE is deep and blissful rest in possessing nothing, as we take every step of the journey in the company of ONE who has infinite riches and infinite power, and who has undertaken to supply every need on the way. If we have anything of our own, care comes with it, and weakens the blessed intimacy of trust, as we are carried in the everlasting arms. "My God shall supply all your need"—not out of only, but "*according to His riches in glory*" (Phil. 4. 19).

When King Solomon gave to the Queen of Sheba, his gifts were according to his royal state, and thus our God gives to us, not measuring by our need, but measuring by what *He is*, and by what HE has to bestow. When the apostle cried to God in his hour of suffering, he was not only given strength to endure, but beyond this, "*My grace—My power*" (R.V.) was given by Christ (2 Cor. 12. 9). Every gift must be according to Himself, and this makes our weakness our truest strength, because it is our claim on Him: and our emptiness is just the room for His fulness to flow in, making us strong in the grace *that is in Christ Jesus*" (2 Tim. 2. 1). Our sense of helplessness likewise draws closer the life link between us and our risen Lord.

"Being born again," *that* link cannot be broken, cannot be touched by our wanderings; but there is the other link by which the strength of life flows into the soul—the life "more abundantly" (John 10. 10) which Christ came to bestow. We

may shut out the blessing by our coldness and worldliness, we may choke the divine seed in our hearts by the lusts of other things, and we may be saved just as the disabled ship is towed into the harbour, because Jesus died for us: or we may be saved also moment by moment by His life at God's right hand for us, piloted by our Captain over the roughest waters in safety and in triumph, because HE is with us. It is such a little while till we hear the "well done," and it will be for ever. The Master's one look of approval will be our eternal joy. Shall we not go in for it, counting all things but loss that we may win Christ? He has saved us at such a cost, we want to give Him, not some, but all of the lives so dearly purchased with His own blood.

A. E. W.

CHRISTIAN INDEBTEDNESS:

HOW TO MEET IT.—PAPER II.

By Dr. J. NORMAN CASE, Wei-hae-wei, China.

WE come now to our debt to our fellow-men; and first of all to Christ's people. We again turn to the words of the apostle from the epistle to the Romans: "Owe no man anything, save to love one another; for he that loveth his neighbour hath fulfilled the law" (chapter 13. 8). To love each other as Christians is an unmistakable obligation. Listen to one of those heart-searching statements of the apostle John on this subject: "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John 4. 20). The law taught a man to love his neighbour *as* himself: the gospel teaches and enables him to love his brother *better* than himself. Such is the deep meaning of that other word of the apostle John: "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren" (1 John 3. 16, R.V.).

The Greek word used in this verse is admirably expressed by the English word *ought*. Both have in view that which is owed as a debt: both have ascended from material to moral obligation. To lay down our lives, then, for the brethren, if necessary, is simply that which we owe to them. This is an extreme case, but the greater act of self-sacrifice includes the less. If we *ought* to do this for each other, what else ought we not to do? Are we seeking by love to serve one another? An American boy was asked if his father was a Christian. "Yes," he replied, "but he is not working much at it just now." We

Christian Indebtedness.

say we are Christians: are we taking a holiday or working well at it day by day? Are we fulfilling the eleventh commandment? (Read and inwardly digest John 13. 34, 35).

OUR DEBT TO THE WORLD.

In the first chapter of Romans the apostle expresses his longing desire to visit Rome. At this time Rome was the metropolis of the world. Living there were notable philosophers, poets, and men of action: on all sides were great and beautiful buildings: daily there might be seen strange and wonderful things. But none of these were acting as the magnet to draw the apostle there. As an honest man he simply wished to visit the place to pay his debts. "I am," he says, "debtor both to Greeks and to barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you also that are in Rome." The great apostle of the Gentiles had an overwhelming sense of the debt which he owed to men. He realised that to him had been committed as a great trust the Gospel of Christ, the one remedy for all the moral and spiritual ills of mankind.

This same trust has been committed to you and me. We are not apostles: we may never be a missionary in a heathen land: we may never preach from a platform: yet we are under obligation, *as much as in us is*, to make the Gospel known to others. Our brothers and sisters, companions and friends, schoolmates or fellow-employees, all have a claim upon us. They may not know it: they may not wish you to discharge it, nevertheless, yours is the obligation and privilege. Are you seeking in love to win them to Christ? Christ will also enable us to be fishers of men: to take men, not for death and destruction, as men take fish, but for life and salvation. He that is wise winneth souls. Are you yielded, spirit, soul, and body, to Him, in all things to do His will? If not, you may be sure you are not paying your debts.

THREE VETERAN SAINTS.

A FRIEND, having written to the three brethren whose names are given below, each of whom has passed his ninetieth year, asking for a brief testimony as to their experience, received the following replies:—

Beloved Brother in the Lord,— I have never been happier

Three Veteran Saints.

in the Lord, in my whole life than now; and every disciple in the Lord Jesus, may be so, if attaining to old age.

The conditions to be attended to are:—(1) Habitually to trust in Jesus alone for salvation; (2) to treat Him habitually, under all circumstances, as a Friend; (3) to read diligently and habitually, the Holy Scriptures with (a) prayer, (b) meditation, (with practical application), (c) to carry out in our life what we read. Acting according to this, our peace and joy in the Holy Ghost will increase more and more—Yours affectionately in the Lord,

GEORGE MULLER, (aged 91).

New Orphan Houses, Ashley Down, Bristol.

Dear Brother,—“By the grace of God, I am what I am.” In looking back at the trials that have been allotted me, I can from my heart say, “Goodness and mercy have followed me all the days of my life.” I have strong cause for gratitude that my Heavenly Father saw fit often to cross my purposes. In heavy trials, I have had to fall back upon the promise, “I will never leave thee nor forsake thee.” He has thus far led me in my pilgrimage, and will still do as He has said. We need to take all our cares and wants to Him. Whilst in this time state for a short while I desire to be a witness that God is right in all that He does, however dark and mysterious His ways may appear. “Thou shalt guide me with Thy counsel, and afterwards receive me to glory.”—Yours sincerely,

P. TERRY, (aged 91).

22 Hornsey-rise, N.

My Dear Brother,—I send you in return for your loving words, “Whither the forerunner is for us entered.” Oh that word “forerunner”! He is waiting and longing for the time when He shall “come again and receive us to Himself, that where He is, there we may be also.” My day of birth natural is January 4th, 1803. I have known Christ by the Word and Spirit of our God more than threescore years and ten, all happy, all blessed. I am giving thanks continually, and in my constant review of all my life, I see more and more cause for thanksgiving to God, and praising His Holy Name, together with deeper and deeper reason for self-abasement before Him. The God of love and peace be with you and all among whom you are serving Christ. Farewell.

Affectionately yours in Him who is quickly coming,

ROBERT C. CHAPMAN, (aged 94).

New Buildings, Barnstaple.

BLESSINGS IN DISGUISE.

IN one of the battles of the Crimea a cannon ball struck inside a fort, gashing the earth, and sadly marring the garden beauty of the place. But from the ugly chasm there burst forth a spring of water, which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts, leaving oftentimes wounds and scars, but they open for us fountains of rich blessing and of new life.

Our pain and sorrow, endured with sweet trust and submission, leave us with life purified and enriched, and more of Christ in us. In every burden that God lays upon us, there is always a blessing for us, if only we will take it.

THEY'RE DEAR TO GOD.

○ THAT when Christians meet and part,
These words were graved on every heart—
They're dear to God!

However wilful and unwise,
We'll look on them with loving eyes—
They're dear to God!

O wonder! to the Eternal One,
Dear as His own belovèd Son;
Dearer to Jesus than His blood,
Dear as the Spirit's fixed abode—
They're dear to God!

When tempted to give pain for pain,
How would this thought our words restrain,
They're dear to God!

When truth compels us to contend,
What love with all our strife should blend—
They're dear to God!

When they would shun the pilgrim's lot
For this vain world, forget them not;
But win them back with love and prayer,
They never can be happy there,
If dear to God.

Shall we be there so near, so dear,
And be estranged and cold whilst here—
All dear to God?

By the same cares and toils opprest,
We lean upon one faithful breast,
We hasten to the same repose;
How bear or do enough for those
So dear to God!

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

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 a scheme which should be attractive for scholars, practicable for teachers, and interesting for all.

The Gospel Scheme, 1/ per 100. Boys and Girls Almanac, 6d. per doz.

9th May.—**CONVERSION OF THE CHIEF OF SINNERS** (Acts 9. 1-16). *Memory verse 16*—"For I will show him how great things he must suffer for My name's sake."

Early Days of a Great Man—Mad Zeal—Suddenly Arrested—The Light and the Word—Three Dark Days—Honoured Disciple—Into the Light

SAUL of Tarsus, afterwards Paul the apostle, occupies a remarkable place among Bible men. Born very nearly at the same time as our Lord, while Jesus lived at Nazareth, in the carpenter's home, Saul was occupied learning the trade of a tentmaker (Acts 18. 3). He is first introduced in Acts 7. 58 as sharing in the guilt of Stephen's murder, and chapter 9 opens our portion with

Saul breathing out threatenings and slaughter. Contrast with Stephen's last breath and Philip's words in Samaria and to the Eunuch.

Went unto the high priest—the chief authority ecclesiastical. Saul's zeal made him a volunteer—his hatred made him mad (Ac. 26. 11).

Damascus. 140 miles away he would hunt after the disciples of Jesus. Chapter 8 tells of their scattering and Saul was in pursuit.

Suddenly. As the company of persecutors neared Damascus—a noon, in brightest light of sun—a brighter than sun Light shone on them.

He fell. The glory of Christ so great (see Isa. 6. 5; Rev. 1. 17).

A voice. The voice of Jesus calling him by name and expostulating with him. "**Persecuting Me**"—Christ and His people are one (Matt. 25. 40-45).

"Who art Thou, Lord?" Jesus knew Saul before Saul knew Jesus, as in the case of Zaacheus (Luke 19.), Nathaniel (John 1. 47), etc.

"**I am Jesus.**" His lowly, saving name—the name specially hated by the Jews. The One who had been crucified as a blasphemer and imposter—now exalted in glory. Saul had been ignorantly (1 Tim. 1. 13), blindly fighting against Him.

"**It is hard for thee.**" After all, the poor sinner's lot is a hard one, and the words are full of pity. Like a goad, all the strivings of the Holy Spirit resisted, and all the Word of God despised, cuts and pierces the one who resists.

"**Lord, what wilt Thou?**" Broken now Saul's will—helpless at Jesus' feet. "Cast down," but, through mercy, "not destroyed."

"**Go into the city.**" So different that entry from what he intended. Not to capture now, but captured, at Jesus' chariot wheels (2 Cor. 2. 14, margin).

Three days. A notable period. Jonah was three days in the deep, and our Lord was three days in the tomb (Matt. 12. 39-40). So poor Saul sat three days in dark humiliation.

Ananias. The only record of this disciple; yet he was greatly honoured in sharing in the work of Saul's enlightenment. A direct message Ananias got—street and house, name, and condition, and

action are all told him. He was astonished—of all men, Saul of Tarsus! Jesus makes no mistakes. "Go!" "He hath seen in vision." While the messenger was getting ready, the Lord had been preparing the object; as in the case of Cornelius

Happy result! Saul sees with a new sight—not only natural sight, but has now spiritual sight; sees Jesus, the Unseen; is saved, born again, and becomes the greatest of New Testament gospel preachers

16th May.—**A STRANGE SIGHT FROM HEAVEN** (Acts 11 1-18).

Memory verse 18—"When they heard these things they held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'"

A Jew's Thoughts and God's Thoughts—Offended Brethren—Peter explains—The Great Mixed Gathering—Peter's natural antipathies—God's cleansing, gathering Power—From Heaven and to Heaven—The Vision wrought out.

PETER, the apostle of Jesus, was at the period of our present lesson, living in the house of Simon, a tanner, in Joppa Thirty miles away north, a man, a Roman officer, Cornelius, a good man, a praying man, was on duty. Peter was a Jew, Cornelius was a Roman, and Jews despised Gentiles. When a man becomes a Christian he comes into a position in which there is neither Jew nor Greek (Col. 3. 11), but "Christ is all and in all."

These remarks give the key to the lesson. Our Lord has said, 'All the world,' but man's heart is small—only God could embrace a world.

"**Thou wentest.**" The circumcised Jewish believers found fault. They were then just what Peter had been

Peter rehearsed and expounded. A good thing to do—he had good authority for what he did (1 Pet 3 15)

"**I was praying.**" The servant of God was in a right attitude.

In a trance, a vision. Not a dream—Peter was not sleeping, but in a supernatural state of ecstasy, in which the vision or picture possessed an intense realism.

Vessel—sheet—four corners. Not a little pot or vessel, but an extended area with four corners (Luke 13 29, Rev 7. 1) a world-wide matter

"**Let down from heaven**"—gathered together by heaven all that the sheet contained—cleansed by God, and all in one company—God's gathering (Rev. 7. 9; Acts 15 14). Much was there that Peter thought he could have no fellowship with. He measured with his Jewish thoughts, and stamped it "**unclean.**" This mistake can be repeated!

"**Arise, Peter, slay and eat.**" His soul revolted. "Not so, Lord," "I never" So like Peter (see John 13. 8 and Matt. 26. 33)

God hath cleansed. Such the power of God. Answer to the question of Job 14 4. See also 1 Cor 6. 11 and 1 John 1 7

Three times. Repeated so that there could be no mistake, and **drawn up** into heaven again—a picture of the destiny of cleansed ones.

Just then arrived the messengers from Cesarea. As in the case of Saul we see God working in two places at once—at Cesarea and Joppa—fitting Peter and preparing Cornelius. Peter slow "to open the door" to the Gentiles, and God stirring him up to it.

The rest of the story, how Cornelius and all the company were blessed, is a very happy theme, and the point should be enforced that **so necessary** for even a very religious man to receive the Gospel

message and believe on the Lord Jesus Christ. How much more the sinner? (1 Peter 4. 18).

23rd May.—**HOW PETER GOT OUT OF PRISON** (Acts 12. 1-17).

Memory verse 14—"And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood at the gate."

Saul's work taken up by Herod—The prominent object of attack—Men pleasing—Yet another victim—Made sure—A mighty agent at work—The peace of God—The power of God.

OUR last lesson recorded a marked advance in the history of the church; when Peter opened the door of faith to the Gentiles, and chapter 2 ends with a view of much blessing and love flowing back to Jerusalem from Antioch. The enemy was not asleep, however, and chapter 12 contrasts darkly with the preceding one.

About that time Herod. Saul of Tarsus had previously been chief persecutor of the little flock, but, he was converted and busy at Antioch (Acts 11. 25) preaching the word; so Satan had to find another agent.

The king. This Herod was one of a family of rulers with a dark record in the New Testament. His grandfather was Herod the great, who murdered the babes of Bethlehem (Matt. 2. 16); his uncle murdered John the Baptist (Mark 6. 27), and mocked the Lord Jesus (Luke 23. 11); and now this Herod is brought before us in this chapter just a very short time before his end.

Vex (R. V., afflict) **the church.** The church that Christ loved (Eph. 5. 25) and purchased with His own blood (Acts 20. 28).

Killed James. One of the favoured disciples, brother of John, son of Zebedee (See Matt. 17. 1; Matt. 25. 37). The best men are marked men (1 Pet. 5. 8).

Pleased the Jews. Crowds were there at the Passover feast—then in progress—and to make himself popular, Herod persecuted the saints and killed James.

Peter also. The most prominent of the apostles. James likely was killed suddenly but Peter was apprehended during the days of unleavened bread, when no executions could take place; so he was put in prison till after the passover.

Four quaternions of soldiers. Four watches of four, sixteen men to watch one. Two men inside, Peter chained to them, and two at the inner and outer doors—surely poor Peter is secured without hope.

But prayer. Beautiful "but" sets prayer in contrast and opposition to the king and all his power. Note R. V. says "earnestly."

Peter was sleeping. See Ps. 4. 8; Matt. 8. 24. In Gethsemane Peter slept in weakness, here in strength.

On this scene the angel of the Lord appeared, illuminating the dark prison, and waking up Peter, raised him up while the chains fell from his hands.

Taking time to wrap his girdle round him, put on his sandals, and throw his cloak around him—remember that two soldier keepers were there all the time—Peter was marched out into the street, and soon found his way to the prayer meeting. While they were praying the answer was **at the door**, and they could not believe it. It may be they were not praying for Peter's *liberation* (perhaps they thought that

impossible) but that he might sustained: God gives above what we ask (Eph. 3. 20). So the *prayer* meeting became a *praise* meeting. What a wonderful Saviour is Jesus—a liberator of souls from Satan's dark prison-house in spite of all his power and hatred. Sin's chains, sin's darkness and sin's bondage Jesus frees every believing one from. Only trust Him.

30th May.—**SUDDEN DESTRUCTION OF A BOASTFUL KING.**
(Act 12. 18-25). *Memory verse* 24—"But the word of the Lord grew and multiplied."

No God—The royal display—Outward vanity—Inward corruption—Vain words of oratory—Flattering words of courtiers—Antichrist—Worm-eaten god—Enduring Word of God.

THE former part of Acts 12. shows Herod foiled in his intention to destroy Peter. The empty prison cell had caused "no small stir," and the poor soldiers were put to death. The only *natural* way to account for Peter's release was treachery on the part of the keepers—it would never do to think or admit that God did it (Matt. 28. 12-14), so the execution of the keepers marked out again the blindness, cruelty, and hardness of heart of the unbelievers. We have now to do with the subsequent history of the chief actor in this matter, and Proverbs 29. 1 is amply verified in the story.

At Cesarea, to which place Herod retired from Jerusalem after the Passover, delegates from Tyre and Sidon waited on him. They had offended him and wished for peace.

Blastus, the king's chamberlain, they probably bribed to be their friend, and he arranged the treaty for them and an interview.

A set day. Appointed time—likely looked forward to by Herod as a splendid opportunity for display. Little did he dream of the end. It is often thus (Luke 12. 20; 1 Thess. 5. 3).

Royal apparel . . . sat upon his throne. A dangerous state and place for a poor man (son of Adam) to be. Rags of royalty are not so befitting as rags of prodigal (Luke 15). Unless there be under the dress a contrite spirit and a broken heart, what matter what dress is worn, for God looks on the heart (1 Sam. 16. 17). And a throne is not for man unless it is occupied in subjection to the King of kings.

An oration. Great high-sounding, insincere words very likely (Dan. 7. 25; Eph. 5. 6). This also shows that Herod was in good health at the time.

Voice of a God. Flatterers they were; poor Herod allowed them to say it, and would doubtless have liked them to think it. So will be the Antichrist soon—a man-god. A Christ-hating, saint-persecuting man of sin (2 Thess. 2. 4, &c.). The likeness is striking.

Angel of the Lord smote him. Like Belteshazzar in Daniel 5., and Nebuchadhezzar in Daniel 4, just at their highest moment, down they fell. See also fall of Antichrist in 2 Thessalonians 2. 8.

Eaten up of worms. A living, loathsome grave. Worms after death is corruption. In this case a special mark of corruption is put on the so-called god. A worm-eaten god is contemptible.

But the word of God grew and multiplied. Contrast the words of men, orator's words, flattering words, with God's words—saving, sanctifying, abiding words. Man's flattering, false words work death; God's Word about the living Word gives life, eternal life (Jno. 5. 24).

6th June.—**THE FIRST WARNING** (Exodus II. 1-10). *Mem. v. 5*—
“And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that is behind the mill, and all the first-born of beasts.”

No surrender—A final stroke—Spoiling the Egyptians—God's ambassadors—A far-reaching blow—Completely cowed—The great difference—Sheltered by the blood.

WHE repeated warnings, and plagues accompanying them, had only very temporary effect upon Pharaoh; his heart he hardened, and he would not obey. Our lesson describes the last voice to that stern despot, and predicts an awful stroke soon to fall on him.

Afterward. One plague more, but of such a kind that he will thrust you out in terror.

Let every man borrow. Not borrow in the sense of a loan, but ask as a gift, due on account of service done.

Favour in the sight of the Egyptians. Quite within God's power. (See Dan. I. 9; Gen. 39. 21.)

Moses was great. Ambassadors for God, like kings' ambassadors are greatly honoured by their office (2 Cor. 4. 7).

“Thus saith the Lord.” With all the authority of Divine power Moses delivered the message of his Master.

About midnight.—Yet a little space of time—a few hours—ere the stroke falls. How will they spend it? Would they act like Nineveh? (Jonah 3). No; they hardened their heart, and the blow must fall (Prov. 29. 1).

All the first-born shall die. A terrible edict. In the palace and in the prison, death—one death in every family—no family at leisure to comfort one another—they could not believe it, yet it was true. Romans 5. 12. tells us that “death has passed upon ALL men, for that all have sinned”—not ONE in a family, but every one in every family—and the only way to get life is by believing in the Lord Jesus Christ (John 3. 36).

A great cry. A bitter cry of anguish under the stroke of judgment. God's voice unheard ends in man's cry unheeded (Prov. 1. 27, 28).

Nor a dog move his tongue. An expressive way of describing the cowering of the Egypt nation in the presence of God's people (Rom. 16. 20).

A difference. A broad line of distinction—redemption by the blood of the Lamb—lies between God's people and the condemned-already world. In nature, in sin “no difference” (Rom. 3. 22). In Christ makes all the difference.

And he went out from Pharaoh. The last word was said—now nothing remains to do there—the ultimatum has been delivered—war is declared—the ambassador withdraws.

So the chapter closes. Pharaoh is left to his hardening and his doom, and Moses goes to his people to prepare them for the great coming crisis—to gather them under the blood of the Lamb and around the Person of the Lamb, to feed on Him in that safe place, while the judgment falls on the unsheltered Egypt nation around (1 Cor. 5. 7). Happy people! Dark, dark Egypt.

FRUIT-BEARING: Its Characteristics and Sustenance

Notes of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

PAPER IV.

WE will go back again to the Epistle to the Galatians, fifth chapter, to see what fruit is. After giving us a list of the works of the flesh—the things that are the natural outcome of the old man—after giving us a list of what we might call that which comes out of the crab-apple, he tells us here distinctly “that the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye may not do the things that ye would.” It is a continual conflict. God is on the side of the new man, weak as he is; weak as the new-born spirit is, the Spirit of God is mightier than all that can be against him, and therefore through His power I do not the things which I *would* do. So we have there the two things. In the 22nd verse we have that which God desires from us, “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”

These are nine, and they are in THREE TRIPLETS. I want you to understand this. The only way that I can remember things at all is by understanding them and seeing the beauty of them, and then they get impressed on my memory. I have no difficulty in quoting these three things correctly, although you will find very few people who can do so; and why? It is because they don't ponder them to see the beauty of them.

The first three, “LOVE, JOY, PEACE.” These are three things that if I were a helpless invalid lying on my bed, I could yield all that fruit to God. God might find in me, as He looked into my bedroom, and on my bed where I was lying, implanted by His own Spirit, His love shed abroad in my heart, rising up in love to Him. Like the great waterfall that comes down with thundering force, but a spray rises up and is spanned by a rainbow, it is just the result of the flood that has come down, and so when God's love is poured into my heart in its mighty flood by the Holy Ghost, there rises up love to God, “We love Him because He *first* loved us.” God can find that in the heart of some poor invalid. I do not know whether any of you have seen a little book entitled “Words of Faith, Hope, and Love.”* They were letters written by Mr. John Dickie, of Kilmarnock, whom I had the pleasure of meeting twice. He is with the Lord now, but for years that man was a complete invalid, with only a housekeeper to attend to him.

*Pickering & Inglis, Glasgow. 3/6, post free.

Seldom able to be out of bed, always suffering, and yet those letters—which he wrote with great painfulness—are full of praise to God, full of love, full of blessing to those who read them. Precious letters! Why, it was supernatural, it was the wonderful working power of God which, under such circumstances, produced such love, such joy, such peace in that dear man's soul. Some of the sweetest bits of Christian poetry that I know are written by him, as well as some of our best tracts, for instance, "Philip Sharkey, the Kilmarnock Blacksmith." All who knew him felt the power of his life, although he was a man that was never out of the furnace, and yet he was a man full of "love, joy, and peace." You see that was the fruit of the Spirit. He was in touch with Christ. His weakness was such that it made him absolutely dependent on the grace of the Lord Jesus Christ, and so he was filled with the Spirit and the fruit of the Spirit. Now, remember "love, joy, peace," and if you find that you are short of *love*, and that you are short of *joy* (you do not feel the least inclined to sing), you are short of *peace*, listless and troubled—well, it simply means that you are not in vital communion with the Lord Jesus Christ. It means that you are like a branch that is not in the Vine, and the sooner you get into His presence the better, and seek that He may work in you for His glory. Own your own helplessness and claim His grace.

Now, look at the second three: "LONGSUFFERING, GENTLENESS, GOODNESS." When I come to these three it brings in someone else. I cannot be *longsuffering* to myself, and *gentleness* has not got to do with myself. (Of course we will be very gentle about ourselves—there is no doubt about that.) And *goodness* means doing good to others. "Longsuffering, gentleness, goodness" means the character of Christ manifested in my acting towards others. The first three is the Spirit of Christ in me rising up *to God*. The second three is that same blessed Spirit going out *to my neighbour*, whether saint or sinner. "Charity suffereth long, and is kind." Some of us suffer long, but we are pretty cross about it, but the love of God suffereth long, and is kind. Longsuffering! Why, we don't like to have to bear this; we don't like the people that we have to suffer from. We say: "So-and-so has been a source of trouble in the meeting—always causing some disturbance." We would like to have a meeting where there is no opportunity for bearing that fruit of the Spirit. We would like to be in a world where we had nothing to suffer long, but that is one of

the most precious fruits that God can get, because it is so like Himself, the longsuffering God. When God finds that love in one of His children He says: "This is sweet fruit to Me." Now, are we yielding that, or are we so horribly short in the temper, and so unwilling to be tested and tried by the ways and manners, the wrong-doing of others, that instead of bringing forth longsuffering, we manifest that which the world manifests—the flesh. Oh, let us test ourselves. Then comes *gentleness*; not roughness; not harshness. Oh, gentleness goes a long way. Parents often think it far better to box their children's ears, but gentleness would often succeed better. It may be necessary to be severe sometimes (the Lord Jesus Christ could be at times), but gentleness was what chiefly characterised Him, and if I am like Christ gentleness will characterise me. The word *gentleman*, what does it mean? It does not mean a man with money and education. It means a man that is gentle in his ways and words, and I tell you the man who is walking in the Spirit of Christ, I don't care what he has on his back, will be a gentleman. Oh, let us covet this Divine mark of aristocracy! Don't forget that we belong to the seed royal of heaven. "Longsuffering, gentleness, goodness." That means doing good; not what I can get, but what I can give; not wishing to be ministered to, but looking for opportunities to minister. Thus you see how the second three come in. They involve my relations to my neighbour.

What about the third three—"FAITH, MEEKNESS, TEMPERANCE." Well, those have to do with myself. "Love, joy, and peace" is all that goes on between my soul and God. "Longsuffering, gentleness, and goodness" is between me and you, but "faith, meekness, and temperance"—*faith* in opposition to that unbelief which is ever ready to spring up; *meekness* in opposition to the pride which is the very vitality of the old nature; *temperance*, the self-restraint that holds every desire in its own proper place—that means I have a corrupt nature which has to be under constant restraint.

Now, do you see the force of these three triplets: "Love, joy, and peace," first three; "longsuffering, gentleness, and goodness," second three; "faith, meekness, and temperance," third three? But how am I to remember these three? Listen. "Without Me ye can do nothing. Not "without Me ye can do *very little*," but "Without Me ye can do *nothing*." The Lord puts me in the most absolute dependence upon Himself—"NOTHING WITHOUT ME." May He teach us the lesson.

“ I COULD DIE FOR HIM.”

By WILLIAM SHAW, Editor of “Selected Sayings.”

A YOUNG woman, in the first hour of new-born joy in the great Redeemer's love, said to her companion, “Oh, ———, I could *die* for Him; couldn't you?” “Yes,” replied the other, “but I think He wants us to *live* for Him.”

In a certain sense it might be easier to die for Christ than to live for Him; and we doubt not that many young converts, in the fulness of their “first love,” have sighed for some opportunity of proving their love to Christ by being ready to die for His sake. But it is only in very rare cases, in this civilised age, that the child of faith is required to seal his testimony with his blood. The call is to *live* unto Him who died for us, and rose again (2 Cor. 5. 15). We are taken out of the world—or, rather, out from among the world—at conversion. As those who have died with Christ, and are risen with Him, we are sent back into the world to live so that the world may see that we have been with Jesus. We are sent into this *dark* world that we may *shine* for Jesus. We are sent into this *restless* world that we may allure the lost ones to Him who said: “Come unto Me, all ye who labour and are heavy laden, and I will give you rest.” We are sent into this world of *sin* that we may tell men of the spotless One, and of the blood that can cleanse, and the arm that can save to the uttermost all that come unto God by Him. We are sent into this *unsatisfied* world that we may tell something of Him with whom is the Fountain of Life, and who is still saying: “If any man thirst let him come unto Me and drink.” We are sent into this world, which is *led captive* by the devil at His will, that we may point these captives to Him who came to break the chains of sin and set the prisoners free. Who can tell how much is involved in the words: “To live for Christ!” The days of the martyrs may be past, but there is such a thing as a living martyrdom—there is such a thing as being “killed all the day long.” To face the scorching flames of the stake takes Christian fortitude of no mean order. Yet the terrible ordeal is of short duration, and we read of those who marched to their funeral pile with the air and the tread of a conqueror. The martyr Philpot exclaimed on the morning of that day when he was to be consumed amid the blazing faggots, “I will pay my vows in thee, O Smithfield!” No one can doubt the faith and the devotion that were there. In the “burning time” and the “killing time” it is clear that love to Christ was the great master-passion in the breast, which, like Aaron's serpent, swallowed up the rest.

“*I could die for Him.*”

But the saints of God who *will live godly in Christ Jesus* are called to suffer in a different manner to-day. The fire still burns, although it is a much slower fire. Many a devoted servant of God is called to endure the constant taunt and jeer of the worldling. Yea, many are subjected to a systematic course of persecution because of their love for the Person, and their subjection to the will of the Lord Jesus Christ. Yet all this, and much more, may be included in *living* for Him. Truly we have no need to long for some brilliant opportunity to die for Christ. If we truly live for Him who died for us we shall find fire sufficient to purify our faith and test our love. But in all these things we have the Divine assurance that we shall be “more than conquerors” through Him that loves us.

ANXIOUS for NOTHING—ASKING for EVERYTHING.

By Mr. GEORGE MÜLLER, Bristol.

“**B**E careful for nothing;” that is, “Be anxious about nothing”—no anxiety ought to be found in the believer.

Great, many, and varied may be our trials, our afflictions, our difficulties, and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is almighty, who can do everything, who loves His children as He loves His Son, and whose joy and delight it is to succour and help them at all times and under all circumstances.

Therefore anxiety should not be found in the children of God, but we should attend to the exhortation given us in this verse: “Be anxious about nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. iv. 6-7).

I.—“**IN EVERYTHING,**” that is, not merely when the house is on fire, not merely when the beloved wife is dying, not merely when six out of our seven children are on the brink of the grave, but in the smallest matters of life, bring *everything* before God—the little things, the very little things, what the world calls trifling things. *Everything*—living in holy communion with our heavenly Father, and with our precious Lord Jesus Christ, all day long. And when we awake at night, by a kind of spiritual instinct again turning to Him, and speaking to Him, and bringing our various little matters before Him in the sleepless nights—the difficulties in connection with our family, our servants, our trade, our profession, whatever tries us in any way—speak to the Lord about it. And in like manner, our joys, our easy days, speak to the Lord about them, and

ask Him for help. Ask Him to help regarding *everything*.

II.—“By PRAYER and SUPPLICATION,” taking the place of beggars, with earnestness, with perseverance, going on, and waiting, waiting, waiting on God.

III.—“WITH THANKSGIVING.” We should at all times lay a good foundation with thanksgiving. If everything else were wanting, this is always present, that He has saved us from hell; that He has given us His holy Word—His only begotten Son, His choicest Gift—and the Holy Spirit. And therefore we have always abundant reason for thanksgiving.

IV.—What is THE RESULT of this?

“And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus.” We shall have the peace of God. And this is so great a blessing, so real a blessing, so precious a blessing, that it must be known experimentally to be entered into, for it passeth understanding.

See therefore how we get this peace of God, through attending to this exhortation, that in everything, in the most minute affairs of life, we let our requests, by prayer and supplication with thanksgiving, be known unto God. And further, that we seek to the utmost to avoid anxiety. Oh, let us lay these things to heart, and if we habitually walk in this spirit, we shall far more abundantly glorify God than as yet we have done.



WAITING AND WATCHING.

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

NEBUCHADNEZZAR'S DREAM OF THE GREAT TREE.

OUTLINES OF DANIEL—CHAPTER IV.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

IN the first three verses of this chapter (read verses 1-3) we have a royal proclamation from one of the greatest sovereigns, to all the nations under his control, acknowledging the great signs and mighty wonders God had shown towards him, God's greatness, and the greatness of His dominion.

Nebuchadnezzar makes known his dream to the Chaldeans and wise men of Babylon, but they were unable to interpret it. On a former occasion their excuse was that he had not told them his dream (ch. 2. 10, 11), but now when he had done so they were equally at a loss as to its meaning. At last Daniel came, to whom the king declared the vision.

THE DREAM AND ITS INTERPRETATION

(read verses 10, 12, 22). Nebuchadnezzar saw a tree whose height was great, and its branches widely spread, furnishing food for men, and shadow for the beasts of the earth. The tree represents government in the hand of the Gentiles, which was transferred from Israel to them in the days of Nebuchadnezzar. As long as Nebuchadnezzar feared the Most High God, confessing His majesty and everlasting dominion, God made him to prosper.

The dream here recorded was a symbol of the earthly kingdom during the times of the Gentiles. The Lord Jesus employs a similar figure (Matt. 13. 31, 32) to describe the kingdom of the heavens, and its increase in worldly greatness during the present dispensation, from the days of Constantine the Great, as represented also by the Church in Pergamos (see Rev. 2. 12-17).

THE VISION CONTINUED AND EXPLAINED

(read verses 13-16). Nebuchadnezzar sees in his vision a holy watcher come down from heaven, commanding to hew down the tree, to scatter his fruit, and disperse the fowls from the branches, and the beasts from under his shade, but to leave his stump in the earth with a band of iron and brass. This vision had a remarkable fulfilment in the history of Nebuchadnezzar. At the end of twelve months (verses 28-33) he walked in his palace, in self-exaltation, when the judgment of God came upon him. His reason forsook him, he was driven from his throne, and, for a period of seven years, was with the beasts of the field and ate straw like an ox, until he acknowledged

Nebuchadnezzar's Dream of the Great Tree.

the supremacy of God and his universal dominion. Then his kingdom was restored to him, in brightness and honour, and he extolled and magnified the God of heaven (verses 34-37).

This was the HISTORICAL accomplishment of the vision. We shall next proceed to consider the PROPHETIC fulfilment according to the revelation made to John in Patmos.

THE EMPIRE OF THE BEAST.

Nebuchadnezzar is the representative of authority from God, transferred from Israel to the Gentiles for a season. The excellency of this authority is in proportion as God is acknowledged as its source, and decreases in value as God is lost sight of. This depreciation is shown in Nebuchadnezzar's image (chap. 2.), from gold to silver, from silver to brass, iron, and iron mixed with miry clay. When the times of the Gentiles draw to a close in the latter times of the kingdom, the empire will be divided into ten kingdoms, represented by the ten toes, iron mixed with miry clay. This will be during Daniel's last week of seventy weeks of years. The seven times which passed over Nebuchadnezzar are a foreshadowing representation of the kingdom during these seven years.

The lawless one, represented by the rider on the white horse, under the first seal (Rev. 6. 2), has a crown given to him—not a diadem, or regal crown, but a victor's crown—showing that he reigns by human authority; he takes his empire by universal suffrage, yet with some recognition of God—it is iron mixed with miry clay. During the first three-and-a-half years he makes a covenant with Israel, nominally for seven years, or one week of years, by virtue of which the Jews are recognised as a people, Jerusalem as the holy city, the temple there as the temple of God (Rev. 11.), but in the midst of the week he breaks his covenant, takes away the daily sacrifice, kills God's two witnesses, and sets himself up in the temple of God as the only object of Divine worship (2 Thess. 2.). This state of things continues for the remaining three-and-a-half years of the seventieth week. Then Nebuchadnezzar's image of Daniel 2. becomes, so to speak, INVERTED, and instead of authority coming DOWN FROM the GOD of heaven, it comes UP from the BOTTOMLESS PIT, for the DRAGON gives the lawless one, now become antichrist, his throne, his power, and great authority (Rev. 13. 2). This is emphatically the Kingdom of the Beast foreshadowed in Nebuchadnezzar. But, as the kingdom was restored to Nebuchadnezzar, so, after the day of Jehovah, the

kingdom, and dominion, and the greatness of the kingdom under the whole heavens, will become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever. Thus fulfilling the word: "I will overturn, overturn, overturn, till He comes whose right it is, and I will give it him."

POST-CARD GEMS.

"**A** CHRISTIAN, though he hath a will of his own, it becometh not a Christian to do his own will."

"If we suffer for well-doing, we do well in suffering."

"None can tread this world beneath their feet unless they see a fairer world above their head."

"His centre is everywhere, but His circumference is nowhere."

"If you stood alone, it would be presumption to hope, because you are not alone; it is offence to tremble."

The last words from the opened heavens are—"Surely I come quickly." He may arrive to-day—watch.

In health we act and talk as though we would never be ill, so God has to lay us aside that we may learn how presumptuous we have been.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance,

The Gospel Scheme, 1/ per 100. Boys and Girls Almanac, 6d. per doz.

13th June.—**REDEMPTION BY BLOOD** (Exod. 12. 1-14). *Memory verse 5*—"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats."

The place and the day—The One all-sufficient and for-all Lamb—Sheltered and satisfied—Ready to march.

THE eventful night of the first Passover feast is the theme of our present lesson. A vivid picture of God's power to punish and to preserve is given in this narrative.

In the land of Egypt. Though *in* Egypt yet not *of* Egypt. Ordained of God and promise of Canaan. So is the Lord's Supper now.

Beginning of months. Natural life counts from birth; spiritual life from new birth. New life is found at the cross (Jno. 3. 15). Nothing counts before that.

Tenth day . . . take a Lamb. The number ten denoting responsibility, every one must act then—failure to do this at the right time would be serious. To-day is the time to take God's Lamb (2 Cor.

6. 2). The kind of lamb is well-defined, as well as the time of taking. Note the points: ONE Lamb—though many lambs, one—they all indicated one only, Jesus the Lamb of God. SUFFICIENT—Household might be too little—the lamb never too little. Every man, according to his eating, found sufficient for him in the Lamb. WITHOUT BLEMISH—Type of the Lord Jesus (Heb. 9. 14; 1 Pet. 1. 19). TAKEN OUT—So was Jesus (Heb. 5. 1) SLAIN (verse 6)—The living Lamb could not save. His spotlessness, innocence, separation, could not preserve. He must needs die (Jno. 3. 15; Jno. 11. 50, &c.)

Whole assembly. All the people of God have a share in that death.

Blood. On two side-posts and upper door-posts. A testimony to God and man of faith in the blood. Not on the threshold, to be under foot (Heb. 10. 29). Every house marked and every first-born sheltered under the blood.

When I see the blood. Inside the house the inmates had the word of God that He would pass over them—that there was no condemnation (Rom. 8. 1); outside the house, meeting the eye of God, was the blood. The first-born did not need to pray, realise, or feel, inasmuch as he believed God's word would he feel quite peaceful and safe.

Thus shall ye eat. Every detail was arranged—when, how, and where. The Lamb, whose blood provided safe shelter, was to be the food of the saved (Jno. 6. 56). Jesus is the food of the soul.

Let nothing of it remain. In the morning when Jesus comes the feeding on Him by faith shall cease, and we shall feast in sight. The Lord's Supper is "till He come" (1 Cor. 11. 26).

Loins girded—staff—shoes. All speak of readiness to march (Luke 12. 35, &c.).

Much more, which space does not allow us to mention, will occur to the teacher—the main point in this, as in all lessons, is to keep the Person and work of the Lord Jesus well to the front, so that the Pass-over story will be remembered chiefly as speaking of "Christ our Pass-over sacrificed for us" (1 Cor. 5. 7).

20th June.—**THE END OF THE BONDAGE** (Exod. 12. 31-41).

Mem. v. 41—"And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass that all the hosts of the Lord went out from the land of Egypt."

The rest disturbed—Great cries—Submission of the tyrant—The appointment kept—Happy liberty—A notable night.

IN our last lesson we were occupied with the action of the Lord's people in the keeping of the feast, sheltered by the blood of the slain Lamb, and fed on its person. We now turn to see the effect of judgment on the foes of God's people, and the happy liberation of those who had hitherto been bondsmen.

Pharaoh rose up in the night. In that dread hour, silently, swiftly, surely the "destroyer" had visited every family in the land—in the palace, poor-house, prison alike—wherever a first-born was, there death came. "It is appointed unto men" (Heb. 9. 27).

A great cry in Egypt. Many cries all blended into one (see the great cries of Rev. 6. 15-17; and 18. 15, 16).

Called for Moses and Aaron by night. How quickly and utterly can God humble the proud tyrant. "Go at once! go! Take anything, everything, all you asked; only go!" (see Rom. 16. 20).

Egyptians were urgent. Little wonder. The pale faces of their dead sons were awful signs of the folly of fighting God (Jer. 13. 21).

Dough before it was leavened. See also verse 39. The leaven had been put away before the Passover feast, and so great was the haste to depart that no preparation could be made.

Sojourning of the children of Israel. See 1 Peter 2. 11. God's purposes and promises made them only sojourners in Egypt land. God has all times in His hand (Psa. 31. 15). 430 years before, God pointed to that day as a great day, and it came to pass. Calvary's day and hour appointed came, and the Person and His work with it (Gal. 4. 4). Another set time is spoken of (Acts 17. 31). It, too, will arrive, and the event with it.

A night much to be observed. The liberation day is a never-to-be-forgotten time,

"O happy day that fixed my choice
On Thee, my Saviour and my God."

When the prison door opens, or the slave is emancipated, how sweet the fresh, free air of heaven. Jesus frees the slave of Satan (Jno. 8. 36). Judson, missionary to Burmah, who had been long imprisoned, apart from his wife and child, in a Burmese prison, after his return to England, and in the midst of his friends, was asked what was the happiest experience he ever had. He replied: "Sailing down the Irrawaddy in an open boat, with nothing but liberty and love." Those who come to Jesus have these two, "liberty and love," whatever else they have not.

Night of the Lord. God's night—all of God—a peculiar title. Does it not call to mind 1 Corinthians 11. 23, "That night in which He was betrayed;" the night of His work for His people, when he wrought liberty for the bondslaves, and set free the captives (Heb. 2. 15).

27th June.—**THE LAMB AND THE ASS** (Exod. 13. 11-22). *Mem. verse 13*—"And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem."

Redemption subjects, their condition, character, and ways—The Redeemer and Substitute—The dread alternative.

HERE must be some special meaning in the peculiar introduction of the ass as a subject of redemption provision in this important chapter. All the first-born males were the Lord's whenever it was born, and was devoted for sacrifice. See verse 15: "I sacrifice to the Lord all . . . but my children I redeem." In this verse 13 we find together, then, "ass" and "man" redeemable creatures—surely a humbling combination.

The firstling of an ass. ITS NATURE BY BIRTH, as man is born a sinner (Ps. 51. 5 and Jno. 3. 3). CONDEMNED ALREADY—found the sentence already written against it (1 Cor. 15. 22)—but the same word that told the sentence spoke of the remedy—see Rom. 5. 20, &c. ITS CHARACTER—*unclean* (Lev. 11. 26), and so is man (Isa. 6. 5, Isa. 64. 6)—*wild and untamed*; man is like him (Job. 11. 12)—*straying* (1 Ex. 23. 4;

1 Sam. 9. 3), and Isaiah 53. 6 and Luke 15. 6 tell the same of men. Such are some of the characteristics of the ass, and these are also, each of them, true of the children of Adam. Apart from the Lamb, death was its doom from the very day of its birth.

Redeem with a Lamb. All redemption story rises up here. The eyes of man, the eyes of God, are centred on the Lamb. The ass lies helpless, condemned in its crib, and we turn from it and its antitype, and "Behold, the Lamb of God which taketh away the sin of the world" (Jno. 1. 29). The Lamb is a contrast to the ass. It is *innocent* (Heb. 7. 26); *patient* (Isa. 53. 1; Matt. 26. 53; Heb. 12. 3); *humble* (Phil. 2. 7, 8); and a *sacrifice* (Heb. 7. 26, 27; 1 Pet. 1. 18, 19). All these and more were seen in the Lord Jesus.

If thou wilt not redeem. Sad fate for the poor ass if the master did not care enough for it to give up the Lamb—nothing for it but death. Just the same if he could not find a lamb. God loved the condemned world and gave His Son (Jno. 3. 16). He did find One, only one, a ransom (Job 33. 24).

4th July.—**PAUL'S FIRST GOSPEL ADDRESS** (Acts 13. 26-41).
M. v. 38—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."

A personal word—A saving word—The purpose fulfilled—Pardon proclaimed - A warning word.

PAUL had often preached the Gospel before this (Acts 26. 20) at Damascus and Jerusalem and throughout the coasts of Judea, but this is the first recorded address of the great apostle. It is a beautiful model, and it should be of great use to teachers in that way. Our lesson at verse 26 opens at what might be called the application. Paul had wisely begun by showing that it was the God of Abraham, Isaac, and Jacob, the God of the old prophets, who had wrought in the past in and for the patriarchs and the people, who had wrought in Jesus Christ and raised Him from among the dead, a Saviour Jesus; consequently there is salvation.

To you is the word of this salvation sent. Salvation is embodied in the Word of God. Reception by faith of the Word is salvation (Jno. 1. 12; Acts 11. 14). A personal word, "to you," Sent by God, and meant for personal reception.

Fulfilled all. The apostle is careful to show that it was no misadventure, but a pre-ordained event, that Jesus should be "condemned," "slain," and "raised from the dead." Note: They fulfilled all in their hate up to a certain point, then God fulfilled His purpose and work in raising His Son from the dead (Acts 3. 26).

Be it known unto you, therefore. On the ground of these facts, viz., that Christ died for our sins, was buried, and rose again (1 Cor. 15. 3, 4), the gospel is preached, and the apostle proclaims free justification from all things to all believers **through** and **by** the Lord Jesus Christ.

Beware, therefore. A great salvation implies a great judgment for neglect (Heb. 2. 3). They might wonder at it, but if they believed not they would perish, because God's work was despised and His word rejected even though declared by a man who was a living proof of its power and reality.

FRUIT-BEARING: RESULTS AND RESOURCES.

Notes of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

PAPER V.

NOW, I pass on to the different kinds of fruit. Look again at John 15. 16. "Ye have not chosen Me but I have chosen you, and ordained you, that ye should go and bring forth fruit, that your fruit should remain."

Look also at Rom. 1. 13. "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles." And then the 4th of John, 35th verse, "Say not ye, there are yet four months and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

Now, I have read those three Scriptures to show you one kind of fruit that God delights to see—it is conversions to God. God desires that everyone of us should be able to say that someone had been brought to know the Lord Jesus Christ through our instrumentality. It is a great mistake to think that the gospel work all depends on the evangelist on the platform. God would have us to be interested in all those we know and love, those that are bound to us by the ties of nature, and in those with whom we are continually coming in contact. God would have us to be fruit-bearers in the way of bringing some to Christ. Is there none you have set your heart upon bringing to Christ? Love is very ingenious, and will take many different ways to gain its object. The Lord said, "I have chosen you, and ordained you, that ye might bring forth fruit." There is a wonderful verse in the Song of Solomon about the sheep coming up from the washing and bearing twins. They were first clean, then fruitful. You sometimes see sheep with one little lamb each, but here was a whole flock, and every one had two lambs. Even so God would have every one of us to have our spiritual twins. God will give to some to have a large spiritual family. Paul says, "I am like a father to you, and I love you like children." Oh, who is there that may not have one or two that they have brought to the Lord. You will all know the piece of poetry about, "the starless crown," but I think it is a blessed though

to have about bringing one to Christ, that there is a special relationship established between such akin to that of parent and child. Let us seek to be bringers forth of this fruit. Seek grace to be the means of bringing some poor soul to know the love of Christ, and you will find that it is strength and blessing to yourself, and in it a joy better than any earthly circumstances can give you.

Now, look at Hebrews 13, fifteenth verse. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." Oh, you will say, this is coming down to a very simple and easy thing. The fruit of our lips. The Old Testament says, "I create the fruit of the lips." There never would have been a song of praise from these lips of mine if God had not put it into them. Praises to God may sound sweet enough from a choir singing beautiful airs, but it is the praise that comes from the heart that God wants. It is thanksgiving from the heart coming out on the lips. It is our privilege to render this to God continually, not occasionally, but daily and hourly to let Him have the joy of hearing our thanks and praise. At certain seasons, I suppose, most of us give some little present to those we love. We like to bestow appropriate gifts, but don't you like also to be thanked? don't you like an acknowledgment? I always think there is something wrong when people get something from you, and never say they received it—simply take it as a matter of course, and never mention it. Now, you know that does not satisfy love. Love likes to be remembered. God delights to hear our thanksgivings: He delights in the fruit of our lips: let us yield it to Him. Where there is unbelief there is no song. Unbelief silences every note of music. There is no song where there is discontent: no song where there is pride asserting itself: no song with self-will fighting against circumstances—against God. But where there is faith and meekness, gentleness, and love, and peace, there is a glad song. Oh, then, let us cultivate this fruit for God, thanksgivings and praise from hearts that are realising his goodness, flowing forth from our lips spontaneously.

Now, just one point more in Romans 15. 26. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which were at Jerusalem. It hath pleased them, verily: and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain." Look also in Philippians, chapter 4, 14th verse. "Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Now, I have read these verses to show another kind of fruit. You see, God is pleased with things that perhaps would not please us. Our unbelieving hearts make out God to be far harder to please than He really is. Those Philippians made a certain contribution for Paul. He was in need. Other churches had not communicated with him. They had no parcel post in those days, and it was a long time since he had heard from them. But the Philippians sent what met his need: it was that which love had provided, and what name does the Apostle Paul dignify it with? He says, "This is fruit that will abound to your account." It is fruit that will not be forgotten by the great Master the Husbandman by whose grace it was produced. He says "it is a sacrifice acceptable, well-pleasing to God." Why, he speaks of that gift which was sent by the Philippians in the same terms in which he alluded to the sacrifice of the Lord Jesus Christ. Let us make no mistake. That is the way God estimates whatever love does for a fellow-saint: a cup of cold water given because you belong to Christ shall in nowise lose its reward. God looks at the heart. He wants to see his own character reflected in these gifts. Now, dear friends, have you ever thought of this? It is a very easy thing to drop a threepenny bit or two half-pennies into the box, or perhaps, what is as easy for some, a £5 note, and never miss it. Is that fruit? Do you go into the presence of God, and there devote to Him, constrained by His love in the Cross of Christ, a certain definite proportion of that which the Lord has enabled you to earn week by week, or year by year, as the case may be? Are you giving first-fruits to the Lord? Are you owning Him? I do not know whether any of you here ever have seen George Müller's report?*

* *Statement of Facts* for 1896. 3d post free, Pickering & Inglis, Glasgow.

it. It has always something interesting, something encouraging, something convicting. Well, in that report you find the account of those who have adopted the giving of a definite proportion of all they earn to the Lord. No one who ever did it but will acknowledge they found a blessing. Weigh it out before the Lord. Don't wait for a powerful, eloquent discourse to drag the money out of your pocket. There is no discourse like a look at Calvary. Consider your needs; consider your family; consider your responsibilities—God would have you to be just—but consider in His presence, and before Him, how much you ought to lay aside for His work. Suppose a man gets his wages on Saturday. In the presence of God he acknowledges that he has been prospered; God has given him health and strength, and he now purposes to lay aside so much for God. Don't get out of it by saying: "All I have is the Lord's." Some people shuffle out of it in that way. I believe it is God's mind to give proportionately, and the more the Lord gives you, the more you will be able to give. The Lord says: "Every man as he purposeth in his heart," not "as he fumbles in his pocket" for the smallest coin there. I don't like sending round boxes. I never get reconciled to it; it is like begging. It is our privilege to give, and it should be our delight. But, oh, dear friends, it is the heart's purpose that is acceptable to God, whether it be the widow's mite or the thousand pounds, as you sometimes see in the missionary reports. If it is the fruit of a heart that is in fellowship with Christ, then what is given is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Perhaps you think you give a good deal now, but try the systematic way, and you will begin to think you hardly put in anything at all before. You will find that the haphazard way of feeling for the smallest coin in your pocket, or purse, is not satisfactory. Those who have tried the system of proportionate giving say they never dreamt before how little they actually gave. I press this upon you, and remember what you give will abound to your account. It is like money in the bank. It is a good deal better than insuring your life. I am not going to say anything against insurance. "According to your faith be it unto you," but I do say that what is given to God is money you will find again. It is placed to your credit in God's bank-book. It is not lost, but laid up in store.

Don't miss the cardinal lesson of the whole reading: *Without Me ye can do nothing.* If we have not been bringing forth

fruit unto God let us acknowledge it to-night in the presence of the Lord, and seek grace to do so henceforth.

UNSUCCESSFUL WORKERS.

DESPONDING Christians do not make successful workers or valiant soldiers. 'Feeble hearts,' and 'ready-to-halts,' and little 'faiths,' win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform 'acts of faith'; and having performed them, they are so intent on analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for 'joy in believing,' and no room for the free, large-hearted labour which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work — nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more emaciated, though the food provided is abundant. Labouring under what physicians call atrophy, the more they eat, the less they seem to be fed."

THE DISCIPLE.

THE light of life is shining
Through all his being now,
And the calm of heaven resteth
On his meek and chastened brow;
For his spirit's ear hath listen'd,
While his eyes by faith have seen
The beauty and the glory
Of the lowly Nazarene.

The Disciple.

Long prone, and earthward toiling,
He wearied heart and limb,
Till the Humble-hearted called him
To arise and follow Him—
Till the Man of Sorrows thrilled him
With the music of His voice,
And the poor and homeless Stranger
Became his endless choice.

The glory hath departed
From all the world can show,
And the Altogether-lovely
He only now would know ;
He would become in all things
An honour to His name,
Who meekly bore the smiting,
The spitting, and the shame.

In learning of his Master .
His soul is finding rest
From the sin, and care, and sorrow
With which mankind is press'd ;
Since to the Meek and Lowly
His heart is reconcil'd,
He bears a yoke so easy,
It would not fret a child.

He prizes one dear volume
Above all earthly store ;
For it he hath abandon'd
His former cherished lore,
Because it speaks of Jesus,
And teaches him His will,
And breathes, with all its precepts,
The power to fulfil.

His heart is great with kindness,
His spirit sweetly toned,
His lips are true and faithful,
His failings quickly own'd ;
Yet oft his love seems wasted,
And all his words ignor'd,
For the true disciple never
Can be above His Lord.

BELSHAZZAR'S FEAST.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

IN this chapter we have an account of the feast given by Belshazzar to a thousand of his great ones. Belshazzar appears to have been the son of evil Merodach, and grandson of Nebuchadnezzar. On this occasion he commanded the vessels of gold and silver, which had been plundered from the temple of God at Jerusalem, to be brought, that the king, his princes, wives, and concubines might drink wine in them, which they did, praising the gods of gold, silver, brass, iron, wood, and stone, in blasphemy against the God of Heaven.

The Babylons of Scripture appear to be three. First, ancient Babylon, of which we read in this book of Daniel. Second, the future literal Babylon, which many suppose will be built in the last days, during the reign of the lawless one, on the site of ancient Babylon, in the plain of Shinar, according to Zechariah 5, in the overthrow of which will be fully accomplished the predictions of the prophet Isaiah respecting the fall of ancient Babylon, which await a fuller accomplishment in the latter day than what has already taken place. (It has been stated that a syndicate of wealthy Jews has purchased the site of ancient Babylon as a business speculation.) Thirdly, the mystic, or ecclesiastical Babylon of the Apocalypse, which actually has not yet appeared, although her daughters have been long on the stage; her manifestation awaits the removal of the true Church, the body and Bride of the Lamb. So long as the Comforter, the Holy Ghost, is in the world, taking out of it a people for the name of God, and a Bride for the Lamb, He "lets," or hinders, or keeps back the full apostasy of the professing Church, and the manifestation of the lawless one, the future antichrist.

When the festivity of Belshazzar and his lords was at its height, then, we are told, there came forth the fingers of a man's hand, which wrote upon the plaster of the wall, "over against the lampstand," from which we learn that not only were the sacred vessels used to drink out of, but one at least of the seven-branched lampstands of the temple of God was brought in, and shed its light on the profanation going on, and on this token of God's condemnation of it.

Belshazzar, in his consternation and terror, sent for the astrologers, Chaldeans, and soothsayers to make known the writing and its interpretation; but though he offered the highest honours, the scarlet robe, golden chain, and the third place of authority in the empire, all was in vain, for "the wisdom of this world is foolishness with God."

The queen, or queen-dowager (supposed to be Nitocris, widow of Evil Merodach), who appears not to have had fellowship with what was going on, hearing of the consternation of the king, came in and reminded Belshazzar of the experience of Nebuchadnezzar, and advised that Daniel, who was found to be under the instruction of the Spirit of God, should be called, and this was accordingly done.

Belshazzar, having acknowledged the failure of the wise men of Babylon to make known the writing, promises Daniel the highest honours if he would interpret it. Daniel had had experience beforetime of the worth, or worthlessness, of these distinctions, yet he undertook to explain the writing. The writing was this: "Mene Mene," numbered, numbered; "Tekel," weighed; "U" signifying and; and "Pharsin," from the root "Peres," to divide, which also signifies, in the plural, "Persians." This is the interpretation by Daniel: "'MENE,' God hath numbered thy kingdom and finished it. 'TEKEL,' Thou art weighed in the balances, and art found wanting. 'PERES,' Thy kingdom is divided, and given to the Medes and Persians." "Mene" is repeated to express certainty (see Gen. 41. 32), and a double interpretation is given to "Upharsin," to signify not only the end of the Babylonish kingdom, but also who should be the successors, namely, the Medes and Persians (read verses 30, 31).

A striking prefiguring of the sudden and entire overthrow of the ecclesiastical system of corrupt Christianity, Babylon the great, as predicted in Revelation 17 and 18, by the ten kings of the Roman empire, previous to the manifestation of the Lord Jesus in flaming fire and the destruction of the empire of the beast.

"I WILL NEVER LEAVE . . . NOR FORSAKE."

"The soul that on Jesus hath lean'd for repose,
I will not, I will not, desert to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

This is not simple poetry, it is according to the truth of Holy Scripture; it is completely scriptural, and it has been fulfilled in the case of many millions of believers. It is daily being fulfilled, and it will remain to be fulfilled, and up to the day when our precious Lord Jesus Christ returns, the last elect "vessel of mercy" will find it to be true in his own experience.

GEO. MULLER.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance,

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

11th July.—A CRIPPLE WHO LEAPED AND WALKED (Acts 14. 8-18). *Mem. verse* 10—" (Paul) said with a loud voice, Stand upright on thy feet. And he leaped and walked."

An attentive hearer—Preacher's perception—A special message—The people's mistake—Fickle man.

FROM Antioch, in Pisidia, the Apostle Paul, with Barnabas, travelled to Iconium, where for a considerable time they laboured, preaching the Gospel. As at Antioch, the unbelieving Jews stirred up the people to drive them from the place, and they fled to Lystra, where the scene of our lesson is located. It was almost entirely a pagan city; very few Jews lived in it—we read of no synagogue there. Probably Paul preached in the open-air.

A certain man. Sitting among the listening crowd, one particular man arrests attention. He is lame—has always been lame—never walked. The point which brings him into prominence is how he **heard**. As the story of Jesus—His life, death, and resurrection—flowed from Paul's lips, the cripple's face showed that he was drinking it in, and that it was producing faith (Rom. 10. 17).

Perceiving that he had faith. The preacher could see that there was material to work on in that poor cripple. Faith brings a poor, helpless sinner into the place of blessing, as well as into a state of mind in which God can bless. See Heb. 11. 6; James 1. 6, 7.

Loud voice. Probably the cripple was on the outskirts of the crowd, and it was a special voice suited for him. We need special energy and effort to reach special cases (Jno. 11. 43; Acts 16. 28).

Stand upright. Paul's faith is shown in the command, the man's faith in obedience to it; the result is instant, perfect cure—so complete that he **leaped and walked**. Instant salvation.

The people saw. Paul could see the faith in the man before he was healed—the people could not. But the people can see the result of faith. This is the teaching of James 2. 18 and Psalm 40. 3.

The gods are come down to us. They had been taught to believe in many gods. The missionaries were two—the people concluded that two of the many, Jupiter and Mercurius, were visiting them. So they decided to have a sacrificial feast in their honour. Often the thankful zeal of the heathen reads a lesson to careless ones in our favoured Gospel times. Oxen, with garlands of flowers, they gladly would give. Jesus has really visited us in great mercy and love. To Him every knee should bow.

Barnabas and Paul rent their clothes. A most vigorous protest. No true servant of Jesus could bear the thought of any of the glory that belongs to God only being given to them. There is too much of this robbery—men put men between them and God (1 Cor. 1. 12, 13).

These sayings. "We are men." The Living God is the object of worship. Notice how suitable the words were to the people Paul addressed. Heaven, earth, seas proclaim the Creator (Ps. 19; Rom. 1). Fruitful seasons, food, and gladness testify to the Bountiful Provider (Acts 17. 25). So, as these pagans knew nothing whatever of Scripture, the Apostle preaches from the Book of Nature and claims the repentance towards God (Rom. 2. 4).

Stoned Paul. We must close this interesting lesson with this. Poor, blind man repeats himself. Whether it be Jesus, or Stephen, or Paul, it is the same—one day crying, "Hosannah!" next day, "Crucify." It is supposed that this was the time referred to in 2 Cor. 12, and that Paul was really dead and restored to life.

18th July.—**FIRST TWO EUROPEAN CONVERTS** (Acts 16. 9-21)
Mem. verse 9—"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

Hindered by the Spirit—Led by the Spirit—The cry of the needy—The riverside meeting—A heart opened—The fortune-telling business spoiled.

LAST lesson was about the missionaries Paul and Barnabas in Lystra. Now we see another company at work in another continent—hitherto the preaching of the Gospel had been confined to Asia. At Antioch in Syria (different from Antioch in Pisidia) Paul turns to visit again the places he had been before. He takes Silas with him, and reaches again Derbe and Lystra. Here they are joined by Timothy, who had been brought to Jesus when Paul was there before. After much travelling (verses 6 and 7) the way was closed and they came to the coast at Troas, on the shore opposite Macedonia in Europe. Our lesson proper opens at verse 9.

A vision. Similar to Peter's (Acts 10. 10); not exactly a dream—a revelation. **A man**, not an actual Macedonian, but the vision of one—the shadow of a needy people. **Beseeking**—a great need, stretching out hands from heathendom—does not that beseeching attitude of dark need still continue? They cry, "Come!" and the Master says, "Go!" (Mark 16. 15, &c.).

"Help us!" True help is Gospel help. Famine of bread in India called for bread, and much was sent. Bread of Life for the souls of men is true bread (John 6. 48).

Immediately. Characteristic of Paul and the spirit of the Gospel. Feet shod (Eph. 6. 15). "I am ready" (Rom. 1. 15). Then flew the Seraphim (Isa. 6. 6).

Assuredly gathering. It seems as if God would educate His servants to a path of faith—just revealing as much as will indicate His mind—thus testing their readiness to follow.

Samothracia, Neapolis, Philippi. Stepping stones, as it were, on the mission of mercy.

At Philippi, on the Sabbath, **at the riverside** prayer meeting, Paul found an audience of women—praying women—this is a sweet, quiet, refreshing picture. The words concerning Jesus would fall like dew there. Notice, "we sat down and spake."

Lydia, a business woman and a praying woman—a good combination (Rom. 12. 11.)—of the city of Thyatira, away across the sea which Paul had just crossed—a long distance off. Yet she was led in her business to Philippi, and heard of Jesus there. Reminds us of the woman of John 4, whose business led her to the well to meet Jesus.

Heart the Lord opened. A lovely expression. A heart like a jewel-case for the Lord to open and drop His precious knowledge of Jesus into. A contrast to the jailor's heart (Acts 16. 27), whose heart had to be wrenched open.

Attended to the Word. Not only heard, but heard attentively

—attended to it—served it—gave it proper attention. As in Isa. 55. 2, "Hearken diligently"; **Baptised**, as the outward expression of an inward fact (Mark 16. 16).

A certain damsel. Verses 16 to 21 follow with the record of the rescue of a very different character—a poor slave-victim of Satan's power and men's cupidity. Strange mystery of supernatural discernment—not of God or pleasing to God—could speak of God and salvation—yet Satan's captive. She was delivered by the same power that opened Lydia's heart, exercised in a different way. See Luke 8. 26-35.

Lesson to enforce—a praying woman needs her *heart* opened to the Word, and a wonderful demon possessed woman needs her heart cleansed or dispossessed—and Jesus Christ is the only Saviour of both. He died and rose, and has *all* POWER.

25th July.—**THIRD CONVERT IN EUROPE** (Acts 16. 22-34).

Ment. verse 31—"And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

The enraged slave-owners—Before the magistrates—Stripped and striped
—A zealous officer—Prayer and praise in a prison—Shaking off the shackles
—A changed man and his changed ways.

THIS lesson rises out of the events reviewed in our last. Provoked by the loss of their unholy gains, the masters of the fortune-telling slave caught Paul and Silas, and dragging them into the market-place, accused them before the magistrates. They complained as if they were zealous for the public good—not of the damage to their illegal gains—and averred that the missionaries taught things contrary to Roman law.

Without proof or even investigation the magistrates tore of the clothes of Paul and Silas, and caused them to be beaten with **many stripes**. So like what was done to their Master (Matt. 27. 26, &c.)

Charging the jailor. Naked and sore and bleeding, the two were handed over to the jailor with special instructions to keep them secure. So he put them into the **inner prison**, the deepest and darkest dungeon he had, loaded them with chains, and, to secure them perfectly, he thrust their **feet into the stocks**; thus making them as secure and as uncomfortable as he could.

Prayed and sang praises. No prison walls or prisoner's chains can shut the saint out from His God, or God from His people (Rom. 8. 38). The prisoners heard their songs, and would have strange thoughts about Paul and Silas and their God.

Suddenly . . . an earthquake. God's answer to their prayer. His "Amen" to their song. God shook the earth at Sinai, at Calvary, and again will finally shake both earth and heaven (Heb. 12. 26). Only in Christ will there be peace then.

Doors opened . . . bands unloosed. God, by His power, forced the doors and tore the chains off His servants. He is the Almighty Liberator.

The keeper of the prison, awaking with terror, saw the prison doors open, and, knowing that he would needs die if they had escaped, would in his terror have killed himself, but Paul cried out: **Do thyself no harm!** Even though the jailor had been cruel to Paul there was no hatred in his heart towards him.

What must I do to be saved? Utterly broken in spirit, realising himself near eternity, he fell at his prisoners' feet. Simple the answer, happy the result. He was converted, saved there and then.

Now he treats his prisoners so differently; washed their wounds, fed them, and the last we see of the Philippian jailor is as a rejoicing, believing, baptised Christian, in happy company with all his house.

1st August.—**PURSUIT OF THE REDEEMED HOST** (Exodus 14. 1-14). *Memory verse 4*—“And I will harden Pharaoh's heart that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.”

Pharaoh recovers from his fear—As determined as ever—The place of trial is the place of teaching—Looking up, but not high enough—The words of fear and the words of faith.

THE stroke of judgment which had forced Pharaoh to relinquish his grasp of God's people soon lost its effect on the perverse monarch's spirits. He was terrified, but not subdued. So hard the heart, so blind the infatuation of man. (See Isaiah 1. 5.)

Threefold purpose is served by the events narrated in our lesson :—(1) Pharaoh's unchanged determination to have his way is revealed; (2) God's power to punish and protect is displayed; and (3) an age-enduring lesson is given to God's people.

The pillar of cloud led the Hebrews into **the place of trial** (see Luke 4. 1), and paused in front of the Red Sea. God could have marched them over without that pause there, but how much would have been lost if He had. **Pharaoh will say.** God knew exactly how it would work (Heb. 4. 13; Ps. 139. 2).

They are entangled. It looked like it—as if the sea shut them up from farther progress—as if they had gone blindly on into a corner they could not get out of.

I will be honoured. God will be glorified in saving all who believe. God will be glorified in destroying the impenitent and unbelieving.

Pharaoh **made ready his chariot** once more to drive the slaves back—take back the spoil they had carried away. They harnessed their horses—the flower of the land, the **chiefest** of the chariots, and the greatest of the warriors, led by the monarch in person.

The children of Israel **lifted up their eyes.** But they did not look high enough. They looked up and saw Pharaoh's advancing army. The people, in looking at the army of Pharaoh, lost sight of the pillar-cloud. It was there still, a token that God was with them (Heb. 13. 6).

Sore afraid. Death seemed sure now, and they cried out in blind, unbelieving terror.

“Stand still and see **the salvation of the Lord.**” A true preacher and a good word. Moses knew God. His word was not, “Get ready to fight, run, or die;” but simple, and full of faith, “Stand still!”

Ye shall see them no more. Take a last look at them—no more for ever shall they harass or destroy.

“The Lord shall fight for you; ye shall hold your peace.” They must be victors whom the Lord fights for (Rom. 7. 25; 8. 37).

We need not trench on next lesson. The teaching of the present one is plain and simple. God is a saving God—brings a people under the blood of the Lamb, delivers from death through death, and leads them out of Satan's kingdom and from Satan's power, and protects them against all the power of the wicked one. The believer is kept by the power of God (1 Peter 1. 5).

THE KNOWLEDGE OF GOD.—Hosea 4. 1-6.

Our privilege, - - - - -	Deut. 4. 7; 10. 14; Acts 20. 32
Our responsibility, - - - - -	Prov. 2. 4, 5; Phil. 3. 10
Our confidence and strength, - - - - -	Psalm 9. 10; Prov. 24. 5-10
Our glory, - - - - -	Jer. 9. 23, 24

APOSTLESHIP.—FOUR STEPS.

1. Grace and Apostleship, Rom 1. 5
 2. Take part in this ministry and apostleship, Acts 1. 25
 3. He that wrought effectually in Peter to the apostleship, - Gal. 2. 8
 4. The seal of mine apostleship are ye in the Lord, 1 Cor. 9. 2
- Note the steps. 1. Grace first, then apostleship. 2. Take part. No sleeping partners in God's apostleship. 3. He that wrought effectually. We must take part, but unless God works, all our work is in vain. 4. The seal of apostleship. God is sure to bless. T. B.

"SAVE ME."—Psalm 119. 146.

- Who saves? - The **S**aviour,
1 Tim. 1. 15; Isa. 12. 2; Heb. 7. 25
- When does He save? **A**lways,
Matt. 28. 20; Ps. 42. 5 (margin).
His presence is salvation.
- How does He save? **V**ictoriously,
Rom. 8. 37
Entirely,
1 Thess. 5. 23, 24
- Who does He save? **M**e, Gal. 2. 20
- What does He save me from?
Misery,
Ps. 40. 2
- What does He save me unto?
Everlasting life
NINA.
John 3. 16.

PRECEPTS CONCERNING "ONE ANOTHER."

Passages of Scripture showing the precepts that flow out of love in those who are "members one of another" (Rom. 12. 5; Eph. 4. 25).

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| <p>I. With reference to PERSONAL WALK.</p> <ol style="list-style-type: none"> 1. <i>Serve</i> by love, - Gal. 5. 13 2. <i>Be forbearing</i> in love, Eph. 4. 2; Col. 3. 13. 3. <i>Forgive</i> one another, Eph. 4. 32; Col. 3. 13. 4. <i>Be kind and tender-hearted</i>, - Eph. 4. 32 5. <i>Be subject</i>, - 1 Pet. 5. 5 6. <i>Have compassion</i> one of another. (Greek —<i>Be sympathizing</i>), 1 Pet. 3. 8 7. <i>Pray</i> for one another, Jas. 5. 16 8. <i>Bear</i> one another's burdens, - Gal. 6. 2 9. <i>Use hospitality</i>, - 1 Pet. 4. 9 10. <i>Comfort</i> one another 1 Thess. 4. 18; 5. 11. 11. <i>Have peace</i>, - Mark 9. 50 12. <i>Follow what is good</i>, 1 Thess. 5. 15 13. <i>Wash the feet</i>, - John 13. 14 14. <i>Greet</i> with a holy kiss, Rom. 16. 16; 1 Cor. 16. 20; 2 Cor. 13. 12 | <p>II. With special, but not exclusive, reference to CHURCH WALK.</p> <ol style="list-style-type: none"> 1. <i>Have fellowship</i> one with another, 1 John 1. 7 2. <i>Receive</i> one another, Rom. 15. 7 3. <i>Exhort</i> one another daily, - Heb. 3. 13 4. <i>Admonish</i> one another, - Rom. 15. 14 5. <i>Prefer</i> one another in honour, - Rom. 12. 10 6. <i>Esteem</i> others better than yourselves, - Phil. 2. 3 7. <i>Edify</i> one another, Rom. 14. 19 8. <i>Consider</i> one another, Heb. 10. 24 9. <i>Minister</i> to one another, - 1 Pet. 4. 10 10. <i>Submit</i> to one another, Eph. 5. 21 11. <i>Be of the same mind</i>, Rom. 12. 16; 15. 5. 12. <i>Care</i> for one another, 1 Cor. 12. 25 13. <i>Confess your faults</i>, - Jas. 5. 16
H. G. |
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THE GIFT OF ETERNAL LIFE (2 Tim. 1. 9, 10; John 10. 10).

ETERNAL LIFE is—

The gift of God,	-	Rom. 6. 23.
A gift of Grace,	-	{ 2 Thes. 1. 12. Rom. 5. 8.
A twofold gift,	-	{ John 3. 16. 1 Tim. 2. 6. Eph. 5. 2.

AN UNLIMITED GIFT.

Christ gave Himself a ransom	for all,	-	1 Tim. 2. 6, 4.
He is the Saviour of all,			1 Tim. 4. 10.
In Him all shall be made	alive,	-	1 Cor. 15. 22.
He is not willing that any	should perish,	-	2 Pet. 3. 9.

THE RECIPIENTS.

Whosoever will,	-	-	-	Rev. 22. 17.
Whosoever that believeth,	-	John 3. 15, 16;	6. 47.	
Him that cometh unto Me,	-	-	-	John 6. 37. E. A. H.

THE BEST TEXT IN THE BIBLE.

Out of the 31,373 verses in the Bible, John 3. 16 has doubtless been more used of the Spirit in leading sinners from darkness to light than any other single passage of Scripture. Here are seven of its wonders:—

God	-	-	-	-	Almighty authority.
So loved the world	-	-	-	-	Mightiest motive.
That He gave His only begotten Son,	-	-	-	-	Greatest gift.
That whosoever	-	-	-	-	Widest welcome.
Believeth in Him	-	-	-	-	Easiest escape.
Should not perish	-	-	-	-	Divine deliverance.
But have everlasting life.	-	-	-	-	Priceless possession.

"O Lord, . . . Thou hast done wonderful things" (Isa. 25. 1). HYP.

GOD'S BEAUTIFUL ORDER as Revealed in 1 Corinthians.

1. The Gospel,	-	ch. 9. 16.
2. Baptism,	-	10. 2.
3. The Lord's Supper,	-	11. 23.
4. Spiritual gifts,	-	12. 1.
5. The power for ministry,	13. 1.	
6. Gift in exercise,	-	14. 31.
7. The Lord's coming,	15. T.B.	

CHRIST OUR ALL.

1. Look unto Me,	-	Isa. 45. 22.
2. Come unto Me,	-	Mat. 11. 28.
3. Learn of Me,	-	Mat. 11. 28,
4. Abide in Me,	-	John 15. 4.
5. Lovest Thou Me,	John 21. 15.	
6. Follow thou Me,	John 21. 22.	
7. Watch with Me,	-	Mat. 26. 48.

THE SONGS OF DEGREES: Some of their Lessons.

Psalms cxx.—cxxxiv.

cxx. 1.	Distress.	-	-	"I cried."
cxxi. 2.	A Deliverer,	-	-	"My help cometh from the Lord."
cxxii. 1.	Gratitude,	-	-	"Let us go into the house of the Lord."
cxxiii. 1.	The servant attitude,	-	-	"Unto thee lift I up mine eyes."
cxxiv. 1.	Victory over enemies,	-	-	"The Lord was on our side." [Israel.]
cxxv. 1-5.	Faith brings peace,	-	-	"Trust in the Lord"—"Peace upon"
cxxvi. 1-3.	Great things,	-	-	"The Lord turned"—"hath done."
cxxvii. 1, 2.	Dependence,	-	-	"The Lord build, keep, giveth sleep."
cxxviii. 1-4.	Fear, subjection, satisfaction, happiness.			
cxxix. 4.	Afflictions,	-	-	"The Lord is righteous."
cxxx. 7.	Hopefulness,	-	-	"Hope in the Lord."
cxxxi. 2.	Self-reliance,	-	-	"As a weaned child."
cxxxii. 5.	Faithfulness,	-	-	"A place for the Lord."
cxxxiii. 1.	Fellowship,	-	-	"Brethren to dwell together in unity."
cxxxiv. 1.	Worship,	-	-	"Bless ye the Lord."

Fifteen steps or stages of experience, beginning with distress and ending with praise and adoration.

W. H.

A HEART-WINNING GOSPEL.

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 has 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 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"? (Hosea 14. 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 saved, 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.

CHRISTIAN INDEBTEDNESS :

HOW TO MEET IT.—PAPER III.

By Dr. J. NORMAN CASE, Wei-hae-wei, China.

WE will now briefly glance at the question, How to pay these our debts? Whether Godward or manward, the one provision to meet our obligations is the Holy Spirit. He has been sent forth from the Father by the glorified Christ, to permanently dwell in the Church. At regeneration He takes up His abode in every believer. All power for worship, life, or service is from Him.

Our debt Godward is chiefly discharged in worship, praise, and thanksgiving. True worship, which God seeks from His children, is produced in the heart by the Holy Spirit. The Apostle characterises genuine Christians as those "who *worship by the Spirit of God*, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3. 3). Sincere worship glorifies God. All acceptable worship and service have in view the Triune God. It is begotten by the Spirit, and offered through the Son to the Father. We render nothing to Him but what we first receive. Every believer humbly, yet gratefully, confesses that—

"Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone."

To present our bodies to God as living sacrifices is also to

render acceptable spiritual worship (see Rom. 12. 1, R.V. marg.). But on this we may not now enlarge.

PAYING OUR DEBTS TO CHRISTIANS.

We saw that to love our brother was a continually accumulating debt. Were it possible to discharge it to the full up to to-night, to-morrow the obligation would afresh rest upon us to love each other even as the Lord loved us. True love is of God. On the one hand, everyone that loveth is begotten of God; on the other hand, everyone that is begotten of God loveth both God and his brother (1 John 4. 7, 19-21).

Whence comes such a love as would lead one to lay down his life for his brother? "Love is of God." It is produced in the soul by the Holy Spirit. "The fruit of the Spirit is love," &c. (Gal. 5. 22). Undoubtedly, love is the greatest power in the world. Study Paul's eulogy of Christian love, and so learn how it enables us to pay our debts (1 Cor. 13).

TO THE WORLD.

The one and only way to meet our responsibilities to the world is to be filled with the Spirit. When we consider the enmity of the natural heart to the Gospel—the power and influence of the world and its Prince—we realise that of ourselves we cannot cope with them. Like the unfaithful spies, we say: "We are not able. . . . They are stronger than we!" But faith reckons that the battle is the Lord's: that we are on His side. Then we cry: "Let us go up at once . . . for we are well able to overcome it" (Num. 13. 27-33).

To have an intelligent grasp of "the plan of salvation" is not enough. We must have the power from on high resting upon us. This alone will be sufficient to awaken our soul to a sense of its need and danger—to lead our soul to Christ. As our Lord, ere He ascended on high, said to His servants, "Ye shall receive power, when the Holy Spirit is come upon you, and ye shall be My witnesses . . . unto the uttermost parts of the earth" (Acts 1. 8). Who does not intensely desire to meet his obligations to a doomed and perishing world? To accomplish it we must heed, understand, and obey the Divine injunction, "*Be filled with the Spirit.*"

God asks not for our strength and wisdom, but for our conscious weakness for, "To him that hath no might, He increaseth strength." And we, too, shall know that paradoxical experience, "When I am weak, then am I strong." And now and forever, to Him shall be all the glory, who causes "*the lame to take the prey*" (Isa. 33. 23).

DANIEL'S FIDELITY AND DELIVERANCE.

OUTLINES OF DANIEL—CHAPTER VI.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

THIS chapter gives a remarkable instance of faithfulness in Daniel, of the malice of his enemies, their apparent success, and of God's deliverance.

First, as to Daniel's FIDELITY in the affairs of life, the administration of the kingdom, and his faithfulness towards God. Though in such a responsible position, yet in the affairs of the kingdom no error nor fault could be found by his enemies; they felt they could only accuse Him concerning the law of his God. A foreshadowing of the blameless life of the Lord Jesus. Though the Pharisees accused Him of breaking the law and loosing the Sabbath—in fact it was only the traditions of the elders that He set aside—He did always the things which pleased God, hence He could say, "Which of you convicteth Me of sin?"

Secondly, the MALICE of those in office in the kingdom, the presidents and princes, through envy, because it was the purpose of King Darius to set Daniel over the kingdom. So with regard to the Lord Jesus—Pilate knew it was for ENVY that the Scribes and Pharisees accused Him and delivered Him up.

Third, the apparent success of their plots. It was by falsehood that the presidents prevailed with the king, by representing that ALL the princes and governors had consulted together, so Darius was led to conclude that Daniel was amongst those who had sought to establish the decree. Shadrach, Meshach, and Abednego were cast into the fiery furnace because they would not bow down to the image set up. Daniel was cast into the lions' den because he was found praying three times a-day before his God.

When the Lord Jesus was apprehended by the armed band, He had been kneeling in the garden of Gethsemane, and making supplication three times unto His Father.

When the king discovered that he had been deceived with regard to Daniel, he was displeased with himself, and "he laboured till the going down of the sun to deliver him." So Pilate, being persuaded of the innocency of the Lord Jesus, used every effort to release Him.

As Darius was prevented from departing from the decree once signed, according to the law of the Medes and Persians, so Pilate was reminded, "If thou let this man go, thou art not Cæsar's friend."

What the den of lions was to Daniel, such was Calvary to the Lord Jesus. See Psalm 22, 12-21, where His enemies are compared to ravenous beasts.

There is a beautiful expression of faith in Almighty God in the words of Darius: "Thy God, whom THOU servest continually, HE will deliver thee."

As the "stone was brought and laid upon the mouth of the den, and the king (Darius) sealed it with his own signet, and with the signet of his lords," so a great stone was rolled to the door of the sepulchre of the Lord Jesus, and the chief priests and Pharisees made the sepulchre sure, sealing the stone and setting a watch (Matt. 27. 60-65).

DANIEL'S DELIVERANCE.

The visit of King Darius to the den of lions very early in the morning may well remind us of the visit of the sorrowing disciples to the sepulchre on the morn of the resurrection, when they found the Lord was risen indeed, having burst the bonds of death, because it was not possible that He should be holden by it. "Vain the stone, the watch, the seal."

God had sent His angel and delivered His servant Daniel, but the Lord Jesus could say, "No man taketh My life from Me; I have power, or authority, to lay it down, and I have power to take it again."

RETRIBUTION.

As those who had conspired against Daniel were visited with a terrible retribution, so to those who neglect so great salvation, crucify the Son of God afresh, and put Him to an open shame, there remaineth a fearful looking for of judgment and fiery indignation, which shall devour the adversaries; but behold, now is the accepted time, now is the day of salvation.

THE ROYAL PROCLAMATION.

Compare this with the address of Peter in the house of Cornelius, a striking proof that in every nation he that feareth God, and worketh righteousness, is accepted of Him. As Darius, on Daniel being rescued from the paw of the lions, sent out this proclamation of PEACE to all nations, so God, having raised up Jesus from the dead, sent the word of peace to the children of Israel, preaching peace by Jesus Christ, who is Lord of all, even the gospel of the kingdom of the grace of God which is to all nations (Acts 10. 34-43).

THE GIFT OF LACERATION.

SPEAKING of "gifted men," we have long remarked that there are those who have the undoubted "gift" of *laceration*. When they stand up to "minister the Word," they seem to have a positive delight in cutting, and slashing, and making wounds. This, with some at least, may count for smartness. But we have yet to learn that it serves the purposes of edification. The "lacerator," if we may use the term, is one who can make gashes, but who is utterly bereft of all power to heal up the gashes he has made. He makes wounds with a coolness almost amounting to callousness—wounds into which others have to pour the oil and wine. But *he* is never known to carry oil and wine. His "forte"—his "gift"—is to make gashes; and truly he makes full proof of his ministry. His is a sorry business—a business which the Church could very well do without, and be all the richer without. Yet the ministry of laceration, like the cursings of Shimei, may indirectly prove a blessing in this respect, that it comes as a trial of faith. In David's case the wounds inflicted by Shimei drew forth the breathings of beautiful subjection to the will of God. But as Shimei had no thanks for the wounds he inflicted on the Lord's anointed, neither shall the lacerator be praised for the ministry to which he "addicts" himself. Whatever his reward may be in heaven, on earth no weary saint shall extol him. No "bruised reed" shall say unto him, "I was weighed down by an accumulated weight of sorrows, when through *you* came the cheering word that taught me to encourage my heart in God." No desolate saint shall arise to call his name blessed. "Unwept, unhonoured, and unsung," he shall go down into oblivion. He may be remembered, it is true. He may have sung, as another has sung, "Only remembered by what I have done." But what has he done? It seems to us that the work of the lacerator may be fitly described in these few but solemn words addressed to the prophets of a bygone day: "*Ye have made the heart of the righteous sad, whom I have not made sad.*"

W. S.

POST-CARD GEMS.

IN times of trouble God teaches us solemn lessons, but, sad to say, we forget them when the trouble has passed away.

The children of Israel murmured at the first appearance of danger. We think our way is going to be smooth and easy, but God has to show us otherwise that we may learn to trust in Himself.

“STRIFE” *versus* “PEACE.”

“He shall keep them secretly in a pavilion from the strife of tongues.”—
Psalms 31. 20.

LOUDER and louder waxeth
This wild, unhallowed war ;
The echo of the contest
Is heard from near and far.
Words, weapons that are wielded,
Are deadlier than steel ;
The wounds by them inflicted
Take longer time to heal.
What shame, that even saved ones,
Whom Jesus loves so well,
Should ever lend their blood-bought lips
The godless strife to swell.
See, those who have united
In sweet salvation songs
Assailing one another
In this mad strife of tongues.
So many hands hang feeble
That grasped the Spirit's sword,
And many tongues are silent
That witnessed for the Lord.
And bitter roots are springing,
And many are defiled,
And the Belovèd's garden
Becomes a desert wild.
O Lord, is there no refuge
Where we may safely hide ?
Is there no cleft rock near us
Wherein we may abide ?
Yes, He shows a “hiding-place”—
'Tis safe, and sure, and calm ;
In the secret of His presence
We find a healing balm.
Then let us take the key of prayer,
Unlock the golden door,
Enter that blest pavilion,
And hear the strife no more.
The Lord our God talks with us,
As man talks with his friend ;
He tells us all this turmoil
Is drawing to an end.

“*Strife*” versus “*Peace*.”

He bids us lift our eyes unto
“The everlasting hills,”
To watch for His appearing
Whose voice the tempest stills.

Yea, we respond, “Come quickly,”
Thou blessed Prince of Peace ;
We know when Thou appearest
Each jarring note will cease.

EMILY BANKS.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance,

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

8th August.—**CROSSING THE SEA ON DRY GROUND** (Exodus 14. 13-31). *Memory verse* 16—“But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.”

In face of death—God a Sun and Shield—Darkness and light—In the valley of death—A powerful look—Faith in God.

WE have now to review the way of God with His people, in leading them through the depths, and separating them by the passage of the Red Sea unto Himself. By the blood of the lamb God redeemed them, and by the arm of His power He brought them out. The same grace and power that sheltered them from death at the Passover, defended and delivered them at the Red Sea. “All is of God.”

Go Forward, was the word, though a sea barred the way. “By faith they passed through” (Heb. 11. 29).

The Angel and the Pillar. “The Lord is a sun and shield” (Ps. 84. 11). A most interesting view of the Divine care. Between Israel and their foes the very God Himself stood. To reach these poor, helpless ones, Egypt’s warriors must get through that cloud—past that God. (John 10. 28, 29.)

Darkness . . . light. On one side of the Cross, only darkness; on the other side, light. See the two thieves (Luke 23. 39, 40). Death or life (2 Cor. 2. 15).

Caused the sea to go back. The strong east wind is servant of God, and sign of His power. “The winds and the sea obey Him” (Matt. 8. 27).

Into the midst of the sea. A true valley of the shadow of death (Ps. 23. 4). Only faith can walk there. A wall on either side, a complete protection.

Egyptians pursued. They presumed to follow the advancing Israelites. They, in the darkness, would not see their way, but blindly followed into the jaws of death.

The Lord looked. How dreadful the face of the Lord in His anger (Rev. 6. 16). Contrast with His look on Peter (Luke 22. 61).

Let us flee. They would have retreated, but it was too late. "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed" (Prov. 29. 1).

Sea returned to his strength. The towering walls of water, released at the word of the Lord, rolled back to their bed, and, like lead (Exod. 15. 10), the enemies of Israel sank in the flood. So the Lord saved His people and judged His enemies in one stroke.

Thus was Israel saved from death, delivered from their enemies, and brought out into the wilderness—all of God and by God. "Salvation is of the Lord" (Jonah 2. 9), from first to last. "God for us," "who can condemn" (Rom. 8).

Believed the Lord (Ps. 106. 12). A time of faith's widening and deepening. Seeing the great power of God, faith gets a glimpse of the Person in exercise of that power, and His promises become outstanding verities to the soul.

15th August.—**THE FIRST BIBLE SONG** (Exod. 15. 1-19). *Mem. verse 2*—"The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him."

The people who "sing"—What they sing—Who they sing to—What the Lord is—Hath done—Will do—Salvation a joyous theme.

THE first song of the Old Testament is the song of a saved people. Redemption ground is the only fit place for singing—a redeemed company only truly can sing. Even angels are never said to sing. Though poets often say they do, the Bible does not. The angels, in Luke 2. 13, 14 and Revelation 5. 11, 12, are described as "saying," but in Revelation 5. 9 the saints "sing a new song." Psalm 40. is the same; "out of the pit," "on the rock," and "a new song" follows, "even praise to God."

Unto the Lord. The Lord is seen as the author of salvation. All of God is salvation—man is lost sight of. Faith and hope should be in God (1 Pet. 1. 21).

He hath triumphed. Their salvation and the Lord's triumph are synonymous (2 Cor. 2. 14).

The Lord is my strength, &c. Here follows a saved one's description of the Lord as He shines out in delivering His people. Notice the "my." Strength, song, salvation the Lord is Himself—not these apart from Him—having Him we have all these (1 Cor. 3. 21, 22).

My God . . . my father's God. Thinking back on the dealings of God with our forefathers—linking all in one bond of God's help, and giving Him all the glory.

I will prepare Him an habitation. See also verses 17, 18—a prophetic forecast—rising to the level of God's afterward-expressed desire and intention (Exod. 25. 8).

Again recounting, in very expressive language, the great work of God in the overthrow of their enemy in verses 4 to 10, they proceed in the vigour of glad faith to describe what may be expected of such a glorious One. As if the desert were past, they sing: "Thou hast

guided them in Thy strength unto Thy holy habitation." So faith "receives" the "end of salvation" (1 Peter 1. 9).

Palestine . . . Edom . . . Moab . . . Canaan pass before faith's view as already overcome and occupied, and **the Sanctuary** set up, and **the Lord reigning** for ever and ever.

Miriam and the women of Israel take up the song and, with timbrels and dances, fill in a scene most unique. There, on the shore of the Red Sea, the redeemed of the Lord rejoiced—rejoiced in the Lord, and gloried in His saving power.

It is always so—it has always been so. When God occupies the mind and fills the vision "joy unspeakable" is the state (see Isa. 12; Hab. 3. 18, &c.).

22nd August.—**FED WITH ANGELS' FOOD** (Exod. 16. 10-26).

Memory verse 15—"And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat."

The trial of faith—Unbelief and murmuring—Supplied by God—The mysterious thing—Enough for all—Necessary for all—Jesus the True Bread from heaven.

THE joyous song of the redeemed had its place, as the joy of God's salvation has a place in the experience of all who come to Jesus and know the blessedness of sins forgiven: but there is a need be for trial (1 Pet. 1. 6, 7) that faith may have its field of exercise and development. This is the lesson of the wilderness (Deut. 8. 3).

I have heard the murmurings. Against Moses and Aaron (verse 2) in the first case, yet it was really against the Lord—they being merely His servants. Unbelief is the parent of murmuring—they were in God's hands, they were His people—they ought to have reasoned that if God was able and willing to save them at the Passover and the Sea, He would not, could not, allow them to die of starvation. So in Rom. 8. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

At even the quails came up. Compare with Numb. 11. 31-34 where quails again are given, but in wrath, because manna was rejected. Experience of God's goodness brings heavier responsibility (Lu. 12. 48).

It is Manna! They knew not what it was and called it by the word meaning "What is it?" "Great is the mystery of godliness" (1 Tim. 3. 16); "His name . . . Wonderful" (Isa. 9. 6). In the very name suggesting Jesus (see Matt. 11. 25).

This is the bread the Lord hath given. Pointing to the manna-covered ground Moses could say: "There, without money, and without price, is bread from God, bread of God." So to-day we can point to Jesus, God's love-gift (Jno. 3. 16) free to "whosoever" (Jno. 6. 51). Bread from heaven, better, infinitely better than manna: they ate manna and died; eating of the Living Bread we never die (See Gen. 3. 22; Rev. 2. 7; Rev. 22. 2, 14).

Every man according to his eating. Like the Paschal Lamb, for everybody, and enough for all (Col. 2. 9).

Verse 31 of Ex. 16 tells that the manna was white and tasted like honey, and when baked it was like fresh oil (Numb. 2. 8). It was the

food of the pilgrim band all the desert through. So Christ is pure and sweet and the food of the Christian all through life.

It was gathered every morning. Unbelief might lay in two days' store, in case it would not come for the second day—that only bred worms—yet it lasted over the Sabbath day fresh as ever.

In all these things we may learn much of Christ, the Bread of Life, broken that we might have life. Believing is eating—"He that cometh to Me shall never hunger" (Jno. 6. 34).

29th August.—**WATER OUT OF THE FLINTY ROCK** (Exodus 17. 1-16). *Memory verse 6*—"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

A repetition of murmuring—Chosen witnesses—The rod of Moses a symbol of power—The smitten rock—Rivers of waters—The warfare—The unseen source of power—Uplifted hands.

IF manna was a type of Christ, no less is water an oft-used figure of the same Person. Both are necessary for life, and both are gifts of God.

Hide with Moses. A repetition of their way in previous lesson. Instead of crying to God in their need, they set up their murmurings.

Moses cried unto the Lord. He knew where to appeal in time of need, and is instructed what to do.

Take with thee Elders. Chosen witnesses (Acts 10. 41), able to record the transaction.

Thy rod. Symbol of power. A sceptre to be wielded for God—to be used in Moses' hand to smite the rock—teaching us that both God and man at the Cross participated in the affliction of Jesus (Acts 2. 23). See also "I" and "Thou" in verse 6.

Smite the Rock. The rod fell on that rock; it was cleft. A very suggestive picture of the Calvary scene. "For the transgression of My people was He stricken" (Isa. 53. 8; John 19. 34). Compare with Numbers 20. 11, where Moses was commanded to "speak" to the rock, but he "smote" it, greatly displeasing God, for the picture was marred. Judgment stroke must not fall twice. "Once for all" is the word (Heb. 9. 26).

Water out of it. A supply sufficient for all the people, old and young. A wonderful rock—a rock to follow them (1 Cor. 10. 4). A supply, like the manna, all through the way.

We have thus plainly set before us the Cross of Christ and the Christ of the Cross. "No life in you" (John 6. 53), except ye drink the blood of the Son of man; only by His piercing can the blood flow, and from the same Living One the streams of living water flow to all the believers all the way along (John 7. 38). So copious the supply, that the word "rivers" is used.

The rest of the lesson verses are taken up with the fight with **Amalek**. Again we see that God is the only resource of His people, and Moses, Aaron, and Hur on the mount with God remind us of our blessed Lord, who is gone into Heaven itself to make intercession for us (Heb. 7. 25). His hands never hang down with weariness or weakness; and oh! what a wonder, these hands are pierced; nail marks tell of His love unto death.

5th September.—**PAUL'S ADDRESS ON MARS HILL** (Acts 17. 22-34). *Mem. verse 23*—"For as I passed by, and beheld your devotions, I found an altar with this inscription: To the Unknown God. Whom, therefore, ye ignorantly worship, Him declare I unto you."

A witness for God—Religion without revelation—Many gods, yet not enough—The Unknown—"I know Him"—Creator, Provider, Upholder, Director—Near at hand—Jesus God's revelation of Himself—Resurrection and judgment.

FROM Philippi (the locality of our last New Testament lesson) Paul journeyed to Thessalonica, from thence to Berea, and on to Athens. Athens was then the centre of learning and religious ceremonial of man's best pattern, its inhabitants seeking after "new things"—a characteristic of man not altered to this day.

Paul stood in the midst of Mars Hill. Where the supreme tribunal and court of morals was held. The Athenians brought Paul there from the market place (verse 17), so that a more regular hearing could be given him.

Ye are too superstitious. Religion without revelation must be so. The Unseen is the Unknown until He manifests Himself.

The Unknown God. Altar after altar had been set up; deity after deity had been recognised, yet these Athenians were dissatisfied. Beyond all their attainment and thought lay the Unknown.

Him declare I. As at Lystra, Paul begins with the Creator-God, heaven and earth declaring His glory (Psa. 19). Men's hands supply none of His wants, neither "house" nor "things." On the contrary, He gives all men all things.

One blood. From one parent stock, Adam, though some are white and some black, and of various shades. **Times and bounds**—i.e., time and place of living His to appoint.

Should seek the Lord. "Not far from every one of us" is this Creator-God. "In Him we live, and move, and have our being." Every breath, every motion, everything we receive, all of God—the God of love, the God of power (Psa. 145. 18; 34. 18; Rom. 10. 8).

We ought not to think, &c. If the creature be intelligent, what about the Creator? No stone, silver, or gold, can reproduce His image. Only once, by One only, has the likeness of God been shown out. John 1. 18 says: "The Son . . . hath shown Him out." "Full of grace and truth." Hebrews 1. 3 tells us that "Jesus was "the image of His person," and that that One "purged our sins." Now we need not be ignorant unless the mind be blinded to keep out the light of the glory (2 Cor. 4. 4).

Repent. God commandeth repentance. That is, "turn" to God from idols (1 Thess. 1. 9). Not from one religion to a better, but to God, is true repentance.

Because He hath appointed. Paul then tells out the Day and the Man. The dead and risen Jesus is introduced, and resurrection of the dead and judgment of the world in righteousness is declared. Turning to God is the only way in which we can be ready for that solemn day. Notice that it is "the world" that is to be so judged. John 17. 14 shows that believers are "not of the world;" John 5. 24 that believers "shall not come into judgment."

Some **mocked**, some deferred, some **believed**. Dionysius, the honourable Areopagite, and Damaris, a woman, and others, were the fruit of Paul's visit to Athens.

CHRIST'S HUMILIATION AND EXALTATION.

SEVEN STEPS IN HIS HUMILIATION.

Philippians 2. 7, 8.

1. Made Himself of no reputation.
2. Took upon Him the form of a slave.
3. Made in the likeness of men.
4. Found in fashion as a man.
5. Humbled Himself.
6. Became obedient unto death.
7. Even the death of the Cross.

SEVEN STEPS IN HIS EXALTATION.

Philippians 2. 9-11.

1. God hath highly exalted Him—
Humanity occupying the highest place in the universe.
2. Given Him a Name which is above every name.
3. At the name of Jesus every knee shall bow.
4. Of things in heaven.
5. And things on earth.
6. And things under the earth.
7. And every tongue confess that Jesus is Lord. J. W. K.

WORDS OF EXHORTATION.

Let us fear lest, a promise being left of entering into His rest, any of you should seem to come short of it	Heb. 4. 1
Let us labour to enter into that rest	Heb. 4. 11
Let us hold fast	Heb. 4. 14; 10. 23
Let us come boldly to the throne of grace	Heb. 4. 16
Let us draw near with a true heart	Heb. 10. 22
Let us go on unto perfection	Heb. 6. 1
Let us lay aside every weight	Heb. 12. 1
Let us run with patience looking unto Jesus	Heb. 12. 1, 2
Let us go forth unto Him without the camp	Heb. 13. 13
Let us offer the sacrifice of praise continually	Heb. 13. 15
Let us have grace whereby we may serve God acceptably	Heb. 12. 28
	E. A. H.

SPIRITUAL BLESSINGS.

- "Blessed with *all* spiritual blessings in Christ" (Ephes. to the Ephes.), chapter 1, verses
4. An election that cannot be annulled
 5. A relationship " " broken
 6. An acceptance " " questioned
 7. A title " " disputed
 7. A forgiveness " " modified
 10. A union " " dissolved
 11. An inheritance " " fade away
 13. A seal " " disowned
 14. A pledge (mar.) " dishonoured
Chapter 2, verses
 5. A life " " forfeited
 14. A peace " " destroyed
 20. A foundation " " removed
- W. B.

FOUR LIVELY THINGS.

1. Lively stones 1 Pet. 2. 5
2. Lively oracles Acts 7. 38
3. Lively hope 1 Pet. 1. 3
4. Lively enemies Ps. 38. 19

I know the Revised Version renders three of these Scriptures "living," but I prefer the word "lively" because it includes both. A thing may be *living* and yet not *lively*, but a thing cannot be *lively* unless it be *living*. Let us be "lively stones," resting upon "lively oracles," sustained by a "lively hope," putting to flight our "lively enemies." T. B.

"Whatsoever things are true . . . think on these things."

JESUS TRIUMPHANT.

A Bible Reading in Luke viii. illustrating the power of Christ.

1. His power over *secrets*, verse 17
2. His power over *natural affection*, - - - - - verse 21
3. His power over *wind*, - - - - - verse 24
4. His power over *water*, - - - - - verse 25
5. His power over *demons*, verse 29
6. His power over *disease*, verse 44
7. His power over *death*, - - - - - verse 54

"That in *all things He might have the pre-eminence*" (Col. I. 18). T. B.

THE SHADOW AND THE SUBSTANCE.

"Sacrifices and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. 10. 5).

SHADOW.

1. Burnt offering, - Lev. 1. 1-10
2. Meat offering, - Lev. 2. 1-3
3. Peace offering, - Lev. 3. 1-5
4. Sin offering, - - - - - Lev. 4. 3-12

"Who His own self bare our sins in His own body on the tree" (1 Peter 2. 24).

UNFAILING THINGS.

1. The Lord faileth not, Deut. 31. 6
2. His Word faileth not, Josh. 21. 45
3. His compassion faileth not, - - - - - Lam. 3. 22
4. A Treasure in Heaven, Luke 12. 33
5. Faith faileth not, - Luke 22. 32
6. Love faileth not, - 1 Cor. 13. 8
7. Our inheritance faileth not, - - - - - 1 Pet. 1. 4
8. Crown of Glory faileth not, - - - - - 1 Pet. 5. 4

J. W. K.

SEVEN THINGS THAT CAUSED "GREAT JOY."

1. A sight of the guiding star, - - - - - Matt. 2. 10
2. The birth of Christ, - - - - - Luke 2. 10
3. The sight of the empty tomb, - - - - - Matt. 28. 8
4. A sight of the Risen One, - - - - - Luke 24. 52
5. The reception of the Gospel, - - - - - Acts 8. 8
6. The news of many conversions, - - - - - Acts 15. 3
7. Great joy in the manifestation of practical love, - - - - - Philemon 7

T. B.

LOT AND HIS FAMILY.

Genesis 19.

1. *Three were saved.*
Lot and his two daughters.
2. *Two might have been saved.*
His two sons-in-law, verse 14.
Note:—Their character—privileges—conduct—sin—end.
3. *One was nearly saved.*
Lot's wife, verse 26. Clear of City. Awakened to the truth. Identified with Lot.
Husband saved—wife lost—daughters saved—mother lost—young women saved—young men lost.

A. C. B.

SUBSTANCE.

1. Became obedient unto death, Phil. 2. 8.
2. God : . . manifest in the flesh, 1 Tim. 3. 16; Matt. 1. 23.
3. The enmity slain, Eph. 2. 14-16; Romans 5. 1.
4. Manifested to take away our sin, 1 John 3. 5; 2 Cor. 5. 21; Romans 5. 6.

E. A. H.

SEVEN VALLEYS

IN SCRIPTURE AND THEIR LESSONS.

- Achor (trouble), - Hos. 2. 15
 Eschol (fruitfulness), - Nu. 32. 9
 Baca (weeping), - Ps. 84. 6
 Berachah (blessing), 2 Chron. 20. 26
 Elah (oak *i.e.*, human pride), 1 Sam. 17, 2 and 21. 9
 Hebron (company), - Gen. 37. 14
 Jehoshaphat (judgment), Joel 3. 12
 "All Scripture . . . is profitable."
 CAPE.

GRACE POSSESSED—GLORY PROVIDED.

PORTION OF LETTER READ IN CLAPTON HALL, LONDON.

BELOVED BRETHREN,—Away from you in person I am yet with you in your meeting to-night in spirit, and desire through pen and paper to say to you a few things that are in my heart.

Let me recall the high standing of the Church of God to which, through grace, you belong. Its place is with its Head in Heaven, sharing all the love, all the nearness to God, all the unsearchable riches in which He stands for ever. From all eternity you were chosen by the free grace of God to this place of perfect acceptance before Him, into which, by the sacrifice of His own Son, He has brought you. The grace that has brought you there is engaged to maintain you, through your faith and watchfulness and prayer, till the return of our blessed Lord Jesus. And when He returns, and all things in heaven and earth are gathered together in one in Him, what tongue can tell the glories that will belong to His Bride—His body—the vessels in which all the fulness of His grace now dwells, and in which all the fulness of His glory will be revealed.

Let me beseech you to study the Epistle to the Ephesians as you have never studied it yet—till all the wonderful glories of that most wonderful epistle shine in on your souls, and fill you with praise and worship. And see in that epistle how those to whom such grace belongs, and for whom such glory is provided, ought in the meantime to behave themselves.

(I.) As belonging to the new creation, as children of the resurrection, put off the old man with all his evil works, and put on the new man. Do not merely strive against sin. Reckon yourselves dead to sin. Do not merely strive to be holy. “Be ye holy as I (with whom you are risen) am holy.”

(II.) Be *most* watchful not to grieve the Holy Spirit of God, by allowed sin, by neglected confession if you do sin, by that most subtle and dangerous of all sins, unbelief.

(III.) Walk in love. Christianity without love is a hollow and lifeless pretence. Do not make your brethren’s faults an excuse for speaking evil of them or ceasing to love them. God loves us in spite of all our faults, and He knows them *all*.

(IV.) Walk in the light, as always under the eye of our God and Father, doing and saying nothing that needs darkness to hide in.

(V.) Cultivate the spirit of continual thanksgiving. Avoid murmuring and discontent. Sons and daughters of the living God and yet murmuring!

(VI.) Make your place in Christ the standard and motive for behaving in family life. Husbands loving their wives as Christ loves the Church—wives loving and reverencing their husbands as the Church does Christ. Children obeying their parents as to the Lord—parents training their children in the Lord's nurture and admonition. Servants acting faithfully as always under the great Master's eye—masters treating their servants as those who know they have a Master in heaven.

(VII.) Finally, put on and keep on the complete armour of God—the truth, the righteousness, the peace made by the cross and proclaimed in the gospel, the steadfast faith in God, the sure salvation, and the living Word of God, without which how can you keep your position in heavenly places, or resist the hosts of evil spirits that continually seek to cast you down?

And very specially remember that closing word in Eph. 6.: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Without real prayer, without close heart communion maintained with God, all acquaintance in the letter and intellect with truth about the Church and about our heavenly standing, will be of no practical profit. Knowledge puffs up. It is only useful and only safe when prayer keeps the soul lying humbly at the feet of God. J. G. M'VICKER.

THE PERSONAL PRESENCE OF CHRIST.

"WHERE TWO OR THREE
ARE GATHERED TOGETHER
IN MY NAME THERE AM
I IN THE MIDST."

DO WE remember this as we should? Do we think of it as we prepare for the meetings—as we journey to them—as we take our seats—as we unite in worship—as we sing—as we pray

—when the Gospel is preached—or when we absent ourselves? Some Christians seem to lose sight of the fact that JESUS HIMSELF is present.

The Lord Jesus always keeps His appointments. He observes late comers and vacant places. Is it some more important object than HIMSELF that causes you to be late or absent? Has He Himself hindered you? If so, it is well; but if not, you grieve your dearest Friend.

Is He not worthy of self-denial on your part—He who denied Himself in every way and suffered unto *death* for you?

May the Lord stir up your heart with love to Himself, and if you have hitherto failed in this respect may you be so exercised about it, that, by the Lord's help, it may become a thing of the past for Him to see you late or absent at the gatherings of His people for worship, prayer, or the preaching of His Word.

WHY THIS STORM?

WE would naturally expect that when "Jesus *constrained* His disciples to get into a ship" (Matt. 14. 22), the voyage would be one of special tranquility. They had embarked at the Master's bidding. They had set out in obedience to His word. Yea, it would seem that He used a sort of gentle violence to separate them from "the multitude"—of the earth, earthy—and to press them to "go before Him unto the other side." They were in the path of His will. They were doing the thing He had commanded. They were acting in obedience to a divine call. Yet they were no sooner in the midst of the sea than they found themselves in the midst of a tempest. What did that tempest mean? Did it mean that they had made a mistake in setting out at all? It could not mean that, for the Master Himself had "constrained" them to enter upon that very path, which was now one of such difficulty and danger. The multitude, trudging safely home on foot, were beset by no such perils. It was vastly different with His own, who, at His word, had braved the dangers of the deep. It was not long ere their soul was "melted because of trouble."

How true to the letter has all this been with the children of God who have gone forth at the call of Christ, to bear His reproach, and seek grace to acknowledge Him as Lord in the midst of His people! The path was so clear before them, and so distinct the call of God through His Word, that they were "constrained," in spite of all the claims of the flesh, and the opposition of popular Christianity, to go forth unto the rejected Lord Jesus Christ. For a time all went smoothly; but ere long the inevitable "storm" arose. Unexpected difficulties began to appear. Trials of no ordinary nature had to be faced. The "ship" of the local assembly found itself in perilous waters. The wind was contrary; circumstances were adverse; everything was against them. "What does all this mean?" says the believer; "I never expected this; I never counted upon such a tempest in *God's* path." The carnal mind is ready at once to answer, "It means that you are not in God's path at all; for no such storm could take place if you have set out at *His* bidding." Many have reasoned in this way, and have come to the conclusion that they must have made a *mistake* in setting out at all. Others again (true children of faith) have simply seen in the storm the *trial* of their faith, and have stood firm in the place of rejection, giving heed to that word of warning which says: "Beloved, think it not

strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4. 12).

How differently the storm affects different persons! To some it is the signal to beat a hasty retreat: to others it is the call to throw out the anchor of confidence in God, and wait for the day (Acts 27. 29), strong in the faith that they shall assuredly behold "His wonders in the deep." Thus it comes about that trials in God's path serve to make manifest if our hearts are stayed on *Him*. If it is accidental circumstances, and not eternal principles, that have determined the path of our testimony, we may be assured that a storm is at hand which shall set matters in their true light. Blessed are they who have gone forth to the Rejected One, prepared to suffer shame for His Name, and purposed in heart, be it storm or sunshine, to continue in the path of rejection with Him. w. s.

THE TWO TEMPESTS.

THE two tempests (Matt. 8. 24; 14. 24) furnish us with a striking illustration of the *progressive* nature of trial in our Christian pilgrimage. The young convert of yesterday is not subjected to the same tests that are applied to the believer of mature experience. You have a trial of a certain kind to-day; do not be surprised if you have one of a more trying kind to-morrow. The first tempest through which the disciples were called to pass occurred during the day: the second one took place at night. On the former occasion, the Master Himself was on board, and although He was asleep in the hinder part of the ship, He was within easy call in case of danger. But in the later tempest He sent them forth alone, while He Himself remained on shore. Hitherto they had been walking by sight, if we may so speak: now they must learn to walk by faith. Thus it is with all who are learners in the school of God. They go from strength to strength, it is true; yet each increase of strength shall be tested by a trial of a more searching kind than the one that went before. Abraham, without a son, was subjected to a long and severe trial of his faith. But "after these things" (Gen. 22. 17), Abraham, with a son, was called to face a trial of another kind, and more "fiery" by far than any he had ever encountered before. We know that from that "furnace" he came forth as gold (Job 23. 10). This may help us to understand something as to the possibilities of faith, while the events of the patriarch's life will enable us to perceive the "graduated tests" which our God ever applies to increasing faith. w. s.

DANIEL'S VISION OF THE FOUR GREAT BEASTS.

OUTLINES OF DANIEL—CHAPTER VII.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible."

THE vision recorded in this chapter was given to Daniel in the first year of Belshazzar, King of Babylon. In the second chapter the four kingdoms of the earth, in their succession and declension, are represented by the gold, silver, brass, and iron mixed with clay of Nebuchadnezzar's vision of the great image.

In the seventh chapter the same four kingdoms are represented by the lion, bear, leopard, and the terrible fourth beast with ten horns. In the second chapter, it is Divine power deteriorating in the hands of man, for the God of Heaven gave Nebuchadnezzar a kingdom, power, and strength and glory (verses 37, 38).

In the seventh chapter, it is human authority looked at in its various natural characteristics. These four empires arise from the conflict between the nations bordering on the Mediterranean Sea. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

In the fourth verse the **BABYLONIAN** empire is seen, as headed up in **NEBUCHADNEZZAR**, typified by the **LION**, whose eagle wings appear to symbolise his towering ambition. The whole scene the reader will find minutely described in chapter 4. When Nebuchadnezzar, walking in his palace at Babylon, boasted of his power and majesty, his wings were plucked, for he was driven from men, did eat grass as oxen, his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws, till seven times, or years, were gone over him; afterwards his reason was restored to him, and he was re-established in his kingdom.

The **SECOND** kingdom, or **MEDO-PERSIAN**, is represented by the **BEAR**, overcoming by its ponderous weight, whose characteristic is rapacity. Both Darius the Mede and Cyrus the Persian flourished in the time of Daniel's prophecy.

The **THIRD** empire, represented by the **LEOPARD**, is the **GRECIAN**, which, on the death of **ALEXANDER THE GREAT**, was divided among his four generals. The leopard, with its beautiful spots, was a fit emblem of Grecian refinement, as well as of the rapidity of its conquest and cruelty of disposition.

The **FOURTH** beast, of terrible form and appearance, repre-

sents the ROMAN empire, especially in its last form, in its ten-fold division, corresponding to the ten toes of the image, which will be headed in the LAWLESS ONE, who will usurp all authority, exalting himself above all that is called God, or is worshipped, becoming the ANTI-CHRIST, who is emphatically styled THE BEAST to whom the dragon will give his throne and dominion.

This is further exemplified, in verse 8 of this chapter, as the "little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" (compare also Rev. 13. 1-9).

ALL THINGS.

"All things work together for good to them that love God."

IN one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, AND ONE BESIDES.

. GEORGE MÜLLER.

SEA-SIDE THOUGHTS.

Jer. 5. 22.

MIGHTY ocean rolling,
Laving every shore,
Proudly rising, falling,
Ceaseless is thy roar;
E'en the sands repelling
(Laying at our feet)
All thy mighty swelling,
Forcing thy retreat.

Onward hast thou bounded,
Foaming, free, unchecked;
Seamen hast confounded,
Gallant ships hast wrecked:
But thou shalt no longer
Press thy boisterous way—
Sand doth prove the strongest
Thy proud waves to stay.

Yet another power,
Far above thy main,
Draws thee every hour
As by iron chain.
Thou art but a servant,
Moving at God's will—
Now so wild and rampant,
Now so calm and still.

Yea, thou art fulfilling
His eternal word,
Though thou art unwilling—
Sovereign is the Lord.
Floods and storms obey Him,
E'en the wrath of fools;
Nought can thwart or stay Him,
He o'er all things rules.

Thus when floods of evil
Fiercely us assail,
World and flesh and devil—
They shall not prevail.
At the feet of Jesus
Passive may we lay;
Not a foe shall seize us—
We shall win the day.

T. R.

JOY AND PEACE.

Jottings of an Address by JOHN R. CALDWELL, Editor of *The Witness*.

THE being filled with joy and peace is such a mighty power for God's glory that Satan sets himself in every possible way to hinder and deprive us of them. He knows if he can get joy and peace stolen out of the hearts of God's people they will have little heart and little power in serving Him.

In the 51st Psalm David says to the Lord: "Restore unto me the joy of Thy salvation." There was a time when David experienced this joy, but he had lost it through yielding to sin. In connection with the conversion of the Philippian jailer, it is said that "he *rejoiced*, believing in God with all his house." Believing and rejoicing are here linked together. In Acts 8 we read that Philip went down to the city of Samaria and preached Christ, with this result, that the people with one accord gave heed to those things which Philip spake. "And there was *great joy* in that city." It is also stated at the close of this same chapter that Philip having preached Jesus to the Ethiopian eunuch, he believed, was baptised, and went on his way *rejoicing*. Then the angel who announced the birth of the Saviour to the shepherds on the plains of Bethlehem said, "Behold, I bring you good tidings of *great joy*, which shall be to all people" (Luke 2. 10, 11). In 1 Timothy 1. 2, Paul, in writing to Timothy of the Gospel which had been committed to him, calls it "The Gospel of the blessed (or *happy*) God." The Gospel that God sends to sinners is intended to produce this result, it makes men

PARTAKERS OF HIS OWN JOY.

A gospel that fails to do this fails in the end for which God sent it. Let us ask ourselves, Have we experienced this joy and gladness through believing the Gospel?

Paul, in writing to the saints at Rome, says: "The God of (the) hope fill you with all *joy and peace* in believing" (chapter 15. 13). It is through faith that that joy becomes ours. It is the Spirit which enables us by faith to lay hold of the unsearchable riches of Christ and appropriate them to ourselves.

There are Scriptures which speak of joy being communicated to us by the Word, and others speak of it being communicated by the Spirit. And, again, we find it is by faith. All these come into one focus. Instrumentally it is the Word of God, and what the Word of God contains brings us joy, and the power that brings that Word home to the heart is the power of the Spirit. The Word will not bring any joy to us unless mixed with faith in them that hear it. It is as faith takes in that Word of God the Holy Spirit through that Word brings joy and glad-

ness, peace and power into the soul. Jeremiah says: "Thy words were found, and I did eat them, and they were the joy and rejoicing of my heart" (chap. 15. 16). We need not expect to be filled with joy unless we are

FILLED WITH THE WORD,

and we need not expect to have joy but through the power of the Spirit.

There are two Scriptures which bring these two together. Eph. 5. 18. 19: . . . "Be filled with the Spirit . . . singing and making melody in your heart to the Lord." There the joy is produced by the Spirit. Col. 3. 15, 16: . . . "Let the Word of Christ dwell in you richly . . . singing with grace in your heart to the Lord." Notice in these two passages it is the same thought; in the one it is the Word, in the other it is the Spirit. Our business is to get into the presence of the Lord, and listen to His Word as spoken by God to our own hearts. As faith drinks in that Word the Holy Spirit will cause it to bring joy and peace to our souls.

PEARLS PICKED UP.

WHERE there is an increase of His government there is an increase of His peace (Isaiah 9. 7).

Pride maintains itself by wrath, and if that fails it resorts to lies (Isaiah 16. 6).

The Lord's chastisement on His people is to separate them from their sins; but the Lord's judgment destroys sinners in their sins.

Partakers of sin with sinners are sharers of judgment when sinners are judged.

Out of hell the severest destruction to a soul is just for God to let a sinner have his liberty—for God to let go his restraining hand.

God sends reproof to the soul by withholding that which is necessary for the body.

Satan makes no noise as long as a sinner continues in sin; but when a sinner comes into the presence of the Lord desiring to be saved, Satan grunts and growls.

To have the "Well done!" of the Good Shepherd is better than to have the "Ba, ba!" of the sheep.

When the Lord begins His work, the devil begins his disturbance.

An everlasting salvation is worthy of an eternal song. J.M.W.

A CERTAINTY OF VICTORY.

UPON the eve of a mighty battle, Alexander the Great slept so soundly that a friend was obliged to wake him upon the eventful morning. When the latter expressed surprise at such security, Alexander exclaimed:

"How can I be otherwise than calm, when I see the enemy is come to deliver himself into my hands?"

It was a *certainty of victory* which inspired leader and armies with confidence. Against them came a mighty, almost innumerable force, far outnumbering theirs, but Alexander's troops were famous not only for their bravery, but for the discipline they maintained. Their courage and obedience to orders decided the fate of war, and, as usual, ensured success.

Dear young Christian soldier, if you trust in the Lord Jesus, the victory for you is sure. He will become the "Captain of your Salvation," and lead you on through life, and keep you with Him through all eternity. Don't question, "How shall I get on?" There can be no defeat. You cannot really fail. You may seem to fall, but through His mercy will arise again. If He leads you to make war against sin and Satan, it will be at His charges, for He will provide the needful grace. He who "through death destroyed him who had the power of death, that is the devil," and "led captivity captive," will give you the victory.

O. D.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

12th September.—THE BIG FIRE OF BOOKS (Acts 19. 1-20).
Mem. verse 18—"And many that believed came, and confessed, and shewed their deeds."

The eloquent and earnest teacher—Imperfect teaching makes imperfect disciples—Exorcists defied and beaten—The prevailing Name—The books and The Book—In honour of Jesus.

FROM Athens (the scene of our last Lesson), Paul travelled to Corinth, then to Ephesus. From Ephesus the Apostle went to Syria, and back again through Galatia and Phrygia, and came a second time to Ephesus.

Certain disciples. Apollos, an eloquent Jew, mighty in the Old Testament Scriptures, had been teaching in Ephesus. His teaching had been imperfect, and the disciples had not been instructed into a

fully come and risen Christ; so Paul puts that matter right, and brought them into the possession of Holy Spirit power in the fulness of Christ's Gospel.

He went into the Synagogue. Having put the disciples right, he was free to seek to add to them (Matt. 28. 19).

Reasoning (margin) and persuading. Light and love—seeking both head and heart; but many were "hardened," "believed not," and "spake evil" of the way (Acts 13. 41).

Separated the disciples. There must sooner or later come such a separation — not disciples from disciples, but disciples from unbelievers (2 Cor. 6. 17).

Special miracles. A special need in Ephesus, dark and full of evil workers, was met with special evidences of Divine power and mercy (2 Peter 3. 9).

Certain vagabond (wandering) Jews. These unprincipled men took advantage of the movement for their own glory, and took up the name of Jesus as an agent in their own business.

Seven sons of Sceva did so, with disastrous results to themselves. "Jesus I know, Paul I know, but who are ye?" said the evil spirit, and the man leaped on them and beat them, so that they fled, naked and wounded. The news spread all through Ephesus, and made the name of Jesus famous, and reached the consciences of "many that believed," who brought together their books of unhallowed lore and burned them before all. These books were worth about £1875—a very large sum of money (see Isa. 2. 20). Some very valuable bonfires were made in Jubilee honour of Queen Victoria. This great and costly fire was in honour of King Jesus.

So mightily grew the Word of God, and prevailed. The blazing pile of false wisdom is a testimony to the power of THE BOOK. When heaven and earth pass away, and all the libraries of men's much admired books are blackened ashes, God's Word will be the triumphant Book still. Blessed are all those who love the Book and the Person it speaks of (Ps. 40. 7).

19th September. — **A YOUNG MAN BROUGHT ALIVE** (Acts 20. 1-12). *Mem. verse* 10—"And Paul went down, and fell on him, and embracing him said, Trouble not yourselves, for his life is in him.

A special day and special deed—The apostle's opportunity—A long discourse—A sleepy hearer—Till Jesus come

AFTER Paul had sojourned three years at Ephesus, the silversmith, Demetrius, found his business of making silver shrines for Diana, the goddess of Ephesus, very much injured, and he stirred up a riot, which was the occasion of Paul leaving the city. (Compare with Luke 8. 37.)

From Ephesus Paul crossed again into Europe, and travelling through Macedonia he came into Greece. Staying there three months, he travels back through Macedonia to Philippi, where he would probably have a happy meeting with the converted jailer and his friends.

From Philippi a five days' journey brought Paul to Troas, the scene of our present Lesson, where he abode seven days.

The first day of the week. Now a notable day, marked out by

the resurrection of Jesus from the dead (John 20. 1, 19, 26), and, as here at Troas, the day on which disciples met.

To break bread. The purpose of the meeting (1 Cor. 11. 33). It is noteworthy that the remembrance of Jesus is a higher object than to hear any one, even the greatest.

Paul preached. This is good order. He had much to say—they had much to learn. It was his and their only opportunity—he had to go on the morrow (Eph. 5. 16).

Many lights in the upper chamber. As it had grown dark, and they did not wish to go away.

Eutychus sat in the window—it would be open—and between the heat and the long-continued speech of Paul he got drowsy and fell asleep, sank down and fell down—it seems right out of the window into the street or court below. A warning to all sleepy hearers.

Paul went down and fell on Eutychus and embraced him (2 Kings 4. 34). Significant that life comes through a Living One (John 5. 26). So the young man was restored and the saints were not a little comforted (see 1 Thess. 4. 18).

This eventful meeting lasted all through the night till the morning dawn. The feast of remembering Jesus is to continue “till Jesus come” (1 Cor. 11. 26).

26th. September.—A TOUCHING FAREWELL (Acts 20. 17-38).

Mem. verse 38—“Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.”

Example as well as precept—The important subject—A faithful witness—Watch the Lord's jewels—The foes of the flock—The sure help and stay

FROM Troas Paul sailed south for three days and reached Miletus, a port a few miles south of Ephesus, from which place he called the elders of his loved Ephesus church that he might have a last talk with them, to warn and encourage them.

“Ye know . . . after what manner I have been with you.” Paul could point to more than eloquent words; like his Master, he taught by example as well as precept (John 13. 15; 1 Pet. 2. 21).

Repentance toward God and faith toward our Lord Jesus Christ. The burden of his ministry—a great theme (Luke 24. 47).

Concerning himself he could say, “I am pure from the blood of all,” having faithfully warned and instructed all (Ezek. 3. 18, 19).

“Take heed to yourselves and the flock.” Dear to the apostle's heart because dear to Jesus' heart. Remember the Lord's charge to Peter (John 21. 15-17). If we would help others, self must be watched (1 Tim. 4. 16; Matt. 7. 5).

“Purchased with His own blood.” The price paid indicates the valuation by the Purchaser (1 Pet. 1. 18).

“Grievous Wolves.” The natural enemies of the sheep (John 10. 12), and **“perverse men”** among themselves, seeking their own glory—against such watch, as for three years the faithful apostle had watched, with tears, ceaselessly.

God, and the Word of His grace. The Person and promises a sufficient recourse in difficult times.

Then he showed them how, "not for filthy lucre's sake" (1 Pet. 5. 2), but for Jesus' sake, he had laboured and repeated the example of the Lord Jesus, who said, "It is more blessed to give than to receive."

Having finished his faithful and loving exhortation, kneeling down he prayed—no formal prayer, that we may be sure. Tears, embraces, kisses are heaped on the man of God—such the love of Christians when drawn out by the reflected grace of Christ.

Paul was lovely in his love to the saint, yet he himself said, "Who is Paul?" "Was Paul crucified for you?" (1 Cor. 1. 13). It was right to love Paul, but greater love is due to the Lord Jesus Christ, who lived and toiled and died for poor, undeserving sinners—His "enemies" (Rom. 5. 8).

3rd October.—**A PICTURE OF THE TRUE SERVANT** (Exodus 21. 1-15). *Mem. verse* 5—"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free."

Jesus a voluntary servant—Free, yet bound by love—The object of that love—Declared and confessed—The marks of the Loving One.

THE statutes of the Lord are right, rejoicing the heart (Ps 19. 8); so said the Psalmist, and in our lesson is one of them—righteous and joy-giving, for in it we can see more than the earthly and temporary action of master and servant, even the shadow of the Perfect Servant and True Lover.

An Hebrew Servant. In this case a contrast to Jesus, in that He was under no need to become a servant. The instance before us is one of poverty likely (Lev. 25. 39-43). Jesus was rich (2 Cor. 8. 9), yet He voluntarily humbled Himself and became a servant (Phil. 2. 7). God delights to call attention to His Servant (Isa. 42. 1-4; Matt. 12. 18); great delight has God in His Servant.

He shall go out free. The Hebrew servant came to a day when he was free and entitled to go out thus. Jesus was always free in His own right, but like Jacob (Gen. 29. 15) He entered into service that He might win a Bride. Love made Him do that.

Given Him a Wife. The Bride is the gift of God (John 6. 37; John 17. 6; Heb. 2. 13). It was when in the servant's place He found the Church.

Shall plainly say. In no half-hearted way did Jesus declare His love (John 17. 24). His words were plain; His deeds unmistakable.

"I love." Sweet words—how true in the mouth of Jesus! (John 15. 13).

"I will not go out free." Love binds Him to His Master and His wife; and the yoke is no burden (Matt. 11. 28).

Then before witnesses the servant is taken, and, in the presence of the mighty, owns his love to the slave woman, and has his ear bored (Psalm 40. 6). Then for ever the mark of his love is engraved on his person. His master, his wife, and everyone, will see in the bored ear undeniable proof of his faithful devotion.

Surely it is not difficult to see Jesus in all this. "What wounds are these in thy hands" (Zech. 13. 6). Wounds for His friends. In heaven (Rev. 5. 6) itself Jesus bears for ever the mark of the True Servant of God, who loves His own "to the end" (John 13. 1).

THE COMING OF THE LORD JESUS.

Notes on John 14. Part I. By JOHN R. CALDWELL, Editor of *The Witness*.

WHAT a wonderful range of truth is in this chapter! Truths so vital and precious, and of such paramount importance, that it is hard to know where to begin and where to end. In the chapter before, the Lord had been speaking of going away from them, but they did not seem to understand. The very thought of losing Him filled their hearts with sorrow, and yet, had they understood it rightly, they would have rejoiced, for He was going to send them another Comforter, through whose dwelling in them they should be brought to know the Lord more truly, more intimately, and more blessedly than even their personal knowledge of Him as they walked with Him here upon this earth, and heard His words, or, even as one of them, rested upon His breast.

HIS DEPARTURE WOULD NOT BE A CALAMITY, but the very highest and best blessing. In order to pacify their fears and set their hearts at rest He sets before them the hope of His return. He says: "I am going to the Father to prepare a place for you, and I am coming again to receive you to Myself, that where I am, there ye may be also." That contains everything that loyal hearts can wish.

The Old Testament is full of teaching concerning the coming kingdom and glory of the Lord Jesus Christ. The Scriptures speak abundantly both of His sufferings and glory, but Old Testament prophecy concerns the earth, and Christ's rejection upon the earth, and His coming again to reign over the earth, and to fulfil the promises made to Abraham, Isaac, and Jacob—to make this earth, in which He has been cast out, rejected, and crucified, to be filled with His glory. But where, in all the Old Testament, do you find a Scripture that speaks of an elect company of redeemed sinners, taken out from amongst men, and caught up to heaven to dwell with the Lord Jesus, the eternal Son of God, in His own presence and glory, in the Father's house?

THIS IS AN ENTIRELY NEW REVELATION.

None but the Son in the bosom of the Father, who knew perfectly all the counsels of the heart of God, could ever have spoken such words as these: "I am going away; I will come again to receive you to Myself, and to take you to the place I am going to prepare for you, and to have you for ever with Myself." That is "the blessed hope." The Lord Jesus does not dwell much upon the mansions that He is fitting up,

“which eternally shall stand.” That which stands out in bold relief from everything else is that we are to be *with Himself*. What would heaven be—what would glory be without Christ? Nothing at all. “I will come again and receive you *to Myself*, that where I am there ye may be also.” Not for a moment; not to rest awhile and part again, but, as we read in 1 Thess. 4., “So shall we ever be with the Lord.” Such is the everlasting portion of every hell-deserving soul that trusts to the blood of Christ. We are to be for ever with Him in most intimate companionship, and to be perfected in His likeness, and to behold Him as He is. Is it any wonder that the Spirit calls it “that blessed hope”? Blessed hope! into which as a focus God has gathered every ray of blessing and gladness for our souls.

“Let not your heart be troubled.” Here is

A BALM FOR EVERY TROUBLE.

It is a blessed thing in the midst of this world's troubles—of which we all know something, some more and some less—to be able to lift up our eyes above the surging billows to Him who says: “I am coming again, to receive you unto Myself.” It is good to be waiting for that moment—to be in such an attitude of soul and conscience that we can say, “Come, Lord Jesus.” That implies a great deal. There are many who believe the doctrine of the Lord's coming who cannot be said to “love His appearing.” There is something their hearts desire that stands in the way. May God so instruct, and lead us, and sanctify us through His precious truth that we may be able to stand in that blessed attitude, doing His will and waiting for His Son from heaven.

That is the first truth set before us in this chapter, most precious and most comforting. But there is not a word in this chapter about His kingdom; not a word about the restoration of Israel; not a word of the Gospel going out to the nations, from Israel. All that will come to pass in its own time. This passage speaks of one special event—the coming again of the Lord Jesus Christ to take His own redeemed, blood-washed people, sealed by the Spirit, to meet Him in the air, and go with Him to the Father's house. Some say that will be a public event, which the world will witness. There is no evidence that there will be special publicity in it. “God took Enoch.” “He *was not found*, because God had translated him.” Evidently they missed him, and tried to find him, but could not. Elijah went up in a whirlwind into heaven, and

The Coming of the Lord Jesus.

none but Elisha saw him go up. It may be that no evidence will be given of the departure of the Lord's people to be with Him until in the morning (if it happens at night) will be found empty beds; and in the graves, the bodies gone, and not a single remnant left to tell of Satan's power over the flesh. It will be

A WONDERFUL SHOCK TO THE WORLD.

Perhaps God may use it to the awakening of many a soul. It may be the means in God's hand of rousing up many a one to seriously consider eternal things. There will also be those who have heard the Gospel, and have been again and again convicted of sin by the Spirit, and have made resolutions and broken them, but who never came and cast themselves as helpless ones upon the Saviour. They loved the world, and they loved unrighteousness, and didn't believe the truth. The power of sin will be so strong that they will be carried along in the current of iniquity into the very arms of the devil. The fulfilment of the blessed hope to the children of God will seal the doom of the impenitent for ever. Gospel rejectors, because they believed not the truth, shall be compelled to believe a lie in order that all such may be damned. Most solemn and awful words.

To be followed by "The Coming of the Holy Spirit."

PILGRIMS.

HOW sweet the word "pilgrim" sounds as we sing it in some huge building, where some thousands of Christians are assembled, but oh, how hard to *be* a pilgrim. I have no desire to play upon the word, as all foolish talking and jesting is condemned in the Scriptures (Eph. 5. 4), but have you ever noticed that the word "pilgrim," when transposed, reads "grim pil," and I fear that real pilgrimage is a "pill" too "grim" for many of our ease-loving believers. They cannot swallow it. They will take it into their mouths, but it will not go down. Poor Lot stands out in the page of revelation as one who found the strain of pilgrimage too much for him, and so he settled down in Sodom until God *burned him out*. How different it was with Abraham, the man whom God "called to his foot" (Isa. 41. 2), and who "by faith *sojourned* in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob" (Heb. 11. 9). Truly, they that do such things declare plainly that they seek a better country. Will God disappoint them? NEVER. T. B.

SAFE TO WAIT.

IF you are asked to join something that is new in the way of a religious association, it is always a safe plan to *wait*, so that you may take "counsel at the mouth of the Lord" and search the Scriptures to find out what *God* says on the subject. When Israel were taking possession of the promised land they made a league with the Gibeonites, "and asked not counsel at the mouth of the Lord" (Jos. 9. 14). They had to pay dearly for thus rushing into that league. But they might easily have escaped the snare, and all its consequences, by simply *waiting* to learn the mind of God as to the matter. Many believers have been brought into serious bondage in this way. Their help has been asked, or they have been invited to join a certain movement which claims to have "a good object" in view. "Now, you'll consent," they are told; "you can never think of refusing to join us in such a praiseworthy undertaking." The believer, especially if he is a young believer, is bewildered; and he is tempted to say "Yes" right off, without taking due time to weigh things in the presence of God, and in the light of the written Word. If you, my dear fellow-believer, should find yourself in similar circumstances, be careful to remember that there is no hurry whatever. You are not compelled to answer on the spot. "Wait, I say, upon the Lord." And when your action is the result of waiting upon *Him*, you will act intelligently, and with the assured conviction that you are carrying out "the will of God in Christ Jesus concerning you." Often we have met with believers who

IN AN UNGUARDED MOMENT

had committed themselves to a certain course. They would rather be "out of it," they said. But they had "promised," and *must* go on. This genders to bondage, and to the treading of a path which is "not of faith."

As to joining a religious system, our path is a very simple one. If it is God's "system," we will be able to find it in *the Book*. And when we have found it there, we will also find that God *has already* joined us to it! We may have to practically identify ourselves with it, and to this end we may have to approve ourselves as those who are fitted of God to enjoy the privileges and share the responsibilities of the Lord's house. But all this does not alter the fact that our true place is with those who gather in the one great Name of our Lord Jesus Christ, and seek to give Him His place as Lord in the midst. On the other hand, if the system you are asked to join is *not*

found in the Book—if it is a system of man's devising—then your path is clear. If it is not in the Book, *that* is sufficient for those who profess to go by the Book. If we are faithfully seeking to carry out the order of the Lord's house, as revealed in His Word, we cannot see how we can join a system that man has invented, and which in many things may be *opposed* to the Way of Truth. Therefore, whatever be the voice that says, "Come and join us," or "Come and help us," let there be due waiting on God. No doubt

JOINING IS A DIFFERENT THING FROM HELPING ;

and we might, in individual responsibility to God, be free to *help* where we would be positively forbidden to *join*. There is such a thing as helping saints who are in a wrong position, so that they may be helped out of that position. This is a great and a delicate work, and those who seek to serve the Lord Christ must wait upon Him not only for their *ministry*, but for the *field* in which to exercise that ministry. But the young Christian and the simple-minded believer desiring rather to be ministered unto than to minister, will merely have to ask the question, "What is the path which the Lord has appointed for *me* to tread?" If he is taught of God he will not be found frittering away his energies in rushing hither and thither at the waive of any man's hand. Without sitting in judgment on effort that goes on around him, he will be found identifying himself with some special work for God, however humble that work may be. He will act on the scriptural principle, "Whatsoever thy hand findeth to do, *do it with thy might*" (Eccles. 9. 10)—quite a different thing from "Run away whenever you like, and leave it for anybody to do." Even our example as men and women of purpose will have its effect on those we seek to influence for God. Better to be able to say, "This one thing I do," than to say, "These ten things I dabble in."

PEARLS PICKED UP.

THE day that we take least counsel from God we live most foolishly away from God.

When the hearts of the Lord's servants burn with zeal the devil has his wet sheets ready.

You cannot get a sight of the love of God without a sight of His justice.

Sin must be destroyed, and we delivered or destroyed with sin.

Gratitude in the heart is invisible until we see it in a concrete form.

Humility adjusts itself to its God, and not to its environments.

The throne of grace is a place of business between a needy soul and a gracious God.

The devil is always looking for spots and then advertises them.

Beware how you spend your young days, or you will have long days of sorrow in your old age.

Scoffing and living in lust go together.

Loose in life then loose in tongue.

The quiet waters that refreshed the people, put over against the strong waters overflowing into Judah to their destruction (Isa. 8. 5-8).

Unfaithful rulers and false teachers lead the people to their destruction (Isa. 9. 14-16).

The pleasures of the wicked are short-lived.

Pride of face comes after pride of heart.

J. W. W.

“THE LORD THINKETH ON ME.”

WHAT a golden word! it is seldom out of my mind. Since He is lovingly thinking of us (Psa. 40. 17), what matters it who forgets us? And these thoughts of God about us are beyond all counting (verse 5); and they are most precious (Psa. 139. 17, 18). And no wonder these thoughts are innumerable; God has been thinking of you and of me all down through the **BY PAST ETERNITY**; and so many, and so grand, are His thoughts, that it will take the **WHOLE OF THE ETERNITY TO COME** to afford time to work them out. And how gracious are all these thoughts, worthy of Him whose nature and whose name is **LOVE**. One of these thoughts was, that He would give us Christ, with all His fulness of grace and glory, for our eternal portion. Another thought was that He would give us **HIS OWN SPIRIT**, to dwell within us for ever, the source of a holy, Christ-like life. Another was that He would give Himself to us, as to be actually our Father; and that He would lay us in His very *bosom*, as His dearest children—that bosom in which never lay angel, or any other, saving His only-begotten Son (John I. 18; 13. 25; 17. 23-26). And all His thoughts about us are on this tremendous scale; while they are more in number than the sand on the sea-shore (Psa. 139. 17, 18). Yes, indeed, it will take the **ENDLESS ETERNITY** to carry them into effect.

JOHN DICKIE.

THE JUDGMENT OF THE ANCIENT OF DAYS.

(Daniel 7. 9-28).

By THOMAS NEWBERRY, Editor of *The Englishman's Bible*.

VERSES 9, 10. "I beheld till *the* thrones were cast down [set, or placed] and *the* Ancient of Days did sit, whose garment *was* white as snow, and the hair of His head like *the* pure wool; His throne *was like the* fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; *the* judgment was set, and *the* books were opened."

We have here in vision the throne of the Eternal, and the innumerable company of angels who minister to Him, and, as in Revelation 4. 5, "Out of the throne proceed lightnings, and thunderings, and voices," so here it is the Sinai character of Jehovah's throne. The time of the vision brings us to the middle of the last week of Daniel's seventy weeks of years. During the first half of the week the lawless one, represented by the little horn, will be occupied by the establishment of his kingdom, going forth conquering and to conquer. In the midst of the week he breaks his covenant with the Jews, sets up the abomination of desolation, blasphemes God, and begins his persecution of all who acknowledge God and His Christ. This is the great tribulation, during which the saints are given into his hand for three years and a half, and he thinks to change times and laws (see Rev. 11.). The lawless one then becomes antichrist, and because of his great words of blasphemy the judgment is set, and the books of remembrance opened (verse 10).

The dragon, who will give him his throne and authority, will be cast out of heaven, and his angels cast down with him (Rev. 12. 7-9); the vials of the wrath of God will be poured out (verse 11). On the appearing of the Son of Man the lawless one and his kingdom will be destroyed, the beast and false prophet will be cast into the lake of fire, the Messiah and His saints will take the kingdom and possess it, not only during the millennial period, but in the new heavens and on the new earth, "even for ever and ever."

Verse 12. "As concerning the rest of *the* beasts, they had their dominion taken away, yet their lives were prolonged for a season and time."

Although the kingdom of the beast will be utterly destroyed, the other kingdoms of the earth will be suffered to continue for a season, but under subjection to the Son of Man, for He is King of kings and Lord of lords (verse 12).

The Judgment of the Ancient of Days.

The vision of the Son of Man brought to the Ancient of Days (verse 13) is evidently referred to by the Lord Jesus in His parable recorded in Luke 19. 12, "A certain nobleman went into a far country to receive for himself a kingdom, and to return."

"And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him; His dominion *is* an everlasting dominion, which shall not pass away, and His kingdom *that* which shall not be destroyed" (verse 14). "And *the* kingdom and dominion, and *the* greatness of *the* kingdom under *the* whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (verse 27).

HID WITH CHRIST IN GOD.

Col. 3. 3, 4.

WHAT a blessed, wondrous hiding,
Known to those in Christ abiding;
Naught from Him their souls dividing,
Since they're hid with Him.

Hid with Him from time unknown,
Hid with Him till life is flown,
Till they join Him in His throne,
To reign with Him in glory.

E. A. H.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance.

As seen in the Exodus of Israel and Acts of the Apostles.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

10th October. — **THE WORSHIP OF THE GOLDEN CALF**
(Exodus 32. 1-8). *Memory verse* 7—"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves."

The missing leader—Walking by sight—The voice of the people—Aaron's plan—A mixture—Man's religion—The Bearer of reproach—Faithful love.

A VERY little testing brings out what is in man, and he quickly shows what is in his heart. The very people who, in Exodus 24. 7, said, "all . . . we will do and be obedient," "soon forgot . . . and waited not" (Ps. 106. 13). Moses had been called up into the Mount (Exod. 24. 1), in pursuance of God's desire to dwell among His people, to receive instructions as to the ordering of God's habitation. He was in that Mount when our lesson opens.

The people saw. Not believed, but saw. The unseen God and the man in His presence could only be known to faith. Sight cannot reach there (2 Cor. 5. 7).

Moses delayed . . . this Moses, the man that brought us out. Faith and hope should be in God (1 Peter 1. 21). When the servant of God, however good and great, bulks larger than the servant's God, we are sure to fail.

Unto Aaron. Next to Moses in prominence, and responsible to guide, Aaron makes a sorry picture here. Compare verses 4 and 24. He "fashioned it with a graving tool" is a different version to "there came out this calf."

"Up make us gods." The people had been accustomed in Egypt to see gods—many kinds of gods, round whom gathered all the history of Egypt's greatness—and such is man, gods he must have, for, after all, he feels himself a weak and helpless creature in himself (Isaiah 44. 17).

Break off the golden earrings. The plan seems Aaron's—the highest he could conceive, an image of gold, symbolic of much—clean, useful, patient, valuable; but no creature, or combination of creatures, show out God—any attempt to do so lowers God (Rom. 1. 23). This applies to all Ritualism, which only hides God. Jesus only is a true image of God (Heb. 1. 3).

Aaron built an altar, and made proclamation of a **feast to the Lord.** The new religion is now complete—as usual, a mixture—the Lord's name attached to a heathen practice. Alas! *man's* religion (2 Kings 17. 41).

Burnt offerings and peace offerings. Note, no sin offering—no true acknowledgment of sin, and, in conjunction with this, **eating and drinking and play** (1 Cor. 10. 7).

Further, Moses was the first to suffer reproach on their account. How scathing to his feelings the words, "thy people" which "thou broughtest out"—seeming to echo the words of the people in verse 1: What a load Jesus bore for us (Rom. 15. 3). He could say, "reproach hath broken My heart" (Ps. 69. 20).

Yet Moses turned and pleaded for these—so unselfishly, so successfully—a faint picture of Him who, in awful pain and distress, pleaded for His murderers: "Father, forgive them, for they know not what they do" (Luke 25. 34).

17th October.—**JUDGMENT OF THREE REBELS** (Numbers 16. 13-33). *Memory verse* 33—"They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation."

Democracy not of God—Uniformity and diversity—Referring to God—Lying and insinuating—A separation—Judgment—Slow to learn

MOSES was God's servant; to oppose or resist him was to oppose or resist God (Rom. 13. 2). Korah, Dathan, and Abiram became leaders of a movement founded on a much too common fallacy, viz., that all are alike in God's plan and purpose

They said to Moses and Aaron, "Ye take too much on you;" "**All are holy,**" which was true (Ex. 19. 6), but among that holy people God kept the government in His own hand. In 1 Cor. 12. 7, all receive the Spirit, but in verse 4 it is diverse gifts; as in Matt. 25. 15, various degrees of talents, and in Luke 19 it is one pound each, all alike.

Korah, Dathan, and Abiram should have known how dangerous it was to interfere with Moses, for chapter 12 tells how Miriam suffered for this same thing.

Moses wisely and meekly referred the matter to the Lord (verses 5-7), as our Lord Jesus also did (1 Peter 3. 23).

"Thou hast brought us up out of a land that floweth with milk and honey." Strange description of Egypt—what about brick-kilns, taskmasters, slavery, death? Satan's lies are very bold and shameless (John 8. 44).

"Thou hast not," an accusation of fraud, and a bold insinuation that there was nothing in the promises of God. See the comment on such in Jude 11, 12.

Korah gathered all the congregation against them. So speedily spread the leaven that a vast company followed in the rebellion. Not all equally guilty, but all guilty in measure (Jude 22).

"Separate yourselves" (Rev. 18. 4). God called Moses and Aaron apart that He might judge the people. The presence of Moses and Aaron prevented the stroke (Gen. 19. 22).

"Depart, I pray you." Moses pled with the people, Moses pled with God for the very people gathered against himself—in this a type of the Lord Jesus (Isa. 53. 12; 2 Cor. 5. 20).

They gat up. The people took the advice of Moses and left the tents of Korah, Dathan, and Abiram. Notice that Korah was the religious leader, and with other 250 was at the door of the tabernacle; Dathan and Abiram were brothers of Reuben's tribe—they were at their own tent doors. Thus they stood when judgment fell, first on the company at the tents (the earth swallowing them complete), and fire from the Lord consumed the 250 with Korah (Heb. 10. 31). Notwithstanding all this, the heart of the people was not reached; next day we find them saying, "Ye have killed the Lord's people," and further judgment is necessary to vindicate God's own right to rule in His own way.

We feel this lesson fraught with deep interest, especially to those born of God, and liable to be tempted by the old snare of the devil. For the unsaved scholars the lesson to be impressed is that until they bow the knee to Jesus they are rebels and enemies (Rom. 5. 10), and all God's power and wrath abide on the unbeliever (John 3, 36). Simple believing is simple submission (Rom. 1. 5).

24th October.—**LIFE IN A LOOK** (Numbers 21. 1-11). *Memory verse 8*—"And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

Wearied of Angel's bread—Discontented with God's provision—Judgment and repentance—The trouble—The simple cure.

THE story now before us is familiar and interesting: God's grace shining on the dark background of man's ingratitude and murmuring.

Discouraged because of the way. The pilgrim band was wearying of the lengthy wilderness experience (Heb. 10. 36; Jas. 1. 4).

"There is no bread." This was quite true; there was no bread in the wilderness; but they never were in want.

"Our soul loatheth this light bread." Yet the most of them had known no other. It was God's provision—all they needed, and should have been all they wanted. They thought something else would be better, so they despised the manna, just as many despise

Jesus ONLY—and Jesus only is God's provided Bread of Life (John 6. 48).

Fiery serpents. The people must be brought to a sense of their sin; this judgment was for that purpose (Job 33. 29).

We have sinned. Conviction must precede conversion (Luke 15. 21; Ps. 32. 5). This made it possible for Moses to plead, and possible for God to reveal the remedy.

A serpent of brass . . . upon a pole. The Divine commentary on this in John 3. 14, 15, needs little comment—the parallel is complete. God can, and does, forgive confessed sin. In the Old Testament He pointed to Jesus, through types, as the ground of forgiveness and life. In the New, directly to Jesus without anything but the Word to reveal by the Holy Spirit. The dying people were to look to the brazen serpent on the pole—not to Moses, not to their wounds—but to the serpent on the pole. Now, every sinner is commanded to look away to Jesus on the Cross and get everlasting life.

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

31st October.—**CURSING TURNED INTO BLESSING** (Numbers 23. 7-24). *Mem. verse 8*—"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?"

The unseen enemy and the unseen Friend—God over all—Happy in death, and happy beyond death—The great works of the Great Worker.

OUR lesson to-day gives a peep into God's action towards His own redeemed people, independent of them and all unknown to them. Israel was all unconscious of what was going on—God was not.

"Curse me, Jacob." So said Balak the enemy, who was willing to spend money, and do anything, that a blight might fall on God's people. God's people ever have a chief enemy (1 Pet. 5. 8).

God hath not cursed (verse 8) . . . **He hath blessed** (verse 20). Not only negative, but positive. No blessing can be except from God (James 1. 17), and no curse avails against His blessing (Rom. 8. 31, 34).

Let me die. Even in death the Christian is blessed (Rev. 14. 13; Ps. 116. 15). Many would like to die like Christians, who will not be Christians in life.

My last end. That is my eternal portion—for death is not the final end of any. See Matt. 25. 34-46.

He hath not beheld iniquity in Jacob. How is this? Had they none? Yes, they had; but God had dealt with it in atoning work. In order that it might be removed He provided the sacrifice—and the faces of the cherubim were toward the blood on the mercy-seat. Blessed truth. "There is no condemnation to them which are in Christ Jesus" (Rom. 8. 1). The perfect work of Christ meets all claims, and God delights to "remember no more" (Heb. 10. 17).

"What hath God wrought." Note it is and was God's work—no creature work—"all things are of God" (2 Cor. 5. 18); "we are His workmanship" (Eph. 2. 10). What God has done will be the theme of the redeemed in the ages to come (Ps. 22. 31). This theme is

very large ; it embraces creation and redemption—the Cross and all that flows from it.

We cannot afford space to enlarge, but the teacher will doubtless, in the two or three points indicated, have more than enough to furnish a lesson of deepest interest—keeping the ground of all blessing to the front, viz., the atoning work of our Lord Jesus Christ.

7th November. — **FELIX AND HIS CONVENIENT SEASON** (Acts 24. 10-27). *Memory verse 25*—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time ; when I have a convenient season, I will call for thee."

In new surroundings—A good confession—An established creed—The prisoner's theme—The judge's conscience reached—Fatal procrastination.

WE last saw the Apostle Paul in the midst of his loved Ephesian brethren. Our lesson now is a view of him in the midst of his enemies—a prisoner in Cæsarea, before Felix, the Roman Governor. He had gone to Jerusalem with a gift to the poor saints (verse 17), and while in the temple was laid hold of by the mob, who would have killed him, but the chief-captain rescued him and brought him to Cæsarea, where we now find him.

Tertullus, the orator, had stated the case against Paul, charging him with sedition and with profaning the temple ; this charge is met in verses 11, 12, 13, with a plain denial and demand for proof.

But this I confess. Not ashamed of the Gospel (Rom. 1. 16), he takes the opportunity of telling out the truth (Luke 21. 13).

The God of my fathers. No new God ; the same God, with new light, as the God and Father of our Lord Jesus Christ.

Believing all things in the Law and the Prophets—all meeting in the Lord Jesus (Luke 24. 27).

There shall be a resurrection. This is the crux of the matter (1 Cor. 15). Christ Jesus is risen, is the burden of the Apostolic preaching. "God hath raised this Jesus whom ye crucified" (Acts 4. 10). Satan hates the doctrine of the resurrection.

After certain days. Felix dismissed the Court, and again sent for Paul, meeting him in company with his wife, who was a Jewess.

Reasoned of righteousness, temperance, and judgment. A weighty subject. Righteousness, the standard so perfect, the plumb-line so true, of God's righteous claims (Rom. 3. 10). Temperance, that self-control contrasting vividly with the Roman governor's manner of life, self-indulgent. Judgment to come, the future punishment of the unrighteous and intemperate—solemn outlook for the Christless (Heb. 9. 27).

Felix trembled. Conscience was reached—the judge, not the prisoner, trembles. If a description of judgment makes a strong man to tremble, what must the reality be (Rev. 6. 15-17).

A convenient season. To say "Go thy way" to God's convicting Spirit is dangerous and delusive. "To-day" and "Now" are God's convenient seasons, and the sinner's, too, if he only knew it. While the door is open, is the time to enter (Luke 13. 25). "All things are now ready, come" (Luke 14. 17). See also Heb. 2. 3. Felix died as he lived, so far as we know.

THE COMING OF THE HOLY SPIRIT.

Notes on John 14. Part II. By JOHN R. CALDWELL, Editor of *The Witness*.

CLOSELY connected with the revelation concerning the coming of the Lord is another truth, viz., the bestowment of the Holy Spirit. The departure of Christ to the Father was to prepare the way for *the coming of the Holy Spirit*, not merely to come upon His people for service, but to dwell in them as in a living temple, as their comforter, instructor, and enabler, through whose gracious power they would be fitted to take a stand in this world as the representatives of a rejected Christ. So to maintain His servants in the light of His presence and in the joy of God, in the teeth of the world, the flesh, and the devil, all in league against them, as witnesses for Christ in this present age, is indeed a marvellous thing. That poor, weak, feeble creatures without strength are being maintained year after year against wind and tide, and still kept trusting to the Lord Jesus, through the power of the Holy Spirit,

IS INDEED A WONDER.

Look at verse 17: "He dwelleth with you, and shall be in you." When Philip said, "Show us the Father," the Lord Jesus said, "Do you not know the Father is in Me? If ye have seen Me ye have seen the Father." He is the express image of His person, and the brightness of His glory. If we have beheld the glory of the Son, we have beheld the glory of the Father. If we have beheld the character of the Son, we have beheld the character of the Father. Christ and the Father are one.

The very same thing was true of the Holy Spirit. The Holy Spirit had been with them in the person of Christ. The words of Christ were the words of the Spirit. The works of Christ were the works of the Spirit. The grace of Christ was the grace of the Spirit. Christ was the manifestation of the Spirit of God as well as of the Father. It was that same blessed Spirit, the fulness of which was in Christ, that was to be in them, not simply *with* them. He was not to be in some and not in others. The Holy Spirit is given on the ground of atonement, and is the portion of all that believe. Paul, *in* writing to the saints at Corinth, says: "Ye are the temple of the Holy Spirit which is in you, which ye have of God" (1 Cor. 6. 19). It does not say, "You spiritual ones," but he includes carnal as well as spiritual. If they belong to Christ they are the temple of the Holy Spirit. We hear of

“A FRESH BAPTISM OF THE SPIRIT.”

A good deal that is said is well meant. When people pray for the Spirit it is a right thing that is desired, but it is a wrong way of expressing it. Believers have not to pray for the Spirit. He has given us His Spirit, whereby we cry, “Abba, Father.” It is one thing to have the Spirit and another thing to have the Spirit *ungrieved*, ministering Christ to us so that He is

“A living, bright reality,
More present to Faith’s vision keen
Than any earthly object seen ;
More dear, more intimately nigh,
Than e’en the sweetest earthly tie.”

It is in the hearing, the keeping, and obeying of the words of Christ that we show our love to Him. Let us test our hearts. Do we really love Him? Not mere profession—that won’t suffice. “He that hath My commandments and keepeth them, he it is that loveth Me.” My child may talk as it likes about loving its father whilst it fails to obey me.

He says, “Let not your heart be troubled.” He has just told Peter that he is going to deny Him; He forewarned him of his terrible fall, nevertheless He says, “Let not your heart be troubled.” Is it not one of our besetting sins to be careful and troubled? O how utterly we fail to fulfil the desire of the heart of Christ. No unbelieving fear should ever be allowed to come and trouble our hearts. We should ever find our rest in Him.

A PLEA FOR “THE BLIND” AND PERISHING.

SOME time ago a Christian entered the waiting-room attached to a doctor’s office in a western city of the United States. Some periodicals were lying on the table, and, picking one of them up, and looking through it, he noticed the following story, which was told in connection with a certain famous book written by a European author. At the time it proved stirring and stimulating to his soul by awakening desires for *Christian self-denial* and effort. Perhaps it may speak to others in the same way. It was this: “Two young girls wished to put the book within the reach of the blind, and copied it word for word in elevated letters. The work required *seven* years of close attention. One of the girls married during this time, but did not cease to do her share, until the duties of motherhood required all her attention. The author, who

heard of their work through the director of the Asylum for the Blind at Dresden, expressed his appreciation in a letter to each, accompanied by a handsome copy of the book—the only reward the ladies wished for."

Here was a noble instance of self-denial and toil for years, in order to give the physically blind an opportunity of reading a mere worldly publication. And, oh! fellow Christians, should not we, who have had our eyes opened by marvellous grace, ponder deeply the need of multitudes who are *spiritually blind*, and seek earnestly to meet that need? Shall it be possible, after reading the above, that we will allow the words of our Lord Jesus to be sadly fulfilled in our case?—"The children of this world are in their generation wiser than the children of light" (Luke 16. 8).

The above patient effort was expended for that which can only be temporary in its results, but let us ask ourselves to-day: "How much patient effort are we expending in view of *eternal results*?" Are we really seeking to employ our time, talents, energies, money, &c., for Christ Jesus, our Lord? and as He enables us, in earnestly seeking to spread the light of His Gospel amongst the many, many who are being "blinded" by "the god of this world," and lured on by him to everlasting darkness and despair? Have we any measure of ardent longing to see numbers of blind eyes opened to behold the "Man of Calvary" as the Sin-bearer and Saviour? Should we not to-day remember vividly the words in Luke 9. 23?—"And He said to them all, If any man will come after Me, let him *deny himself*, and take up his cross and follow Me." Then, if we really follow Him, and seek with purpose of heart to "abide in Him," we shall surely be filled with a measure of His deep compassion and love for lost and dying souls, and we shall doubtless realise the truth of His weighty words in Matt. 4. 19: "Follow Me, and I will make you fishers of men."

Love is a great inventor, and if our hearts are charged with His "love, which passeth knowledge" (Eph. 3. 19), ways and means shall be found to manifest that love, and reach "blinded," perishing sinners. Let us also remind ourselves to-day of His stirring and almost closing message: "And, behold, I come quickly, and *My reward is with Me*, to give every man according as his work shall be" (Rev. 22. 12).

"Hark! 'tis the watchman's cry—
Wake, brethren, wake."

J. M.

ABSENT FROM THE FEAST.

By WILLIAM SHAW, Maybole.

WE fear that believers are often absent from the Breaking-of-Bread meeting for very unsatisfactory reasons. If the attendance is meagre, and you begin to enquire into the causes of absence, you are amazed to find how trivial some of these causes are. "I slept in," says one, and "when I looked at the clock I saw there was no use in making the attempt." This is certainly a very lame excuse, for the meeting will hardly be earlier than eleven o'clock on Lord's-day forenoon. Do you mean to say you lay so long in bed that you could not be ready at that hour to meet your risen Lord at His own Table in response to His own invitation? If you were going on some other day for an excursion by the 7 a.m. train, you would be at the station in splendid time, and run *no chance* of missing it. Yet at a much later hour it sometimes "beats" you to be at the Memorial Feast. This is surely passing strange. "But," says another, "I was not just so well this morning as I would have liked, and I thought I would be as well to stay in the house." Well, illness may come upon us at any time, and the suffering saint who is reluctantly a prisoner in Zion must command our sympathy. But how is it that we hear so much about not being well on a *Lord's-day*? You seemed to be well enough on Saturday. You had no lost time at your work, and on Monday you were ready to resume your labours on the stroke of six. How, then, does it come about that you were so much out of sorts on Lord's-day? There is something very mysterious about the whole business. This is a matter that needs looking into. An appointment with a Duke or a Marquis would be kept to the moment, unless something serious came in the way. Yet the appointed meeting with the King of kings and Lord of lords is treated in a very different manner.

These things ought not so to be. And we do not believe these things *can* be *if* the heart is right with God. If we can truly say, "I *joy* when, to the Christ of God, 'Go up' is said to me," we will not cast about in our mind to find an excuse for being absent. We will rather sit down to consider how we can righteously overcome any obstacles that may present themselves. We fear that the waning lamp of love is at the root of the indifference to which we have been referring. Love will find a way, if there is a way, to the object of its adoration. We go up on the first day of the week to meet with Him who died for us and rose again, and who has told

us He will take His place "in the midst." Blessed are they to whom the Risen One is such a "living, bright reality," that they can count on meeting with Him whom their soul loveth. They may be hindered by bodily infirmity. They may have to watch by some lonely pillow, or "abide by the stuff" at some other inexorable call of duty. But all shall be well if their heart is true to the Lord's Anointed. They shall have their portion of the children's bread; and theirs shall be the wine of heavenly communion.

AT HIS TABLE.

I WOULD see Jesus—Him alone;
No other form attract mine eye;
All else must fade, all melt away,
When Jesus Christ Himself draws nigh.

I would see Jesus. Make me blind
To faulty brethren round me here,
That I, in perfect peace of mind,
To my dear Saviour may draw near.

I would see Jesus, for His face
Is comely, and His voice is sweet;
Oh, let me see Thee, hear Thy voice—
'Tis Thee indeed I've come to meet.

I would see Jesus—He who died
And rose again to set me free;
Who soon will come to take His Bride,
When I His face shall ever see.

J. A. W.

THE VISION OF THE RAM AND THE GOAT.

(Daniel 8.)

By THOMAS NEWBERRY, Editor of *The Englishman's Bible.*

THE previous chapters in Daniel, from the fourth verse of the second chapter, were written in Chaldee. This eighth was in Hebrew. The reason appears to be because in this chapter the governmental powers are looked at, more especially in their connection with Israel. In the seventh chapter the Medo-Persian empire is shown under the figure of a BEAR, and the Grecian as a LEOPARD, both rapacious and cruel. In this chapter the Medo-Persian is represented as a RAM, and the Grecian as a HE GOAT, as acting in greater clemency towards Israel. The Medo-Persian empire was over-

come by the Grecian. The notable horn of the he goat represented Alexander the Great, who, dying in the vigour of life, and leaving no posterity, his kingdom was divided among his four generals, shown by the "four notable ones toward the four winds of heaven." Out of one of them arose a little horn, which waxed exceeding great. Historically this prophecy seems to have been accomplished in Antiochus Epiphanes, who persecuted the Jews, profaned the temple of God, and set up a statue of Jupiter Olympias in the holy place, took away the daily sacrifice for a season, and perpetrated other enormities. All this was permitted in the providence of God because of the transgression of the children of Israel.

In Antiochus Epiphanes and his actings we have a most remarkable foreshadowing of the lawless one and his doings in the last week of Daniel's seventy weeks of years, as recorded in the book of Revelation.

In the prophetic interpretation of the vision, Daniel is especially told that "at the time of the end shall be the vision." "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." There we have the lawless one of 2 Thessalonians 2, and of the Apocalypse.

In Revelation 11. and 12. we have in symbol the events of the last week of years intervening between the coming of the Son of God to receive His saints and His manifestation as the Son of Man to execute judgment.

In chapter 11. Jerusalem is recognised as the holy city, the temple as the temple of God, the sacrifices acknowledged, and God raises up His two witnesses. This will continue forty and two months, or three-and-a-half years, or the first half of the week. All this appears to be under the superintendence of the lawless one, or the "little horn," who will make a covenant with Israel for one week of years, but breaks the covenant in the midst of the week, sets up the abomination of desolation in the holy place, exalts himself in opposition to all that is called God or worshipped, becomes the antichrist, persecutes the saints of God for the last three-and-a-half years of the week, which will be the time of the great tribulation.

In the nineteenth chapter of the Revelation we have the account of his being "broken without hand" by the appearance of the Son of Man from heaven, who overcomes him and his army, when the empire of the beast energised by Satan will be destroyed, and the antichrist and false prophet cast into the lake of fire.

ANSWERS TO PRAYER.

Extracts from an Address by Mr. MÜLLER, May 26, 1895.

HERE are conditions under which we are warranted to look for the answers to our prayers, and they are as follow :—

(1) We must ask for things which are according to the mind of God (1 John 5. 14, 15).

(2) We have to believe that God is able and willing to give to us our requests (Mark 11. 24).

(3) It is needful that we do not go on habitually in an evil course (Psa. 66. 18).

(4) Then, supposing these various points are found in us, it is absolutely needful that we continue waiting on God patiently, quietly, believingly, expectantly, till the answer come. Sometimes the answer may come the same hour that we ask God, or the same day, or in a few days, or in a few weeks, but in other instances we may have long to wait. Again, and again, and again, not once or twice, but hundreds of times, I have had to wait for months, sometimes for years, sometimes for many years, before certain answers came to my oft-repeated prayers. I have had sometimes to ask hundreds, yea, thousands of times before these answers came, but *they came at last*.

For the exercise of our faith, for the strengthening of our faith, and that we may glorify Him by our patient submission to His holy will, God may delay the answers to our prayers. But whatever be the reason why our prayer is not granted for a season, our business is quietly to wait God's time, thereby we glorify God, and when at last the answer comes, it is a hundred times sweeter and more precious than if it had been given immediately. And very frequently the reason why our prayers are not immediately answered, is that God may bestow blessing on our souls. Often and often, I may say times without number, I cannot tell you what a precious impetus has been given to my soul when at last the answer came to my prayers, and instead of being dissatisfied because I had had to wait so long, I blessed and praised God that He had enabled me to submit myself to His holy pleasure, and to be perfectly satisfied with His holy will, and I thanked Him that now only at last the answer had come. But our business invariably is to *wait* till the answer comes. And invariably I have found it, times without number, thousands and tens of thousands of times through the last sixty-nine and a-half years that I have been a believer, that the answer *has* come, and I have had to praise God.

You may be astonished when I speak of tens of thousands of

answers to prayer, and one or the other may say, "That is impossible—tens of thousands of answers to prayer!" I mean it *literally*, and I will show at once how it comes. Every day I have answers to prayer. Again and again before I leave my room in the morning I have two or three answers to prayer, and during the day it goes on. I speak to my heavenly Father, I commune with my precious Lord Jesus about everything, about the most minute little things of life, and I get perhaps in the course of the day three, four, five answers to prayer. And as year after year it is thus day by day, you can easily see that in the course of every year I have thousands of answers to prayer, and as this has been going on for sixty-nine years and six months, you can easily see how this has multiplied to many, many, many tens of thousands of answers to prayer. This is not stated boastingly, but for the encouragement of my younger brethren and sisters in Christ.

Ah, what is God not able, as well as willing, to do! The great point is to have large expectations as to the *arm* of God, and the *hand* of God, and the *heart* of God, and we shall find that we are not disappointed. Therefore expect great things, and great blessing will you have. The power of God is infinite, and the heart of God infinitely large, for He loves us with an eternal, unchanging love, and with the same love with which He loves His only-begotten Son. And, therefore, we have never, never, never to be discouraged, because what we need is much, *very* much.

(*N.B.*—The sixty-nine years and six months have now increased to seventy-two years through the grace of our God.

THE SON OF MAN.

HAVE we ever fully considered what an act of self-abasement it was on the part of the Son of God to become man, even a *holy* man.

What infinite grace it was on Christ's part to stoop to *man's* estate, apart altogether from *man's* sin. And yet to-day Christ positively glories in the title SON OF MAN. Over forty times in the New Testament the title is used, and in every case save one (Acts 7. 56) by Christ Himself. (Twice by Jews, but only repeating Christ's words.) Thus in the repeated use of the Name have we revealed to us Christ's undisguised delight in this title, SON OF MAN.

As a matter of fact the term Son of Man is more frequently used in the New Testament than is the term Son of God.

Truly the Son of God became the Son of Man, that sons of men might become the sons of God. Glorious exchange! and best of all, neither Godhead nor manhood suffered in the transaction; on the contrary, we have to-day a glorified Godhead and a glorified manhood.

Let us hold fast and glory in this divinely-human Personage, for the denial either of His divinity or humanity is an irremissible transgression of the revelation of God. T. B.

WHAT SHOULD WE IMITATE?

A BELIEVER who is in a backsliding condition often tries to relieve his conscience by pointing to the inconsistencies of some prominent brother. "I am no worse than So-and-so," he says, "and he is reckoned further up in the Church than I am." But, my dear friend, you are making a serious mistake. It is the *excellencies* of believers you should imitate, and not the backslidings. It is one of the worst signs of departure from God when we imitate the ways of a carnal-minded believer, and carefully shut our eyes to the Christ-like things of those who seek to walk with God. W. S.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance.

As seen in the Exodus of Israel and Acts of the Apostles.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

14th November.—**AGRIPPA: or, ALMOST PERSUADED** (Acts 26. 8-29). *Mem. verse* 28—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

Paul before King Agrippa—The Risen One—Sincere but mistaken—Brightness of Jesus' Glory—From Blind Man's Row to Heavenly Glory—"Almost" or "Altogether."

IN our last lesson we found the Apostle Paul before Felix, and it closed with the procrastinator's words: "A more convenient season." Two long years expire, and Felix passes off the scene, giving place to Festus, the new Roman governor. Festus, to gain favour with the Jews, would have sent Paul to Jerusalem—into the very heart of his enemies; but the apostle exercises his right as a Roman citizen, and appeals to Cæsar (chap. 25, verse 11). This stayed the process, and in a short time King Agrippa coming, with his wife Bernice, to salute the new governor, the case of Paul is put before him, who desires to "hear

the man himself" (chap. 25, verse 22). So now we in our lesson listen to his defence.

Raise the dead. As before Felix (chap 24, verse 15) the vital point is resurrection—if the crucified Jesus is risen, the Gospel is true; if not, there is no Gospel (1 Cor. 15).

I thought. All his actions wrong, because his thoughts were (Isa. 55. 8). Right thoughts about Jesus make all the difference.

At mid-day, O king. Sun at mid-day bright, Jesus' glory brighter—so bright that all that company were prostrated, and Saul heard the very voice of Jesus calling him from his madness.

Then the apostle recounts the "heavenly" message, and in effect says that he is only doing what he must—what the Lord Jesus commanded him to do. And, in passing, note the character of the work Jesus wishes carried on—"to open eyes," to "turn from darkness to light," to God from Satan, forgiveness, and an inheritance among the sanctified through faith.

No wonder, with such a vista set before him, that King Agrippa said: "Almost thou persuadest me to be a Christian." As the wondrous plan of God's salvation was unrolled before him—the sufferings of Christ and the glory following—this last of the Herod princes was within reach of a greater kingdom than Herod's, and missed it. Almost! but never!!

"Almost is but to fail;
Sad, sad, the bitter wail—
Almost, but lost!"

Not almost, but *altogether*, says Paul; so let us exhort and supplicate.

21st November.—**SALVATION OF A SHIPWRECKED CREW**
(Acts 27. 21-44). *Memory verse 25*—"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

The distressed ship and crew—A comforter—Preserved for Paul's sake—Simple faith—Mercy for Malta—Jesus *for* and *with* His people.

THE Apostle's travels are drawing near an end. He had appealed to the highest worldly tribunal at Rome, and he is now on his way thither in bonds—"A prisoner of the Lord." Our lesson opens with a view of a ship, containing Paul, Luke, and others, with soldiers, sailors, and the captain, in great straits—so great that all hope was gone (verse 20). Just then God's help appears—first to Paul, and then through him to the whole ship's crew.

Be of good cheer. Only faith in God could give comfort in that hopeless condition (Mark 10. 49; John 16. 33). Paul had the comfort of safety before he was safe (1 Pet. 1. 9).

Whose I am, and Whom I serve. God takes care of His own property. Safe are they who belong to Jesus (John 10. 27; 17. 6, 10); and His servants who are on duty for Him have all power in exercise to carry them through (Matt. 28. 18).

God hath given thee. Paul's presence was good for that crew. The presence of the Lord's people preserves the world" (Gen. 19. 22).

I believe God. God had spoken, Paul had heard and believed, and he knew (by faith) what would happen—just as he had been told (Numbers 23. 19).

A certain island. So it came to pass, and the breaking of the

journey was a mercy to the barbarians of Melita (Malta), as we see in the following chapter.

The whole story conveys a strong lesson on the power of God and the care of God over His own—directly overruling all things to work good (Rom. 8. 28); and it also shows the comfort of faith in God when "all around the soul gives way." The poor soldiers and sailors on that ship would have been lost if Paul had not been there with them in the storm; and no soul will ever reach the heaven above except in and through Jesus being their Saviour. He passed through the storm *for* His people (Ps. 88. 7), and now passes through the storm *with* His people (Ps. 23. 4; Isa. 43. 2).

28th November.—**TWO GREAT CLASSES OF HEARERS** (Acts 28. 16-31). *Mem. verse* 24—"And some believed the things which were spoken, and some believed not."

Paul in Rome—Seeking his countrymen—Explains his position—Reveals Hope's terminus, Jesus—The great preacher's method—Results of the work.

ARRIVED in Rome, the Apostle Paul, still a prisoner, after three days called the chief Jews together and sought to explain how he came there, and in the position he was in.

He again repeats: "**For the hope of Israel**" I am bound with this chain—Jesus and the resurrection is the hope of Israel. Abraham looked for resurrection (Heb. 11. 19); Job spoke of it (Job 19. 25, 26); Joseph, in view of it, gave commandment concerning his bones (Gen. 50. 25); David sang of it (Psalm 16. 10); Daniel prophesied it (Daniel 12. 2); and Jesus brought it about in His own person, and is the pledge of it to His own people (John 11. 25).

We desire to hear of thee. The Jerusalem Jews had not followed up the prosecution of Paul, and only vague rumours of the Nazarene doctrine had reached them. It was "everywhere spoken against."

Expounded . . . testified . . . persuading them concerning Jesus. See also verse 31, "Preaching" and "teaching those things which concern the Lord Jesus Christ." The verbs not only record Paul's action, but indicate the methods to be employed still. **EXPOUNDING** is opening up the Scripture to show Jesus in them (Luke 24. 27); **TESTIFYING** is the witnessing to Jesus of Nazareth as the very Christ spoken of—the object indicated by these Scriptures (Acts 5. 32). **PERSUADING** is the exhortatory part, appealing to the hearer to accept that which is so contrary to his natural thoughts and desires (2 Cor. 5. 11, 20; 2 Tim. 2. 24, 25); **PREACHING**, *i.e.*, proclaiming as a king's herald the claims and purposes of God in relation to Jesus (Acts 13. 39), and the pardon and life offered on the ground of His death and resurrection; and **TEACHING** is the further instruction of those who, believing, become disciples (Matt. 28. 19, 20).

Concerning Jesus. This the great central point, Jesus—all about Jesus (1 Cor. 1. 23). Christ, the crucified—God's wisdom, God's power; the believer's wisdom, righteousness, sanctification, and redemption.

Some believed . . . some believed not. This the parting of the ways. some passed into the narrow way of life, others chose the broad, downward way of death. After all, this is the vital point (John 3. 36); believing is salvation, unbelief is the dreadful, condemning sin

(Mark 16. 16). Teachers should be careful to present Jesus as the object of faith—expounding, testifying, persuading, preaching, and teaching, all towards this point: "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

5th December.—**DEATH OF THE DELIVERER** (Deut. 34. 1-12).
Mem. verse 7—"And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

A solemn day, the last on earth—Need not be a sad day—Ought to be a glad day—Going up with God, and to God—A glorious outlook—A wondrous burial—Ancestral worship—The imparted Spirit.

ONE hundred and twenty years seems a long time; not long compared with the age of Methusaleh, 969 years, and nothing in view of eternity, but long compared with our short lives now. They had passed over Moses' head, and now he has come to the end. It is a solemn thing to wake one morning, and that the *last!* If we knew it, how different everything would appear; how would we act? It is very wise always to be and do as those who are on short notice (Jas. 4. 14).

It was Moses' last day; he went up from the plains of Moab, up mount Nebo's height, to Pisgah's point of eminence, so far as we know alone, alone with God. What a lovely picture—the old man turns from blessing God's people, and ascends to, and with the God of the people, to view the place of the people. Does not the blessed Lord Jesus rise up before the mind (see Luke 24. 50; Acts 1. 10; John 14. 2)? but Moses could not promise to come back for them as Jesus did.

This is the Land. Spread out before the old servant's eyes lay the Promised Land—the land flowing with milk and honey. Love showed it to him and justice kept him out. What a mercy that love and justice met on the Cross (Psalm 55. 10), and the way to heaven is open even to those who have sinned.

So Moses died. We are reminded of Simeon (Luke 2. 29); his eyes filled, his heart satisfied with Jesus, he desired to depart. Moses must have had great joy in seeing that promise near completed (Heb. 11. 13), even though he could not enter. See also Jesus' view in His dying (Isa. 53. 10; Heb. 12. 2).

God buried him. What an honourable burial. Loving hands buried Jesus (Mark 15. 46); devout men buried Stephen (Acts 8. 2); but God Himself interred His faithful servant (Psalm. 116. 15).

No man knoweth. God put His own private mark on the spot where the dust of His servant lies, and knows where to find it. God does not mean us to worship ancestors or their graves (as the Chinese and others do), for if any man deserved a mausoleum Moses did.

Joshua. Now that Moses was gone, the people were not left orphans (Jno. 14. 18); the Spirit which was in Moses was imparted to the son of Nun to carry on the work begun by the servant of God. This is parallel to Acts 2. 4, where we find that Jesus being glorified, the Holy Spirit comes upon the disciples, to fit them to carry on that which Jesus *began* to do and teach (Acts 1. 1).

Our lesson, then, should bring our Lord Jesus before us in His wondrous death, burial, resurrection, and ascension, as well as the descent and action of the Holy Spirit—surely a very wide range of truth.

REVIVAL.

Notes from an Address by J. R. CALDWELL, at Sunday School Teachers' Conference, in Marble Hall, Glasgow.

THE word "revival" that has been suggested for our Conference is very often used in Scripture. It is the word that is usually rendered "quicken," or "make alive," or "preserve alive, or bring to life. The thought in it, wherever it occurs, is life, true life, increase of life. But no life, no spiritual life, no natural life, can come from any but God. He is the living God; He hath given to the Son to have life in Himself; He is the Quickener.

THE SOURCE OF REVIVAL.

As there can be no beginning of life, no increase of life, except from God Himself, so if there is to be a "reviving" or "quickenings," or the development of Divine life, or the bringing of many into the possession of life, God must be the source of it, and the means must be His own people getting into direct living touch with Himself. There is no other means of obtaining revival.

Perhaps you have heard the expression "getting up a revival." It has often been uttered, but some one has said, "It cannot be got *up*; it must be brought *down*." There can be no revival except it is brought down from God Himself, the source of life, the source of all blessing.

METHOD OF A REVIVAL.

Read with me Ezekiel 36. 33 to 37. When God is going to do great things for His people, such as are described in this portion, and such as He will yet do for His people Israel (giving them both spiritual and temporal blessings), and when God means to do great things for His people now, you will here observe His mode of operation. He begins by *creating a desire* for it in the hearts of His people, and by causing them to enquire of Him for it. Also notice, the glory must be His alone.

In the day that is to come, when the land of Israel is recultivated and inhabited and the cities built, the credit will not go to the Jews—to their energy or to their wealth—it will be, "They shall know that I the Lord have caused the land to be cultivated." God will get the glory of it, and so in every work and every operation of His grace He does it in such a way that the glory shall come to Him.

HINDRANCES TO A REVIVAL.

Revival means getting into real living communion with God; it

means getting to the fountain Head ; it means getting to the Source of the living water ; and before there can be revival there must be the removal of the hindrances. Let us each one ask, "What is the hindrance in my soul, in my life, to my being a fountain of living water?" I cannot tell you what the hindrance is. God is able to show it.

The Lord Jesus once said He could not do many miracles, "because of their *unbelief*." It may be God sees in your heart no genuine desire for the conversion of souls. He may see some desire, but no real confidence that God will give it. It may be I have a mixed motive in becoming a Sunday school teacher at all—some society I like. Or it may only be taken up as a sort of play. Perhaps God sees it is half-hearted work. It may be there are many hindrances. It is for each one to take everything into His presence that is hindering, and there judge it as Samuel judged Agag, and hew it in pieces before the Lord.

Dear Mr. Chapman was once asked in a Bible reading, "Would you not always teach young converts to do *something* for the Lord?" "No," he said, "I would not teach them that," and of course there was some surprise at such an apparently heterodox thought. "Then what would you do?" "I would teach them to do *everything* for the Lord." That was going to the root of it.

EXAMPLE OF A REVIVAL.

Look next at an instance in 2 Kings 22. 10-13. I refer to that passage to show you what was at the root of the greatest revival that ever took place amongst the people of Israel. I suppose there was no time in which there was such a marvellous manifestation of the grace of God and joy of the Lord in the way of reviving a backslidden people, as in the days of Josiah ; but mark where it began. It began with rended garments and inquiring of the Lord ; it began with trembling at His word ; it began by using the Word of God as it ought to be used—trembling at it. So that you see the root, the source, the spring of the whole revival in the days of Josiah so marvellously recorded here, and so wonderfully blessed, was a broken heart and rended garments.

RESULT OF REVIVAL.

One other instance I want you to look at—Genesis, chap. 35. You know that the 34th of Genesis records one of the darkest episodes in the life of Jacob and his family. They had given

good cause to the enemy round about to rise up and destroy them. If it had not been God's mercy that preserved them doubtless this would have taken place, but note what God says in chap. 35. 1-4. This was clearly a great revival in the experience of Jacob. Jacob had, as it were, insensibly drifted away from God, and there was a hindrance to blessing, and God allowed the trouble to rise up that became a perfect terror to him, and then it was the word of God came, "Arise, go up to Bethel." Jacob had vowed a vow (Gen. 28. 20-22), if he came back to his father's house in peace, that he would go to Bethel. Jacob forgot all about his vow, but God did not forget, and God said, "Arise, go to Bethel." Jacob now arose, and came back again into communion with God, but Jacob must have felt, "There is no use me going to Bethel if we have still the idols in our midst."

God did not say anything about the idols. God said, "Go to Bethel." Jacob said, "No use going to Bethel, unless we judge the idols, and the idols were brought honestly into the light," then a hole is dug for them and they are buried under the oak. Thus they turned their back on them, and took their journey to Bethel, the house of God.

POWER FOR REVIVAL.

The hindrances for revival must be removed, and there will be no fear of the power of God coming in. "Revive me." How? By coming into His presence. Then the very desire in fellowship with God will rise up in our souls to bring glory to Him in the salvation of others, for it is only as the joy of God's salvation is in our own souls that we will be a bit of use to others.

If you inquire into the history of any great revival, whether it was in the Kilsyth revival with William Burns or the 1859 revival in the North of Ireland, or any revival in this world, it began with some one, or two, or three, or more souls taking hold on God in prayer and faith. That is the only way that it can be brought *down*, down into our own souls first, then, like a river of water, it will flow out to others. May the Lord revive each one of us for His name's sake!

TAKE Nature civilised and moralised, refined and raised, sublimated, strengthened, and improved to the utmost, and it cannot enable a man to do a supernatural action; Nature cannot act *ultra sphaerum* above itself.

HAS THE LORD COME ?

A WORD TO THE SPIRITUALISERS.

THESE are those who tell us that the Lord has come. The spiritualisers hold it as one of "the things most surely believed among them" that the Lord Jesus has already come, and that it is nonsense to speak of His coming again. And, not content with embracing this delusion themselves, they have a persistent way of bringing that theory before young and uninstructed believers. They do not support their statement by any scriptural proof. They simply make the assertion that Christ has come to *them*—that He dwells in their hearts, and that ends the matter. But stay for a moment, my spiritualising friend, if such I am now addressing. The matter is not so easily ended as you suppose. Christ dwelling in the heart by faith is quite a different thing from His personal coming to receive His people unto Himself. In the spiritual sense He has come to all His people; for if any man have not the Spirit of Christ, he is none of His. He had undoubtedly come in this sense to the Thessalonian saints. Yet we read that they "turned to God from idols, to serve the living and true God, and to *wait for His Son from heaven*" (1 Thess. 1. 9, 10). John said to the believers in his day, "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him *at His coming*" (1 John 2. 28). But if what you, the spiritualisers, say on this subject is true, then both Paul and John were in utter darkness as to the question. If the coming of the Lord means *the Spirit of Christ in the believer*, then there was no need for the Thessalonians to wait for the Son from heaven. But the coming of the Lord does *not* mean the Spirit of Christ in the believer. And this we shall now endeavour to make plain to you by an appeal to the Scriptures.

In God's Book it is clearly recorded that *certain things* are to take place whenever the Lord Jesus comes again. We are expressly told that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise first*: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4. 16, 17). Now, will you for one moment dare to affirm that the dead in Christ have risen, and that the saints on the earth have been caught up to meet Him in the air?

Has the Lord Come?

You know that these two events have not yet taken place. Therefore the Lord has *not yet come*. Moreover, when He comes, these bodies shall undergo a wonderful change; for it is written, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump . . . for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15. 51, 53). Do you mean to say that you are now in the immortal body—that you are in a body not liable to death, and not subject to corruption? You dare not make such a claim. Then have done once and for all with the assertion that the Lord has come; for the very moment He comes, that moment you (if you are one of His redeemed) shall be changed. Your body shall at once be fashioned like unto His glorious body; and you *shall not be left here on earth to talk about it*: you shall be at once caught up to meet the Lord in the air. How vain, therefore, for you to contend that there is not such a thing as the coming of the Lord! We could understand an infidel taking up that ground. But if you profess to believe what *God has said* on this great subject, you must admit that the Lord Jesus has yet to come. His personal coming is still in the future.

If you contend that the Lord has already come, you must also hold that the resurrection is past already. These two events are joined together. If you hold to the one, you must hold to the other. You see where your spiritualising theories would take you. They would take you exactly to the "profane and vain babblings" of those "who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. 2. 18). The same result will be certain to follow in your case, unless you discard the reasonings of the spiritualisers, and be content to believe what God has said in the written Word. It is poor work overthrowing the faith of some; and it is not much better to be seeking to disturb the minds of simple and devoted believers, by telling them that their waiting on the Coming One is all a delusion. Your theory, as we have shown, is utterly opposed to what God has clearly revealed in the Scriptures. This corruptible has not yet put on incorruption. This mortal has not yet put on immortality. The graves have not yet delivered up their dead. The saints have not yet been caught up. Why? Because the Lord has *not yet come*. Yet He that shall come will come and will not tarry. "Unto them that look for Him

shall He appear the second time, without sin, unto salvation" (Heb. 9. 28). "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" (1 John 3. 2). "Even so, come, Lord Jesus" (Rev. 22. 20).

W. SHAW.

THE COMING OF THE LORD.

THE coming again of our Lord Jesus Christ at any instant, in order that He may receive us who are His unto Himself, is one of the great cardinal truths of the New Testament. This blessed prospect the believer, therefore, should keep steadfastly in view. The believer may be at one moment here, rightly engaged in the duties of this life, the very next moment he may find himself in the presence of the Lord, having been caught up to meet Him in the air, even in the "twinkling of an eye."

Death is by no means a certainty to the believer, for it is written, "We shall not all sleep" (1 Cor. 15. 51); but the return of the Lord Jesus to fetch us home is most certain, for "He is faithful that promised." The exact time when this event shall take place is to us unknown; but this we do know that "the coming of the Lord hath drawn near," and the prospect thereof is designed by God to brighten our life, to steady us in our path, to control us in our desires, and to animate us to endure hardness now whilst yet He tarries (1 Thes. 5. 8).

This is our hope, and nothing less. Once we were without anything in life to look forward to (Eph. 2. 12); but the moment God came in with blessing to our souls, He gave us this bright hope. To this hope, and to the inheritance connected with it, we are "begotten again" (1 Pet. 1. 3). There is nothing to intervene. And to this hope, or by it, "we are saved" (Rom. 8. 24). This is the one great unfulfilled promise of the Lord Jesus (John 14. 3); and this is, therefore, our hope which we are to hold fast. (Compare Hebrews 10. 23 with verses 36, 37). For this we ought to be praying constantly (Rev. 22. 20). The God who gave us this blessed hope can make us abound therein, and as we are filled with the Spirit, so does He cause us, as it is written—"The God of the Hope fill you with all joy and peace in believing, that ye may abound in the Hope through the power of the Holy Spirit" (Rom. 15. 13).

W. LINCOLN.

THE SEVENTY WEEKS.

(Daniel 9.)

By THOMAS NEWBERRY, Editor of *The Englishman's Bible*

JEREMIAH had predicted that seventy years should be accomplished in the desolations of Judah and Jerusalem ; at the expiration of that period, in answer to the prayer of the people, their restoration should be effected. Daniel by the books of the Chronicles, and of Jeremiah the Prophet, found that the seventy years had been well nigh fulfilled, so set himself by prayer and fasting to seek the favour of God on His people and city. Thereupon the angel Gabriel was sent from God to give to Daniel the prophecy of the SEVENTY WEEKS OF YEARS contained in this chapter. The time when the answer came, being "about the time of the evening oblation," may intimate that accepted sacrifice lies at the foundation of answered prayer. The angel not only came forth from God to show him the vision, but to give him skill and understanding, for "interpretations belong unto God."

Verse 24: "Seventy weeks are determined upon thy people, and upon thy holy city." The weeks here spoken of are weeks of years, as distinguished from weeks of days (see chap. 10. 2, margin). The word for "week" and the word for "sabbath" are both from a Hebrew root signifying seven. The Jews divided their years into weeks as well as days, and the seventh year as well as the seventh day was a sabbath (see Lev. 25. 2-4). "When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah. Six years thou shalt sow thy fields . . . but in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah." Seven sabbaths (or weeks) of years brought the jubilee. "Thou shalt number seven sabbaths of years unto thee, seven times seven years ; and the space of the seven sabbaths of years shall be unto thee forty and nine years" (verse 8).

So after these seventy times seven years, or four hundred and ninety years, comes the world's jubilee, the millennial reign of Messiah the Prince of Peace.

These "seventy weeks" of years are "determined," "cut out," or "divided" thus: Seven weeks or forty-nine years ; and sixty and two weeks or four hundred and thirty-four years—together, sixty-nine weeks or four hundred and eighty-three years. And after an indefinite interval comes the last week, or seven years, completing the four hundred and ninety years, or seventy weeks of years. These periods are divided upon

Daniel's people Israel and Daniel's holy city Jerusalem. After Israel had rejected their Messiah, they are no longer nationally acknowledged as a people, nor is Jerusalem regarded as the holy city, until the period when the last week of years commences, when 144,000 of Israel will be sealed as the people or servants of God (Rev. 7), and Jerusalem will be again recognised as the holy city (Rev. 11. 2). The book of Revelation from chapter 4 to chapter 19 is occupied with this last week of years, divided into two halves. During the first half, or forty and two months, Jerusalem, though defiled by the presence of the Gentiles, is expressly called "the holy city," but during the latter three years and a half, or the time of antichrist, it is called spiritually Sodom and Egypt (Rev. 11. 8).

"To finish [shut up] the transgression, and to make an end of [seal up] sins, and to make reconciliation for [atonement for] iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy [prophet], and to anoint the most holy [holy of holies]."

At the conclusion of these seventy weeks of years, all these various purposes of God will be accomplished, the millennial reign of righteousness and peace established. For the atonement having already been made by the cutting off of Messiah, righteousness, holiness, and truth will be brought in, iniquity restrained, the prophetic Scriptures fulfilled; and through the anointing or the presence of the Holy Ghost on earth, according to Joel 2, the temple on the mountain of Jehovah (Isaiah 2. 2-5), with its holy of holies, will be the centre of spiritual and acceptable worship for Israel and the whole earth.

"GOD MY EXCEEDING JOY."

THAT means in other words, "I am so happy in God, I cannot describe it; it passes everything, my cup is running over." Let us seek to lay hold on this, and to knock, knock, knock at this verse, in the way of prayer, in the way of meditation, in the way of careful, prayful consideration, until we get an abundant blessing out of this word.

This was spoken and written by an Israelite, who had only learned of Christ in the way of prophesy, who had no minute, particular instruction as we have through the instrumentality of the apostles and evangelists. The Spirit was not given to

"God My Exceeding Joy."

him as it is given to the Church at large now. The whole revelation which God has been pleased to put into our hands, so that in a small little volume we may carry it all, and read it as often as we like, and whenever and wherever we like, was not in possession of the Psalmist. And yet he says regarding God, "*God my exceeding joy.*" Oh, this might be the experience of every one of us, and if it is not our experience, why is it not? And shall we not come to the holy, godly determination, that we will seek after it, we will pray for it, we will wrestle with God on account of this, that we too may be able to say, "*God my exceeding joy.*"

GEORGE MÜLLER.

SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

The Story of Redemption in Shadow and Substance.

As seen in the Exodus of Israel and Acts of the Apostles.

The Gospel Scheme, 1/ per 100. *Boys and Girls Almanac*, 6d. per doz.

12th December.—**CLEAN OVER JORDAN** (Joshua 3. 7-17). *Ment. verse 17*—"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."

The last great barrier—The Forerunner—Power over death—Safe and firm standing—Death and Resurrection—Dead, yet living—Buried and risen.

THE redeemed people, after forty years' desert experience, at length stand on the home side of the wilderness. Ere entering that long-promised rest, another exhibition of God's power and love is given. The swollen waters of Jordan—a seemingly impassable barrier—lay in the path. If they are to enter, it must be crossed. But how? In a manner worthy of God!

The Ark of the Covenant occupies a very prominent place in the passage, and we know that that Ark typified the Lord Jesus in His "tabernacling among men." It contained and bore the whole unbroken Law, the pot of Manna, and Aaron's Rod; on it was sprinkled atoning blood shed for the people.

2000 cubits—a Sabbath day's journey—about three quarters of a mile—the Ark went, leading the way (Heb. 6. 20) into the very domain of death (Heb. 2. 14), that there, in full view of the people, the power of the river might be paralysed, and a safe and dry passage secured for the whole company.

Waters stood and rose up. As the feet of the Ark-bearers touched the brim the flowing waters piled up on the one hand and flowed away on the other, leaving the rocky bed bare for the people to pass over (Isa. 43. 2).

Twelve men. Out of every tribe a representative to act for the people. These took each a stone out of the bed of the river, and built a monument IN THE LAND, and other twelve stones they left as a monu-

ment IN THE RIVER. Here we have two things—in death and beyond it; buried, and yet alive (Rom. 6. 4; Gal. 2. 20).

Clean over Jordan. That is altogether over and ALL together over Not a baby left on the desert side—not one lost half way (John 17. 12; John 10. 28). By virtue of their covenant relationship, figured in the Ark, they passed safely through death's swelling flood and reached their home beyond it.

Believers in Jesus are in union with Him who has the keys of death and hell (Rev. 1. 18); and death hath no dominion over Him or His (Rom. 6. 8). Soon in resurrection glory the ransomed will shout, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15. 55).

19th December.—**THE OLD CORN OF THE LAND** (Josh. 5. 9-15).

Memory verse 11—"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day."

In the harvest fields—First passover in the land—Beginning of days—In the presence of the enemy—Important question—A Holy presence.

THE Israelites crossed the Jordan at the time of the harvest (Josh. 3. 15), and the fields stood covered with grain that they never sowed. So great was the fear on the inhabitants that they retired into their strongholds and let the invaders encamp in peace in Gilgal.

Kept the Passover. The first memorial feast in the land. The beginning of days again (Exod. 12. 2). Never-to-be-forgotten sacrifice of the Lamb (Rev. 5. 9). As they kept that feast what memories would fill their hearts, and what expectancy of great things yet to come!

In Gilgal. The place where Egypt's reproach was "rolled" away. A place of humbling (Eph. 2. 11).

On the Morrow after the Passover. On the morrow after the Passover they marched out of Egypt, and now this new era dates from the same event. The slain Lamb is the Alpha (Rev. 1. 8), the Foundation (Isa. 28. 16) the Beginning (Rev. 3. 14).

Unleavened Cakes . . . Parched Corn. There, under the very eyes of their enemies, they feasted (Ps. 23. 5) on the natural richness of the Canaan land. Long-expected, now realised. Long-promised, now fulfilled.

Manna ceased. Its purpose served, it passed away—gave place to the permanent food of the land (1 Cor. 13. 10).

Verses 13-15 are occupied with the appearance of the "Captain of the Host of the Lord." A drawn sword sharpened for war. Joshua's question is important: "Art thou for us or against us?" What if He had been against them? The sword of judgment is bare (Acts 17. 31). Dreadful the fate of those on whom that stroke falls. But it need not. There is a place of shelter (Isa. 32. 2).

Captain—To lead on to victorious judgment of the wicked (1 Cor. 6. 2). Joshua bows before Him—all authority is His—King of kings, Lord of lords. His presence is HOLY GROUND. With unshod feet and prostrate, all who truly hold office from HIM will appear in that Presence (Rev. 1. 17), and from thence go forth to do His work in that holy fear.

Lesson: If the presence of Jesus is so searching to His very best servants, what will it be to the ungodly (1 Pet. 4. 18; Rev. 6. 15-17)?

26th December.—A REVIEW OF THE JOURNEY (Psalm 105).

Mem. verse 5—"Remember His marvellous works that He hath done; His wonders, and the judgments of His mouth."

A wondrous theme—From Egypt to Canaan—Delivered—Provided for—Protected—Guided—The source of it all—The manner of it—The end and purpose of it

THE Psalmist has outlined before him the history of the events it has been our privilege to review in our own imperfect way. The view of them causes him to break forth in praise

Make known...sing...talk ("meditate" in the margin).. **rejoice...remember.** These all occur in the opening verses. God's wonderful and gracious works in the past tell what He is and ever will be.

In verses 23-25, **Israel in Egypt** is brought before us, and God increasing the people and making them strong is shown. Turning Egypt's heart to hate them was part of the plan, so that Egypt would cease to be their rest.

The advent of **Moses and Aaron** is next described, with the plagues (verses 26-36), culminating with the smiting of the "chief of all their strength," the first-born.

He brought them forth, with silver and gold, *not one* ble person amongst them—a wonderfully healthy company.

Cloud...Fire. Shelter and light (verse 39), protection and guidance is God to His people. **Quails...Bread...Water.** These in abundance, for the bread *satisfied* and the water flowed like a river.

He remembered His holy word. All based on promises made to Abraham before they were born. All in harmony with his covenant (Gen. 22. 17). So for Christ's sake and in His well-beloved Son, God blesses all believers (Eph. 1. 3).

With joy...with gladness. He delighted to do it (Luke 15). "It is the Father's joy to bless," and He gave them the land and the labour of the people; houses they built not, and vineyards they planted not (Deut. 6. 10, 11).

That they might observe His statutes. God delights in saving and blessing, and rejoices in His people's happiness and obedience.

Hallelujah! So ends the review—so ends the Psalm. So will end all the history of the redeemed, and that praise will be accentuated by the history of the wilderness experience. Beginning at the Passover sacrifice, and marking all the mercies of the way, the everlasting song will ascend to the throne:

"UNTO HIM THAT LOVED US AND LOOSED US FROM OUR SINS
IN HIS OWN BLOOD, BE GLORY AND DOMINION FOR EVER
AND EVER."

2nd January, 1898.—JESUS, THE GIFT OF GOD'S LOVE

(John 3. 1-21). *Mem. verse 16*—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The source, God—The motive, Love—The extent, Infinite—The expression, the Gift—The purpose, salvation—The result, salvation or condemnation.

WE do not propose to deal with the visit of Nicodemus to Jesus, however interesting and important that subject is, but just to catch the wondrous words spoken to him as they fell from the lips of Jesus—the most blessed words ever spoken or heard, telling of the most wonderful GIFT ever given.

God SO loved the world. No man hath seen God at any time (John 1. 18), yet His goodness can be seen (Acts 14. 17; Rom. 1. 20) in His gifts even in a world under the curse. We might say we can see God's good HAND in creation, but it was reserved for Jesus from "His bosom" (John 1. 18) to show God's HEART. Power is in that Hand—Love is in that Heart. SO indicates the quantity and intensity of the love, as well as the manner of its action and resultant gift.

The world—the object of God's love, not the inanimate creation of earth, fields, hills, valleys, and seas; not animal creation, nor both together, but the PERISHING men and women in dying need, as seen in verse 15 of this chapter—all of them God loved SO.

"Love was the root of all,
Love triumphed o'er the Fall—
The Love of God."

Gave His only-begotten Son. No one asked this gift. No one would have in wildest fancy dreamed it. Only God's heart and mind could have planned such a thing. FOR and TO a cruel, God-hating world (Rom. 5. 8), unarmed, alone, like a lamb among wolves, pure and holy, like light in darkness (John 1.); tender amongst the cruel—to this God in His love gave His Son.

That Whosoever believeth in Him. Into that world—loved so by God even in its sin and enmity, came that given Jesus, Son of God, that out of it He might save any one, every one, that believes. Like a magnet, He attracts (John 12. 32; see also John 6. 37).

Should not perish. Perishing, dying, lost, condemned already, is the present condition of men. God's love interferes with this—God's gift comes in to prevent this—it is God's remedy—the ONLY, not one of many (John 8. 24). This, then, the object in view to save.

Have everlasting life. Not only to prevent the perishing, but to give a new life, a better, eternal life that can never again be in a perishing state (Rom. 6. 26; John 10. 28; 1 John 5. 11).

The rest of our lesson proceeds from this basis to declare the effect of this love-gift on men's fate. It is true that not to condemn but save Jesus, God's Son, was sent; yet His coming does make condemnation plainer and surer. Jesus' light shining in the darkness (John 1. 5) like a light should guide to safety; but, alas! it shines in vain to many. Evil deeds love darkness, not light, and darkness shall be their eternal portion (2 Peter 2. 17).

PLAN OF LESSONS FOR 1898.—A new plan dealing with the entrance into the "Goodly Land" for Old Testament, and Divine Titles of our Lord for New Testament, is issued in a threefold link: (1) *A Gospel Scheme*, with references, contrasts, &c., 1/ per 100. (2) *Boys and Girls Almanac* and Scripture searching book, with subjects, memory texts, daily portion, prizes, &c., ½d.; 6d. per doz.; 3/6 per 100. (3) *The Pathway*, with weekly subject, memory text in full, and original and evangelistic notes on the subjects. Monthly, ½d.; 1/ per year. One each post free as sample to any teacher.