

The Believers' Pathway—XIV.

# OUT OF HIS TREASURE THINGS NEW AND OLD

(Matthew 15. 32).

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TALES WORTH TELLING.

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## THE CHRISTIAN'S DESIRE.

"THAT Christ shall be magnified in my body," whether it be by life or by death" (Phil. 1. 20).

"For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord" (Rom. 14. 8).



BROWNLOW NORTH,  
NOTED PREACHER IN THE REVIVAL TIMES IN SCOTLAND.

B

## BROWNLOW NORTH.

**B**ROWNLOW NORTH, a familiar name in many households, was the grand-nephew of Lord North, the celebrated Prime Minister of George III., grandson of the Bishop of Winchester, and son of the Rector of Alverstoke, Hants. At the age of nine he was sent to Eton, and remained there till he was fifteen years old.

In 1835 he removed to Scotland, where he resided most of his life. Much of his time was spent in gaiety and frivolity. His mother, who was a devoted Christian, unceasingly prayed for the conversion of her wayward son. Again and again awakened to see his guilt and danger, he resolved to renounce his sins and lead a better life; but his resolutions were only made to be broken. After his conversion he publicly confessed that he had virtually said to God: "I *must* have my sins; I know the consequences, but I accept damnation as my portion." In the month of November, 1854, while sitting playing cards in his house, he became terribly alarmed about his soul through a sensation of sudden illness. Thinking that he was dying, he said to his son: "I am a dead man; carry me upstairs." On reaching his room the first thought with him—to quote his own words—was, "What will the forty-four years of following the desires of my own heart profit me? In a few minutes I shall be in hell, and what good will all those things do me for which I have sold my soul?" He soon recovered from his illness, and became "reformed."

For years he had lived what the world calls a "fast" life; now he renounced his evil companions and associated with Christians. He diligently and regularly read the Scriptures, and had "family worship" in his household. Often in the night seasons he rose from his bed in agony of soul that he might plead with God for the forgiveness of his sins. One night, when in great trouble and unable to sleep through fear of waking in hell, he rose and began to search the Scriptures. Writing of that time he said: "The portion I was reading was the third chapter of Romans; and as I read the 20th and following verses a new light seemed to break in upon my soul: 'By the deeds of the law there shall no flesh be justified in His sight.' That I knew. But then I went on to read: 'But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of (or in) Jesus Christ *unto all and upon all them that believe*; for there is *no difference*.' With that passage came light into my soul. Striking my book with my

*Brownlow North.*

hand, and springing from my chair, I cried: 'If that Scripture be true I am a saved man! That is what I want; that is what God offers me; that is what I will have.' God helping me, it was that I took: THE RIGHTEOUSNESS OF GOD WITHOUT THE LAW. It is my only hope." Mr. North there and then obtained joy and peace in believing.

One need not be surprised that on knowing Christ as his Saviour, he immediately began to seek to point others to Him. He commenced distributing tracts, and as opportunity offered, spoke to individuals, urging them to accept of God's "unspeakable gift." Some may think that this would be easy for him, but it was not so. Years afterwards he said that it often cost him half-an-hour's struggle to give away a tract to a fellow-passenger in a railway carriage! His first public address was delivered to a dozen shoemakers in a cottage in Elgin. One day the Free Church minister of Dallas was absent, and suitable supply being unobtainable, he was told that if he did not preach there would be no service. He consented. The audience was deeply impressed by his address, and his fame as a preacher was soon noised abroad.

When asked by a friend what he intended to do, he replied: "I have done all the harm I could in Scotland, and now I intend to remain there and do all the good I can." Numerous requests for his services were made from many parts of Scotland and England. The largest churches in Aberdeen, Inverness, Glasgow, Edinburgh, and other towns and cities were crowded with persons of all ranks and conditions anxious to see and hear him. God marvellously blessed his efforts in the awakening and conversion of souls. After a few years of fruitful labour, he was publicly recognised as an "evangelist" by the General Assembly of the Free Church of Scotland. This was, according to his biographer, the first instance since the Reformation times of a "layman" (so-called), being publicly recognised as an "evangelist" by a Presbyterian Church.

The spiritual condition of the Churches in Scotland previous to the great "Revival" of 1859-62 was deplorable. The clear, simple Gospel was little known and less preached, whilst intense opposition was manifested towards those who professed to know Christ as their Saviour. It was commonly believed that "no one could know" his sins forgiven, and those who professed to be saved were declared to be "very presumptuous." Brownlow North's preaching was pre-eminently fitted to reach such people. He fearlessly and faithfully warned the unsaved

*Brownlow North.*

of coming wrath and judgment. Even at his "recognition" services by the General Assembly of the Free Church of Scotland, he spoke very strongly of the sin of unsaved ministers occupying the pulpits of the Presbyterian Churches.

What was the secret of Brownlow North's success as a soul-winner? First of all, he was a wholly consecrated man. His will was entirely surrendered to God, and he made it his daily business to seek to please Him. He had a clear conception of God's holiness and righteousness, and was deeply imbued with the conviction that the masses of the people were perishing and could only be saved by sovereign grace. He was a firm believer in the plenary and verbal inspiration of the Scriptures. He never looked upon the Bible as containing God's precious words mixed up with the words of fellow-men. He taught the doctrine of inspiration as a "question of life and death to the individual" believer. He was a Bible student. Hours daily were spent by him in diligent and prayerful study of the Word. He earned the title of "the man of the Book." He was a great doctrinal preacher. "His eloquence consisted in the clear, powerful, and earnest statement, exposition, and application of great doctrines. His style was terse and plain but unadorned. He had no rounded periods, no graceful similes, and no oratorical peroration."

Brownlow North had what Harrington Evans avowed to be the greatest need of his time—"a deep sense of the reality of the penal judgment of God." It was impossible to listen to him and be uninterested. In our early days we heard him addressing crowded congregations in the City Hall, Glasgow. He seemed to transfix his hearers with terror as he dwelt on the guilt, danger, and doom of the unsaved. With tears rolling down his cheeks he earnestly and tenderly entreated them to flee from the wrath to come. He expounded and enforced the necessity of the new birth in order to be a Christian and presented Christ as the object of faith. As he exposed the "refuges of lies" under which the unsaved were hiding; as he spoke of the awful doom of the Christ neglecter and rejecter, there was manifest anxiety in the faces of his hearers. His preaching was so intensely realistic, and his appeals so powerful, that few could fail to be impressed by the burning, searching words that fell from his lips. One of his most solemn addresses was on the *Rich Man* of Luke 16., which was eventually published in book form. He used to tell his hearers that he was more anxious for their salvation than many among them were for themselves.



*Brownlow North.*

After 21 years of toil he was taken to be with the Lord at Tullichewan, Dumbartonshire, on the 9th of November, 1875, in the 66th year of his age. Ere he passed away he said to his old friend, Mr. James Balfour, of Edinburgh, "I have often thought that the verse on which I would like to die is, 'The Blood of Jesus Christ, His Son, cleanseth us from all sin'." "That," he added, "is the verse on which I am now dying."

Shortly before his home-call the Lord sent D. L. Moody to gather a harvest of souls, fulfilling the saying, "God buries His workmen and carries on His work."

Let us pray the Lord of the harvest that He would raise up more labourers of the stamp of Brownlow North. A. M.

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### BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "After Death," &c.

QUESTION XVI.—"Was our Lord Jesus Christ born at Christmas?"

**N**O, He was not! This Christmas tradition began about 230 years after His birth, and only spread through the Church slowly during the fourth and fifth centuries. That He could not have been born on the 25th December, is seen from such considerations as the following:

(1) His birth came to pass, as far as man was concerned, at Bethlehem because of the *tribal numbering*, and the day for that must have been fixed some considerable time beforehand. Now, the authorities would avoid fixing a day in a season when the weather might be stormy, and, by making the roads impassable, prevent the tribal numbering being carried out correctly owing to the difficulties in transit; as our Lord Himself said, "Pray ye that your flight be not in the winter" (Matt. 24. 20).

(2) In Asia Minor the pasturing of the flocks by night only takes place during the warm weather, when owing to the heat of the sun in the daytime the sheep do not feed, but crowding listlessly together seek whatever shade there is to be found. Therefore in Palestine arose the rule of sending out the flocks to feed by night between Passover and the "former rain"; that is from the middle of April to the beginning of October.

(3) The Romans, with their wonted care for the prosperity of the countries under their rule, would not fix the census during the season of agricultural operations. Roughly speaking, these extended for a period of fourteen weeks from the middle of April.

*Was Christ Born at Christmas?*

Thus by a process of exclusion we narrow down the period during which the tribal numbering could take place to the months of August and September. In fact, Lewin in his *Fasti Sacri* (page 115) fixes the first of August as the probable date of the birth of our Lord and Saviour. Be this as it may, we know that shepherds would not be with their flocks in the fields on the 25th of December, or anywhere near that date.

How, then, did Christmas become so universally recognised as the birthday of our Lord? Because Christmas was *the* birthday *par excellence* universally recognised throughout the Pagan world. The birthday of whom? Well, that depended upon the country in which you might be. For instance, in Egypt the son of Isis (the Egyptian title for "the Queen of Heaven") was said to be born at this time. But by whatever name he might receive locally, as an essential principle of the old mythology is that the sun is the only one god, the great original is the sun, the great sustainer of all physical life, and the only source of all energy on this globe.

For a moment try to imagine the thoughts of the oldtime inhabitants of this northern hemisphere, the world's grey fathers, as they watch the sun getting lower and lower down towards the horizon. Each day he rises later, and ascending to a lower place in the heavens, descends to disappear the quicker from the eyes of his watchers. Will the downward course ever be stayed? Will the chill gloom breaking forth from the north finally quench his life-giving rays and the world be left to darkness? We know what happens when we go farther north where the traveller sometimes dies borne down by an overwhelming depression born of the sun's absence. At length, however, these ancient watchers on some lonely tower or hilltop marked that the downward progress had been stayed, yet scarce can they note any upward course until the twenty fifth December. Hurrah! he is returning to gladden the earth; the Lord of the Day is born again! See, the grim forces of darkness issuing from the north are driven back before his all-conquering rays!

Now, by means of the branch of science called "Comparative Religion" we can trace the garb of the tonsured priests, the lighted candles beside the monstrance or transparent case in the form of a sun with rays containing the round cakes or consecrated wafers, and the various ceremonies of the Roman and Anglican Churches, to their plain origins in the worship of the sun; and equally in the feasting and other performances at Christmas\* we see the same thing. For instance, it is called

*Was Christ Born at Christmas?*

“yule-tide”; now, “yule” is Chaldee for “little child,” and in the “yule-log” burned to ashes on Christmas eve, yet reappearing on Christmas day as the little tree laden with gifts for the children of men, we have set forth in type and shadow the “*natalis invicti solis*”—*the birthday of the unconquered sun*.

I mention this as what is symbolically set forth in this yule-log and Christmas tree is referred to by God in Ezekiel 8. 13-16. Tammuz is the Babylonian name for “the lamented one,” that is, the sun at its winter solstice. Hence, whilst the women wept for Tammuz (for women must weep) towards the north, the place of darkness, the men are seen worshipping the sun towards the east, or the place of his rising. Nay more, the prophet’s expression lower down in the same chapter, “they put the branch to their nose,” reminds me of another yule-tide ceremony, the kissing under the mistletoe-bough. The Druids (and here our science enables us to trace back their belief and practice to Babylon) regarded the mistletoe as a divine branch that came down from heaven to grow upon a tree sprung from the earth.

The reading, therefore, of this religious hieroglyph gives us “the Supernatural Man who is the Branch in whom heaven and earth are once more reconciled.” And a kiss being the sign and pledge of peace, reconciliation, and forgiveness, kissing under the mistletoe-bough was a combined act of worship and acceptance of the fact set forth. Hence the gladness, laughter, and merriment.

How remarkable that the frivolous act of to-day hides in its bosom the act of worship which united the whole Pagan world in the expectation of its messiah, or as God calls him “anti-Christ.” How like Satan to prepare the hearts of men by popularising, under this apparently frivolous form, what is indeed a part of his “Sacrament of the lie”—his “Do this till he come!” How solemn! How awful!

And God knew that it would be so, and prepared His people for it by writing it plainly in His Word. Let us pray again and again, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.”

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CHRIST was no sin-bearer in life. If you add to the pains of the Cross, you take from it.—W. H.

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\* *Hogmanay* is almost pure Chaldee—“Hog Manai” signifying “The Feast of the Numberer”; in other words, the memorial feast of *Deus Lunus*, or *Man in the Moon*. I have no space to do more than mention this, which, although on a different date, is connected with Christmas. See Jamieson’s *Scottish Dictionary*.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.\*

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1st January.

Read 2 Samuel 5. 1-12.

Learn Heb. 10. 12, 13.

## DAVID ENTHRONED.

The Kinsman Lord—Reviving recollections—God's Word must come true—Shepherd and Captain—Covenant relations—Complete victory.

**D**AVID is admittedly a type of our Lord Jesus in His calling, in His rejection, and in His exaltation, subduing all enemies under His feet, and in His universal reign; consequently we may expect to see in this lesson teaching regarding King Jesus.

**CLAIMS OF KINSHIP.** "We are thy bone and thy flesh." So said all Israel that day. Though for long he had been disowned by the many and owned by the few, He was now approached as a Kinsman. Jesus, our Lord, was really Son of Man as well as Son of God—is our Kinsman Redeemer (Heb. 2. 14).

**DEEDS REMEMBERED.** "Thou leddest out." Recollection of deeds wrought for them arise in their memories and are confessed. The slaying of Goliath and defeat of the Philistines is a ground of faith in David's fitness to rule. So all the works of Jesus, in overcoming the devil and releasing out of his grasp, proclaim Jesus worthy to wear the crown (Rev. 5. 9).

**DIVINE AUTHORITY RECOGNISED.** "The Lord said to thee." All things are of God; the good choice of God is at last assented to. The tall "Saul" was the choice of the people—the shepherd lad, God's choice. Jesus is God's chosen and anointed King (Psalm 2).

**A KINGLY SHEPHERD.** "Thou shall feed My people and be Captain." Feed as a shepherd and lead as a Captain. Sheep need a shepherd, warriors a captain. Sheep without a shepherd—helpless (Mark 6. 34); warriors without a captain—a fleeing mob (1 Kings 22. 17).

**A KINGLY COVENANT.** "David made a league with them." Into covenant relationship with the submissive Israelites who now took their place, David took his. This was right, and the right order. The confession (Rom. 10. 9), obedience of faith (Rom. 1. 5), and covenant mercies (Isa. 55. 3) are God's way of blessing. No bargain first, nor bargain *from* the sinner—it was David who made the league.

**UNANIMOUS RECOGNITION.** "They anointed David." This was the third stage in the anointing of David the King: according to God and of God (1 Sam. 16. 12, 13); by Judah (a section of the people only) in 2 Samuel 2. 4; and now by the whole. So wrought out God's purpose with David—so will yet God's purpose be fulfilled with Jesus (Phil. 2. 10, 11).

## *David's Devotion.*

**COMPLETE SUBMISSION.** "In Jerusalem he reigned." Not only in the midst of a willing people, but in the very stronghold of His enemies, and there will Jesus reign (1 Cor. 15. 25; Rom. 16. 20).

**HEAVENLY STABILITY.** "David perceived that the Lord had established him king." A contrast to Nebuchadnezzar, who said, "Is not this great Babylon which I have built?" Even as King of Kings, the Lord Jesus owns, as Son, that God is "all in all" (1 Cor. 15. 28).

8th January.

Read 2 Samuel 6. 1-16.

Learn Rev. 21. 3.

### **DAVID'S DEVOTION.**

A neglected art remembered—A revival of religion—Zealous, but wrong—A severe lesson—Receiving a blessing—Repentance and restoration—Final glory.

**M**ANY years had elapsed since the Ark of God—that sacred symbol of the Divine Presence—had found a resting-place at Kirjath-jearim (1 Sam. 7. 1), and no mention is made of it during all the life of Saul. To David belongs the credit of stirring up God's people to seek its recovery and a place of sacred honour in the midst of them.

**THE CHARACTER OF THE ARK.** It was the very heart of the tabernacle worship—a symbol of the Divine Presence. It might be good to describe it, with its mercy-seat, cherubim, and shekinah glory; its place of dwelling in the Holy of Holies. Its use should also be explained—a meeting-place of God with man (Ex. 25. 22) on the ground of atonement.

**A GREAT CONVENTION.** True godliness seeks much fellowship, so David gathered the chosen of Israel, 30,000 (see 1 Chron. 13), and consulted with them about what was in his heart. This was a great conference, on a great subject, with a great purpose in view. David's piety comes out here—his desire to set God in the midst of the kingdom.

**A GRIEVOUS ERROR.** Everything in connection with the tabernacle had been particularly arranged for, and it was written in the books of the law. David should have read that law (Deut. 17. 18-20). There it was written that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). David evidently copied the Philistines in putting the Ark on a new cart, drawn by cattle (1 Sam. 6). But the Philistines had no Bible; David had—this made him responsible (Heb. 2. 1).

**A SOLEMN LESSON.** Uzziah, who was, with his brother Ahio, driving the cart, put up his hand to steady the Ark, and died. The joyous procession was stopped, the day of gladness became a day of sadness, all through inattention to God's Word. Many cases like this (see Lev. 10. 1-6; Num. 20. 1-13; 1 Sam. 6. 19; 1 Sam. 15. 22, &c.).

**DAVID'S GUILTY FEAR.** "The fear of the Lord is the beginning of wisdom." It is right to fear the Lord and reverence His presence. There need be no fear if God is approached in a right way.

**A BLESSED RECEPTION.** A resting-place was found in this man's house, and a remarkable blessing followed the pious reception of the Ark (see John 1. 12; Luke 19. 6, 9).

**THE PURPOSE ACCOMPLISHED.** "David went and brought up the Ark." The report of God's goodness led David to repentance (Rom. 2. 4), and the Ark was brought to its final resting-place in Zion. We thus see David acting as king over Israel, as servant of God, and worshipper, bringing God into His true place in the midst of His people, to be the object of their worship and the centre of blessing. All this foreshadows the mighty work of the Lord Jesus, the end of whose work we see in our memory verse (Rev. 21. 3).

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**DIVINE AUTHORITY RECOGNISED.** "The Lord said to thee." All things are of God; the good choice of God is at last assented to. The tall "Saul" was the choice of the people—the shepherd lad, God's choice. Jesus is God's chosen and anointed King (Psalm 2).

**A KINGLY SHEPHERD.** "Thou shall feed My people and be Captain." Feed as a shepherd and lead as a Captain. Sheep need a shepherd, warriors a captain. Sheep without a shepherd—helpless (Mark 6. 34); warriors without a captain—a fleeing mob (1 Kings 22. 17).

**A KINGLY COVENANT.** "David made a league with them." Into covenant relationship with the submissive Israelites who now took their place, David took his. This was right, and the right order. The confession (Rom. 10. 9), obedience of faith (Rom. 1. 5), and covenant mercies (Isa. 55. 3) are God's way of blessing. No bargain first, nor bargain from the sinner—it was David who made the league.

**UNANIMOUS RECOGNITION.** "They anointed David." This was the third stage in the anointing of David the King: according to God and of God (1 Sam. 16. 12, 13); by Judah (a section of the people only) in 2 Samuel 2. 4; and now by the whole. So wrought out God's purpose with David—so will yet God's purpose be fulfilled with Jesus (Phil. 2. 10, 11).

## *David's Devotion.*

**COMPLETE SUBMISSION.** "In Jerusalem he reigned." Not only in the midst of a willing people, but in the very stronghold of His enemies, and there will Jesus reign (1 Cor. 15. 25; Rom. 16. 20).

**HEAVENLY STABILITY.** "David perceived that the Lord had established him king." A contrast to Nebuchadnezzar, who said, "Is not this great Babylon which I have built?" Even as King of Kings, the Lord Jesus owns, as Son, that God is "all in all" (1 Cor. 15. 28).

8th January.

*Read 2 Samuel 6. 1-16.*

*Learn Rev. 21. 3.*

### **DAVID'S DEVOTION.**

A neglected art remembered—A revival of religion—Zealous, but wrong—A severe lesson—Receiving a blessing—Repentance and restoration—Final glory.

**M**ANY years had elapsed since the Ark of God—that sacred symbol of the Divine Presence—had found a resting-place at Kirjath-jearim (1 Sam. 7. 1), and no mention is made of it during all the life of Saul. To David belongs the credit of stirring up God's people to seek its recovery and a place of sacred honour in the midst of them.

**THE CHARACTER OF THE ARK.** It was the very heart of the tabernacle worship—a symbol of the Divine Presence. It might be good to describe it, with its mercy-seat, cherubim, and shekinah glory; its place of dwelling in the Holy of Holies. Its use should also be explained—a meeting-place of God with man (Ex. 25. 22) on the ground of atonement.

**A GREAT CONVENTION.** True godliness seeks much fellowship, so David gathered the chosen of Israel, 30,000 (see 1 Chron. 13), and consulted with them about what was in his heart. This was a great conference, on a great subject, with a great purpose in view. David's piety comes out here—his desire to set God in the midst of the kingdom.

**A GRIEVOUS ERROR.** Everything in connection with the tabernacle had been particularly arranged for, and it was written in the books of the law. David should have read that law (Deut. 17. 18-20). There it was written that the Levites should *carry* the Ark (Num. 4. 15; 7. 9; 10. 21). David evidently copied the Philistines in putting the Ark on a new cart, drawn by cattle (1 Sam. 6). But the Philistines had no Bible; David had—this made him responsible (Heb. 2. 1).

**A SOLEMN LESSON.** Uzziah, who was, with his brother Ahio, driving the cart, put up his hand to steady the Ark, and died. The joyous procession was stopped, the day of gladness became a day of sadness, all through inattention to God's Word. Many cases like this (see Lev. 10. 1-6; Num. 20. 1-13; 1 Sam. 6. 19; 1 Sam. 15. 22, &c.).

**DAVID'S GUILTY FEAR.** "The fear of the Lord is the beginning of wisdom." It is right to fear the Lord and reverence His presence. There need be no fear if God is approached in a right way.

**A BLESSED RECEPTION.** A resting-place was found in this man's house, and a remarkable blessing followed the pious reception of the Ark (see John 1. 12; Luke 19. 6, 9).

**THE PURPOSE ACCOMPLISHED.** "David went and brought up the Ark." The report of God's goodness led David to repentance (Rom. 2. 4), and the Ark was brought to its final resting-place in Zion. We thus see David acting as king over Israel, as servant of God, and worshipper, bringing God into His true place in the midst of His people, to be the object of their worship and the centre of blessing. All this foreshadows the mighty work of the Lord Jesus, the end of whose work we see in our memory verse (Rev. 21. 3).

*David's Love.*

**A YET HIGHER PURPOSE.** In the next chapter we see David's love and devotion expressed in his declared desire and intention to provide a noble house for God's dwelling-place. This work David was not permitted to do; it was reserved for his son Solomon, yet it pleased God to see the zeal for His honour in the heart of His servant.

15th January.

Read 2 Sam. 9. 1-13.

Learn Eph. 2. 13.

**DAVID'S LOVE.**

The covenant of love—The rejected one embraced—The rejected one enthroned—Heavenly kindness shown on earth—The unworthy and impotent object of kindness—At the King's table for ever.

**T**HERE is no sweeter or simpler story, brimful of Gospel allegory, to be found on sacred page than the one before us now. A few of the points only can, in the space allowed, be noted here

**THE UNION OF HEARTS.** In 1 Samuel 18. 1-4 we read of the heart action out of which the story rises. Jonathan loved David "as his own soul," and in 1 Samuel 20. 13-17 is recorded a covenant made by Jonathan with David which covered not only their own life-time, but that of their houses for ever. In this covenant we get first the expression "the kindness of the Lord."

**THE KING'S MEMORY.** Firmly established on his throne, David's heart was moved toward the old love and the old covenant. "The kindness of God" was the terms of the bargain, an unlimited quantity, and to be bestowed, not on account of the recipient's condition or position, but solely and only "for Jonathan's sake."

**SOUGHT FOR, FOUND, AND BROUGHT.** The "house of Saul" was overthrown and almost extinct. Saul had been David's inveterate enemy, yet it was of this family the King would make the subject of kindness like God's (Rom. 5. 8, 10). This subject had to be searched for, and was found at Lode-bar, a poor cripple, lame in both feet. David sent and "fetched" him, and brought him to himself—this is pure gospel (1 Peter 3. 18).

**THE FAR-OFF MADE NIGH.** In his royal grace David showed God's kindness in bringing Mephibosheth to himself into his own presence, and to sit at his table, and that for all his days (John 17. 24). Beautiful type of the position and prospects of all who are subjects of divine grace.

**THE ESTIMATE OF SELF.** "A dead dog," unworthy of the King's notice; true appreciation of grace acts thus. No reason for kindness to me in myself is the heartfelt expression of the believer. "I am a man of unclean lips," said Isaiah; "I am not worthy," said the prodigal; "I am the chief of sinners," said the apostle.

**PROVISION MADE, ALL NEED SUPPLIED.** Poor, lame Mephibosheth had his inheritance bestowed upon him, and a retinue of servants appointed to serve him and supply his wants; add to this that his place of residence was the King's palace at Jerusalem, and you have a complete picture indeed (Eph. 1. 3).

**THE CONTINUITY OF GRACE.** Mephiboseth did eat *continually*, and emphasis is put on the fact that he was "lame in both his feet." David saw Jonathan in that cripple man, and doubtless never wearied of the lame one's deformity "for Jonathan's sake." Oh, how sweet to know a poor sinner can be loved and borne with "for Jesus' sake" (1 John 2. 12; John 16. 27), and wonderful the assurance that this love and grace will last to all eternity.



*David's Declaration.*

22nd January.

Read 2 Samuel 23. 1-7.

Learn Isaiah 55. 3.

**DAVID'S DECLARATION.**

A lowly origin—Exalted—Anointed—Gifted and a gift—Inspired—The coming King—His heavenly glory—The earthly blessing—A covenant: Everlasting, complete, and satisfactory.

**T**HE last words of an aged man, if he be a wise man and has had much experience, must be interesting and profitable. The subject of our lesson need not be looked upon as the death-bed utterances of David, but rather as the sum of his life lessons, and expression of his hopes and prospects for the future. Looked at from this point of view, David's final song is worth careful study.

**FROM SHEEP-COTE TO A THRONE.** "David, the son of Jesse." This points back to the home of Bethlehem, and reminds us of lowly origin—a poor shepherd boy, a farmer's son (1 Sam. 7, 8). God in grace stoops down to lift up the poor (2 Cor. 8. 9), as well as save the lost (Titus 2. 11). The subject of grace owns the extent of that grace. From the dunghill to the seat among princes (Psa. 113. 7, 8; 1 Sam. 2. 8; Eph. 2. 4-6).

**FITTED OF GOD, REJECTED OF MEN.** "The anointed of God." In this a type of Jesus, the Messiah (Psalm 2. 2). As David was God's anointed, and for a time rejected, so Jesus, the Real Anointed, is now rejected (Luke 19. 14), and as David ultimately reigned in Jerusalem, so will Jesus yet reign (1 Cor. 15. 25).

**GIFTED BY GOD.** "The sweet Psalmist of Israel." Poet Laureate of God's people—gift to the people for their benefit (Ephes. 4. 11), and the voice back of the people in their praises to God. The words were David's, and yet God's. It is better thus—like a "rock" is God, and like a "rock" His word (Matt. 7. 24). Heaven and earth pass away, but God's word endureth (Mark 13. 31).

**THE COMING KING.** "There shall be One that ruleth" (R.V.). God's own King comes into prophetic view here—the only King Jesus (1 Tim. 6. 15). The very One who was crowned with thorns to save will be crowned with many crowns to judge and reign (Rev. 19. 13). See also Daniel 7. 4.

**A RIGHTEOUS, GLORIOUS, AND HAPPY REIGN.** "Righteously (R.V.) in the fear of God." This is the character of Christ's reign (Isaiah 32. 1). "He shall be as the light of the morning." A beautiful figure—the dark night past, and the bright sun shining in a cloudless sky, ushering in eternal day (Malachi 4. 2). "As the tender grass." Not only the heavens shining, but the earth will respond, and the cursed thorns and briars will disappear (Isaiah 55. 13), and the whole creation share the glory (Rom. 8. 21). Happy time, and happy they who share it.

**AN UNFAILING COVENANT.** Although my house, that is, David's natural children, may and did fail, yet God's purpose and promise never could. It was "ordered in all things," and "sure." Even the failure and sin were covered and provided for in the covenant of God (Psa. 89. 34). Jesus sealed and confirmed His covenant in His own blood (Luke 22. 20), and it is now an everlasting covenant (Heb. 13. 20), and sure and steadfast (Heb. 6. 19).

**ALL I NEED AND ALL I WANT.** "This is all my salvation and desire." Complete and satisfactory: no mixture, no rivalry; Christ is ALL and IN ALL.

**SOME NOT PARTAKERS.** "Sons of Belial." Words of warning here. Salvation so great, who shall lose it? (Heb. 2. 3). "They shall be thrust away." "They shall be utterly burned with fire." The reign of Christ is the destruction of the impenitent unbeliever (Psa. 2).

*Come and See.*

29th January.

Read 1 John 1. 35-51.

Learn Rev. 22. 17.

**COME AND SEE.**

Home circle first—New names for new characters—Called by Jesus—Testifying of Jesus—Imperfect testimony blessed—Messiah identified—Future glory.

**T**HE present lesson is an interesting glimpse of Jesus as the centre of attraction and the gathering unto Himself of a little band of admiring followers, who coming to Him, saw in Him the long-looked for Messiah and the Lamb of God to bear away the sins of the world.

**BEGINNING AT HOME.** Friends and relations first (Luke 8. 39). Andrew is not a patron saint, but a pattern saint in this, that, having found Christ himself, he sought his own brother and told him of his great discovery—the Christ—and brought Simon to Jesus.

**OMNISCIENCE NAMING THE COMING ONES.** We are reminded of Adam in Eden putting names on all he saw, using his wisdom in that work. Jesus to everyone who comes to Him can at once give a name fitting to their character. "Thou art," shows He knows what *has* been; "Thou shalt be," that He knows what is yet to be.

**"FOLLOW ME!"** Philip was next brought into the circle; he was of the same place (Bethsaida) as Andrew and Peter—possibly a companion of theirs. Did Andrew and Peter expect this, or ask it? Two of one family, three out of one village, gathered to Jesus.

**THE YOUNG DISCIPLE'S TESTIMONY.** "We have found Him," said Philip to Nathaniel, "of whom Moses in the law and the prophets did write," showing that Philip read his Bible, and was able to see in Jesus, in so short a time, the expected and predicted Messiah. God had opened Philip's eyes (Matt. 11. 25; Matt. 16. 17; John 7. 45). The picture of Jesus is portrayed on the page of the Old Testament, and Philip saw Jesus there; yet he made a mistake in saying Jesus of Nazareth, son of Joseph. Philip was imperfectly informed, for Jesus was son of David, of Bethlehem. This Nathaniel knew (see John 7. 52), and said that Nazareth was surely wrong. Philip's answer was wisely simple: "Come and see." There is no better way of teaching than bringing into the presence of the Person of Jesus (John 4. 29, 42). See also Luke 19. 3.

**THE REVEALER AND THE REVEALED.** As in the case of Peter, when Nathaniel was brought to Jesus he found One who knew him, could tell who he was, his character, and what he had been doing (Heb. 4. 13). This is abundantly shown in John's Gospel. In the revealing of Nathaniel to himself, Jesus' own Person shone out—His divinity, His royalty, was apprehended by the "Israelite indeed." Note the force of the word "indeed." Contrast with "in name" or in nationality only.

**THE FUTURE ISRAEL GLORY.** Jacob's dream (Gen. 28) is shown to be yet unaccomplished. It shall yet be fulfilled, and believers will see it, and are looking forward to it. Blessed "coming," "finding," and "seeing." Coming to Jesus, the Lamb of God, Son of God, finding Him, and in Him eternal life and glory; seeing in Him not only the dying, sin-bearing One, but the living, risen, glorified, and coming King.

5th February.

Read 1 Kings 3. 5-15.

Learn Deut. 9. 13.

**SOLOMON'S WISE CHOICE.**

A gracious and great offer—The childlike spirit—Seeking the truest boon—Giving pleasure to God—Accompanying gifts.

**D**AVID. God's chosen king, has passed away, leaving his testimony of God's goodness past and to come behind him; and his son Solomon occupies his prominent place. A great opportunity for good or evil is before that young man. How will he use it? So in measure

### *Solomon's Wise Choice.*

before every young person lie a life on earth and a future beyond it to be either a blessing or a curse.

**GOD'S GRACIOUS WAY.** "The Lord appeared to Solomon in a dream." God of old, before Bible revelation was complete, often dealt with man in dreams (Job 33. 14-16), as at the outset of Jacob's life at Bethel (Gen. 28. 12), to Joseph (Gen. 37. 5, 9), and to Pharaoh, Nebuchadnezzar, and others. Note the grace of God in thus offering him the choice of all that God could out of His great riches give His young servant. No special visit is now needed; the like offer stands good in God's Word to-day (John 16. 23, 24).

**OPPORTUNITY TRIES AND REVEALS.** Doubtless the Lord knew Solomon's heart and could put this opportunity within his reach. Not every man can be trusted to choose. Remember Lot's choice (Gen. 13. 11), Esau's choice (Heb. 12. 16), Herod's wife's daughter's choice (Mark 6. 25), the people's choice (Luke 23. 18). God help all to make Mary's choice (Luke 10. 42).

**THE GREAT SOURCE OF GOOD.** "Thou hast shewed . . . great mercy." Solomon in his reply calls to mind and confesses that his father David received all from God's store of mercy—not his own merit—and Solomon's own position was just a continuance and sequel to that same mercy. God's mercy to the father and God's mercy to the son. The covenant holds good to all related to the head (Rom. 5. 1, 2).

**A CHILDLIKE SPIRIT.** "I am but a little child. . . . I know not." This is a mark of a converted one (Matt. 18. 3). "Of such is the kingdom of heaven" (Mark 10. 14). A truly great confession. A deep sense of our ignorance is the highest wisdom (1 Cor. 8. 2). The going out and coming in need the guidance and instruction of true wisdom (Eph. 5. 15).

**A GREAT BLESSING SOUGHT.** "An understanding heart." Passing by riches, honour, fame, and all outward showy things, Solomon sought the best of gifts—good for himself, good for his people, and pleasing to God. The condition of the heart is of the most vital importance; as a compass to a ship, as a mainspring and regulator to a watch, is the heart in man's life; if wrong there, all is wrong (Prov. 4. 23; Rom. 10. 10). God is pledged to give an answer to such a petition (James 1. 5); a wise child is a father's delight (Prov. 10. 1).

**HOW TO PLEASE GOD.** "The speech pleased the Lord." How often man's choice and speech have grieved the Lord. The highest pleasure anyone can give to God is the acceptance of His Son as Saviour, and the desire to know more of Him (Luke 9. 35).

**ABOVE WHAT WE ASK OR THINK.** "I have also given thee." If the right things are sought after, they come not alone. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6. 33).

Our lesson should then teach the benefit of wise desires; to the unsaved, God waits to bestow freely the best of all gifts, eternal life in Christ Jesus, a salvation procured by the work of the Lord Jesus Christ; to the saved, that wisdom fitting for a child of God, pleasing to Him and beneficial to all men.

12th February.

*Read* 1 Kings 8. 54-63.

*Learn* Psalm 72. 17.

### **SOLOMON'S GREAT WORK.**

A work finished; costly; God honouring and man blessing—Rest of God—Faithfulness of God—Praise, prayer, and peace—A great feast.

**O**UR present lesson has for its subject the king in his glory in the presence of the temple he had built, and in the midst of God's chosen people gathered round it. The central thought is the temple building

## *Solomon's Great Work.*

newly finished in all its fitness for use in God's service and worship—the work of the glorious king, fruit of his peaceful reign. David's toil and work and Solomon's exalted glory form together a duplex type of Christ's great work.

**A FINISHED WORK.** We see in the temple building a finished work. It had been a long time in preparation and progress. The plan had been great, and much toil and wisdom involved, but now it was finished. This reminds us of a greater work. "Finished" (John 19. 30) so far as redemption work is concerned, yet being carried on to completion by the glorified Christ.

**A COSTLY WORK.** It had been a costly work. The gold, silver, stones, and timber were of untold value, yet were of no value when we think of the precious blood of Christ (1 Peter 1. 19; Acts 20. 28).

**GOD-GLORIFYING WORK.** It had been a God-honouring work in that in the view of all the nations, as well as in the midst of Israel, God had his place of worship set up. Solomon's work, however, is not to be compared with the work of Christ in glorifying God (John 17. 4) in the past, at present, and in the future.

**A BLESSED WORK.** It was a work conveying blessing to the people. God in His place, and honoured, is sure to result thus. Having concluded his prayer at the dedication of the finished temple, Solomon rises from his knees, and facing the people, blessed them with loud voice. In this he is a type of the Lord Jesus, who went to heaven with uplifted hands of blessing (Luke 24. 51), whose hands are now uplifted in God's presence for us (Heb. 7. 25), and who will come in like manner (Acts 1. 11).

**A PEACEFUL WORK.** "Hath given rest." This is a great blessing—the opposite of disquietude and trouble, war and alarm, as well as freedom from burdened labour. Christ gives it (Matt. 11. 28), and we receive it or enter into it by faith (Heb. 4. 3). Rest is consequent on finished work (Gen. 2. 2; Heb. 1. 3).

**THE UNFAILING WORD.** "There hath not failed one word." Much had been promised (Deut. 12. 9-12), and all had been fulfilled. It will always be so. God will perform all His counsel (Matt. 24. 35). "Not failed" is a beautiful expression; all the trust that can be reposed in any word of God will be fully justified. Christ is the unfailing God (Heb. 1. 12); His Word the unfailing Word—"a faithful word" (1 Tim. 1. 15).

**THE DIVINE PRESENCE DESIRED.** "The Lord our God be with us." From praise Solomon glides into prayer that God should be with them, and "not leave nor forsake them," that covenant mercy be given them, and, further, that "hearts may be inclined to Him"—a beautiful condition of Enoch-like communion. What a wonder that Christ's atoning work makes this possible (1 John 1. 7).

**A TIME OF FEASTING.** A sacrifice of peace offerings. A great feast followed the completion and dedication of the temple—before the Lord and unto the Lord. Note the character of the offering, in which three parties received a portion—part on the altar, God's portion; part to the priest, and the rest to the offerer (Lev. 3). Christ is here foreshadowed—the fruit and end of His work portrayed. God, Christ, and man in joyous, eternal feasting all through His great and glorious Person and work.

*"Outlines" and "Tales worth Telling" are held over in order to give our Subjects for Sunday.*

## TALES WORTH TELLING.

**My Individual Responsibility.**—Daniel Webster, the American statesman, on being asked what was the most important question which ever occupied his attention, at once replied, “My individual responsibility.” “So then every one of us shall give an account of *himself* to God” (Rom. 14. 12). “Be ye ready!”

**Defying God.**—The great Napoleon remarked that he had observed that “God was always on the side of big battalions.” So he set out to conquer Russia with probably the biggest battalions ever known in Europe, only to leave the bones of 400,000 men to bleach on the snowy steppes and to return a ruined emperor with a lost empire. “The enemy said . . . my hand shall destroy them. Thou didst blow with Thy wind . . . they sank as lead in the mighty waters” (Exodus 15. 9, 10). Don't trifle with God.

**The Calm Man.**—A man in England was being tried on a serious charge. The lawyer proved his case, he remained calm; the jury returned a verdict of guilty, he remained calm; the judge passed a severe sentence, he remained calm. Then he quietly produced the Royal pardon which he had by some means obtained. That explained his calmness. “Therefore being justified by faith, *we have peace with God*” (Rom. 5. 1), and being possessed of the Royal pardon, can remain perfectly calm.

**Abundant Grace.**—A man in Ireland, convicted of sin, was on the point of “believing” when the devil raised his oft-repeated objection: “If you believe, you could not keep it. What about to-morrow?” The worker dealing with him pointed to a water-mill near by. “What turns the wheel to-day?” “The stream.” “What will turn the wheel to-morrow?” “The stream.” “And the days after?” “The stream.” The anxious one was led to see that there was abundant grace to save, keep, and meet all need. “Wherefore He is able . . . to save . . . to the uttermost” (Heb. 7. 25). “The same yesterday, and to-day, and for ever” (Heb. 13. 8). “I will trust and not be afraid.”

**Sunday Christians.**—A Christian travelling in America was met with the objection: “Lots of people are only Sunday Christians. Knowing an out-and-out Christian in the district, he simply replied, “What about Frank Lloyd?” “Oh, he's a Monday Christian,” was the immediate rejoinder. “Always abounding” (1 Cor. 15. 58) is the telling life.

*Outlines of Scripture Studies.*

**THE COMMON SALVATION.**

"Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13. 38, 39).

HERE IS

A Royal proclamation, "Preach."	A present salvation, "Is preached."
A purchased salvation, "Through this man."	A perfect salvation, "Are justified from all things."
A personal salvation, "Unto you."	A peerless salvation, "Could not be justified by the law of Moses." J. M'A.
A plenteous salvation, "All that believe."	

**TRUST IN THE LORD.**

(Psa. 118. 8; 125. 1.)

- 1 Trust in the Lord at all times, - Psa. 62. 8
- 2 Trust Him for strength, Isa. 26. 4
- 3 Trust Him for guidance, - Psa. 37. 5
- 4 Trust Him in the dark, Isa. 50. 10
- 5 Trust Him with all thine heart, - Pro. 3. 5
- 6 Trust Him though He slay thee, - Job 13. 15
- 7 The Lord knoweth them that trust Him, Nah. 1. 7

E. A. H.

**MEN AND ANGELS.**

A CONTRAST.

- 1 Made LOWER than the angels (Heb. 2. 7). Lower than the angels, in that he was subject to death.
- 2 EQUAL to the angels (Luke 20. 36). Equal to the angels, being brought by resurrection into a deathless state.
- 3 SUPERIOR to the angels (1 Cor. 6. 3). Superior to angels, because the saints will yet be called by God to judge angels.

T. B.

**"MADE."**

The Lord Jesus (the Word) *made* all things, - - - - John 1. 3.  
By Him also He (God) *made* the worlds, - - - - Heb. 1. 2.  
By Him were all things created that are in heaven and that are in earth  
. . . all things were created for Him and by Him.

But to provide salvation He was

<i>Made</i> flesh, - - - -	John 1. 14
„ of a woman, - - - -	Gal. 4. 4
„ of the seed of David, - - - -	Rom. 1. 3
„ in the likeness of man, - - - -	Phil. 2. 7
„ of no reputation, - - - -	Phil. 2. 7
„ a little (or for a little while) lower than angels, - - - -	Heb. 2. 7
„ under the law, - - - -	Gal. 4. 4
„ a curse for us, - - - -	Gal. 3. 13
„ to be sin for us, - - - -	2 Cor. 5. 21

After Resurrection He was

<i>Made</i> both Lord and Christ, - - - -	Acts 2. 36
„ so much better than angels, - - - -	Heb. 1. 4
„ surety of a better testament, - - - -	Heb. 7. 22
„ a priest . . . after the power of an endless life, - - - -	Heb. 7. 15, 16
„ the Head of the corner, - - - -	1 Pet. 2. 7
„ most blessed for ever, - - - -	Psa. 21. 6

Of Him are ye in Christ Jesus, who of God is *made* unto us wisdom, righteousness, sanctification, and redemption (1 Cor. 1. 30). D.T.B.

### SELF-SUPPORTING MISSIONARIES.

“THERE are many places in the ‘foreign field’ where this is not possible, but, on the other hand, there are countries such as the Argentine Republic where Christian men can earn their living, and at the same time have the privilege of obeying the Master’s command to preach the Gospel to those who have never heard it.”—w. c. k. t.



W. C. K. TORRE

AND THE

QUILMES ORPHANAGE, BUENOS AIRES, ARGENTINA.

C

## W. C. K. TORRE AND THE QUILMES ORPHANAGE.

W. C. K. TORRE was born in 1853 at Birmingham, and was the eldest son of Nicholas K. Torre, a clergyman of the Church of England. He was educated at St. John's College, Hurstpierpoint, having obtained the Gilbert Scholarship given by the Bishop of Chichester. At the age of seventeen he entered the London offices of the South-Eastern Railway Company, where he remained nineteen years, resigning his position at the end of that period to go out to the Argentine Republic, one of the South American Republics of growing importance, with 10,000 miles of railway, millions of British money invested, and hundreds of English-speaking residents.

During the early years of his life Mr. Torre sought enjoyment in the pleasures of the world, and did so in no half-hearted manner. He owed his conversion to the faithful and persistent endeavours of a fellow-clerk, who used every opportunity to bring his friend to the knowledge of Christ as his Saviour. These efforts were at length rewarded, for the two friends went together one day to a meeting for men held in Cannon Street Hotel, when the faithful preaching of Canon Hay Aitken led to his conversion at the age of twenty-five.

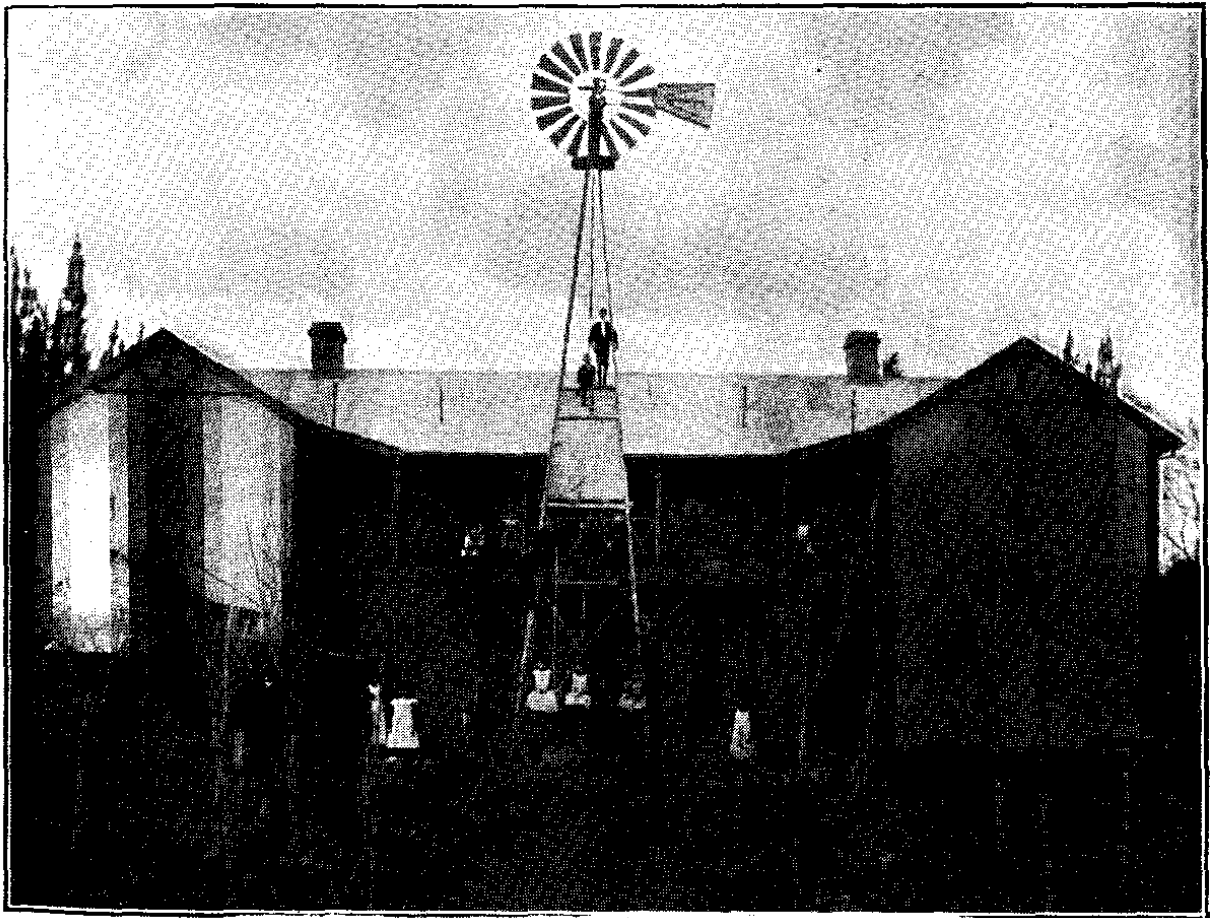
Work for Christ was soon definitely begun in the evenings after his day's work was done, and in the Sunday-school. In 1879 he married Alice A. Woodman, who had greatly influenced him for Christ. Mr. and Mrs. Torre, having settled down in the neighbourhood, began to attend the meetings at Clapton Hall, where they were soon received into the fellowship of that assembly.

Interest in South America was first awakened by an address from J. H. L. Ewen in 1887. Becoming burdened with the fact that there are millions of men and women there who had never heard the Gospel, Mr. Torre felt that there was a responsibility resting upon him, and that he must do all in his power to meet it. Eventually he obtained a business situation in a railway in Buenos Aires (the capital of Argentina and the largest Spanish-speaking city in the world) and with wife and three little ones he sailed for that port in 1889. The main part of the work has been in the thickly-populated Barracas district of Buenos Aires. The first-fruits of the preaching were men of stamina and reliable character. These have steadily grown in grace, and now form a band of workers whose help and co-operation in the many branches of the work are invaluable. There are three halls for meetings, and a movable wooden tent, capable of seating 500 persons, was



*W. C. K. Torre and the Quilmes Orphanage.*

erected in one of the many districts where there has never been any Gospel testimony hitherto. Mr. Torre also started open-air Gospel services in Buenos Aires, which are well attended; and many owe their conversion to these gatherings. This is a somewhat remarkable feature of the work, as there are not many foreign countries (especially Roman Catholic ones) where this is allowed. Over 100 believers of twelve different nationalities form the church roll.



BACK VIEW OF QUILMES ORPHANAGE, BUENOS AIRES,

Showing windmill which has just been added to give a good supply of pure water, an inestimable blessing in a country like Argentina.

The printing-press has been busy for years freely circulating far and wide evangelical literature, of which there is a great dearth in all Spanish-speaking countries. Mr. Torre publishes two periodicals, *Rayos de Luz* ("Rays of Light") and *El Estudiante* ("The Student"). The former is a Gospel paper, and the latter is for the building up of believers. A new printing machine has just been donated by a Christian.

*W. C. K. Torre and the Quilmes Orphanage.*

## THE QUILMES ORPHANAGE.

Mrs. Torre has been a true helpmate to her husband in all things, and joyfully shares in his labours; but she has taken up, as her special work for God, an orphanage at Quilmes, a suburb of Buenos Aires. The founding of the orphanage in November, 1894, was mainly due to the fact that two destitute children, one of Italian and the other of Spanish parentage, were brought under notice, the dying mother in each case pleading with the workers to care for her little one. This led them to think how much such an institution was needed, where destitute children of all nationalities could be received, sheltered, trained, and educated. When first this need was urged, there seemed little or no possibility of it being realised; but the example of the late Mr. George Müller, of Bristol, was a great incentive to commence a work here for benefiting poor, neglected little ones, and of proving that God is the hearer and answerer of prayer, and that He honours the faith of His believing children, as well as faithfully keeps His promises to them.

"After much thought, and prayerful consideration, a small house was taken in Quilmes, and a kind-hearted matron was found who would take care of the children. On the 10th November, 1894, the Home was opened with four children, the two girls mentioned above, and two boys, whom friends interested in them had asked to be taken in. During the first month the number was doubled, and by the end of the first year, eighteen children were being cared for. In May, 1896, the number of children still increasing, it became necessary to move into a more commodious house, and after much difficulty one was found which seemed to be very suitable. The additional rooms and accommodation were very useful, but the house was anything but healthy, and our children were ill several times while we were there.

"Just about this time the Good Shepherd took one of the little boys, Enrique Kyster, to Himself. It was a very sad time, but we believe it meant spiritual life to some of those left behind. We often look back to the eighteen months spent in that house as the saddest time in the history of the Orphanage, but, on the other hand, we had more spiritual blessing in that house than in any in which we have lived. We had more cases of sickness after the death of Enrique, and it was a long time before we could find a really suitable house for the children, but at last one was offered to us. The rapid improvement in the health

*W. C. K. Torre and the Quilmes Orphanage.*

and appearance of the children made us quite sure we were in the right place, although at times we longed for more room. This was especially the case in the winter, when we could not of course use the corridors for classes. After living in it a year, two friends very kindly offered to provide funds to buy the house and grounds for the children, so that we now have a good brick building with accommodation for 29 orphans.

“We seek to treat the work as God’s, acknowledging Him as the Founder and Administrator, and we lay great stress on two subordinate laws of conduct ; first, that as the Holy Scriptures are the express revelation of His will, no measures should be admitted or permitted in His work that are not according to His Word ; and, secondly, that as the Throne of Grace is the eternal storehouse of human supplies, appeal is to be made to God alone for funds to carry on His work. He has graciously rewarded the simple faith and trust in Him. It is over ten years since the work was begun, and we have never had to ask for money except at the Throne of Grace. Month by month the money comes in, generally just sufficient to pay the bills.

“A very interesting incident occurred recently. The Municipality have had the road paved in which the Orphanage is situated, and they sent us a bill of 338 dollars (equal to nearly £30) as our proportion of the cost. Where was this money to come from ? We only had enough for the month’s bills. The Throne of Grace was our resort. God, who had heard us for ten years about the need of these children, would hear our cry. We prayed, and the children prayed, and very soon I received a cheque for £50 from a gentleman in England, who, of course, knew nothing of the present need. Thus God sent us enough to pay for the paving, and something over to help us to meet next month’s expenses. Moreover, Mrs. Torre saw the Mayor to know why the Quilmes Orphanage was expected to pay such a large amount. The result was a very kind reception, and when we went to pay the account we were handed 100 dollars (paper) as a donation from the Mayor and Municipality for the Quilmes Orphanage, so we ‘praise the Lord for all that is past, and trust Him for all that’s to come.’”

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MELCHISEDEC does not recognise Lot in Genesis 14. He gets no blessing, no bread, no wine. What a rebuke : yet after all he goes back to Sodom. As far as his testimony was concerned, he was dead and buried, and never rose.—R. C. C.

## BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "After Death," &c., &c.

QUESTION XVII.—"And they had also John to their minister" (Acts 13. 5). Does this mean that John acted as a private chaplain?

THE word here translated "minister" is a very interesting one. Words, like human beings, have histories. Some become prosperous and attain to honourable positions. Others seem to fall into bad ways, and through evil associations become degraded and debased. Whilst a few die out and leave no trace behind except in that book of genealogical fables, the Lexicon. Take, for instance, the word "villain"; that word began well as the term for *villager, farm servant*; but, alas! it had one bad association—it was connected with the idea of serfdom or slavery, for the villager or farm-servant in the days of its youth was a *feudal serf*, and although that did not mean actually a slave, yet it implied a sort of bondship or dependence on the will of another. Thus to-day it means "a basely wicked person," ready to commit any crime or series of crimes. Yet let us not forget what John Ruskin says: "Men are . . . not made villains by the commission of a crime, but were villains before they committed it." As that all-wise Book the Bible says: They "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." They be villains that are "feudal serfs" of the "god of this world," whatever honourable name their fellow-serfs be pleased to give them.

But in the Greek word "*pubēretēs*," which is translated in the Authorised Version variously, as for instance:

John 18. 36—"Then would my *servants* fight."

Acts 5. 26—"Then went the captain with the *officers*."

Acts 13. 5—"They had also John to their *minister*."

1 Cor. 4. 1—"Let a man so account of us as of the *ministers* of Christ."

We have an illustration of the other kind, of a "word's ascent." Coming from the verb "eressō," *to row*, it originally meant a *rower*, as distinguished from a soldier in a war galley. Then in course of time it came to denote a *herald* or *orderly*, and it is in such a sense that it is applied to John Mark in the passage quoted. But as a plant transferred to a suitable soil and favourable atmosphere burgeons and blossoms forth into fruitful glory, so this word (and its case is not singular), transplanted into the rich loam and beautiful surroundings of the

*John as a Private Chaplain.*

Gospel, comes from signifying what was the lowest and vilest of humanity, a galley-slave, to denote that highest and noblest office a created being can aspire to—"a minister of Christ."

I think everyone of my readers knows what a humming-bird is like. If you visited the tropics you would see these richly jewelled birds flit hither and thither in the sunlight gleaming with all the colours of the rainbow, one of the most beautiful things in the world. But the student of natural history knows that these lovely birds belong to the family of that dun-coloured bird of the northern regions—the swift. How comes it, then, that the dun-coloured swift becomes the gorgeous humming-bird? Students of nature tell us that in all probability the dun-coloured family of swifts became beautiful through a long course of time in this way: Some of the tribe found their way southwards, and there, instead of the dreary surroundings of their northern home, they found themselves surrounded by those lovely tropical flowers the glory of which words fail me to describe. They cannot help being affected by these gorgeous colours as they flit hither and thither drinking nectar from gleaming calyces bedecked with colours the Creator alone could give. Thus they become alive to the attractiveness of colour. I need not dilate upon the mode in which this would change the dun-coloured birds into the resplendent courtiers of the sun we admire to-day. Be this as it may, it illustrates the effect surroundings have, just as words brought into the service of the Saviour lose their evil meaning and become enriched by fellowship with Christ. And so should we. The effects that flow from "looking unto Jesus" are in accordance with the best scientific principles of to-day; better than that, they are sure. To use a word that is now dead and buried amongst the dust of dead ages, there is such an "occamy" in fellowship with the Lord Jesus that the meanest wretch ever born brought within the range of its wonder-working power becomes changed into the very likeness of his Lord. John Mark, although a fairly well-to-do young man, did a good thing when he became the *courier* of Paul and Barnabas. We see the effect of that company-keeping in after days. See to it that we be also wise, and keep company with Jesus and His disciples.

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WHEN you have a heart full of love to Jesus Christ, then you will have power to win others to Him.

Sin puts out the eyes of men's souls, blinding them to all that is morally and spiritually beautiful.

## DOES TRACT DISTRIBUTION PAY?—XII.

**A**MONGST the leadings of the Holy Spirit which may be encouraging to tract distributors was that of my going out to distribute leaflets. Feeling depressed and in need of encouragement, I waited on God that He might show His approval or otherwise. In going my rounds I was very much encouraged at the manner they were received. Noticing two ladies seated reading, I hesitated as to whether I should disturb them, still I drew towards them and offered leaflets. I was asked to sit down, one of them assuring me "that I could not be engaged in a better branch of the Lord's work, and that *a tract had been the means of her conversion fifteen years ago.*" In this I saw clearly the Lord's approval.

A few days later they told me how that, on leaving the hotel, on meeting again on the Sunday, they were much depressed, and before going out they knelt and asked God to direct someone to speak with them, so that after I had left they could heartily praise God for such a direct answer to their prayers. I then told them of my experience, and how I was encouraged by the words they had spoken to me.

When in a train a week or so later I was led to hand leaflets to those in the compartment, all receiving them till coming to a gentleman who refused them, saying: "I do not read tracts, I read God's Word; tracts being man's writing, are confusing and misleading." In the hearing of those who received the leaflets, I had the joy of being able to refer to the testimony above. And then, how that forty years ago, when deeply concerned about my soul's salvation, *a tract was given to me which was the means of leading me to a portion of God's Word* (John 5. 24), which gave me such a knowledge and assurance of my salvation that I have been praising God ever since. R. J.

Greystones, Co. Wicklow.

## PEARLS FROM TWO PATRIARCHS,

R. C. CHAPMAN AND W. HAKE.

TAKE away Time from Eternity, and you have as much left as ever.—W. H.

If you want to fare well, you must feed well.—W. H.

Subtraction is addition, and division is multiplication.—W. H.  
[*Re giving money.*]

David not only confessed his sin to God, but called himself a fool.—R. C. C.

In Psalm 51 we get complete self-knowledge and complete self-condemnation.—R. C. C.

*A Precious Old Promise.*

The Shepherd who *bleeds* is the Shepherd who *feeds*, and He is the Shepherd who *leads*.—W. H.

We ought to be the pleasure-ground of the King of Glory.  
—R. C. C.

It's one thing to have indwelling sin, and another to have outbreking sin.—W. H.

Unbelief makes me at home in the world and a stranger in God's presence. Belief (faith) makes me a stranger in the world and at home in His presence.—R. C. C.

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**A PRECIOUS OLD PROMISE.**

He hath said—"I will never leave thee nor forsake thee" (Heb. 13. 5)

"I will never, never leave ;—  
To thy heart this promise take,  
Though sometimes thy ways may grieve Me,  
I will never thee forsake.

I will never, never leave thee,  
For I gave My life for thee,  
And I know thou dost receive Me  
In thy heart's sincerity.

When temptations fierce assail thee,  
I thy Sun and Shield will be ;  
Never shall My mercy fail thee,  
Only put thy trust in Me.

When by storms thou art o'ertaken,  
And thy path is lone and drear,  
Say not then, 'I am forsaken'—  
Fear thou not, for I am near.

Should the last dark flood surround thee,  
In thy latest feeble breath,  
I will fold My arms around thee,  
And will bear the *over* death.

No, I'll never, never leave thee,  
While on earth thy feet shall roam,  
Till I to Myself receive thee  
In My Father's heavenly home.

Then 'mid scenes of untold glory,  
Through a bright eternity,  
Thou shalt read life's wond'rous story,  
How I walked on earth with thee."

## TALES WORTH TELLING.

**All Converted.**—During the Welsh Revival one who had been accustomed to drink beer out of the teapot testified: "God has converted me, converted the wife, and converted the teapot." Truly a manifestation of the truth of God, "All things new" (2 Cor. 5. 17).

**Gold for Iron.**—When the war chest of Frederick the Great was exhausted he appealed to the women of Germany to lay their jewels on the altar of patriotism, promising to give in return jewels of iron bearing the inscription, "Gold for iron for the sake of the Fatherland." Thus originated the much coveted "Order of the Iron Cross." This principle holds good in God's kingdom (Matthew 19. 29).

**As Tall as Goliath.**—A little boy approached his mother and said: "Mamma, I am as tall as the giant, I am nine feet high." "Oh, how did you find that out, dear?" exclaimed the surprised mother. "Well, I measured myself with a little rule of my own, and I am nine feet high." Alas! how many men and women follow the little boy's method, and measure themselves with a little rule of *their own*. "Measuring themselves by themselves" (2 Cor. 10. 12), instead of accepting God's measurement (Rom. 3. 10-19).

**A Son or an Enemy.**—The captain of an ocean liner had just finished reading prayers when he was approached by a converted passenger who enquired, "Captain, are you a son or an enemy?" "Well, I am not an *enemy*, but certainly I cannot say I am a *son!*" "Captain, it must be one or the other," replied the passenger, and left. The captain was awakened, went to his cabin, got down his Bible, and was not long till, through faith in Christ, he who had up till that time been an "enemy" (Col. 1. 11) could exclaim, "Beloved, now are we the sons of God" (1 John 3. 2). Which are you—"enemy" or "son?"

**Can you Undo?**—"Can I do anything for you?" asked a chaplain as he passed a soldier dying in hospital. "Can you *undo* anything for me?" queried the soldier. "I taught a comrade to drink, I led him into sin. He was shot in the first battle. Can you undo that, sir?" There is only One can *undo*, the Lord Jesus Christ. "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

**If God was Driver.**—"Would you be afraid to have a chariot of fire with you to heaven as Elijah had?" asked a teacher of his class of boys. "Not if God was the driver," cheerfully replied a little fellow at once. With God for our guide we are safe in all circumstances (Psa. 66. 12; Rom. 8. 31).



## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

In connection with *The Gospel Scheme of Lessons*, we purpose following the series of Studies entitled, "WILDERNESS WAYS AND CANAAN DAYS," with a course of

### "LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

*The Gospel Scheme* with Weekly Lessons, Memory Texts, Helpful References, &c., 3d. per dozen; 1/6 per 100 post free.

*Boys and Girls Almanac* contains Lessons, Memory Texts, Daily Text to seek, Stories, Poetry, Prizes, 6d. per dozen; 3/6 per 100 post free.

*Boys and Girls Magazine* contains the Lessons, Memory Texts each month, suitable for handing to Class, Halfpenny.

19th February.

Read 1 Kings 10. 1-13.

Learn Matt. 12. 42.

### SOLOMON'S ROYAL VISITOR.

Rich, yet needy—Fame spreading—Effect of hearing, coming—A heart opened—A heart enlightened—A heart satisfied—Seeing, confessing, sharing—Rejoicing—A Royal witness.

A PORTION rich in type and allegory is the story of the visit of Sheba's Queen to the court of Solomon the *King*, admittedly a type of the greater *King* of Glory, our Lord Jesus.

**FAR-REACHING FAME.** Some who had seen Solomon's glory and heard his wisdom, in their travels spread the King's fame, and in dark Ethiopia's Queen heard, and having "hard things"—questions she could not get solved elsewhere—resolved to see the King himself. Note that it was "concerning the Name of the Lord" that Solomon's reputation reached her.

**HEARING, BELIEVING, COMING.** Not content with hearing *about* him, the Queen earned fame by coming *to* him. Perhaps her thought was that her difficult questions were more difficult than any other had—certainly she came to Solomon with them all. Like the poor woman of John 4, there was much she could not understand.

**TELLING OUT ALL, AND BEING TOLD ALL.** The Queen "communed with him of all that was in her heart." Not to everyone can we open the heart; but such the grace and wisdom of Jesus that a poor sinner can tell ALL, and He will not despise or spurn (John 6. 37), and "He told her all things" (see John 4). "Come, see a man, which told me all things that ever I did." Thus this woman shared in Solomon's wisdom, and had her puzzles unravelled to her amazement and satisfaction.

**WORKS OF SKILL AS WELL AS WORDS OF WISDOM.** "When the Queen of Sheba had seen." There was much evidence all round her of Solomon's wisdom in his works—food for eyes as well as ears. A house built, provision and attendance, and, most wondrous of all, a way up to God's own very presence arranged and provided. These she wondrously reviewed. "There was no more spirit in her." A real sight of Jesus will and does overwhelm the beholder. (See Isaiah 6 and Revelation 1.)

## *A Visit by Night.*

**BETTER THAN DESCRIBED.** "It was a true report." True, but only partial—"the half was not told me," she said. Some things cannot be described fully—the riches of Christ are unsearchable (Col. 4. 4).

**GOD'S GOODNESS AND MAN'S HAPPINESS.** The Queen "blessed God" for giving His people such a King, and exclaimed, "happy are thy men" having the privilege of hearing "continually his wise words" and seeing his great works. Such happiness is the portion of the believer (Luke 10. 42), now and will be to all eternity (Revelation 22. 4).

**A GRATEFUL OFFERING AND ROYAL BOUNTY.** "She gave the King," and King Solomon "gave unto the Queen" of his royal bounty "all her desire." So is the Lord honoured in the voluntary gifts of His people, and His people are enriched by His gifts.

**A GLADDENED HEART.** "She went on her way rejoicing," as did the eunuch (Acts 8. 39), full of joy, to tell others of the wondrous person and wondrous things she had seen and heard, as well as to show the gifts she had received. In the Judgment this queen will appear as a witness against all who neglect and reject the wisdom and bounty of a greater than Solomon (Matt. 12. 42). A long journey she took to see Solomon and hear him, but God's Word is very near (Rom. 10. 7, 8).

26th February.

*Read* John 3. 1-17.

*Learn* John 3. 5.

### **A VISIT BY NIGHT.**

A sample man—Coming to Jesus—Learned, yet ignorant—Religious, yet not fit for heaven—The mystery explained—All in a look—Source of it all.

**J**OHAN'S third chapter is perhaps the chapter most familiar to us of all the Sacred Book, yet we never can look into it without gaining fresh views of the great depths it discloses in its profound teaching.

**THE MAN WHO CAME.** Nicodemus was a sample man in many senses—perhaps one of the best that could be found—a Pharisee, that is a very strictly religious man; and a ruler, that is a master or teacher of Israel. He was no common, or low, or ignorant man, and yet he was only a man, born of the flesh and in the flesh (Rom. 8. 8), though religious.

**WHAT NICODEMUS DID.** Came to Jesus—faultily—faintly—ignorantly; but *he came*. Jesus did not fault him for the way he came, even though it was possibly shame and fear that hindered him coming by day. Ignorantly, Nicodemus said: "We know that Thou art a teacher," for if he knew only that, he knew too little, and Jesus' answer was fitting: "Except a man be born from above he cannot see the kingdom of God."

**THE TEACHER PUZZLED.** Born again! an old man born anew—he had never heard of such a thing. "Marvel not," said Jesus, "if you knew yourself you would know that flesh is always flesh and Spirit is always Spirit"—the one does not alter into the other—it is "a new creation" (2 Cor. 5. 17). So "ye must be born again."

**HOW THESE THINGS CAN BE.** The Lord Jesus explains the process of the new birth from man's side. We cannot "command" life, but we can fulfil the conditions necessary for the reception of life. AS the Israelites bitten of the serpent and dying (Num. 21) owned their state and accepted God's way of healing; SO the sinner conscious now of his need, looking off in faith to Jesus "lifted up," receives life, a gift (Rom. 6. 23), and is "born of God" (1 John 5. 1).

## *The Kingdom Divided.*

**THE SOURCE AND REASON OF SALVATION**—God's love—love to a perishing world of such a character that He gave His Son, His Only Begotten, for the very purpose of imparting His life through death to a world dead in trespasses and sins.

Truly that was a memorable visit to Jesus, and the truths unfolded of importance and value beyond conception.

5th March.

Read 1 Kings 12. 1-17.

Learn Prov. 22. 3, 4.

### **THE KINGDOM DIVIDED.**

The scourge prepared—Speaking for the people—Good advice and bad—Pride before a fall—God forgotten—God overruling—Revolt—A contrast—The true and tender King Jesus.

**I**N a recent lesson the glory of the king and kingdom of Israel was our theme. In this the scene is dark and sad. Sin and declension clouded the last days of Solomon, and the fruit of it now appears in the lifetime of Rehoboam his son.

**JUDGMENT IN PREPARATION.** “Jeroboam, son of Nebat.” The son of a widow, an industrious man, who was promoted by Solomon, and chosen by God to be the instrument of chastisement to David's erring house (see 1 Kings 11. 26). God sees the end from the beginning, and may cause the sinner to prepare the rod of punishment for himself.

**OPPORTUNITY TO REPENT.** “Spake unto Rehoboam.” Rehoboam was Solomon's son—the new king in Solomon's place. The old king had been very extravagant and taxed the people cruelly. The people sent to Egypt for Jeroboam to act as spokesman, and to seek relief for them of their burdens.

**ADVICE OF EXPERIENCED.** The king turned to the sages and got good counsel—“a soft answer turneth away wrath” (Prov. 15. 1). They said, “Be a servant and they will serve thee.” That is the way Jesus teaches us to serve, by being Himself a servant (John 13).]

**VAINGLORIOUS COUNSEL.** Full of pride, arrogance, and boasting. “Be a despot, be a lord, glorify thyself.” Such is the way of man; so unlike the meek and lowly spirit of Jesus, who stooped to bless and serve the oppressed.

**THE KING'S MISTAKE.** “The king spake to the people after the counsel of the young men.” There is always the danger of accepting what flatters and puffs up. It must have seemed to the young king more king-like to bluster and threaten than to entreat and deal kindly. Note, there is no thought of God, Rehoboam took counsel of old and young—God was ignored (Ps. 36. 1).

**THE OVERRULING HAND.** “The cause was from the Lord.” The plan in God's purpose was working out. Each in his own way, and after his own character and will, was filling up the detail. “His kingdom ruleth over all” (Psalm 103. 19).

**TWO KINGS CONTRASTED.** “The people answered the king.” That answer was revolt and rebellion, sullen and determined; the people departed to their homes, fully purposing to resist the oppression and despotism of the young king. A sad picture this. A great contrast to a submissive, happy, and contented people. Compare with the reign of Jesus the King, who is a “shadow” and a “refuge” in a weary land, not exacting, but full of blessing (Isa. 32. 1, 2). “Blessed are all they that put their trust in Him” (Ps. 2. 12).

What a mercy that our Lord can be known as Himself the burden-bearer; even a sin-bearer (1 Peter 2. 24); who imposes no heavy yoke (Matt. 11. 28); who gives rest to the weary—a blessed contrast to man's lords.

*The Widow's Friend.*

12th March.

Read 1 Kings 17. 1-16.

Learn Isa. 41. 17.

**THE WIDOW'S FRIEND.**

An appropriate name—A courageous confession—The Divine Presence—A challenge and a judgment—Hidden by God—Sustained by God—Across the border—The widow's salvation.

**I**T is a great relief to turn from the dark picture of man's sin and failure to see, even in the midst of it, God's faithful witness and God's faithful mercy, in the story of the prophet and the widow.

**A SUGGESTIVE NAME.** "Elijah the Tishbite." Elijah means "My God is Jehovah," and Tishbite means "The Converter"—a very appropriate and suggestive name, descriptive of the prophet's character and mission. The Christian's name should be no empty title or deceptive appellation. Jesus' name described His character and work (Matt. 1. 21-23).

**A BOLD DECLARATION.** "As the Lord God of Israel liveth." This was the prophet's bold declaration to the ungodly King Ahab. Ahab was a Baal-worshipper; his wife was the infamous Jezebel, high-priestess of Baal. Elijah's bold character shines out in his first words, "God lives;" Jesus lives to save (Heb. 7. 25; Rom. 5. 10), and lives to judge (Acts 17. 31).

**A GROUND OF CONFIDENCE.** "Before Whom I stand." Ahab's presence and power ignored—God's presence everything. This is true courage and simple faith (Acts 16. 23). See also Hebrew captives (Dan. 3. 17) and many others.

**A CHALLENGE AND A JUDGMENT.** "There shall not be dew nor rain" (see James 5. 17, 18). In prayer, Elijah had the assurance that this would be—it was an evidence that God had control of the elements, and not Baal. The worshippers of the false god attributed all fruitfulness to their deity; this was a challenge, a judgment, and an evidence.

**HIDDEN BY GOD.** "Hide thyself by the brook Cherith." His message delivered, the messenger was God's care. This is a beautiful illustration of Matthew 6. 25-34: *precept*, "Seek first the kingdom of God;" *promise*, "These things shall be added." There, in that seclusion, the brook and the ravens met Elijah's need.

**REMEMBERED BY GOD.** "Arise, get thee to Zarephath." The failing brook God knew of as well as Elijah, and He did not forget His dependent one (Isa. 49. 15).

**PROVIDED FOR BY GOD.** "A widow woman." This is not like man's way, but it is like God's. Over the boundary of favoured and apostate Israel's land, in the dark heathen land of the Zidonians, God sent His servant, a light in the darkness. To-day, Jewish fall is Gentle salvation (Rom. 11. 11). A widow woman to support a strong man; this was humbling to Elijah—not so humbling as Jesus the Creator to depend on the creature Mary and others (Phil. 2). It was honouring to the widow for God to choose her (1 Cor. 1. 27).<sup>1</sup>

**A HUMBLE INSTRUMENT.** "She shall sustain thee." The poor woman was at starvation's point herself; yet God from her death-level commanded sustenance for herself, her son, and the prophet. Out of Jesus' weakness and death come our life and strength (John 12. 24). The story is full of point and interest, but space will not admit detail. The happy issue is worth noting—a continual supply, day by day, of sustaining meal and enriching oil. All suggestive of salvation from death, preservation, and continual supply of sustaining grace. Faith is the root of all. "By faith we have access" (Rom. 5. 2).

*Outlines of Scripture Studies.*

**THE BELOVED.**

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

**OUR HOPE.**

*The Coming of the Lord is—*

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

**READY.**

*The believer should be "ready"—*

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

**SEVEN CHARACTERISTICS OF THE PEOPLE OF GOD.**

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

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

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

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

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

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

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

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

M. I. R.

## TALES WORTH TELLING.

**A Publisher's Testimony.**—A well-known Edinburgh publisher, whose school books most young folks have used, left over £990,000 by his will. Not long before his death he left a written statement: "My money has never given me any peace or joy. It has been a constant source of worry and anxiety, and has only made me miserable." What shall it profit a man (Mark 8. 36) confirmed once more!

**To the Uttermost.**—When the saintly Dr. Robertson of Irvine was dying he called his sister to his side and said, "If I had the power to preach again do you know what text I'd preach from?" She suggested various familiar passages. "No, no," he replied, as he realised the power of Christ to satisfy in life and comfort in death, "I would preach from the words, 'He is able to save to the uttermost'" (Heb. 7. 25). Hallelujah! What a Saviour!

**Treasure in Heaven.**—A rich lady dreamed that she went to heaven, and saw there a mansion being built. "Who is that for?" she asked of the guide. "For your gardener." "But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks." Farther on she saw a tiny cottage being built. "And who is that for?" she asked. "That is for you." "But I have lived in a mansion on earth. I would not know how to live in a cottage." The words she heard in reply were full of meaning. "The Master Builder is doing His best with the material that is being sent up." Then she awoke, resolving to lay up treasure in heaven. The principle applies to all who are thinking more of the things *temporal* which are seen than of the things *eternal* which are unseen (2 Cor. 4. 18).

**"Lest we Forget."**—In the Palace of the British Embassy at Peking, China, now almost restored to its former grandeur, one corner attracts the eye of all visitors. Standing just as it was at the end of the Boxer riots—shot-holes, battered walls, sandbags on top, and every indication of a long and weary siege—there it remains, with the words "LEST WE FORGET" across the front in bold letters. Inside the corner lie the bodies of the brave soldiers who gave their lives in defence of the women and children. So God would have our minds again and again centred on the Cross of Calvary, on the dying love of our Lord (Gal. 6. 14), and "forget not all His benefits" (Psalm 102. 2).

## THE SWEETENING OF THE BITTER.

“It is just in the measure that we are realising and delighting in the love that gave Jesus to die for us that we shall be enabled to cease from doubting about God’s dealings with us, and in simple, childlike faith to look to Him in every trial, content to wait His time, be it long or short, for the sweetening of the bitter in our lot.”—A. J. H.



ALFRED J. HOLIDAY,

PREACHER, TEACHER, PASTOR, AND COUNSELLOR.

D

## ALFRED J. HOLIDAY.

OUR beloved brother ALFRED J. HOLIDAY received his home-call on Wednesday, 8th February, at 3 a.m. Thousands of believers in this and other lands will mourn him as for a personal friend.

Born and educated in London, he had the advantage not only of an excellent education, but of being brought up in an artistic and literary circle, and this had a life-long effect upon his character.

Brought to the Lord at the early age of 16, he at once dedicated his energies to the Lord's work, and from the first he was no half-hearted disciple. The manner of his conversion was unusual. One Sunday evening at church, hearing the Gospel clearly stated, he believed and was saved, although he had had no previous soul exercise. After the service he said to his companion, "I am saved," and to his joy his friend replied, "So am I."

The new wine could not be kept in old bottles. At once they told their friends, a good number of whom professed Christ. Not long after this, Reginald Radcliffe, the lawyer-preacher, found him out and encouraged him to preach. This he did, and held large open-air meetings with great blessing at Primrose Hill and elsewhere in London.

The Lord thus prepared him for his life work, and nothing more characterised him than the simplicity of his gospel-preaching and his joy in, as well as aptitude for, open-air work, and to the last in the open-air he was always at his best. The earnest young preacher was about this time introduced to the saintly Howards of Tottenham, who, Aquila- and Priscilla-like, expounded the Word of God more fully unto him, and so led him out of the bondage of system into the happy liberty of simplicity of worship and privilege of remembering the Lord in the breaking of bread.

Business took him to Birmingham, where his activity in Gospel work was much appreciated. In that city also the greatest event of his life next to conversion took place in his marriage to Miss Atchison, of London. The result was most happy, and he found in her a true helpmeet and one with whom he could have real fellowship, both spiritually and intellectually. After a few years he removed to Bradford to become financial manager to Lord Masham, then Mr. S. C. Lister, whose good will and confidence he gained in a marked manner. The little assembly in Bradford soon felt the effect of the coming into their midst of these two warm-hearted believers; but,



*Alfred J. Holiday.*

alas! dark days followed, and a long illness completely laid him aside and made work impossible. When restored, the little company was sadly reduced, meeting in a most unsuitable room known as "Uncle Tom's Cabin." But the old energy and strong faith prevailed. Active aggressive work was engaged in. In music halls and tents the Gospel was preached. Messrs. Inglis, Willington, Marshall, Hopkins, and many others helped. The work went on and the Assembly grew apace, but, as Willington at the time aptly remarked, speaking of the young converts, "They will bide a deal of nursing." This proved to be true. So a new side of Alfred Holiday's character was brought into play, and this proved to be a very strong side, viz., the pastor. For years, wet or fine, he spent each week one long evening in visiting, seldom getting home before midnight. His gift as an organiser and his power and tact in getting others into work made themselves felt.

Meeting the people in their homes, their difficulties threw him again and again upon God and His Word for help, and he now began to value and to study more than ever New Testament teaching as to the rule and order of God's Assembly. He was never a mere ecclesiastic, but the difficulties he had to face in his pastoral work led him to seek afresh God's way, and, when he believed he had found it, to live and preach it with all his might. He certainly obeyed the Word, "Whatsoever thy hand findeth to do, do it with thy might."

He was loving and generous to a fault. He taught what he believed strongly, yet never harshly, nor did he harbour unkind thoughts. With him it was easy to forgive and forget. It may be mentioned as characteristic of the man that one year when there was special distress in Bradford, in order to encourage simple habits, he himself went without meat, the money thus saved being given to the poor. He was a most generous giver, and did not offer that which cost him nought, going again and again without things lawful, and in the eyes of some needful, that he might have the more to give away. He could not save or put by for a rainy day whilst he knew of present need.

For the last thirteen years of his life he had lived at Featherstone as manager for Lord Masham's estate and colliery there. He was used to build up a vigorous assembly in that place, there being none when he first went to live there.

Warm-hearted and kind, able as few were to enter into the affairs of others, always ready to give counsel in all sorts of

*Alfred J. Holiday.*

difficulties, taking a deep interest in the Lord's work and workers at home and abroad, much given to hospitality, such a man leaves behind him a gap which it seems impossible to fill.

As a gifted teacher, able to express himself in a clear and forcible manner, his ministry at Conferences was much valued. Assemblies in difficulty seemed naturally to turn to him for counsel, and he must have travelled thousands and thousands of miles on such errands, giving up many hours of sleep in his efforts to smooth over difficulties and bring brethren together.

Mr. Holiday's end was not only peaceful, but triumphant. The outer man perished, but the inner man waxed strong. During the last four hours, notwithstanding great physical weakness, his spiritual joy increased so that it seemed that he had a sight of the Glory. Amongst other words, he said: "I have had many happy, happy years of service for the Lord down here, but now I am to be promoted higher, higher, higher." Again: "Only one step more. Lord, give grace for one step." Then he thanked the Lord that grace had been given for that step, and cried out, "The pearly gate!" Up to this time he had thought the Lord purposed to raise him up again, but now, when the family gathered round, he said, "The end has now come." His last word was "Now," and without a struggle he fell asleep. He was evidently conscious of the end having come, and wished to let Mrs. Holiday know. In death he wore a most peaceful expression; all traces of struggle or pain passed away.

The funeral took place on Saturday, 11th February, when the mortal remains were laid in the ground in the quiet little cemetery of North Featherstone, close to his home. A great number of believers from Bradford, Leeds, Harrogate, and Manchester, as well as places farther afield, gathered to pay their last tribute of respect. It was most solemn and impressive, and it seemed as if not one of that large concourse of people could go away unmoved. It seems fitting to give a brief record in this paper, as for a number of years after the death of Mr. Richard Ledger Smith, of Dublin, Mr. Holiday added to his arduous labours the editing of *The Believers' Pathway*, which he was compelled to resign owing to ill-health. His work on "The Feasts of the Lord" has had an extensive circulation, as well as smaller books on "The Character of the Last Days," "Unity by the Way of the Bible," &c. From the many phases of his busy life it will be seen that he truly was one who was "always abounding in the work of the Lord." W. H. S.

## THE BEST OF BLESSINGS.

By the late GEO. MULLER, of Bristol.

"Best of blessings He'll provide us,  
Nought but good shall e'er betide us,  
Safe to glory He will guide us."

OH, to lay hold of this, to try to enter into it! "The best of blessings for ME," we have to say to ourselves individually, "nothing better can befall me than ever does befall me, because my Heavenly Father loves me with an eternal, unchanging love as He loves His only-begotten Son, because I belong to Christ." He sees us, not in ourselves, but as in union with the Lord Jesus Christ, and therefore we are so dear to his heart. That is lovely! Vile, wretched, guilty sinners, He sees continually the loveliness of Christ in us, the comeliness of Christ—because the righteousness of Christ is imputed to us and all our defilement completely removed through the power of the precious blood of the Lord Jesus Christ.

Oh, how true all these things are—

"BEST OF BLESSINGS HE'LL PROVIDE US."

Whatever befalls us is the very best that could befall us, though it appear strange to our natural reason. If we lay hold on it, what peace it begets in our hearts. We should say to ourselves when sickness comes, when heavy trials come into the family, when heavy trials come with the business or profession, or earthly occupation in any way, "The best thing has befallen me; if there could be a better thing, I should have this better thing, because I am so dear to the heart of God, and because I am so dear, the best thing INVARIABLY," without a single moment's hesitation, we should say, "has been bestowed upon me—vile, guilty sinner—for Christ's sake."

"NOUGHT BUT GOOD SHALL E'ER BETIDE US."

Thus we walk on from day to day, getting nearer and nearer our home, and every day the best thing that can happen to us does happen to us, and every hour the best thing that can happen to us does happen to us. Oh, how precious is the position of the child of God, and how great the folly, yet, on the part of anyone to delay to give the whole heart to the Lord Jesus Christ.

"SAFE TO GLORY HE WILL GUIDE US."

How precious this also is! He will be our Guide to the end of our course. "He who has begun a good work in us will perform it until the day of Jesus Christ." He is ready to be

*The Best of Blessings.*

our Counsellor under the greatest difficulties, the most perplexing circumstances, and we never ought to say, "I do not know what to do." We can know what to do, we ought to know what to do, and as assuredly as we seek to build up ourselves on our most holy faith, we shall know how to act even under the most perplexing circumstances, for we have Jesus at our side to be our Counsellor and to show us how we ought to act at any time and under any circumstances.

Remember this, "Safe to glory He will guide us." We shall be as surely there as the good work has been commenced in our hearts. We do not deserve it, we deserve nothing but hell. But this is only one side of the truth. The other side is this: We are dear to the heart of God for Christ's sake, and so we shall be as assuredly in heaven as the good work has been begun in our hearts.

Oh, what precious, precious things are these, and they belong to the very weakest and feeblest of the children of God.

**LINES SUGGESTED BY THE HIGHER CRITICISM.**

(1 Cor. 1. 29; 2. 13, 14; 4. 20).

TO search for Truth with doubtful mind,  
 To grope for light with eyes long blind,  
 To say to ev'ry fact, "may be,"  
 To argue well and ne'er agree,  
 To think it wise to scorn the old,  
 To deem it well new views to hold;  
 To smile at wisdom born of years,  
 To fight a host of doubts and fears;  
 To look to Science as the key  
 That shall reveal each mystery—  
 To seek by Reason's aid to find  
 The path to certitude of mind—  
 To do all this the Critics strive  
 Their *faith in God* to keep alive.  
 Alas! 'twere better far to own  
 Mankind has vain and foolish grown;  
 So fails to recognise the Voice  
 That bids the burdened heart rejoice.  
 I say, 'twere better to confess  
 To God our *utter helplessness*,  
 Than seek by human means to trace  
 Each secret to its hiding-place. E. M. (*A Converted Infidel*)

## BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

QUESTION XVIII.—“*What difference do you see between the expressions, ‘the Last Adam’ and ‘the Second Man’? Would it be correct to speak of ‘the Last Man’ or ‘the Second Adam’?*”

THIS is an interesting point, especially as the Querist adduces the following extract from *Golden Grain* of Oct., 1874, p. 263: “Christ is thus presented to us as the ‘Last Adam’ of Genesis 1, but as the ‘Second Man’ of Genesis 2.”

In the first place, let us go back to the Word. “Verify your references” is an especially good motto for young believers; and as you have your Authorised Version before you, I will use Rotherham’s translation.

1 Cor. 15. 45-49: “Thus also it is written—The first man Adam *became a living soul*, The Last Adam a life-giving spirit. . . . *The first man is of the ground, earthy,—The second man is of heaven: As the man of earth such also the men of earth, And as the man of heaven such also the men of heaven; And even as we have borne the image of the man of earth Let us also bear the image of the man of heaven.*”

I leave the capitals as they are, so that you may write the passage out, beginning a new line at each capital. Thus you will see the beautiful parallelism of the Greek.

Now, in this passage there are two quotations from the Septuagint version of the Old Testament. Genesis 2. 7: “And God formed *the man* of dust of *the earth*, and breathed upon his face the breath of life, and *the man became a living soul.*” The words representing the corresponding Greek in both passages are in italics. Thus it will be seen that the word “Adam,” which means merely “man” in Hebrew, is used by the Apostle as a proper noun, marking out the individual whom he means by the phrase “first man.”

Once more, there are two Greek words rendered “last,” seeing that our word has two meanings. For instance, “last man” may mean either the next before the present or the hindmost of all, so we speak of “the last evening” and of “his last hours.” The latter meaning is the one which belongs to the word here “Last Adam.” There had to be a beginning, so we have the “first Adam.” In grace God gives another beginning (but gives no more), so there must needs be another Adam, but He is the last. Another indication of what men are so slow to believe—the finality of this life! By nature we must own the first Adam as our federal head; by grace through faith we may own the Last Adam as our Federal Head. It

“*The Last Adam*” and “*the Second Man.*”

must be either the one or the other—there is no *tertium quid*. Generation or regeneration—reformation is out of court. Now notice, as we are men, the Last Adam must be a man. He cannot be the “second Adam,” for that would leave room for a third; but He is the “second Man,” in contradistinction to Adam, who was the first man. The first MAN! All humanity was in that first human being. His name—“ah-dahm,” *man*—teaches this. Until the Lord from heaven came and took upon Himself our nature, yet without sin, there never had been a Second Ah-dahm—they were all “sons of ah-dahm,” commonly called “sons of men.” But when He came there was a fresh start for humanity. The old connection was cut. Jesus was the Son of no man. In Him the process whereby Eve came into being was reversed. She was the daughter of no woman. She was taken out of the side of man. So with our Blessed Lord. By the action of the Third Person in the Holy Trinity He was taken out of woman, and that woman the Virgin. Thus the Son of God became the Last Adam and the Second Man. The Last Adam because there never will be another; the Second Man because there had never been but one before Him, and that the man of the ground, or “the man of earth.” The first Adam (first, seeing there was to be another to come) was the “man of earth,” and between him and the Last Adam there stretched a chain of “men of earth.” The Last Adam (last, for there never should be another) was the “Man of Heaven” making a second start (and final) for the race of men, therefore Second Man, and yet not for the race as a whole, for they alone who become linked on to Him through faith, by the wonderful work of the Holy Spirit in the second birth, lose their old standing as “men of earth” and become “men of heaven,” born from above.

Let us see to it that our state approximates to our glorious standing. “Let us also bear the image of the Man of Heaven.”

**PEARLS PICKED UP FROM DR. TORREY.**

THE more work we have to do, the more time we need to take for prayer.

Oftentimes there is more refreshment for a tired body in prayer than in sleep.

Often one single verse in the Bible will turn a man out of sin unto righteousness.

The best way to learn how to win souls for Christ is just to set about and do it.

## DISAPPOINTMENT—HIS APPOINTMENT.

“ He performeth the thing that is appointed for me ” (Job 23. 14).

“ Thou hast appointed his bounds that he cannot pass ” (Job 14. 5)

“ **D**ISAPPOINTMENT—His appointment.”

Change one letter, then I see  
That the thwarting of my purpose  
Is God's better *choice* for me.  
His appointment *must* be blessing,  
Though it may come in disguise  
For the end from the beginning  
Open to His wisdom lies.

“ Disappointment—His appointment.”

Whose?—The Lord's who loves me best,  
Understands and knows me fully,  
Who my faith and love would test.  
For, like loving earthly parents,  
He rejoices when He knows  
That His child accepts unquestioned  
*All* that from His wisdom flows.

“ Disappointment—His appointment.”

“ No good thing will He withhold ;”  
From denial oft we gather  
Treasures of His love untold.  
Well He knows each broken purpose  
Leads to fuller, deeper trust,  
And the *end* of all His dealings  
Proves our God is wise and just.

“ Disappointment—His appointment.”

Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to Thy touch.  
All my life's plan is Thy moulding,  
Not one single choice be mine ;  
Let me answer unrepining,  
Father, “ Not my will, but Thine.”

“ Disappointment—His appointment.”

Change the letter, then, dear friend.  
Take in cheerful acquiescence  
All Thy Father's love may send ;  
Soon will faith be lost in vision,  
Then in glory thou shalt see  
“ His appointment,” and that only,  
Was the right way home for thee.

L. S. SOULE.

## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

In connection with *The Gospel Scheme of Lessons*, we purpose following the series of Studies entitled, "WILDERNESS WAYS AND CANAAN DAYS," with a course of

### "LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with Studies from the Gospels.

19th March.

Read 1 Kings 18. 25-39.

Learn 1 Kings 18. 21.

## THE FALSE PROPHETS JUDGED.

A challenge and a test—Sincere and earnest, but deluded and defeated—Acting for all and embracing all—Unchanging God—Seeking the strayed and lost—Revelation, conviction, conversion—End of the ungodly.

WE last saw Elijah taking up his abode with the widow of Zarephath, and there he was safely hid and sustained till the end of the three years' terrible drought. Then the people and King Ahab being in sore straits, God sent His servant Elijah to meet the king, and call the people together. Our lesson has to do chiefly with the demonstration of the folly and uselessness of all religious beliefs and services other than faith in and service to the One Living and True God.

**THE FIERY TEST.** Beginning with Cain and Abel's sacrifices, fire has had intimate connection with God's worship and revelation. At Horeb, Moses saw the burning bush; at Sinai, the fire-like glory of the Lord appeared (Ex. 24. 17); in Leviticus 9. 24, the fire consumed the sacrifice, and in the following chapter consumed the false worshippers.

**SINCERE, BUT NOT SUCCESSFUL.** Nothing could exceed their zeal, and their deluded sincerity is apparent. How loudly they called on their sun-god, but no answer. The bullock lay on their altar; no fire consumed it. Like Cain's flowers and fruit, no God was found to accept the offering, though they "cut themselves after their manner." Awfully in earnest, but wrong, like Saul of Tarsus—approaching to madness in their zeal, yet futile. Blind men, perverted in their nature, destroy themselves. See Romans 1.

**ALL-INCLUSIVE TESTIMONY.** "Elijah took twelve stones." Simple, grand, and broad this action. ALL represented there; God's unity is recognised. So acts our Lord Jesus in all His doings. ALL our sins were laid on Him (Isa. 53. 6); ALL His sheep are known by Him (John 10. 14); ALL His come to Him (John 6. 37); and ALL His own will be glorified with Him (John 17). Hezekiah acted on the same principle (2 Chron. 30).

**CONFESSING FOR ALL.** Twelve barrels of water were poured on the sacrifice, soaking the wood on the altar, and filling the trench round about—fire could be no accident for the sceptic to explain away. God gives certainty for faith to rest upon (Acts 1. 3; 1 Cor. 15. 5-8). Perhaps it would not be fanciful to see confession of Israel's sin and weakness in that poured-out water (2 Sam. 14. 14); and note that it was poured on the sacrifice.

**A FOUNDATION FACT.** "Lord God of Abraham, Isaac, and Israel." Back to the covenant titles of God, and His covenant relationship with that erring people, Elijah, taught of God, appealed on that ground for a demonstration of His power and presence.

**RESTORATION OF THE PEOPLE.** "Turned their heart back again." The purpose of God by His servant is to win them, not destroy. Even though they had departed from God, He was seeking after them, as in the case of Adam (Gen. 3. 9), and all through history (1 Chron. 6. 15), and latterly in the person of His Son Jesus (John 3. 17); and even to-day, by His Word and Spirit, God is seeking lost man.



### *The False Prophets Judged.*

**CONVICTION AND CONVERSION.** "The Lord He is God." The fire which consumed the sacrifice convicted the people, and a conversion—partial, at least—ensued. When God's arm is revealed (Isa. 53), men are convicted and converted. The fire of God's wrath consuming the Sacrifice on the Cross, when seen by the sinner, results in that sinner's conversion.

**AN OLD STATUTE CARRIED OUT.** In Deuteronomy 13. 5 the judgment of death is passed on all false prophets and perverters of God's people; this was then faithfully carried out in the case of Ahab's school, all perishing miserably at the brook Kishon. "What shall the end be of them that obey not the gospel?" (1 Peter 4. 17).

26th March.

Read John 4. 6-26.

Learn John 4. 14.

### **AT THE WELL OF SYCHAR.**

The Perfect Man complete in His humanity—The poor and needy object of Jesu's love—An unknown Gift and an unknown Giver—The hoped-for Revealer—Revealed to the needy.

**T**HE present study reveals our Lord Jesus in a deeply-interesting aspect, viz., dealing in patient, lowly grace with a poor, nameless, sinful woman, leading her into a knowledge of herself and of Himself, and adding her to the company of believers and witnesses to His grace.

**THE WEARIED JESUS.** That He could be tired proves His perfect humanity (Heb. 4. 15). In order that He might know by experience the feelings of a frail man, He took a like body to hunger, thirst, sleep, weep, rejoice, and sorrow. Such was Jesus, God's Son, who came to toil and suffer for man.

**THE NEEDY WOMAN AND THE PECULIAR "JEW."** We could not by searching find a meaner object than this Samaritan woman. *Poor* she was, for she was drawing water—a slave's work; she was a *Samaritan* (2 Kings 17. 24, 25), that is, of a false religion; and she was *sinful*, and she knew it. The "Man" who sat on the well was plainly a "Jew," yet of her He asked a drink. No Jew would have done this. Jesus was a great deal more than a Jew—He was God's gift to the world (John 3. 16).

**A GIFT FROM GOD.** The woman was surprised that a Jew man would "take" water from a Samaritan, yet Jesus told her that He would "give" if asked for a gift of "living water." This is figurative expression for the gift of eternal life, ministered by the Spirit (John 7. 37-39; Rom. 6. 23, &c.).

**JACOB, HIS WELL, AND HIS WATER.** Water from Jacob's well could only be had by toilsome drawing and fetching, and Jacob's water only satisfied for a little, then thirst again ensued. The living water, fountain-like, river-like, is always springing, flowing, following (1 Cor. 10. 4).

**THE CONVICTED AND CONVERTED WOMAN.** Jesus shone into her heart and revealed to her her state. She speaks of "worship" and "religion," doubtless thinking that these would help her into God's favour. But Jesus shuts both against her by saying, "It must be spiritual," "in spirit and in truth." This was above and beyond her—it is above and beyond all "natural" men and women—and the woman then speaks of her last hope and expectation, "The Messiah," coming to remove all darkness and tell us "all things." It is good to see all other hope taken away, that He may be resorted to.

*At the Well of Sychar.*

**THE REVEALED MESSIAH.** "I am He," said Jesus. There, while He was hid from the wise and prudent, she had the privilege of getting to know God's own Anointed One, the Fountain of Life. What more she learned, and what further she did after testifying to the men, we can only guess, but we know that her dark life was enlightened and made pure and happy by that blessed meeting.

2nd April.

Read 1 Kings 19. 1-18.

Learn Psalm 46. 1, 2.

**ELIJAH ALONE WITH GOD.**

A hardened heart—The fear of man—An unanswered prayer—God's loving care—Rebuke, restoration, return—A great mistake.

**T**HE story of the thrilling events on Carmel, in which the prophet Elijah occupied so lofty a position, and bravely stood for God, is closely followed by the narrative of a sad collapse, in which the weakness of even the strongest man as well as the goodness of God are plainly seen.

**AN IMPENITENT SINNER.** Jezebel is not softened, not subdued—famine, fire, and death only enrage and harden her. A picture of a sinner with heart steeled against God (Rom. 2. 5).

**ELIJAH'S FEAR AND FAILURE.** The threat of Jezebel to kill had a strange effect: "he went for his life." At the threat of a woman God's man ran. "The fear of man bringeth a snare" (Prov. 29. 25). See also Isa. 51. 12; Luke 12. 4, &c. Contrast with the three Hebrew children, Daniel, &c.; and remember the Lord Jesus who, threatened by Herod (Luke 13. 32), about to be stoned by the Jews (John 11. 8), and perfectly aware that the nails and the spear were ready for Him, never turned aside one hairbreadth. If Jesus had swerved as Elijah did, what a calamity! Elijah should have stayed by his work and completed it—what a mercy that Jesus did! (See also John 17. 4; 19. 30.) "Requested that he might die." This prayer was not answered. Elijah asked to die in a wilderness, under a juniper-tree. God had better in store—a triumphant ride in fiery chariot to the skies (Eph. 3. 20).

**GOD'S GRACE, CARE, AND PROVISION.** Though as a servant Elijah failed and lost sight of God, he was not forsaken by God. "Arise and eat," said the angel who came to serve him. This reminds of the scene on shore of Galilee lake (John 21. 9). Elijah fell asleep again, the angel visitor waiting on him all the time. (See Heb. 1. 14.)

**THE INTERVIEW ON HOREB.** We are not told why Elijah went there. It was a long journey. The place was noted—"a mount of God"—it would almost seem headquarters. There God appeared in the bush (Ex. 3. 1), and there Moses abode forty days "in the mount with God" (Ex. 24. 18). Here the prophet came, and here alone with God he was dealt with. "What doest thou here, Elijah?" This searching question implies that he ought to have been somewhere else. His answer contains a great many I's, a similar strain to the man of Luke 18, and was not a direct answer to the question at all. God then caused wind, earthquake, and fire to pass before His servant—tokens of His almighty power—a rebuke to his faint heart—humbling, convincing (as Job 41, 42), and preparing for the "still, small voice." Distress and tumult give way to peace, and God is not in the great noise of outward display, but in the voice of His Word, winning, wooing, converting. Like the appearing of Jesus—the voice of God to all who have ears.

**ELIJAH SENT BACK TO HIS WORK.** "Go, return," said the Lord, and gave him instruction what to do, thus graciously restoring him to office and his work (2 Cor. 12. 9).

*Elijah Alone with God.*

**ELIJAH'S CENSUS REVISED.** Only one—that's me. "I only," said the prophet. He thought he knew, but he was wrong—only 6,999 out. "In that day" (Mal. 3. 17) the hidden jewels will be gathered—not one missing—and many who said, "I only," or "We only," shall find their calculations all wrong (2 Tim. 2. 19).

9th April.

Read 1 Kings 21. 1-16.

Learn 1 Thess. 4. 6.

**MURDER AND THEFT.**

The Omniscient One—Rich, yet not satisfied—The humble neighbour—True to his trust—A king in a pet—Satanic plan—Possession disturbed—Punishment declared.

**T**HE same eye that compasses the unbounded universe observes the sparrow's fall; the Almighty who raises up kings and is the defence of nations is also the avenger of the poor and humble. This is the theme of our lesson to-day.

**AHAB'S PALACE.** Jezreel was the royal Windsor of King Ahab. Samaria was the capital of Israel, and Jezreel seemed to be a country palace. The king had pleasure-grounds there.

**NABOTH'S PROPERTY.** Close by the grounds of Ahab a humble man lived. He had been born there; his father and his forefathers had had this property—it was given them by God (Lev. 25. 23).

**AHAB'S PURPOSE.** The king thought he would like Naboth's little vineyard—it was not very large; it would not make a forest, only a "garden of herbs," so he proposed to buy or barter for it (Isa. 5. 8).

**NABOTH'S INTEGRITY.** "The Lord forbid it me." Even though it was a king proposed this, the man Naboth could not do it, and he gave his reason. Loyalty to his family, faithfulness to the Lord who gave it to them, justified Naboth in refusing. Faith in God and obedience to God may be thus shown (see Heb. 11. 23, 27; Acts 5. 29).

**AHAB'S COVETOUS PASSION.** Like a petted child, so unlike a manly king, he went to bed in a pet. His condition of mind was such that Satan could make easy prey of him. Covetousness ruined Achan (Jos. 7. 21), and Gehazi (2 Kings 5), and Judas, and many others. Covetousness makes thieves, liars, and murderers (see Luke 12. 15).

**JEZEBEL'S OPPORTUNITY.** This woman hated God and His people. Most likely Naboth's sturdy faith in God had roused her passion against him—he was doubtless one of the 7000 who did not bow to Baal. Recall the Hebrew children (Daniel 3), and Mordecai (Esther 3. 5). The Queen said: "I will give thee the vineyard," and set to work. Hypocritically pretending that Naboth had blasphemed God, she sent letters proclaiming a fast, and found false witnesses, the result being that Naboth was stoned. Just the way men treated the Lord Jesus (Mk. 14. 56).

**AHAB IN POSSESSION.** Now he had got the garden, was the king happy? Was Judas happy when he had the thirty pieces of silver? No, there is a conscience that will wake up and tell the evil-doer, perhaps when too late, of the evil that has been done and the judgment to follow. This came to Ahab in the person of Elijah; who found him out and pronounced his fate to him.

**AHAB AND JEZEBEL'S PUNISHMENT** (see 2 Kings 9. 26). As they had done, so was done to them. Twenty years passed before it was all fulfilled, but sure it came, and of haughty Jezebel the dogs only left the skull, feet, and palms for burial. So retribution follows sin. "Be sure your sin will find you out," unless "blotted out" in God's mercy through the atoning blood of the Lord Jesus Christ. "Without the shedding of blood there is no remission."

*Translation of Elijah.*

16th April.

Read 2 Kings 2. 1-11.

Learn 1 Thess. 4. 17.

**TRANSLATION OF ELIJAH.**

A good ending—Planned by God—Ready to go—Saying “Good-bye”—A trusty friend—A legacy of power—Sudden glory.

**W**ELL might Balaam say: “Let me die the death of the righteous, and let my last end be like his” (Num. 23. 10). The death of the believer is “falling asleep,” and the end “with the Lord” (1 Thess. 4. 13-17). Our present lesson is concerning the glorious closing of Elijah’s stormy life on earth and his translation to “brighter realms above.”

**GOD’S GRACIOUS PURPOSE.** Out of His own goodness God designed the honour of a deathless passage to heaven. We can remember Elijah wishing to die in his own blind despair (1 Kings 19. 4); but God had a better end for him. Only one other man, Enoch, passed into heaven without passing through the grave. “From among the dead” Christ was the first to rise to God’s right hand in glory (Acts 26. 23).

**ELIJAH’S READINESS.** There is no sign of alarm, or reluctance, or desire for lengthened days. Like Paul he could say, “I am ready” (2 Tim. 4. 6), and he “desired to depart,” for it was “far better” (Phil. 1. 23). The believer who is right in soul is in like attitude, “looking for” the hour when the Lord will appear and call him home (Titus 2. 13). The unbeliever dreads that appearing.

**VISITING FAMILIAR PLACES AND FRIENDS.** Elijah knowing that his end on earth was close at hand, would, like Peter (2 Peter 1. 14), and Paul (Acts 20.), and the Lord Jesus, in his journey to Gilgal, Bethel (where was the school of the prophet’s sons), and to Jericho, speak words of wise counsel and confirm the faith of his brethren. Last days are precious; each day may, as it comes, be the last for us.

**TESTING ELISHA’S FIDELITY.** Three times over the prophet sought that his friend should leave him to journey alone, but he would not. Like Ruth clinging to Naomi (Ruth 1. 16), Ittai to David (2 Sam. 15. 22), and the disciples to Jesus (John 6. 67). How much Elisha foresaw we know not, but this he did know, that soon he would be parted from his loved master, and he would not willingly leave him—he would have lost much if he had.

**THE LAST TRIUMPH OF FAITH.** Jordan’s stream barred the path of the two travellers, and God’s call was onward. Elijah, in faith’s energy, smote the flood; it parted; they passed over dryshod. Death’s dark stream itself cannot hinder; there is a way through it; its waters shall not overthrow the believer (Isaiah 43. 2).

**ELIJAH’S OFFER AND ELISHA’S CHOICE.** A parting gift is offered, and a choice by Elisha falls to be made. “Give me a double portion of thy spirit,” says Elisha. The double portion was the first-born’s share (Deut. 21. 17), so what he asked for was a son’s legacy—not double what Elijah had, but a large portion of it. “This is a hard thing,” said Elijah. Perhaps, like the asking of James and John (Mark 10. 38), it involved hard things for the asker. Yet it was a good choice—the best. “If thou seest me,” said Elijah, “it shall be”—this was a condition that involved constant expectancy and watchfulness.

**THE TRANSLATION.** Suddenly, as they talked, arrived the chariot, and the wind caught Elijah away from Elisha’s side, and up to heaven the prophet went. Elisha saw him go, the promise came true, and the mantle of Elijah became the property of his successor in the work. Many saw Jesus go into heaven; these also at Pentecost received the Holy Spirit to carry on His work. The translation of Elijah is a suggestive picture of the rapture of the saints when, in a moment, in the twinkling of an eye, they shall be caught up, changed, and clothed with immortality (1 Cor. 15. 51).

## TALES WORTH TELLING.

**A Painter's Testimony.**—G. F. Watts, R.A., who died recently, said many wonderful things. One of the most striking was, "Death is the *fate of all* of us, but it is *not the end.*" Here was a great artist who knew that he must bid farewell to all his treasure and yet exist for ever in the world to come (Heb. 9. 27). If like another famous artist—Sidney Cooper, R.A.—he was a humble believer in the Lord Jesus Christ (Acts. 16. 31), then he had a hope "beyond the clouds and beyond the tomb."

**The Box with the Slit.**—During the short war with the United States in 1812-14, an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer, noticing in the cabin a strange little box with a slit in it, asked what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece in that box every Sunday to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." A brief pause ensued, and then the victor suddenly said, "I won't touch your vessel nor a hair of your heads," and, summoning his men, he returned to his own ship, leaving the collier with the missionary box to go his way rejoicing. "Them that honour Me I will honour" (1 Sam. 2. 30).

**"After Twenty Years."**—A colporteur relates the following in the Bible Society's Report for 1898: "At Ping-liang-fu, in Kansuh, I met an old man, a tailor, who twenty years before had been interested through receiving a Gospel from some foreigner doing colportage work. He was then residing in Hsing-yung, near Si-ngan-fu. All these years the seed had been germinating, and at last, in Ping-liang, through the missionaries there, he had been led into clearer light. Now since my visit I have heard that he and two others have been baptised. Thus there comes a reaping time, although it may be after many days." My word "shall not return unto Me void" (Isa. 55. 11).

**Two Letters or Four.**—"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has *four.*" "What do you mean," said he, "by two letters and four?" "Why, your religion," said the lady, "is D-O, DO, whereas mine is D-O-N-E, DONE." The words were used to lead the weary one to rest in the finished work of Christ (John 19. 31).

*Outlines of Scripture Studies.*

<p><b>"THY PATHS."</b> Psalm</p> <p>O Lord, teach me Thy paths, 25.4</p> <p>Thy paths drop fatness, - 65.11</p> <p>Hold up my goings in Thy paths, 17.5</p> <p style="text-align: right;">J. M. H.</p>	<p><b>THREE STAGES in DISCIPLINE.</b></p> <p>1. Purge out, - - 1 Cor. 5. 7</p> <p>2. Come out, - - 2 Cor. 6. 17</p> <p>3. Spue out, - - Rev. 3. 16</p> <p style="text-align: right;">T. B.</p>
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**POINTS ABOUT PRAYER.**

Men ought always to pray (Luke 18. 1). Always, with all prayer and supplication, . . . watching thereunto with all perseverance and supplication (Ephesians 6. 18).

Always labouring fervently . . . in prayer (Col. 4. 12).

Continuing instant in prayer (Rom. 12. 12; Col. 4. 2); night and day praying exceedingly (1 Thessalonians 3. 10).

The eyes of the Lord are over the righteous; and His ears are open unto their prayers (1 Peter 3. 12). E. A. H.

**A CONDESCENDING GOD.**

The Lord looked down from heaven  
To see.

RUIN - - Psalm 14. 2

The Lord looked down from heaven  
To hear.

REPENTANCE - Psalm 102. 19

The Lord looked from heaven  
To deliver.

REDEMPTION - Psalm 33. 13-19

O God, look down from heaven  
And visit.

REVIVAL - Psalm 80. 14

J. M. H.

**ABSOLUTE CERTAINTIES.**

The Queen of the South shall *rise*  
Luke 11. 31

Certainty of RESURRECTION.

In the Judgment—In the Judgment  
Luke 11. 31, 32

Certainty of RECKONING.

For she *came* from the utmost parts  
Luke 11. 31

Certainty of RECEPTION.

For they *repented* at the preaching  
Luke 11. 32

Certainty of REPENTANCE.

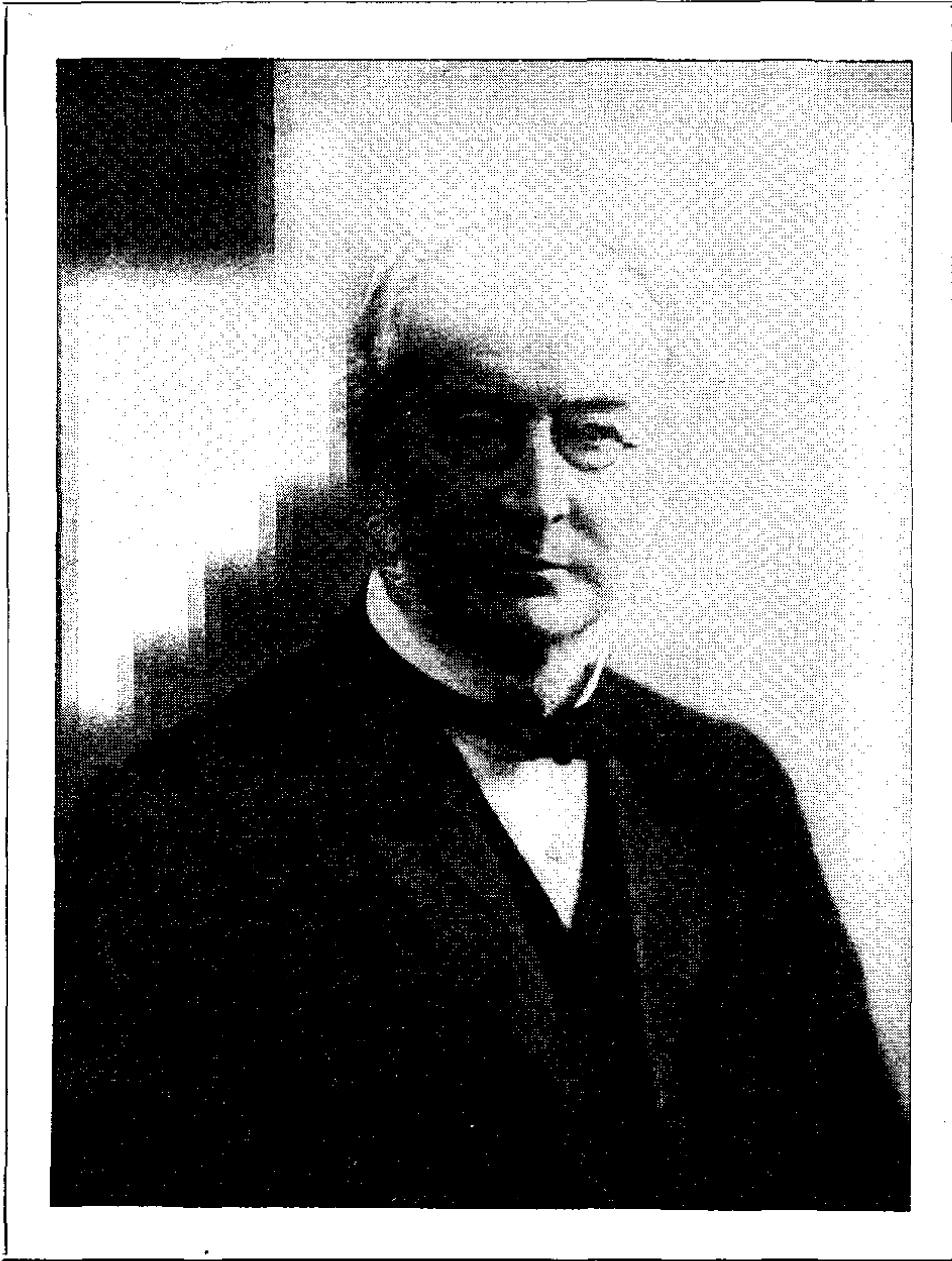
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**FITLY FRAMED TOGETHER** (Eph. 2. 21).

1. The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase . . . unto the edifying of itself in love (Eph. 4. 15, 16). Holding the *Head* from which all the body by joints and bands, having nourishment ministered; and knit together, increaseth with the increase of God (Col. 2. 19).
2. Being knit together in love (Col. 2. 2).
3. Having fervent love one toward another (1 Peter 1. 22).
4. Being of one accord; of one mind; each esteeming the other better than themselves (Phil. 2. 3; 1 Cor. 6. 17).
5. Keeping the unity of the Spirit in the bond of peace (Eph. 4. 3).
6. Putting on charity, which is the bond of perfectness (Col. 3. 14).  
Complete in Him (Col. 2. 10). E. A. H.

## A STRIKING SIMILIE.

“JUST as the throne of God became the throne of grace when Jesus the Sin Purger sat down upon it, so the law became the law of liberty after the Lord Jesus had magnified it in His life and suffered its penalty on the Cross. Therefore we are looked on as having fulfilled the law in Him.”—J. W.



JAMES WRIGHT,  
ORPHANS' FRIEND, PASTOR, TEACHER, AND PREACHER.

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## JAMES WRIGHT, OF BRISTOL.

**J**AMES WRIGHT was born in Bristol in the year 1826. His parents were God-fearing members of the Society of Friends, who brought their children up in "the nurture and admonition of the Lord." The children being "Friends" by birth, regularly attended the Meeting-house, and early in life had instilled into them those principles of integrity which characterise that body.

At the age of 14 the Spirit of the Lord wrought in his heart, and showed him that, although born a "Friend," he was a sinner by nature and practice, and needed to be "born again." He yielded, and became "a new creature in Christ Jesus." The new life soon showed itself in love for the Word of God. In recent years he confessed to the writer that the very long pauses in the meetings of "Friends" were turned to account by reading chapter after chapter in his New Testament.

The Lord further opened his eyes to the truth of believers' baptism, and also that it is the privilege and duty of all true believers to remember the Lord's death in His own appointed way by the "breaking of bread." He manifested that obedience to the teaching of God's Word which was ever afterwards a marked feature in His Christian character. He severed his connection with the Society of Friends, and was baptised in Tottenham. In 1840 he returned to Bristol and joined the Church at Bethesda, in which, at that time, Messrs. Müller and Craik were the leading brethren.

On leaving school he went into business. In 1851 he married Miss Ann Willington Hitchins. In 1856 business again took him to London, and he lived in Hackney for several years.

Mr. Wright's earliest form of Christian work was Sunday-school teaching. His success in this work was such that in 1856, when he was 30 years old, he became Superintendent of the Sunday School at Paragon Road, Hackney.

In 1859 Mr. Müller, who had known him from boyhood, wrote asking if he would become one of his helpers in the work at Ashley Down. He accepted the invitation, joined Mr. Müller, and remained in the work until his death—a period of nearly 45 years. During the eleven years from 1859 to 1870 he was, to use Mr. Müller's words, "one of the most valuable helpers in the work." After he had been there one year it was impressed upon Mr. Müller's mind that this was the one whom the Lord was preparing to become his successor. For ten years he and Mrs. Müller brought the matter before the Lord,



*Brief Records of Men of God.*

and both of them became, to use his own words, "more and more assured that in Mr. Wright God had given to us what we desired." In February, 1870, Mr. Müller, shortly after the death of his first wife, opened his mind to Mr. Wright, telling him that he considered it to be the will of God that he should become his successor. Mr. Müller wrote: "His great humility, however, found a number of reasons why he considered himself unfit for it, none of which I could allow to stand in the way as a hindrance, as I knew him so well with regard to his fitness. A second difficulty was that his excellent Christian wife considered that he would be greatly burdened by accepting my proposal. After some weeks, however, she yielded her objections if he saw it to be the will of God. Mr. Wright then, after long hesitation, came to the conclusion that it would not be his duty any longer to refuse." Very shortly after this Mr. Wright's wife died; thus within a few months both Mr. Müller and Mr. Wright sustained a similar bereavement.

In August, 1871, Mr. Müller wrote: "To-day Mr. Wright asked for the hand of my beloved daughter. This request was as unlooked for on my part as anything could have been, while at the same time I knew no one to whom I could so willingly entrust my choicest earthly treasure. My beloved daughter had the greatest conflict in her mind for about two weeks before she accepted this offer, her only and great difficulty being because of having to leave me." Mr. Müller told her it would be a joy to him to see her married to such a man, so she accepted the offer, and they were married three months later. In May, 1872, Mr. Wright became associated with Mr. Müller as director.

Between the years 1875 and 1892, during which Mr. Müller went on preaching tours all over the world, Mr. Wright was left in sole charge of the work at Ashley Down for many months together.

In 1890 Mrs. Wright fell asleep after a short illness. Their 18 years of married life Mr. Wright described as a time of "unbroken felicity"; being an intensely affectionate man, he felt her removal keenly; yet he bowed and worshipped, with childlike submission, the God who in wisdom had taken his loved one from him. He gave an address at the funeral, and on the following Sunday preached from the words, "God is light, and in Him is no darkness at all," a sermon those who were privileged to hear will never forget. When addressing the orphans and thanking them for their sympathy in his sorrow

*James Wright, of Bristol.*

he said: "Yes, dear children, it is indeed a very great sorrow, but I would gladly go through it all again if God might bless it to the salvation of *one* of you."

From the autumn of that year he lived with his nieces, the Misses Withy. On March 6th, 1898, the sudden home-call of Mr. Müller left him in the position of sole director. After he had published his first report Dr. Pierson wrote of him: "He shows himself God's chosen successor in the work, evidently like-minded with the departed director. It (the report) sounds as the significant *keynote* for the future, the same old keynote of the past, carrying on the melody and harmony, without change, into the new measures. It is the same oratorio, without alteration of theme, time, or even key: the leading performer is indeed no more, but another hand takes up his instrument, and, trembling with emotion, he continues the unfinished strain, so that there is no interruption."

After some weeks of waiting on God, Mr. Wright asked G. Fred. Bergin, whom he had known intimately for 25 years, to become associate director. He consented, and for seven years they had intense mutual joy in working together.

Mr. Wright was a man of no ordinary graces and gifts, all of which were joyfully laid at the Master's feet. His beautiful face and radiant smile showed, better than any words possibly could, that peace and joy *ruled* in his heart. His dignified yet gracious demeanour at once won the respect of all. Of his faith and love his works bear witness, but it may be added that his humility was equally apparent to an observing mind.

As a teacher, he was widely known and deeply appreciated; his good memory, originality, versatility, wonderful command of language, and profound knowledge of Scripture impressed and riveted his hearers. Many sinners have been wooed to Christ by his loving appeals, and thousands of Christians have had their faith strengthened, and their love for the Lord and His Word greatly deepened by listening to his masterly exposition of the truth.

He was very fond of music, having a beautiful bass voice. For many years he led the singing in Bethesda. It was a great pleasure to him to join with others round a piano or organ, and sing hymn after hymn from the Bristol Tune Book.

Mr. Wright continued in full vigour of body and mind until the beginning of 1905, when he was laid aside with a carbuncle, which led after a time to blood poisoning. The illness lasted a month, and was accompanied by much suffering, which was

*Brief Records of Men of God.*

borne with patience and beautiful submission to the will of God. During the second week of his illness he said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' If I could have my choice, I would not dare to choose other than He has appointed for me. I have left myself entirely in His hands, and I have been walking with Him in this illness. I know He is doing the best for me." He got steadily weaker. At the beginning of the fourth week he dictated a loving message to those gathered at the Bethesda Prayer Meeting, speaking of his joy in the Lord Jesus Christ. During the fourth week his strength failed rapidly; he was conscious, however, until within an hour of his departure, but up to the time when he lost power to articulate he did not realise that he was going home. Just before the end came, Mr. Bergin said to him, "Nearing home, beloved brother!" to which he seemed to assent by a grip of his hand. Shortly after that, at four o'clock on Sunday afternoon, January 29th, 1905, he quietly fell asleep at the advanced age of 78.

On February 2nd the body was laid to rest in Arno Vale Cemetery, not far from the resting-place of the founder of the Orphanages. Eight hundred of the orphans lined the streets as the body was borne on its way to the funeral service in Bethesda Chapel; 250 orphans attended the service in the chapel, and then followed the remains part of the way to the cemetery. See photo in *Across the Seas* for March.

Mr. G. F. Bergin becomes sole director of the new Orphan Houses and Scriptural Knowledge Institution, both of which were founded by Mr. Müller, and carried on for the last seven years by Mr. Wright. The trustees are: Mr. Elliot Armstrong, Colonel Molesworth, Dr. Elliot, Mr. H. W. Case, Mr. R. E. Sparks, and Captain Morice.

Will our readers pray for Mr. Bergin and his large family of 2000 orphans?

G. F. BERGIN, M.B.

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**PEARLS PICKED UP FROM DR. TORREY.**

There is a hiding-place in Jesus Christ from the power of the fiercest temptation.

All man's speculations about the future are worthless. I want God's word for it.

Every father and mother ought to have the joy of leading their children to Christ.

If we are to have power with God in prayer, we must seek to please Him in everything.

## BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "After Death," &c., &c.

THE following has been sent me from the other side of the wide world:

QUESTION XIX.—“*What is the ‘House of God’ in the New Testament?*”

As my readers know, the term occurs several times, as for instance:

Matthew 12. 4—“He entered into the House of God.”

1 Timothy 3. 15—“Thou oughtest to behave thyself in the House of God, which is the Church of the Living God.”

Hebrews 10. 22—“Having an High Priest over the House of God, let us draw near.”

1 Peter 4. 17—“Judgment must begin at the House of God.”

And where “God” is implied, though not expressed:

Hebrews 3. 5—“Moses verily was faithful in all His house as a servant.”

Hebrews 3. 6—“Christ as a Son over His house” (not “His own”).  
“Whose house are we.”

Now, in Greek the word has as many meanings as it has in English. For instance, in both languages it means: (1) A place of abode or shelter (Matt. 9. 6); (2) A number of persons dwelling in or regarded as being in one house—a family or household (Acts 16. 15); (3) A group of persons descended from the same stock (Matt. 10. 6).

Now, it is clear that the word in Matthew 12. 4 has the first meaning. It was the Tabernacle, God's local habitation on earth, for then He dwelt not *in* but *among* His people. Equally clear is it that in the rest of the passages it has the second and third meanings. It is no longer the dead, material shell, but the living organism that is meant.

Look at Luke 2. 4. There Joseph is called “of the house and lineage of David.” So the believer is by grace of “the house and lineage of God.” As saith the Holy Spirit by the Apostle Paul, “Ye are . . . of the household of God.” That is why regeneration is such a prime necessity with us. In order to become “children of God” (and in this statement in Galatians 3. 26, “Ye are all the children of God by faith in Christ Jesus,” the Holy Spirit uses the word “huios,” *sons of full age*, to emphasise that the relationship is based on parentage), we must be born again, from above, *by the Spirit of God*. All those who are born again form the house of God. And here there is a remarkable thought from a scientific point of

*What is the House of God?*

view in 1 Timothy 3. 15. There we have the house of God called "the ekklesia of the Living God." In the times of the Greek domination "ekklesia" had a technical sense. It meant a full assemblage of all the free citizens of the town gathered out from amongst all the other inhabitants by the sound of the trumpet. Now, why is the house of God called the "ekklesia" of the "Living God"? Because it marks the transition from the dead shell within which God dwelt amongst His people—the house of Israel—in Old Testament times to the people whom He called out to share His loneliness (Heb. 9. 8 ; 10. 19-22), to be His company (for such is the force of the word "fellowship"), and the call thereto was the trumpet-call of LIFE. Like the bulb of the beautiful Japanese lily covered with dead scales buried deep in the dead earth. How hopeless to the uninitiated does the whole proceeding seem. But life is there, and it calls to the dead earth and the dead fibres, and the call is not in vain, for presently from the dead life builds up such a living organism as gladdens every artistic eye. So now the house of God is no longer the dead shell in which He dwelt alone, but the living organism He has built up around Himself by the power of life, therefore the house is the "ekklesia of the Living God."

This fact marks its unity. The ancient ekklesia was no house, for the only bond between the members was a political one. Its unity then was a political unity, a unity of expediency, a unity of propinquity. But the unity of a living organism—call it a "house" if you like—is the most perfect unity there can be. There was a vacant chair in the old man's heart if not in his home, and the empty void drove him to the knoll from which you can see the road winding up the valley from the great and wicked city a long way, for you see he was the father. And the son tried hard to forget his father in the giddy whirl of many a foolish as well as many a fiendish pleasure. But the call of life MUST be heard, although it may need pig's food to help us to hear it. And the full fruition of the answer came when an old man rained down kisses on a head flung athwart his breast, and one of them stopped the mouth that fain would say, "Make me as one of thy hired servants . . ." Never! that could not be, for is not "This my son . . ."? And so, as no man can by his own power or by the power of any creature enter the "House of God" (John 1. 18), no man can leave it or by the power of any created being be put out of it (Romans 8. 38, 39).

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This sweeps away the pretensions of any party to being the House of God, or to deny that term to other believers.

Equally plain is it that we cannot lift a finger to make unity. Our business is "to keep it," in other words, to manifest it. Many a poor soul that is enlightened enough to declare it wrong to bid a poor sinner "to make his peace with God" (for it is already made) is in the veriest Cimmerian darkness as regards its analogue—the Unity of the Spirit. Remember, the moment we try to make what we have only to manifest we become a sect, although our cry may be, "I of Christ" (1 Cor. I. 12).

There have been many recipes for this unity of believers, and Darby's is not the last, although it has proved itself the most futile and fatal. What is that most terrible disease, cancer? Only a congerie of cells, living cells that go to form the body, that have forgotten their duty to keep the unity of the body. That is all, but the consequences of such lawless conduct are horrible. My reader, are you trying to keep this holy unity set forth under the term, "House of God"? Are you seeking, by growing closer to Christ—God's centre of unity—to get closer to every believer, by whatever name he or she may be called. The jewels that made up that most wonderful necklace (and most fatal too) the world has ever seen, the diamond necklace made for Marie Antoinette, came from every quarter of the globe and were known by many names. So God is calling out from all places of the broad earth a People for His Son, and they call themselves and are called by many names, but they are One. Despise not, reject not one for whom Christ died, to whom the Spirit has given life, and whom God has called into His house. Whilst observing the plain directions of Scripture, yet, by the help of God, maintain this attitude to the brother who has gone astray.

I close with an instance from beloved Robert Chapman's career. There was a brother who got out of communion with God and his fellow-saints. He avoided them, and especially Mr. Chapman, for (if I remember rightly) over a year. He was not forgotten, he was prayed for; and Mr. Chapman was on the outlook for this poor brother. One day accidentally he ran, as the saying is, into Mr. Chapman's arms, and Mr. Chapman promptly embraced the opportunity by embracing the brother and kissing him. That was enough. But do you think Robert Chapman could have kissed him so promptly if

*What is the House of God?*

He had not been kissing him in his heart every day? *Experientia docet!*

NOTE.—In the annual volume of *The Witness* (and there is no better investment for young, aye, and for old believers too, than these valuable annual volumes; buy them, keep them, read them) for 1895, pp. 99, 100, there are some powerful and pregnant words by John R. Caldwell. Hear this: "All believers constitute the house or household, and ought to be manifestly builded together as such. The ministry ordained of God in the Church is with a view to this. But this, as all else entrusted to man, has failed . . . . It is a most disastrous mistake to hold that those only who have learned something of the mind of God as to gathering constitute the house of God. It is a grievous assumption, and those who assert such a claim need not be surprised if God in His governmental dealings takes them at their word and deals with them in judgment."

TALES WORTH TELLING.

**Lending a Pie.**—"Mother," said Johnny, "haven't you a pie you would like to lend to the Lord?" "Why, Johnny, what do you mean?" she asked, for she thought at first it was a joke. "Don't you remember," he said, "that the Bible says, 'He that giveth to the poor lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know" (Prov. 19. 17).

**The Gospel Alps.**—Agassiz says that he has stood at one place in the Alpine Mountains in Switzerland where he could throw a chip into the water in one direction, and it would roll on into the *German Ocean*; or he could throw a chip into the water in another direction, and it would reach the *Black Sea* by the Danube; or he could throw a chip in another direction, and it would enter the *Mediterranean* by the Rhine. How far apart the Mediterranean, and the Black Sea, and the German Ocean! Standing to-day on these Alps of Gospel privilege, you can yield to the impulse of the Spirit, accept the Saviour's invitation (Matt. 11. 28), and enter the golden gate of Glory, or you can refuse Him that speaketh from Heaven (Heb. 12. 25), reject the Lord Jesus Christ, and reach the Lake of Fire. How slight the division to begin with! how wide the "gulf" to end with!

## H I D E !

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WHEN the waves of trouble roll  
Round my tried and tempted soul ;  
When the skies are overcast,  
And dark night sets in at last ;  
From the vast and swelling tide  
Hide me, O Jehovah, hide !

Comforter of every heart,  
In all griefs who hast Thy part ;  
Shepherd of my tender years,  
Treasurer of all my tears,  
Near my Jesus' wounded side,  
Hide me, O Jehovah, hide !

Keep me ever by Thy grace  
In the blessed secret place ;  
Draw me to Thy loving breast,  
Soothe Thy suffering child to rest ;  
In Thy love's exhaustless tide,  
Hide me, O Jehovah, hide !

Till I sweep thro' trackless skies,  
As with Christ my Lord I rise,  
Till before the dazzling throne  
He presents each faultless one,  
Near that precious wounded side,  
Hide me, O Jehovah, hide !

Where I'll know sweet joy at last,  
Where the darker clouds are past,  
Where the griefs and rending fears,  
And the rushing floods of tears  
Shall no longer flow beside,  
Hide me, O Jehovah, hide !

Limerick.

WILFRID M'CLURE.

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### DOES TRACT DISTRIBUTION PAY?—XII.

**Saved and Sent.**—An Evangelist writes: "When at Greenwich in August, 1904, I met a hearty Christian worker, Shallis, who told me that he was saved through the booklet 'My Conversion: or, Saved in a Circus.' He went out to join Mr. Brown in Venezuela to labour for the Lord in that dark country."



*A Noble Woman.*

**Filled with Joy.**—Mr. W. C. K. Torre writes from Buenos Aires on 4th May, 1904: "We have been rejoicing in seeing more souls saved. The last conversion I know of was a gentleman of position and good family who has been coming to the tent for about a month. He told me that the previous day he was reading 'El Camino h'acia Dios' (a Spanish edition of Moody's 'Way to God') when he saw all clearly and was filled with joy. I thank God for this trophy, and hope he may be used in his testimony amongst those whom we find it so difficult to reach."

**SUBJECTS FOR SUNDAY.**

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

In connection with *The Gospel Scheme of Lessons*, we purpose following the series of Studies entitled, "WILDERNESS WAYS AND CANAAN DAYS," with a course of

**"LESSONS FROM LIFE IN THE LAND,"**

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

23rd April.

Read 2 Kings 4. 8-37.

Learn John 11. 25, 26.

**A NOBLE WOMAN.**

A kind and good act by a great lady—Serving God by serving God's man—A contented one—The acceptable reward—Faith's trial and triumph.

**T**HE town of Shunem lay between Samaria and Carmel. The woman of our lesson observed the prophet Elisha passing through the place, and invited him to eat bread. She was a great lady, but evidently observed the godly demeanour of the man of God, and on this account wanted to show kindness—this was sure to bring a blessing to her.

**A PROPHET'S RECEPTION.** The good woman saw and discerned a good man—God's man—and received him kindly and gladly (see John 1. 14). Kindness shown for the Master's sake is as kindness to the Master Himself (Matt. 25. 40, &c.) Her character was of a practical kind, and her deeds suited the need of the prophet: a chamber, a bed, a table, a stool, a candlestick—a complete outfit, shelter, rest, provision, and light.

**A PROPHET'S REWARD** (Matt. 10. 40, 42).—The prophet could not take all this kindness without showing his gratitude. He could not pay her in money; she was already rich, so he proposed to introduce her to the king, and bring her into royal society, but she was wisely content to dwell happily among her own people (Rom. 12. 16; Jer. 45. 5). "What is to be done for her?" again said the prophet, and his servant Gehazi suggested that she, like all women of Israel, would prize the gift from God of a son, as she had none. This at once met with Elisha's approval, and doubtless prayer followed, and assurance was received, for Elisha was able to tell the woman that soon she would be a happy mother, and so it came to pass.

**FAITH SORELY TRIED.**—We are reminded of Abraham's trial, the greatest possible, and his faith that God could even raise the dead (Heb. 11. 19). The boy fell sick and died, but the Shunamite woman did not give up. She knew God had given, and she knew that God did not mean to mock her by taking away without reason; so she set about to see what

### *A Nobleman in Need.*

could be done. She put the body on the bed of the man of God, and set out to find him. This was true faith, for she knew that God who gave at first could even now restore. The prophet sent Gehazi his servant with his rod in his hand; but the woman was not satisfied, but said: "As the Lord liveth, and as thy soul liveth, I will not leave thee." Cleaving like this brings blessing (see Gen. 32. 26-29; Ruth 1. 16; John 6. 68).

**FAITH RICHLY REWARDED.** Elisha's way with the boy is instructive. His earnest activity, prayer, and contact with the dead boy convey many lessons, and the final and happy result, as the mother clasped her darling to her breast and carried him away, is a bright outcome of her faith—persistent, active, and genuine. Recall the truth that as Elisha came to the boy and contracted himself to the boy's stature, &c., so Jesus came to man's condition, and contact with Him is life eternal (John 12. 42).

30th April.

Read John 4. 43-54.

Learn John 4. 48.

### **A NOBLEMAN IN NEED.**

An exception to the rule—Noble, yet needful—Love and faith at work—Personal coming—A journey not needed—Jesus can help from afar—Omnipresent and Omnipotent—Increased faith—A happy household.

**F**ROM Sychar, where Jesus had spent two days with the Samaritans, He passed on to Cana of Galilee, where He made water wine. Cana was twelve or fourteen miles distant from Capernaum, referred to in our lesson as the place where the son of the sick nobleman lay.

**THE MAN WHO CAME TO JESUS.** A "nobleman," or "ruler." Some have supposed him to be Chuza, Herod's steward, whose wife afterwards ministered to our Lord (Luke 8. 3). Though not many "noble" are called (1 Cor. 1. 26), it does not say not "any." This man was one of the few. A nobleman has more trouble in coming to Jesus than a poor man, and an old man does not find it so easy as a young man. Lords and their sons need the same Gospel as paupers and their sons.

**WHY THE NOBLEMAN CAME.** It was need, extreme need, and faith that Jesus could meet that need, combined to move him (Heb. 11. 7). He had heard of Jesus' power; he looked on the pale face of his son, and faith in Jesus and love for his boy made the great man travel that twelve miles in his own person to get the healing so much needed. Observe that he came in person, not sending a servant, though he had many.

**THE IMPERFECTION OF THE NOBLEMAN'S FAITH.** He cried, "Come down, ere my child die," seemingly thinking that the twelve miles between them prevented healing—the poor man (unlike the centurion of Luke 7) did not know the power of Jesus' word, which can bless from heaven to earth as easily as from Cana to Capernaum.

**JESUS' WORD ONLY.** It was a trying time for the anxious nobleman; Jesus seemed to put him to the test severely (1 Peter 1. 7), and did not start for Capernaum at his entreaty, but said, "Go thy way—thy son liveth." Thus, without any other ground of hope than the bare word of Jesus, not "seeing," only believing (Luke 8. 50), the nobleman had to start homewards. He would be filled with comfort or otherwise just in the measure of his believing (Rom. 15. 13).

**THE SERVANTS' JOYFUL NEWS.** Next day, as the nobleman travelled towards his house, a company of his people came out to meet him with the good news that the boy was quite better. He asked, "When did my son *begin* to amend?" "Oh," they said, "he got well all at once!" the "fever left him." "At what hour?" "At the seventh

## *Naaman, the Leper.*

hour!" Exactly the hour when Jesus had spoken the word—quicker than telegraphic flash (Psalm 33. 9).

**AN INCREASE OF FAITH, AND AN INCREASE OF BELIEVERS.** The nobleman had believed the word (verse 51); his belief now rests in the Person who spoke the word, and the result of the miracle was a household of believers (see Acts 16. 15; 16. 34; 18. 8).

7th May.

Read 2 Kings 5. 14.

Learn Acts 4. 12.

### **NAAMAN, THE LEPER.**

A great man "but"—A little witness in a dark place—God's Man well spoken of—Royal mistakes—A humbling path—Altogether persuaded—Obedient, believing, blessed.

**T**HE familiar story of Naaman, his trouble and its cure, affords the teacher a very picturesque and interesting parable of Gospel truth.

**THE GREAT MAN AND THE LITTLE "BUT."** Commander-in-chief of the armies of Syria, and friend and favourite of the king; brave, rich, honoured, successful—such was the man—"but" spoils all. He was a leper, and all that that involved of suffering and death was his. A pretty girl, a clever boy, an honoured man or woman may be, and yet all the while a "sinner." If not converted, born again, blood-washed and forgiven, still a sinner (Rom. 3. 23; 5. 12; 6. 23).

**THE CAPTIVE LITTLE MAID.** She had been cruelly snatched from her home, and made a slave to the great man's wife. Little did Naaman or his wife know the value of that little, nameless one. She was a precious believer in the great Jehovah of Israel, whose faith was preserved in that distant and heathen land. As Joseph was sold to Egypt in God's purpose to save lives, so the maid's captivity and bondage were Naaman's salvation.

**THE MAID'S TESTIMONY.** She pointed away to the remedy—her heart was moved with compassion for her master's sore trouble, and her young lips told of healing power in and through God's Man. (See Acts 13. 39; John 1. 29, &c.) Jesus is God's Man—the Great Physician. All that come are received and healed.

**THE WAY OF IGNORANCE AND PRIDE.** The king's letter and Naaman's gold, and silver, and garments were just so much rubbish and hindrance to the object in view. Acts of Parliament and tons of gold cannot bring salvation to a sinner, or bring a sinner to salvation (Psalm 49. 6, 7; Jonah 2. 9). Even Israel's king was little better; he knew nothing of the power of God's Man—could not do what the little maid did, point directly to Him, and so put an ignorant heathen right.

**THE WAY OF THE PROPHET.** "Let him come to me, and he shall know." This invitation was gracious and opportune. Like this, Jesus says, "Bring him to Me" (Luke 8. 41); "Come unto Me" (Matt. 11. 28); "Look unto Me" (Isa. 45. 22); and knowledge and assurance of salvation results (2 Tim. 1. 12).

**THE WAY OF HEALING.** A humbling way—to stand at a prophet's door like a beggar—to be instructed by a servant, who did not even say, "if you please"—to be told to dip in Jordan seven times—surely not a pleasant way for a proud man (Matt. 18. 3, 4). Again, Naaman is benefitted by having a servant wiser than himself, and was persuaded to obey the word of the Lord.

**THE PERFECT CURE.** "His flesh came again like that of a little child." Probably Naaman was an old, wrinkled man, besides being a

*Gehazi, the Covetous.*

leper. He came up out of Jordan "a new man" (2 Cor. 5. 17), his leprosy gone for ever, and new life his. Jordan's death-stream the burial-place of the old and seed-plot of the new (John 12. 24); Naaman's gratitude, tender conscience, and desire to serve and worship the Lord are the closing points of this most interesting portion.

14th May.

Read 2 Kings 5. 15-27.

Learn 1 Tim. 6. 10.

**GEHAZI, THE COVETOUS.**

A grateful confessor—Free grace, nothing to pay—God's land—Rimmon despised and dethroned—An evil thought—Evil ways and an awful fate.

**WE** parted with Naaman the Syrian in our last lesson a cured leper, a converted man, happy and grateful. He was not like the nine lepers of Luke 17. 12, who took the cure and never returned to give thanks. He came back, and would have given the Prophet Elisha quite a fortune—he had brought about £12,000, and other valuable things besides. We see him now no longer the proud leper, but a humbled man back at the prophet's house to tell out his heart.

**NAAMAN'S CONFESSION.** "Now I know that there is no God in all the earth but in Israel"—a grand testimony, and true knowledge. One only—"No other name" (Acts 4. 12). No other salvation—no other saviour—"Jesus only."

**A WITNESS TO FREE GRACE.** Naaman offered gifts to the Prophet Elisha, but he would take nothing. Why? The money would have been useful, but it would have marred the grace of God. "Without money, without price" (Isaiah 55). "Freely by His grace" (Rom. 3. 24). Money cannot buy it, money cannot pay for it, but need can have it free.

**NAAMAN'S SOUVENIR.** Israel's God and Israel's land connected in the captain's mind; and this heathen man would have a special sacred spot of the dear earth that was blessed with God's blessed presence—not the place for itself, but for the presence of the Person (Matt. 18. 20).

**NAAMAN'S CONSCIENCE.** Rimmon's house had lost its charm now; nay more, it had become an evil place to Naaman—his duty as a servant to serve his king, he saw, might cause him to enter the idol house, and even to act respectfully there; but Rimmon was dead in his heart—God reigned there. The prophet's answer was simple and ample, "Go in peace." He would not bind a burden on the young convert, but send him forward and expect that light would shine on his path as he grew in grace and knowledge (1 Cor. 3. 2).

**THE SERVANT'S SIN.** Elisha's servant—a servant who had been long associated with his master, and who should have learned more than he evidently had—heard and saw what had passed, and the demon Covetousness rose up in his heart. He concluded that Elisha was silly in "sparing" this Syrian, and he would do a clever thing for himself, and get something. The narrative gives the plan, and its result—detection, shame, disgrace, and death.

**THE SIN OF COVETOUSNESS.** Many and solemn are the warnings against this in Scripture. This destroyed Lot (Gen. 13. 10); Lot's wife (Gen. 19. 26); Achan (Joshua 7); Gehazi; Judas; Ananias and Sapphira; Demas, and many others. Surely there is need that the heart be fortified with grace and contented with Christ, so that love of attractive things may not be nursed in the heart to the ruin of the soul. Gehazi passes out of the scene a "leper for ever"—hopeless, dark, dark doom.

## TALES WORTH TELLING.

**My Very Own.**—A heathen girl was once asked by her teacher, "Is there anything you can call your own?" She hesitated for a moment, and then, looking up, replied, "I think there is." "What is it?" asked the teacher, with surprise. "I think," said the girl, "that my sins are *my own*."

**What the Enemy said.**—Speaking of Pharaoh and Israel, Dr. Parker once said:—"If we take God into our counsels, we need not fear what man can do unto us. The enemy said, 'I will pursue; I will overtake.' But the voice from heaven said, 'No, I will cast the enemy into the mighty waters'."

**Smiling Christians.**—At a mission hall in London a wealthy lady, who was unfortunately deaf, made good use of her riches by providing for the poor some excellent gospel services. On one occasion a celebrated preacher said to her, "And what part do you take in this noble work?" "Oh," she answered quietly, "I smile them in, and I smile them out again." Soon after this the preacher saw the good result of her sympathy as a crowd of working men entered the hall looking delighted to get a smile from her. The Bread of Life and the Water of Life cannot be recommended to people by those who look as if that food and drink disagreed with them (Phil. 4. 4).

**Where are the Wicked People Buried?**—A little boy, going through a church-yard with his father one day, asked this question: "Father, where are all the wicked people buried?" Well, it does not matter much where they are buried. The Word of God says, "The wicked shall be turned into hell, and all the nations that forget God." "And whosoever was not found written in the book of life was cast into the lake of fire." Is your name in His book?

**The Way to the Pit.**—A young man was once entering a theatre. Having paid the money for a seat in that part of it called *the pit*, he was proceeding thither when a person behind him, supposing he should have gone to another part, cried out eagerly, "You're going the way to the pit!" The pit! The words pierced his heart. He thought of another pit to which he was hastening—the pit of hell! and he turned homewards "trembling and astonished." He forsook his sinful ways, believed on the Lord Jesus Christ, and became a new creature in Christ Jesus (2 Cor. 5. 17).

*Outlines of Scripture Studies.*

**THREE DAYS.**

- 1 The Dayspring - Luke 1. 78  
 2 The Daysman - Job 9. 33  
 3 The Daystar - 2 Pet. 1. 19  
 The Dayspring points to the *birth* of Christ, the Daysman to His *mediation*, and the Daystar to His *coming*. T. B.

**FOUR P'S IN PSALM FORTY-TWO.**

- 1 David panting - verse 1  
 2 David pouring - verse 4  
 3 David pouting - verse 5  
 4 David praising - verse 11  
 T. B.

**CHRIST ALL IN ALL.**

- Having life, 1 John 5. 12 - Live to Christ, 2 Cor. 5. 15  
 Having lips, Heb. 13. 15 - Speak to Christ, Acts 7. 59  
 Having utterance, 1 Cor. 1. 5 - Speak for Christ, Matt. 10. 32  
 Having time, 1 Cor. 7. 29, 30 - Occupy for Christ, Luke 19. 13  
 Be holy, 1 Peter 1. 15 - For Christ is holy, 1 Peter 1. 16  
 Be humble, 1 Peter 5. 5 - For Christ was lowly Matt. 11. 29; Phil. 2. 5-9  
 Be forgiving, Luke 11. 4 - For Christ has forgiven Col. 3. 13  
 Be patient, James 5. 7 - For Christ suffered Heb. 12. 2  
 Be zealous, Rev. 3. 19 - For Christ laboured Ps. 69. 9; John 9. 4  
 Be prayerful, 1 Thes. 5. 17 For Christ is Mediator 1 Tim. 2. 5 J.E.W.

**DAILY BILL OF FARE.**

- Daily searching in the Word  
 Acts 17. 11  
 Daily gathering precious store  
 Ex. 16. 4, 5  
 Daily bread get from my Lord  
 Luke 11. 3  
 Daily praising Jesus more Ps. 72. 15  
 Daily taking up the cross Lu. 9. 23  
 Daily dying I shall be 1 Cor. 15. 31  
 Daily watching. Count but loss  
 Prov. 8. 34  
 All things till His face I see  
 Phil. 3. 8 J.M.H.

**THE WRATH OF GOD.**

- The duration of it Rev. 14. 10, 11  
 The subjects of it John 3. 36  
 The certainty of it 2 Thes. 2. 11, 12  
 The nature of it 2 Thes. 1. 9  
 The place of it Rev. 21. 8

**BUT**

- Salvation is free Isa. 55. 1  
 Salvation is full Luke 2. 29, 30  
 Salvation is everlasting Isa. 45. 17  
 Salvation is now 2 Cor. 6. 2  
 Salvation is costless Eph. 2. 8  
 W. S.

**REDEMPTION'S TYPE AND THEME.**

- Bondage in Egypt, - Ex. 1. 14  
 Blamelessness of the Lamb - Ex. 12. 5  
 Bason of blood - Ex. 12. 22  
 Bunch of hyssop - Ex. 12. 22  
 Beginning of months - Ex. 12. 2  
 Brought to God - Ex. 19. 4  
 Bitterness of the Egyptians - Ex. 12. 30 J.E.B.

**THE BELIEVER'S PATHWAY.**

A PATHWAY OF

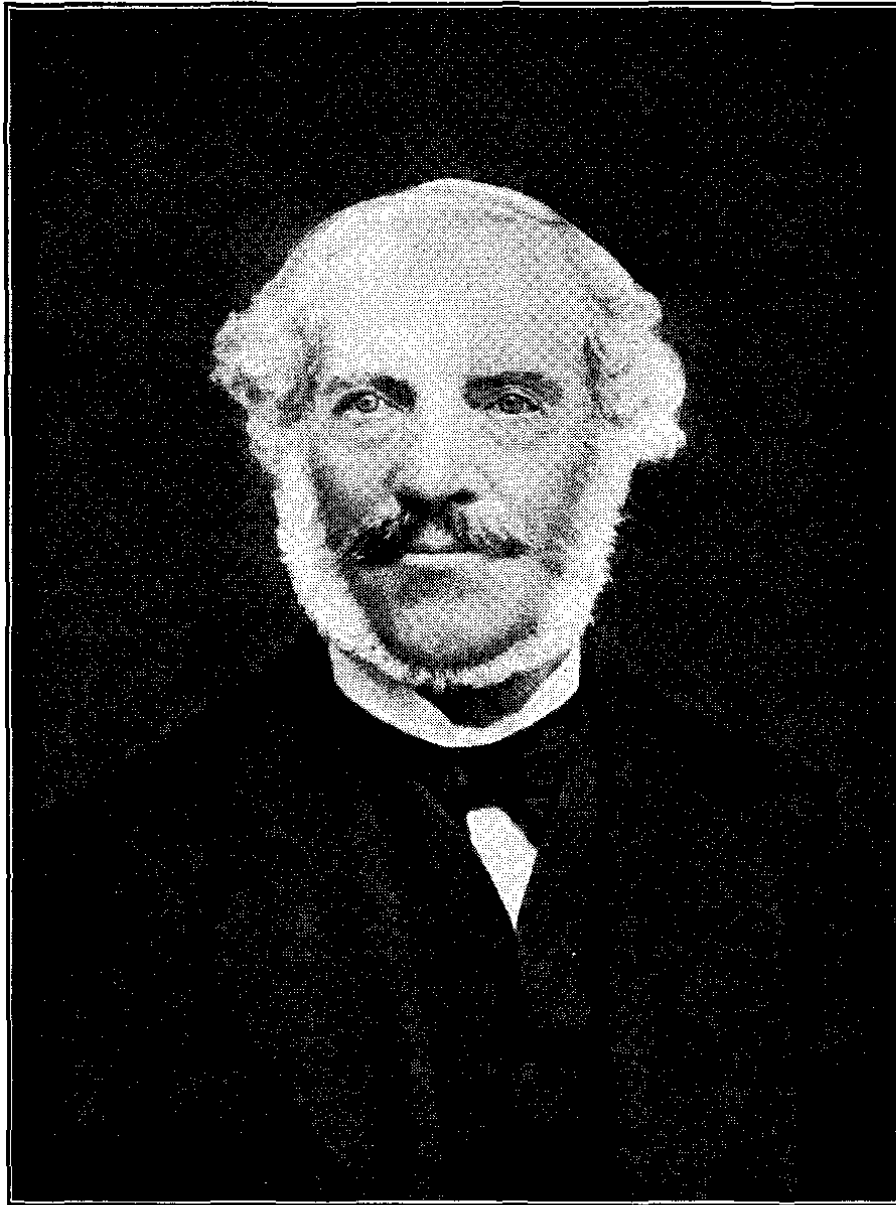
- F**AITH Heb. 11. 8; Phil. 4. 6  
**F**AVOUR Ps. 5. 12, 91  
**F**ELLOWSHIP with Christ  
 1 John 1. 3; 1 Cor. 1. 9  
**L**IGHT Prov. 4. 18; 1 Jno. 2. 9, 10  
**L**IFE Psalm 16. 11; 1 John 3. 14  
**L**OVE Eph. 5. 2; 1 John 2. 5, 6

- P**EACE Luke 1. 79; Isa. 26. 3  
**P**ROGRESS Ps. 84. 7; Ph. 3. 13, 14  
**P**RIVILEGE Jn. 14. 23; Eph. 2. 18  
**T**RIBULATION John 16. 33  
**T**RUST Is. 50. 10; Psalm 37. 5  
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 Psalm 59. 12; 1 Chr. 19. 13

- I am the Lord which leadeth thee - Isa. 48. 17  
 I will lead thee in paths not known - Isa. 42. 16 E.A.H.

## WHAT A CHRISTIAN POSSESSES!

“I HAVE a whole Christ for my salvation ; the whole Bible for my soul's instruction and guidance ; the whole Church of God for my fellowship ; the whole of the Spirit's Ministry in it ; the whole world for my parish, that I may be a true Catholic and never become Sectarian.”—AUGUSTINE.



THOMAS RYAN, OF DUBLIN,  
A VETERAN IN THE SERVICE OF JESUS CHRIST.

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## THOMAS RYAN, OF DUBLIN.

THOMAS RYAN came of a good family stock in the South of Ireland. In earlier days he had been, like most young country gentlemen, gay and careless, devoting his time to hunting and other rural pleasures; but being intended for "the Church," he came to Dublin to carry on his University studies. In the good providence of God he was soon brought under the influence of some of the early "Brethren," his heart was opened to the reality and power of the Gospel of God, and under the teaching of the Holy Spirit the Bible became a new book to him. Conscientious difficulties respecting the Prayer Book in general, and the Ordination and Baptismal services in particular, soon arose, and quickly led him, much to the annoyance and disapproval of his father, to abandon his intention of becoming a clergyman, and to devote himself, with increasing joy, to the fellowship of spiritually-minded Christians, and to various spheres of free evangelistic work.

About this time, or very shortly afterwards, he made the acquaintance of Mr. J. N. Darby, Mr. J. G. Bellett, and many other leaders of what is known as the early "Brethren" movement, with whom he soon formed the closest friendships, and enthusiastically threw in his lot with Mr. Darby in the lamentable division associated with his name, and for some years was a thorough-going "Exclusive." About that time several of Mr. Darby's coadjutors began to be exercised concerning their position, not only on account of their separation from, and cruel and unfounded charges against, many of the Lord's servants, as holy and devoted as themselves, but also by reason of the painful and unscriptural speculations indulged in by Mr. Darby himself in his writings upon the sufferings of Christ. Mr. Ryan also began seriously to consider his position, and very soon afterwards retired from fellowship with Mr. Darby and his party, against whom he now turned all his influence both of voice and pen, and maintained for many years a severe attitude of hostility to "Darbyism" and its peculiar teachings.

For the past forty years Mr. Ryan gave himself with much devotedness and catholicity of spirit to the ministry of the Word in the Assemblies, and in connection with Young Men's Bible Classes in various places did a magnificent work in opening up the Scriptures and grounding many in the foundations of the faith, specially in those truths which cluster round the Person and the Cross of Christ.

Being a very fair Hebrew and Greek scholar, and devoting his whole life to the prayerful and diligent study of the Word



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of God, he became truly "mighty in the Scriptures," and, under God's blessing, large numbers received through his ministry a clear, vital hold upon the precious things of God, whilst many of the poor, who for years attended his Gospel meetings in the Dublin City Mission and other places, rejoiced in the simplicity and affection with which he preached to them the Gospel of Christ.

He was the author of "Notes on the Acts of the Apostles," "Notes on the Book of Revelation," "The Birthday and After," and numberless tracts and pamphlets on doctrinal and controversial subjects, many of his volumes proving a help to a wider circle of friends than his voice could ever have reached.

Those who loved Mr. Ryan best were those who know him best. He was a warm-hearted and sincere friend, and whilst an uncompromising champion for the truth, was personally considerate and humble-minded. Possessed of a magnificent constitution, he carried on his labours into old age, and only within the past five years did his health begin completely to fail; but up to the very last his heart was true to his Saviour and Lord, and a reference to the love of Jesus or the precious Blood of Christ whispered into his ear never failed to rouse him from his weakness and stupor to respond, as he did on a recent occasion, "Everything about Him is lovely."

With marked singleness of heart he gave himself for all the latter years of his life to the fulfilment of the much-needed ministry emphasised by Paul in 2 Tim. 2. 2, till on the 14th of January, 1905, at the extreme old age of ninety-five, this much-esteemed servant of the Lord and highly-gifted teacher passed into the presence of his Lord, where now he rests from his labours, and his works do follow him.

H. W. F.

**THE BELOVED DISCIPLE'S BELOVED CHILDREN.**

By Dr. J. NORMAN CASE, China.

**A**LTHOUGH one of our Lord's earliest and most devoted followers, though occupying a very honourable place in the apostolate, John never styles himself an apostle. As he looked back over his six or seven decades of Christian life and experience, one great fact stood out beyond and eclipsed all others—*he was the disciple whom Jesus loved.* The love evidently was a special love, the Lord finding in him some profound sympathy, some congeniality of spirit lacking in others. And when in his old age he wrote his gospel and epistles he felt that that was the greatest joy and honour that had come to him. So in

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the gospel he five times refers to himself as the disciple whom Jesus loved, or words to that effect (chapters 13. 23; 19. 26; 20. 2; 21. 7, 20).

But inviting as the subject is, it is not of the apostle himself we now propose to write, but of those whom he with paternal affection calls *little children*. In the Greek but one word is used: it is what is called a diminutive of affection. The word we refer to is found seven times in his first epistle (chapters 2. 1, 12, 28; 3. 7. 17; 4. 4; 5. 21), and always embraces the whole family of God. It is different from the word translated "little children" in chapter 2. 3, 18. That word generally means babes or infants: it is used in such passages as Matthew 2. 8, 9, 11; Mark 10. 13, 16, &c. There is, however, this difference: in the passages in the gospels *literal* babes are referred to; in the epistle, *spiritual* babes are in view. It is not a question of natural age, or even, entirely, of the number of years one has been a believer on Christ. A man of seventy may be but a babe in Christ, while one half that age may be a father. It does not depend upon the mere passage of days and months and years, but on the measure of spiritual growth—the increase in the knowledge of and likeness to Christ.

Again, neither is the word we are considering the term used by the apostles Paul and John when they speak of Christians as children of God (Rom. 8. 16, 17, 21; 1 John 3. 10; 5. 2, &c.). It is instructive to learn that in the original the apostle John does not speak of believers as "sons of God," but always\* as "children of God." He so often writes of the Saviour as the Son of God that he cannot, as it seems, bring himself to apply the title to any mere creature. If the reader will take the Revised Version and look up John 1. 12 and 1 John 3. 1, 2 he will find the passages rightly rendered *children of God*. We become children by birth, and the *new birth* is one of this apostle's great themes. And this is another reason for his habitual use of the word *children* rather than sons. I do not mean that believers are not sons as well as children: the apostle Paul employs both terms to describe them; but the apostle John, as we have shown, only uses the latter.

The word we are considering—*Teknion*—is only found in the New Testament twice outside of this epistle. It is used in Galatians 4. 19, where its suitability will be apparent to all; and again in John 13. 33. The Lord's use of the endearing

\* In Rev. 21. 7, to the overcomer the promise is given: "I will be his God, and he shall be *My son*." This is the only exception to the above rule I can find, and points on to the resurrection state.

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term on the ever-to-be-remembered night of the betrayal must have greatly impressed one at least of those who heard it; and now, probably after more than sixty years, the tender, memorable word naturally comes to his lips and flows from his pen. Christ's life and nature, as plants in a congenial soil, have taken root and developed in him. Thus rooted and grounded in love, he loved all the children of God with more than human love, and for all time earned the title, the Apostle of Love.

In the first use of the title we are considering the apostle adds the little word *my* (chapter 2. 1), and though he does not afterwards use it, the word might well be supplied in the other places. Such, at least, must have been the opinion of the Revisers, who supply it, in italics, in the six verses where it is again found. Therefore we judge we have a sufficient ground for the title of this series of short papers—"The Beloved Disciple's Beloved Children."

**TALES WORTH TELLING.**

**What the Fool said.**—A wealthy banker in Paris invited a number of famous men to dinner. Among them were Alexandre Dumas and a famous general. At the after-dinner discussion the general spoke very scornful about God. "For my part," he added, "I can't conceive of the existence of this mysterious being whom they call the good God." "General," replied Dumas, "I have two hunting dogs, two monkeys, and a parrot at home, who are of your opinion exactly." "The fool hath said in his heart . . . no God" (Psalm 14. 1).

**Tennyson's Testimony.**—In one of Tennyson's letters, written from a little village on the Lincolnshire coast, he gives a glimpse of quaint autobiography. He tells us that he was housed with "two perfectly honest Methodists." When he arrived, he asked his hostess about what news she had to tell, and she replied, "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men." "Well," answered the famous poet, "and that is old news, and good news, and new news" (2 Cor. 5. 14; Gal. 6. 14).

**Who Sends the Rain?**—A mother and her little son were going out to visit. Just before starting, the rain came down in torrents. "I think, my dear," said the mother, "we will kneel down and ask God to take away the rain." Studying a moment, the child enquired, "Mother, does God send the rain?" "Yes, my dear," replied the fond mother. "Then we better let Him alone," earnestly replied the boy. What a

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lesson for all! "As for God, His way is perfect" (2 Sam. 22. 31). "Until He please" (Song of Solomon 8. 4).

**Diamond Discovery.**—The "Cullinan Diamond," the largest gem ever found, was discovered in the Premier Diamond Mine, near Pretoria, on 26th January, 1905. It weighs 3,024 carats, or about  $1\frac{3}{4}$  lbs., is 4 inches long,  $2\frac{1}{2}$  inches high,  $1\frac{1}{2}$  inches deep. Suppose you had this diamond in your hand and it grew and grew till it was as large as the world, the question could still be asked, "What shall it profit a man if he gain the whole world and lose his own soul?"

**The Entertainer's Indisposition.**—At St. George's Hall Ballad Concert in London on Thursday, 16th March, 1905, the chairman announced that one of the entertainers—Mr. Quentin Ashlyn—was prevented from performing "owing to indisposition." Mr. Ashlyn, however, stood up, and facing his audience, said: "Ladies and gentlemen, I am unable to give you my usual entertainment this afternoon. The fact is I have recently been converted to God at the Albert Hall Mission, and I feel that my life must be spent, not in amusing people who are—many of them—on the road to hell, but in the service of the Saviour who died for me." Like Paul, "he spake boldly in the Name of the Lord Jesus" (Acts 9. 29).

**The Japanese Officer's Wife.**—One of the greatest difficulties of missionary work in Japan is to make the people believe that they are sinners. They are quite ready to acknowledge that other nations may need a Saviour, but not Japan. One of the missionaries was talking to an officer's wife, a lady of very good family, and telling her that before the One True God we are all sinners. She listened politely, and then covering her face with her hands, burst out laughing. "I do beg your pardon," she said, "but *I* a sinner! the idea is too ridiculous!" The old truth that "*All* have sinned" (Rom. 3. 23) is hard, yet needful to learn. Never lost, never saved; never saved, never heaven.

**The King's Testimony.**—King Milan's advice to his son, which has just been published, contained the following words: "Place no faith in any man; my greatest fault was in believing in the probity of others. There is neither faithfulness nor honesty in the world; all those who approach you are capable of treason." What a confirmation of the truth written 1500 years ago: "Cursed be the man that trusteth in man, and maketh flesh his arm." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17. 5, 7). HYP.

## BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

QUESTION XX.—*Was Barnabas an apostle? "Which when the apostles Barnabas and Paul heard of" (Acts 14. 14).*

THE word "apostolos" in Greek, coming from the verb "apostello" (*to send away*), means "one sent forth." Thus Epaphroditus is called an "apostolos" in Philippians 2. 25, where we read "your messenger." He was sent on an errand of benevolence to Paul by the Church at Philippi. So we read in 2 Corinthians 8. 28: "Our brethren be inquired of; they are the messengers (apostolos) of the Churches, and the glory of Christ."

Perhaps it was because this word occurs but rarely in Greek that our Lord chose it to be the name by which the twelve whom He chose to company together "all the time that the Lord Jesus went in and out amongst us, beginning from the baptism of John unto that same day that He was taken up from up . . . a witness with us of His resurrection." Previously He had called them disciples or learners; now they were to make some use of their learning and become His delegates or missionaries. And so we read, "These twelve Jesus sent forth" (apostello). Naturally they became the Twelve Apostles.

Paul also was an apostle in this particular sense, as we read elsewhere, but "Barnabas and Paul" were apostles in the sense of missionaries sent forth by the Church at Antioch under the immediate direction of the Holy Spirit, just as Epaphroditus, as we have already seen, was an apostle or messenger of the Church at Philippi.

Hence in this ordinary sense of the word all sent forth by the Churches carrying the message of salvation are apostles. But in the special sense which our Lord Jesus gave to the word when He sent forth the twelve, none can be an apostle.

We hear much of Elijahs, apostles, and messiahs in these latter days of shame and apostacy, just as in Scotland there are men calling themselves bishops although all prelacy was swept away long ago, just as in William Booth's Mission there are majors, and general, and captains, or in certain society there are Sir This and Sir That. All are imitations or shams, like paste diamonds and common deal stained to represent noble oak. We are children, yet in many things, and this amongst the rest—we are apt to be fond of "make-believes." Suffer, then, a word of warning against that movement which elicited this question, what my correspondent calls "the restored apostle doctrine."

## A FEW WORDS TO OPEN-AIR WORKERS.

Luke 14. 23.

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. 4. 5).

**A**LWAYS go to God about sinners before you go to sinners about God.

Go *with* God rather than with your fellow-labourer, ready if called upon to stand up *alone* for Jesus.

Go in the deepest humility, realising that all results are with God, and do not be depressed or unduly elated by outward appearances.

Do not go with a settled plan of your own, but look to the Lord to arrange and order everything. He may bring to you adults or children, or both, a settled crowd or a moving one, few or many, tumult or quiet.

Be ashamed of yourself, but do not be ashamed of the Gospel. Therefore let self have no prominence, and speak boldly, as you ought to speak.

For your encouragement, bear in mind that God takes up poor, weak, despised things to effect His glorious purpose.

Be most reverent in your preaching and manner.

Remember that you do not come out to *prove* anything, but to deliver a *message*, whether they will hear it or not.

You cannot be too simple. Try and not use any peculiar phraseology. Do not stretch beyond your measure. Be real.

It is well sometimes to begin by simply quoting texts; one may then strike you, and you may be led to comment upon it.

Preach Christ—His person and work, in connection with His *death, resurrection, ascension, and coming*.

Put yourself, as it were, right down at the sinner's side, and *where* you can do so, use the word *we* as well as *you*.

Avoid carefully all appearance of *lightness*. Remember it is a most solemn thing to preach or to hear the Gospel.

Directly one speaks, let the other workers, as far as possible, arrange themselves in an orderly manner around or in front of him, and show earnest attention themselves to what is said.

Workers should not engage in conversation with one another, so as to appear inattentive themselves or distract the hearers.

Do not give away tracts, &c., during the preaching to those who are evidently listening. It is well, on the outskirts of the crowd, to look after any who are leaving, and judiciously and quietly give them a word or a tract.

If any workers come or go during the meeting, let them do

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it as quietly and unnoticeably as possible ; not shaking hands all round, &c.

Let our object ever be the glory of God and the good of the people, not to bring ourselves into prominence in any way. Be ready to be "fools for Christ's sake."

As a rule, do not deal with any interruption in a direct manner. Ever show a spirit of grace and love.

If any persistently interrupt, requiring answers to (perhaps infidel) questions, ask such to kindly wait until you have finished, and say you will then speak to them (by themselves).

Be very careful how you attempt to answer infidels publicly during your preaching.

Remember that preachers and all who occupy a public position are in danger from special temptations. Keep under your body, mentally and physically.

It is good, sometimes, to *offer* little books to those who will *come and take them* after the preaching.

Do all for the glory of God, the honour of Christ, and the eternal blessing of souls. o.

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**FACTS ABOUT TRACTS.**

**Three Letters from Ireland.**—From Ireland we have received letters in the handwriting of the persons concerned telling how they were converted. We can only give extracts : (1) G. H., after telling of being anxious for some time, writes : "On 5th November, 1902, I was reading 'God's Way of Salvation' when I came to the verse Acts 16. 31. I saw that my salvation did not depend on my feelings. I trusted Christ as my Saviour and knew my sins forgiven." (2) F. L. writes 22nd February, 1904 : "Just a note to tell you of my conversion. The name of the book is 'God's Way of Salvation,' and the place is page 10. It was when I reached there that I took the Lord Jesus Christ to be my Saviour." (3) A. H. writes : "On 6th November, after coming home from the meeting, I got into deep soul trouble. In my distress I got down on my knees and began to look over a tract, 'God's Way of Salvation.' Pages 22 and 24 I thought just suited my case. Then my eyes fell on page 25 : 'I the Lord thy God will hold thy right hand,' saying unto me, 'Fear not.' Resting on that promise, which seemed to be from God Himself, I lay down happy in a knowledge of sins forgiven."

*Facts About Tracts.*

**Into the gutter and out.**—During the World's Fair at Chicago D. L. Moody addressed large meetings for men in the Central Music Hall. As the people were coming out one day a stranger received a tract, "Good News for You," at the door. He looked at it, threw it into the gutter and passed on, but he had only proceeded a few blocks when God's Spirit spoke plainly to him, telling him to go back, pick up that tract, and read it. He turned back, found the tract, cleaned the dirt off it, and through the Word of God in it accepted the Saviour that very night.

**SUBJECTS FOR SUNDAY.**

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

**"LESSONS FROM LIFE IN THE LAND,"**

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

21st May.

Read 2 Kings 6. 8-23.

Learn Psalm 125. 2-

**AN UNSEEN ARMY.**

The enemy's plan—Who is to blame?—A faulty explanation; not man, but God—The new plan—The servant's sight; what he saw and what was unseen—A blind army—"Coals of fire."

**WE** see at work in our lesson the knowledge and power of the unseen yet all-seeing God, in the protection and preservation of His people and His servant, in the face of their deadly foes. The condition of God's people at this time adds to the lustre of the grace of God in thus befriending them.

**THE SNARE OF THE ENEMY.** To entrap Israel was Benhadad's plan, and in course of his operation he took his captains into his counsel, and appointed the place. By way of His man Elisha, counsel of God reached Jehoram, king of Israel, and the snare was broken—frustrated. Here the omniscience of God is plainly set forth (Ps. 33. 13; Dan. 2. 22). This happened so often that the king thought some traitor was amongst his servants.

**THE OFFICER'S EXPLANATION.** Someone had heard of Israel's man of God—remember, Naaman, though not mentioned here, must have been a testimony for God in that heathen court—and explained to the king that Elisha was a "revealer of secrets." He was wrong; not Elisha, but God—it is always so, man does not see above man. See Dan. 5. 16; Acts 3. 12; Acts 14. 15, &c.

**THE NEW PLAN.** If it is Elisha, then the king must proceed against Elisha—nothing easier. A small force sent against Dothan will make short work of the prophet. It was blind, foolish, labour in vain. God, the Almighty, was Elisha's Protector, and no weapon could pierce the shield of God's man (Isa. 54. 17; Psalm 91. 2, &c.).

**WHAT THE PROPHET'S SERVANT SAW.** The morning light revealed to the servant of Elisha a sight that filled him with terror. A host all round, with horses and chariots. "Alas!" he cries, "how shall



## *An Unseen Army.*

WE do?" God was not in all his thoughts—he saw nothing but the enemy. Reminds us of the spies (Numbers 13), the army of Saul in presence of Goliath (1 Sam. 17, &c.).

**WHAT THE SERVANT WAS SHOWN.** The inner circle filling the mountain round about: not cold steel, not man who could be defeated—a wall of fire, horses and chariots of God against horses and chariots of man. All the power of God guards His own (1 Pet. 1. 5; 2 Tim. 1. 12; John 10. 28). "Greater is He that is for us than all that be against us" (2 Chron. 32. 7; Rom. 8. 31; 1 John 4. 4).

**COMPLETE DEFEAT OF THE ENEMY.** Blindness fell on the whole force—so blind that Elisha could lead them all a fool's errand. The warriors were more humbled than if they had been fought with. Completely subdued, they stood prisoners at Samaria. Then the lovely grace to enemies appears. When Israel's king would kill, God's Man prevented, and fed his conquered enemies (Rom. 5. 6-10). In a way the Syrians may be said to be figuratively converted, for we read they came no more into the land—their enmity was slain, not by the sword, but by coals of fire (Rom. 12. 20, 21).

28th May.

Read John 5. 1-15.

Learn Psalm 113. 7.

## THE HOUSE OF MERCY.

The lapsed mass—The survival of the fittest the way of the law—The saving of the hopeless the way of grace—No friends and the best Friend—A splendid offer—A powerful word—A practical word.

**A**T Capernaum the nobleman's son had recently been healed while Jesus was at Cana, twelve miles off; and now we find the Lord at Jerusalem attending the Passover feast, of which He Himself was the substance.

**BETHESDA AND ITS CROWD.** In favoured Jerusalem, not far from the Temple, near to the very centre and metropolis of religion and ritual, there lay a GREAT MULTITUDE of impotent folk—a lapsed mass that could not enjoy Temple blessings—who LAY there helpless, and with vague, uncertain hopes (Rom. 5. 6). Their hope lay in being able, either alone or by "help," to get down FIRST into the pool. Thus the strongest and best helped only could expect a cure. That is the law which says "do" and "live" (Gal. 3. 10), and is contrast to the Gospel of God's grace which brings salvation (Titus 2. 11).

**A SPECIAL CASE.** Doubtless long ago given up by all—literally forsaken, blankly hopeless. A long time, thirty-eight years, a lifetime, but Jesus saw and Jesus knew (Exod. 3. 7), and, better still, Jesus pitied (James 5. 11). The man was unconscious of this. This is truth for every sinner, if they will but hear and believe it. The more dire the need the greater the pitying love (Eph. 2. 4).

**A STRANGE QUESTION.** "Wilt thou be made whole?" Did it not seem useless to ask? It was to stir up desire in the man, to have the pleasure of hearing him say, "I would." We are reminded that the Lord said to the woman of Samaria, "Thou would'st ask, and He would give." Expression of our willingness to receive is all He seeks (Rev. 22. 17).

**THE FRIENDLESS MAN.** In effect the man said, "There's no help for me. Others have friends; I have none" (Isa. 63. 5). Little did he know man's greatest and best Friend stood ready, all-powerful and all-loving, at his side. Oh that men knew Jesus, the great Physician, the Friend above all friends (John 1. 10).

*The House of Mercy.*

**THE WORD OF POWER.** "Rise, take up thy bed, and walk!" The voice of the Son of God, enabling, energising—by which the worlds were made, by which the dead live and the living exist (John 5. 24, 25).

**THE WORD OF THE FAULTFINDER.** "It is not lawful," say they. They did not know the law, or Him who gave it. The man's answer was beautiful: "He told me; that is enough for me."

**THE WORD OF WARNING.** "Sin no more" points to the root of the man's sore and lengthy trouble. Sin and suffering are inseparably joined; Christ suffered for sins (1 Peter 3. 18) not His own, and forgiveness and redemption can be known by faith in Him. This is also word for all who have been saved (1 Pet. 4. 1). Sin is of the devil (1 John 3. 8), and Christ the Son of God came not only to relieve suffering and save from judgment, but to destroy the works of the devil.

4th June.

Read 2 Kings 6. 24-33.

Learn John 6. 35.

**A GREAT FAMINE.**

A godly remnant in ungodly scene—The hand of God—Desperate needs and desperate deeds—Fighting against God—Only God can deliver.

**I**N a previous lesson we saw the Syrian army, frustrated in their plan to capture the Prophet Elisha, struck blind and themselves led captive to the gates of Samaria, and a lesson in grace shown in restoring their sight, feeding them, and sending them home unharmed. This, as we saw, had an effect on the Syrian people at least for a time, and they "came no more" into the land of Israel. The lessons of their defeat, and the kindness shown them, evidently passed from their minds, and our present lesson finds them again in the land acting as God's scourges on His unfaithful and backsliding people.

**THE SCENE OF THE FAMINE.** Samaria, the capital city of Israel's ten tribes, the place where King Jehoram, son of Ahab, has his palace and court. There also lived Elisha, with other God-fearing men (verse 32), lights in the darkness (Matt. 5. 14), salt in corruption (Matt. 5. 13)—as a lily among thorns (Song of Sol. 2. 2). Around ail, closely investing the city, lay the enemy's host.

**THE REASON FOR THE FAMINE.** Departure from God, separation from the Source of all supplies. Recall Luke 15, the deliberate choice of the far country, the waste, the famine there. God uses scarcity of food as a reminder of man's dependence on Himself (Deut. 8. 3), as well as a punishment for sin (Psa. 105. 16; Isa. 3. 1; Job 15. 23, &c.).

**THE AWFUL INTENSITY OF THE FAMINE.** Food became so scarce that the head of an ass cost about £50, and less than a pint of dove's dung (supposed by some to be root of vegetable known by that name) was worth about £5. Worse, far worse than that—food was so scarce and mothers so hungry that they were eating their own children. Warning of this is given in Lev. 26. 29. Something akin to this is in our own day—mothers and fathers so far gone in sin that they destroy the bodies and souls of their own offspring.

**THE BLINDNESS OF THE KING AND PEOPLE.** There are deep and intense suffering and despair; but there is no penitence (Isa. 1. 5). The king blames Elisha, not God, and would kill the prophet. Doubtless Elisha had spoken, like the Baptist, and warned the king and people, and they hated him for it. Just as they hated Jesus because He told the Jews the truth (John 8. 40).

## *A Great Famine.*

**THE LESSONS TO BE LEARNED.** The condition of Samaria at that time is a picture of the world now—lying in the wicked one (John 5. 19), straightly shut up, and if help is to come it must be from outside, and of God (as we shall see in our next lesson); and all this is because of sin against God and rejection of Jesus, His Son.

11th June.

*Read 2 Kings 7. 1-11.*

*Learn 1 Cor. 1. 27*

### **SALVATION FROM STARVATION.**

A light in a dark place—Who will believe?—The lord who laughed—Ready to perish, ready to venture—Salvation and plenty—A day of good news.

**T**HE city of Samaria (as we saw in our last) was in great extremity through famine inside its walls, and a deadly enemy outside. The city seemed without help or hope; it had no claim on God's mercy, it had forsaken God and He might justly have left them to perish; nevertheless it was just then the grace of God appeared bringing salvation (Titus 2. 11).

**THE WORD OF THE LORD.** Elisha, God's man, and other true ones were there, and from that circle, by Elisha, came the promise and pledge of plenty. It was meant for acceptance by faith—it was a test of the condition of heart—a call to have expectance of help from God. In Eden's ruin the Word of the Lord spoke of the Seed—and God's Word all through spoke of a coming Saviour and salvation. To those who believed that day Elisha's word would be good news; but few believed (Isa. 53. 1).

**THE UNBELIEVER AND HIS FATE.** A courtier set his opinion and his word against God's express and plain promise. Unbelief is the manifestation of a heart at enmity with God. It makes God a liar (1 John 5. 10) and denies His ability to do what He says (2 Peter 3. 4). The punishment of this "scoffer" is a warning to all who remain in unbelief—the fulfilling of God's promise was his death. The rush of the people for the bread provided in accordance with God's Word trod him down—he "saw," but tasted not (Acts 13. 41; Luke 13. 28, 29).

**THE FOUR LEPROUS MEN.** In bad position, in worse condition, "dying," they sat outside the city. They had not heard the Word of the Lord, and did not expect to be God's agents in bringing good news to the distressed city. "Why sit we here till we die?" they said one to another, and their desperate need caused them to venture out to the place where God had, unknown to them, been working on their behalf and on the behalf of all the poor, starving inhabitants of Samaria. Here we are reminded of the truth that God has been working for the salvation of men who are blind to the fact (2 Cor. 4. 4); and it is the poorest and most desperate of sinners that find God's salvation first (Matt. 21. 31).

**WHAT THE LEPERS FOUND.** A free salvation and full satisfaction—the enemy overthrown and abundance of provision to meet their need. This is just what we find on coming to Christ, viz., sin and death and Satan conquered (Heb. 2. 14, 15), and abounding supplies for all the soul's need (2 Peter 1. 3). Well might these poor men (now rich) say, "This day is a day of Good Tidings"—tidings that must be told to others. Every joyful believer delights to tell the gospel; besides, it is his solemn duty (Rom. 1. 14; 1 Cor. 9. 17).

**THE LEPERS' MESSAGE.** Plenty and to spare; God has wrought, God has provided. The people were slow to believe—only *after* they had sent to see if it was true did they venture out to the place of plenty so freely provided for them. So God's word came to pass in its promise and its judgment, for the people had plenty and one man never tasted it.

*Outlines of Scripture Studies.*

**THREEFOLD LOVE.**

God the Father - John 3. 16  
 Jesus the Son - Eph. 5. 25  
 The Holy Spirit Rom. 15. 30 w. J.

**THREEFOLD INVITATION.**

Come unto Me - Matt. 11. 28  
 Come after Me - Matt. 16. 24  
 Come with Me Cant. 4. 8 W. J.

**PEACE AND NO PEACE.**

Profession - Jer. 6. 14 ..Peace, peace; when there is no peace  
 Perplexity - Isa. 38. 17....For peace . . . great bitterness  
 Proposal - Job 22. 21....Acquaint now . . . and be at peace  
 Purchase - Col. 1. 20....Having made peace through the Blood  
 Preached - Eph. 2. 17....Came and preached peace  
 Possessed - Rom. 5. 1 ...Justified by faith, we have peace  
 Perdition - Isa. 57. 21....No peace . . . to the wicked J.M.H.

**DEVELOPMENT OF GRACE.**

1 Grace - James 4. 6  
 2 Sufficient grace - 2 Cor. 12. 9  
 3 Great grace - Acts 4. 33  
 4 More grace - James 4. 6  
 5 Abundant grace - 2 Cor. 4. 15  
 6 Exceeding grace - 2 Cor. 9. 14  
 7 Exceeding riches of His grace - Eph. 2. 7 T. B.

**DEVELOPMENT OF GLORY.**

1 The God of Glory - Acts 7. 2  
 2 The Father of Glory Eph. 1. 17  
 3 The Lord of Glory - 1 Cor. 2. 8  
 4 The Spirit of Glory - 1 Pet. 4. 14  
 5 The weight of glory - 2 Cor. 4. 17  
 6 The hope of glory - Col. 1. 27  
 7 The crown of glory - 1 Pet. 5. 4  
 T. B.

**"HIMSELF" OUR CROWNING BLESSING.**

Blessed with all spiritual blessings *in Christ* - Eph. 1. 3  
 In whom we are accepted - Eph. 1. 6  
 In whom we have redemption - Eph. 1. 7  
 In whom we have forgiveness - Col. 1. 14  
 Through whom we have peace with God - Rom. 5. 1  
 Through whom we have eternal life - 1 Tim. 6. 12  
 Through whom we have . . . access unto the Father - Eph. 2. 18  
 By whom we are called unto eternal glory - 1 Pet. 5. 10  
 Our crowning *joy* will be when we shall see Him as He is - 1 John 3. 2  
 His crowning *day* will be the day of the gladness of His heart (Song of Sol. 3. 11); when He shall present unto Himself a glorious Church not having spot, or wrinkle, or any such thing - Eph. 5. 27 E.A.H.

**THE MARK OF DISCIPLESHIP.**

**THE LORD JESUS SAYS :**

1 *Whosoever doth not bear his cross, and come after Me, cannot be My disciple* (Luke 14. 27). He that *taketh not his cross, and followeth after Me, is not worthy of Me* (Matt. 10. 38).  
 2 If any man will come after Me, *let him deny himself, and take up his cross, and follow Me* (Matt. 16. 24). *Whosoever* will come after Me, let Him *deny himself* (Lu. 9. 23).  
 3 *Whosoever* will come after Me, let him *deny himself, and take up his cross, and follow Me* (Mk. 8. 34).

**PAUL SAYS :**

1 God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (whereby, marg.) the world is crucified unto me, and I unto the world (Gal. 6. 14).  
 2 From henceforth . . . I bear in my body the marks of the Lord Jesus (Gal. 6. 17).  
 3 We are . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh (2 Cor. 4. 10, 11).  
 E.A.H.

*Outlines of Scripture Studies.*

**THE HEART BY NATURE.**

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

**THE LIPS BY NATURE.**

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

**THE MOUTH BY NATURE.**

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

**THE FEET BY NATURE.**

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

**THE HEART BY GRACE.**

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

**THE LIPS BY GRACE.**

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

**THE MOUTH BY GRACE.**

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

**THE FEET BY GRACE.**

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

## TALES WORTH TELLING.

**That Red Spot.**—The great Napoleon, after conquering almost the whole of Europe, put his finger on the red spot on the map indicating the British Isles and remarked: "Were it not for that red spot I would conquer the world." So we may say, Were it not for *that red spot* called Calvary sin and Satan would soon conquer all. But "the Cross, it standeth fast: Hallelujah!" (Gal. 6. 14).

**Saved by his Testament.**—Amongst the many remarkable rescues in the South African war, none exceeded that of Private James Williamson, of the Black Watch, a native of Montrose. Struck by six bullets at the battle of Magersfontein, he was shot through the left foot, left thigh, right shoulder, right leg, and back; but the most dangerous bullet of all struck him over the heart, hit a Testament which was in his breast pocket, glanced off and passed through his left arm, which it broke. Thus his life was saved by his Testament. Has not the truth of the glorious Gospel in the Testament saved thousands more (Psalm 119. 130)?

**The Hottentot's Name.**—A Hottentot boy came one day in a state of great excitement saying, "I have found my name in the Book?" "Where?" enquired the missionary. "There," replied the boy; "Christ Jesus came into the world to save *sinners*" (1 Tim. 1. 15). This is the only Name for us all, and "Jesus" is the only Name for salvation.

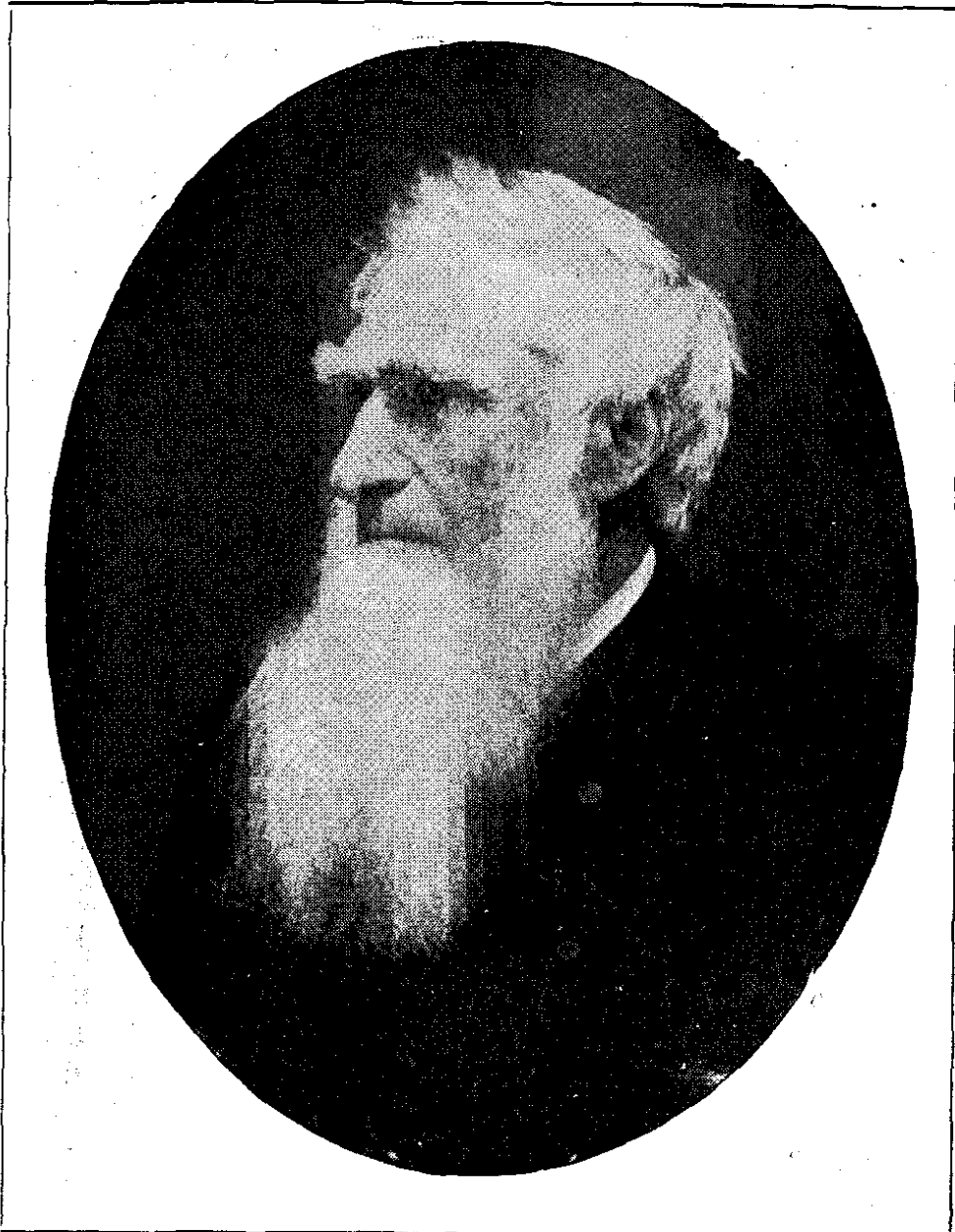
**How Big that Hole?**—Mr. Walter Scott was once speaking about the veil of the temple being rent in twain from the top to the bottom (Matt. 27. 51), when a man at the back stood up and asked, "How big was that hole?" "It was big enough to let any sinner pass through," immediately replied Mr. Scott. Thank God, it's true; "the new and living way" (Heb. 10. 20) is free to all sinners.

**His Greatest Discovery.**—Sir James Simpson, the famous Edinburgh chemist and discoverer of chloroform, was asked towards the end of his remarkable career what was his greatest discovery. "My greatest discovery was when I discovered what Jesus would be unto me," was his prompt reply. He accepted Jesus as his Saviour, Lord, and Master, and is now in Glory (John 1. 12).

**Just as I am.**—A little girl, anxious about her soul, waited at the close of one of Moody's meetings. One worker advised her to "Read the Bible," another to "Pray to God." In agony of soul she went home, got on her knees, and cried, "O Lord, I cannot read, I cannot pray; so take me as I am."

**“HERE AM I, SEND ME.”**

JUST as it was with the prophet, at once ready to offer himself to do the work of the Lord—to go at His bidding, so it should be regarding ourselves. Whatever work the Lord may call us to, whatever service the Lord would wish us to be engaged in, our hearts should at once respond to His desire, and we should offer ourselves to the Lord like the prophet.—GEORGE MULLER.



**LEONARD STRONG,  
PIONEER OF MISSION WORK IN BRITISH GUIANA.**

## LEONARD STRONG, OF DEMERARA.

**L** EONARD STRONG has long been absent from the body and at home with the Lord. But he was one who "dipped his foot in oil," and left the mark where he trod.

Nearly a century ago as a young man he entered the Navy, and set sail for the West Indies, in a fair way of getting on in the world. As a young officer it was his duty to take charge of a boat going to the shore. A sudden squall caught the sail, the boat gave a lurch, and young Strong was thrown into the mighty deep. He struggled for a time, then became unconscious. As he sank into this state the whole of his past life was before him with its many sins. When he next opened his eyes he was on the ship's deck, still within the reach of mercy. He was greatly stirred up by this, and sought the Lord and found Him. Thus he was drawn out of deep waters by the lovingkindness of our God and saved by the precious Blood of Christ. In deep-felt gratitude he determined that the spared life should be spent in the service of the Lord.

He returned home, left the Navy, entered college with a view to the ministry, and served the Lord in the vicinity of Ross, Herefordshire, as curate in the Church of England. But his debt of responsibility was not yet paid, for the burden of the West Indies was heavy on his heart. While he waited on God about it, the door opened and he set sail for British Guiana, still in connection with the Episcopal Church.

On the East Coast of Demerara he began his labour publicly, and from house to house, sowing the good seed wherever he went, much blessing following—too much for the enemy, who stirred up certain managers of sugar estates, who sent a petition to the governor to have him removed. The request was granted, and Leonard Strong was sent to the east bank of the Demerara River. Instead of this being a hindrance, it turned out to be "the furtherance of the Gospel," for many others heard the Word with gladness and received it. Thus while the dear, dark people were enduring the bondage of man, they were being brought out into the liberty of the glory of the children of God by the power of the Gospel.

At this time Mr. Strong was undergoing great exercise of heart about his position in the Church of England. His liberty as a servant of Christ had been interfered with, and this was likely to continue. Diligent searching of the Scriptures had revealed much precious truth which he was not at liberty to walk in. To sever himself from the Established Church would cost much, but he would gain much. Still the



*Brief Records of Men of God.*

matter of gain at the judgment seat of Christ was not the chief point, but pleasing the Lord now. The step outside was taken in deep humility, and the large salary, manse, and good living were laid aside for the simple path of faith in God.

The first simple meeting was held at PETER'S HALL, a sugar estate on the east bank of the Demerara River, under a large logie or shed used for drying coffee. About two thousand were present, many of whom were simple but earnest Christians, likeminded with Mr. Strong, having walked three, six, or nine miles that morning to be present at that meeting. God was working in the hearts of His people, and the blessing was reaching out to the unsaved.

Again the East Coast was visited. The people of VICTORIA village were overjoyed to see Mr. Strong and hear his voice. The leading men of the village, being free people, gave a large building; Gospel work began, many found Christ, and an Assembly was formed which continues until now.

Work was then commenced in GEORGETOWN, in the lower storey of an old Dutch house. God's blessing was upon it, and the candle then lighted continues to burn. It is now the largest assembly in the colony. Other servants of Christ were raised up who came to "the help of the Lord against the mighty," and the blessing of the Lord was very manifest as the work spread and continued. The mode of procedure, as far as one can gather by fifteen years' experience in the same place, was simple and effective. A village or district was fixed on, continued Gospel meetings were held, and men and women were "born again." When sufficient evidence was given of the change and all were satisfied, these were baptised and an Assembly formed, servants of Christ going in and out amongst them to help them with the Word of God. Many years have passed since this work began, but it continues in much simplicity and with great blessing. And to-day there are many assemblies of Christians among the black, coloured, Red Indian, and Chinese of British Guiana, chiefly the first-named.

It became necessary for Leonard Strong to leave the colony. He finished his course with joy in the West of England, ripe in age and full of good works, serving the Lord Christ to the end. The work continues to spread in British Guiana and several of the West Indian Islands. A noble lesson to old and young Christians of how much can be done if we have grace, like this dear servant of Christ, to put ourselves into the hands of the Lord to be used for His praise.

J. M. B.

## THE POWER OF A GODLY LIFE.

By A. G. WEST.

**T**HE late George Müller, speaking on this subject, related the following example :

In the early days of last century, a German baron, who had spent the bulk of his property in benevolent works on an extensive scale, devoted the remnant of it to supporting young men at college specially with a view to the ministry. He was applied to for similar help by a young man, concerning whom he learned on enquiry that he was one of extraordinary mental powers, but a pronounced sceptic. He, however, decided to accede to his application ; but instead of providing him means of board and lodging outside, as in the case of others, he invited him to his own house, and there treated him as an honoured guest—himself waiting upon him, receiving him on his return from his studies, lighting his lamp, bringing his bootjack, and similar acts of menial service ; at the same time carefully avoiding all reference to religious subjects, knowing that the young man was all the while burning with desire to “have it out with him,” and show him his folly in believing the Bible. After this had gone on for some time, one evening when the baron was helping him off with his boots, the student exclaimed : “How is it that you can do all this for me, knowing that I don't care a bit for you?” The baron quietly answered : “I learned it from the Lord Jesus—I wish you would read the Gospel of John. Good-night.”

Hitherto this young man had read the Gospel of John only to criticise it and ridicule it. But now he thought, “What can the old man mean? What can there be in that gospel that has taught him this?” He looked into it again to see what he could find there, and he found “a precious Saviour” for himself, and young THOBECK became the brightest light that Germany has known in last century.

Such in God's hands was the power of a Christ-like life. The old baron was probably little versed in the mysteries of theological learning. In criticism, and still less in argument, he knew he was no match for his young guest. He had read his Bible to better purpose, for he had found there how to be like his Master. He saw Him as the One who had washed his feet, and he wished to wash another's feet. He heard Him say : “The Son of Man came not to be ministered to, but to minister, and to give His life a ransom for many.” So far as he could be like Him, he desired to be. Only the divine Saviour could give His life a ransom for many, but one of

*The Power of a Godly Life.*

those He had thus ransomed could follow His steps in seeking not to be ministered to, but to minister.

And there are many more who thus walk in their Master's steps. Yet there was something strange in the baron's way of carrying it out; and this unusual example of earnest purpose to witness for the ways of Christ, God used for so remarkable a result as the conversion of the proudest of opposing intellects into one of the most humble and devoted and useful of His servants.

Precious as is the testimony of the lip when sustained by that of the life, it is that of the life that most glorifies God, and most surely works on the conscience of those around; the lip without the life is but a stumbling-block to men and a dishonour to God.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

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**FACTS ABOUT TRACTS.—XIII.**

**Wonders in Wales.**—“How delighted I am to find that this precious little book, *God's Way of Salvation*, is to be circulated in Welsh. The Holy Spirit has used it to the conversion of many souls. I am convinced that the breath of life is in it, and many of my fellow-countrymen will be blessed.”  
—SETH JOSHUA, Cardiff.

**The Converted Gambler.**—Passing through Switzerland a tract distributor presented a tract to a man in a town notorious for gambling. On his return several days later he met the man, who exclaimed, “I thank you for saving my soul and body.” He then explained that on that day when he received the tract he had lost heavily in gambling and was contemplating suicide, but the tract arrested his attention and led him to Christ.

**A Suicide Saved.**—A card inscribed, “Look to Jesus when tempted, when troubled, when dying,” was one day handed to each of the passengers in a New York car. One of them read it carefully and put it in his pocket. When leaving the car he said to the giver: “Sir, when you gave me that card, I was on my way to the Ferry to drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good-bye, and God bless you!”

## BIBLICAL NOTES AND QUERIES.

BY DR. ANDERSON-BERRY, Author of "After Death," &c., &c.

**A**N esteemed correspondent in Ireland asks :  
**QUESTION XXI.**—*"How do you explain our unanswered prayers if we trust we have been desiring to pray in submission to God's will?"*

One sometimes hears God described as "Thou art the Hearer and Answerer of prayer." That is not scriptural. It is written : "Thou that hearest prayer, to Thee shall all flesh come." To hear, with God is to answer prayer. And so it is tautological to add "and Answerer." Run through Scripture and you will see how often God is seen to act immediately on hearing the groaning of the prisoner or the cry of the oppressed. Now, in pointing out how what we call our "unanswered prayers" may be brought into line not only with this but with such promises as, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you," let me refer to Him in whose Name we are to pray. Has not His experience a lesson for us? Amidst the solemn quiet of Gethsemane, where the early beams of the majesty of Night began to silver the tree-tops and presently to write in yellow tracery on the verdant sward the signatures of the leaves and boughs of those ancient olives that gave its name to the garden, a solitary figure prostrated Himself, and in agonising accents the Saviour prayed for salvation : "Father, if Thou be willing, remove this cup from Me ; nevertheless, not My will, but Thine, be done"—the Lord's prayer. Elsewhere we read of His prayers being answered by sound or sign. But thrice He prays this, the Lord's prayer, and with bloody sweat testifies to His earnestness. And the moon's disc rose slowly over the distant hills, the soft night-wind went sighing through the trees, and then a hush fell over all things, the watchers at the gate not even stirring, for they had fallen asleep. There is no bright light in the zenith, no thunder of God's voice, only, after all is over, an angel comes to strengthen Him. Had He then no answer to His thrice-repeated prayer? He acted as if He had. He prepared Himself to take the cup that stood awaiting Him, and drank it to its dregs. He prayed that it might be removed. It was not removed. The answer was, "No!"

Two people love each other intensely. Some circumstance arises that compels a renunciation in the name of justice and morality. They meet to say "Good-bye!" Impelled by the passion of the moment, the one of weaker moral fibre rebels against their fate, and asks, "Must we part? Must I go?"

*Biblical Notes and Queries.*

Methinks the truest representation of that scene would be to make the answer—*Silence*. I know it. No power on earth could draw the command "Go!" from these lips twisted by a soul's agony, but the hidden face, the heaving form, the attitude of utter renunciation—in these the answer unspoken by human lips and unheard by human ears reverberates through human hearts in thunder claps. I place this on record not as an analogical incident, but as one which has occurred in the experience of some, and therefore not imaginary. And is it not so with what we call our "unanswered prayers"? We pray as if we would rend the heavens, and no answer comes, because the answer is—"No!"

The Lord Jesus prayed, "Father, remove this cup from Me." Thrice He prayed. Then He arose prepared for the cup which could not pass away from Him if He would do the Father's will.

We pray for our loved ones. Existence either here or yonder apart from them cannot be pictured. But God would have us learn that existence for us must not be centred around any but Himself. So gently He unknits our fingers and unclasps our arms! In the silence of agony God thus says "No!" to our prayers.

They are poor parents who never deny their children anything. Their children are poor children, for they grow up the spoiled minions of fortune to find that the world is ready enough to deny them all things.

So with our Heavenly Father. Having said "No!" to His only-begotten Son, shall He not also say so to His adopted children, adopted yet born anew by the Spirit of Adoption through whose indwelling they cry, "Abba! Father!"

Let us always add the Lord's Prayer to our own poor petitions, and we shall never be able afterwards to speak of our "unanswered prayers."

Lord's Prayer, I said, not the disciples' prayer whose oft repetition reminds us of the prayer wheels of some Buddhist monastery. The Lord's Prayer is "Father . . . if Thou be willing . . . nevertheless not my will but THINE be done."

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THE Bible does not hold out a single ray of hope for men and women who die impenitent.

Your tears and your sympathy will do more than your arguments in winning souls to Christ.—DR. TORREY.

## "THE MANNER OF SOME."

"THE manner of some" is to stay away  
From the table spread on the Lord's own day;  
A dinner hot, or an hour in bed—  
Such are the things they prefer instead.  
"I met a friend, and he hindered me:"  
Can any friend such as Jesus be?  
He said, "This do," and can they forego  
Thus giving Him joy, who loves them so?

By "the manner of some" when the Gospel's told  
You would think their hearts must be very cold;  
It has no music to charm their ear,  
Or sure they would come its message to hear.  
And yet by that Gospel their souls were saved,  
Unless, as I fear, they are self-deceived.  
To have *no care* for the tidings glad,  
And yet to *believe* them, is terribly sad.

"The manner of some" is never to see  
The place where prayer is wont to be;  
Where saints together approach the throne  
Is where, alas! they are never known.  
Yet where in petition the saints agree,  
"I am in the midst of the two or three,"  
Are the Saviour's words, and the promise is plain;  
But those who don't ask, what can they obtain?

"The manner of some" when the Word is read  
Is to do some other business instead;  
When truth is ministered by the Lord  
Through His servants, they never hear a word.  
Too busy, too careless, they come not nigh,  
So the streams of blessing pass them by.  
What wonder they weary are and lean?  
Yet many such too often are seen.

"The manner of some" when they can spend  
A holiday month, or even week-end,  
Is to choose a spot where none are found  
To gather together on scriptural ground.  
Yet many a "two or three" would be  
Delighted a brother's face to see;  
But no! they rather prefer to choose  
Some other place, and fellowship lose.

*"The Manner of Some."*

Can such be Christians, saved by grace,  
And of God's Spirit the dwelling place?  
Of one another members too,  
Yet never acting as members do?  
Forgive them, O Lord, but let them be  
A solemn warning also to me,  
Lest I permit these trivial things  
To hinder the blessing obedience brings.

"As the manner of some is, forsake not," saith He,  
"Assembling together," though but "two or three."  
His presence is promised: the promise is true;  
The joy of His presence is rapturous and new.  
Then prove it, my brother; dear sister, be there;  
Assemble together for praise and for prayer.  
The blessing will follow, and glad we shall be  
All waiting together our Saviour to see.

M'CHEYNE'S PRAYER.—I often pray, "Lord, make me as holy as a pardoned sinner can be made."

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**SUBJECTS FOR SUNDAY.**

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

**"LESSONS FROM LIFE IN THE LAND,"**

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

June 18.

Read 2 Kings II, 1-16.

Learn 1 Tim. 6. 15.

**A HIDDEN KING.**

The hated "Seed"—Preserved and hidden—Revealed in "due time"—Rallying round the King—Crowning and judgment.

**T**HE interesting story which forms the subject of our lesson to-day gives us a view of the implacable hatred and usurping wickedness of the Evil One against "The Seed Royal," God's care of the same, and the ultimate triumph of the rejected King.

**THE CRUEL USURPER.** Athaliah was a daughter of Ahab and the wicked Jezebel. She should never have been queen of Judah. The far-reaching consequences of Jehoshaphat's affinity with Ahab is here seen—nearly exterminating (and except for God's over-ruling mercy she would have succeeded) the house of David.

**THE PRESERVED ONE.** A very young child named Joash was taken and hidden in the temple by his aunt Jehosheba (Jehovah's oath), wife of the then high priest Jehoiada (Jehovah knows). We recollect in this connection the case of Moses delivered for a purpose, and the child Jesus preserved in Egypt, for a purpose also.

## *A Hidden King.*

**THE INTERVAL.** Six years the wicked usurper reigned, little dreaming that soon the Seed she fancied she had destroyed would be brought to light and manifested to the people, and His manifestation would be her destruction (2 Thess. 1. 9; Isa. 11. 4).

**THE FAITHFUL PRIEST AND THE VALIANT MEN.** At the right time Jehoiada began to act; he called captains and guard, declared to them the truth, invoked loyalty, bound them to the young prince by a covenant and an oath, and revealed the king's son to them. So in the present day the Holy Spirit is gathering faithful ones round the Lord Jesus, binding them to Him, and revealing Him to them (1 Peter 1. 12; John 16. 14).

**THE CORONATION DAY.** Every man in his place, with a true heart, set in order by God's faithful high priest, it was an eventful day in Jerusalem. As the prince stepped out to the gaze of the people, fair and bright, and fitly attired, no doubt, every heart went out to him, and when the royal diadem was put on his brow, the Word of testimony (his guide in rule and judgment) in his hand, and the anointing oil on his young head, the people rejoiced, shouting "Let the king live!" Happy scene, a coronation!—what will the crowning day of Jesus be like?

**THE DESTRUCTION OF THE USURPER.** This was sudden, this was sure. The day of righteous judgment had come, and the wicked daughter of a wicked mother died as she deserved. So will all His enemies perish (Psalm 2); they need not if they submit; they may even know the blessedness of trusting Him instead of rejecting Him.

June 25.

*Read* John 6. 1-21.

*Learn* John 6. 50.

## **A MULTITUDE FED.**

The occasion of the need—The puzzle proposed—The disciples' proposal—The small things in Omnipotent hands—Superabundant supplies.

**T**HE miracle of feeding five thousand men, besides women and children, is the theme of our present lesson. This is the one miracle recorded by all the four evangelists (Matthew 14, Mark 6, Luke 9, and John 6). Bethsaida's "desert" place was the scene of this event. Jesus had been busy in Capernaum, and, crossing the sea of Galilee by boat, sought retirement and rest with His disciples on the opposite shore. The people followed Jesus by land and sought Him, and found Him in this "desert" place. Speaking to them and healing the sick, the day wore away and the night was setting in when the disciples called the attention of the Master to the people, their need, and the place they were in.

**THE PUZZLE PROPOSED.** "Whence shall we buy bread that these may eat?" As a teacher asks questions to cause exercise of thought and to test knowledge, Jesus asked this of Philip. When Ezekiel was asked, "Can these bones live?" he answered, "O, Lord God, Thou knowest"; but Philip missed the mark, and showed he was a man to whom "means" adequate to the result seemed necessary. That is the plan of reason. But Jesus knew what was necessary and how to do it.

**THE DISCIPLES' LIMITED RESOURCES.** Two hundred pence (£5 18s. 8d.) seemed to be their utmost reach in the way of funds to supply that great need, over 5000 hungry men, women, and children—not a farthing each. Even that two hundred pence Jesus did not need, and did not use.

**THE DESPISED COMMISSARY.** A lad who had five barley cakes and two small fishes—the products of land and sea—was mentioned by



## *A Multitude Fed.*

Andrew, the disciple, with a sort of an apology for speaking of it. "What are they?" In the boy's hands, only enough for himself; in Jesus' hands, enough and to spare for all.

**AN ABUNDANT SUPPLY.** In an orderly way, and without respect of persons—all on a level on the grass seated—Jesus Himself the Dispenser, the disciples the distributors, everyone present was filled to satisfaction, and more left than before the supply began. Wondrous view of infinitude—the Bread of Life is sufficient for all who come, and the comers are shorter than the provision, as in the case of the widow's oil (2 Kings 4)—the vessels ceased before the oil. "Enough and to spare" (Luke 15); "All things are ready, come" (Matt. 22. 4).

July 2.

Read 2 Kings 12. 1-16.

Learn Rev. 3. 20.

### WORK OF RESTORATION.

Declension and decay—The restorer and his work—Call to fellowship—Slothful servants—Renewed efforts—Faithful workers—Giving account.

**T**HE young king Joash we recently saw crowned and enthroned at Jerusalem, and the wicked Athaliah overthrown and slain. In our present lesson we see Joash using his power in a right way and for God.

**THE SAD STATE OF THE TEMPLE.** One hundred and forty years had passed since Solomon had finished and dedicated God's house, and since that time it had been neglected and abused. God had been almost forgotten, and His beautiful house was in ruins. This young Joash saw, and being instructed by Jehoiada in the right way, he sought to put it right. A greater ruin by far has fallen on Adam's race. God has been forgotten in the world, and His great works have been marred, but Jesus is the great Restorer (Acts 3. 21), and when He reigns (Isa. 32) all will be right.

**THE WORK AND THE WORKERS.** There was work to be done, and Joash called first the priests, and through them all the people, into fellowship in the good work. First of all the half-shekel (Ex. 30. 12, 13) ransom money is called for (this is the tribute money referred to in Matthew 17. 24), and is a reminder of the atonement price paid for every one—a price we could never pay—paid by Jesus, the Lamb (1 Pet. 1. 18), in His blood—not silver. Besides this there was the voluntary offering according to "the heart" of the offerer, God leaving room for the showing of love to His Name (John 12. 3).

**DILATORY WORKERS.** Then, as now, the men were not over zealous in the business. About twenty-three years apparently passed, and little was done, but the money was gathering in the hands of the priests, who were collectors, and seemingly slow to give up the funds accumulated. The men who should have pushed on the work were hinderers (Jer. 48. 10, marg.).

**THE GREAT COLLECTION BOX.** A large chest, having a hole in the lid, was set by the door of the temple, and the money was put in there; the high priest had it counted into bags and checked by the king's scribe—a very decent and orderly method, and an improvement on letting the priests each collect and keep (see Paul's example, 2 Cor. 8. 20, 21).

**THE FAITHFUL WORKMEN.** We read that the workmen who wrought on the temple works dealt faithfully. They spent it well, and did the work honestly, and, in 2 Chronicles 24. 13, 14, we read that they "set the house of God in His state," and "finished" it, and brought the balance of the money to the king. This is beautiful, and just as it should be. So, in the day of Christ's reckoning with His servants, may

## *Death of Elisha.*

we be found "approved" (2 Cor. 5. 9, 10). The unregenerate we must remind that there can be no service, no work for God, no reward until the atonement has been honoured, and Christ made Lord by faith in His Name.

July 9.

*Read 2 Kings 13. 14-21.*

*Learn Rev. 14. 13.*

### DEATH OF ELISHA.

The end of the journey—Goodness and mercy all the way—The home in view—  
Ready to depart—The king's visit, the good owned—A prophet to the last—  
Life and life-giving.

**O**UR present lesson deals with the closing hours and acts of the man of God, Elisha, whose long and eventful testimony in the midst of God's erring people closed in days growing dark for Israel.

**THE PROPHET'S RETROSPECT.** Elisha was now quite ninety years of age; he had been prophet in Israel for fifty-five years. On Mount Horeb (1 Kings 19. 16) God spoke to Elijah, and told him that Elisha was to be "in his room"—to continue his ministry. In the field Elisha was found busy at his work of ploughing (see Gideon, Judges 6. 11, and the shepherds, Luke 2.8). There Elijah cast his famous mantle over him, thus separating him to the prophetic office. Thus Elisha became God's servant, and ministered to Elijah. It is beautiful to notice how each kept their place till the end, when Elijah was caught up into heaven and left Elisha with his mantle and his work (2 Kings 2. 11). From his sick-chamber the aged prophet could look back over these fifty years and remember all the good way he had been led (Gen. 48. 15, 16). The Shunammite and her son; Naaman the leper and his cure; Gehazi and his fate; the awful famine in Samaria and the relief of it, with the fate of the unbelieving lord; these and much more he could see behind him, all full of God's great power and goodness. Everyone, young and old, has a past to ponder; may it be like Elisha's, a past in which God's dealings with us can be reviewed with pleasure (Deut. 8. 3-5).

**THE PROPHET'S PROSPECT.** From the sick-chamber Elisha could see ahead. The heavens had opened and received his master, and to the same haven of rest he was going, not in the same way, perhaps, but to the same place. Everyone ought to have definite knowledge about this (2 Cor. 5. 1). Christ Jesus died to bring this to light (2 Tim. 1. 10), that all may know, not only sin atoned for, but that a home is prepared in heaven for every believer (John 14. 2).

**THE ROYAL VISITOR.** Joash, the king, though not a good man himself, could not help knowing that the venerable prophet was God's servant and medium of God's favour and mercy. Elijah's glorious translation came to the king's mind as he looked on the worn features of Elisha. It may have been the difference between the two departures that struck the king, or it may be he thought thus to comfort the dying man with the suggestion that the same chariots, unseen, waited on the spirit ready to depart. Elisha's last message to Joash was a revelation and a rebuke—the king showed want of energy and diligence, and this phase of his character would be a cause of failure in his kingly duty to chastise Syria and deliver Israel.

**THE DEAD MAN'S REVIVAL.** Even in death God's quickening power through Elisha was manifested. There was no more quickening power in Elisha's self when alive than when dead—the Life-giver is God. This special miracle of resurrection power would appear to be a further seal to the prophet's word and work, and would call the attention to the deceased man's testimony. We cannot fail to remember that Jesus was a corn of wheat falling into the ground, so becoming Quickener of many

*A Scattered Nation.*

(John 12. 24; 1 Peter 2. 4). See also Matthew 27. 52, where the death of Jesus was the quickening of the bodies of the saints.

July 16.

Read 2 Kings 17. 6-23.

Learn 1 Peter 4. 18.

**A SCATTERED NATION.**

A great event briefly told—Sufficient reason given—Redemption God's plea for service and obedience—Learning evil from evil-doers—Political schemes oppose God's ways and ruin the people—God's long-suffering—Banishment.

**O**UR lesson records in a very brief and complete manner the ruin of God's favoured people Israel, and gives at the same time a summary of the reasons for that dire calamity, teaching that the long-suffering of God has an end, that "whatsoever is sown" must sooner or later be reaped (Gal. 6. 7), and that the way of transgressors is hard (Prov. 13. 15). Captivity, transportation, and slavery were the fruit and wages of a long-continued course of God-forgetting, persistent disobedience, and continuance in evil and heathenish practices. These are recounted with some measure of detail in the narrative.

**GOD'S FOUNDATION CLAIM IGNORED.** Redemption from Egypt and deliverance from the thralldom of Pharaoh was the basis of God's dealings with Israel and the ground of their duty of obedience (Deut. 6. 12, 13). Sin against the God who had done so much for them was base ingratitude. He had brought them out and brought them in to the land; all they had they owed to Him, yet they departed from Him and served other gods. God did not expect the heathen nations who were not so redeemed to serve Him as He expected Israel to do, and in later times the same holds good. The redeemed, and the redeemed only, can serve and obey God, and redemption is the ground of the claim (1 Peter 1. 18; 1 Cor. 6. 20).

**EVIL INFLUENCES SUBMITTED TO.** That is the next step downwards, adopting "the statutes of the heathen." The fate of the people who had dwelt in the land before them was recorded for their instruction, yet withal Israel did not take warning. The action of their kings is also referred to; having a desire to conserve their rule and to prevent the people from going up to Jerusalem, the kings had set up the idolatrous calf worship of Dan and Bethel (1 Kings 12. 26). This seed of idolatry grew, and proved the ultimate destruction of both rule and people.

**GROWING CHARACTER OF EVIL.** At first "secretly" (verse 9) and then openly built high places, and set up images everywhere. Men go fast in the downward path. Their "mouth is full," their "feet are swift" (Rom. 3. 14, 15).

**GOD'S PLEADING DISREGARDED.** Prophets and seers oft and again sent with the entreaty, "Turn ye from your evil ways" (verse 13). See Hosea 14. 1, 2, and the entreaty of love and promises of grace there. In present Gospel days the voice of entreaty is plainer, if that is possible (2 Cor. 5. 20; 2 Peter 3. 9). The tears of Jesus are evidence of God's heart of love (Luke 19. 41), the Cross of Jesus of God's righteousness in exercising that love (Rom. 1. 17).

**REMOVED OUT OF GOD'S SIGHT.** Three times is that expression used (verses 18, 20, 23). In one sense (Psalm 139) no place can be found where God's eye sees not; the meaning of it must be, "Out of the place where His eye rested in favour into the dark region of heathen captivity." Disgrace and distress and darkness fell on that people, but there will be restoration (Rom. 11. 26). The rejector of Christ and His Gospel will know no return; "everlasting" is the word (Matthew 25. 46, &c.).



## TALES WORTH TELLING.

**Conversion of a Jew.**—Ridley Herschell, father of the late Lord-Chancellor Herschell, has told the world how he himself was drawn to Christ. Early in the century he was a poor Jew in London and in great sorrow over the death of his mother. He bought some groceries which were wrapped up in a leaf of the New Testament. On the creased, soiled page he read, "Blessed are they that mourn, for they shall be comforted." These words were like balm to his heart. He had never seen the New Testament, but after much searching he found a copy, and soon came to believe that Jesus of Nazareth must be the Messiah promised to his fathers. He became an earnest minister, and persuaded five of his brothers to follow Christ.

**Suicides Prevented.**—In the year 1876, a man who was a forger was sitting on one of the seats of the City Hall Park in New York, resolved on going to the river to commit suicide. A tract distributor handed him a tract, "A Word for You," which he read, and said to himself, "If this is true there is hope for me." He went to the Bowery Mission, told his condition, received help and advice, and became a Christian. This incident was published in a New York paper.

**Picked up on the Street.**—At a meeting of the Pine Street Mission, San Francisco, California, a young man rose and, holding up a tract, "God News for You," said: "I was a very careless young man, but picked up this tract in Kearney Street, and God has blessed it to the saving of my soul."

**Shining Faces.**—A Hindustanee merchant once asked a Christian, "What oil do you use to make your face bright?" The man replied, "I use nothing." "But you do," replied the Indian; "I have seen it in Agra, Ahmedabad, Burat, and Bombay." His hearer laughed, and, his face shining more and more, he said, "I'll tell you the secret. It is the deep heart joy." Knowing our sins forgiven through faith in His Blood supplying the "oil" to make our faces to shine (Psa. 104. 15), do you use it?

**Blind Eyes Opened.**—A little girl was born blind. Her father, the captain of a vessel, loved her dearly. As he left for a voyage she said, "You will come back to your little blind Nellie, won't you, papa?" But in a few weeks she fell ill, and as she lay in her mother's arms, just as she was dying, her little eyes opened to the light of heaven, and she whispered, "Mamma, I see! I see!" In glory "there shall be no more pain: for the former things are passed away" (Rev. 21. 8).

*Outlines of Scripture Studies.*

**WHAT CHRIST HAS DONE FOR US.**

Died for us - 1 Cor. 15. 3	Quickened us Eph. 2. 5	Begotten us 1 Pet. 1. 4
Bare our sins 1 Pet. 2. 24	Translated us Col. 1. 13	Raised us - Eph. 2. 6
Loved us - Rev. 1. 5	Made us kings Rev. 1. 6	Given us the victory
Saved us - Titus 3. 5	Called us - 2 Tim. 1. 9	1 Cor. 15. 57
Washed us - Rev. 1. 5	Delivered us 2 Cor. 1. 10	Blessed us Eph. 1. 3 J.A.

**PRAYER—A BIBLE STUDY.**

<p><b>WHY PRAY?</b></p> <p>The prayer of a righteous man availeth much - James 5. 16</p> <p>Lest we enter into temptation Matt. 26. 41</p> <p>We are commanded to do so - Luke 18. 1</p> <p><b>WHEN TO PRAY.</b></p> <p>In times of danger—men filled with madness - Luke 6. 12</p> <p>The Lord prayed all night.</p> <p>Evening, morning, and at noon-day - Ps. 55. 17</p> <p>Pray continually - Rom. 12. 13</p> <p>Pray without ceasing 1 Thes. 5. 16</p> <p>In affliction - James 5. 13</p> <p>In sickness - James 5. 14</p> <p>When we have transgressed one against another - James 6. 16</p> <p>Lord, teach us how to pray</p>	<p><b>HOW TO PRAY.</b></p> <p>In the Spirit - Eph. 6. 18</p> <p>In the Holy Ghost - Jude 20</p> <p>Labouring fervently in prayer - Col. 4. 12</p> <p>With understanding 1 Cor. 14. 14, 15</p> <p>With holy hands—without wrath or doubting - 1 Tim. 2. 8</p> <p>Ask in faith, without wavering - James 1. 6</p> <p><b>WHAT TO PRAY FOR.</b></p> <p>For labourers to be sent forth into the harvest Matt. 9. 37, 38</p> <p>All men, kings, all in authority - 1 Tim. 2. 1, 2</p> <p>Filled with the knowledge of the Lord's will - Col. 1. 9-11</p> <p>For those who despitefully use you - Matt. 5. 44</p> <p>In everything - Phil. 4. 6</p> <p>Lord, teach us how to pray Luke 11. 1</p> <p>J. W. W.</p>
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**WE SEE JESUS.**

Jesus ..crowned with glory and honour	-	-	-	-	Heb. 2. 9
Jesus the Author and Finisher of our faith	-	-	-	-	Heb. 12. 2
Jesus made a surety	-	-	-	-	Heb. 7. 22
Jesus made a High Priest for ever	-	-	-	-	Heb. 6. 20
(a) A High Priest, holy, harmless, undefiled, separate from sinners	-	-	-	-	Heb. 7. 26
(b) A merciful High Priest	-	-	-	-	Heb. 2. 17
(c) A great High Priest	-	-	-	-	Heb. 4. 14
(d) A High Priest who is set on the right hand of the Majesty in the heavens; who is able to save to the uttermost...seeing He ever liveth; and to them that look for Him will He appear the second time without sin unto salvation	-	-	-	-	Heb. 8. 1 Heb. 7. 25 Heb. 9. 28 E.A.H.

**A THREEFOLD CORD**

is not quickly broken (Eccl. 4. 12).

**BELIEVERS BELONG TO CHRIST**

By gift

John 6. 37; 10. 29; 17. 6, 9, 11, 24

By purchase Eph. 1. 14;

Heb. 9. 12; 1 Pet. 1. 18, 19; Gal. 3. 15

By birth John 1. 12, 13; Jas. 1. 18

1 Peter 1. 23; 1 John 5. 1 I. M. H.

**PERFECTION of the LORD JESUS.**

In Him was no sin - 1 John 3. 5

He knew no sin - 2 Cor. 5. 21

He did no sin - 1 Pet. 2. 22

He was without sin - Heb. 4. 15

And yet He His own self

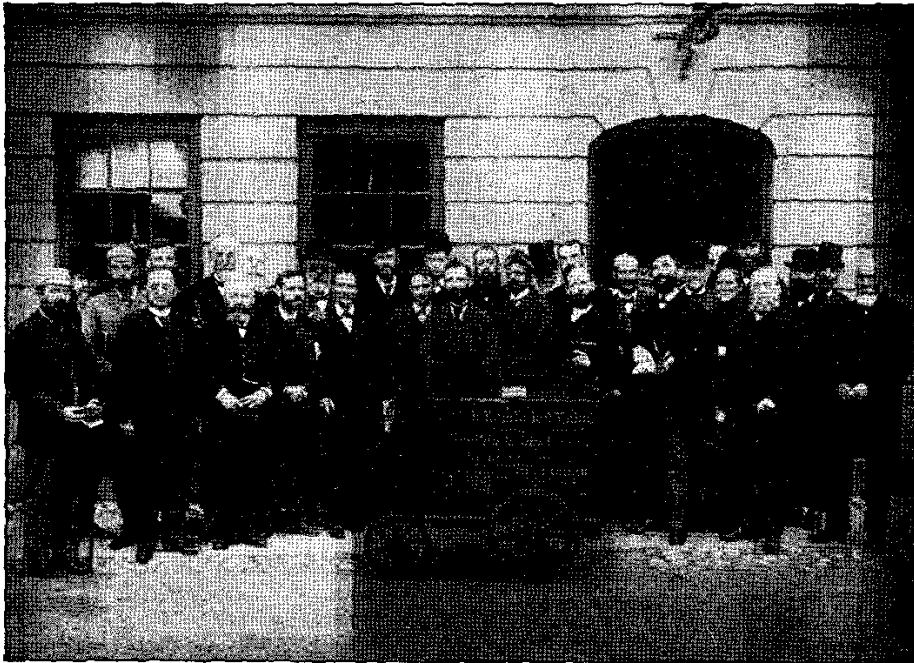
bare our sins in His

own body on the tree 1 Pet. 2. 24

S. E. R.

## EMMANUEL (2 Cor. 5. 19).

WHAT a wonderfully blessed thought it is that the One who is in heaven, a glorified man at God's right hand, is the very One whose feet often wearily trod this sin-stained earth of ours; whose hand ministered to its ceaseless necessities, and whose heart was moved with pity and compassion for its countless woes.



GROUP OF CHRISTIAN WORKERS AT DOOR OF WATERLOO HOUSE,  
LEOMINSTER.

IT seems fitting for a Special Number to give the life story of such a devoted servant of God as WILLIAM YAPP. One of the early leaders of the wonderful movement for the recovery and carrying out of neglected truths; pioneer in the publication of distinctive biblical literature, the firm first being William Yapp, then Yapp & Hawkins; his special idea of a Bible with turn-in edges being taken up by Samuel Bagster, since catalogued as "Yapp binding"; founder of the Leominster Conferences in Waterloo House, which have been such a spiritual power, and continue to be held.

The brief record was compiled by Miss M. M. Davis shortly before her own homecall.

H

## WILLIAM YAPP, OF LEOMINSTER.

**T**HOUGH we are unable to present the readers of *The Pathway* with a photograph of this beloved, faithful servant of the Lord, yet they may find a very good portrait of Him in 1 Corinthians 13. 4-7.

A very old friend, his cousin, Mr. W. Seward, of Hereford, wrote: "I have known, during my sixty-two years of spiritual life, many very dear and precious brethren in Christ, but none who have answered to 1 Corinthians 13 more, or even so much, as he did, 'who being dead' as regards the body, has spoken, and still speaks, to my heart and conscience of Christ."

Brought to the Lord in his youth, WILLIAM YAPP immediately yielded his body a living sacrifice to God, and the sacrifice once laid on the altar seems never to have been withdrawn. To the Church of God his whole life proclaimed him "*your servant for Jesus' sake.*" He knew no sect or party, but with all his heart said, "Grace be with all who love our Lord Jesus Christ in sincerity."

Mr. Yapp loved the people of God because they were precious to Him, and he cared not how he toiled, or journeyed, or suffered if he could but cheer a child of God, or help him to follow the Lord more fully. Of him it may be said, perhaps more than of any other whom it has been our privilege to know, that his love never failed. His heart might break, but his love never gave in, even though he had often to say with Paul, "The more abundantly I love you, the less I be loved," and with Paul he could add, "But be it so." By him all saints were recognised as having a claim on him; the sorrowing and the erring drew out his sympathy and his help, and many a bereaved heart has been made to sing for joy. Nor were the children forgotten; they had a large share of his tender love and care, and a sight of Mr. Yapp's kindly face coming along the road would cause their eyes to sparkle and their feet to go faster till they met him, and they went on their way with lighter hearts for his cheery word and loving smile, still a fragrant memory after over a quarter of a century!

It was not alone his ministry, varied and precious as it was, that drew hearts everywhere to him, and caused them to look beyond the servant to the Master: it was "the love of God shed abroad" by word and deed that drew and held fellow-saints in a manner those who did not personally know him can have little conception of. "Gaius, mine host" and



*Brief Records of Men of God.*

“the well-beloved Gaius” were names he was often called by, and no one better deserved the title of honour, for his heart and home were ever open to receive, and to seek to lead on in the truth of God, any of His children, without reference to sect or party.

For many years in HEREFORD, and subsequently in London and Leominster, Mr. Yapp took a large share in Gospel work. Well-sustained Gospel testimony was carried on in the villages around, extending to neighbouring towns. Worcester, Malvern, Ross, Ledbury, Leominster, and Ludlow were reached from Hereford by horses and traps. At one time Mr. Yapp kept five horses in his own stables for this purpose. Regular meetings were begun in a large room at the back of Mr. Yapp's house. Breaking of bread was instituted every Lord's Day morning, and the room becoming too small, was enlarged to seat 300 to 400 persons. Brethren and sisters sold their silver-plate and superfluous furniture to defray cost. It was Acts 2. 44-47 over again on a smaller scale.

Many of the believers connected with this movement, in which Mr. Yapp had a prominent share, had been connected with the Church of England, some of them being professional men of high standing in Hereford, many first class tradesmen, and others. Gifts which their Church position had hitherto repressed were now exercised, and they became evangelists, pastors, teachers, &c. Grace, love, and power prevailed, God was glorified in them, and many from the world were thoroughly converted. In those days the house and its furniture, dress and its fashions, amusements, occupations, business, and customs, all were *tested by the Word of God*. Among these men of God it was said that “Mr. William Yapp was head and shoulders above every one else in his love and self-sacrifice, ever willing to give up time, comfort, and purse for the welfare and spiritual good of others.”

Lest it may be thought that Mr. Yapp was rich (through his generous distributions to saints and large hospitality), it may be well to state that he began life as a chemist's assistant without a penny, but by his cordial geniality, faithfulness, and intrinsic worth he made his way, and was offered three partnerships, accepting the one with his employer; and he soon made it the best business in the county. He continued in business till health failed, always conducting it on godly principles, putting the Lord first in everything.

*William Yapp in London.*

Thus he was prospered in every business he put his hand to, and was a prince among his brethren.

In 1853 Mr. Yapp removed from Hereford to LONDON, where for ten years he faithfully served his heavenly Lord and Master. The Welbeck Street Meeting owed much to his ministry of love during those years. One whose hair has grown white with age remarked lately that he "would never forget his first meeting with dear Mr. Yapp, when leaving his home in Scotland with a letter of commendation to the Welbeck Street Meeting, he was on the first Lord's Day introduced to Mr. Yapp, who promptly said in his own genial way, "You will dine with me to-day." After the meeting he introduced him to Lord Congleton, who also said, "You will dine with me to day, brother T." Such hospitality was new to this young brother, who thought he had come among strangers, and the genuine brotherly love manifested to him quite overcame him, leaving an impression that forty years had not effaced.

Failing health compelled Mr. Yapp to leave London in 1863, and he returned to end his days on earth in the spot where his early youth had been spent, viz., in LEOMINSTER, and highly privileged was that little town in being permitted to have eleven years of his faithful care and loving ministry.

The little gathering of saints was greatly helped by him, and his genial character drew other able brethren to the town, among them Dr. Maclean and Colonel Colbeck, the result being increased fellowship, full attendance at meetings, and a large Sunday school, with conversions. The first Sunday Mr. Yapp said, "this room is too small," and within a week arrangements were made to take the large room in WATERLOO HOUSE. One of the last acts of this noble-hearted brother was to rent and furnish the other parts of Waterloo House, Leominster, for the purpose of accommodating brethren whom he hoped to assemble together in the Lord's Name for mutual prayer, counsel, and conference on matters concerning the welfare of the Church of God. (A picture of some of these so gathered, and standing outside Waterloo House, is given on the front page, representing five or six nationalities.) Of the four who signed the first circular of invitation to these conferences, three have gone to be with the Lord, viz., Messrs. W. YAPP, W. LINCOLN, and H. GROVES, the only one left being Dr. J. L. MACLEAN.

*Waterloo House, Leominster.*

Mr. Yapp had the joy of seeing four Conferences held in the Waterloo that year (1874), and many are alive who still remember some of those first ministering brethren. Three of the chief were Messrs. H. Groves, H. Dyer, and H. Heath (familiarily known as the three Henrys), men who were mighty in the Scriptures, and who being dead yet speak. Many to-day have cause to thank God for their faithful ministry, and do not forget that it is to Mr. Yapp's generous heart and hospitality we are chiefly indebted for this. There are some on earth who still remember Mr. Yapp's address at the last of these four Conferences. With what radiant joy he spoke in soul-stirring words of the speedy return of the Lord as the Bright and Morning Star and the Bridegroom of His people—

“ To scenes of full, celestial joy  
To call His Bride away ! ”

This was his last Conference in the Waterloo, and when shortly after this he heard the call, “Come up higher,” he committed this service to his beloved wife. How well and faithfully she has carried on this work, so dear to Mr. Yapp's heart, is too well known to need comment here. Suffice it to say that the work for God so ably begun by Mr. Yapp in 1874 has so grown and increased that there is scarcely any land in the wide world where the name of “LEOMINSTER CONFERENCES” does not cause a thrill of joy when called to remembrance.

In *The Golden Lamp* which Mr. Yapp had for five years edited with love and prayer, there appeared in the January issue for 1875 a brief but interesting account of his last days on earth, for which we have only space for a brief extract: “In prosecuting labours of love for the Lord and His Church, slight illness fell upon him, but instead of recovering as usual he became prostrate and sank, overcome with the much toil he had had, especially of late. When conscious that he was about to depart, he cried out, ‘Loose me and let me go, Lord Jesus! Take me to Thyself, Lord Jesus!’” On 28th November, 1874, his happy spirit passed into the presence of that Lord whom so long he had loved, and whom so faithfully he had served. So ended a noble, consecrated, and devoted life, having one purpose, and that CHRIST. To serve His Church was ever his highest ambition, and life, health, strength, ease, means, each and all were laid as willing offerings on God's altar.” M. M. D.

## THE BELOVED DISCIPLE'S BELOVED CHILDREN.

### I. YOUR SINS ARE FORGIVEN YOU.

LET us turn to 1 John 2. 12. Though this is the second time in the Epistle the expression *little children* is found, in moral order it comes first: for at the very beginning of our spiritual life forgiveness is received. The pardon of sins is not a common aspect of redemption with this Apostle. In his Gospel the word forgiveness is not found in any form—there believers are viewed as *saved*, or as *obtaining eternal life* (chapters 3. 17; 5. 24; 10. 9; 12. 47; 3. 15, 16, 36, &c.). Yet it is a very important part of salvation, and this verse is very precious. It puts the fact and ground of pardon so simply that very young children and illiterate people may easily understand God's way of pardon. In dealing with this blessed theme there are four points we will briefly direct attention to:

1. *The need of forgiveness.* The need is universal. The Epistle we are considering, in common with all other Scripture, clearly teaches that solemn fact. "If we say we have not sinned," we read, "we make Him a liar, and His truth is not in us" (chapter 1. 10). One can scarcely imagine a responsible person who theoretically would fall under the condemnation of this verse; yet practically tens of thousands of Gospel hearers are in this way making God a liar. If one professes to believe that he has sinned against a holy God, and yet is not in earnest to discover a way of pardon, we must conclude that he does not really believe what the Scriptures reveal of his state and danger—he makes God a liar. And that in itself is a most heinous offence. In this Epistle a definition of sin is found: it is short, but most comprehensive. "Sin," it is said, "SIN IS LAWLESSNESS" (chap. 3. 4, R.V.); not merely "the transgression of the law." That is but an outward and visible sign of an inward and evil condition. At the last analysis, sin is the responsible creature setting up his will in opposition to the will of the Creator, which is lawlessness; or, more fully, it is any thought, desire, word, action, or omission of action, contrary to the will of God. Later we have the converse of this, where it is said: "ALL UNRIGHTEOUSNESS IS SIN" (chapter 5. 17). The former corresponds to the first table of the law, our duty to God; the latter to the second table, our duty to man. Thus viewed, the need for pardon is overwhelmingly great.

2. *The ground of forgiveness.* This also is clearly set forth

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in our Epistle: "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (chap. 1. 7; see also chap. 2. 2). Since Calvary, on the ground of the work there accomplished, God can be just and yet pardon all who believe in Christ. He is faithful and just, as well as merciful and gracious, in pardoning sinners *for the sake of His Son*. I know of no verse that puts the ground of pardon more simply than the one we are considering: "*Your sins are forgiven you for His Name's sake.*" Or, as the Apostle Paul states it, "God also in Christ forgave you" (Eph. 4. 32, R.V.). In and through Christ, on the ground of His finished work, God has found a means of pardoning the ungodly; with that means every awakened soul may well be more than satisfied.

3. *The conditions of forgiveness.* These are not given us in this verse or epistle (chapter 1. 7 refers to those who are already Christians); but other Scriptures make them clear and plain. They are briefly stated in the words, "Repentance toward and faith toward our Lord Jesus Christ" (Acts 20. 21). Gospel repentance includes faith, and saving faith pre-supposes repentance. Therefore the one act often stands for both. The apostles were sent forth to preach repentance and remission of sins in Christ's Name (Luke 24. 47; cf. Acts 2. 38), yet fulfilled the commission when they proclaimed forgiveness through faith in Christ (Acts 10. 43; 13. 39). Sometimes in gospel preaching it is the one word that needs to be emphasised and sometimes the other. Repentance, it seems to me, is the truth needed to-day, especially in English-speaking lands.

4. *The assurance of forgiveness.* This it is important to have clear views on. For our own comfort and growth, for the grounding of younger believers, and for presenting the Gospel to those without, it is necessary that we should distinguish between the ground, the conditions, and the assurance of pardon. As to the last, we may say it comes to us through the written Word as applied by the Holy Spirit. It is just a question of believing or not believing God. The Scriptures are the voice of God. He therein again and again assures men that all who believe on His Son obtain the pardon of all their sins. If one says he believes and yet doubts if he has received forgiveness, he is making God a liar. Some make God a liar, as we have seen, by not believing what He says about themselves

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(chapter 7. 10), but others make Him a liar by not believing what He says about Christ (chapter 5. 10). In one or the other of these two ways all unsaved hearers of the Gospel are making God a liar. The chief source of assurance of pardon, then, is the Word of God. Voices and visions may deceive, frames and feelings will change, but the Word of God abideth for ever. J. NORMAN CASE.

**MY OLD HOUSE.**

WRITTEN BY A CHRISTIAN LADY OF NINETY-FOUR.

**I** HAIL once more my natal day,  
Still in my tenement of clay,  
With many favours blest.  
Now, He who placed the structure here  
Can prop it up another year  
If He should think it best.

Long hath it stood through snows and rains,  
And braved Life's fearful hurricanes,  
While many a stronger fell.  
The reason why we cannot see,  
But what to us seems mystery  
The Builder knows right well.

But now 'tis weather-worn and old,  
The Summer's heat, the Winter's cold,  
Pierce through the walls and roof;  
'Tis like a garment so worn out,  
To mend there seems no whereabout,  
So gone is warp and woof.

The tottering pillars are all weak,  
The poor, old, rusty hinges creak,  
The windows, too, are dim.  
These slight discomforts we'll let pass,  
For, looking darkly through a glass,  
We catch a hopeful gleam.

Nature and Scripture tell us all  
This withered frame ere long must fall,  
When, where, or how's unknown:  
We'll leave that to the Architect,  
And trust His wisdom to direct  
The taking of it down.

*My Old House.*

And when you see it prostrate lie,  
Let not sad tears bedim your eye—  
The tenant is not here ;  
But just beyond Time's little space  
She finds with Christ a resting place,  
No more to date her year.

And tho' she walks with you no more,  
The world will move just as before—  
'Tis meet it should be so.  
Let each his house in order set,  
That he may leave without regret  
Whenever called to go.

**FACTS ABOUT TRACTS.**

**A Weaver Converted.**—Liverpool, 23rd May, 1905. Mr. Ernest A. Thomas writes: "A man (a weaver) was converted at Mill Hill, Blackburn, on 11th April, whilst at work, through reading GOD'S WAY OF SALVATION. Hallelujah!"

**A Mayor Converted by a Tract.**—Dr. Newman Hall was announced at one time to take a service at a town on the eastern coast. On his arrival he received a letter from the Mayor expressing his regret that, owing to an accident, he would be unable to attend the service. The writer went on to explain his personal indebtedness to Dr. Hall, which increased his disappointment at missing the service. He said: "Through poverty I had to commence life's struggle for existence very early, and without education, as a fishing lad, in 1851. About two years later I was brought under the good influence of a pious shipmate, who gave me your little book, 'COME TO JESUS.' He encouraged and helped me to read it. I read it again and again. It was the first book I ever read through, and its influence upon my early life was great and good. How much I owe to it for the prosperity and joy of my life I cannot tell. I must now ask you kindly to accept the warmest thanks that words by this feeble method can convey." "I called to see the writer," says Dr. Hall, "the next morning. He added an interesting fact. He had laboured vainly to learn to read by puzzling over several other books, when the giver of the tract said, 'This one is so simple that a child can make it out.' 'So,' added my informant, 'I first read the booklet as a reading exercise. But by thus learning my letters I was led to learn and know the Gospel'."

## PEARLS PICKED UP

AT KWALA LUMPOR CONFERENCE.

**T**HE Holy Spirit is intended by God to be to us what Jesus was to His disciples—another Comforter.

The Holy Spirit reveals His own revelation to our hearts.

When self is the object of our existence, we hate those who will not feed our selfishness.

Revelation comes from God to babes and praise ascends to God from babes.

Christ came in God's Name and the Spirit came in Christ's Name.

Christ came in humiliation and shame, the Spirit in demonstration and power.

Praying *for* the Holy Spirit has now given place to praying *in* the Holy Spirit.

By the reception of the Holy Spirit we stand committed to holiness of life.

Every age has had its testing truth and every truth has been progressive in nature. God came to Israel, Christ to the world. The Spirit comes to the Church.

T. B.

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## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

### "LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

July 23.

*Read* 2 Chron. 26. 14-23.

*Learn* James 4. 6

### KING UZZIAH'S FALL.

Beginning well, and well advised—Prosperity from above—Weakness true strength—Disease of the heart—A king, but not a priest—End of pride, disgrace, disease, death.

**O**UR present lesson is concerning a clever young king, the story of his success, rise, and sad fall and ruin, with a revelation of the causes of the same.

**A GODLY ADVISER.** Zechariah was priest and man of God. Uzziah evidently was helpfully influenced by him; showing us the value of good companionship, for we read, "Uzziah sought God in his days."

**THE SOURCE OF SUCCESS.** "The Lord God made him to prosper." All true prosperity comes from above (James 1. 17). Soul prosperity is of greater value than earthly riches (1 Tim. 6. 6).

**MARVELLOUSLY HELPED.** Inventors, statesmen, warriors, gathered round the king—God did that for him—"All things are of God" (2 Cor. 5. 18). Nothing but from above (John 19. 11). Had Uzziah remembered this he had never sinned and suffered as he did (1 Cor. 4. 7).



## *King Uzziah's Fall.*

"Till he was strong," that is the limit of help. God does not mean any to be strong in themselves (2 Cor. 12. 10). Strong in the Lord, in grace, in faith, is approved—strong in self spells ruin; "without strength" is the condition of sinners for whom Christ died (Rom. 5. 6).

**AFFECTION OF THE HEART.** "Lifted up," or "become haughty." "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16. 18). Uzziah's great success should have made him, like David (2 Sam. 7. 18), a humble worshipper and willing servant; but pride of heart knows no limit, and intrudes into the most holy places (Col. 2. 18). All sin is hateful, but the sin of pride is specially marked heinous (Prov. 29. 23; 1 Peter 5. 5).

**PRIDE, PRESUMPTION, AND PUNISHMENT.** The place and work of king and priest were clearly defined by God, and King Uzziah must have known this, but his heart was so inflated with pride that presumption ensued, and he violently laid hands on the priestly work. This has been done often, and will continue to be done till the Man of Sin takes the very place of God (2 Thess. 2. 3). The end of Uzziah was destruction; the only end that can be to the proud and presumptuous sinner. Pride of heart keeps many from Jesus, and heaven is shut against all such (Luke 18. 17; Matt. 18. 3).

July 30.

*Read* John 8. 1-16.

*Learn* Eph. 5. 13.

## **THE LIGHT OF THE WORLD.**

A convicted sinner in the light—Other sinners not convicted—The light shines on them—Not condemned—The path of light: following Jesus.

**T**HE scene of the lesson is the court of the temple at Jerusalem, and there we find the Lord busy at work "early in the morning" teaching the people. Fresh from a night of communion on the Mount of Olives, He is a pattern for all who would effectually teach either old or young. Besides ability to teach, He doubtless there on that mount, as the Man dependent on the Father, breathed the atmosphere of divine justice, wisdom, and grace which comes out so beautifully in His dealing with a poor, convicted sinner.

**THE WOMAN.** The nature of the sin in question requires that the subject be spoken of carefully among the young, and sin in its broader meaning kept before the mind. It is sufficient that she was a poor, guilty, detected sinner in the bright, shining presence of the "Light." Like Isaiah (chap. 6); like Job (chap. 42. 6); like Peter (Luke 5. 8); like the Publican (Luke 18. 13); and many others.

**THE ACCUSERS.** The Scribes and Pharisees had found a new occasion to put Him they hated to the test. "This they said, tempting Him, that they might have to accuse Him." Not zeal for God's glory, or for Moses' law; not horror of sin, but hatred of Jesus, the moving impulse of their action. It is perfectly right to judge sin, but the motive and the spirit should be right in the judging. This can easily be applied, as most of the zeal shown in accusing others arises from no love of righteousness, but from malice and envy.

**MOSES *versus* CHRIST.** "What sayest Thou?" The way of Jesus here is very beautiful. Over and over again the question is put: calmly the One who knew their hearts traced in the earth His mark—what a mark Jesus has left in the earth!—and then lifting up Himself He said: "He that is without sin . . . first." The Light which shone on the sinning woman now shone on the accusers, and they vanished, withered under His glance, convicted under His word (Mal. 3. 2).

## *The Light of the World.*

**CONVICTED, YET NOT CONDEMNED.** Left alone with the only One sinless enough to deal with her in judgment, the woman stood. The Light shone upon her—the light of mercy, the light of truth. Not to condemn, but to save (John 3, 17), Jesus came; and grace reigns, not that sin may abound, but that sin may not have dominion (Rom. 5. 20, 21). “Sin no more” is her orders, walk in the light her path; the forgiven follower of Jesus shall not “walk in darkness.”

**CONVICTED, BUT NOT CONVERTED.** The Pharisees would not allow the Lord thus to expose them, would not accept the judgment of God against them (Luke 7. 30), or Christ's testimony about Himself. They said, “Thy record is not true.” This was making Him a liar, and plainly declaring their unbelief (1 John 5. 9, 10). Besides His own words and works, testimony to and evidence of His verity, Jesus referred them to the Father-God's testimony (Matt. 3. 17; 17. 5). So, to reject Christ is to reject God, for they are one. Further on Jesus said: “Ye shall die in your sins”—an awful condition to die in; and that is the end of all who refuse convicting and converting light—they go out into the blackness of darkness for ever.

August 6.

Read 2 Chron. 29. 1-14.

Learn Matt. 6. 33.

### **A GODLY MOTHER'S INFLUENCE.**

Mother's example and precept—Self right first—Putting others right—Cleansed for cleansing work—Confession and restoration—God's purpose recognised.

**T**HE opening events of the reign of King Hezekiah in Jerusalem are now our subject of study. He was one of the most illustrious of the kings of Judah, for “after him there was none like him . . . nor any that were before him” (2 King 18. 5). Hezekiah, with Asa and Josiah, are the three kings described as following in the steps of David, the man after God's heart, and Hezekiah was chief of the three. His father, Ahaz, was not a good man, but the opposite, and we must look elsewhere for the influences at work to make the son of a bad king a good and zealous worker for God, and a reformer of the evil his father had done.

**THE MOTHER AND HER INFLUENCE.** Hezekiah's mother was named Abijah; she was daughter of Zechariah, the man of God, and adviser of King Uzziah, of our last Old Testament lesson. From her, no doubt, Hezekiah received pious training and instruction in the ways of God. A good mother's influence is a greater power than the bad example of an evil father. The benefit of a mother's godliness appears in other cases in Scripture. For example, Moses and Samuel in the Old Testament, and Timothy in the New.

**HEZEKIAH'S OWN PERSONAL WAY.** In 2 Kings 18, we find a five-fold description of the king's character: (1) He did right “in the sight of the Lord”; the Lord's judgment, not his own or man's, being the standard of right and wrong. (2) “According to all that his father David did”; the highest model that could be found. The Christian's Model is Jesus (1 Peter 2. 21). (3) “Trusted in the Lord God.” Without faith it is impossible to please God (Heb. 11. 6). Hezekiah was a dependent on God's protection and sustenance. (4) “Clave unto the Lord”; steady and constant attitude, abiding purpose of heart (Acts 11. 23). (5) “Kept His commandments.” The Word of God was the king's guide-book and rule of life. These things were all true concerning Hezekiah himself, before he sought to deal with other people and things around him. “Do and teach” is Jesus' way (Acts 1. 1).

**HEZEKIAH'S WAY WITH OTHERS.** Being right himself, the king was able to see and deal with surrounding evil (Matt. 7. 5). “First

## *A Godly Mother's Influence.*

year, first month" of his reign marks prompt action and early zeal; then the long-closed doors of the temple were opened and repaired. That deserted and defiled house has to be cleansed, and for that purpose a sanctified band of servants is needed. "Sanctify yourselves" that ye may "sanctify the house." God's work is for God's people, and they in condition fit for the work of God (2 Tim. 2. 21).

**HEZEKIAH'S CONFESSION AND CHARGE.** Fully owning the justice of God's judgment on the nation, Hezekiah could still point to the call and purpose of God to have that nation (represented by their priests) stand before Him, serve Him, minister unto Him, and burn incense (Rom. 11. 29).

August 13.

*Read* 2 Chron. 29, 18-29.

*Learn* Acts 3. 19.

### **HEZEKIAH'S GODLY ZEAL.**

Beginning at the root—The sin-offering—All inclusive—Preparing for praise—  
The cause of praise and worship—The accepted sacrifice—All God's people  
recognised and provided for.

**I**N our last lesson we left off at the charge of King Hezekiah to the priests to prepare themselves and the house of the Lord for the revival of the service and worship of God. Beginning at the inner part, they cleansed till they reached the porch, and in sixteen days they had finished their work, set things in order, and reported this to the king.

**THE OFFERING FOR SIN.** Cleansing of the temple was a good work, but it could not put away sin. The priests had scrubbed, and swept, and polished, but still sin remained. "Without the shedding of blood is no remission" (Heb. 9. 22). "Kingdom, sanctuary, and priests," all under sin—no difference—all have sinned (Rom. 3.). Hezekiah knew this fundamental truth well, so seven bullocks, seven rams, seven lambs, and seven he goats were brought for a sin-offering. Those twenty-eight animals in their different virtues and values are shadows of the Lord Jesus, the perfect Sin-bearer and Sin-offering, in His completeness and untold preciousness (Isa. 53. 10; John 1. 29; 2 Cor. 5. 21; Heb. 10. 12).

**THE COMPREHENSIVE SACRIFICE.** In the case of the seven he goats it is to be noted that king and congregation joined in laid-on hands on the heads of the goats, and ALL ISRAEL is represented. This is suggestive—king and beggar, prince and peasant, are on a level at the Cross of Calvary, and ALL the saved are there. "All men everywhere" (Acts 17. 30) is now the character of the sin-offering of Jesus (2 Tim. 2. 6).

**SETTING THE WORSHIPPERS IN ORDER.** The order is divine. Previous to sin-purging, true worship cannot be; once sin is dealt with, the persons who were sinners are transformed into worshippers (Heb. 10. 19).

**THE BURNT-OFFERING SACRIFICE.** This is different from a sin-offering—the body of the sin-offering was rejected and burnt outside the camp; the body of the burnt-offering was accepted and burnt on the altar. The one a picture of Jesus suffering for sin, the other that of Jesus accepted in His own worth (Heb. 9. 14; Eph. 5. 2).

**THE SACRIFICE AND THE SONG.** It was when the smoke of that offering was seen ascending up to the presence of God that the song began, and so long as the sacrifice yielded that savour the song lasted. This surely speaks of worship without end, for the acceptance of Jesus will never cease—the Sacrifice never lose its worth (Eph. 2. 7). Our lesson closes with a view of the king and all who were with him prostrate in worship.

## TALES WORTH TELLING.

**“As Good as Your Book.”**—A Brahmin is said to have written to a missionary: “We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years.” How necessary the exhortation, Titus 2. 11-14.

**“On and Off.”**—Gipsy Smith once asked a man in an after-meeting, “Are you a Christian?” “Yes.” “How long?” “Twenty-eight years, on and off.” “More *off* than on, I guess,” replied the gipsy. Rather be “out and out” than on and off. “Always abounding” (1 Cor. 15. 58); “continuing steadfastly” (Acts 2. 42)

**The Power of His Resurrection.**—Charles VII., who deserted Joan of Arc, was advised by a courtier to destroy the black marble monument raised over the remains of the great Duke of Bedford, who died at Rouen. He replied, “Let him repose in peace, and be thankful that he does repose: were he awake, he would make the stoutest among us tremble.” This is why infidels, worldlings, and sin-lovers want to forget that “Christ is Risen” (1 Cor. 15. 20). The thought makes them tremble at a reckoning day (Rev. 1. 7).

**A Queen's Hope.**—The following touching incident, told by the Queen of England, at that time Princess of Wales, and inserted by her permission in Canon Fleming's “Future Recognition,” preached at Sandringham, will go home to every heart: “In 1888 all my five children received the Communion with me, and I gave Eddy (the Duke of Clarence) a little book, and wrote in it—

‘Nothing in my hand I bring,  
Simply to Thy Cross I cling.’

And also—

‘Just as I am, without one plea,  
But that Thy Blood was shed for me,  
O Lamb of God, I come.’

When he had died, and lay like one sleeping,” the Princess adds, “I turned to the table at his bedside and I saw the little book in which were written those words; and I could not help feeling that he did cling to the Cross, and that it had all come true.” Thank God that the Royal Family of the British Empire know at least that any hope for Eternity must be based upon THE BLOOD shed on Calvary (1 John 1. 7). If you were as suddenly called into the presence of God as this Prince was, what would your dying song be? Is your sole hope for Eternal bliss in the work of the Cross and in the Blood of the Lamb?—HYP.

*Outlines of Scripture Studies.*

**THE HEART BY NATURE.**

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

**THE LIPS BY NATURE.**

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

**THE MOUTH BY NATURE.**

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

**THE FEET BY NATURE.**

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

**THE HEART BY GRACE.**

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

**THE LIPS BY GRACE.**

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

**THE MOUTH BY GRACE.**

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

**THE FEET BY GRACE.**

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

*Outlines of Scripture Studies.*

**DOUBLE TITLES GIVEN TO THE LORD JESUS.**

The Author and Finisher of our <i>faith</i>	- - - -	Heb. 12, 2
The Apostle and High Priest of our <i>profession</i>	- - - -	Heb. 3. 1
The Shepherd and Bishop of our <i>souls</i>	- - - -	I Pet. 2. 25

T. B.

**TRUTHS CONNECTED WITH THE HOLY SPIRIT.**

THE HOLY SPIRIT	THE CHRISTIAN IS EXHORTED TO
1 Convicts the world John 16. 8. 12	1 Be filled with the Spirit Eph. 5. 18
2 Regenerates the believing one John 3. 5-7 and I John 5. 7	2 Pray in the Spirit Jude 20 and Eph. 6. 18
3 Indwells the child of God John 14. 17	3 Sing in the Spirit - Eph. 5. 19
4 Seals the saint - Eph. 1. 13	4 Worship in the Spirit John 4. 23 and Phil. 3. 3
5 Is the comforter and guide John 15. 26 and 16. 13	5 Walk in the Spirit - Gal. 5. 16
6 Is the unction or holy anointing - - - I John 2. 20	6 Be led by the Spirit Gal. 5. 18
7 Is the earnest of com- ing glory - - - Eph. 1. 14	7 Remember His Body is the temple of the Holy Spirit - - - I Cor. 6. 19

J. M. H.

**OUR GREAT DELIVERER (2 Cor. 1. 10).**

**YESTERDAY.**—Those who have believed on the Lord Jesus Christ can say, “Who *delivered* us from so great a death.”

**TO-DAY.**—And trusting Him day by day can add, “And *doth deliver*”

**FOR EVER.**—Then looking forward to the future can say again, “In Whom we trust that He *will yet deliver* us.”

In the past He *hath delivered*, in the present He *doth deliver*, in the future He *will deliver*. What a wonderful deliverance! HYP.

**DEAD WITH CHRIST (Rom 6. 8).**

**THEREFORE WE ARE**

Dead to sin - - -	Rom. 6. 2
Dead to self - - -	Rom. 6. 8
Dead to the world -	Gal. 6. 14
Dead to law - - -	Rom. 7. 4

J. W. K.

**FOUR NEEDFUL THINGS.**

1 As diseased through sin—a <i>physician</i> -	Luke 5. 31
2 As liable to contract defilement—a <i>priest</i>	John 13. 10
3 As empty in myself— a <i>portion</i> for my heart	Lu. 10. 42
4 As a tried and tempted one— <i>patience</i>	He. 10. 36 J. K. M. R.

**THINGS WELL PLEASING.**

Three things with which the Lord is well pleased.

1 With His beloved Son, Mat. 3. 17
2 For His righteousness sake, Isa. 42. 21
3 With many sacrifices, Heb. 13. 16

Three things well pleasing to God

1 The working out in us of all the will of God	Heb. 13. 21
2 The obedience of children to parents	Col. 3. 20
3 The gifts of saints to servants -	Phil. 4. 18 T. B.

**LOOKING UPON UNTO FOR JESUS FOR SALVATION Jno. 1. 36  
SERVICE Heb. 12. 1  
SOLACE Titus 2. 13  
W. S.**

## A SACRIFICE OR A PRIVILEGE.

CAN that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? It is emphatically no sacrifice. Say rather it is a privilege.—*Livingstone.*



JOHN DAVIDSON,  
ONE OF THE NORTH OF SCOTLAND PIONEERS IN GOSPEL WORK.

## JOHN DAVIDSON, OF GOWANWELL.

“**A**ND, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22. 12). The foregoing Scripture was often quoted and used by the late JOHN DAVIDSON when exhorting and seeking to help fellow-saints in the ways of the Lord. And doubtless it was the power of the same truth that made him what he was through all the forty-five years of his Christian life.

Born at Gowanwell, Methlick, Aberdeenshire, in the year 1841 (his father at the time occupying that farm), he was educated and brought up with the view of succeeding his father in the agricultural pursuits of life, and in this sphere he always occupied a most intelligent and advanced place, his advice and services being gratefully sought after and as readily given in all that pertained to the help and welfare of his numerous neighbours and a wide circle of friends. His father being a Christian, he was brought up to read and revere the Scriptures as well as to understand that he needed salvation.

But, as he often said when preaching the Gospel, although he knew he was unsaved, he was not very much concerned until one Sunday when the late Duncan Mathieson went to take Mr. Mennie's place in the Free Church. When he came into the Young Men's Class that morning he was “humming” over the then well-known hymn, “There is Rest for the Weary.” They had not been accustomed to that before, but they were even more surprised when Duncan Mathieson said that instead of the usual lessons for the day he thought it would be more profitable to have a little conversation. He then commenced to show them their need of salvation, and after beginning at one end of the seat, and with his finger pointing to each as he passed, he said, “Have you been born again?” John Davidson said he did not think so much about it as he asked one after another, but when Duncan Mathieson pointed to him he felt he was not, and from that time until the first Sunday of March, 1860, he had no peace; he felt he was not born again. It was his Sunday at home, and whilst going through the court with his arms full of hay to feed the horses he saw the truth that Jesus died for him, and there and then thanked God for his salvation. He had passed through deep soul-trouble before he saw the light, and when he saw the simplicity of God's way of salvation it gave him such joy that ever after he counted it no trouble to spend and be spent in seeking to lead others into the knowledge of the truth.



*John Davidson, of Gowanwell.*

Grace was his great theme, and in all his preaching and service he sought to exalt the grace and truth of God. Some little time after his conversion it was on his mind to become a missionary, but thinking he could not preach without due appointment he kept back, and in after years, when he saw the truth of the Lord sending forth labourers, he was thankful he had not gone in for human appointment, but esteemed and enjoyed the happy privilege of helping the Lord's people and preaching in the Name of the Lord wherever he went. He was anything but a forward man; the grace of Philippians 2. 3, "Let each esteem other better than themselves," was in great measure true of him, and often at conferences and other believers' meetings he kept back so as to give place to others.

Early in his Christian life he saw the truth of believers' baptism, and was baptised at Greenock by Mr. John Rae. This brought him into trouble in his own locality with the Free Church, where he was a member. But the Lord was leading him through these troubles and conflicts to search the Scriptures, and although it cost a good deal, he was more than compensated by the joy and blessing of the Lord.

Previous to his conversion, in the end of the year 1858 and the beginning of 1859, the Lord had done a great work in Aberdeen and several places in the North of Scotland principally through Reginald Radcliffe, of Liverpool; James Turner, of Peterhead; Hay M'Dowal Grant, of Arndilly; and Duncan Mathieson. The preaching was in power, and the converts of such times could not be bound up in a pew. God had been leading them into soul-liberty, and they longed to hand on to others what they knew. John Davidson began his Christian life amidst such surroundings, and often the impress given by the preacher used in connection with conversion characterises the convert through his after-life. It was so in his case. His mind was open for the truth, and it was his delight and joy to see the Lord's work prospering. His desire for this led him into association with many of the Lord's people, as well as to help in Gospel work all who were like-minded.

In the years 1868-69 Mr. Rice T. Hopkins visited Aberdeen, and was much blessed both in conversion and in helping the Lord's people. At that time a small company commenced to remember the Lord in the breaking of bread in a small room in Justice Street. About the same time a meeting was commenced in Peterhead in the room over William

*John Davidson, of Gowanwell.*

M'Lean's workshop and at New Deer in a private house. Speaking of those days, John Davidson said: "We met to break bread once a fortnight, and on alternate Sundays we went to the Free Church, but this did not continue long, as we soon got the cold shoulder."

A short time after the meetings commenced Dr. C. J. Davis (a coloured brother) visited Peterhead and New Deer and did much to establish the believers and cheer the young converts by the clear Gospel he preached. John Davidson went to his farewell meeting in Aberdeen, and at that time small-pox was very prevalent in the city. He returned to Gowanwell and was laid up with the malady. The people said, "This is what he has done; he has brought a pest to the place." Speaking of it himself, he said there never was a time when he enjoyed the Lord more, he was so exercised about it lest he should be the means of bringing trouble to the district or dishonour on the Name of the Lord. The Lord gave him such confidence that he believed no one would take it, and this was verified in such a signal way that not even his own wife—who nursed him through it all—had any symptoms of the trouble.

In the year 1870 the veteran Donald Ross left the East Coast Mission and formed what was known as the Northern Evangelistic Society. His field of labour with a little company of godly men was more inland than when in the East Coast Mission. The Lord blessed them in a remarkable way in Aberdeenshire, Banffshire, Morayshire, and other northern counties. The fruit of those labours principally led to the gathering together in the Name of the Lord the present assemblies in all these counties. John Davidson, who had already ceased to own any other Name, was a warm supporter of and a ready helper in the work, and in the year 1871, when Donald Ross saw the truth of baptism, he baptised him in the River Dee at Aberdeen. The mill-dam of his farm at Gowanwell has been the burial-place by baptism of many of the Lord's people.

Although a farmer and having considerable agricultural interests at stake, for forty years he spent a good part of his time preaching the Gospel and helping in the things of the Lord, often driving long distances and reaching home in the early hours of the morning in order to help the Lord's people. He was much blessed in Gospel work in Aberdeenshire, Banffshire, and Morayshire. Many of those saved through his preaching are still in these parts; some have

*John Davidson, of Gowanwell.*

gone to serve the Lord in other lands. He also visited Orkney, Shetland, and Ireland proclaiming the "good news."

His steadfast presence at all the special meetings and conferences in the counties mentioned was always a cheer and a help to those interested in the work of the Lord. He was most at home in the annual New Deer meetings, which he had attended for the greater part of thirty-seven years. A friend, writing of him to another, says: "He came often to Peterhead, and especially to the believers' annual tea meeting. Although often delayed during stormy weather, we could always count on the presence of dear Mr. Davidson to give a helpful and faithful word. Whilst he was intensely solemn and earnest in his appeals to the unsaved, he had a bright and happy way of commending Christ to sinners and teaching saints, and continues to leave a fragrant memory behind him." Another remarked: "My recollections of him both as a Christian and a business man are, that he was the most unselfish man I ever had to do with."

In failing health for some little time, his desire for Gospel work was quite fresh. It was at Macduff where his voice was last heard. In the autumn the Lord had given blessing in connection with the tent, and the interest continued after. He had gone to spend the Lord's-day to help in the work, and while there the symptoms of the trouble which resulted in his end manifested themselves. Returning to his home, he was confined to his bed for the greater part of eight months. During these months, although towards the end he suffered much pain, his countenance was lit up by the reflected light of a better country.

He was greatly loved and highly esteemed by all who knew him. His death at a comparatively early period of life is mourned by a very large number of Christians, as testified by the large number who assembled at Gowanwell on Saturday, 17th June, to accompany the remains to his "Macphelah" in the New Deer Cemetery. The sympathy of the Christians in these parts goes out to the widow and family at New Deer, America, and South Africa.

R. D.

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THEY who swim in sin must sink in shame.

If we cannot reconcile all opinions, let us endeavour to unite all hearts.

The Jewish jubilee cancelled all debts. The Christian jubilee doubles them.

T. B.

## BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

QUESTION XXII.—*"In Hebrews 13. 13 we read 'outside the camp.' Is there anything that corresponds to this in the present day? If so, what is it?"*

THE Epistle is inscribed "to the Hebrews." It is clearly and admittedly addressed to those to whom the thought that Jesus of Nazareth was the Messiah is a stumbling-block and rock of offence. Compare its beginning with the beginning of any other epistle. Not until half-way through the second chapter is the Name of Jesus mentioned. "To the Hebrews," therefore full of references to and explanations of the rites and ceremonies of the Mosaic economy. The Book of Leviticus is the series of pictures to which the Epistle to the Hebrews is the text. Unless we use this key the lock will not turn and the treasures be revealed. Now, as elsewhere through the Epistle, the reference in this 13th chapter is to the day of atonement, and what happened on it, and to the red heifer, and what happened to it. On that day the body of the beast, whose blood was taken within the holiest of all, was burned without the camp. And the red heifer, whose ashes formed the chief constituent of the water of purification and separation, was killed outside the camp. Clearly, then, the camp was looked upon as a place of peculiar sanctity. It bore a special relationship to the earthly home of Jehovah. In the midst of the camp stood the tent of meeting. And within the tent of meeting Jehovah dwelt in solitary splendour. Thus the unclean went outside the camp. Outside the camp was the leper's abode. And although the place itself had to be free from ceremonial defilement, it was outside the camp the sin-offering was burnt and the red heifer slain. And the man who burnt it or slew it had to wash his garments and bathe his flesh in water ere he dared re-enter this sacred enclosure—the camp. Hence clearly outside the camp was the place of distance from God. And so outside the gate Jesus was led to Golgotha, the place of the skull, because He would seek us in that place of distance which is ours by nature. And when He reached us in that far-off place of exile He cried, "My God, My God, why hast Thou forsaken Me?" But the camp was not always the place in the midst whereof Jehovah dwelt. In Exodus 33. we read of Moses pitching the tent of meeting outside the camp. And until the people took the outside place, the place of

*"Outside the Camp."*

condemnation, the place of judgment, the dwelling-place of Jehovah on earth remained outside, yet open to "every one which sought the LORD."

Thus when John came he preached judgment. He called on the people to take the place of condemnation symbolised by their immersion under the dark flood of Jordan, the river that runs day and night into the Sea of Death, from which there is no exit; hence so suitable to set forth that judgment that issues in death, irremediable death. He called them to come out to him into the wilderness that typifies so wonderfully the failure of all things earthly to sustain life, not to speak of giving it. He made plain the path of Him who came to manifest the utter ruin of humanity, its complete condemnation. The Lord Jesus is the tent of meeting, for in His blessed Person God and man meet. He was willing to dwell within the camp, but the people would have none of Him. In His own graphic words, "They cast Him out . . . and slew Him." So would understand each Jew the deep significance of these words: "Let us go forth therefore unto Him without the camp, . . . for here have we no continuing city." After all, his holy city enshrined in his heart had no continuance; it was like the camp in the wilderness. How pregnant such an expression was when we think that scarcely had the ink dried when the Romans destroyed the city! So, as everyone that sought Jehovah in the old-time days of Israel's pride had to go without the camp ere Jehovah could be found, each one in those days had to leave the place where his fathers had worshipped God according to His directions. And that meant "bearing His reproach."

And in the coming days the call will be the same. Israel without her King will be restored to the land, the city, and the temple. Yet stiff-necked and proud, with the religion but without the Presence, she shall remain but a camp until the day He will come to show His hands and His feet. Like doubting Thomas, she shall remain in unbelief until the rising of the day star that heralds the dawn of the glad millennial day despising the remnant slowly gathering in the outside place and bearing His reproach. What a comfort to this persecuted company will be these Scriptures!

But surely this has a lesson for me? Yea, verily, two lessons, for I stand in danger of two extremes. First, I may indeed be where the Lord has directed me to be in His

*Biblical Notes and Queries.*

Word. I may be found in the place where He has been pleased to promise His presence. And yet in spirit very far off from Him—stiff-necked, proud, self-satisfied, independent. Some are to be found to-day who are ready to exclude all from their fellowship unless they hold by certain shibboleths. Like the Puritans of old, they may be known as lovers of certain set phrases such as “called-out ones,” “separated saints,” or “gathered-to-the-name ones,” excellent in their way, but demoralised by being elevated into watchwords or passwords. Such are fond of calling all religious denominations but their own “the camp.” Alas! alas! they may be spacially outside the camp, but spiritually they have taken the camp with them. For the camp is the divinely appointed way of worshipping God from which the presence of God has departed, where the Spirit is grieved and the Spirit is quenched. Beware! it is to such an one that the Saviour saith, “Behold, I stand at the door and knock.” It is the Saviour who has taken the outside place, and that makes the inside place “a camp.”

Secondly, it also teaches me to beware of the other danger, that it matters not where or how I worship, that it matters not how or when I have been baptised (I would recommend young believers who are not clear on this very important subject to read my friend Hoste's very excellent booklet on “Baptism”). There is a sad lack of consistency amongst believers to-day. If God has taught me that He desires to be worshipped in a certain way and no other, let me not be found mocking Him by attempting to worship Him in some other way, often a friend's way. And if God has not taught me, then let me seek teaching, for I shall be held responsible, as the Israelites were, for my ignorance. I judge no man because he does not see with me that the simple unadorned way of gathering together as Christians around the Lord's table, owning His Lordship by waiting on His Representative, the Holy Spirit, to move whom He will to minister, is the Scriptural way. It was some time before I saw that this was the way myself, and if some unadvised person had in those days of seeking said, “You must either be found here or stay away, but no coming or going, no vacillating,” I know not what injury might have been done to my young, struggling, spiritual life. So it was with baptism. I had been sprinkled as an infant by a most devoted servant of the Lord, and it took me some time before the scales fell from

*“Outside the Camp.”*

my eyes, and I saw that sprinkling was not baptism. Yet had anyone forbidden me the Lord's table until I had been baptised I know not what might have happened. The worst thing would have been my getting baptised, so that I might not be shut out from the place I saw was right.

Still I love consistency, and am truly fond of being logical, and I cannot see the consistency of those who heedlessly wander hither and thither to please themselves or to please their friends. Nor is it logical to imagine that two diverse ways of “worship” are as good as the same, and that God is as pleased with us when we worship Him in the way we profess not to think scriptural as when we worship Him in the way we believe to be according to His will. If we are honest and not hopelessly latitudinarian, the former is truly going back to the camp, or more exactly remaining in the camp whilst God's presence is outside, because of our pride, disobedience, and naughtiness of heart.

In conclusion, I remark that now the camp is spiritual, it is where I am whatever my profession to the contrary may be when I seek to worship and serve God out of communion with Him. How can two walk together except they be AGREED?

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**TALES WORTH TELLING.**

**The First Drop of Blood.**—Abraham Lincoln, President of the United States, used to remark that he could get any amount of men who were “willing to shed their last drop of blood,” but he found it a little difficult to get men to shed their *first* drop to make a beginning. Don't talk about what you will do for Jesus by-and-bye. Just begin *now* to love Him, serve Him, and follow where He may lead (Matt. 11 28; 2 Tim. 2. 3).

**“Children Under Six Free.”**—A little boy was anxious to know how to be sure that “Christ died for *him*.” A friend pointed to a railway time-table with the words at foot, “Children under six years of age travel free.” “Now, if you were under six would you have any difficulty in knowing that you could travel free?” “Oh, no,” he replied. “Well, the Bible says, ‘Christ Jesus came into the world to save *sinners*’ (1 Tim. 1. 15); you are a sinner.” “Oh, yes.” “Then you need have no fear of putting in your plea and claim.” This helped the little fellow to “Believe on the Lord Jesus Christ and be saved” (Acts 16. 31).

**The Man Behind it.**—Dr. A. J. Gordon, of America,

*Tales Worth Telling.*

once gave his children a dissected map puzzle to put together, thinking it would keep them quiet for a little while. To his surprise they soon had it put right, and one of the boys exclaimed, "Father, there's a man behind." The face of the man guided and helped them to success. Aye, and there's a MAN behind the Gospel—the MAN Christ Jesus (Acts 2. 22 ; 13. 38). He can help, lead, guide, and land in glory.

**A Good Distance Off.**—Traveller to native of the district : "How far am I from Hilltown?" "About 24,900 miles," replied the native. "Impossible!" Native : "I mean if you go the way you are going ; but if you turn round its only about a mile." He had his back to the town and would need to traverse the circumference of the globe before he approached it from the other side. Unsaved sinner, you are a good distance off heaven, for you are travelling from it. "Far off" (Eph. 2. 13). But turn to Christ and you will find His word "nigh" (Rom. 10. 8). Come to Him to-day. HYP.

**SUBJECTS FOR SUNDAY.**

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING.

**"LESSONS FROM LIFE IN THE LAND,"**

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, will be taken up with **Studies from the Gospels.**

August 20.

*Read* 2 Chron. 29. 29-36.

*Learn* Acts 2. 46.

**GLADNESS OF GOD'S PEOPLE.**

Music not always praise—Who can praise?—True gladness and real worship—Joyous service, no scarcity, no grudging—All from God's own goodness—No praise to man.

**I**N a previous lesson we saw the good work of restoration and revival in progress under King Hezekiah's influence. The continuation and perfection of that beneficent work is now our theme.

**PRAISES, GLADNESS, WORSHIP.** Singing praise to God is different from fine music sung to please the ear of man. Praise is the expression of thankfulness to God for His goodness (for example Isa. 12. 1 ; Acts 2. 47, &c.), is glorifying to God (Ps. 50. 23), and is acceptable to Him (Heb. 13. 15, 16) ; but only the living can praise God (Isa. 38. 18, 19). Gladness is the portion of a people redeemed and brought near to God—"Happy is the man whose transgressions are forgiven" (Ps. 32) ; "They began to be merry" (Luke 15) ; "There was joy in that city" (Acts 8. 8) ; "They received Him gladly" (Luke 8. 40). Worship differs from praise in that it is the adoration of God in the heart because of what He is. We praise Him for what He has done ; we worship Him because of His own worth (Ps. 72. 11 ; Matt. 2. 11 ; Luke 24. 52).

**ZEALOUS PEOPLE AND BUSY PRIESTS.** It is always so—happy people are zealous people, and God's work goes on merrily with songs and praises. No need for pressing and squeezing when the heart is right (Acts 5. 34). Sacrifices and thank offerings are an indication



## *Gladness of God's People.*

of a grateful response to God's bounty, a reflex of the grace of Christ (2 Cor. 8. 9).

**GOD'S SPEEDY WORK.** It was a cause of joy to all that God was the source of the whole matter. Note that Hezekiah does not claim the honour, and the priests are not praised, nor the people, but "God had prepared the people"—"All things are of God" (2 Cor. 5. 18); "Every good gift is from above" (James 1. 17). It had been done promptly, suddenly, not evolved laboriously out of an unwilling people, but, like the breath of spring on the dry and bleak earth, causing growth and verdure, God's blessed Spirit quickens with His breath the dry bones (Ezek. 37).

The New Testament parallel and application should appear plain. Jesus, the sin offering, burnt offering, and meat and peace offering, known and enjoyed, satisfies and gladdens the heart; and praise and worship, with sacrifices and thank offerings, abound to God's glory and man's blessing.

August 27.

Read John 9. 1-17.

Learn Eph. 5. 14.

### **BLIND MAN CURED.**

Jesus passing by—The man in the dark—For a purpose—Simple means and simple faith—A great blessing - A good confession.

**T**HERE is no more interesting miracle-narrative than the one which forms the subject of this lesson; it is brimful of suggestive points.

**THE TIME AND PLACE.** A Sabbath morning in winter in Jerusalem, and probably close to the gate of the temple. A former lesson was about a woman and the men who said she should be stoned, and it is worth noticing that what Jesus said in that connection led to these men taking up stones to stone Him (John 8. 59). Passing by from that angry crowd, Jesus and His disciples reached the spot where sat the blind, beggar man.

**THE SUBJECT OF THE MIRACLE.** A man poor and blind—born that way—had always been so, and would always have been so, had Jesus of Nazareth not "passed by." This is a true picture of man "sitting in darkness" (Matt. 4. 16); "cannot see" (John 3. 3); and "blinded" (2 Cor. 4. 4); but Jesus has come that "they which see not might see" (John 9. 39).

**THE MANNER OF THE MIRACLE.** After teaching the disciples that the purpose of the man's blindness was God's glory in Christ's work on the man (a broad truth this), Jesus made clay and smeared the man's blind eyes. The meanness of the material might teach that God hath chosen weak and foolish things that the power may be plainly known as God's (1 Cor. 1. 21-28). The man's obedience and faith were also seen in his going to Siloam, a spectacle of foolishness to all who saw him (1 Cor. 3. 18)—a "wise" fool.

**THE HAPPY RESULT.** He went blind, he "came seeing"—he lost his mud, his foolishness, and his blindness all at once. How? By the obedience of faith on his part (Rom. 1. 5), and the power of God on Christ's part (Rom. 1. 16). How simple the action of the man; how great the benefit he received; and all for nothing!

**A GOOD CONFESSION.** First to his parents, then to the neighbours, then to the Pharisees, the man told the story o'er and o'er. "I was a beggar, was blind; the Man Jesus did it, did it all. Once I was blind, but now I see." On the Sabbath day He did it—others might think more of the day than the Man, but it was the Man the once-blind man praised. Not the clay, nor the day, but Jesus. "What do you think

### *Blind Man Cured.*

of Him?" say the Pharisees. "He is a Prophet," said the man—that was all he then knew; he was to learn more, as we shall see in a future lesson.

It will be observed that this work of Jesus on the blind man was done at a time when Jesus' life was in danger; that He took time to pause and help, working while it was day (verse 4), even although it was a stormy day. Further, notice that Jesus acted voluntarily out of His own goodness; we do not read that the man sought or expected to be blessed. This is God's way—ever since the fall He has been seeking to bless out of His own heart of love.

September 3.

Read 2 Chron. 30. 1-12.

Learn Acts 2. 38.

### **A CALL TO REPENTANCE.**

The invitation to all, accepted only by some—The foundation of all—Round the Lamb and under the Blood—The place of the defiled—An ancient post—God seeking after men—The many who excluded themselves.

**I**N a previous lesson we were occupied reviewing the thanksgiving, gladness, and worship connected with the restoration of the house of God and the people of God in some measure to their proper place and way before Him. It is most instructive and suggestive to notice that true revival does not lead away from fundamental and first principles and observances; it is a false spirituality that gets away from the simplicity that is in Christ. Hezekiah, the princes, and the people soon, in their restored state, got further light as to their privileges and duties.

**ALL ISRAEL AND JUDAH.** In chapter 29, verse 4, the sin offering and burnt offering sacrifice was made in name of and for all Israel, though the ten tribes were not under Hezekiah's rule, the king's recognition of God's people being after God's measure and not after his own political view. Now the king improves on that, advancing from theory to practice, and issues a hearty invitation to ALL to join one unbroken feast to the Lord (Col. 3. 10).

**THE PASSOVER.** This feast is the basis of all others; it was a memorial of the very birth of the nation. (Exodus 12 and all its teaching come in here.) The great truth of redemption is the central thought—redemption through the blood of the Lamb. The Passover was the right of no party, and could be claimed by no section. One Lamb for all the people was God's appointment at the beginning, and divine light in Hezekiah apprehended and wrought out this.

**THE SECOND MONTH.** See Numbers 9. 11, where provision is made for failure to keep the feast in the first month. It seems to us that humility and grace appear here. The condition of some caused the others to fix on the later date, and all took the defiled one's position together (1 Cor. 12. 26).

**THE POSTMEN AND THE LETTERS.** The Government postal service is not so modern as some might suppose. It must have been an arduous task, and much zeal needed to overtake the writing and delivery in the short space of time. Christ's postmen are busy now carrying His message to men (Acts 8. 4; Matt. 28. 19, &c.).

**THE BURDEN OF THE MESSAGE.** "Turn again," "Return to the Lord," "He will return to you." This is God's cry through His servants, like Himself full of loving desire to have the prodigal home. It is Christ's "Come unto Me" (Matt. 11. 28); it is the Gospel words, "Repentance and remission of sins" (Luke 24. 47), of the present day; but now emphasised by the work of the Cross of Christ and the present authority of the Holy Spirit.

## *A Call to Repentance.*

**HOW THE MESSAGE WAS RECEIVED.** Then, as now, the majority had no ear or heart for God's call—"They laughed them to scorn and mocked" (Acts 17. 32; 28. 24). See also Matthew 22. 5 and John 8. 47. "Nevertheless, divers of Asher, and Manasseh, and Zebulun humbled themselves and came." In this we see a remnant of grace, God having His own precious ones to gather out for His glory and their blessing (Mal. 3. 16; Matt. 11. 25).

September 10.

Read 2 Chron. 30. 13-23.

Learn Exod 12. 13.

### **THE PASSOVER FEAST.**

Preparation for the feast—Casting out the evil—Redemption by the blood—Imperfect, yet accepted—The value of intercession—Heart-work the real work—Happy in God's ways—The comfort of God's Word.

**T**HE message of King Hezekiah had brought to Jerusalem all the godly of Israel, and in Judah "the hand of God gave them one heart to do" according to "the Word of the Lord." This was to keep the Feast of Unleavened Bread, and it is a happy theme to consider God's gracious way with the people, notwithstanding their imperfection and failure.

**TRUE AND EFFECTUAL PREPARATION.** "The altars, and the altars for incense" were there in Jerusalem, and the feast of the Lord could not with them abide; they must go, and they were cast into the brook Kidron. The Cross of Christ crucifies the world and the flesh (Gal. 6. 14). "He was manifested to destroy the works of the devil" (1 John 3. 8). Where Christ comes the devil's books, &c., must perish (Acts 19. 19).

**THE KILLING OF THE PASSOVER LAMB.** We are here reminded that God's joy in man and man's joy in God are based on redemption by the blood of the Lamb. There could be no feast of unleavened bread but with this first. The Lamb must be slain, the blood must be sprinkled. There can be no service, no praise, no worship where this is not. Even in heaven it is the slain Lamb that is the reason of worship (Rev. 5. 9).

**THE INCOMPLETE AND IMPERFECT PEOPLE.** This is faithfully recorded, as in the previous chapter the priests and the Levites co-operated in the service of God for the people. Many of the people were not ceremonially in condition to eat the Passover, even in this second month, yet grace rejoices over judgment (James 2. 13), and heart preparation is after all the real value of the outward and ceremonial (Psalm 51. 6, 17; 1 Sam. 16. 7). The efficacy of intercession is also seen here, and if the intercession of King Hezekiah availed, how much more that of the Lord Jesus (1 John 2. 2; Heb. 7. 25).

**THE GLADNESS OF THE PEOPLE.** The happiest people are those who are the Lord's, and know it; the happiest place is near the Lord, in the place He calls His people to; and the happiest service the Lord's service, with the Lord's joyous song filling heart and mouth. The people found this seven days' feast so good that they agreed to keep other seven in the same way (1 John 4. 4; 1 Thess. 5. 16; Phil. 3. 1).

**THE MINISTRY OF THE WORD.** God's Word had its place, as it should. The king spake to the hearts of the Levites, who taught the good knowledge of the Lord; and thus communion is maintained, by the reception from God and the offering to God, with confession (Heb. 13. 7, and 15, 16).

The great central thought should be kept before the mind, that all this

*The Passover Feast.*

blessing and happiness had its centre and basis in the slain lamb, with its sprinkled blood on the door, its sacrificed body on the table of those for whom it died. The accompanying feast had its rise there, and its unleavened character is corresponding to the spotlessness of the Lamb slain (1 Cor. 5. 7, 8).

September 17.

Read 2 Chron. 32. 9-21.

Learn John 10. 28.

**SENNACHERIB'S OVERTHROW.**

The enemy around -Warriors as well as worshippers -God defied and challenged -The Living God compared with idol gods The challenge accepted-The power of one angel-185,000 dead men -Defeat and salvation.

**T**HE history of God's people is not all feasting and singing. The enemy is at hand. They are warriors as well as worshippers, and our present lesson shows the same people as were before us in our last in a different position, but with the same all-sufficient God as their strength and joy.

**THE CHARACTER AND STRENGTH OF THE ENEMY.**

Assyria's great king, Sennacherib, with all the potency of his empire on the one hand and a poor section of God's people Israel (two tribes) on the other, with God for them. It seemed a desperate case indeed. A certain nun had her heart on a good work which would cost much money. She had a shilling. Someone said, "What can you do with a shilling?" The nun replied, "Bertha and a shilling and God can do anything!" It is God that counts. Without Him "ye can do nothing" (John 15. 5); with Him we "can do all things" (Phil. 4. 13). Hezekiah, a man of faith, said truly it was the great flesh arm against God, and his words rested the people.

**SENNACHERIB'S GREAT MISTAKE.** It seems evident that confession was plainly made that Israel's hope was in their God. This is apparent, for in all the railing and defiance of the heathen king, God is in the forefront and Hezekiah secondary. Not Hezekiah and God, but God and Hezekiah. It was thus with David (1 Sam. 17. 45-47), who said, "The battle is the Lord's."

**A MISLEADING EXPERIENCE.** The heathen king had hitherto challenged only heathen kings and heathen gods, the works of man's hands. The contrast between them and the Living God is an infinite one. See Isaiah 40. 18-20; 41. 5-8; 46. 5-7. The idol principle applies not only to images of wood and stone, but also to anything and everything which supplants and takes the place of God. Trust in money, self, possessions, or men is idolatry in its true sense. Hitherto the enemy had found an easy prey in idolators, now he takes the Living God in hand.

**GOD'S ANSWER TO THE CHALLENGE.** The early morning broke on the besieging host of Assyria and revealed 185,000 dead men—all the best of the army, the mighty men, the leaders, and the captains. No sword or engine of war was needed; a visit of AN angel—not an army of angels, only one—and this mighty work was done. We see here the great power of God. If His servants are so mighty, how great then His own power and majesty! Two events are here—death and deliverance; death of the enemy and salvation of the people of God. As at the Cross of Jesus we see destruction of the devil's power, and salvation provided for all who will receive God's own, saving Christ. This great work was not committed to any angel, but to God's own Son, who alone in weakness spoiled principalities and powers (Col. 2. 15), and freed those who would have otherwise been subject to bondage (Heb. 2. 15).

*Outlines of Scripture Studies.*

**FIVE FAITHFUL SAYINGS.**

- 1 Salvation - - - I Tim. 1. 16
- 2 Service- - - - I Tim. 3. 1
- 3 Sanctification - - I Tim. 4. 7-9
- 4 Suffering - - - 2 Tim. 2. 11-13
- 5 Self-denial - Titus 3. 8 J.H.I

**HEALTHY WALKS THROUGH EPHESIANS.**

- Walk worthy - - - Eph. 4. 1
- Walk not as . . . Gentiles - - - 4. 17
- Walk in love - - - - - 5. 2
- Walk as children of light - - - 5. 8
- Walk circumspectly Eph. 5. 15 J.W.W.

**YE BELONG TO CHRIST.**

- Ye are not your own, for ye are bought with a price - - - I Cor. 6. 20
- His purchased possession - - - - - Eph. 1. 14
- His redeemed - - - - - - - - - I Peter 18. 19
- His peculiar treasure - - - - - - - Mal. 3. 17, R.V.
- His temple, of which He is the chief corner-stone - - - Eph. 2. 20-22
- His Church, of which He is the Head - - - - - Eph. 5. 23
- Members of His body, and of His flesh, and of His bones - - Eph. 5. 30
- Quickened together with Him; raised up together with Him; sealed together with Him - - - - - Eph. 2. 5, 6

**"BECAUSE YE BELONG TO CHRIST."**

- Beloved . . . . be diligent, that ye may be found in Him in peace, without spot, and blameless - - - 2 Pet. 3. 14 E.A.H

**"THE MIND."**

- |                                    |                                     |
|------------------------------------|-------------------------------------|
| 1 A hostile mind - - - Col. 1. 21  | 1 A right mind - - - Matt. 5. 15    |
| 2 A vain mind - - - Eph. 4. 17     | 2 An humble mind - - - Phil. 2. 5   |
| 3 A fleshly mind - - - Col. 2. 18  | 3 A renewed mind - - - Eph. 4. 23   |
| 4 A defiled mind - - - Titus 1. 15 | 4 An unshaken mind - 2 Thes. 2. 2   |
| 5 A corrupt mind - - - I Tim. 6. 5 | 5 A fully-persuaded mind Rom. 14. 5 |
| 6 A blinded mind - - - 2 Cor. 4. 4 | 6 A girded mind - - - I Pet. 1. 13  |
| 7 A reprobate mind - - Rom. 1. 28  | 7 A pure mind 2 Pet. 3. 1 J.M.H.    |

**GOD'S PEOPLE ARE—**

- 1 Harboured in His grace for safety (Joel 3. 16, margin; Amos 9. 11, margin; Nahum 1. 7).
- 2 Holy in His holiness for sanctification (Deut. 7. 6, 14. 2, 21; I Peter 1. 15, 16).
- 3 Helped in His strength for suffering (2 Cor. 12. 9; Acts 26. 22; Heb. 4. 16).
- 4 Honoured in His fellowship for service (John 12, 26; 2 Tim. 2. 21).
- 5 Hidden in His presence for communion (Col. 3. 3; Psa. 27. 5, 132. 7; Isa. 49. 2).
- 6 Happy in His love for joy (Deut. 33. 29; Psa. 144. 15, 146. 5; Prov. 16. 20).
- 7 Heavened in His glory for satisfaction (Psalm 17. 15; I Cor. 15. 53; Phil. 3. 21; I John 3. 2). F. E. M.

**SEARCHING WORDS OF FIRST JOHN.**

**"IF WE SAY"**

- Of fellowship - - - - - 1-6
- Of no sin *in* us - - - - - 1-8
- Of not having sinned - - - 1-10

**"HE THAT SAITH."**

- Of knowing - - - - - 2-4
- Of abiding - - - - - 2-6
- Of being in the light - - - 2-9

**"HEREBY."**

- Of knowing that we know Him 2-3
- Of knowing that we are in Him 2-5
- Of knowing the children of God 3-10
- Of knowing love - - - - - 3-16
- Of knowing that we are of the truth, - - - - - 3-19
- Of knowing that He abideth in us - - - - - 4-13 T.D.W.M.

*Outlines of Scripture Studies.*

**GOD'S "I WILL,"**  
in Exodus 25. 22.

- 1 "I will meet," - The Divine meeting
- 2 "I will commune," The Divine communing
- 3 "I will give," - The Divine giving  
D B.

**"MORE EXCELLENT,"**  
in Hebrews.

- Christ has a more excellent name than angels - - ch. I. 4  
Faith is a more excellent sacrifice than works - - ch. II. 4  
Christ's ministry for us is more excellent than Old Testament priests - - ch. 8. 6 W.G.T.

**SOME NEGLECTED EXHORTATIONS.**

- 1 *Know them* that are over you (1 Thess. 5. 12). How? By the services they render to the saints.
- 2 *Remember them* which have the rule over you (Heb. 13. 7). Why? As an example worthy to follow.
- 3 *Obey them* that have the rule over you (Heb. 13. 17). How? By submitting yourselves, because they feel their responsibility for your soul's welfare and growth in grace.
- 4 *Salute them* that have the rule over you (Heb. 13. 24). J.W.W.

**PEACE IN TWO ASPECTS.**

- Peace *with* God—Peace of reconciliation - Rom. 5. 1  
Peace *of* God—Peace of rest, confidence, and satisfaction  
Phil. 4. 7 E.A.H.

**"TO HIMSELF."**

- Reconciled to Himself Col. 1. 20  
Subdued to Himself - Phil. 3. 21  
Purified to Himself - Titus 2. 14  
Presented to Himself - Eph. 5. 27  
H.D.

**FAITH'S TRIUMPHS**  
in Romans 8.

- 1 NO CHARGE against us - v. 33
- 2 NO CONDEMNATION upon us v. 34
- 3 NO EVIL happens to us - v. 28
- 4 NO GOOD withholden from us v. 32
- 5 NO TRIAL to overcome us v. 37
- 6 NO POWER can separate us v. 38, 39
- 7 NO COMPARISON can express the glory that awaits us v. 18  
I.E.B.

**THE PRE-EMINENT ONE**  
in Hebrews 1.

- 1 Future Ruler, "Heir of all things"
- 2 Past Creator "He made the worlds"
- 3 Eternal Son, "Express Image of His Person"
- 4 Present Upholder, "Upholding all things"
- 5 Sin Purger, "Purged our sins"
- 6 Enthroned Prince, "Sat down on throne"
- 7 Coming King, "He bringeth again"  
HyP.

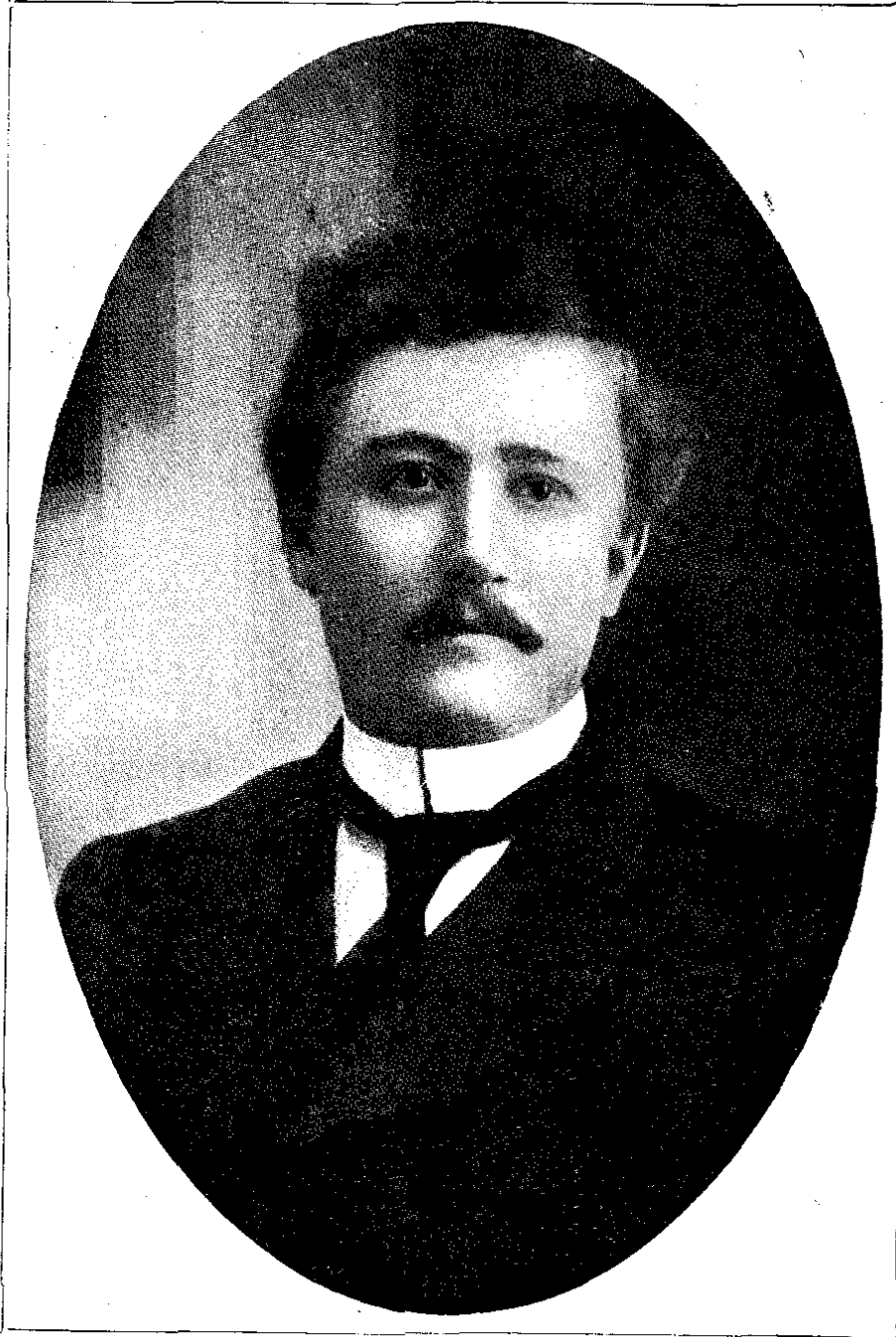
**STILL ONWARD AND UPWARD.**

- "Still upward . . . still upward . . . still upward" (Ezek. 41. 7).  
"They went every one straight forward" (Ezek. 1. 9, 17; Heb. 12. 13).  
"The creatures were lifted up" (Ezek. 1. 19, 21; Rom. 8. 14; Gal. 5. 16).  
"Looking for that blessed hope" (Titus 2. 13).
- 1 Leave the things that are behind - - - - Phil. 3. 13
  - 2 Press forward - - - - Phil. 3. 14; Heb. 12. 14
  - 3 Seek those things which are above - - - - Col. 3. 1
  - 4 Set your affections on things above - - - - Col. 3. 2
  - 5 Go on from strength to strength - - - - Ps. 84. 7
  - 6 Go on unto perfection - - - - Heb. 6. 1
  - 7 Let us run with patience the race that is set before us (Heb. 12. 1); until we hear the "Come up hither" (Rev. 4. 1); "Enter now into the joy of thy Lord" (Matt. 25. 21).  
"The Lord will perfect that which concerneth thee" (Ps. 138. 8) E.A.H.

## WANDERING CHILDREN.

I READ in to-day's paper that according to the police calculations there are in the city of Buenos Aires more than 12,000 destitute, abandoned, and criminal children, most of whom are wandering in the streets. Oh, that we could do more to rescue and give a chance to these poor children for whom Christ died!

W. CHAS. K. TORRE.



ALBERT LUNDE:

A WITNESS FOR CHRIST IN NORWAY.

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## ALBERT LUNDE, OF NORWAY.

By ROBERT M'MURDO, who paid a lengthened visit to that land.

**D**URING the past months Norway has been the centre of much interest owing to the stirring events that have taken place in connection with what has happily so far been a bloodless revolution. In all that has so quickly and so quietly transpired in that land, the eye of faith may trace the hand of Him of Whom it is written: "He changeth the times and the seasons; He removeth kings and setteth up kings" (Dan. 2. 21). "God is the judge; He pulleth down one and setteth up another" (Psalm 75. 7).

The doings of the present year will no doubt be long remembered in the history of Norway; but other events of greater importance than the deposing of a king, or the declaration of the country's independence, have also taken place, for God has visited the people not only in providence, but in grace. The old, old story of the Cross has won the hearts of hundreds of men and women of all ranks and classes.

The bands of sin and of dead religious formality have alike been broken. The living stream of Gospel power has flowed in, filling their souls with joy and peace, changing the barren life into fruitfulness.

Among those who have been used of God in the public ministry of the Gospel, ALBERT LUNDE has a very prominent place. At the age of eighteen he left Norway for America. In CHICAGO he began to attend meetings held by the Salvation Army, not that he had any desire to be saved, but rather to disturb the meeting. One night as he was leaving the hall a young woman spoke to him, and the word took effect. He got very unhappy, and a few days after he went back to the meeting and was converted.

After his conversion he spent most of his spare time reading and studying the Bible, along with helpful books by C. H. Spurgeon and D. L. Moody. About four years after he was saved, it was laid on his heart that he should tell others the story of God's love. This he did first in company with an aged brother, then by himself. After some months of service amongst Norwegians in America, he came home to Norway and preached the Gospel in Stavanger, Bergen, and other towns, and God blessed the Word. He went back again to America and spent some time in Chicago, where over three hundred professed faith in Christ through his ministry.

In June, 1904, he came back to Norway, and continued preaching the Word in the towns he had visited before and in some other towns.



*Albert Lunde, of Norway.*

In February, 1905, he came to CHRISTIANIA, where God has blessed his labours and wrought a great awakening among the people. He commenced in a small chapel, which was soon crowded out. Next he hired a theatre, which was also too small for the crowds who came to hear the Word from his lips. Then the way was opened for him to get the use of a large mission-house in connection with the State Church, the largest hall in Scandinavia. Here he continued for more than four months night after night, and over a thousand souls professed faith in the Lord Jesus Christ. The meetings are conducted in a very simple way. There are no singing attractions. He takes a text in the usual way, and preaches in a calm, deliberate manner, as he says himself, relying solely on the Spirit of God to apply the Word to the hearts of the people.

At one meeting there were several priests belonging to the State Church who had come to *see the revival*. As Mr. Lunde went on in his quiet, deliberate, but powerful manner, they said, "Why, there is no revival here." But at the close, when he appealed to the people to accept Christ, and scores stood up and strong men wept like children, the Lutheran ministers completely broke down and confessed, "We never saw it in this fashion."

A few weeks ago Albert Lunde was united in marriage to Miss Wold, of Moss. May their path be "as the path of the just, shining more and more unto the perfect day." And may God lead His servant on "in the ways that be in Christ," use him yet more and more for His glory, and for the blessing of many precious souls in the Land of the Midnight Sun.

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### FACTS ABOUT TRACTS.

**Saved on the Way to the Office.**—A well-known evangelist, writing on August 15th, 1905, says: "A young lady—a clerk—came to our meetings in the gospel hall on Sunday week. At the close of the meeting I found her deeply troubled. The tears ran down her face. She left unsaved. I gave her a copy of 'GOD'S WAY OF SALVATION.'\* As she went to her office she was reading the booklet, and found peace. When she came to the hall last Sunday Mr. Wilson asked her how she was. Her reply was:

'I came to Jesus as I was, weary and worn and sad;  
I found in Him a resting-place, and He has made me glad!.'

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\* Millionth copy recently issued. 6d. per dozen, post free.

## THE BELOVED DISCIPLE'S BELOVED CHILDREN.

### II. THAT YE MAY NOT SIN.

“**M**Y little children, these things write I unto you, that ye may not sin” (1 John 2. 1, R.V.). Notice—

1. *The connection of these words.* The “these things” probably refer to the teachings of the whole epistle (*cf.* chap. 1. 4), though with special reference to the three or four preceding verses. This position is most valuable as showing us the Christian in relation to sin. Verse 7 sets forth the blessed truth that those who walk in the light—as God is in the light—receive through the Blood of Jesus continued cleansing from sin. For though walking in the light may characterise a man, through the deceitfulness of sin or sudden assault of Satan he may fall into sin and thus need cleansing. And then there are *sins of ignorance*: these call for cleansing, even though, being unknown, they do not at the time disturb the soul's rest or communion with God (*cf.* Lev. 5. 4). There is infinite and eternal efficacy in the Blood of Christ to cleanse from every stain as well as to bring pardon at the first: it is the procuring cause of our sanctification as well as of our justification.

In verses 8 and 9 we have the practical and important distinction between *sin* and *sins*. This is more than the difference between an ordinary singular and plural: it is the difference between a seed and a weed, between a root and its fruit. The root of sin will cling to a Christian as long as he remains in this mortal body. It is, however, through the intercession of Christ and indwelling of the Holy Spirit, within his power to prevent the sin from becoming sins, the seed from producing the weed, the root from bearing the fruit. Verse 9 gives us, from the manward side, the constitution of forgiveness, if indwelling sin be allowed to become actual sins. If we confess our sins God is faithful to His promises, and righteous through Christ and His redemption, to forgive us our sins and to cleanse us from all unrighteousness.

2. *The Christian's aim.*—The standard is a high one. It could not be otherwise, since it is God's standard for His redeemed people. “These things write I unto you, THAT YE MAY NOT SIN.” The aorist tense (Greek) means *not to sin at all*: a single sinful act must not be allowed. It would have been out of place to refer to a habit of sinning in a child of God, for later it is shown that this could not be (chap. 3. 9). “Whosoever is born of God doth not PRACTISE sin” (Darby). The *present* tense here used implies the habit or practice of

*The Beloved Disciple's Beloved Children.*

sin. I beg each reader to carefully notice the difference in the teaching of these two passages, for a clear understanding of this matter is of immense help in the Christian life. In this, as in most matters, there are two extremes. On the one hand, there are those who speak of sin having been rooted out of them ; on the other, there are those who say even Christians must sin. The middle position is the safe and true one. Sin, while saints are still on earth, is never rooted out of them ; but a believer in Christ need not commit sin. "If ye do these things," the promise runs, "*ye shall never stumble*" (2 Peter i. 10, R.V. ; cf. Jude 24, 25, R.V.).

3. *The possibility of failure.*—Knowing the Christian in himself and his environment, and remembering his many and strong enemies, perhaps I should have said the *probability* of failure. The verse itself seems to suggest the same, for notice how it changes again to the first person. It is not said, If any man sin, *he* has an Advocate with the Father, but *we* have an Advocate. The danger, then, of a child of God falling into sin is very real. To the end of our earthly course we must be as soldiers on active service : our armour must never be laid aside ; we must ever be sober and vigilant. No Christian—in this world—ever gets beyond the danger-line : at any point he may be overcome by the world, the flesh, or the devil. Being forewarned, let us be forearmed.

4. *The provision in case of failure.*—"If any man sin," it is said, "we have an Advocate with the Father, Jesus Christ the Righteous." There is, we see, blessed and ample provision for the immediate and full restoration of a child of God who may fall into sin. It is the *arist* tense again, showing that a single act is contemplated. Christ is His people's Advocate, their Paraclete or Helper, the One Who makes all their concerns His own. And even if we sin, we still have Him there for us. We are not obliged to seek Him to become Advocate if we sin. He is that as soon as failure comes. The One Who is our Advocate is the One Who on the Cross made propitiation for our sins, this particular sin as well as all others, and that enables the Father, justly as well as graciously, to forgive and restore to us the joy of salvation. May we, as His little children, more clearly apprehend that all that Christ has done and is doing for us, that all the Father's love and care and the Spirit's presence and power are ours in order that now and here we "may not sin."

J. NORMAN CASE.

## BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

QUESTION XXIII.—Does "*breaking of bread*" in Acts 2. 42 mean the Lord's Supper or an ordinary meal?

WITHOUT a doubt the Lord's Supper is meant by the words "breaking of bread."

Proof: (1) The Greek phrase here occurs but once again in the whole Bible. Luke alone employs it. And the other passage is in his gospel: Jesus "was known of them in *breaking of bread*." It is no answer to this to inform us what the Hebrew is. I cannot conceive where the Hebrew comes in. Except thus: In common parlance there is this expression, "draw a red-herring across the path." This is a pictorial way of describing a favourite device of rhetoricians when they are pleading a case and have no facts to support their plea. In other words, if you cannot prove that black is white, show that black is not green and white is not green, and the painter who denies it is—ahem! Then, may not things that are dissimilar to the same thing be similar to one another? Therefore black being *thus* proved similar to white, may it not be identical with white? *Q. E. D.* I may be excused putting it in this familiar manner as I wish young students to see the fallacy in many an argument adorned with sneers against the orthodox. Hebrew seems to be a favourite "red-herring" with many a heretic, especially with those who have some difficulty with *their own* language!

(2) When we trace the phrase backward through the usage of believers in all ages, we find that it stood to them for the Lord's Supper. And that is important, for as words are symbols, it is what we agree to let them stand for that gives them value. Dictionaries after all are only records of the decision of the majority, whilst not neglecting to register the protests of influential minorities. Hence it is important to discover in such a case what meaning the Church (meaning thereby the body of Christian men and women everywhere) put on the word or phrase all down the centuries. Such modern critics as Kypke and Heinrichs may suggest that it means a common meal, basing their suggestion on Isaiah 58. 7. True, the English translation of the Septuagint version of this passage reads, "Break thy bread to the hungry," but when we refer to the Septuagint itself (always verify your references is an excellent rule!) we find that the Greek word is entirely different from the word used by Luke. Remember, then, that the Church from early times understood this phrase to mean the Lord's Supper.

*Biblical Notes and Queries.*

(3) We know from Paul's words and the records of post-apostolic days that the Lord's Supper generally followed the Agape or Love Feast, which often began by the leader breaking bread and giving thanks. Yet to this the phrase does not refer since this custom was not Scriptural, and fell into disuse through abuse. The remarkable use of the phrase under the direct inspiration of the Holy Spirit shows us surely that this "breaking of bread" is something apart from all else, something in which we meet with our Lord Jesus Christ, and through which we, having the "eyes of our heart" opened, recognise Him. To meet with Him; to recognise Him: this is to WORSHIP HIM.

**THE MINIMUM OF FRUITFULNESS.**

IN meditating upon the parable of the sower as narrated in the synoptical gospels, one cannot fail to notice a system of divinely-arranged diversity. All this divine, intentional arrangement is unquestionably meant to convey instruction of the most solemn kind to every professing Christian. With the general structure of the parable we may not now interfere, but will treat only that portion of it which inculcates fruitfulness. Writer Luke fixes the maximum of fruitfulness at one hundredfold, *and takes no notice of anything less* (8. 8). On the contrary, writers Matthew and Mark gives us all the three degrees of fruitfulness—an hundredfold, sixtyfold, thirtyfold—only with this very important difference, that Mark gives us the inverted order of Matthew. Matthew commences at Luke's fixed standard, and descends by stages to thirtyfold. Mark commences at thirtyfold, and ascends to Luke's fixed standard. Now, these are not contradictions, as some infidels vainly suppose, but God would teach by this, not only the different degrees of fruitfulness to be found in His people, but also the variable nature of those degrees. Some always bear one hundredfold; some remain steady at sixtyfold; others at thirtyfold. Many fluctuate in fruitfulness, rising and falling between maximum and minimum according to opportunity and circumstance. But whatever our experience may be, let us keep the standard up to Luke's exalted conception. The maximum is an hundredfold; nothing more is possible, nothing more is expected. The minimum is thirtyfold; nothing less is expected, nothing less is recorded. How awfully solemn!

T. B.

## TALES WORTH TELLING.

**The Reason Why.**—The renowned George Whitfield had preached so many times from the text, "Ye must be born again" (John 3. 7), that one of his congregation said to him, "Why do you preach so long from one text?" He quickly answered, "Because ye must be born again."

**The Bible Mine.**—The daily newspapers of 21st July, 1905, reported that on the previous night a man had bought a book in Farringdon Road for 3d. In turning over the pages he found two five-pound notes dated May, 1878. So in searching the Scriptures many a one has found "eternal life" (John 5. 39) and eternal "wisdom which cannot be gotten with gold" (Job 28. 15). "The unsearchable riches of Christ" (Eph. 3. 8).

**Resting on Certainties.**—Faraday, the famous chemist, a man of giant intellect, was asked as he neared the waters of death, "What are your speculations now?" "Speculations I have none. I am resting on certainties," he replied, and then quoted, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12). Can *you* say the same now?

**"I Live there."**—Someone asked a born-again Scotsman if he was on his way to heaven. "Why, man," he replied, "I live there." A pilgrim here, he realised his citizenship there (Phil. 3. 20, mar.; Eph. 2. 19)

**You can Mind the Horse.**—D. L. Moody used to tell of a wealthy young London banker who was not fitted for dealing with the anxious yet wanted to do something for his Master. So he got an aged cabby, offered to pay his usual fare and tend his horse whilst he went to hear Moody preach. For two hours he gave a silent testimony outside whilst the old man heard the glad tidings inside. If you cannot do great things you can at least mind a horse. "To every man his work" (Mark 13. 34). "Faithful in very little" (Luke 19. 17).

**"Where is a Man when he does not know where he is?"**—This sounds peculiar, doesn't it! But it was blessed to a soul. He was sitting in enquiry meeting of Free Church, Saltcoats. A worker at one side enquired, "Are you saved?" "No." A worker at other side enquired, "Are you lost?" "No." Mr. Borland, sitting behind, leaned forward and quietly asked, "Where is a man when he does not know where he is? You are either lost or saved. Where are you?" "Why, *lost*, of course." Realising he was lost, it was not long till he "Believed on the Lord Jesus Christ and was *saved*" (Acts 16. 31). We saw him saved, satisfied, and serving. HYP.

## WANTED, A SERVANT.

WANTED, a servant—one who will this day  
His place accept, and always in it stay.  
It is announced that he who comes with pride,  
Professing fitness, is not qualified.  
Sincere in heart the applicant must prove,  
Not serving for reward, but out of love.  
A servant teachable, obedient, kind,  
Devout, and to his Master's will resigned.  
Enduring all things for Him unto death ;  
Rejoicing in the words : " My Master saith."  
E'en though the candidate be poor, yet he  
Can have this place, since all things found shall be.  
Then when his work as servant shall be done,  
He shall receive the gracious word " well done."  
Comrade, thou may'st thyself this servant be ;  
Yes, this advertisement is meant for thee !

## AN ARGUMENT FOR TRACT DISTRIBUTION.

DURING the elections of 19— a gentleman called to see if I would distribute tracts and leaflets in the village in which I live advocating certain measures believed to be conducive to the public good. I was not at home when he called, but he left the parcel of literature saying, " Be sure and ask him to see that they are distributed. If only one is influenced by them and led to vote for the right candidate, it may turn *the scales and make all the difference between victory and defeat.*" Victory might depend on the casting of one vote. Such was his argument for earnest endeavour.

When I reached home and was told who had called, his object in calling, and the message he left, I thought here is a plea for tract distribution in the service of Jesus Christ. A contest is going on between Christ and Belial, truth and error, righteousness and unrighteousness—a contest before which the issues of every other contest sink into utter insignificance ; a contest which involves life or death, happiness or misery, eternal gain or eternal loss. And if only one is led to decision for Christ through the distribution of tracts, who can tell what may be the far-reaching results ? That one may be necessary even in the Divine purpose to turn the scales and make all the difference between victory and defeat. That one may be a second Paul, Luther, Knox, Whitfield, Wesley, Spurgeon, or Moody. Who can tell ? Who can say that such a result is

*An Argument for Tract Distribution.*

impossible or improbable? The conversion of one may lead directly or indirectly to the conversion of tens of thousands.

The possibilities of Christian service evidently influenced Paul. "I am made all things to all men that I might by all means save some." He also made this an argument with Timothy. "In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Let me therefore ever remember the possibilities of service for Jesus Christ, and so remembering, "Be always abounding in the work of the Lord." O. T.

**MORE PEARLS FROM OLD SEAS.**

By DIVER T. BAIRD.

Spare not thy pride.

Parade not thy humility.

A grateful heart is a great heart.

Study the science of self-effacement.

The highest joy consists in giving joy.

He is of noble descent who is born from above.

Every pure life is a muzzle on the mouth of ignorance.

That man obtains his will from God who subjects his will to God.

That sinner's darkness will be darkest in hell whose light was clearest on earth.

The first Adam strove for self-advancement, the last Adam for self-effacement.

Be not idle in the use of means, but make not an idol of the means used.

God's love commenced in His purpose of grace, and ends in our possession of glory.

A disagreeable truth is much to be preferred to a pleasant lie.

The preacher who believes in hell and preaches it is not cruel. 'Tis greater cruelty to believe in it and *not* preach it.

"There came a viper out of the heat." All vipers of strife come out from the hot-beds of passion.

The sinner swims to hell in a stream of carnal delight; the Christian may reach heaven only through a sea of blood and tears.

EVIL for good is demonlike.

Evil for evil is beastlike.

Good for good is manlike.

Good for evil is Godlike.



## SUBJECTS FOR SUNDAY.

FOR SUNDAY SCHOOLS, BIBLE CLASSES, AND HOME READING :

### "LESSONS FROM LIFE IN THE LAND,"

reviewing in a simple way some of the principal events in Israel's history up to the captivity, whilst the last, or "open" Sundays, are taken up with **Studies from the Gospels.**

September 24.

*Read* John 9. 18-38.

*Learn* Proverbs 28. 5.

### BLIND MAN'S TESTIMONY.

Making a man a liar - Shunning the Cross and losing the blessing - Hypocritical and false - Cast out for Jesus' sake - The blessing found in the outside place - An Almighty Friend of the friendless - A worshipper of God's revealed Son.

**I**N reviewing the narrative of the miracle wrought on the blind man of John 9, we in a former lesson noticed his simple and plain confession that it was Jesus who had done the good work on him. We will now see the further development and issue of the matter, revealing the obstinacy and hardness of the heart of man, even the most religious and enlightened in the flesh.

**THE MAN'S OWN TESTIMONY REJECTED.** If any one could speak positively about what had been done it was the man himself; but the Jews did not believe that he had been blind at all—that is, they put him in the place of a liar and imposter. This was a great wrong to the man. The same is done to God when His testimony about eternal life and His Son is not believed (1 John 5. 10).

**THE POLITIC PARENTS.** Some things the man's parents could not deny; other things they would not affirm. That it was Jesus who had cured their son they knew quite well, but they also knew that it was dangerous for them to say it. They shunned the reproach of Christ (Heb. 11. 26), and missed the blessing (Matt. 5. 11) through the fear of man (Matt. 10. 32). So largely did the threats of the council bulk in their eyes that they forsook their own son, and left all the burden of the testimony on him, saying, "He is of age, ask him."

**THE UNMOVABLE WITNESS.** Very subtle was the way of the Pharisees. They said, "Give God the glory, we know this man is a sinner." They did not know, though they said they did. In this they lied, and hypocrites they were. For God's glory they did not care; only hatred of Jesus was their motive. "Whether he be a sinner I know not." Their dictum was nothing to the man. He could not echo their words; and against their presumed knowledge he put his personal experience, saying, "One thing I know, that whereas I was blind now I see." The brave man stood his ground; retreat he could not; he was in the company of the faithful witnesses of all the ages (Acts 4. 19, 20, &c.).

**THE EXCOMMUNICATED MAN AND HIS COMPENSATION.** They cast him out, and that meant much. In modern language he would be "boycotted"; treated as a deluded, perverse, heterodox, presumptuous fellow; his friends all estranged from him; called a Nazarene; even his father and mother forbidden to treat him as their son. It was a terrible position to be in, and it is blessed that the story does not end there; we feel it could not. We read that "Jesus heard that he had been cast out, and when He had found him." The ear of Jesus is open to the bleat of His sheep in the cold, dark day, and the eye and steps of Jesus directed toward him. Finding suggests seeking, and Jesus sought out the man, and revealed Himself as God's Son, almighty to save, almighty to keep. Well might the man say, "I will not fear" (Heb. 13. 6), when God's Son was his Friend, and he worshipped Jesus!

*Hezekiah's Grave Error.*

October 1.

Read 2 Chron. 32. 24-33.

Learn 1 Cor. 4. 7.

**HEZEKIAH'S GRAVE ERROR.**

In slippery places—A warning event—The lost lesson—Hearts' disease—Ingratitude and pride—The heathen king's message and messengers—The evil "my" and "mine"—Grace over all.

**K**ING Hezekiah had reigned many years (about fourteen) and obtained a good record for true zeal in the service of God, as well as dependence upon Him, yet, like so many more, his days did not close without it being made manifest that in himself he was a failing, erring creature, only needing the day of temptation to reveal what was in his heart. See David (1 Sam. 27), Solomon, Uzziah, &c.

**THE TIME OF THE TRIAL.** After great prosperity—"he was magnified in the sight of all nations"—then is Satan's opportunity (Gen. 14. 17); then is man's heart most likely to forget God (Prov. 30. 8, 9), and be enamoured of the high position attained.

**THE ADMONITION AND TEST OF SICKNESS.** God would not forget His servant, nor allow His servant to forget Him. Hezekiah's sickness would sharply remind him of dependence upon God, and the word, "set thine house in order," seems to convict the king of some disorder which required adjustment. The summons to give up his stewardship (Luke 16. 2) greatly disturbed Hezekiah; he was not ready (2 Tim. 4. 6); he mourned, and wept (Isaiah 38. 14) and prayed. The king's prayer was heard, and fifteen years were added to his life. A sign (in addition to the word) was asked and given (2 Kings 20. 8); this was an indication of slowness of confidence in the word only (John 4. 48). The declining shadow returned over the previous ten degrees on the dial and again travelled over the place. Only God can put back the hands of Time and renew lost opportunities.

**THE KING'S FAILURE TOWARD GOD.** Hezekiah "returned not again according to the benefit," "for his heart was lifted up." God gives and forgives, and man forgets the Giver (Luke 17. 18); God plants, and there is no fruit (Luke 13. 6); He waters, and thorns grow up (Heb. 6. 8). Pride is the weed that destroys all. Hezekiah's sickness should have killed that weed (Job 33. 17-20).

**THE KING'S FAILURE TOWARD MAN.** This is a necessary consequence of the preceding—out of communion with God, unthankful to God, and lifted up in heart; in these we have an open road for the enemy. Babylon's king had heard of Hezekiah's sickness, and wrote nice letters and sent ambassadors with a present (Isaiah 39. 1, 2), and Hezekiah "was glad of them." There would, as usual, be much flattery and many compliments from this heathen king. In what did Hezekiah err? Was it wrong to show them his good things? Look at 2 Kings 20. 15 and Isaiah 39. 4, and note it is *my* house, *my* treasures—there is no mention of God in it all. We can imagine with what ostentation the king showed the visitors round, and spoke of his success and cleverness, and forgot to give God the glory. On Isaiah's rebuke, Hezekiah "humbled himself," but we cannot help feeling that it was a selfish satisfaction he had in the fact that judgment was deferred beyond "his days." "All that was in Hezekiah's heart" was thus brought out by trial—all that was in Jesus' heart was brought out in the same way.

Yet our lesson closes with a reminder of that which our gracious God delights to record: he was a good man in measure, and finds his place in the "chiefest" company, and honoured by His people (Heb. 6. 10; 1 Cor. 4. 5).

*Conversion of Manasseh.*

October 8.

Read 2 Chron. 33. 1-17.

Learn Isaiah 55. 7.

**CONVERSION OF MANASSEH.**

A good man's evil son—Going fast and deep into sin—Reproof unheeded—Stronger measures used—Captured, fettered, imprisoned—Broken down, convicted, confessing—Restoration and restitution.

**M**ANASSEH, the subject of our lesson, was son of King Hezekiah. His mother's name was Hephzibah, and he ascended the throne at the early age of twelve years—the same age as that of Jesus when found in the temple about "His father's business" (Luke 2. 49). He must have fallen under the influence of evil and idolatrous men, for though the son of a good father, he quickly developed a very decidedly evil character. He reigned for fifty-five years, but the history of dreadful sins, repentance, and reformation is covered by twenty verses.

**THE AWFUL EXTENT OF MANASSEH'S SINS.** We can never comprehend or grasp the picture given of this king's evil ways. The devil seemed to have him completely possessed. What his father Hezekiah did he undid. The ruined altars of Baal he reared again, the groves of Ahab he restored, and all the host of heaven he worshipped and served. The very temple he desecrated, and set up a carved idol in the house where God's Name was placed. His own sons he sacrificed to Moloch in the valley of Hinnom, and Jerusalem he filled from end to end, shedding much innocent blood. A sinner of deepest dye, a "chief" of sinners indeed (Isa. 1. 6). "Legion" was the name of his evil deeds (Luke 8. 30), and in him sin abounded (Rom. 5. 20).

**GOD'S DEALINGS WITH MANASSEH.** "The Lord spake to Manasseh" (verse 10), but he would not hear; words were of no use (Prov. 1. 24, 25). If he had hearkened even then God would have pardoned and blessed (Isa. 1. 18-20). Words failing, the sword of justice falls on the people; the host of Assyria descended, and defeated and captured Manasseh "among the thorns"—a fit place for him, as the swine troughs were for the prodigal. Bound in fetters, the king was carried to prison in Babylon. So God brought him down—the rebel is now in the rebel's place (Psalm 107. 10, 11).

**REPENTANCE, SUBMISSION, AND RESTORATION.** Verses 12 and 13 are beautiful reading after the dark, black story preceding them. "There is joy in heaven over one sinner that repenteth" (Luke 15. 7, 10); when God could say concerning Saul of Tarsus, "Behold, he prayeth" (Acts 9. 11), a marvel of Divine grace was announced. God's grace and God's power shine brightly here, for that humbling was God's work of power, and the hearing and answering was God's grace of purest water. God brought Manasseh again to Jerusalem, then Manasseh "knew that the Lord He was God."

**THE WORK THAT LAY BEFORE THE CONVERTED KING.** When we remember the state Jerusalem was in, and that it was all Manasseh's sinful work, we conclude that his remorse as he looked round must have been keen. He could say, "I built those vile altars, I set up these groves, I put that awful carved image in God's house. Now I am converted, I must undo what I did, and more than that, I must do what I never did." So the altars, idols, and all must go, God's altar be repaired, and peace and thank-offerings be offered to his most gracious God.

*Josiah's Good Work.*

October 15.

Read 2 Chron. 34. 1-13.

Learn Eccles. 12. 1.

**JOSIAH'S GOOD WORK.**

In the line of God's purpose—A promised seed—Much against, but God over all—Beginning with self—Steady purpose—The work pursued—Shadows of Jesus.

**J**OSIAH was grandson of Manasseh, the subject of our last lesson; his father was Amon, who, though son of a converted and forgiven father, was a sinful and impenitent follower of that father's early sins, and was slain by his servants after a short reign of two years (2 Chron. 33. 25). We are now to see how in an evil and dark day God had mercy on His people in raising up in young King Josiah a servant having a heart to seek after Him and do His will.

**THE SOURCE OF JOSIAH'S PIETY.** Nearly 300 years before he was born (1 Kings 13. 2), the man of God out of Judah by the word of the Lord foretold that a son of David's house named Josiah should destroy Jeroboam's idolatry. God is First Operator and source of grace in the life. "All things are of God" (2 Cor. 5. 18). See also John 1. 13 and 1 Cor. 1. 30, &c.

**THE SURROUNDINGS OF THE YOUNG KING.** Against Josiah, a young and tender lad, there were evils and errors, in vogue for hundreds of years, even back to the days of Solomon (2 Kings 23. 13). These had been sufficient to overwhelm Josiah had not God wrought in him as He did.

**BEGINNING AT THE BEGINNING.** In verse 3 of our lesson there are two "begans"—first, At eight years of age Josiah began to seek after God, doing that which was right in the sight of the Lord; and, second, In the twelfth year he began to purge Judah. This shows growth in knowledge, growth in purpose, and growth in power (1 Peter 2. 2, and 2 Peter 3. 18). First self then others (1 Tim. 4. 16) is God's order.

**SINGLENESS OF PURPOSE AND CONSTANCY.** His was no mere passing impulse—he "declined neither to the right hand nor the left." Nothing attracted, nothing hindered; like a compass true to the pole, he steadily looked one way; so our Lord Jesus ran the race (Heb. 12. 2).

**THE WORK UNDERTAKEN.** Cleansing work, levelling work, convicting work. With hammer, hatchet, and saw, with strong arm and set purpose, the altars, the images, and the groves were attacked and thoroughly destroyed. The rotting bones of false priests were burnt on false altars, and thorough shame heaped upon the false worship. Six years of this work unflinchingly went on ere it was finished and the time came for higher work. How much there is to remove before God has His portion—sins and iniquities, love of idols, enmity and obstinacy! God in grace overcomes all this in bringing to Christ (2 Cor. 10. 5).

**JOSIAH'S RESTORING WORK.** The house of the Lord was in a grievous state. It had not only been neglected, but "destroyed" (ver. 11), and that by those who should have honoured and preserved it. Men and means were found to repair and restore it, and so the work went forward for God's glory.

In the ways and works of young King Josiah we need not strain the teaching to see outlined the ways and works of our Lord Jesus—His divine foretelling (Gen. 3. 15) and fitting (Isa. 42. 1); His advent into an evil world; His early preparation, humanly speaking; His fixedness of purpose (Isa. 42. 4; Heb. 12. 3); His removal of the barriers and spoiling of Satan's kingdom (Col. 2. 14); and His restoration of a place for God in the earth (1 Peter 2. 5).

*Outlines of Scripture Studies.*

**THE LOVE OF GOD.**

"The Love of God" (1 John 4. 7). "God is Love" (1 John 4. 8).

- ITS MANIFESTATION—"God sent His only-begotten Son into the world" - - - - - 1 John 4. 9  
 ITS PROPITIATION—"He loved us, and sent His Son to be the propitiation for our sins" - - - - - 1 John 4. 10  
 ITS SUBSTITUTION—"He laid down His life for us" - - - - - 1 John 3. 16  
 ITS PERFECTION (that is His accomplished purpose)—  
 "Herein is love made perfect with us, that we may have boldness in the day of judgment" - - - - - 1 John 4. 17, R.V. J.E.B.

**THREE PHASES OF RIGHTEOUSNESS**

IN ISAIAH 32.

- The Work of Righteousness ver. 17  
 The Effect of Righteousness " 17  
 The Design of Righteousness " 1  
 T. B.

**THREE THINGS ABOUT GRACE**

IN THE EPISTLE TO THE ROMANS.

- Justified by Grace - Rom. 3. 24  
 Standing in Grace - Rom. 5. 2  
 Abundance of Grace - Rom. 5. 17  
 H. K. D.

**WHAT OUR GOD IS ABLE TO DO.**

- To save to the uttermost - - - - - Heb. 7. 25  
 To succour them that are tempted - - - - - Heb. 2. 18  
 To make all grace abound - - - - - 2 Cor. 9. 8  
 To subdue all things unto Himself - - - - - Phil. 3. 21  
 To deliver - - - - - Dan. 3. 17; 6. 20  
 To do exceeding abundantly, &c. - - - - - Eph. 3. 20  
 To keep that which I have committed unto Him, &c. - - - - - 2 Tim. 1. 12  
 To keep you from falling - - - - - Jude 24 J. S.

**PRACTICAL EXHORTATIONS FOR BELIEVERS.**

LET US

- Cast off the works of  
 darkness - - - - - Rom. 13. 12  
 Put on the armour of  
 light - - - - - Rom. 13. 12  
 Walk honestly - - - - - Rom. 13. 13  
 Walk in the light - - - - - Isa. 2. 5  
 Love one another - - - - - 1 John 4. 7  
 Not be weary in well-  
 doing - - - - - Gal. 6. 9  
 Draw near - - - - - Heb. 10. 22  
 Hold fast - - - - - Heb. 10. 23  
 Consider one another - - - - - Heb. 10. 24  
 Lay aside every weight - - - - - Heb. 12. 1  
 Run with patience - - - - - Heb. 12. 1  
 Go forth unto Him - - - - - Heb. 13. 13

LET

- No man deceive you - - - - - Eph. 5. 6  
 Let your light shine - - - - - Matt. 5. 16  
 Let your moderation be  
 known - - - - - Phil. 4. 5  
 Let the peace of God  
 rule in your hearts - - - - - Col. 3. 15  
 Let the Word of Christ  
 dwell in you - - - - - Col. 3. 16  
 Let your conversation  
 be without covetous-  
 ness - - - - - Heb. 13. 5  
 Let brotherly love con-  
 tinue - - - - - Heb. 13. 1  
 J. A.

**RESULT OF PEACE THROUGH THE BLOOD (Col. 1. 20).**

Pardon (Eph. 1. 7); Enmity slain (Eph. 2. 16); Access to the Father (Eph. 2. 18); Christ in you the hope of glory (Col. 1. 27); Eternal life (Col. 3. 4).  
 E. A. H.

**THE PATIENCE OF JESUS.**

Nearly nineteen hundred years ago Jesus passed into the heavens (Acts 1. 9; Heb. 4. 14), and sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool (Heb. 10. 12, 13).  
 E. A. H.

*Outlines of Scripture Studies.*

**THREE SOLEMN THINGS**

TO SAY, AND NOT DO,  
IN JOHN'S FIRST EPISTLE.

- I know Him - - I John 2. 4  
We have fellowship with Him  
I love God - - I John 1. 6  
I John 4. 20  
J. E. B.

**POOR, LOST SINNER.**

- The POOR have the Gospel  
preached unto them Matt. 11. 5  
The Son of Man is come to save  
that which was LOST Matt. 18. 11  
Where shall the ungodly and  
the SINNER appear? I Pet. 4. 18  
The exact condition of every one  
out of Christ. W. J.

**CAPTIVITY LED CAPTIVE** (Psalm 68. 18; 2 Cor. 10. 5).

- With my whole *heart* will I keep Thy precepts - - Ps. 119. 69, 112  
My *soul* hath kept Thy testimonies - - - - Ps. 119. 20, 167  
My *lips* shall utter Thy praise - - - - Ps. 119. 54, 157  
My *tongue* shall speak of Thy Word - - - - Ps. 119. 103, 172  
Mine *eyes* fail for Thy Word - - - - Ps. 119. 82, 148  
My *hands* will I lift up unto Thy commandments - - - - Ps. 119. 48  
I turned my *feet* unto Thy testimonies - - - - Ps. 119. 59, 101, 105  
My *flesh* trembleth for fear of Thee - - - - Ps. 119. 120  
My *thoughts*—I hate vain thoughts; Thy law is my medita- Ps. 119. 113  
tion all the day - - - - Ps. 119. 15, 97  
My *desires*—I have chosen the way of truth - - - - Ps. 119. 30 E.A.H.

**PAUL THE "PATTERN"**

(I Timothy 1. 16).

- Paul's confession - I Tim. 1. 15  
Paul's persuasion - Rom. 8. 38  
Paul's determination - I Cor. 2. 2  
Paul's pleasures - 2 Cor. 12. 10  
Paul's learning - - Phil. 4. 11  
Paul's glory - - Gal. 6. 14  
Paul's exhortation I Cor. 15. 58  
Paul's farewell 2 Tim. 4. 7, 8, 22 HYP

**"IF THE DEAD RISE NOT."**

SEVEN TERRIBLE CALAMITIES.

- Christ is not raised - I Cor. 15. 13  
We are yet in our sins I Cor. 15. 17  
Our faith is vain - I Cor. 15. 14  
Our preaching is vain I Cor. 15. 14  
We are false witnesses... I Cor. 15. 15  
They who have fallen asleep  
have perished - - I Cor. 15. 18  
We are of all men most  
miserable - I Cor. 15. 19 T.B.

**THE CHRISTIAN'S CALLING AND POSITION.**

WHAT WE ARE CALLED FROM AND CALLED TO.

- Called from labour to rest - - - - - Matt. 11. 28  
Called from death to life - - - - - I John 3. 14  
Called from bondage to liberty - - - - Gal. 5. 13  
Called out of darkness into light - - - - I Pet. 2. 9  
Called from bondage to peace - - - - I Cor. 7. 15  
Called to the fellowship of His Son - - - - I Cor. 1. 9

WHAT WE ARE MADE BY OBEYING THE CALL.

- We are made sons of God - - - - - John 1. 12  
We are made the children of God - - - - Gal. 3. 26  
We are made the servants of God - - - - Matt. 25. 21  
We are made God's saints - - - - - Col. 1. 1  
We are made God's witnesses - - - - I Thess. 2. 10  
We are made workers together with God - - - - 2 Cor. 6. 1  
We are called to a high calling - - - - Phil. 3. 14  
We are called to a holy calling - - - - 2 Tim. 1. 9  
We are called to a heavenly calling - - - - Heb. 3. 1 J.A.

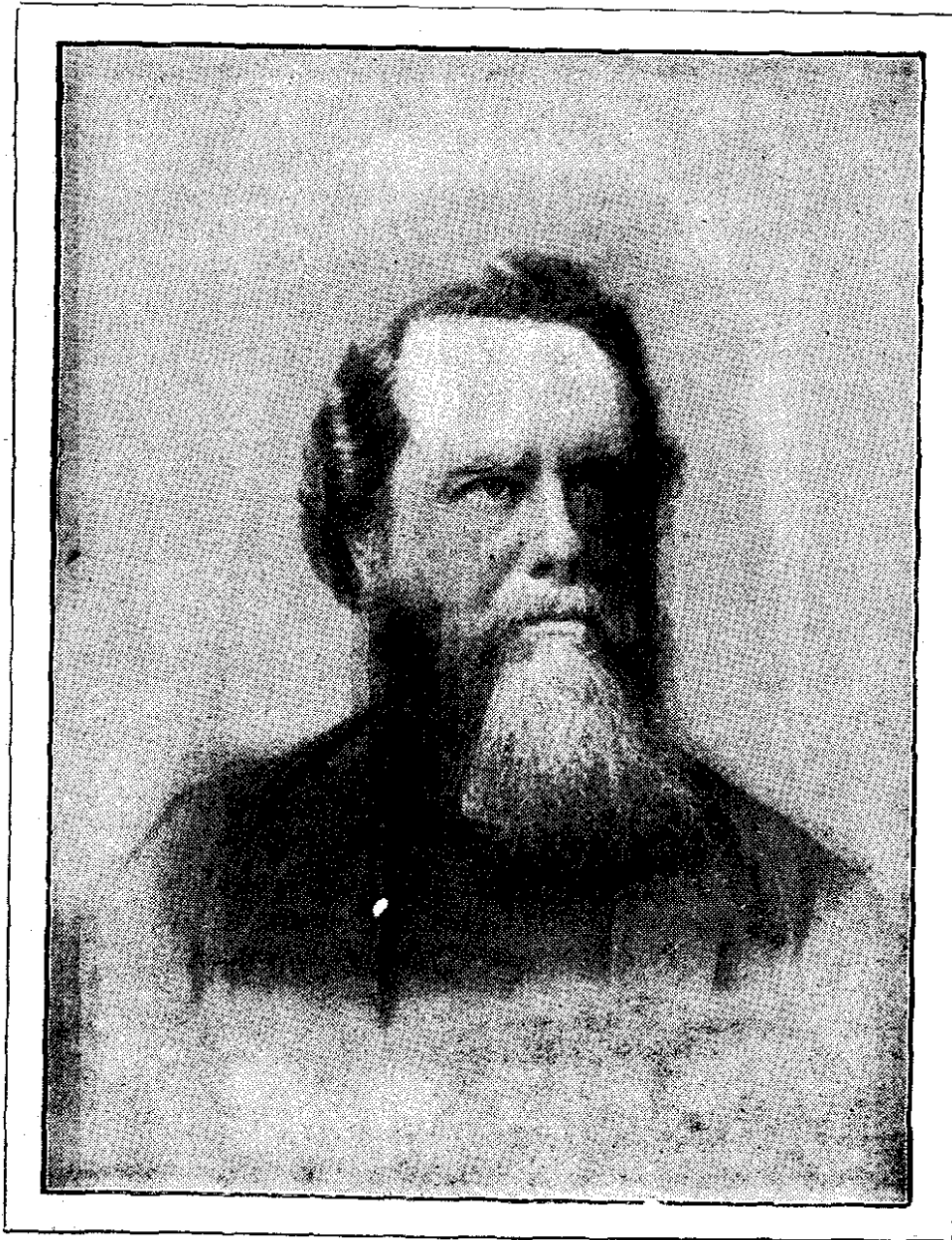
## MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

Distress not others with thy sins. Disgust not others with thy pride. Discourage not others with thy murmurings.

Man by nature is without *power* to save himself, and without *desire* to be saved.

Faces of purity hung in frames of poverty make beautiful pictures in God's gallery.



J. HUDSON TAYLOR,  
FOUNDER OF THE CHINA INLAND MISSION.

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## J. HUDSON TAYLOR, OF THE C.I.M.

"HUDSON TAYLOR, founder of the China Inland Mission, died at Changsha, Hu-nan, yesterday." Such was the telegram which appeared in the papers on the morning of June 5th, 1905. The news filled many hearts with sorrow. Mr. Hudson Taylor was the great Chinese missionary pioneer through whose indefatigable labours multitudes of the inhabitants of Inland China have heard the Gospel.

Brought to Christ when a lad, through reading a tract, Hudson Taylor consecrated himself to God and His service. As he pondered the condition of the millions of heathen in China perishing for lack of the Bread of Life, he waited on God and obtained his "marching orders" to proceed to the "Land of Sinim." On completing his medical studies he embarked for China in September, 1853. After a long and tedious voyage of 23 weeks and 2 days the party reached Shanghai on March 1st, 1854. The more he travelled the more he saw, and was overwhelmed with sadness at the spiritual destitution of the people. Becoming convinced that it was God's desire that thousands of missionaries should enter the cities and towns of Inland China with the Gospel of God's grace, he daily prayed to the Lord of the harvest to thrust forth more labourers. "We want," said he, "to go into every province of China to tell of His dying love, to tell of His living power. Who will help in this glorious work? Who will go and live Jesus among the heathen Chinese? Who will uphold the hands of those who have gone and of those who are going there? Who will circulate information, and thus lead other believers to feel for China's need? . . . In pleading for China's millions we need but little argument. 'Preach the Gospel to every creature' is the command—broad, simple, and unmistakable. Here are not individuals merely, but whole tribes and nations destitute of the Gospel; and of the vast Chinese population, each morn as it arises sheds its light on 30,000 souls who never *heard* of Jesus, who ere the morrow dawns will die as they have lived. My Christian reader, what have *you* done for them? What are *you* doing for them? What do you intend to do for them?"

During the forty years of the China Inland Mission's history every province of the "Celestial Empire" has been occupied with ambassadors of the Cross. The Mission has been sustained by faith in the Living God. No subscriptions are asked, no collections are taken, and no personal appeals are made. Missionaries are not *guaranteed* any salary, and no one



*Brief Records of Men of God.*

is accepted unless there is satisfactory evidence that he has proved himself fitted for missionary service.

Mr. Hudson Taylor was indeed a very remarkable man. He had great gifts of organisation, and was specially attentive to the carrying out of details. "In his own life and in his personal expenditure at home and in China he set every member of the Mission an example of self-denying economy, ever ready to deny himself for the good of the work and the workers. His was a whole-hearted surrender of himself, his time, his talents, and his means to the service of his blessed Master. He was in line with God's purpose, God's time, and God's way, and God's work grew and prospered in his hands. His humility, his tenderness, and his sympathy endeared him to us all." Such is the testimony of one who was associated with him for many years in the C.I.M.

Dr. Arthur Pierson, in speaking of Mr. Taylor's characteristics, mentions the following: "His faith in God, his humility, his uncompromising devotion to the Word of God, his prayerfulness, his passion for the glory of God and the souls of men. Mr. Taylor was so anxious that no labourer should be accepted for service unless called and fitted by God, that once he said that if by raising his hand he could determine the decision of his hearers in favour of the mission field, he would not raise his hand; that he did not want any man or woman to go abroad into this wide-world field who was not thrust into it by the Lord Himself." "One peculiarity of Mr. Taylor's appeals," says Dr. Pierson, "was found in his constant endeavour to make every believer both *an intelligent student of the world-field and an individual giver according to his means*. I have often heard him say that it is not the few large gifts of the wealthy that will most promote the cause of missions, but the countless gifts of the many, however small their average ability, because every giver is incited by the fact of his gifts both to secure greater information of the field and to offer more earnest supplication for it."

After many years of arduous labours Mr. Taylor's health gave way. He retired for a time to Switzerland. Early in 1905 he felt sufficiently strong to return to China. He arrived in Shanghai on April 17th. Some weeks afterwards he visited Changsha, the capital of Hu-nan Province, which has a population of over 22,000,000 souls. It was in Changsha that he received his home-call on June 3rd.

According to the estimate of the C.I.M., China has a

*J. Hudson Taylor, of the C.I.M.*

population of 407,335,305. The magnitude of the Chinese Empire as a mission-field is evident when we remember that it is the most populous empire in the world and has only ONE PROTESTANT MISSIONARY TO EVERY 146,260 CHINESE. According to the *Encyclopædia of Missions* there are 30,000,000 Mohammedans in China. Not counting the women and juniors of China, there are 80,000,000 *men* in the Empire, twice as many men, women, and children as in Great Britain and Ireland. Ten of the Provinces have a population of more than 20,000,000 souls, viz.: Chih-li, 20,937,000; Gannlung, 23,670,000; Hu-nan, 22,169,000; Fuh-kien, 22,876,000; Kiang-si, 26,532,000; Fuang-Tung, 31,865,000; Huh-peh, 35,280,000; Ho-nan, 35,316,000; Shantung, 38,247,000; Si-ch'uen, 68,724,000. How are these millions to be reached? When we think on the multitudes in China who have never heard of Christ, we must continue praying God to bless His servants who are already there, and ask that many more may be sent by Him. Harken to Mr. Hudson Taylor's words: "The man who holds God's faith will dare to obey Him, however impolitic it may appear. . . . How many estimate difficulties in the *light of their own resources* and thus attempt little and often fail in the little they attempt. All God's giants have been weak men who did great things for God because they reckoned on His being with them. Oh, beloved friends, if there is a living God faithful and true, let us hold fast His faithfulness. Holding His faithfulness, we may go into every province of China. Holding His faithfulness, we may face with calm and sober but confident assurance of victory every difficulty and danger. We may count on grace for the work, on pecuniary aid, on needed facilities, and on ultimate success. Let us not give Him a partial trust, but daily, hourly serve Him, holding God's faithfulness." Here we see the source of Hudson Taylor's power—*faith in the Living God*. May the Lord increase our faith, and may we "Trust in Him at all times."

A. M.

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"SALT without saltness is no longer *salt*. A light without a ray is no longer a *light*. It is of the *nature* of the Christian life to witness, and, when there is no witness, is it too much to say that there is no life?"—A. T. PIERSON.

"HE who does not learn the lesson of serving his fellow-man on earth will never be summoned to the higher service of God in heaven."—DAVID HILL, of Wu-Chang.

## THE CHOICE OF GOD.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15. 16.

I REMEMBER very vividly, when a scholar, sitting in my class at the Sunday School when the second chapter of the Acts of the Apostles was chosen as the lesson, and there reading the twenty-third verse: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken; and by wicked hands have crucified and slain." I remember, also, with what unaccountable power the words seemed clothed. And to deepen this interest my venerated teacher dwelt in fit and familiar, yet telling, words upon the great and glorious mystery—"the counsel and foreknowledge of God." Never before had my soul been brought into the recognition of a real, divine, over-ruling Being—God. Never before had my young mind associated an active Agent in the world's concerns, or a Divine interest in the welfare of the world's inhabitants, for Time and Eternity. What thoughts for a child! A real, living, beneficent, infinite God! And being such, must of necessity foreknow and wisely order all.

These exercises of mind, not to say of soul, though confused and difficult for one so young to grasp, were deep and lasting, and have never, never left me. These were, as I now can see, the preparative exercises for an after profound and settled belief, by which God was leading me onward to make my conversion more *God-ward* than it is, alas! in so many cases, *self-ward*—the Giver lost in the gift.

Need I say that these early exercises, with their after scriptural confirmations, gave a charm to many of our Lord's utterances, especially to the one in St. John's Gospel, "Ye have not chosen Me, but I have chosen you, and ordained you," so confirmatory of the lines of Dr. Watts:

"Why was I made to hear Thy voice,  
And enter while there's room,  
While thousands make a wretched choice,  
And rather starve than come?"

'Twas the same love that spread the feast  
That sweetly forced me in,  
Else I had still refused to taste,  
And perished in my sin."

Yes, I found this answer the echo of my own soul. "Of His own will begat He us," and of "His own will" are also all the

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attendant circumstances of that begetting. All is of God—we are His workmanship.

But what is the declared object and purpose of this divine choosing and ordination? Not so much for ourselves as for Him: not surely what we will obtain thereby, but what will be for His glory—"That ye should go and bring forth fruit, and that your fruit should remain" (verse 16). There is much significance in that little word "go"; it is, as we all are aware, an active verb, and with the other word of action, "living," gives a beautiful significance and a vigorous aspect and character to the whole verse, and illuminates the truth therein contained with divine clearness and beauty.

We have the same train of thought in the eighth chapter of Romans: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (verse 29). Our selfish hearts are ever prone to imagine that all God's object in saving us is to make us happy here, and at last take us to heaven above. Who, then, I ask, is to represent Christ in this world? Who is to serve Him in the various departments of His service down here?

God's choice is not only for the future, but for the present also; not only that we should be His children, but that we should be His servants, hence, "Go, and bring forth fruit." Responsibility always connects itself with privilege, especially with a privilege so unspeakably grand! "*Chosen*" and "*ordained*"; but, mark you, what for? "Go, and bring forth fruit." But whither to go? The activity is now on God's part. The servant is sent by the master. Now, who sends his servant on an errand and does not define its direction and import? Was not Philip directed to go "toward the south unto the way that goeth down from Jerusalem unto Gaza?" How well marked out his path, and, as we know now, blessedly its object was achieved:

" Deep in unfathomable mines,  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will."

May God help us ever in our drawing near to Him to know vividly that "HE IS," and, as clay in His hands, desire more and more to be moulded and fashioned by Him. If love, through righteousness, has saved us, let that same love have its absolute sway with us, and let us ever seek to "win" Christ by being more conformed to His image.

## BIBLICAL NOTES AND QUERIES.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

NOTE.—On "Spirit" and "Soul," from Central Africa.

THE readers of this page will be interested in learning that I have just received a very interesting letter from Mr. Crawford at Luanza, Lake Mweru, to which he appends a note on these two words worthy of being placed on record here.

Under the heading given above he writes: "Our word for 'everlasting' is PE, and it comes from the verb 'to breathe,' which is PEMA. That is to say, naturally and normally man *must without cease* breathe; hence 'everlasting' comes from this root. Compare *aēmi*, meaning 'to breathe,' hence *aiōn*, 'age,' 'eternity.' This gets exciting and engrossing when we remember your note in *The Witness*—Hebrew and Greek equivalents of 'spirit' (*ruach* and *pneuma*) and of 'soul' (*nephesh* and *psuche*) are all derived from roots meaning 'to breathe'."

This note is worthy of study by my friends the Bible students. There is in it more than at once meets the eye. It is a keen weapon drawn from the armoury of philology to fight the battle with in aid of the Scriptural doctrine of the everlasting nature of the blessedness of the righteous and the punishment of the wicked.

In that blotted and stained palimpsest, the human mind, we read, though it be with difficulty else it were not to be called a palimpsest, the same text we find so clearly written in the Word of God. Our earthly lives may be like a breath, a sigh, scarcely audible in the night, yet we, we exist and must go on existing, even as now we breathe and must go on breathing. To exist is as much a necessity of our psychical as to breathe is of our physical being. That "I," that mysterious Ego, shall cease to exist is as unthinkable as that "I" do not exist. Only to-day I read a violent attack by some Christadelphian or Conditional Immortalist on the Scripture doctrine of the continued existence of the spiritual nature of man after death, that illustrates this. He blurts out much about ceasing to exist after death, but immediately adds "conscious existence," and closes with "resurrection." Now, existence is existence whether it be conscious or no. A man does not cease to exist because he becomes unconscious. Not only so, but what ceases to exist cannot be resurrected. The two ideas are contradictions in terms.

Try and imagine, if you can, that I have ceased to exist. Then you will see that God cannot raise me, for there is no me

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to raise. HE may create me afresh, but as in the case of regeneration I should be a new creature with all old things passed away, no memories, no responsibilities, no deserts, ill or otherwise, and therefore no longer myself at all. In regeneration the difference is that "I" do not cease to exist at any moment, but I am born again. I begin a new life amidst the ruins, not the annihilation, of the old. And at His coming the ruins are for ever left behind.

So the man who (as they all do) brings in "conscious existence" and "resurrection," in explaining what he means by our ceasing to exist at death, shows clearly that he has not "cessation of existence" before his mind at all. What bears this out is that such are very hurt when you call them "Annihilationists," as indeed they are if they mean what they say about our ceasing to exist. Which proves what I have been led to say on Mr. Crawford's valuable philological "find."

**PEARLS PICKED UP FROM HUDSON TAYLOR.**

**T**HERE is a way out of the trial as well as into it, and that way is always a way of blessing.

You cannot get a better creed than this: "Hold 'God's faithfulness,' and hold it fast."

The Lord does not accept our gifts because He needs them, but because we cannot afford not to give them.

There is nothing in the world so real as the Word of God; nothing so safe to build on as the promises of God.

It is a blessed thing that God cannot fail—He cannot forget His children. It is the safest thing in the world to trust Him.

You can ask in Christ's Name for a pin. I have done so, and I have got the pin. I have asked for larger things in His Name, and God has given them to me.

Our faith is the recognition of God's faithfulness. It is blessed to be so occupied with God's faithfulness that we leave our faith out of the reckoning altogether.

God is so perfect that we want to trust Him more and more, and let Him work. It is a good thing we are brought into tight places, because the Lord can then manifest Himself in ways He could not otherwise do.

We must go on praying very definitely. In the 36th chapter of Ezekiel very definite promises are given, and yet the Lord says, "I will yet for this be enquired of by the house of Israel to do it for them."

F. F.

## TALES WORTH TELLING.

**Blind Eyes Opened.**—A little girl was born blind. Her father, the captain of a vessel, loved her dearly. As he left for a voyage she said, "You will come back to your little blind Nellie, won't you, papa?" But in a few weeks she fell ill, and as she lay in her mother's arms just as she was dying, her little eyes opened to the light of heaven, and she whispered, "Mamma, I see! I see!" In glory "there shall be no more pain, for the former things are passed away" (Rev. 21. 8).

**Money and Misery.**—In a lawyer's office in Edinburgh there is a letter from a member of a firm of publishers whose name is known throughout the world, and who left close on a million of money, in which the following passage occurs: "My money has never brought me any peace or joy. It has been a constant source of worry and anxiety, and has *only made me miserable.*" What a verification of Matthew 6. 26.

**Property in Danger.**—A negro who had accepted the Lord Jesus Christ as His Saviour, and realised the truth, "Ye are not your own, for ye are bought with a price" (1 Cor. 6. 19, 20), used to exclaim in moments of trial or temptation, "Massa, property be in danger." Trusting alone to Him "who is able to keep" (Jude 24), he felt secure.

**A Physician's Testimony.**—Sir Andrew Clark, the famous English physician, writing in 1890 of the spiritual disease, said: "There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and work of Jesus Christ." The great physician knew the Great Physician who alone can heal, and bless, and cure all diseases (Luke 4. 40).

**"We take off our hats to the King."**—The *News* of May 8, 1905, related the tragic call of CHARLES ARNOLD, a well-known actor and vocalist. At a dinner given on Saturday, May 6, by the Savage Club to the delegates of the Association of Foreign Journalists, Mr. Arnold sang the club's popular song, "Down where the Pilsener flows," and as an encore was singing, "We take off our hats to the King," when, as he was about to lift his hat and break into the chorus, he staggered, then fell, and was carried off the platform. In a few minutes the chairman announced to the silent and awe-struck audience that Mr. Arnold was dead. Another application had been given to the words. He had taken his hat off to the King of kings. Such solemn facts and dates remind us that each of us "must give *account of himself* to God" (Rom. 14. 12), and the moment of the giving of that account we know not (Gen. 27. 2). Bow to the Son *now* (Psalm 2. 12), and be blessed by the Son *then* (Jude 24). Surrender now, and shine then. HYP.

## THE LIFE OF LIVES;

Or, THE WORDS, THE WORKS, AND THE WAYS OF OUR LORD JESUS CHRIST, is what we purpose taking up as subjects for study for next year. The "LESSONS FROM LIFE IN THE LAND" have proved helpful to many, but we predict "a feast of fat things" in our future studies. Lessons will be given *a month ahead*, so that teachers and students in the farthest corner of the vineyard may be reached in time.

October 22.

Read 2 Chron. 34. 14-28.

Learn John 5. 39.

### RECOVERY OF THE BIBLE.

Bible neglect a sin—Hidden and forgotten, yet operative—Conviction and repentance—Seeking a remedy—Mercy and judgment—The Word the judge—The claims met—No judgment in Christ.

FOLLOWING closely on our last lesson, and directly consequent on the action of it, comes the interesting record of the finding of the Book of the Law of Moses in the neglected temple and what that led to. This narrative is an illustration of the word, "To him that hath shall be given" (Matt. 25. 29), for it was Josiah's zeal for God that led to the recovery of the lost Bible.

**THE SIN OF NEGLECTING THE BIBLE.** The oracles of God were a precious gift to Israel's sons (Rom. 9. 4), and to them they were entrusted as a precious heritage. They had been the joy and glory of their fathers, Joshua, Samuel, David, &c., but evil ways and God's law could not exist together, so the Book of the Law was unread and forgotten. It may be so in the present day—the Bible may be in the house, yet lost in the truest sense of the word. Eternal life is in it, and its warning words are true all the while.

**HOW THE BOOK WAS DISCOVERED.** In the eighteenth year of the reign of King Josiah, in the course of the cleansing and repair of the temple, Hilkiah the priest found the precious roll. He had doubtless heard of it, but never seen it, and having found it, the priest told the scribe Saphan, the king's secretary, and together they read the sacred words (2 Kings 22. 8). It was next carried to the king, and read to him. Most likely it was the Book of Deuteronomy which was read, in which the idolatry of the people and the judgments resulting were foretold (Deut. 28. 29), and the effect on Josiah's conscience was startling; his imperfect light had shown him that Israel's condition was bad, but the greater light of the Word read to him that day convinced the king that the case was indeed desperate (see Isa. 6. 5; Job 42. 6; Hab. 3. 16; Rom. 3. 19).

**THE EFFECT OF READING THE BOOK.** Conviction of sin is the work of the Holy Spirit, who uses the Word of God, and reveals God's requirements, man's failure, and the claims of justice. The king set to his seal that God was true, that judgment must fall on a guilty people. He might have pointed to his honest attempts to reform, but they seemed all worthless and vain in the sight of the words of blessing and curse. Repentance and confession follow conviction. Josiah did not hide away from God; sorely broken, he sought God's face, as all truly-convicted ones do, for only in God are help and pardon; so did David (Psalm 51); Saul of Tarsus (Acts 9. 6); the publican (Luke 18. 13, 14).

**PRESENT MERCY AND DEFERRED JUDGMENT.** Five men were appointed to represent the king and the people in enquiring of the Lord for them, doubtless seeking a way of escape from the foretold doom. A woman named Huldah, in humble rank, had the Word of the Lord for them; this Word was in keeping with the dispensation. Sin must be judged, God's Word must be justified, and would be fulfilled; yet in the midst of this Josiah finds his penitence and tenderness of heart acknow-



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ledged, and mercy extended. While sin must be judged, for God is just, remember that *now* mercy is free, for the law-claims have been met by Jesus in His dying for sinners (Rom. 5. 8), and thus enables God to be just, and save and pardon (Rom. 3. 26).

Note that though we may be ignorant of what the Bible says about us, its truths still apply, and though it may be denied, and neglected, and forgotten, it is still the Statute Book by which men will be judged (John 12. 48; Deut. 18. 19). Faith in Jesus is the obedience which delivers the sinner out of the region of judgment, and gives access to the place of "no condemnation" (Rom. 8. 1), and the believer "shall not come into judgment" (John 5. 24). Otherwise the righteous law, being the standard of righteousness, will utterly condemn in the day of judgment (Acts 17. 31).

October 29.

Read John 11. 1-17.

Learn John 11. 4.

**JESUS' SICK FRIEND.**

A happy home in sorrow—A message to a Friend; what will He do?—Help deferred and love controlled—Delay with a design—Face to the Cross—Travelling towards death—Resurrection beyond.

**T**HE controversy with the Pharisees over the blind man who was cured, and the exposure of their false assumption of pastoral place without pastoral ways, combined with the claim of Jesus to be the Good Shepherd of the sheep and God's Son, so raised the wrath of the Pharisees that the Lord "escaped out of their hand" and departed to the place where John at first baptised (John 1. 28)—Bethabara beyond Jordan. While the Lord was there the events of our lesson took place.

**THE HOUSEHOLD THAT WAS AFFLICTED.** Three persons lived in Bethany together, in the home where Jesus often found a welcome, and was an honoured guest. There was Lazarus ("God is the helper"), who only, so far as we can be sure, appears in this and the next chapter, and is entirely subjective, never speaking, never acting, completely passive in sickness, in death, in resurrection, Christ the operator, He that wrought on and wrought in (Eph. 2. 10; Phil. 2. 13). There was Mary known for her desire to learn (Luke 10. 39) at Jesus' feet, and her wonderful foresight of the death of Jesus and loving anointing for burial (Matt. 26. 12; John 12. 3). There also was Martha, the serving one, ever anxious that her Guest should be attended to (Luke 10. 40; John 12. 2).

**THE AFFLICTION OF THE HOUSEHOLD.** Lazarus was sick, evidently very sick. Martha waited and Mary watched, yet the trouble deepened. They had heard and seen Jesus' healing power, and sad were they at His absence. Yet this trouble and this absence of Jesus was the most blessed event in their lives (2 Cor. 4. 17; 1 Peter 1. 7).

**THE MESSAGE OF FAITH.** "He whom Thou lovest is sick." They knew and believed in His love (1 John 4. 16); they had had many tokens and expressions of Jesus' love, but up to that time not so great a manifestation as we have had in the Cross work of our Lord Jesus (John 15. 15; 1 John 4. 9).

**DELAY WITH A DESIGN.** "For the glory of God" the sickness was, and the same motive kept Jesus where He was for two days after He received the message, and that though He loved all the three suffering ones. True love always seeks the highest good of the loved, and may seem to act contrary to this. Who would have thought that the Father God loved Jesus when fasting in the wilderness (Luke 4), when tired in the way and thirsty (John 4), in Gethsemane, in Herod's palace, at

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Pilate's bar, or on the Cross, but we know that God's love to Jesus as well as to us had planned that path (Psalm 40; John 3. 35).

**DUTY DISCHARGED IN THE FACE OF DANGER.** While Jesus tarried till events had ripened in the death of Lazarus and his burial, Jesus at the proper time would return to the place where He had escaped the fury of the Jews. This surprised the disciples. Thomas suggested that it was death (verse 16) to go there, and so it was, but Jesus, knowing that well, went. In the first place Lazarus was to be raised, resurrection power displayed, and eventually the Lord's life laid down there at Jerusalem. Jesus made no mistake (John 10. 17, 18): He knew the danger, and that resurrection could only be at the cost of His own death (John 12. 24); yet in the day of His work He filled up the full twelve hours, and all the detail of the Father's will He must carry out ere He could say, "It is finished." So He started for and came to Bethany; what He did and said there must be left to a future lesson.

November 5.

Read 2 Chron. 35. 1-19.

Learn Isaiah 8. 20.

### **SEEKING OLD PATHS.**

The Bib'e leads in the right way—Round the Lamb—Under the Blood—Promptness—Liberality—Orderliness—Not the Book, but the Christ of the Book.

**I**N a previous lesson we have seen the eventful recovery of the Book of the Law, and the effect of the reading of the Book on King Josiah. This took place in the eighteenth year of the king's reign, and the conviction of sin and turning to God are very markedly seen in the actions which followed.

**THE BOOK LEADS TO THE FOUNDATION TRUTHS.** "What wilt thou have me to do?" is the voice of the new-born and willing soul, and the Word of God is the true guide ever leading in the same direction. Josiah's Bible spoke to him of God's anger against sin, and he trembled and repented; but it told him more, it told him of God's way of delivering His people and His desire to have them near Him in security, peace, and joy. In his reading the king read of a *Passover Feast* (Exodus 12), and though he had perhaps never seen one, he had enough in the Book to guide and authorise him to keep it—nay, it was commanded there.

**THE BOOK GATHERS ROUND THE LAMB.** Then and now the Bible tells of the virtue of the Blood and the worth of the Lamb. The Passover Feast was the basis of Israel's national existence—the reminder of their birth, the beginning of days. Like it, the word of the Cross of Christ leaves no room for glorying in man—all is of God. Security, communion, and deliverance are there, for Christ, our Passover, is sacrificed for us (1 Cor. 5. 7).

**PROMPT OBEDIENCE OF THE KING.** In the same year as he knew about it, he kept the Feast, viz., the eighteenth year of his reign (Psalm 119. 60).

**LIBERALITY IN GOD'S SERVICE.** The king and his princes gave largely and willingly of their substance—lambs and kids and bullocks by the thousand—so that there was no scarcity of offerings; fulness of all for God and man is according to God's Book and will (Acts 2. 46. 47).

**THE ORDERLINESS OF THE FEAST.** "In their place" occurs again and again, and "according to the Word" is repeated over and over. Again the Book is the only means of guiding in this, and when it rules there is divine order (1 Cor. 12. 18; 14. 33, 40).

### *Seeking Old Paths.*

**THE EXCELLENCE OF THE WAY.** "There was none like it (verse 18) from the days of Samuel." What made it thus pre-eminent? Simple going by the Book, honouring its instructions, and rejoicing in its truths.

Of course it falls to be noted that idolatry of the Bible is not intended, but the proper use of it to lead to the God it speaks of. Just as much of God and Christ as is seen and enjoyed is the measure of our right appreciation of its value. Faith in the Bible will not save; faith in Christ will (John 5. 39, 40).

November 12.

Read Jeremiah 39. 9-24.

Learn John 8.47.

### **DESTROYING THE BIBLE.**

A message direct from God—Written for a purpose—For all the people—The absent king—What the Privy Council thought—Telling the king—The daring and wicked act of the king—God's Word cannot be destroyed.

**T**HE present lesson is quite a contrast to the last, in which we saw the precious character of God's Word, and a former one, in which that Word had an honoured place and respectful obedience.

**THE OCCASION OF THE WRITING OF THE BOOK.** It was the closing days of Judah's history before the captivity. Josiah, the good king, had died, and his son Jehoiakim reigned in his place, but he was a bad son of a good father, and "did evil in the sight of the Lord his God." In the fourth year of this king's reign God caused Jeremiah the Prophet to write in a book His words of remonstrance and warning, foretelling the evil that would happen them if they repented not. Many and oft-repeated are God's warnings ere He punishes (2 Chron. 36. 15).

**THE PURPOSE OF THE WRITING.** "It may be that the house of Judah will hear . . . that I may forgive" (verses 3, 7). Such was and is the long-suffering of God, not willing that any should perish (2 Peter 3. 9). This is God's gracious way, faithful to rebuke, yet remembering mercy. Not to condemn but save is God's desire—for this He sent His Son (John 3. 17).

**THE WORD READ TO THE PEOPLE.** It is worthy of notice that the Word of God does not need the king's consent or assent. It is of as much authority without the royal arms as with it. It is the privilege of the "people" to hear first—shepherds in the plain (Luke 2. 8) before the king in the palace. "The common people heard him gladly" (Mark 12. 37). It was on the occasion of a fast-day proclaimed by Jeremiah that it was read. King Jehoiakim was not there—he was not of that kind.

**THE KING'S PRIVY COUNCIL HEAR IT.** A man named Michaiah was present and heard the reading. He carried a report of what he heard to the princes in the king's house. The princes sent for Baruch and requested him to read to them, which he did. They on hearing the message were afraid, and said they must tell the king. The manuscript they put away in the parlour of Elishama the scribe, and advised Jeremiah and Baruch to hide, while they went and told what they had heard.

**THE KING'S WICKEDNESS AND FOLLY.** When Jehoiakim heard the report of his princes he sent for the book itself, and had the very words read to him. The king, on hearing, took a penknife and cut up the roll and cast it into the fire until it was all burned up. Although three of the princes begged the king not to do this, their intervention was not heeded, and no one was "afraid," no one expressed sufficiently their grief at this wicked act.

## *Destroying the Bible.*

In addition to this thing Jehoiakim would have killed the prophet and his scribe, but the Lord hid them and caused Jeremiah to have rewritten the words, and added more words telling of the fate and punishment of the king for his impiety; how he would be buried like an ass, and none should mourn for him.

Thus we learn that God's wrath cannot be mutilated or destroyed; it will come to pass even though men burn all the Bibles, and they only bring extra trouble on themselves by adding to or taking from it (Rev. 22. 18, 19).

November 19.

Read 2 Chron. 36. 11-21.

Learn Isa. 1. 19, 20.

### A NATION BANISHED.

Ripe for judgment—Against God and man—Unwilling to punish—Mocking mercy—The end of the wicked—Imprisoned for seventy years.

**O**UR lesson to-day is concerning the sore punishment of the Jewish people for their long-continued course of evil, and persistent disregard of God's warnings and exhortations. Oft and again had the prophets carried messages of entreaty, but they would not hearken until the hand of the Lord fell on them in judgment, and they were carried off in their sin and rebellion.

**THE WICKEDNESS AND PRIDE OF KING ZEDEKIAH.** All that happened in the history of his nation, as well as what had been predicted about the course he was pursuing, seemed to have no lesson for the infatuated king. He humbled not himself before God and His Word, and rashly rebelled against King Nebuchadnezzar, in this breaking his kingly oath, stiffening his neck, and hardening his heart against God. All this is the sure precursor of a fall (Prov. 16. 18), and prelude to destruction (Prov. 29. 1).

**THE PRIESTS AND THE PEOPLE FOLLOW THE KING'S EXAMPLE.** The whole community from top to bottom are alike in transgressing and polluting God's holy house. As in the days of Noah (Gen. 6), when corruption was universal, the whole nation was in a state of revolt, and evil was rampant.

**GOD'S SPECIAL ACTIVITY AND COMPASSION.** It was in these circumstances of provocation that God is described as "rising betimes and sending," seeking if by any means His mercy could avert the calamity that must befall them unless they repented and turned to Him, but in vain. We are here reminded of the way of the Lord Jesus recorded in Matthew 23. 37, "How oft would I . . . but ye would not," and His mournful lament in Luke 19. 41.

**GOD'S MERCY ABUSED.** Mockery, contempt, abuse were all that God's messengers and prophets met with, and in the way they treated these messengers they treated God Himself (Matt. 10. 40; John 13. 20).

**THE DIRE JUDGMENT THAT ENSUED.** These events are more fully detailed in 2 Kings 23. A siege of Jerusalem that lasted eighteen months; a famine that prevailed till there was no bread; and the city walls broken up. The king and the men of war tried to escape, but were pursued and brought back; the king's sons were put to death before his eyes, then his eyes were put out, and he was put in fetters and carried away to Babylon, where he remained a prisoner till he died. The city was destroyed and the people also carried away captive, sentenced, in the judgment of God, to seventy years' imprisonment in order that they might be purged of their idolatry and taught that it was a bitter thing to depart from the Living God, as well as the truth that His warnings were true and not to be ignored.

*Outlines of Scripture Studies.*

**THE BELOVED.**

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

**OUR HOPE.**

*The Coming of the Lord is—*

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

**READY.**

*The believer should be "ready"—*

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

**SEVEN CHARACTERISTICS OF THE PEOPLE OF GOD.**

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

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

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

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

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

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

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

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

M. I. R.

*Outlines of Scripture Studies.*

**THREE DAYS.**

- 1 The Dayspring - Luke 1. 78
  - 2 The Daysman - Job 9. 33
  - 3 The Daystar - 2 Pet. 1. 19
- The Dayspring points to the *birth* of Christ, the Daysman to His *mediation*, and the Daystar to His *coming*. T. B.

**FOUR P'S IN PSALM FORTY-TWO.**

- 1 David panting - verse 1
  - 2 David pouring - verse 4
  - 3 David pouting - verse 5
  - 4 David praising - verse 11
- T. B.

**CHRIST ALL IN ALL.**

- Having life, 1 John 5. 12 - Live to Christ, 2 Cor. 5. 1;
- Having lips, Heb. 13. 15 - Speak to Christ, Acts 7. 59
- Having utterance, 1 Cor. 1. 5 - Speak for Christ, Matt. 10. 32
- Having time, 1 Cor. 7. 29, 30 - Occupy for Christ, Luke 19. 13
- Be holy, 1 Peter 1. 15 - For Christ is holy, 1 Peter 1. 16
- Be humble, 1 Peter 5. 5 - For Christ was lowly Matt. 11. 29; Phil. 2. 5-9
- Be forgiving, Luke 11. 4 - For Christ has forgiven Col. 3. 13
- Be patient, James 5. 7 - For Christ suffered Heb. 12. 2
- Be zealous, Rev. 3. 19 - For Christ laboured Ps. 69. 9; John 9. 4
- Be prayerful, 1 Thes. 5. 17 For Christ is Mediator 1 Tim. 2. 5 J.E.W.

**DAILY BILL OF FARE.**

- Daily searching in the Word Acts 17. 11
- Daily gathering precious store Ex. 16. 4, 5
- Daily bread get from my Lord Luke 11. 3
- Daily praising Jesus more Ps. 72. 15
- Daily taking up the cross Lu. 9. 23
- Daily dying I shall be 1 Cor. 15. 31
- Daily watching. Count but loss Prov. 8. 34
- All things till His face I see Phil. 3. 8 J.M.H.

**THE WRATH OF GOD.**

- The duration of it Rev. 14. 10, 11
- The subjects of it John 3. 36
- The certainty of it 2 Thes. 2. 11, 12
- The nature of it 2 Thes. 1. 9
- The place of it Rev. 21. 8

**BUT**

- Salvation is free Isa. 55. 1
  - Salvation is full Luke 2. 29, 30
  - Salvation is everlasting Isa. 45. 17
  - Salvation is now 2 Cor. 6. 2
  - Salvation is costless Eph. 2. 8
- W. S.

**REDEMPTION'S TYPE AND THEME.**

- Bondage in Egypt, - Ex. 1. 14
- Blamelessness of the Lamb - Ex. 12. 5
- Bason of blood - Ex. 12. 22
- Bunch of hyssop - Ex. 12. 22
- Beginning of months - Ex. 12. 2
- Brought to God - Ex. 19. 4
- Bitterness of the Egyptians Ex. 12. 30 J.E.B.

**THE BELIEVER'S PATHWAY.**

**A PATHWAY OF**

- |   |   |
|---|---|
| <p><b>F</b>AITH Heb. 11. 8; Phil. 4. 6</p> <p><b>F</b>AVOUR - Ps. 5. 12, 91</p> <p><b>F</b>ELLOWSHIP with Christ<br/>1 John 1. 3; 1 Cor. 1. 9</p> <p><b>L</b>IGHT Prov. 4. 18; 1 Jno. 2. 9, 10</p> <p><b>L</b>IFE Psalm 16. 11; 1 John 3. 14</p> <p><b>L</b>OVE Eph. 5. 2; 1 John 2. 5, 6</p> | <p><b>P</b>EACE Luke 1. 79; Isa. 26. 3</p> <p><b>P</b>ROGRESS Ps. 84. 7; Ph. 3. 13, 14</p> <p><b>P</b>RIVILEGE Jn. 14. 23; Eph. 2. 18</p> <p><b>T</b>RIBULATION John 16. 33</p> <p><b>T</b>RUST Is. 50. 10; Psalm 37. 5</p> <p><b>T</b>RIUMPH<br/>Psalm 59. 12; 1 Chr. 19. 13</p> <p>I am the Lord which leadeth thee - Isa. 48. 17</p> <p>I will lead thee in paths not known - Isa. 42. 16 E.A.H.</p> |
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## PEARLS PICKED UP

IF God trusts us with trial, shall we not be on our honour to prove trustworthy, and not disappoint the confidence He puts in His children?—HUDSON TAYLOR.

[To an audience of finely-dressed folk]—Finery without and fooling within.—R. C. C.



DR. BARNARDO,

THE FOSTER-FATHER OF THE WAIF—BORN, 1845; DIED, 1905.

M

## DR. BARNARDO: THE WAIF'S FRIEND.

THREE names will long stand out prominently and be linked together as the special friends of the orphan, the waif, and the destitute child—GEORGE MULLER, of Bristol; WILLIAM QUARRIER, of Bridge-of-Weir; and Dr. BARNARDO, of Stepney. Vastly different in many ways, they were alike in the lack of any special birth advantages: in early being converted to God; in a clear, Divine call to their life-work; in long, hard, and patient toil for the little ones; and are now alike in having received the "well done" of the Lord and Master whom they loved so well and served so faithfully.

THOMAS JOHN BARNARDO, the last to receive the home-call, was born in Ireland in 1845. His father, John M. Barnardo, though born in Germany, was of Spanish extraction; his mother, born in Ireland, belonged to an English family.

His conversion, as written by himself in 1903, happened as follows:

"I was brought to Christ in the year 1862. A gentleman, a personal friend of mine, a Dr. Hunt, of Dublin, a charming man, had been the means in God's hands of awakening inquiry in the mind of my brother George, who was then at Trinity, of my brother Fred, who was at the School of Medicine, and is now in practice at Southport, and of myself a little later on. Eventually my brother Fred's conversion was a great help to me, but *I actually found Christ without any human intervention when alone some few days after a special interview with my brother Fred and Dr. Hunt.* All this time I was associated with Dr. Marrable's congregation at St. Werbergh's. He was a very earnest evangelical preacher, a man of great breadth of mind and liberality, especially of prophetic truth, and I continued for many months after my conversion a communicant and member of his congregation, and a worker in his meetings. The meetings in Angier Street were begun in the summer of 1863, and in them I was assisted (for I could not do much, if any, speaking by myself) by all sorts and conditions of men—leading men among the 'brethren,' whom I was then beginning to know, such as Mr. William Stokes, Mr. Thomas Ryan, Mr. Rocheford Hunt, Mr. Alfred Trench, and some of the clergy. Richard Whately (the eldest son of the well-known archbishop) took our little service three or four times. I still possess a book—a kind of diary—showing every service held during the first eighteen months, with the name of everybody who either preached or taught at that little mission-room. Among others who spoke at Angier Street was my dear, good friend, Dr. Grattan Guinness, still alive and a hero in the fight. Dr. Marrable came twice. Among the lay evangelists were James Clark, who was then an unattached student at Trinity, and a young fellow named Chesney, in one of the large wholesale houses, I think Ferrier's."

Shortly after his conversion he was filled with a burning desire to become a foreign missionary, and entered the London Hospital in 1865 for the purpose of fitting himself for that work as a medical student. He almost set forth with J. HUDSON



*Da. Barnardo, the Waif's Friend.*

TAYLOR and the original pioneer band in the *Lammermuir*, even boarding the ship on its way down the Thames, bidding an affectionate farewell to the party, and manifesting a practical interest in their God-speed.

Dr. Barnardo studied at Edinburgh, Paris, and London. In 1866, whilst a student in the London Hospital, the great cholera epidemic swept over the metropolis. In his zeal in helping to combat the terrible scourge, the young student was brought face-to-face with his life-work. The story must be of interest to every Christian worker, and is told so racily that we give the doctor's own version :

## "MY FIRST ARAB.

"One chill and bitter night there came into the Ragged School a little fellow shoeless, hatless, shirtless, and with only a few rags to cover him from the keen wind and the pitiless night. A lad had told him that very likely if he came up there the 'guv'nor' would let him stay by the fire all night. To this the young medico objected. 'Oh, no! run away home,' he said. 'Got no home,' was the boy's quick rejoinder. 'Got no home! Be off and go home to your mother; don't tell me!' 'Got no mother,' repeated the boy. 'Then go home to your father.' 'Got no father,' said the little fellow. 'Got no father! But where are your friends? Where do you live?' 'Don't live nowhere; got no friends,' said the lonely lad. There was a tone of sincerity in the boy's words that made Barnardo pause, and he hesitated to conclude that he was lying. So he continued to talk with him, and further questioned him. Was this, after all, possible? Could it be that there were other little boys as wofully forsaken and uncared for and as forlorn as *this* one? 'Oh, yes, sir; lots—'eaps on 'em; mor'n I could count,' was the eye-opening answer of the lad.

"Young Barnardo was determined not to be hoaxed. After giving the boy—JIM JARVIS by name—hot coffee and the promise of a place to sleep in, he set off, under his guidance, to see whether there really were other boys such as this, unsheltered and sleeping out in the open on that dreadful winter night.

"The pattering naked feet of alert little Jim led the way to a wilderness of old sheds, tumbledown outhouses, and wreckage lying near Houndsditch. At first there appeared no sign of boys 'sleeping out,' as he had said. The searchers struck matches, and peeped under barrows and behind boxes and piles of odds and ends, and peered into hidden nooks and shaded crannies and corners. But not a boy was to be seen! No sleeping child could be sighted sheltered behind or under any poor screen anywhere. He began to doubt whether Jim could make good his word to show him 'lots on 'em.' 'Stop a minit,' said Jim, 'and come arter me.' Quick as a ferret Jim was away up over and along a boundary wall. He had stuck his naked toes into the spaces between the worn brick-work and mounted the wall which supported sheds by the side of an old and mouldy wharf. With the aid of a stick he helped up his new friend. And there, as the moon shone out, the seeker-out of the 'lost' saw right before him a woe-

*Brief Records of Men of God.*

begone group of eleven poor boys, of ages varying from nine to eighteen, sleeping in all postures, in the gutters of the iron roof, clad in thin rags, with not a shred more to cover them, exposed under the open sky to all winds and weathers—a spectacle to angels and to men, and enough to break any heart of love!

“‘Shall I wake 'em up, sir?’ asked Jim, as one of the sleepers moved. To Jim the sight was customary enough; this was one of his own familiar sleeping haunts. It evoked no sentiment in his heart, inured as he was to such experiences. ‘Shall I wake 'em up?’ ‘No, no,’ replied the awe-struck visitor. And the two descended quietly and went away. As they were about to return Jim inquired whether he wanted to see any more. ‘Shall I show you another lay, sir? There’s lots more.’ But the young student had seen enough for one night. Sick at heart, he wended his way home, perplexed, dumbfounded, smitten, humiliated, well-nigh despairing of his kind, but happily with one clear and simple duty and determination before him—that whatever might come of this night’s discovery, he must shelter, feed, clothe, and care for ‘little Jim’.”

Thoroughly aroused to the work of “rescuing the perishing,” Dr. Barnardo became enamoured of it. Commencing in what had once been a donkey stable in Stepney, on his own responsibility he rented a dilapidated building and opened it as a home for destitute and orphan children. Applicants became so numerous that the doctor sought to influence other friends, and at the end of the first year (July 15, 1868), had received £214 15s. in subscriptions. The increasing number of children led to improved and greatly extended accommodation till the large part of Stepney Causeway is now taken up with the noble pile which bears the founder’s name.

Near the commencement of the Homes Dr. Barnardo gave an account of his plan of campaign at Dr. Thain Davidson’s Agricultural Hall Service. His “plan” was repeated to LORD SHAFTESBURY, who became a willing helper from that moment till the day of his death.

The basis of the work is—“an ever-open door for destitute children irrespective of any physical infirmity, age, sex, creed, or nationality,” the rule being “Admit first—inquire afterwards.” Stringent inquiries are made into every case before permanent admission to the Homes. Industrial training, Scriptural instruction, daily prayer, Sunday services, and Christian influences are prominent features in all branches of the work.

The majority of the rescued girls are trained in Village Homes at Barkingside, Ilford, Essex. The orphan village consists of cottages, each containing from 16 to 25 girls under the charge of a “mother,” with a governor and lady superin-

*Dr. Barnardo, the Waif's Friend.*

tendent over all. No uniform is worn, "home life" being adopted as far as possible. After training, the girls are placed in situations or sent out to Canada. Recently a number of larger girls have been boarded out, a method which has proved successful with a certain class.

In addition to the Barkingside town, the 140 branches of work carried on from the Stepney centre included Babies Castle at Hawkhurst, the Naval College, the Labour Homes for Youths, ever-open doors in many towns, and last, but not least, the aggressive Gospel work—the true spirit of all the work—at Edinburgh Castle, Limehouse.

The doctor's love for the Bible was intense. He often said, "Hold fast to the Bible. When you are in any difficulty or sorrow, go to the Bible."

On 22nd July, the last time Dr. Barnardo preached at Edinburgh Castle, his closing hymn was the "Glory Song." While at Nauheim, Germany, where he had gone for reasons connected with his health, Dr. Barnardo experienced two attacks of *angina pectoris*, from which he had suffered for twelve years past, and thereafter he was at his own request brought home to this country. After reaching his own house several more severe attacks supervened, during which he suffered intensely. Still, his vitality was such that he rallied so far as to encourage hopes of at least partial recovery; but when apparently his condition was improving, he passed away at his home in Surbiton on Tuesday, 19th September, 1905, aged sixty years.

Into less than forty years he had, through grace, crowded a truly remarkable life-work; 8,500 children (forming the largest family in the world) are in the Barnardo Homes to-day, over 66,867 boys and girls having been cared for in all. During 1904 the sum of £187,508 was received, the grand total for the thirty-nine years being £3,119,646; 16,000 men and women, many of them prosperous farmers and farmers' wives in Canada and Australia, were rescued, trained, and sent out from the Homes. In addition, other results too numerous to state, and the greatest of all results—the salvation of the children (for the doctor's aims were far from being realised unless the bond of personal union with the Lord Jesus was known)—the Day of Recompense alone will declare. Of such a noble exemplar it may truly be said:

"Here, toil and strain to save the wide-world waif;  
There, the reward and gain, the rescued—safe!"

HyP.

## THE BELOVED DISCIPLE'S BELOVED CHILDREN.

By Dr. J. NORMAN CASE.

### III. — ABIDE IN HIM.

**T**URN to I John 2. 28. In this verse the term *little children* occurs for the third time; and in connection therewith there are four points I would briefly point out.

1. *What is pre-supposed.* Before we can abide in a room we must first be in it; to abide in Christ we must first be in Him. Ere worlds began all believers were in Christ by divine foreknowledge and choice (Eph. 1. 4); at conversion they are in Him by redemption and regeneration. It is all of God, all in Christ, all by the Spirit. In the past we were viewed as in the first Adam, and shared all the evil consequences of his disobedience; now we are reckoned to be in Christ, and participate in all the benefits of His obedience unto death (Rom 5. 17-19). And as we derived nature as well as standing from our relationship to the first Adam, so we obtain the same from our association with Christ (see I Cor. 15. 48). This pre-supposed fact merits much prayerful meditation, but we must pass on.

2. *What it is to abide in Him.* The word rendered *abide* was a favourite with the Apostle: in this very chapter it occurs eleven times. In verse twenty-four it is rendered *remain* and *continue* as well as *abide*. The literal meaning of the word is clear and definite. It just signifies that a thing or person remains or dwells in a certain place. But when we turn to its spiritual use one's views are often hazy and indefinite. From the very nature of the case, perhaps this is so, for it deals with the deepest experiences of the new man. The words "abide in Christ" are often on our lips, but probably those who oftenest use them most realise the difficulty of conveying to others the fact or experience enshrined in them. Yet this epistle attaches a most clear and definite meaning to the phrase, and shows clearly how it may be done. "And this is His commandment," it is said, "that we should believe in the Name of His Son Jesus Christ, and love one another . . . He that keepeth His commandments abideth in Him, and He in him (chapter 3. 22-24). The commandment, the observance of which leads to this result, is twofold: Christward and manward. The believing in Christ here,\* I take it, is not the act done once for all: it implies the moment by moment receiving from Christ light, life, love, and all that we need. These first furnish and nourish our own Spirit, and then are given forth in streams of

\* External authority leaves it doubtful whether the word believe was originally in the aorist or in the present. I take it as above.

*Abide in Him.*

blessing to others. Here, then, we have the two great conditions of abiding in Christ: a constant receiving from Him by faith, and a constant giving forth in love and service to others. We cannot continue to take in unless we keep on giving out, both Godward and manward, and we shall soon cease giving out unless we are ever taking in. It is not, then, a mere state of passivity: all the powers of our soul are in exercise as we truly abide in Him.

3. *The effects of abiding in Him.* "Whosoever abideth in Him," we read, "sinneth not" (chap. 3. 6). That is, in this epistle, the great result emphasised. In the measure that one abides in Christ, in that measure he does not sin: if one wholly and always abide in Christ, he will not sin at all. Every sin in or by a Christian results from his not abiding in Christ. But more, there will be positive results as well as negative. He who habitually abides in Christ will walk even as Christ walked (chap. 2. 6). Such an one will be as a whole burnt offering laid upon the altar: he will be consumed with zeal in the things of God and his fellows: he will become blameless and harmless, a child of God without blemish in this world (Phil. 2. 15). Other effects of abiding in Christ we have not space to touch on, but must pass to our closing point.

4. *The reason here given for abiding in Christ.* "That if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming" (R.V.). The "if" does not imply uncertainty of the fact, but only as to the time of His coming. It is as if he said: "Abide in Him, so that should Christ come to-day you would not be found in a condition of soul or occupied with anything that would bring the blush of shame to your face." Many who through grace would not be *afraid* to meet Him, would yet be *ashamed* to do so. There is a danger of one being so found of the Lord on that day that, as the original words suggest, the shame of it would almost drive him from Christ's presence. It is well that we can set our hope upon the *grace* as well as the glory that is to be brought us at the revelation of Christ (1 Peter 1. 13).

The change from *ye* to *we* reminds us that the venerable Apostle realised that he too was exposed to the same danger. For teacher and for taught, for pastor and for flock, for all Christians alike, it is stern, truceless battle till Christ appear. And every overcomer will have holy confidence and boldness, and will not be ashamed before Christ at His coming. Let us spur each other to the conflict by singing: "We know that

*Abide in Him.*

when He shall appear we shall be like Him, for we shall see Him as He is. When Christ our life shall be manifested, then shall ye also be manifested with Him in glory." And through the love of God in Christ the Apostle anticipated, both for himself and his readers, boldness or assurance in that day (chap. 4. 17). May it likewise be ours!

**BIBLICAL NOTES AND QUERIES.**

By DR. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

QUESTION XXIV.—*Is it right or scriptural to use the expression (when referring to Christ or the Holy Ghost) "God the Son," or "God the Holy Ghost"?*

IT is right, but the expressions do not occur in the Scriptures. And for this reason: The Deity of the Three Persons in the Godhead is never formally affirmed there (as in the Athanasian Creed), but is always taken for granted. Nowhere have we the formal statement, "Jesus Christ our Lord is God," or "the Holy Spirit the Comforter is God." But we have such statements as:

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1. 1).

"Christ, who is over all, God blessed for ever. Amen." (Rom. 9. 5).

Although the translation of this latter Scripture is disputed (see R.V., mar.), yet I believe the Authorised Version gives the true sense of the passage:

"Now, the LORD is that Spirit . . . . by the Spirit of the LORD." Or better still, as in the margin: "The LORD the Spirit" (2 Cor. 3. 17, 18).

Thus, as I have said, although we have no purely formal statement of the Deity of our Lord Jesus and of the Holy Spirit (just as in the case of the existence of God which is nowhere similarly affirmed), the whole sense of Holy Scripture depends on the fact of their Deity. So the expressions "God the Son" and "God the Holy Spirit" express the sense of the Scriptures, although these exact phrases nowhere occur therein. Note, I say "deity" and not "divinity." A denier of the Godhead of our Lord Jesus Christ (e.g., a Christadelphian) will still speak of His divinity while denying His deity, just as some will assent to "eternal punishment" whilst denying "everlasting punishment." 'Tis merely a logomachy or quibbling with words characteristic of heretics from the earliest times until now, and will be until the end.

## TALES WORTH TELLING.

**A Triumphant Termination.**—A lady visitor to the great Exhibition at Paris was stricken with a malady which almost took away the power of speech. Weaker and weaker she grew, and the end gradually drew near. One word only escaped her lips, and that word was, “Bring — bring — bring—.” Flowers, fruit, dainties, treasures from the Exhibition were brought, but she still uttered the word, “Bring —.” Friends from a distance were wired for, and hurried to the dying bed. Still she uttered the same call, “Bring —.” Bewildered and wondering the watchers noticed the dawning of the Glory. At last the cloud was lifted from the memory, “the string of her tongue was unloosed,” and in a clear and deliberate voice she exclaimed, “Bring forth the royal diadem, and crown Him Lord of all”; then quietly laid her head upon the pillow and fell on sleep. The uttermost longings of her soul were satisfied as she passed in “to see the King in His beauty” (Isa. 33. 17).

**Christ There—Christ Here.**—“Are you happy, my dear girl?” said a visitor to a young friend who seemed to be drawing near her latter end. “Yes,” she said, “quite happy.” Raising her hand, she pointed to a *Bible* which was lying on her bedside, and again repeated, “I am quite happy; I have Christ there” (Luke 24. 27). Then laying her hand on her *heart* she said, “And I have Christ here” (Eph. 3. 17). And again, pointing *heavenwards* to where her faith, hopes, and affections were all centred, she repeated, “And I have Christ up there” (Col. 3. 4). What a source of happiness! Christ in the Word, in the heart, and in the Glory. Is it yours?

**“Good-bye,” or “Good-night.”**—When Sir Henry Irving, who died so tragic a death at Bradford on October 13, 1905, was farewelling with Londoners on 10th June he spoke of an autumn tour in the provinces, and used the words, “Good-bye,” the enthusiastic house would not hear of it, and he altered the words to “Good-night.” Yet it was “Good-bye” after all. Admirers cannot fix, we cannot fix. “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth” (Proverbs 27. 1).

**The Revival Found.**—Two gentlemen from London who had heard much about the movement in Wales went off “to see it.” Arriving at a little railway station, they asked the ticket collector if he could tell them where the revival was. Placing his hand on his heart, he said: “Gentlemen, it is here, underneath the buttons.” It is good to have “the kingdom of God within you” (Luke 17. 21). HYP.

## MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

Evil principles lead to evil practices.

All below is too mean and contemptible to attract the notice of a heaven-bound soul.

Many pass the rocks of gross sin only to be shipwrecked on the sands of self-righteousness.

Men may keep their works to themselves as long as they keep themselves back from God.

The acknowledgment of *impotence* is the only tree upon which the Lord will graft divine *omnipotence*.

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## THE LIFE OF LIVES;

Or, THE WORDS, THE WORKS, AND THE WAYS OF OUR LORD JESUS CHRIST, is what we purpose taking up as subjects for study for next year. The "LESSONS FROM LIFE IN THE LAND" have proved helpful to many, but we predict "a feast of fat things" in our future studies. Lessons will be given *a month ahead*, so that teachers and students in the farthest corner of the vineyard may be reached in time.

26th November.

Read John II. 18-46.

Learn John 5. 25.

## THE RAISING OF LAZARUS.

Deepening darkness—Death reigning—Past recovery—The bereaved sisters' ways—Life in a Person—Christ's educating manner—A weeping company—The Father God honoured—The mighty Son revealed—Death defeated—Life and liberty—Belief and unbelief.

HAVING noticed in a previous lesson the motives that led the Lord Jesus first to stay away from and then proceed to Bethany, we are ready now to consider His words and acts in the midst of the scene of sorrow and death there.

**THE DEPTH OF THE TROUBLE.** Four days dead, and immured that time in the sepulchre, there could be no question about Lazarus' state, and, therefore, no doubt as to the reality of the miracle. Jairus' daughter was but newly deceased (Luke 8. 49); the widow's son was dead; and dressed, and being carried to the burying-place (Luke 7. 12), but Lazarus was beyond these in death and corruption, for said Martha "he stinketh" (verse 39). A subject fit to show the power and glory of God's Son without a doubt.

**MARTHA'S WAY AND MARY'S WAY.** They each act and speak consistently with their known character and habit. Martha comes to the front, and has a good deal more to say than Mary. Mary sat in the house while Martha met Jesus; and Mary only speaks once, saying: "Lord, if thou hadst been here, my brother had not died." Both sisters used these words, and remind us of the nobleman of John 4, who thought Christ's presence necessary; these did not rise to Christ's omnipresent power as did the centurion of Luke 7.

**THE WAY OF JESUS WITH THE BEREAVED ONES.** The Lord used and uses all events for the education of His loved ones and the revelation of Himself. Martha linked resurrection with a day. Jesus called her to see that it was a Person, present and now, and believing in Him is resurrection life. The resurrection of the body is but the manifestation of life already possessed (Col. 3. 3, 4). Martha, in reply to Jesus'



### *The Raising of Lazarus.*

question, confessed her belief that Jesus was Christ the Son of God. In verse 40 is pointed out to her the imperfection of her believing.

**ON THE WAY TO THE GRAVE.** A weeping company, Mary, Martha, the Jew friends, and Jesus together. The Lord fully entered into their grief, and shared their sorrow—His “groaning,” “troubled,” and “weeping” show His human sympathy; His power at the grave His Divinity (Isa. 63. 9).

**THE SCENE AT THE GRAVE.** The stone removed, the open grave displayed the dead man within; the Father acknowledged and owned over all, the loud cry, “Lazarus, come forth,” is heard, and it is done—the dead body receives the departed spirit and resurrection is accomplished. A sample of the great resurrection of all the sleeping saints at the shout of the Lord (1 Thess. 4. 16).

**RESURRECTION LIBERTY.** Foreshadow of the liberty of the children of God (Rom. 8. 21), when the grave-clothes of present corruption and bondage of environment shall be removed forever (1 Cor. 15. 53-55).

**EFFECT ON THE WITNESSES.** “Many believed, but some went their ways.” So then, and so now—believing and not believing makes all the difference. All who saw did not believe. Strange that any could refuse such evidence, yet such is man’s unbelieving heart (Lu. 16. 31).

3rd December.

Read Daniel 1. 1-15.

Learn 1 Peter 5. 8, 9.

### **THE CAPTIVES IN BABYLON.**

In Babylon, but not of it—The king’s plan—Changing names does not change nature—The heart furnished and fortified—Favour with God and man—A successful experiment.

**J**UDAH’S sin and departure from God had culminated in their overthrow as a nation, and their being led captive into the land of Shinar by King Nebuchadnezzar, at whose court in Babylon lies the scene of our present lesson.

**SHARING THE NATION’S RUIN.** Among the captives were many who were not personally to blame for the condition in which they were found. Young people and children, and probably many godly adults, shared in the sorrows of their sinning nation. The four lads of our lesson were such. Their names indicate a recognition of Jehovah—Daniel, “God is my Judge”; Hananiah, “Jehovah’s gift”; Mishael, “Incomparable God”; Azariah, “Jehovah, our help”—and seem to have been the choice of godly parents.

**THE KING’S PURPOSE.** This was to have them for his own service and glory, and that according to his own pattern. This he began to accomplish by changing their names, and naming them after the heathen gods of Babylon. Daniel was made Belshazzar, that is Bel’s prince; Hananiah became Shadrach, the king’s friend; Mishael was to be Mesach, one devoted to the god Shesach; and Azariah was altered to Abednego, the servant of the god Mercury. Besides giving them heathen names the king ordained them food that had come from his table, and which had, according to the custom of the land, been consecrated to the gods by the offering of a portion of it (1 Cor. 8. 7; 10. 28). And God had made a difference between meats, clean and unclean (Lev. 20. 25, 26; Duet. 14. 2). The king’s meat was not ordered after the Word of God, and would, therefore, often be unclean and defile the eater.

**THE GODLY PURPOSE OF THE FOUR HEBREW LADS.** Their early training becomes evident in their knowledge of what to do

### *The Captives in Babylon.*

in the new conditions in which they found themselves. God's Word is a great preservative from evil (Psa. 119. 9-11), and His Word being in their heart, a purpose to keep it was there also. This purpose was no mere intention or inclination, it was a decided resolution (Acts 11. 23).

**DANIEL'S WISE WAY OF ATTAINING HIS END.** Doubtless after prayer he sought the head of the department, Ashpenaz, and requested as a favour that they might get pulse—that is beans, peas, lentils, and suchlike food—instead of the rich meats and wine that the king had appointed. This was a strange and unnatural desire, and must have been a striking testimony in that dark court to the sincerity and purity of the young man's character. God working on the eunuch's heart (Prov. 16. 7), it was arranged to give their way a trial for ten days.

**THE EXPERIMENT JUSTIFIED.** These four lads at the end of the ten days were fairer and fatter than all the others who had been fed from the king's table, and the regimen was allowed to them continually. Thus "wisdom is justified of her children" (Luke 7. 35), and God was glorified at the heathen court.

It cannot be too strongly emphasised that the integrity recorded in this incident lay at the foundation of all Daniel's future career. In this matter appears a heart simply true to God in what might have seemed to be minor matters; in face of the great temptation to say, "What can we poor captive lads do when the great King Nebuchadnezzar has ordered us?" we see that God is faithful, and in temptation makes a way of escape (1 Cor. 10. 13) for His faithful ones.

10th December.

Read Daniel 3. 8-25

Learn Proverbs 11. 8.

### **THE FIERY FURNACE.**

The king's word *v.* God's word—God's faithful witnesses—Ready to suffer—Power of faith—In the fire, in good company—The king's confession and decree.

**I**N our last lesson we saw the faithful ones in Babylon, led by Daniel, true to their God, in the midst of a heathen city, and at a heathen court. In the present lesson we have in view the trial and victory of faith in the face of the most mighty of earthly powers.

**NEBUCHADNEZZAR'S PLAN OF UNIVERSAL WORSHIP.** The domain of worship has ever been a favourite object for the intermeddling of kings and statesmen. This is God's special right, and the true will yield worship only to Him (Duet. 6. 13; Matt. 4. 10). The great image, 90 feet high and 9 feet broad, set up in the plain of Dura was meant to be an expression of complete subjugation of mind and soul to the bondage of one man's despotic rule. God was not in all the king's thoughts.

**GOD'S TRUE AND SIMPLE WITNESSES.** We are not told where Daniel was at this time—probably he was absent on some court business—but the three young men whom we saw in the first chapter steadfast in obedience to God's claim over them, are here seen in unyielding opposition to the king's edict. God's word was plain: "Thou shalt not bow down to them" (Exod. 20. 5), and God's word is supreme (Acts 4. 19; 5. 29).

**THE DREAD ALTERNATIVE.** The wrath of a king (Prov. 16. 14) and the threat of the fiery furnace were plainly before them, yet the young men had counted the cost, and deny God they could not and would not.

**THE STRENGTH OF THE PRINCES.** This was their faith in God. One is reminded of Paul in Acts 27. 23-25 by their sturdy confes-

### *The Fiery Furnace.*

sion: "Our God whom we serve is able . . . and He will." They knew not how, but they had His word (Isa. 43. 2), and it is His way to deliver His people when in the path of obedience.

**IN THE FURNACE, BUT NOT ALONE.** The flames so fierce consumed the executioners of the king's command as they cast the three young men in; yet when they were cast in not only did they live, but they were in no way hurt, but walked about in company with Another, whom the king said was like the Son of God. He said, "Lo! I am with you alway" (Matt. 28. 20), "I will never forsake thee" (Heb. 13. 5); and Paul could say, "Notwithstanding, the Lord stood with me" (2 Tim. 4. 17).

**TESTIMONY TRIUMPHANT.** On the king and the kingdom the result was great. The king spake and "blessed the God of Shadrach, Meshach, and Abednego," and he published through all his dominion a decree ensuring protection to all who sought to serve this great and good God.

17th December.

*Read Daniel 5. 1-6; 6. 25-31.*

*Learn Matt. 24. 38.*

### **THE IMPIOUS FEAST.**

The great gathering—A new and presumptuous act—Terror-struck and seeking knowledge—The forgotten one sent for—The sentence of doom.

**B**ELSHAZZAR, the King of Babylon, was grandson of Nebuchadnezzar, the great king of our previous lesson, and must have been aware of most of the events of his grandfather's life, and have read the edicts and confessions of that monarch concerning God and His dealings with men; yet he seems not to have learned wisdom or profited by his grandfather's experience.

**A POOR RECORD, A BRIEF HISTORY.**—All that we read about this man is that he feasted, sinned, and died. There be many that have no better life-story (Luke 16. 19-23; Luke 12. 16-20). One thousand lords sat round the king and praised him; but the King of Terrors, Death, stood behind his throne all unseen, and the God of Justice marked the poor sinner's empty pride.

**THE INTOXICATED KING'S IMPIOUS ACT.** The holy vessels which Nebuchadnezzar had brought to Babylon and put into the treasure house there had evidently not been profaned by being put into use. The king, in the heat of wine and pride of his heart, ordered those sacred utensils to be brought, and as a bravado used them. As they drank out of them they praised the gods of gold, silver, brass, iron, wood, stone (Psa. 36. 1, 2).

**THE MYSTERIOUS HAND AND ITS WRITING.** On the wall of the great banqueting hall, that wall probably inscribed with the names of the famous men of the kingdom, and bearing a record of their heroic deeds, and over against the candlestick light, appeared in full view of the king, fingers of a hand writing out mystic words. Terror filled the man's soul, and though he knew not their meaning, his conscience told him that they boded him ill.

**THE INTERPRETER AND THE INTERPRETATION.** Like Joseph of old, almost forgotten, plainly not a member of Belshazzar's court, he was not the sort to be there; astrologers, soothsayers, and men of that stamp, would fit the court better. But in the days of the king's extremity they were useless, and God's man had his opportunity. The task of Daniel was no pleasant one: no smooth words to suit a king's ear, but true words of doom, telling out God's judgment on the monarch

*The Impious Feast.*

and his kingdom. "Weighed and found wanting"—on the brink of disaster and death! What a dreadful close to a great feast! Surely to the unsaved, pleasure-loving, and God-forgetting, a solemn lesson of warning to be ready—to cease provoking God to wrath, and flee to the open arms of the Lord Jesus Christ.

24th December.

Read Daniel 6. 10-24.

Learn 1 Cor. 1. 10.

**IN THE LIONS' DEN.**

Another trial of faith—Prayer stopped by royal authority—God's place and portion above king's work—The prime minister arrested and punished—Triumph and victory—Retribution.

**T**HE story of the plot against God's devoted servant Daniel, his constancy, trial, and final triumph through God's faithfulness to him, is full of stirring incident and happy teaching. Daniel must now have been a pretty old man, and had seen many changes at the court in Babylon, and through it all had been maintained a witness for God in that dark place. We find him now in the court of Darius, the Mede chief of the three presidents who were set over the kingdom. These in their hearts hated Daniel and sought to destroy him; but so unblemished was his life that they could find no cause in him, and if he was to be overthrown at all it must be on account of his religious fidelity. So they planned that the king should be flattered into the place of God for thirty days, and to decree that no prayers should be made except to him during that time, they knew full well that Daniel would not cease offering his usual petitions and praises, which were God's due, and outwith the king's province. The king fell into the trap, and Daniel's enemies seemed to have triumphed.

**DANIEL'S CONSTANCY FOR GOD.** The child of God is not under any human authority in his soul's obedience and intercourse with God. Daniel must have known of the king's decree; but he had a higher mandate from the King of kings, and Him he preferred to obey (Acts 5. 29). Three times a day on his knees, with window open towards Jerusalem, did God's faithful servant give his envious enemies opportunity to know that their wicked plot was futile to stop his accustomed prayers and praises. The princes knew that this would be so, and hurried to the king with the news that the first man to break the decree was his favourite counsellor and prime minister.

**THE KING'S DISTRESS.** Like many others, he saw when too late that he had been deceived and entrapped; he was angry with himself, for it was he himself that had signed such a profane and silly decree (Prov 6. 1-5). See also the case of Herod (Matt. 14. 9). The decree had, however, to be carried out, and Daniel was cast into the lions' den.

**THE LIONS' DEN BECOMES A PLACE OF VICTORY.** Like the furnace of a previous lesson, seeming disaster was glorious triumph. The stone and the seal on the den of lions in which Daniel was imprisoned must remind us of the stone and seal of Jesus' tomb (Matthew 27. 60-66). There is likeness also in this, that the distress of the king, like the sorrow of the disciples, was unnecessary, for the tomb and the den could not keep their prey, nay, in the tomb and den the enemy was overcome, and Daniel, like Jesus, stepped forth to be honoured and welcomed by him who mourned as for the one dead,

**THE FATE OF THE WICKED PRINCES.** Judgment fell on them swift and dire; instead of destroying Daniel, themselves were destroyed, and so will perish all the king's enemies (2 Thess. 1. 9).

*Outlines of Scripture Studies.*

**THE COMMON SALVATION.**

“Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13. 38, 39).

HERE IS

A Royal proclamation, “Preach.”	A present salvation, “Is preached.”
A purchased salvation,	A perfect salvation,
“Through this man.”	“Are justified from all things.”
A personal salvation, “Unto you.”	A peerless salvation,
A plenteous salvation,	“Could not be justified by the
“ All that believe.”	law of Moses.” J. M‘A.

**TRUST IN THE LORD.**

(Psa. 118. 8 ; 125. 1.)

- 1 Trust in the Lord at all times, - - Psa. 62. 8
- 2 Trust Him for strength, Isa. 26. 4
- 3 Trust Him for guidance, - - Psa. 37. 5
- 4 Trust Him in the dark, Isa. 50. 10
- 5 Trust Him with all thine heart, - - Pro. 3. 5
- 6 Trust Him though He slay thee, - - Job 13. 15
- 7 The Lord knoweth them that trust Him, Nah. 1. 7

E. A. H.

**MEN AND ANGELS.**

A CONTRAST.

- 1 Made LOWER than the angels (Heb. 2. 7). Lower than the angels, in that he was subject to death.
- 2 EQUAL to the angels (Luke 20. 36). Equal to the angels, being brought by resurrection into a deathless state.
- 3 SUPERIOR to the angels (1 Cor. 6. 3). Superior to angels, because the saints will yet be called by God to judge angels.

T. B.

**“MADE.”**

The Lord Jesus (the Word) *made* all things, - - - - John 1. 3.  
 By Him also He (God) *made* the worlds, - - - - Heb. 1. 2.  
 By Him were all things created that are in heaven and that are in earth  
 . . . all things were created for Him and by Him.

But to provide salvation He was	After Resurrection He was
<i>Made</i> flesh, - - - John 1. 14	<i>Made</i> both Lord and Christ, - - Acts 2. 36
„ of a woman, - Gal. 4. 4	„ so much better than angels, - Heb. 1. 4
„ of the seed of David, - - Rom. 1. 3	„ surety of a better testament, - Heb. 7. 22
„ in the likeness of man, - - Phil. 2. 7	„ a priest . . . after the power of an endless life, Heb. 7. 15, 16
„ of no reputation, Phil. 2. 7	„ the Head of the corner, - - I Pet. 2. 7
„ a little (or for a little while) lower than angels, - Heb. 2. 7	„ most blessed for ever, - - - Psa. 21. 6
„ under the law, - Gal. 4. 4	
„ a curse for us, - Gal. 3. 13	
„ to be sin for us, 2 Cor. 5. 21	

Of Him are ye in Christ Jesus, who of God is *made* unto us wisdom, righteousness, sanctification, and redemption (1 Cor. 1. 30). D.T.B.

*Outlines of Scripture Studies.*

**HE IS ABLE—WE ARE ABLE.**

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

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

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

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

J. E. W.

**THE JOY OF THE LORD JESUS.**

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

**OUR HANDS.**

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

**FOUR PLACES FOR FOUR KINDS OF CHRISTIANS.** F. E. M.

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

H. R. F.

**THE POOR AND NEEDY.**

What the Lord will do for such.

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

## JOHN KNOX'S TESTIMONY.

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“THE Word of God is plain in itself, and if in any one place there is obscurity, the Holy Ghost, Who never is contrary to Himself, explains the same more clearly in other places.”



CHARLES BILLETT,

A SUCCESSFUL BUSINESS MAN AND CHRISTIAN WITNESS  
IN LONDON.

N

## CHARLES BILLET.

**C**HARLES BILLET was born in Camberwell on the 27th September, 1838, of godly parents who trod the path of separation with joy together. Converted in early life, he grew up into the knowledge of the Lord.

Now it happened that near them was an ancient meeting-house belonging to those called Independents. There, when hardly out of his 'teens, a young believer called Collyer came to minister the Word. So able and eloquent did this young man become, that people of all kinds were drawn to listen to the Gospel. Amongst others came the Dukes of York and Sussex, whilst our late Queen was once taken, when a little girl, to hear Dr. Collyer. To this place (owing to its connection with our Royal Family, now become known as Hanover Chapel), this little family was attracted by the faithful preaching of the Gospel. The present Pastor tells me that fragrance of their consistent lives and godly conversation still lingers in the place that has not known their presence for many years—for at Hanover Chapel there are men and women standing fast in the faith of Christ to-day who owe much to the spiritual help and oversight of these two brethren.

Charles Billett was baptised according to the Scriptural mode in 1856 at the same time as one whom he married in 1863, and whom he leaves to mourn his loss. In 1868 he was called to part from his father, concerning whom one who knew him intimately writes: "He and his son were always together. In early life they walked to and from the City of London, the subject of 'the Lord's coming again and walking to please Him' being their most frequent theme."

Well known for his uprightness, probity, and quick insight into great commercial problems, he was invited by a powerful political party to stand as candidate for the representation of Peckham in Parliament. This invitation he refused, as he felt it was not consistent with the position he took as a Christian to be known by any political name.

In the course of time moving to Sidcup, he felt led to open his house for believers to meet together simply in the Lord's Name. From this sprang the work that is going on to-day in the Hall, Birkbeck Road, Sidcup. A leader in many a good



*Charles Billett.*

work, he became more and more associated with those who seek to be known by no Name but their Lord's. And from his conversation I gradually learned with how many of the brethren, whose names are known in all the assemblies of the saints but who have gone on before, he was in the closest fellowship. And that I could well understand, for he was earnest in his Master's service everywhere.

In his home he usually had Drawing-room Bible Readings for the children of God, often as many as 80 being present. Abroad he witnessed a good confession in hotels; in trains when travelling, and as opportunity occurred. For 35 years he took a most active interest in "aged pilgrims" all over the country; in the largeness of their heart Mr. and Mrs. Billett took five boys and one girl to care for, all of whom they expect to meet in Glory. In fact, it may truly be said, in business, in travel, in home life, Charles Billett had this one aim—to glorify God.

From extreme overwork he contracted a chronic malady which necessitated his retiring from his strenuous and arduous work in the city of London eleven years ago. Yet not to be forgotten, for his name remains connected with a firm known for its sound and successful work, and many were the letters received by his widow from well-known men confessing their indebtedness to her late husband for help both spiritual and temporal.

During the last four years of his life he settled at St. Leonard's, and there the Lord granted me the great privilege of his society and fellowship. Much do I owe to Charles Billett. Wonderfully instructed in the Word, having sacrificed much for the stand he took (commonly known as "outside the camp"), a man of peace, always seeking the things that made for peace; liberal, yet an enemy to licence; broad-minded, yet an opponent of all supineness in upholding the truth of separation; weak, in body, yet strong in the Lord; and a stalwart defender of the faith once for all delivered to the saints: it was a liberal education to know him. Amidst my grief I entertain this joy—I knew him.

Waiting for and looking off unto the coming of the Lord, he fell asleep early in the morning as it was dawning towards the first working day of the week. At the Lord's Table on the day preceding his departure I had been led to speak about the significance of the "unmeasured coverings" of the Tabernacle. The thought contained in the word "unmeasured"

*Brief Records of Men of God.*

struck him, and so from that the Spirit ministered comfort to us all on the morning of his burial. At Nunhead, where he was buried beside his parents, Mr. George Jordan spoke a few words, and there we left him lying awaiting the resurrection morn.

Charles Billett was a poet, so I close with one of his pieces written in 1902 :

“ When the Golden Gates are opened,  
And I enter into rest,  
And behold the blessed Saviour,  
And am folded to His breast ;  
When this weary way has ended,  
With its conflict sharp and strong,  
And the peace and joy of heaven  
Fill this heart and tune the song ;  
Then the promised rest and glory  
In fruition shall be known,  
And the long-imagined splendour  
Into knowledge shall have grown.  
Oh, but 'tis the One in glory  
It will be so good to meet,  
And to cast my crown before Him,  
Down at His beloved feet !  
And for ever bear the likeness  
Of the Lord who died for me,  
And for ever join the chorus  
Of the ransomed and the free.”

D. ANDERSON-BERRY, M.D., F.R.S.I.

**THE BELOVED DISCIPLE'S BELOVED CHILDREN.**

By Dr. J. NORMAN CASE.

IV.—PRACTISERS IN RIGHTEOUSNESS.

I John 3. 7.

**I**T is of great moment that all Christians understand the teaching of Scripture on the important subject of righteousness. Here and now, however, we can but give the barest outline of the theme :

1. The Word has several shades of meaning, but its usual significance is *the being or doing what God commands or approves*. Righteousness frequently has in view what is fitting and right as between man and man ; holiness points to our relation God-ward.

2. Concerning mankind the Divine verdict has been given : “ There is none righteous, no, not one ” (Rom. 3. 10). In a modified sense some men may be spoken of as both righteous and good (Rom. 5. 7). But before God, apart from Christ,

*Practisers in Righteousness.*

there is no one absolutely righteous. And because of this all men "come short" of being and doing what God can wholly approve.

3. The Apostle Paul uses the word to denote that gift of righteousness which, on the ground of the redeeming work of Christ, God freely bestows upon all who believe the Gospel (Rom. 3. 22 ; 4. 5, &c.). In itself the word does not point to any change wrought in man's character, but solely to the fact that believers on Christ are by God *counted, pronounced, or treated as righteous*. It does not, then, as some teach, refer to a righteousness infused into or imparted to men, but to a change of position before God. It is a legal term, and sets forth the verdict of a judge concerning an accused person. The man is acquitted of all charges against him ; he leaves the court "without a stain upon his character." In earthly courts such can only be the case when the man is proved guiltless of the crime laid to his charge. The opposite of *to justify* is *to condemn* (Rom. 8. 33). And the glory and marvel of the Gospel is that it tells of a way whereby *sinner*s can be pronounced righteous (Rom. 4. 5), while at the same time God maintains His character as a perfectly righteous Judge (chapter 3. 26).

4. But there is another aspect of the subject which it becomes us to clearly apprehend. *Justification is always accompanied by regeneration*. Hence every justified sinner has a love for righteousness and a new power to practise it. Day by day he puts on the new man, which after God is created in righteousness and holiness of truth : he seeks to live soberly, righteously, and godly in this present evil world. "Know ye," writes the Apostle, "that every one who practises righteousness is begotten of Him" (1 John 2. 29). And from this epistle it is evident that the counter proposition is true : "Every one who is begotten of God practises righteousness." "Little children," we again read, "let no man lead you astray : he that practises righteousness is righteous, even as He is righteous." The word *practises* gives the force of the original verb. It was so rendered by Mr. Darby. We speak of a man who practises law or medicine, meaning that it is the great occupation of his life ; it is what characterises him. In leisure time or holidays he may engage in various other pursuits, but he is first and foremost a lawyer or a doctor. And so with the Christian. He is before everything else a practiser of righteousness ; it is that which marks him off from the unconverted. He is not sinless

*Practisers in Righteousness.*

or perfect—far from it ; but on the whole he does what is right in regard to his fellow-men, and walks so as to please God. A man is not accounted righteous because he practises righteousness, but *vice versa*. He practises righteousness because, through the redemption which is in Christ, he has been freely justified by God's grace and born again of the Holy Spirit. As Luther says : "Good marks do not make a good man, but a good man does good marks ; . . . fruits grow from the tree, not the tree from fruits." The tree is salvation through faith in Christ, the fruits are a righteous and holy life.

Let us not lose sight of the solemn warning by which the statement is preceded : "Little children, let no man deceive you." There is at all times a danger of professing Christians, especially those who theoretically believe in the doctrine of justification by faith, thinking and acting as if *conduct* were of little importance. Against such a tendency may writer and reader ever be preserved ! It is a delusion and snare for men to talk glibly of being right as to their standing if they are generally wrong as to their state. "For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Spirit."

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**FACTS ABOUT TRACTS.—XIV.**


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**Two More Conversions.**—R. W. W., writing from Bexley to Mrs. Geddes, the conversion and home-going of whose daughter is recorded in "A Bright Home-going," says : "I thought you would like to hear of two more conversions through the memoir—one is a silk printer and the other is a fireman on the South-Eastern Railway."

**A Striking Confirmation.**—At the Tract Band Conference held in Bethany Hall, Paisley, on November 4, 1905, one of the speakers, Mr. James Wilson, of Glasgow, said he had much joy in being there, as he was saved through a tract. A pleasure-loving, careless sinner, he was leaving for Edinburgh when a fellow-servant handed him a copy of "Safety, Certainty, and Enjoyment." Stuffing it into his pocket, he forgot all about it till all was settled at night. Sitting down to a quiet smoke, he wanted something to read. Nothing else being available, he remembered the booklet, read it, believed the glad tidings, and that night was a saved soul, and since then has been blessed to the conversion of many more.

## BIBLICAL NOTES AND QUERIES.

By DR. ANDERSON-BERRY, Author of "Seven Cries," "After Death," &c.

*Note.*—"In the inn" (Luke 2. 7). It is very interesting to note that the word here translated "inn" is in the two other places of its occurrence (Luke 22. 11 and Mark 14. 14) translated "guestchamber." "Ye shall say to the goodman of the house, The Master saith unto thee, Where is the *guestchamber* where I shall eat the passover with My disciples?" And in remarkable contrast to their conduct here it is added, "He shall show you a large upper room furnished." As one says of what happens in the humblest Jewish homes at the passover, "The walls of the room whitewashed, the floors scrubbed, the furniture cleansed, and all things made to put on a new appearance." In fact, the Greek word rendered "furnished" has the sense of strewn or made ready for convivial scenes. Here, then, is a striking contrast—between the inn and the guest-chamber, between the innkeeper and the goodman of the house—a contrast that might be easily elaborated. That I leave to you whilst I add to the picture of the inn by giving you portions of Hepworth Dixon's vivid description of an Eastern hostelry:

"A Syrian khan is a fort and a mart; a refuge from thieves; a shelter from the heat and dust; a place where a man and his beast may lodge; where a trader may sell his wares, and a pilgrim may slake his thirst. . . . Where built by a great sheikh, it would have a high wall, an inner court, a range of arches or lewans, an open gallery round the four sides, and in many cases a tower from which the watcher might descry the approach of marauding bands. On one side of the square, but outside the wall, there is often a huddle of sheds, set apart from the main edifice, as stables for the asses and camels, the buffaloes and goats. In the centre of the khan springs a fountain of water, the first necessity of an Arab's life, and around the jets and troughs in which the limpid element streams lies the gay and picturesque litter of the East. Camels wait to be unloaded; dogs quarrel for a bone; Bedaween from the desert, their red zannars choked with pistols, are at prayer. In the archways squat the merchants with their bales of goods. . . . Half-naked men are cleansing their hands ere sitting down to eat. Here a barber is at work upon a shaven crown; there a fellah lies asleep in the shade. . . . Each man has to carry his dinner and his bed; to litter his horse or camel; to dress his food; to draw his water; to light his fire; and to boil his mess of herbs."

Into such a throng were thrust Mary and her companion. In some corner where the cattle were foddered, with no roof but the far-off canopy of the heavens, with no soft cushions

*Biblical Notes and Queries.*

but the trampled straw, with no comfort save the tremulous help of a wondering Joseph—there, under the soft light of the twinkling stars, whilst the planets moved on in their stately march towards a new day, the Child was born whose Name was to be called JESUS, for He saves His people from their sins. Equally quietly is born again that soul that calls upon the Name of the Lord. The winds stay not their tramlings, the waves cease not in their breaking, the earth whirls on its way around the sun, when a soul is born again to shine like a flawless gem in the light of God, when the earth, moon, and stars have vanished for evermore.

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**TALES WORTH TELLING.**


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**Shakespeare and Substitution.**—The works of the greatest of British authors, William Shakespeare, of Stratford-on-Avon, are known the world over. Here is a statement of his worth quoting to the same extent :

“ Those holy fields  
Over whose acres walked those blessed feet,  
Which fourteen hundred years ago were nailed  
For our advantage on the Bitter Cross.”

**Blessed Assurance.**—“ I am an old man, sick, and soon to die, but I thank God I have the assurance from this precious Book, and the witness in my heart, that my spirit will go immediately into the presence of my blessed Saviour.” Such were the words spoken by a native of South America to a colporteur. “ We know ” (2 Cor. 5. 1).

**Decide Now.**—Long ago when Antiochus the Fourth was met by the Roman Ambassadors, bringing the Senate's missive forbidding his war with Egypt, he purposed replying on the morrow. Popilius Lunas therewith drew a circle round Antiochus in the sand, and cried, “ Decide now, before you step out of that circle.” This brought him to decision ; he gave up the war and returned to his capital. The message from Heaven concerning Eternity is, “ *Decide now,*” for “ Behold, now is the accepted time ” (2 Cor. 6. 2, 3).

**Bribing Death.**—J. Henry, a wealthy ironmonger, was run down by a train near Pittsburg Station, Pa. Lying wounded and bleeding on the platform he cried, “ I will give \$100,000 (or £20,000) to anyone who will save my life.” Yet in a few minutes he died. “ All that a man hath will he give for his life ” (Job 2. 4), but death cannot be bribed.

## THE OFT REPEATED CRY—"OH, FOR A SECOND PENTECOST!"

HOW oft the desire expressed,  
And echoed, yea, echoed aloud,  
That Pentecost may be renewed,  
And thousands, soul-stricken, be bowed.

But mark! ere the daylight was spent,  
Three thousand "*baptisèd*" had been,  
And angels rejoicing surveyed  
A Spirit-wrought, heart-piercing scene!

And further! these converts, we read,  
Formed one and a beautiful whole;  
In the breaking of bread and in prayer,  
Was built up each penitent soul.

And "*together*" continued the saved—  
The Church in its freshness was then—  
They walked as the chosen of God,  
The risen in Christ among men.

Where seen is that Pentecost *now*?  
Each saved one from others astray!  
How few are baptisèd and are brought  
To sit at the Table to-day?

How selfish! obtaining the *most*,  
And yielding as *small* as may be!  
Then onward to do as one *will*,  
Forgetful of Calvary's Tree!

No Pentecost surely can be  
While Christians refuse to obey;  
And when the neglect is brought home,  
"*It is not essential*," they say.

Each *privilege essential* is found—  
Each takes a full measure of this,  
But never *responsible* seems,  
Nor heed they that aught is amiss!

O, saved ones, belovèd, take heed,  
The "*perilous times*" are begun;  
If Pentecost ere be renewed,  
*To loyalty hearts must be won!*

## MORE PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

**B**E swift to sympathise.  
Be slow to criticise.

Mortification of sin is God's gospel.

Gratification of sin is the devil's gospel.

Natural work will receive natural wages.

There is no pathway from Delilah's lap to Abraham's bosom.

Wicked men stumble over every straw in the way to heaven, but climb over mountains of sin on the way to hell.

If ever we are called upon to choose between sin and sorrow, let us prefer the heaviest sorrow to the lightest sin.

Wound not with the arrow of reproach those whom God hath corrected with the rod of reproof.

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## SUBJECTS FOR SUNDAY.

LESSONS FROM LIFE IN THE LAND.

31st December.

*Read* Rev. 21. 10-27.

*Learn* Rev. 21. 27.

### THE HEAVENLY JERUSALEM.

The old and the new—Things "no more"—Things evermore—The glorious Bride—Ever-present God—Constant illumination—Perpetual purity.

**T**HE subject now before us is one which baffles the mind to comprehend, the imagination to picture, or words to describe. The Holy Scripture reveals two Eternities—that which was before time began and that which will be after time has run its course. The present study deals with Eternity beyond all history and events on earth and the earth itself; it deals with the new heavens and the new earth.

**THINGS ABOLISHED.** "There shall be no more sea," that unrestful, unstable element (James 1. 6; Isa. 57. 20); no more death, sorrow, crying, or pain; never again shall be seen the death-throe of loved ones, never the sorrow of the bereaved, never the lament for loss of any kind, never the facing of frailty and disease—these "undesirables" will never reach the new heavens and the new earth.

**THINGS PRESENT THERE.** The Holy City, the prepared tabernacle for God, His people, and God Himself, the great all-sufficient God having in Himself infinitude of all that can make that heavenly place a place of fullest satisfaction (Psalms 17. 15; 36. 8; 16. 11).

**THE CITY DESCRIBED.** In the new earth its centre and metropolis is this marvellous holy wonder THE BRIDE, the Lamb's Wife. The figure used, a city with walls, gates, foundations, streets. Twelve gates with twelve attendant angels; each gate a pearl (verse 20). Walls 1500 miles foursquare (as was the most holy place), these walls having twelve foundations (Eph. 2. 20) of precious stones all different, yet all doing the same thing. Then the city itself is of pure gold, radiant with the glory of God, and the street of it pure gold, clear as crystal. A magnificent place indeed!

**THE TEMPLE AND THE LIGHT.** The immediate presence of God and the Lamb there makes the whole city one great temple needing no shadow, having the substance; while for light the same effulgent glory of God and the Lamb fulfils all that the Shekinah's presence taught and foretold (Isa. 60. 19, 20). There shall be no alternate darkness and



## *The Heavenly Jerusalem.*

light, but one unchanging, unending day. The brilliance of that light will enlighten the whole new earth, the nations of the saved walking in the light of it.

**THE OPEN GATES.** Into that city through ever-open pearly portal the kings bring their glory, and the nations do the same (Isa. 60. 11); yet through these open gates no defilement, no evil or falsehood can ever pass; these having all been banished to the lake of fire (Rev. 20. 14).

Thus does God symbolise and indicate the coming eternal blessed state of those whose names are in the Lamb's book of life (Luke 10. 20); this happy, glorious state is the outcome and end for which God has wrought and for which the Lamb suffered and died. Happy they who have their portion there; unhappy those who live and die neglecting a salvation so great, ending in a glory so bright.

### THE LIFE OF LIVES;

**Or, THE WORDS, THE WORKS, AND THE WAYS OF OUR LORD JESUS CHRIST,**

**T**HIS fascinating theme to everyone who "loves our Lord Jesus Christ in sincercity and in truth" will be taken up as our studies for this year.

It should be a joy to every teacher's heart to personally trace the footsteps of Him who was "meek and lowly in heart," as well as to tell it out to the class, and what could be more profitable than to study the *ways* of Him Who "went about doing good" (Acts 10. 38); to meditate on the *words* of Him of whom 'twas said, "never man spake like this Man" (John 7. 46); and to recount the *works* of Him who "hath done all things well" (Mark 7. 37). May the meditation week by week lead students, teachers, scholars, parents, and all who trace the life of lives to exclaim in truth, "My Lord and my God" (John 20. 28).

**THE LIFE OF LIVES** will be issued in a threefold link—(1) *The Gospel Scheme*, containing weekly lesson, memory text, helpful references and hints. In our original quarter-folding style. 1/6 per 100, post free. 14,000 sold last year. (2) *Boys and Girls Almanac*, containing lesson, texts, a text to seek for each day in year, pictures, stories, prizes for all. 6d. per dozen; 3/6 per 100, post free. Local names of schools added for quantities. (3) *Boys and Girls*, the favourite illustrated Gospel Magazine for young folks. Weekly lessons, searchings, acrostics, &c. 6d. per dozen; 3/6 per 100; 100 monthly for the year with any school title and list of meetings for 21/ complete.

**THE INTERNATIONAL SCHEME** follows much on the same lines as ours, so these Notes may even be helpful to users of that scheme, whilst Notes on the International may be supplementary to ours.

**A MONTH AHEAD.** January number will contain Notes for January and February for the benefit of those commencing; after January they will continue to be given a month ahead for the benefit of users in lands remote.

**HELP VALUED.** Kindly introduce to fellow-teachers and workers, and mention in meetings of teachers; also unite in prayer for guidance in arranging the notes and blessing in their issue.

7th January.

*Read Luke 2. 1-16*

*Learn James 9. 6.*

### THE SAVIOUR'S LOWLY BIRTH.

At the appointed time—At the appointed place—The promised Person—Proclaimed by angels—The purpose in view—Persons benefited.

**N**O story can be more profitable and interesting than the story of the visit of the Son of God in human form and likeness to this earth in His great love and pity to save and raise from their fallen estate the sons of Adam's race. In our present lesson we are called to view Him as He in infant weakness and emptiness enters on His earthly career.

**THE PERIOD.** "In those days," that is in the reign of Cæsar Augustus, while Rome was dominant over the world and all the world was at peace: "in the fulness of time" (Gal. 4. 4), when all events and things were ready for His arrival, and all that was written about Him could be carried out.

### *The Saviour's Lowly Birth.*

**THE PLACE.** "Bethlehem," David's royal city (Micah 5. 2), for He was Heir of David's royal throne, yet in the Bethlehem Inn "there was no room" for the babe Jesus, even as there is no room for Him in many a busy place to-day (Rev. 3. 20). A stable and a manger was all the earth that belonged to Him afforded Him (John 1. 11).

**THE PERSON.** Ordinary persons have no personal history previous to their birth. Jesus differed in this, that He was known to have been from eternity "with God," and that He "was God" (John 1. 1-3); that He was the Creator and upholder of all things (Col. 1. 16); promised from earliest days to be the Seed of the woman to bruise the head of the serpent (Gen. 3. 15).

**THE PROCLAMATION.** By angel visitor, accompanied by angel choir, in brightness of the glory of the Lord, on the plains of Bethlehem to a company of humble shepherd men following their ordinary occupation (Matt. 11. 25), the heavenly messengers brought a heavenly message, "Unto you is born a Saviour, Christ the Lord" (Isaiah 9. 6).

**THE PURPOSE.** "A Saviour" implies salvation, and salvation includes the saving work of Jesus on the Cross, for "without the shedding of blood there is no remission" (Heb. 9. 22); "Christ" indicates that He is God's Anointed One (Luke 4. 18); and "Lord" tells of His resurrection glory and dominion (Acts 2. 36).

**THE PERSONS PROFITED.** "All people," not only the shepherds of Bethlehem, but "every creature," to all men everywhere (Acts 17. 30), were the glad tidings of great joy sent. Notice further the predicted result of Jesus' visit to earth—"Glory to God, peace on earth, goodwill toward men." These to the full have been and will yet be accomplished by the incarnation of the Son of God, His holy life on earth, His death on the Cross, His resurrection, and coming kingdom.

14th January.

Read Luke 2. 22-39.

Learn Isa. 49. 6.

### **THE PRESENTATION IN THE TEMPLE.**

All for God—All to God—All for man—All to man—Satisfaction in the Saviour—Salvation, illumination, glory—Intervening sorrow.

**WE** are now to review the entrance of our Lord Jesus on the path of subjection to the law of God and obedience to all things "written in the book of the law to do them." In this connection the Holy Spirit's action, man's joyous reception of Jesus, faith's victory over death, and predicted redemption through sorrow and death, appear in this beautiful narrative.

**THE FULFILLING ONE.** Everything about the Temple was typical and prophetic (Heb. 10. 1). The fulness of it all lay in the young Child—then forty days old—who was brought to be presented to the Lord according to Exodus 22. 29, &c. In the fullest sense Jesus was the Lord's First-born.

**THE ATTRACTIVE ONE.** There were then some Spirit-taught persons who saw through temple service a Coming Christ; they were waiting, looking, expecting. Simeon (meaning "Listener") was one of these. His listening ears had heard, like Samuel, God's Word in the Temple, and his heart was engaged. Taught by the Spirit, and led by the Spirit, Simeon met Jesus in the Temple that day—not only so, but by the Spirit Simeon knew Jesus as God's sent One, and spoke of Him as such.

## *The Presentation in the Temple.*

**THE SATISFYING ONE.** With his eyes on Jesus, with his arms full of Jesus, aged Simeon blessed God for His gift to the world—to him. The promise had been that Simeon would see the Lord's Christ before he saw death. That sight took all the gloom out of the grave; Simeon was ready to "depart" (2 Tim. 4. 6; Phil. 1. 23) in peace (Rom. 5. 1).

**THE REVEALED ONE.** Salvation, light, glory—God's salvation, the Gentiles' light, Israel's glory. Spirit-taught and Spirit-led ones see the same in Jesus to-day. God's salvation, through redemption work and resurrection power, is the Lord Jesus who was a babe in Simeon's arms—a salvation "prepared" of God, and set before the face (in sight of) all peoples (R.V.). A light for the Gentiles (Isa. 9. 2), who sat in heathen darkness, without God, without Christ, without promises, without hope, afar off (Eph. 2. 12, 13). Glory of Israel—when Jesus, David's royal Son, sits on His throne, His people will be the centre of earth's blessing.

**THE REJECTED ONE.** This Jesus is set, or appointed, for the fall, or stumbling, as over a stone, and raising up of many (1 Peter 2. 7, 8; Isa. 8. 14, 15); and a sign, or wonderful One, to be spoken against (Acts 28. 22).

**THE SLAIN ONE.** Mary's heart was to be pierced on account of Jesus' sufferings. The Cross deals with heart thoughts, and the truths of the Cross should pierce every heart (Acts 2. 37).

21st January.

Read Matt. 2. 1-12.

Learn Psalm 72. 15.

## **THE STAR OF BETHLEHEM.**

From the far-off place in Daniel's land—Seeking by starlight—Guided by revelation—Searching with desire—Finding with joy.

**T**HE Temple at Jerusalem was the scene of our last lesson; it is now the house at Bethlehem. Then it was Simeon and Anna in the near place; now it is a company of seeking men from the outside far place attracted in a different way, but by the same God to the same Object.

**THE MEN WHO CAME.** Probably Persians from the land where Daniel had lived, where the Jews had dwelt during the captivity. We understand that many Jews live there to this day. These would preserve the expectancy about Messiah's coming. The wise men had heard of the coming King of the Jews, and hearing, believed, and, like Sheba's queen, travelled far to see (2 Chron. 9). They were men reputed for wisdom, were rich, and evidently students of nature, astrologers (Ps. 19. 1-3; Rom. 1. 19, 20). The earth and sky gave them knowledge, but they were in search for more.

**THAT WHICH MOVED THE MEN.** "His star" (Num. 24. 17)—all the stars were His, but one of special appearance shone out on them. They did not worship the star—they sought Him of whom the star spoke to their wondering minds, to worship Him.

**WHERE THE MEN SOUGHT THE KING.** At the metropolis, in the capital, at the palace. But the King was not there, and enquiry brought out the old prophecy of Micah 5. 2 (notice the place the Bible has here); as they sought, the star again appeared and led them to the "house" where Jesus was.

**HOW THE MEN SOUGHT JESUS.** Persistently, diligently, enquiringly, joyfully. Their heart was in it. It was a long journey, it was a costly journey; they met with disappointments, difficulties, and hindrances in it. They lost sight of the star, and found the people who should have been delighted with the news of the King's birth, "troubled" about it. Yet they did not give up, but went on with "exceeding great joy."

*The Star of Bethlehem.*

**WHAT THE MEN DID WHEN THEY FOUND JESUS.** Fell down and worshipped Him—strange to see these learned, princely, rich, and, probably, aged men fall down before a Babe in a lowly house. This they did, because in Him they saw, in a different way perhaps, the same glory that Simeon saw, only seen by faith, and through revelation of God (Matt. II. 27). Beside prostration and worship, gifts of gold, frankincense, and myrrh, the wealth of their country, they laid at His feet. All this a foreshadow of the time yet to come (Psalm 72. 8-12).

28th January.

Read Genesis 3. 1-15.

Learn Rom. 5. 19.

**EDEN'S GARDEN AND ADAM'S RUIN.**

God's Word the test of man—Other words not to be heeded—Listening, looking, longing—Failing and falling—Seeking and saving the lost.

**I**T is impossible to overestimate the importance of this lesson; it lies at the foundation of all God's Word; it is the keystone of revelation. Man is known to be a fallen, ruined, naked, dying creature, and here we have the inspired and divine record of how this came to pass—how sin entered and death by sin, and how the whole human race in their Adam head came under the power of sin and death. In the same narrative we have a history of conflict indicated, and ultimate victory promised, through the victorious Seed of the woman.

**THE TESTING WORDS.** "Thou shalt not eat" was a simple command; ample supply of food was provided—there was no hunger pang to drive them to desire more. That which was forbidden they did not need; the temptation must come from without. Another voice must speak and be listened to ere trouble could arise.

**THE TEMPTING WORDS.** That other voice breaks in through serpent lips, the voice of an old liar (John 8. 44). In its original condition before the fall the serpent may have been quite different in appearance, attractive, subtle, innocent, and harmlesslike. Such the enemy uses now as he did then (Rom. 16. 18; Eph. 4. 14); men attractive, subtle, are used as the serpent was to oppose and pervert God's spoken and written words to the destruction of those who listen.

**THE WAY OF THE TEMPTER.** He casts doubts on God's Word—"Hath God said?" Is there such a thing as a real word of God? Was it really God who spoke? If it is asserted that He did speak, then the meaning of His Word is perverted: "Ye shall not surely die." No, what will happen is this, "Ye shall be as gods, knowing good and evil." A subtle mixture of truth and lies, which ought to have been refused as dishonouring to the sovereign God. Of course, all this was with Eve, who ought not to have acted apart from her husband and head, Adam.

**THE METHOD OF YIELDING.** First the ear, then the eye. She saw the tree was good for food, pleasant to the eyes, and desirable to make wise—God's Word was outweighed and the die was cast—Eve took, ate, and gave to Adam, and he did eat.

**THE RESULT OF YIELDING.** Part of Satan's word came awfully true—their eyes were opened, and they knew that which they had not before known—EVIL. Their condition known, they tried to hide it from themselves and themselves from God, but that cannot be (Psalm 139).

**GOD'S WAY WITH HIS FALLEN CREATURES.** He seeks for them (Luke 19. 10), He speaks to them, brings their sin before them, in their nakedness (Gen. 3. 21) clothes them; and in pronouncing the serpent's doom declared that the woman's Seed would bruise the serpent's head, at the cost of being Himself bruised. Here, even at the time and in the place of ruin, the Cross of Jesus rises into view.

Outlines of Scripture Studies.

**THREEFOLD LOVE.**

God the Father - John 3. 16  
 Jesus the Son - Eph. 5. 25  
 The Holy Spirit Rom. 15. 30 w.J.

**THREEFOLD INVITATION.**

Come unto Me - Matt. 11. 28  
 Come after Me - Matt. 16. 24  
 Come with Me Cant. 4. 8 w.J.

**PEACE AND NO PEACE.**

Profession - Jer. 6. 14...Peace, peace; when there is no peace  
 Perplexity - Isa. 38. 17...For peace . . . great bitterness  
 Proposal - Job 22. 21...Acquaint now . . . and be at peace  
 Purchase - Col. 1. 20...Having made peace through the Blood  
 Preached - Eph. 2. 17...Came and preached peace  
 Possessed - Rom. 5. 1...Justified by faith, we have peace  
 Perdition - Isa. 57. 21...No peace . . . to the wicked J.M.H.

**DEVELOPMENT OF GRACE.**

1 Grace - James 4. 6  
 2 Sufficient grace - 2 Cor. 12. 9  
 3 Great grace - Acts 4. 33  
 4 More grace - James 4. 6  
 5 Abundant grace - 2 Cor. 4. 15  
 6 Exceeding grace - 2 Cor. 9. 14  
 7 Exceeding riches of  
 His grace - Eph. 2. 7 T. B.

**DEVELOPMENT OF GLORY.**

1 The God of Glory - Acts 7. 2  
 2 The Father of Glory Eph. 1. 17  
 3 The Lord of Glory - 1 Cor. 2. 8  
 4 The Spirit of Glory - 1 Pet. 4. 14  
 5 The weight of glory - 2 Cor. 4. 17  
 6 The hope of glory - Col. 1. 27  
 7 The crown of glory - 1 Pet. 5. 4  
 T. B.

**"HIMSELF" OUR CROWNING BLESSING.**

Blessed with all spiritual blessings *in Christ* - Eph. 1. 3  
 In whom we are accepted - Eph. 1. 6  
 In whom we have redemption - Eph. 1. 7  
 In whom we have forgiveness - Col. 1. 14  
 Through whom we have peace with God - Rom. 5. 1  
 Through whom we have eternal life - 1 Tim. 6. 12  
 Through whom we have . . . access unto the Father - Eph. 2. 18  
 By whom we are called unto eternal glory - 1 Pet. 5. 10  
 Our crowning *joy* will be when we shall see Him as He is - 1 John 3. 2  
 His crowning *day* will be the day of the gladness of His  
 heart (Song of Sol. 3. 11); when He shall present unto  
 Himself a glorious Church not having spot, or wrinkle,  
 or any such thing - Eph. 5. 27 E.A.H.

**THE MARK OF DISCIPLESHIP.**

**THE LORD JESUS SAYS:**

1 *Whosoever doth not bear his cross, and come after Me, cannot be My disciple* (Luke 14. 27). He *that taketh not his cross, and followeth after Me, is not worthy of Me* (Matt. 10. 38).

2 *If any man will come after Me, let him deny himself, and take up his cross, and follow Me* (Matt. 16. 24). *Whosoever* will come after Me, let Him *deny himself* (Lu. 9. 23).

3 *Whosoever* will come after Me, let him *deny himself, and take up his cross, and follow Me* (Mk. 8. 34).

**PAUL SAYS:**

1 God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (whereby, marg.) the world is crucified unto me, and I unto the world (Gal. 6. 14).

2 From henceforth . . . I bear in my body the marks of the Lord Jesus (Gal. 6. 17).

3 We are . . . always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh (2 Cor. 4. 10, 11).  
 E.A.H.

*Outlines of Scripture Studies.*

**DAVID A PATTERN MAN.**

(1 Sam. 18.)

The accepted man, -	-	verse	5
The persecuted man,	-	"	11
The wise man, -	-	"	14
The loved man,	-	"	16
The humble man,	-	"	18
The valiant man,	-	"	27
The precious man,	-	(mar.)	30

A. I.

**WISDOM'S TABLE.**

Furnished	Prov. 9. 2
Bread	- John 6. 35 to sustain
Water	- John 4. 15 " "
Milk	- 1 Pet. 2. 2 for growth
Meat	- Heb. 5. 14 for strength
Salt	- 2 Kin. 2. 21 no more death
Fruit	- S. of S. 2. 3 dessert
Wine	- Isa. 55. 1 joy
Eat, O friends! drink, yea drink abundantly, O beloved (S. of S. 5. 1).	

R. S.

**KNOWLEDGE OF GOD.**

To bring men to a knowledge of God in Christ is the chief end of the Gospel, as it is the highest of all possible attainments. Acquaintance with God leads to:

1. Self-loathing, - - - - - Job 42. 5, 6
2. Peace of conscience, - - - - - Job 22. 21
3. Rest of heart, - - - - - Psalm 7. 10
4. Strength and success in battle, - - - - - Dan. 11. 32
5. Eternal life, - - - - - John 17. 3
6. There may be a growth in the knowledge of Him, - - - - - Col. 1. 10
7. To know Him better must be our chief aim, - - - - - Phil. 3. 10
8. Only in Christ can He be fully known, - - - - - Matt. 11. 27

J. N. C.

**SOWING.**

*What to sow:* Precious seed, Ps. 126. 6  
The Word, Mark 4. 14  
*How to sow:* In tears, Psalm 126. 5  
Weepeth, " 126. 6  
*Whereto sow:* Beside all waters, - - - - - Isa. 32. 20  
*When to sow:* In the morning Ec. 11. 6  
In the evening "

*Hindrance:* He that ob-  
serveth the wind, - Ec. 11. 4

*Encouragements:* Reap  
in joy; Come rejoic-  
ing; bringing  
sheaves, - - - - - Ps. 126. 5, 6  
In due season...reap  
if we faint not, - Gal. 6. 9

And he that reapeth *receiveth* wages,  
and *gathereth* fruit unto life eternal,  
that both he that *soweth* and he that  
*reapeth* may rejoice together (John  
4. 36).  
J. W. W.

**THREE BRIEF BUT SOLEMN QUESTIONS.**

1. Put by *God* to the  
*sinner*: "WHY will  
ye die?" - - - - - Ez. 33. 11
2. Put by *Jesus* to His  
*Father*: "WHY hast  
Thou forsaken  
Me?" - - - - - Matt. 27. 46
3. Put by *the Lord* to  
His *servants*: "WHY  
stand ye here all  
the day idle?" - Matt. 20. 6

J. S. A.

**MERCY AND TRUTH.**

Mercy and truth are met together (Ps. 85. 10) - - - - - At the Cross  
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