



ootsteps of



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EDITED BY

C. RUSSELL HURDITCH.



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P R E F A C E .



F“**EEED** My lambs; feed My sheep,” was the repeated command of our Divine Lord and Master to Peter, and through him to all who are called to the ministry of His Truth. How zealously that apostle discharged his commission may be gathered from his written exhortations with which we are familiar, especially from the first and second chapters of his first epistle.

Counting on the Lord's gracious help, we have for nearly twenty years in other journals, and now in this new magazine, sought in our humble measure to carry out the injunction of the Good, Great, and Chief Shepherd, and trust He has enabled us in the main to give the unadulterated milk of the Word for spiritual babes, and also stronger meat for those of maturer Christian experience. Fully conscious of the imperfection that has marked our best attempts, we are nevertheless grateful indeed for the blessing with which our gracious God and Father has accompanied them in this path of service, and for the many testimonies we have received, even from some of the most honoured of His servants, that this labour has not been in vain in the Lord. We have no other object, and crave no higher reward.

May He who has so graciously led us hitherto yet more abundantly bless us in the future by enabling us still more fully to set forth, in all the glories of His person, offices, and work—

CHRIST FIRST, CHRIST MIDDLE, AND CHRIST LAST,
CHRIST ALL IN ALL.

C. RUSSELL HURDITCH.

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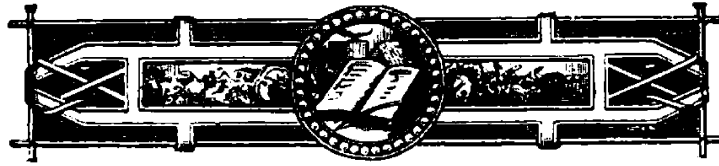
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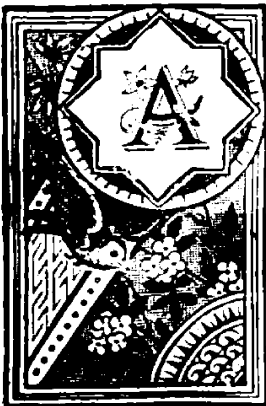
FOOTSTEPS OF TRUTH.



JANUARY, 1883.



OPENING REMARKS.



FEW WORDS may be permitted, by way of introduction to the pages of this Journal.

The widespread desire for knowledge that obtains among all classes of our rapidly-increasing population, and the remarkable evangelistic zeal that has, through the Lord's mercy, been developed in recent years in this and other lands, make it more than ever desirable that the Christian Church should use the Press to the utmost of its power to spread the knowledge of the Lord, and minister to the new life which has lately been received by tens of thousands who—**notwithstanding** the gigantic efforts of the enemy of souls to the **contrary**—have proved the gospel to be “the power of God to their **salvation.**”

Not a few of these, now scattered abroad in different parts of the **world**, were, through grace, led to the Saviour through our humble **instrumentality** and that of our fellow-helpers in the gospel; and **manifold** testimonies have been received from these of the spiritual **profit** derived from publications it was formerly our pleasure to issue. **This** strengthened the desire and finally fixed the resolve to extend these **literary** efforts in the present form.

Our aim is to assist in furnishing sound scriptural teaching for **those** lately brought into the family of God—the babes in Christ who

know their sins are forgiven them for His name's sake ; to convey words of counsel and encouragement to the young men who desire to be strong and to have the Word of God abide in them, and to overcome the wicked one;* and also to provide another useful channel through which men of spiritual understanding may communicate with each other as those seeking more perfectly to "know Him that is from the beginning," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."† It is needless to specify at length the varied character of the truth it will be our endeavour to present; but as all truth radiates around and centres in Christ, it will be our highest aim to dwell chiefly on the glories of His adorable person, the all-sufficiency of His finished work, and the blessed hope of His speedy return, together with His revealed purposes concerning His ancient people and His elect Church.

Though firmly settled in our personal convictions of truth in its ecclesiastical bearings, we desire most earnestly, without latitudinarianism, to keep these pages free from denominational or party bias, welcoming co-operation from, and we trust welcomed by all, who "hold the Head," who love the Lord Jesus Christ in sincerity and truth, and who are "endeavouring to keep the unity of the Spirit in the bond of peace."‡

Without being held responsible for all opinions expressed therein, and not, we trust, being "made an offender for a word," these pages will be open for the calm discussion of differing views of Christian doctrine and practice, ordinances and modes of worship and work; presenting, as opportunity offers, both sides of the subject for the prayerful and scriptural investigation of readers, who will, we trust, like the noble Bereans of old,§ search the Scriptures diligently to see whether these things be so, and thus "prove all things, and hold fast that which is good."|| This does not, of course, refer to those clearly revealed fundamental doctrines which demand our unhesitating reception by faith in order to the salvation of the soul, but to the many other immensely important matters that claim the serious consideration of all who would be "well-pleasing unto God." Prominence will be given to outlines and suggestive thoughts for Bible Readings, Brief Biographies, and such other matter as is calculated to promote spiritual edification,

* 1 John ii. 12-14.

† Eph. iv. 11-16 ; Jude 20, 21 ; Heb. x. 24, 25.

‡ Eph. iv. 3.

§ Acts xvii. 11.

|| 1 Thess. v. 21.

a deeper reverence for, and a fuller understanding of the divine oracles—the Word of God.

We may not possess so much as the proverbial "five barley loaves," but if only the few crumbs we have are brought in faith and prayer to Him who said, "Give ye them to eat," "Feed my lambs," He will doubtless, as of old, multiply the store, and thereby feed many a hungry soul with "bread enough and to spare."

Fully sensible of the fact that, *whoever* may minister His truth through these pages (and several esteemed servants of Christ have promised hearty co-operation), and *however* intelligently and interestingly they may set forth in order the things so ministered, it is only by the enlightening power of the Holy Spirit they can prove of real profit, we fervently entreat all Christian readers to unite with us in devoutly praying that the Holy Spirit will be pleased to bless what may be written, that is, according to His word, to the increase of light, life, and love in His people, and the glory of our ever adorable Triune Jehovah.

C. RUSSELL HURDITCH.



"ALTOGETHER LOVELY."

A SEVENFOLD PICTURE OF THE LORD JESUS CHRIST, IN
SONG OF SOLOMON, v. 11-13.

NOTES FOR A BIBLE READING.

1. "HIS HEAD." His Divine Knowledge of us in all we are and need.
2. "HIS EYES." His Omniscience. He is ever looking upon us—
His fair Bride—in tenderest love.
3. "HIS LIPS." He speaks to us of Himself, and draws our hearts to
praise Him continually.
4. "HIS HANDS." He is ever ministering to our wants.
5. "HIS LEGS." His Omnipresence. "Lo, I am with you always."
Walking in the midst of His Church. Feeding and
nourishing us.
6. "HIS COUNTENANCE." His mind or thoughts are always towards us.
7. "HIS MOUTH." His divine kisses or remembrances of His dying
love, and all His wonderful purposes to us. His "one
Pearl of great price."

"I am My Beloved's, and His desire is towards me." . . .

"He is altogether lovely"!!! W. H.

WHAT IS TRUTH?

THIS question, addressed by Pilate to our Lord on the memorable night of His betrayal, has often been asked by thousands since, only to receive the same silent response as on that occasion. The enquiry has been wrongly worded. Had Pilate asked, "WHO is Truth?" probably he would have received the same answer as did a previous enquirer after Truth, in John iv. 25, 26, "I THAT SPEAK UNTO THEE AM HE;" or the other, as in John ix. 36, 37, "Thou hast both seen Him, and it is HE that talketh with thee;" or the more favoured one in John xiv. 5, 6, "I AM THE WAY, AND THE TRUTH, AND THE LIFE."*

Amid all the wonderful discoveries of recent times, and greatly increased facilities for the acquisition of knowledge, multitudes are still groping in the dark as to those great essentials of TRUTH which secure present rest for the soul, and unlock enough, at least, of the profound mysteries of the future to brighten our hope with the beauty of an everlasting and unclouded day. Oh, that all such would, in their ignorance and unrest, turn in heart and soul to CHRIST. They would soon find Him to be more than "a Teacher come from God,"¹ whose very name is "Wonderful,"² a divine "Counsellor," of whom even His enemies testified, "Never man spake like this man."³ "In *Him* was life; and the life was the light of men. And the light shineth in darkness, and the darkness apprehendeth it not. . . There was the true light, *even the light* which lighteth every man coming into the world."⁴

Before the Jews, who boasted of their traditions and superior advantages, Jesus bore witness to the Truth, when, seeking to draw them from their false ground of confidence, He cried, "I am the light of the world; he that followeth me, shall not walk in the darkness, but shall have the light of life. Even if I bear witness of myself, my witness is *true*, for I know whence I came and whither I go."⁵ This same is He of whom the Lord, by the prophet Isaiah, spake, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a LIGHT to

* We have chosen this Text to form the frontispiece of the volume, which, if the Lord will, we hope to complete in December. Produced at considerable cost, it is presented with the present number, with the sincere prayer that it may be used of God to write more deeply on the mind and heart of each reader the truth we aim at setting forth in these pages.

¹ John iii. 2. (All New Testament scriptures quoted in this article are from the "Revised Version.") ² Isa. ix. 6.

³ John vii. 46.

⁴ John i. 4, 5, 9.

⁵ John viii. 12-14.

the Gentiles, that thou mayest be my salvation unto the end of the earth."¹ And all who have received His grace can say, with the beloved apostle John, "The darkness is passing away, and the true light already shineth."² In the minds of such there need be no uncertainty, either as to Christ's character or their own. They "*know* the Truth, and the Truth 'has made them' free."³ "We know," say they, "that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, *even* in His Son Jesus Christ. This is the true God and eternal life.* My little children, guard yourselves from idols."⁴

"These things, saith the Amen, the Faithful and True Witness, the Beginning of the Creation of God,"⁵ is the risen Lord's solemn preface to His message to the Church in Laodicea. "Faithful and True," is the name He bears while executing the swift judgments of God upon His enemies.⁶

Thus, turn where we will, we see that Jesus Christ is "the Alpha and the Omega," the Truth, the *whole Truth*, and *nothing but the Truth*, the embodiment and concentration of "the Power of God and the Wisdom of God."⁷ To Him did the chief apostle direct the eyes of the Colossian believers, in words pregnant with meaning, which cannot be too diligently pondered amid the rationalistic tendencies of the present time: "For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, *even* Christ, in whom are all the treasures of wisdom and knowledge hidden." No wonder, in his jealousy for the honour of his infallible Lord and Master, he adds: "This I say, that no one may delude you with persuasiveness of speech."[†] And again, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition" (or "according to the instructions") "of men, after the rudiments of the world, and not after Christ."⁸ Was there ever a day when men were so easily *deluded* by such *persuasiveness of speech* as now? Let the thousands of pulpits in

* Rotherham, from the text of Tregelles, beautifully renders this passage. "But we know that the Son of God has arrived, and has given unto us an understanding, so that we are getting to know the Real One, and are in the Real One—in His Son Jesus Christ. This is the REAL God and Life Everlasting."

† Or "reason you aside with plausible discourse."—Rotherham.

¹ Isaiah xlix. 6. ² 1 John ii. 8. ³ John viii. 32. ⁴ 1 John v. 19, 20.
⁵ Rev. iii. 14. ⁶ Rev. xix. 11. ⁷ Rev. i. 8. ⁸ 1 Cor. i. 24. ⁹ Col. ii. 1-9.

which men "wrest the scriptures," assailing the very foundations of the Temple of Revealed Truth, and the multitudinous rationalistic books and periodicals continuously issuing from the Press, furnish the answer! Never in the history of the Church was there more need for the Epistle to the Colossians to be prayerfully and earnestly studied.

Men are seeking anywhere and everywhere for Truth, but in CHRIST; and hence the Babel-tongued sounds that reach the ears of the bewildered multitude. Now, as all truth centres in and radiates around the wondrous PERSON OF CHRIST, it is to HIM we must look, and of HIM we must learn. His name is the key to unlock the treasury of God, in the "Scripture of Truth."¹ "These" (the scriptures) "are they which bear witness of ME,"² said Jesus to the Jewish doctors; and doubtless we would all like to have heard that wonderful discourse to the sorrowing disciples, in which, "beginning from Moses, and all the prophets, He interpreted to them, in all the scriptures, the things concerning Himself."³ Expressive words these—"ALL the scriptures, the things concerning HIMSELF." Yes, blessed be God! HE HIMSELF is the Gem of Scripture: all else is but the setting. He is the soul dwelling within, and shining through the body of the Word. He is the golden thread running through and connecting every part of its wonderful garment. He is the TRUTH foreshadowed in every ancient and Levitical type;⁴ the great *Amen* of all the Spirit's utterance; its "Beginning and Ending," "which is and which was, and which is to come."⁵ "BEHOLD THE MAN" in whom "dwelleth all the fulness of the Godhead bodily;"⁶ "the effulgence of His glory, the very image of His substance, and upholding all things by the word of His power;"⁷ the Man "anointed with the oil of gladness above His fellows;"⁸ with "a ministry the more excellent;"⁹ who is "so much better than the angels;"¹⁰ "higher than the heavens;"¹¹ in which He is seen as THE TRUTH, ENTHRONED,¹ where "the Lord God the Almighty and the Lamb are the TEMPLE," and where "the city hath no need of the sun, neither of the moon to shine upon it: for the GLORY OF GOD did lighten it, and THE LAMP thereof is THE LAMB."¹³

Oh say, my soul, what needest thou of truth, or aught else, that thou mayest not find IN HIM? Before Him let all other ministrations retire, "for, verily, that which hath been glorious, hath not been made glorious in this respect, by reason of the glory that excelleth."¹⁴ Though the "wise" and "mighty" men of this world miss the mark, and count

¹ Dan. x. 21. ² John v. 39. ³ Luke xxiv. 28. ⁴ Heb. vii., viii., ix., x.

⁵ Rev. i. 8, 11, 17, 18; xxii. 13. ⁶ Col. i. 9; ii. 9. ⁷ Heb. i. 3.

⁸ Heb. i. 9. ⁹ Heb. viii. 6. ¹⁰ Heb. i. 4. ¹¹ Heb. i. 5.

¹² Rev. v. 6. ¹³ Rev. xxi. 22-24. ¹⁴ 2 Cor. iii. 10.

the truth of Christ foolishness, may we, who know Him to be the Wisdom of God, sit, Mary-like, much "at His feet, hearing His word,"¹ receiving His "doctrine that drops as the rain—His speech that distils as the dew,"² being assured that He who is "full of grace and truth"³ will vouchsafe to us more of the "anointing from the Holy One," that we may "know all things,"⁴ and be "sanctified in the Truth;"⁵ so that it may be seen that "we all, with unveiled face, reflecting, as in a mirror, the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit."⁶ "But if our gospel" (of grace and truth—see verses 1, 2) "is veiled, it is veiled in them that are perishing: in whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them;"⁷ asking perchance, like Pilate, "What is truth?" and, without awaiting the answer, crucify Him who is its wondrous and eternal embodiment.

C. RUSSELL HURDITCH.



THE SILVER CUP;

OR,

RESURRECTION ILLUSTRATED.

IN Dr. Brown's work on the Resurrection, there is a beautiful parable from Hally. The story is of a servant, who, receiving a silver cup from his master, suffers it to fall into a vessel of aquafortis, and, seeing it disappear, contends in argument with a fellow-servant that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution, and then by melting and hammering the metal, he restores it to its original shape.

With this apologue, a sceptic—one of whose great stumbling-blocks was the resurrection—was so struck, that he ultimately renounced his opposition to the gospel, and became a partaker of the Christian hope of immortality. This converted sceptic died, trusting in his Saviour, only six months after Dr. Brown; was interred in the same burying-ground, and, by a coincidence altogether undesigned, he was laid near Dr. Brown's grave—near his feet.

¹ Luke x. 39-42.

² Deut. xxxii. 2.

³ John i. 14.

⁴ 1 John ii.

⁵ John xvii. 17.

⁶ 2 Cor. iii. 18.

⁷ 2 Cor. iv. 3, 4.

A NEW YEAR'S HYMN.

“Yet a very little while, He that cometh shall come, and shall not tarry.”—
Hebrews x. 37. “Behold, I come quickly.”—Revelations xxii. 12, 20.

HALLELUJAH! Hallelujah! Sing His praises loud and clear.
Hallelujah! He is coming; shout the tidings, “Christ is near;”—
He the Saviour, Lord of Glory, who for us Salvation won,—
He the mighty, mighty Conqueror,—the everlasting Son.

He the Lord of all the ages,—He who arched the gleaming skies,
Yet who walked a lonely wand’rer, full of loving sympathies;
Ever waiting upon sorrow, knowing grief and every loss,
Until dying crushed and burdened, bearing sin upon the cross.

Who can measure, Holy Jesus, all the deeps and travail throes,—
All the anguish of *Thy sorrows*,—all the torrent of *Thy woes*?
Ah, the bitter gall, the vinegar with which men mocked at Thee,
Were as nothing to the gall of *Thy soul’s* lonely misery.

Hallelujah! Hallelujah! Praise for all Thou hast endured!
Hallelujah for the triumph, Thou, O Jesus, hast secured.
So now we praise Thee, Saviour; yea, with all our powers we sing,
“Hallelujah! Hallelujah! Praises to the coming King.”

Awake, awake, ye slumbering ones, for behold the coming morn
Is flushing all the cloudlets with the orient tints of dawn.
He is coming, Hope of Ages, and the night of sin shall cease,
He is coming, Great Melchizedek, to bring unending peace.

We shall see Him and be like Him, bounding upward in the air,—
We the loved of all His loved ones, objects of His tender care.
Oh, what glory, oh, what rapture, when we see Him face to face,
Singing thro’ the eternal ages all the story of His grace.

S. TREVOR FRANCIS.



1883.

A NEW YEAR! Yes; but it is only just another—may be the last—of an age that's growing old; for from Zion's watchtower may be seen not a few indications that are as harbingers of a brighter day. Meanwhile, the outlook fills the devout soul with commingled feelings of dismay and hope, sorrow and joy; for, turn where he will, the watchman sees below the apparent peace and security of the world, elements of the most portentous evil, and knows full well how soon the stroke of unsparing judgment will descend to hush the discordant voices of this Babel scene. Did ever such strange conditions present themselves, in the Church or the world, as now? Look at the latter, and see its abundant life, overrun with all-pervading lawlessness; its boasted progress mixed with boldest profanity; its grain of good outweighed by greed for gold; its passing pleasures valued more than the permanent possessions which the gospel presents; sensuality and sin sought rather than the soul's salvation; increasing creature knowledge, but, alas! with deepening indifference to the Creator's claims. Amidst all this we note how, while the *gospel* is spreading with marvellous strides, *godlessness* becomes more bold and defiant; and while the SPIRIT OF GOD is rapidly gathering out the elect, SATAN is gathering his forces for the last gigantic struggle. Thus as to the world. But do we find in the professing Church a more pleasing picture? Alas! no. The fine gold has become dim, and the trumpet gives an uncertain sound. With much life there is much lethargy; more light, but manifest leanness; consecration in the few, but carnal ease marks the majority; high-sounding profession is too often mistaken for holiness of heart, self-inflation for sanctification, pride of intellect for power from on high, sickly sentimentality for sound spirituality; and loudness of speech seeks to make good the lack in lowliness of soul. Instead of silent spiritual advancement, we find sensational self-advertisement. Where we should look for communion and comfort in the Holy Ghost, we too often observe confusion and contentions about words and traditions of men; and for the unity of the Spirit, alas! almost universal strife.

A truly humbling picture this. Albeit the present privileges which through grace we enjoy, the popular Christianity of the day might well be impeached before the high tribunal of Christ's judgment-throne; for it certainly is not, from a Bible point of view, what it was designed to be. Weighed in the balances of the sanctuary, it is "found wanting" indeed. What then? Have we no resource? Yes, an abundant resource in "God, and the word of His grace" (Acts xx. 32). Man

may fail, as he has ever failed; but "the Lord abideth faithful; He cannot deny Himself." The Church may break down in its corporate character and testimony just as Israel did of old; but the word and work of Jehovah shall abide for ever, and His purposes touching His elect, and the poor world they have served so badly, shall yet be fulfilled to the letter, so that we need not fear; nay, the very condition of things around us only shows how accurately the divinely-inspired penman sketched the character of these last days (2 Tim. iii. iv.; 2 Peter ii. iii., &c.); while it should be our comfort and joy to know that they indicate our position as in the Saturday night of this present age. So that we may respond to the heavenly exhortation, and gird our loins, trim our lamps, and go forth to await the glad sound of the gathering shout that shall call us up into the crowded air to meet the Bridegroom of our hearts, and to follow the Lamb whithersoever He goeth. Meanwhile, earnestly endeavouring to "perfect holiness in the fear of the Lord," let us seek diligently to gather out of this doomed world, all those who will hear the word of the gospel of God's great salvation.

Finally, let me ask each reader, What if this year, commenced with you on earth, were to end with you in eternity? Where would your soul be—in heaven or in hell? If you have no good hope of the former, turn, this very hour, to Christ. Come to Him who died for our sins, and rose again for our justification (Rom. iv. 25). "Flee from the wrath to come." "Repent, and believe the gospel." "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. ij. 12).

C. RUSSELL HURDITCH.

—From the "London Almanack" for 1883.

BUDS AND BLOSSOMS.

AN EXTRACT FROM A LETTER.

"But best of all, Christ is near, and we must beware of what one has called 'The snare of finishing.' Whenever called, we shall be sure to leave things, as we think, unfinished.

"But when the morning light came, and the moment for laying up Aaron's rod before God in His presence, there were 'buds' and 'blossoms,' as well as full-grown 'almonds.' Things immature, as well as things matured and accomplished, shall be to God's praise for ever, if they were but begun, and continued—in Him.

"So let us be 'Ready, aye ready,' as one of the mottoes of the English nobility has it."

H. D.

"JESUS ONLY."

MATT. xvii. 8; 1 Cor. ii. 2.

OUR EIGHTFOLD MOTTO FOR 1883.



I. LOOK UNTO

ISAIAH xiv. 22.

8. COME WITH

S. Song iv. 8.

2. BELIEVE IN

JOHN xiv. 1.

7. SERVE

JOHN xii. 26.

ME

3. CONFESS

MATT. x. 32.

6. ABIDE IN

JOHN xv. 4.

4. CALL UPON

JER. xxix. 12; xxxiii. 3.

5. FOLLOW

LUKE ix. 23.

<p>"<i>Look unto Me,</i>" ye sons of men, Once ruined by the fall;</p> <p>"<i>Believe in Me,</i>" be "born again," Since I have died for all.</p> <p>"<i>Confess Me</i>" as your risen Lord, Your Saviour and your Friend;</p> <p>"<i>Call upon Me</i>" in time of need: Sustaining grace I'll send.</p> <p>"<i>Follow thou Me</i>" along the way, That I before have trod;</p> <p>"<i>Abide in Me</i>" from day to day, While journ'ing home to God.</p> <p>"<i>Serve Me</i>" in faithfulness and love, Watching by day and night;</p> <p>"<i>Come with Me,</i>" then, to heaven above, And walk with Me in white.</p>	<p>*Isa. xiv. 22; Heb. xii. 2. Rom. v. 12; Rom. iii. 10-12. John xiv. 1, iii. 3-7. Heb. ii. 9; 1 John ii. 2. Matt. x. 52; Rom. x. 9. Isa. xliv. 3-11; Prov. xviii. 24. Jer. xxix. 12, xxxiii. 3. Heb. iv. 16. John xx. 22; Luke ix. 23. John xiii. 15; 1 Peter ii. 21. Col. ii. 6; John xv. 4, 9, 10. Heb. xi. 13-16, xiii. 13, 14. Prov. xxvii. 18; John xii. 26 Mark xiii. 37; 2 Tim. iv. 5. S. Song iv. 8; Rev. xxi. 9. Rev. iii. 4, vii. 15-17.</p>
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"CHRIST IS ALL, AND IN ALL."

PHIL. i. 20, 21; COL. iii. 11.

C. R. H.

* You are affectionately urged to turn to the Scripture references here given, which will prove an interesting Bible study on Salvation, Life, and Glory.

THE LORD'S COMING IN RELATION TO THE SAVED AND THE UNSAVED.

THERE is not a more solemn subject in all scripture than the coming again of the Lord. We shall look at it in its relation to the saved and unsaved, practically considered. In our dealing with prophecy, it is important that we should keep simply and only to the Word. We might read a hundred books, and find in them a hundred different interpretations: if we ourselves become prophets, then even Christians are bewildered. It is when we allow the Word of God to speak for itself we feel we have a solid rock under us. There is nothing, then, more important in connection with this subject than that we should go simply and only upon the Word of God.

NO VISIBLE MANIFESTATION OF GOD FOR 1800 YEARS.

It is eighteen hundred years or more since God in any supernatural, visible way impressed His being upon our world. The heavens declare His glory, and the firmament showeth His handiwork; they declare the eternal power and godhead of the Divine Being; but it is now more than eighteen hundred years since God came down in any visible way whereby He might awaken the dead mind of man concerning Himself. We know how in the ancient days He presented Himself to Moses in the bush that was burning, but not consumed. The angel Jehovah spoke to him from the midst of the fire, so that the man of God went away with the deep sense of a visible manifestation of the Divine Being, and realising the fact that God is a living and true God. So, again, when before the eyes of man He turned the waters of Egypt into blood, and made the dust of the ground to be living vermin, and divided the Red Sea in twain so that a highway was made for His ransomed ones to pass through, whilst the enemy sank as lead to the depths, there was terrible proof that there was a mightier than man. It was so all down the long line of ages until the living manifestation of God Himself appeared. Working miracles in Canaan, Galilee, and Jerusalem, giving sight to the blind and raising the dead to life again, were prodigies intended to impress Himself upon the mind of man. Since then eighteen hundred years have passed away, and the nations for the most part are dead as to any true thought of the living God. They are without God and without hope in the world. If there be any life at all concerning the subject before us, it is a life at enmity with His Word, saying, in infidel unbelief, "Where is the promise of His coming?"

THE LORD'S COMING IN RELATION TO THE SAVED, &c. 13

for since the fathers fell asleep, all things continue as they were." But this silence will be broken.

THE INVISIBLE WILL BECOME VISIBLE.

Not by any bush burning but not consumed, but by the awful presence of the Son of Man—His coming in judgment to the world.

In the first chapter of the book of Revelation, we read, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Here we see, however infidel a man may be, and however much he may shut his eyes now, he will by-and-by have to see; there will be no closed eye. When He comes back to this world, "every eye shall see Him." Believers will gaze upon Him with ineffable joy; the night of their pilgrimage will have passed for ever, and the dawn of an eternal day will have come. But the wicked—"they shall wail because of Him." Oh, ye who are not now conscious of this, and who may live and die careless of your souls, there will be for you an awful awakening. Seeing Him you will wail—you will wail that you had ever been born, or that ever you had heard those who sought to impress upon you the solemnity and importance of eternal things.

NO INFIDELITY THEN.

We are told of weeping and wailing then! but no infidelity, no Rationalism, nothing akin to the fearful Broadism of the present day concerning sin, Satan, and judgment, and the time when there shall appear in the clouds of Heaven the sign of the Son of Man, and every eye shall see Him.

It is remarkable that from the beginning to the end of the canon of Scripture this coming for judgment is foretold. Far back as Enoch, the seventh from Adam, the Lord was foretold as coming with His saints. We read in the 14th verse of the Epistle to Jude, "Behold, the Lord cometh with ten thousands of His saints;" that is, His people will come with Him. But how, and for what is He coming? "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." There never was a time when more hard speeches were used against God and His truth than now. His Being is denied. His account of man's creation is set aside. His judgment on the wicked is denied. What revelation says of man, sin, atonement, the second death, seems of no moment. There never was a time when greater liberties were being taken with the Word of God, and in fact with everything in which our eternal interests are involved. Yes, when He

14 THE LORD'S COMING IN RELATION TO THE SAVED, &c.

comes He will execute judgment on all those who have spoken and written against Him. The world does not believe that one great object of His coming will be judgment *on them*. Men do not believe how at that time they will wish they had never been born—how they will wail that they had resisted, and lied against, His truth. In these passages we see His coming will be a visible coming, also that the object of His coming will be to deal in judgment with his enemies. We read in the 4th chapter of Malachi, “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up.” In the second verse of the third chapter it is said, “But who may abide the day of his coming? and who shall stand when he appeareth? for He is like a refiner’s fire, and like fullers’ soap.”

WHO WILL BE ABLE TO STAND?

Belshazzar! was he able to stand, when he and his court were profanely drinking from vessels of silver and gold of the sanctuary? An end was soon put to his merriment when he saw but a few fingers on the wall. His knees trembled, his soul was in terror. This was at a time when the enemy was at the gate, and when he ought to have been sober—depending for his home and his kingdom on the providence of God. But if he could not bear the sight of a few mystical fingers on the wall, what will it be when the Son of man Himself suddenly appears in all His majesty, grandeur, and inherent power of God? Who then will abide the day of His coming? How solemn is this subject! Well may it be asked concerning those unprepared for Him, “Who shall abide?” In the Second Epistle of St. Paul to the Thessalonians, first chapter and seventh verse, we read, “And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel.” Note these words: “in flaming fire taking vengeance.” The Thessalonians were afraid the long-prophecied day of judgment had come. Paul had been teaching them not only of the coming of the Lord in the air for His Church, but also of the solemn day when in judgment He would appear to the world.

WHERE THE SAVED WILL BE.

They were alarmed, but, said the apostle, “You who are troubled rest with us;” that is, as if he had said you will not be in the judgment, but with Him—saved, safe, sheltered under the wing of His love. All the saved will, I believe, be first taken to Him, and then, as a subsequent grant, will come with Him. I see no reason

THE LORD'S COMING IN RELATION TO THE SAVED, &c. 15

why He will not be revealed from heaven with His angels and literal fire. It was literal fire that consumed Sodom and Gomorrah; it was literal fire that engirdled in judgment the sons of Aaron. Note, when He comes it will be to take vengeance on them that know not God and believe not the gospel. The apostle does not say one word about the simple atheist, the absolute infidel, the fornicator, the drunkard, or the Pharisee; but He will come to take vengeance on them *that know not God*. It is a solemn thing to have heard the gospel—yes, and not to have heard it;—to be ignorant of God as the heathen, the Gentile nations, are. The Jew and Christendom, I believe, are pointed out as those who obey not the gospel of God. I want you to see how that God's children along with Christ are to be executors of His awful judgment. Those saved will, with Christ, pronounce the awful verdict on all who are unsaved; so that, as to those dearest to you, you must either see them saved, or pass the sentence of doom upon them. "Know ye not," says the apostle Paul, "ye shall judge angels? know ye not ye shall judge the world?" May God impress the truth deeply on our minds! Solemn events are looming in which we are all interested—we and our children, our acquaintances and friends. These are only selections out of many passages in the Word forming one main line of prophecy, linking Christ's coming with judgment on this world.

THE BRIGHT AND MORNING STAR.

I will now touch upon another line relating simply to believers; not so much as naming judgment, but connected only with blessing. Revelation xxii. 16, you will read, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." When the Lord is spoken of as personally coming down to this world, in His relation to Israel especially, it is as *the Sun of Righteousness*; but whenever He is spoken of in relation to this second line, it is as *the Morning Star*. Now, the morning star is not in the zenith of the heavens nor touching the earth, but just above the level of the horizon. There are but few that see it. Only a few who do know, whose eyes have been opened, are looking for that glorified One who shall appear as the Morning Star. It is as the Morning Star, therefore, I wish to regard Him now. In the fourteenth chapter of John we find this particular line of truth specially indicated. His disciples needed comfort because He was going away from them. So He said, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will

16 *THE LORD'S COMING IN RELATION TO THE SAVED, &c.*

come again, and receive you unto myself; that where I am, there ye may be also."

CHRIST'S COMING FOR HIS OWN.

This I believe to be quite a unique promise made for the first time to those disciples, telling how, although He was leaving them, He would come again for them: not a word was said about the world. The Antichrist must be on the scene ere Christ will come to the world. Hence His coming in judgment, of which I have spoken, cannot be now. I could give you seven distinct reasons in support of this. The Antichrist must be here; at which time he will be taken alive (without dying) and cast into a lake of fire. Jerusalem, too, must be rebuilt. In Zechariah xiv., the Lord at His coming to the world will alight on the nations gathered against it. Israel, too, will have become repentant. Moreover, the Church will have gone—not left for the temptation and tribulation coming on all the earth. Again, when the Son of man cometh shall He find faith? But as to His own, when the Lord left His disciples He said, "I will come again, and receive you unto myself; that where I am, there ye may be also." This may be at any moment. The early believers understood it thus. They were waiting for *the Son* from Heaven.

HOW HE WILL COME.

In Acts i. we read how the Lord ascended. His disciples, on His departure, looked up in a kind of bewilderment that they could not define; but the Lord, the moment He was inside the battlements of heaven, it would seem, told two angels to go down to that group of Galileans, and tell them that *the Jesus* whom they had seen go up into heaven would come again in like manner. Probably, as he came to Saul, no one but Saul saw him: those with him heard a sound, but saw not. The same with the angels at Bethlehem: none but the shepherds heard their song, or beheld their forms. Thus may it be when He comes for His own.

In 1st Thessalonians, chapter iv., we are told of the manner of His coming. "For the Lord HIMSELF shall descend from heaven," at which time the dead in Christ shall rise first. "Then we which are alive and remain shall be *caught up* together with them *in the clouds, to meet the Lord IN THE AIR*: and so shall we ever be with the Lord." That is not a coming to the earth, but a coming to the air, and the dead in Christ shall rise first. Thus, when we next see Him with our eyes it will not be in heaven, or on the earth, but in the air. From thence He may take us to the Father's house, according to John xiv., and then, when He has presented us there, we shall doubtless come with Him in the solemn array of judgment of which we have spoken.

THE LORD'S COMING IN RELATION TO THE SAVED, &c. 17

THE PORTION OF THE SAVED AND UNSAVED.

Our eternal blessedness will be to *be with Him*; as if it were our very *being*, this bliss of being with Him. With Him we now are as to our judicial standing, "crucified together with Him;" but personally we shall be glorified together with Him. Heirs together we are now, but soon we shall inherit together. When He reigns and judges, we shall judge and reign with Him, and in that kingdom of kings and priesthood of priests which is reserved for us and for Him.

The subject is deeply solemn. What represents the unsaved man? I will tell you. The carpenters of Noah's ark were, I believe, cynical and sceptical as to that ark. They cared for nothing but their Saturday's wages, and no doubt would say to one another, "What a fool to spend so much money; only a rich man could have built it." They said, "There is no ocean, and no river, and only a man who is mad would think of building such a structure as this where there is no water." With every blow they struck, in their infidel mind they did not believe for one single moment that it would ever be needed. This is a picture of an unsaved man—a man simply of the world, who says everything is the same now as it was yesterday, and who is content to live and die as he is. Yes, a man may have Christianity in theory, but not a changed nature, not a new will. Christ must come or he must die, and after death the judgment; that is, the judgment for all who die in their sins and who will have to give in their account. Mark, not the judgment first and then death (annihilation), as some have it, but death first and then judgment; and after the judgment, what? Why, again, not annihilation, but "the second death"—a lake of fire, we are told, prepared not for man, but for the devil and his angels. What represents the believer is not Noah, who passed through the tribulation of the flood, but Enoch, who was taken away before it came. He is delivered from the coming wrath. No one can exaggerate the importance of the subject, and I entreat you who are Christians to see that your loved children, brothers, sisters, and all dear to you, are saved. If they are not saved you will have to judge them, and pronounce against them the solemn judgment of this eternal second death. Can any thought be more practical? Can anything more inflame our zeal for the lost? What but such a subject as this could more urge us to preach the good news, that "*God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish*" [should not be lost] "but **HAVE ETERNAL LIFE**" (John iii. 16).

J. DENHAM SMITH.

LOOKING FOR THE MORNING;

OR,

“THE BRIGHT AND MORNING STAR.”

REV. xxii. 16.

Soon amid this lower sphere,
Thou will burst upon us here,
Shining in Thy radiance clear,
Bright Star of Day!

Glad Thy promise to repeat,
To my heart it grows more sweet;
But Thyself I long to greet,
Bright Star of Day!

Out upon the billow's foam,
O'er the deep I onward roam:
Thou wilt bring me to my home,
Bright Star of Day!

O'er Thine absence here I sigh,
Weary oft and lone am I,
But Thy coming draweth nigh,
Bright Star of Day!

Grassy mounds are lying o'er,
Loved ones meeting here no more;
When wilt Thou their dust restore,
Bright Star of Day?

Changing here is everything,
Lonely is life's wandering;
Come with Heaven's eternal spring,
Bright Star of Day!

J. DENHAM SMITH.



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TOPLADY.

1. Rock of A - ges, cleft for me, Let me hide my-self in

Thee! Let the wa - ter and the blood,

From Thy ri-ven side which flowed, Be of sin the dou-ble cure,

Cleanse me from its guilt and power, Cleanse me from its guilt and power.

2 Not the labours of my hands,
Can fulfil Thy law's demands ;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone ;
Thou must save, and Thou alone.

3 Nothing in my hand I bring :
Simply to Thy cross I cling ;
Naked, come to Thee for dress ;

Helpless, look to Thee for grace ;
Foul, I to the fountain fly ;
Wash me, Saviour, or I die.

4 Whilst I draw this fleeting breath,
When my eye-lids close in death,
When I soar through tracks unknown,
See Thee on Thy judgment-throne
Rock of Ages, cleft for me,
Let me hide myself in Thee.

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MOSES, THE SERVANT OF GOD.

GOD fits all His instruments. We are His *workmanship*, created unto good works (Eph. ii. 10); and in all His wondrous dealings there runs through the process of preparation one well-defined principle, as unlike *man's ways of preparing* as possible, and as God's ways ever are. "My ways are not your ways, saith the Lord; for as the heavens are higher than the earth, *so high* are my ways above your ways" (Isa. lv. 8, 9).

Moses was trained from a child in the palace of Egypt's king. He was learned in all the wisdom of earth's most learned people. Science, art, philosophy, had accumulated there their treasures; and in all this wisdom, says the Word of God, was Moses learned. Surely, then, he is fitted for the work. So thought Moses, and so doubtless thought the people. The name and place and authority of a prince were his; and his oppressed brethren might *naturally* enough expect much from such a man thus gifted, and with such resources. We read that when "Moses was full grown *he went* unto his brethren." He was not sent. We know the sad story: he failed, and in disappointed rejection fled to the desert.

Full-grown in everything that earth could give—the prime of life—all Egypt's wisdom—earth's resources—*no need to lean in conscious weakness* on God—"he looked this way and that," everywhere but *up*. His *true* education *began* with his *failure*. For forty long years he is a disappointed wanderer in the wilderness; one of earth's princes with earth's resources, finding out the emptiness and vanity of it all, and its uselessness for any true and noble work.

He kept a few sheep, and led them to the "back of the desert, even as far as *Horeb*." What a contrast! The *river* of Egypt—the Mount of *Horeb* (dryness). The first part of the wondrous preparation is completed. The son of the king's daughter, in the vigour of manly prime, has disappeared; and an old man of eighty years, tending a few sheep, with nothing in his hand save a shepherd's staff, stands on the dry hillside of a waste whose very name is barrenness. At his age the very memory is surely waning, and the powerful intellect, which at forty cherished the wisdom of Egypt, must have lost much of its clearness and force. *Yet here stands God's chosen servant*. May it not be said of him also, "When we shall see him, there is no beauty that we should desire him"? No power or grace of *nature*—nothing that man would think worth using, or indeed *could* use. *Such and such only will Jehovah use*. Moses has long ceased to trust self or anything which forty years ago he was proud to think belonged to him. All is gone; and with it has gone *his dream* of delivering Israel.

My brothers, for anything that God has done, or is yet to do by any of us, it is ever thus. For true service this part of the education must be. All of self, all of fleshly energy or the world's resources, which naturally we might trust, must first be debased—"counted as dung" (Phil. iii.) My own righteousness, natural goodness, benevolence, loveliness of character, my natural mental aptitude or acquired

wisdom—everything of *mine own*, God sets aside; and *till I shall have learned to set them aside likewise*, He will not and cannot give me true place and power in His service.

I know well that such truth is “foolishness” to “*the many*.” Even so! It is no wonder to me that there should be so little of true God-power seen at work in our midst, for, alas! the very things which He despises are those on which our hopes centre, and the men mostly depended on are oftenest those who never yet have known their own weakness, far less Jehovah’s strength.

POWER BELONGETH UNTO GOD.

To Moses thus prepared, God appears and speaks. The second part of this great schooling begins. The disciple has now to learn the power and resources of God.

The vision of fire in the thorn-bush has been generally misunderstood. Most interpreters have fancied that the bush typified the nation in bondage, and the fire the suffering under which they groaned—God watching over and preventing their consumption. Careful study of the Word corrects this mistake. God had heard from heaven and had *now come down* to deliver. *He Himself* was and is the fire. Throughout Israel’s history, the burning flame is the symbol of Jehovah’s presence. Whether in and upon the thorn-bush, or going before the people as the guiding pillar, or dwelling between the cherubim as the Shechinah glory, we have the fire ever betokening GOD HIMSELF. At this time He had “*come down to deliver*.” The *instrument as seen by others* was to be His servant Moses; but in and on the servant God was TO BE. *Here* the I AM was to assert Himself. The poor, scraggy thorn-bush of the wilderness was Moses; and in this poverty-stricken, dried-up instrument God was now to rest. Very slowly did Moses take in the great truth. His own sufficiency had been thoroughly unlearned. There was now no faith in self or in earth’s resources. So well, indeed, had this lesson been learned, that the very abiding sense of his own weakness and unfitness stood at first in the way of belief that Jehovah would or could use *him*.

Does it not ever seem thus? If our own self-conceit and sense of self-importance ceases to hinder, does not our sense of failure and weakness divert from God? *Thus* it is that we often quite as much as in the former way limit and hinder the grace and power of our God.

CONSECRATED PLACES.

“The place whereon THOU STANDEST is holy ground.” What a word! *This*, at last grasped by faith, fully understood and continuously maintained, made Moses what he ever afterwards was, the patient, humble, and loving yet fearless servant of God and leader of the people. Indeed, properly speaking, it is “*no longer*” Moses, but God. Around him, in him, on him, there is to be the *perpetual presence*. Henceforth it is ever to be true of him, in faith-grasped consciousness, “the place whereon *thou* standest is holy ground.” Here is true consecration, and here *alone* is consecrated ground. As for the first time, in all his felt weakness and insignificance, he entered the halo of this *glory*, the command was given, “Put off *thy* shoes from off thy feet.” His preparedness to go forth must now be entirely at the will of God. Unlike the time when “full-

grown" (as to nature) he *went* forth of his own will, and "*supposed* (Acts vii. 25) his brethren would have understood," &c., "he is now, *though truly prepared, to wait for every word of guidance* on the will of God. Moses is never again, so to speak, to put on *his* shoes. This at least is part of the meaning; the rest is to be seen in the servant's deeply humble and reverent attitude of soul. He is ever in the presence of God.

Beloved Christian worker, this is the secret of all true greatness. Never was a really great thing done but by such a man, in such a state of heart and mind. Emptied of self, *learned* as to the insignificance of the world and of all that is *merely* natural, trusting not in himself or in others, he humbly, reverently believes in his God, not as afar off, but now in him, upon him, and around him. He stands in His presence, walks in His companionship; he lives and moves and has his very being consciously through simple faith IN GOD; and what he does is at God's bidding and under his control. "No longer I that live, but Christ that liveth in me." Henceforth such an one can truly say, "I can do all things through Christ that strengtheneth me." Brethren, what hinders? Whether in you or in me, or in the Church as a whole, what hinders? Is it not one of two things—conceit of ourselves, our own righteousness, wisdom, wealth, influence, numbers, or something of our own, which makes the Great God *somewhat less* needful? or, should all this be dashed to the ground and trampled in the dust, we dare not in our emptiness venture all on God—dare not lean all our weight on Jehovah Jesus—dare not go as *now* we are, weak, poor, worthless, and having nothing, to God, and believe that then and from thenceforth *we* have HIM, and so "possess all things"? Yet this is the secret of the so-called "higher life." Thus it is that, whether for doing or suffering, the "spirit of glory and of God resteth upon us" (1 Peter iv. 14).

When the Church, like Paul, shall have spiritual understanding and faithfulness enough to count all her own gain but dung, and *faith* enough to believe in God instead, then the excelling glory of new covenant times shall be realised (2 Cor. iii. 7-11)—then shall the weakest saint be indeed as David, and the whole be "as the angel of Jehovah before Him." Would to God that we were brought to think of everything human *just* as God thinks; *and then* brought to know the meaning of, and abidingly to believe in, the "*grace of God*" and the "*God of all grace.*"

MEANS AT OUR DISPOSAL.

"What is that in thy hand?" Ah, *now* it only a shepherd's staff. Forty years before, the question might have been very differently answered; but now it is *only* a shepherd's staff. IT IS ENOUGH FOR GOD. With that little, to all human wisdom and sense so contemptible, Jehovah wrought *all* his wonders.

My brothers, most of us have *far too much*. It is not enough that for true service we must have learned to distrust self, but in order that the glory may be all Jehovah's, as the power is all his own, our natural means and resources must be so poor, so mean to *the eye of sense*, that the servant is not *likely* to trust to *them*. The shepherd's staff—good enough in itself, perhaps, to support the feebleness of an old man of eighty years, and direct the few sheep under his care, but *surely not* to meet and do

battle with Egypt's king, and work deliverance for Israel. Then, it was all he had; *but* he HAD it. Many of us, alas! occupy the place of service and bear the name of servant with much that we only *seem* to have. God cannot use what seems; it must be what we really do have, if talent, opportunity, knowledge, or experience is to become in our hand "the rod of God." This insignificant little, is, moreover, put at God's disposal. It is *given up* to Him, and *taken back* at His command (chap. iv.), henceforth to be to Moses, not *my* "shepherd staff," but "the rod of God." Beloved, you may not have much. That matters not; but it matters very much that you be wholly in God's hand, and that whatever may be *in your* hand be looked upon by you as no longer your own, but God's, and put entirely at his disposal. Mr. Moody tells of a family converted by a kindly smile. That wasn't much, but it was a smile *from the heart*, lighting the face of one in whom the God of love was dwelling.

In all Church history the men who have accomplished most have been men whose earthly resources were small enough. When the Church turns to the *world's great things*, she falls from *her greatness* and loses her power.

OUR CREDENTIALS.

How are they to know that I am sent, and who shall I say has sent me? The answer is marvellous. "I AM," and "I AM THAT I AM." His presence is to prove itself. Where the true servant is, there is God. It is enough—Jehovah manifests himself when he sends us. It may not be always as we could wish; there may be conviction of sin, and misery of heart, and ruin to those about us; or there may be life from death and wonder-wrought deliverances and blessing.

"We have this treasure in earthen vessels, that the excellency of the power may be of God" (2 Cor. iv. 7). Who is sufficient? Our sufficiency is OF GOD. By His perpetual presence and in unchanging faithfulness to His own character, He approves His own work and His own servants. HE IS! and He is that He is. Nothing more, nothing less, and at no time *anything else*. No further argument or proof is needed. Whenever in anything that professes to be God's work we see less or other than God himself, *then* the servant is not sent. Whatever is *merely* of man is *nothing* here. Of one servant alone it could *always* be said, "I do the works of my Father," and "I and my Father are *one*." Of him alone always it could be said, when men asked, "Who art thou?" "In very deed that which I say."

He said he was the son of God, and his deeds always proved it. Of Him alone *always*; and yet I am persuaded that, as we rise to the great truths before us—as we rise to simpler faith in them and in Him whose words they are, WE likewise shall more thoroughly and continuously live such a life; or, rather, we shall *permit* that blessed one to live in us, and out from us in every deed, and thus WE, too, with whatever we are and have, shall be instinct with Him who is THE LIFE ETERNAL.



HE STOOPS TO CONQUER.

A BIBLE STUDY.

IT is painful for a father to be obliged to disappoint the eager expectation of some happiness in his children. And it was often needful for our Lord in His course to cause this trouble to His disciples. They were ever on the look-out for His promised triumph, for their own glory in His. He as constantly reminded them of intervening sorrows, shame, and death. But they seemed as men who could not take it in.

In John xii. this is specially remarkable. There, in verse 24, occur the words, "Except a grain of wheat fall into the ground and die, it abideth by itself alone: but if it die, it beareth much fruit." There is no apparent connection with the immediate context. But by reading the chapter from the beginning the link is discovered. Three events had occurred, each of which in its measure tended to encourage the hopes of those who looked for Christ's immediate triumph, and the success of His mission.

First, there was the feast prepared by His loving disciples for his reception. It was the first and only occasion on which the lonely sufferer and Man of Sorrows had been thus recognised and honoured. This pointed to His glory as the Head of His Church.

Then a more remarkable scene had taken place. A great multitude had proclaimed Him King of Israel, and given Him a royal escort at His entry to the city of Jerusalem. This seemed to point not uncertainly to His present triumph as Messiah, the fulfilment of His high claims over Israel, which His disciples had already recognised.

And lastly, the Greeks had come enquiring after Jesus, suggesting to two of His hopeful followers the happy hour of Gentile conversion, long prophesied and long deferred. Christ read their thoughts, and seemed by His first words to confirm their anticipations. "The hour is come," said He, "that the Son of man should be glorified" (23). The Jews, the Gentiles, and the Church of God shall soon, as you have seen "in a figure" just now, unite to give glory to the Son of man. But then he adds the words of gloom that had so often weighed like a millstone on their hearts. "Except a grain of wheat fall into the earth and die, it abideth alone." He would encourage hope, but not without the restraint on its fulfilment

which the exigencies of God's outraged authority imposed. The grain must die to yield its fruit. The champion of His people must stoop to conquer. In resurrection should they see Him exalted and crowned. Not a word of prophetic glory should fall to the ground, yet only through His death could the great consummation be attained. Then would the single grain of heaven-born seed be found again indefinitely multiplied in an endless life, and by the fall of One, unnumbered millions should arise.

And this in three concentric circles of redemption: the same three great classes which we have here seen figuratively owning Him. Nevertheless, they will be recovered in the inverse order of their origin.

Rejected in the days of Noah, by the world at large, Jehovah had retired within the enclosure of one nation, Israel. Rejected by His own chosen people, Christ had again withdrawn, to be the Church's Head. In resurrection He will recover all. First, at His coming He will claim the Church, last born, for "His Body, the fulness of Him that filleth all in all." Afterwards, coming forth with her, He will appear in glory to receive again his long lost "wife" to a new bridehood, in the repentance of apostate Israel. And then, as Adam "the last," He will be unanimously given the homage of the whole creation, of which Adam "the first" had been the discredited head. "The last" sought shall be "first" received. And "the first" in responsibility shall be "last" to yield allegiance. Yet all shall be there. "And I, if I be lifted up from the earth, will draw all men unto myself."

But if this grand climax was to be so long deferred, why did he say (v. 23), "*The hour is come that the Son of man should be glorified*"? Verse 34 explains it. *The cross* it was which was so near, and He looked on the cross as the first step of this upward progress, the first stage in a long career of exaltation. The exact English of the original, according to the "Revised Version" (margin) is, "And I, if I be lifted up out of the earth, will draw all men unto myself." Who can fail to see in these words an allusion to resurrection? Primarily, as the next verse tells, He spake thus, "signifying by what *death He should die.*" But, as in so many of our Lord's utterances, there are deeper meanings than that which lies nearest the surface.

He was "lifted up out of the earth" in Death by Crucifixion.

Again, He was "lifted up out of the earth" in Resurrection from among the dead.

And yet, again, "He was lifted up" most strikingly "out of the earth," when from over against Bethany he was "taken up," and a cloud received Him out of their sight, and He went up to the right hand of God. But the uplifting to the Cross was the first stage of the exaltation. The very method of His death taught the lesson of His ultimate triumph through death. He was exalted in his dying,

raised high upon His Cross. Men generally fall to die; He rose. They are laid low; He was uplifted.

Unintentionally His murderers foreshowed by the manner of His murder the victory of their victim. The death-stroke itself was a type of His crowning; the very cross, of His throne.

And this was true not only in the figure presented by the high Golgotha Cross. In fact, it was so too; for it was not resurrection, nor yet ascension, that secured the victory. It was death. By death He justified God's long-suffering with wilful rebellion. By death He satisfied the claims of righteous wrath. By death He purged the sin of the world and the sins of all believers. By death He has drawn all men (Jews and Gentiles) to Himself.

The physical or corporeal uplifting faintly showed out the moral elevation gained, the triumph won for righteousness and grace.

In the anomalies of the mystery of godliness are found the harmonising of all discords, and the solution of the mighty problem of salvation.

The incorruptible grain must die to fructify. The only Holy One must be cut off to bring a multitude of guilty ones to everlasting life. The path to glory is by shame; to kingdom is by blood.

By weakness and defeat,
 He won the meed and crown;
 Trod all our foes beneath his feet,
 By being trodden down.
 He hell in hell laid low,
 Made sin, He sin o'erthrew;
 Bowed to the grave, destroyed it so,
 And death by dying slew.
 Bless, bless the Conq'ror slain—
 Slain in His victory;
 Who lived, who died, who lives again,
 For thee, my soul, for thee!

GEORGE F. TRENCH.



ON OVER-EXPECTATION IN MATTERS OF RELIGION.

THE common complaint of most preachers is, that there is a great lack of FAITH amongst the Churches. If the people only believed more, or possessed a more intense and passionate faith, what glorious days would then dawn upon the Christianhood of England! I am not prepared to deny the complaint of the preachers. I would even carry it further, and lay the charge against the pulpit as well as against the pew. It may be said, How, then, can there be an over-expectation in matters of religion when our faith is so feeble, passionless, and pitiable? I think it will not be difficult to answer that question. If I were content to reason from analogy, the argument is close at hand. A people amongst whom scepticism is rife is often the victim of the grossest superstitions. In France we see a very remarkable illustration of the truth of this philosophical proverb. Popular Voltaireism crowds the streets of Paris in a hundred cases of secular funerals, while the Pilgrims of the Sacred Heart, with its mysteries and miracles, go by thousands quite the other way. In England, too, scientific scepticism is nearly as prevalent in society as ritualism. Mr. Huxley has his disciples, almost as numerous and devout as the late Dr. Pusey, or Mr. Mackonochie, of St. Alban's, Holborn. Guided by these analogies, it does not need a great stretch of imagination to conceive it possible, that in the Churches there may be both a want of faith and an over-expectation in matters of spiritual life. This statement will be greatly strengthened when we remember that we live in an age of hurry and impatience. In everything nowadays there must be pace. Slow people and slow things were never at a greater discount than now. Books must be written in a few weeks, and read and forgotten in a few hours. Fortunes must be made before their maker has seen his prime. Intellectual processes must be made to conform to the general habit. Conviction must be brought about quickly, and experience that needs a year to develop is thought to be old-fashioned, if not impossible and untrue. There is a spirit of impatience both of thought and feeling amongst even the best of us. It will be readily seen that both unbelief and over-expectation may become the product of such mental and social conditions. This paper proposes to deal with the latter, and not with the former.

Over-expectation in matters of religion! At first sight the very phrase seems a paradox. If there is one certain and indisputable

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truth, it is that we have to do with infinite things in all that concerns the soul and God. Expect too much! To the reader, doubtless, there rise up from the strange secrecies of memory a thousand promises that seem to protest against such a thought. To quote one would seem to put the matter into the catalogue of discussable questions. The whole Bible denies it, the lives of tens of thousands of children of God refute it. Can any human expectation surpass the promise, the power, the boundless blessedness of divine gift and grace? In a sense, No; and yet, while the hot anger of my reader seems more than justified there is still the fact, that there is an over-expectation in many minds concerning spiritual things.

Some illustrations of the possibility of such a condition of mind may easily be gathered even from the pages of the Word of God. There is scarcely a saintly life whose story makes the Bible so sweetly human and near to each of us from which it is not possible to show that there is nothing quite new in this over-expectation of thought and feeling. Need more than the most passing reference be made to the scene in the solitudes of Sinai where Moses did *not* see the glory of God? What can we learn but this from the flight of Elijah? Is there no such lesson to be learnt from the secret conference between the Lord Jesus Christ and Nicodemus, the demand of Philip to see the Father, and the unjustifiable doubt of Thomas? These were earnest, holy men, who asked to see, to know, and to have proof of things near to God, and deeply connected with His revelation and our salvation, to whom God's answer was a denial of their prayer, with more than the suggestion that they had expected too much even of Him.

But we are chiefly concerned with present over-expectation. That such exists is capable of easy proof. The temper of the times is eminently favourable to its growth and extension. But to cover the whole of the ground suggested by this subject is impossible. It will be necessary to point out how in one or two directions this tendency has of late years become more than usually developed and deepened.

WE EXPECT TOO MUCH IN REGARD TO THE INTELLECTUAL PERCEPTION
AND PROOF OF DIVINE TRUTH.

It would not be fair to say that this expectation is purely of modern growth. It is as old as the first theology, and was once, in a sense, more prevalent than to-day. But the older phase of this error was less pernicious than now. The demand was to a degree answered by the theologies of the various schools, and it was more reverential towards the Bible than is the case now. A quotation from the Book did in most cases quieten, if it did not satisfy, the demand for the reason of the

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faith that was in them. But now all is changed. A much more drastic method is adopted. It is urged that the final appeal in regard to spiritual things must be to the understanding and the intellect. The spirit of scientific research, experiment, and proof has invaded the domain of *feeling* and of *faith*. The extreme illustration of this was afforded when it was proposed to submit our belief in the efficacy of prayer to the test of an experimental case in one of the London hospitals. That proposal assumed that intellectual, scientific, and a semi-materialistic perception and proof of divine truth is a just demand, and one that Christian people ought to be prepared to submit to. A much milder form of this new method in religious thought is to be found not unfrequently amongst some of the more thoughtful and reading members of Christian society. The study of scientific subjects is in itself surpassingly fascinating. There is in the method itself an exactness of thought and a fulness of result most captivating to an earnest mind. In science, the disciple of Darwin or Huxley sees what he sees with a very clear sight. To his master some things may seem dim, mysterious, and vague. Not so to the young man who follows the great modern teacher of science just a little of the way. With the aid of a small microscope the student is enabled to get far beyond the ken of the common eye. Guided up to a certain point by the experiments and discoveries of others, the amateur scientist never gets out of his depth, nor beyond the well-beaten path of experiment and discovery. A sense of certitude possesses his mind. His little museum is complete so far as it goes. The strange heredity of the bee, an instinct that comes from a queen bee that does not build, and ceases with a worker that does not beget, has never troubled his mind. Evolution to him is a fact, nay, an almost intellectual experience, at once contenting and beautiful. It is science in poetry; exact, and yet full of the most wonderful and splendid stories, scenes, and life. Thus, when such a Christian thinker turns from the story of animal life, from the pages of the past, writ in rock and chalk, to the contemplation of spiritual things, and especially to the devout study of his own heart life, he is led, both by his habit of thought as well as by the enjoyment of scientific methods, to expect the same issues to follow the same amount of thinking, and to find in divine things the same exactitude as he found in materialistic and scientific research. The result is disappointment. The phenomena of spiritual life are not to be perceived, displayed, or proved with the mere intellectual apparatus at the command of a *thinker*. All that is said of that spiritual life, be it God's or ours, needs some other organ of sight and hearing than the mere perceptive powers so useful in scientific studies. Like sees like. In the case of divine truths and divine life we feel more than we see, but the power to *feel* is in itself

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something more than an intellectual power. It is moral, nay; it is spiritual. Granted that the spiritual faculty is a universal gift of our humanity, that gift needs education and training. Microscopes of high power are worse than useless in the hands of beginners. So, indeed, the mere intellectual perception and proof of divine things to those who have not been spiritually educated would be worse than the utmost ignorance. Light to the healthful eye is beautiful, but to an eye inflamed it is exquisite pain. To expect that a purely intellectual study of the truths of God, either in the Book or in the life, will bring mental contentment, heartfelt peace and joy, is to forget that such things are spiritually discerned and felt.

WE EXPECT TOO MUCH, AT TIMES, IN REGARD TO OUR OWN EXPERIENCE
IN THE DIVINE LIFE.

Thinking about oneself is not a very healthful occupation, and it is one to be discouraged. The older teachers, with their quaint warnings about faith being more than our feelings, might be quoted at great length. The subject is one upon which the words of the great Spiritual Physician of the heart would be helpful, but space forbids. The proud boast of Papal Rome, *Semper eadem*, is never true, even of the most saintly men. Spiritual life lies too much about and within the emotions not to be subject to many and deep-reaching changes. In every saved soul, Faith, Hope, and Charity do abide, but not always with the same firmness, fulness, and fervour. The Christian life has been set before us under many figures. It is a pilgrimage, with rough places and plains, valleys and hills, dry places and streams, daybreak and evening, summer noon and winter night. If such a picture is in any sense true, change must be a necessary incident of every spiritual history. Yet how often this is forgotten. The preacher forgets it, and so does the hearer. Many an earnest soul is perplexed by its own over-expectation.

We cannot always have the same experience in regard to the realisation of Divine truth. Times change with us. There are scriptures that can only be felt in days of prosperity. There are other words of the Lord that come home to us in weary watchings, sad scenes, in hours of sorrow and of loss. We must be at Bethany to feel the mighty thrill of His words, "I am the Resurrection and the Life." There is a faith in God that finds itself in the true heart only when danger is near—storm, persecution, flames, and death. The faith of that hour comes by the hearing of His Word, spoken only in such scenes to the loving and the fearless. To expect that truth shall always be felt alike is to fall into an over-expectation. The hour must come, and the fulness of promise, prophecy, and faith can only come with it.

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Further, God is not always presenting to us the same view of Himself. There was not only a day when He came to the door of Abram's tent in the heat of the noon, and talked with him, but a hundred other days, aye, years, when he was present, but unseen and unheard. Jacob did not dream of ladders every night, for God sent not visions to the Patriarch always. The night came, and there was no ladder, it was changed to one who wrestled until the break of day. It cannot be otherwise. No mind, no heart, no spirit of man could always bear these awful signs of God. No man can live days in the agony of prayer. No man can bear for weeks the ceaseless strain of high and holiest thought. No man can sustain for long the strong passion of penitence, the vehement trust of his first faith. If the spirit were willing, the flesh is weak. If the psalm gathers upon the tender cords of the heart, the hand is tired. There can be no day that is *all* noon, and no tide that *never* ebbs. But this is often forgotten. The preacher every Sabbath calls his hearers to be in thought and feeling what they ought to be, but can only be on some Sabbaths. The hearer trained in the school of impossible experiences, tries the flight, seeks the feelings, and fails with bitter disappointment, and sometimes doubt, if not disbelief. No life that is real and true can be always in the heights, just as no soul that trusts and waits need be always in the valley. Anything like an honest dealing with one's own heart in this matter is very difficult. Most of us have been educated in quite another school. High pressure is the habit of all life: it is fast becoming the manner of spiritual life. By some the tents of Israel are never to be pitched; the harp of the sweet singer never unstrung; the vision of the seer never to cease; and the intensity of Mary's passion of penitence and tears never to calm. Apostles when called to the world's conversion went a fishing; and He who came to die for us tarried awhile at the feast in the Pharisee's house, and slept amidst the prayer of His disciples in the storm. We sing about change and decay, forgetting that without that change there come exhaustion and death. To a healthful Christian life there must come times like unto natural sleep—days when thinking upon eternal realities must bide for a while; when the intense feeling that ought and does possess the soul—

“A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain”—

a feeling of penitence and faith—must quieten itself in the spirit;—times when there is prayerfulness without prayer, hope without expectation, life without much consciousness, salvation without its felt workings, realisation that is rest. Sabbaths for the body must be, and

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so, too, Sabbaths for the soul, without much thought, deep feeling, or even spiritual activity; only quiet—shall it be called soul sleep? Our danger, the danger of the best, the most active and earnest, is that we may try to live without that sleep—try to live and always be at our best,—strongest in faith, most fervent in love, and ever brilliant in spiritual hopes. The issue will be utter disappointment, needless self-condemnation, and spiritual shipwreck.

Possibly it may be said, that there is too little of this sort of expectation amongst us. Christian life is far too content, far too feeble in faith and love, ever to expect overmuch, either as to divine truth or spiritual life. It will not be needful to reply to such an objection further than to say that the facts seem to point both ways. This remark may, however, not be out of place. It is just possible that many a heart has grown cold because of a past disappointment in spiritual things—a disappointment born of early over-expectation. But there is a class of Christians who fall into the error that is here deprecated, in quite another direction.

MANY CHRISTIANS EXPECT OVERMUCH IN REGARD TO THE CIRCUMSTANCES OF THEIR OWN LIFE.

One of the most difficult questions upon which we can think is that of Providence. But while *thinking* upon it is so difficult, *feeling* about it comes as a kind of holy instinct, bred of faith and matured by the sorrow and the need of every-day life. So long as we are content to feel that His tender mercies are over all His works, and that the very hairs of our head are all numbered, we do well. A Providence as vast as the overhanging sky, and as deep as the boundless sea, is such a Providence as all can trust in; but when we endeavour to trace it by every brook, by every stream, and say when, and how, and where, and, as some will, why, then we get into complexity and difficulty. This habit of thinking out His ways leads to over-expectation in regard to the vicissitudes of life. We hear men preach and pray in such a way that we cannot find their sermons or their prayers made true in our daily experience. We might expect that no saint would ever be sick, no child of God ever poor, perplexed, bothered in business, or wronged in trade. The expectations fostered by such “views” of Divine Providence are pernicious and misleading, and not justified by the Word of God nor by Christian experience. Whatever was the fact in the Exodus, our shoes do wear out, our clothes do get shabby and old, water does not flow beside us, and bread does not fall like snow in the night. Why should we expect to be “taken out” of the common lot of human life? For most of us the *outward* circumstances of life will differ but very little from the surroundings of the atheist and the worldling. But with us

Those circumstances are neither "chance" nor luck, but the "things foreseen from the beginning" for us—things to be shared with millions more, and to be bravely borne by us in simple submission and trust. For younger Christians this truth is most needful. False expectations in regard to business prosperity, personal position, and social state, lead in afterlife to bitter disappointment. So it is in spiritual life. Even in God's Word and promise it is needful to distinguish between prophetic prose and prophetic poetry. It would be thought absurd if a preacher expounded the words of Isaiah, "They shall run and not be weary, walk and not faint," as a proof that a man need only be a man of prayer in order to become the greatest athlete in the world. But many a sermon on Providence is no more sensible, and many of us indulge in expectations that are quite as baseless. But far from disbelief in His constant care, vast as eternity, near and personal as a mother's love, is the purport of this paper. On the contrary, it would strengthen faith and justify hope, by bringing them within the wise and loving limits of His promise and Word.

The habit of over-expectation has many more moods than those referred to here. But, so far as the subject has been considered, it may by way of suggestion, rather than by an exhaustive treatment, lead some who read it to correct a practice as fatal to peace of mind as it is to profitable activities in spiritual things. The limits of spiritual hope must be somewhere. No eye has the range of all God's universe, no mind has capacities that are infinite. To restrain undue expectation within the bounds of God's Word, and within the promise of His grace, is one of the wise forethoughts that a man can never cherish too soon or retain too late. For all of us it is well that we guard ourselves from permitting scientific methods, wise and beautiful in themselves, to intrude into the kingdom of faith and hope. Intellectual forces cannot reign and rule where only the God-given powers of Faith and Love can be supreme.

From undue expectancy in our own experience in divine truth and life, we have need to guard our hearts by the sober testimonies of saintly lives, and the consideration born of a little thought that spirit and soul need rest—rest from high, supreme, and intense conditions of faith and love—quite as much as the body and brain need Sabbaths and sleep. From unwise anticipations as to the way HE will lead us we may be saved, if we learn of those who walked nearest to Him, and whose lot had more of sorrow, trial, temptation, and poverty than fell to men of less piety and cooler devotion. For all of us a fuller faith, a brighter hope, and an intenser love are needed, but with such grace also to think soberly and with that expectation which is at once inspired and taught by His Word and His spirit.

GEORGE S. REANEY.

READINGS FROM "THE ENGLISHMAN'S BIBLE."

Genesis i. 1, 2.

"IN *THE* BEGINNING."

THERE is no definite article here in the original Hebrew. The absence of the article lets in eternity. No definite period is fixed. We are carried back in thought to the boundless depths of the eternal ages.

"GOD CREATED."

The divine title here employed by the Holy Ghost is "Elohim," the plural of "Eloah." The Triune God—Father, Son, and Spirit—acting in unity. For the verb "created" is in the singular.

To **CREATE** is to bring into existence out of nothing, if used of matter. See Hebrews xi. 3: "So that things which are seen were not made of things which do appear." If used of spiritual or other things, it signifies something altogether new.

There are three words used in the first and second chapters: "Bahrah," to create, out of nothing; "Hahsah," to make, out of existing materials; and "Jahtsar," to form, as the potter moulds the clay.

"THE HEAVENS AND THE EARTH."

"Heaven," in the Hebrew, is always dual. In the Greek sometimes singular and sometimes plural.

Perhaps denoting the material and spiritual heavens; while the third heaven, or the holiest of all, is not included.

There are two articles before both "heaven" and "earth." The one defining—the definite article; the other pointing out, as objects before the mind—the objective, or accusative, article. "These very heavens, and this very earth."

This first verse is occupied with **CREATION**, the subsequent verses with **MAKING** and **FORMATION**.

Verse 2. "AND THE EARTH WAS WITHOUT FORM AND VOID."

Whether so created, or afterwards becoming so, we are not here told; but such was the fact when the work of **making**, or formation of things as they now are, commenced.

The first verse is occupied with **ETERNITY**, the subsequent verses with **TIME**, so that B.C. 4004 should be inserted in the margin after the first verse.

"AND DARKNESS WAS UPON THE FACE" (OR SURFACE) "OF THE DEEP."

It is not said that this darkness was universal; but such was the fact, as to the earth, when the history of formation commenced.

“AND THE SPIRIT OF GOD MOVED” (WAS FLUTTERING) “UPON THE FACE” (OR SURFACE) “OF THE DEEP.”

Here we have the distinct action of the third person in the Godhead—the Divine Eternal Spirit.

We have a similar action noticed in Deut. xxxii. 11, where the same word occurs: “As an eagle . . . FLUTTERETH over her young.” And corresponding similitudes of the Spirit’s action, whether as the eagle or the dove, may be traced throughout the entire scriptures.

The importance of noticing the articles, numbers, divine titles, and the differences, significations, and harmony of words, as marked by the Spirit of God in the original scriptures, is beyond all calculation. The flood of light thus thrown on the sacred page is marvellous. It is herein the Authorised Version fails us, admirable as it is.

The object of these “readings” is to point them out to the ordinary reader, and to call the attention of the student to them.

THOMAS NEWBERRY.



GOD FOR US AND IN US.

EXTRACTS FROM A LETTER TO A MISSIONARY.

“ If we were to meet to-morrow, I suppose we would hardly recognise each other, so many years have elapsed since our one brief interview. Nevertheless, I remember you well in spirit, and by that remembrance, I think, will recognise you in the streets of the New Jerusalem, if we never see each other till we meet there. Is it fanciful to suppose that our appearance there will express to all who see us these two things: (1)—and this will be common to us all—*Whose we are*; ‘His name shall be in their foreheads’; and (2) the peculiarities of our individual characters—our true personality? We shall have nothing then that we shall wish to hide. Elijah, Moses, Lazarus, Abraham, &c., were at once recognised by those who saw them after their life on earth had ceased.

“ Often I feel ashamed in my very heart that in my own work here something worthy of THE NAME in which it is done is not accomplished. That was what the early disciples, when filled with the Holy Ghost, expected and *effected*. ‘Signs and wonders *were done*’ in that holy name. The Lord’s hand *was* stretched out to heal. And He is still the same. His Spirit is still with us. His name has lost none of its old power or value. *Why should we consent to accept less from God in that name than those who were saved by it a few hundred years before us?*

“In your last letter you say: ‘Far better to be sustained *through* a time of darkness and trial than to be kept *out of* it.’ How true this is,

and yet how reluctant we are to prove its truth! How exceedingly unwilling to be put into circumstances which give God an opportunity of abundantly helping us! We would rather be in the midst of plenty and *talk* about faith, than be in need and *exercise* faith; perhaps I had better have said, than be in need, and have the joy of seeing the hand of our faithful God coming in to deliver us. For it *must* come in. When our Lord Jesus chose *the* place on this earth in which He could most honour God and exercise the greatest possible influence for good on men, He chose *the very lowest place*—the place in which, having no rank, no riches, no power, no human learning, God had unhindered opportunity of coming in for his help and supply; the place also that allowed men to see to the full all that God could do for and by one who, in uttermost need, perfectly relied on Him.

“How close on His footsteps ‘our beloved brother Paul’ followed! Hungry, thirsty, naked, buffeted, homeless, toiling as a labourer with his own hands, reviled, defamed, having nothing—but God; but having everything in Him: such was the life that Paul *chose* to live. For surely, if he had asked, God would have given him money and clothing and food without stint. But ‘there is a kind of faith that *refuses*, as well as a kind that *obtains*, deliverances.’ And Paul must have seen that it would be more for the glory of the Lord and for the furtherance of the gospel that his life should be a life of *trial*; than that it should be a life of *ease*. No doubt, therefore, he rather prayed that he should be borne up through the trials in which Christ was glorified than for their removal. ‘Never mind *me*. I know that all is well with me for ever. Glorify *Christ*.’

“ I cannot send you much news. I suppose you see from the papers how Moody and Sankey are being led and used of God. Their recent visits to Cambridge and Oxford seem to have been peculiar triumphs of the grace and power of God. But some of us see as little of this, and other prominent home work, as you. We are living in a day of salvation; and even the feeble ones among the workers cannot afford much time to stare at what others are doing. Occasionally we are glad to do it for a little, if we can, that we may get our own hearts warmed, and learn to do our work better, or even that we may cheer our mightier brethren by showing our interest in their labours.

“The *deepening of spiritual life* in the hearts of believers goes on side by side with the conversion of sinners. In this, as in gospel work, no doubt mistakes are made, and extravagancies committed; but for much good in it we can heartily thank God. Some time since, for the first time in my life, I attended what is called a holiness meeting, feeling some curiosity to see what was taught and done there. Much of it was good, but much of it, on the other hand, little likely to promote true holiness. One could not but be distressed by the attempt, sedulously made, to create physical excitement, by standing up and stamping, and clapping the hands, and singing favourite verses over and over again to rapid tunes, and waving handkerchiefs, and uttering volleys of pre-arranged ‘*Amens*’ and ‘*Hallelujahs*.’ *Nervous disease* was much more likely to be produced by such means than *gospel holiness*, and many would be in danger of mistaking the one for the other. Not less painful were some of the testimonies that young Christians were encouraged to give

to their *own spotlessness*; one declaring, with outstretched arms, that in him we beheld 'an Israelite indeed in whom is no guile'; and others saying things of themselves not much less offensive. Still, this must be said: there was *life and interest* all through; there was much less in the teaching to object to than I expected; some who spoke had evidently got true soul-deliverance and the courage of cleanness; and, frankly, I feel less distress over even the mistakes and exaggerations of those who are longing for true holiness to God, such as Paul claimed (1 Thess. ii. 10, Phil. iii. 13-15, Gal. ii. 20, and elsewhere) than for the far more serious mistakes of those who cry out against 'perfectionism,' and are living in daily sin and conscious defeat, and argue that this is all that Christians are to expect on earth, and try to satisfy themselves with a kind of visionary and imputed holiness which they have outside themselves in Christ. I like to have it *within*, and to hear a Christian say that he is conscious of having a well of living water *inside of him*. Of course, when he does, others would need to see it *flowing out*.

"I fear that this is the point in which many Christians have erred, and to which their weakness is to be traced. Some have told me, after knowing forgiveness of sin for years, that they could only tell that they had the Holy Spirit by *a text of scripture*. Many profess to have the Holy Spirit in their meetings, and to own His guidance, and yet the powerlessness, *dulness*, and unprofitableness often felt in them does not seem to shock them, as all false and unreal things ought to shock spiritual men. Scriptural forms and methods are very good, just as beautiful marble watercourses are very good. But what if there is no water in the latter? And what if there is no spiritual life and power in the former? When forms satisfied Israel, how the blood rose into God's face! 'Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with,' &c. The very forms which He had commanded, when they became *mere forms*, He abhorred.

"The Lord keep you a clean vessel, close to the Master's hand, and ready for His use."

J. G. McVICKER.



THE LOVE OF GOD.

GOD IS LOVE! (1 John iv. 8, 16.) There is therefore a love which is *infinite in its measure*! There is a love which is *everlasting in its duration*; which is *omnipotent in its power*; which is *unchangeable in its character*; which is *all pervading in its presence*; which passeth knowledge! There is a love which has creation for its theatre, earth for its footstool, heaven for its chief abode, its everlasting home! Of all created love, it is the source; and of all blessings, it is the giver! Its laws express it ("Thou shalt love.") Its ways declare it; but Christ alone is its full and glorious manifestation, its incarnation and embodiment; and *Christ crucified* is the opening of its very heart and bowels to mankind and to the universe!

H. G. GUINNESS.

HOW CAN I BE CONSECRATED?

THIS is now the question perplexing not a few in the Church of God. Nor is it an unlawful anxiety. The desire to be free from the dominion of sin is surely to be coveted more than the love of sin; and striving after holiness is more to be desired than indifference towards it. Nevertheless, the soul seeking an experience of a decided consecration is exposed to many serious dangers. The subtle foe is ever on the alert, ready to supply with delusions base imitations for genuine experiences. Therefore we should try every spirit, and test every confession of a professedly surrendered soul with the unerring word of God. Nor need we hesitate to condemn as false any theory or experience which makes *self* the prominent factor in the confession. Thinking about self, speaking of self, and glorying in self, are fruit which grow on other trees than those of the Divine Husbandman's planting. Nor are we far from very dangerous ground when emotions or ecstasy, produced by whatever cause, become the soul's pursuit. When such is the case, unconsciously we soon drift into the spirit of comparing ourselves with ourselves, and of secretly rejoicing in our supposed attainments. Nay, more, we are apt to compare ourselves with others, and esteem ourselves better than they. I remark that this is dangerous ground, inasmuch as pride thrives on our seeming superior holiness, and evidently is not the fruit of true consecration. The truly holy man is one who is ever ashamed of himself, and would fain dismiss every thought and calculation about *self* from the heart: for the really holy disciple is exercised in heart and thought with Christ, his Lord and Master. His soul hungers to know more of Him, to be engrossed with His varied perfections, to realise His wonderful adaptation to every need of our whole being, to lose himself in the ocean of His love, and realise the sovereign free grace of God in His exceeding kindness to us through Jesus Christ our Lord. The seraphic Rutherford, the holy Bengel, the devoted M'Cheyne, the earnest Brainerd, were truly consecrated men: *denying* and not extolling self, they exulted in Christ.

There are many things which scriptural consecration included, amongst which we may mention—

1. *Submission to, and acquiescence in the divine will.* Wilfulness, that is, the seeking and doing of one's own will, is a hereditary evil in the rebellious flesh of man. It is therefore contrary to nature to submit to God's will, the carnal mind being enmity against God, and is entirely of grace when any one is brought not only into acquiescence, but into joyful submission to God's will. For it is possible to submit with resignation and exclaim, "Thy will be done," without rising into the higher experience of delight in the will of God. There may be a joyless philosophy in acquiescence, and a sorrowing faith even in submission, but these lie below the plane of full consecration. Nor does the sentimental spirituality of Faber, expressed in the line, "I worship thee, sweet will of God," attain to the scriptural worship of a devout soul. An enlightened understanding will be occupied with God Himself as the object of

worship, and not with any impersonal attribute or perfection of the Godhead. And the intelligent believer will seek to know the will of the Lord through His Word, not to worship it, but to obey it. "I delight to do thy will, O my God," was the glad confession of the truly consecrated Man: and no more sobering experience is there than this, correcting our flippant boasting of things beyond our measure. The soul that cannot truly say, "My delight is to do my Lord's will," knows as yet, experimentally, but a partial consecration.

2. Full consecration includes *whole-hearted yielding up of life to its rightful owner*. I do not like the word "surrender." It is too rough, and savours of the highwayman exacting, or the enemy demanding. It places God as in a threatening attitude with His exactions and penalties. Nor is it a Bible word, and is not happily expressive of the believer's own action in the matter of consecration. The word is "yield," a word frequently employed of trees bearing fruit, yielding all that is in them to the husbandman. In Hezekiah's letter to Israel and Judah, calling on them to observe the Passover, he exhorted them to yield themselves unto the Lord; and in Paul's letter to the Romans he urges the same duty (2 Chron. xxx. 8; Rom. vi. 13, 16, 19). Not indeed to an enemy, but to a Friend do we yield, in joyful recognition that we are not our own, having been bought with a price, and are thereby called to glorify God in our body and in our spirit, which are His.

3. Full consecration begets *humility*. In fact the soul is thoroughly humbled in reaching thereunto. Brusqueness of manner, haughtiness of bearing, inconsideration of others' feelings, and expectation of honour above our fellows, are forms of pride endangering a close walk with God. Our God is a consuming fire, and the nearness of His presence would utterly destroy these evil things. Who would not exchange these and every rag of the far country for the sweet pure garment of humility? This is a robe which imparts to the wearer a true sense of personal unworthiness, leading such to esteem others better than themselves, and for ever destroys the desire for rank, or fame, and all high-mindedness. Courtesy, gentleness, patience, contentment with mean things, and willingness to be accounted unworthy, are characteristics of humility, and therefore of consecration. The spikenard will shed abroad its fragrance, and the devoted disciple, like his Master, cannot be hid. He need not therefore proclaim himself.

4. Consecration is a condition of *service*. Indolence, as one hath expressed it, is the rust of the soul. There may be the service of waiting, but there will be no sluggishness, nor inertness in the life of a believer whose eye is ever on the Lord. Intellect, emotion, love, conscience, will all operate in their own departments, and co-operate under the guidance of the Spirit to serve our Lord Jesus Christ. The inquiry, "Lord, what wilt thou have me to do?" will be as appropriate on our lips as the acknowledgment of our submission in confessing, "Thy will be done." Ever remembering whose we are, and by whose grace we live, may it be ours to respond to the enquiry, "Who will go for us?" "Here am I, send me."

But in order to enter upon this experience, we must *first recognise the fact, that all believers are already consecrated* by the purpose of the Father, by the blood of the Son, and by the sealing of the Spirit. For

consecration is separation. And as we have been separated by the distinct and united action of the Trinity in our salvation, we should ever aim at the purpose for which we are thus set apart, in cleansing ourselves from all filthiness of the flesh and spirit, in putting off the old man with his deeds, in avoiding every path which leads to sin, in walking worthy of the vocation wherewith we are called. Oh, believer, this is no sudden transport, but a life of earnest endeavour; no ecstatic thrill, but a prolonged warfare; no resting on our weapons, but making use of them daily in warring against self, the world, and the devil. And thanks be unto God who giveth us the victory, through our Lord Jesus Christ.

GEO. C. NEEDHAM.



LUKEWARMNESS.

A WORD FOR THE TIMES.

MANY students of Scripture believe that we are living in the Laodicean period of the Church's history. All must confess that there are too many of God's people to be found in that state so severely censured by the "Faithful and True Witness"—Lukewarmness (Rev. iii. 14).

Our Lord forewarned His Church of a time when, through abounding iniquity, the love of many would wax cold (Matt. xxiv. 12). Has not this come to pass? Have not many, like Ephesus (Rev. ii. 4), "left their first love?" and this waning of the heart's affection for Jesus, which was not judged and repented of, has developed into a cold, self-satisfied indifference.

There is a natural tendency in every heart to spiritual declension. We are too ready to inhale the deadening influences of a Laodicean atmosphere. The same peril besets us all. The "fathers" and the "young men" in the faith, the teacher and the taught, all are susceptible to this abounding ague of the soul. Its chilling form approaches the place of prayer, the gospel service, the Sunday school, the worship meeting, the family altar; and even in the private devotion of the closet the man of God often becomes alarmed at the presence of a hideous lethargic dulness, which threatens to spread itself over his soul. At every turn of his spiritual course the Christian is beset with this odious malady, which it was predicted would permeate the professing Church of the last days.

A SUBTLE EVIL.

How easy it is, alas! to drop into a cold formalism, and lose the glow of spiritual fervour—to rest in the *form* of godliness without the *power* of fellowship with Jesus—to wear an outside garb of piety

which covers a heart that is well-nigh destitute of *lively affection* for Christ—to hide a sluggish spirit under a veil of outward activity—to sing delightful hymns without the melody of holy delight in the soul! They are seasonable words written long ago by the quaint, but godly George Herbert:

“Let thy heart be true to God,
Thy mouth to it, thy actions to them both.”

What is a Christianity without the holy emotions of a fervid soul? What is correctness in doctrine, church order, and religious activity, if there be an absence of the *warm breath of love* which should impregnate the whole with freshness and vitality. What is it but the mere, lovely statuary of religion, without the animating principle of life.

If Laodicea does represent the last stage of the Church's earthly history, and our lot is cast in that period which immediately precedes the advent of the Lord Jesus, then we are at once acquainted with a special form of evil that endangers the child of God at the present moment, against which he is called upon to be armed. Of course *all sin* calls for ceaseless watchfulness and prayer. “Christ gave Himself for us, that He might redeem us from *all iniquity*.” Ungodliness takes a thousand shapes. Satan has innumerable devices. But one of the most subtle and deceptive, and at the same time one of the most destructive to the spiritual character of God's people—one that sucks away the very life-blood of the saint,—is this *lukewarmness*. This evil rocks to sleep upon her lap the unwary soul, and cruelly deprives him of his Nazarite locks, and the poor deluded victim, shorn of his power, goes out, “as at other times,” *ignorant of the calamity that has befallen him*,

TO STAND FIRM IN A SLIPPERY WAY,

such as this—to maintain warmth of heart, when many around are growing cold—to rise above the stagnant level of a Laodicean profession, will not be found an easy thing. But, blessed be God! Christ's love “hath a most vehement flame,” which nought can quench. His affection for His own shall never languish or burn dimly. And He will not quench the feeblest spark of life that flickers in the soul, but will foster it with a patient and careful hand, and by the breath of His spirit fan it into a goodly fire. The very thought of the ceaseless love and faithful care of Jesus will stimulate the earnest Christian to apply the poker to the fire of his soul, and vigorously “stir up” (“kindle into a flame”—Revised Version) “the gift that is in him” (2 Tim. i. 6), that the smouldering embers may become a consecrated blaze. “I would thou wert cold or hot” (“lit, boiling”) was the desire of the grieved, but unchanged Saviour for a lukewarm people. And Paul, who so largely imbibed his blessed Master's spirit, exhorted the Romans to be “fervent in spirit” (Rom. xii. 11). Apollos was a man “*fervent in spirit*” (Acts xviii. 25). The Psalmist said, “My heart ‘*boileth up* (margin)’ a good matter.” The word of God was in the heart of Jeremiah “as a *burning fire* shut up in his bones” (Jer. xx. 9). The Lord's truth is intended to inflame the heart while it enlightens the mind—to make us *burning* as well as *shining* lamps (John v. 35).

THE SECRET OF SPIRITUAL WARMTH.

Oh, Christian, think on these things, ponder them; seek retirement sometimes from the bustle of the crowd, from the cares and business of life. Remember the soul has to be constantly fed as well as the body. Get away from all your wintry surroundings, and warm your heart again at the fire of your Lord's dying love. Your meditation of Him shall be sweet. Muse on *His Cross*, and "while you are musing the fire will burn" (Psalm xxxix. 3). Let your zeal and love be constantly rekindled by earnest meditation. Seek the *abiding presence of Jesus*, and "abide in Him." How lonely and sad did those two feel in their dreary walk to Emmaus (Luke xxiv.), until JESUS HIMSELF DREW NEAR and went with them. NEARNESS TO JESUS—not nearness of *acceptance* only, but nearness of ENJOYMENT,—this is the secret of blessedness and usefulness. He "talked with them," and while He talked with them a mysterious sunshine penetrated their well-nigh frozen spirits—their sadness fled, their winter passed away, they are again in the genial region of fellowship with the Lord; and they said, "Did not our heart burn within us, while He talked with us by the way?"

Oh, may God give to all His people, in these shallow and half-hearted times, the vigour, steadfastness, and maturity of men who are grounded and settled in the truth, and withal infuse into every heart a wise, growing, constant, and fervid zeal for Christ and souls.

"The fire Thy love hath kindled, shall never be put out:
The Spirit keeps it burning, though dimmed by sin and doubt.
Oh, make it burn more brightly, with purifying powers,
That we may value rightly the grace that made Thee ours."

WM. R. LANE.



"THE HIGHER LIFE."

"A TRUE saint, when in the enjoyment of true discoveries of the sweet glory of God and Christ, has his mind too much captivated and engaged by what he views without himself, to stand at that time to view himself and his own attainments; it would be a diversion and loss which he could not bear, to take off his eye from the ravishing object of his contemplation, to survey his own experience, and to spend time in thinking with himself, what an high attainment this is, and what a good story I now have to tell others. Nor does the pleasure and sweetness of his mind at that time chiefly arise from the consideration of the safety of his state, or anything he has in view of his own qualifications, experiences, or circumstances, but from the divine and supreme beauty of what is the object of his direct view, without himself; which sweetly entertains, and strongly holds his mind."

From Jonathan Edwards on the "Religious Affections."

WELL-PLEASING UNTO GOD.*

"We make it our aim to be well-pleasing unto Him."—2 Cor. v. 9 (R.V.) See Heb. xi. 5, 6.

WHO will to-day themselves enrol,
Seeking no lower aim or goal
Than this,—to be in heart and soul
"Well-pleasing unto God?"

Some to please self alone would live;
More happy they who pleasure *give*;
Most happy they who strive to live
"Well-pleasing unto God?"

"How can I please Him?" dost thou say?
"How through the crowded busy day
Can I pursue the heavenward way,
'Well-pleasing unto God'?"

Thou canst,—because He sees the heart,
And if He views it kept apart
From sin around it, then thou art
"Well-pleasing unto God."

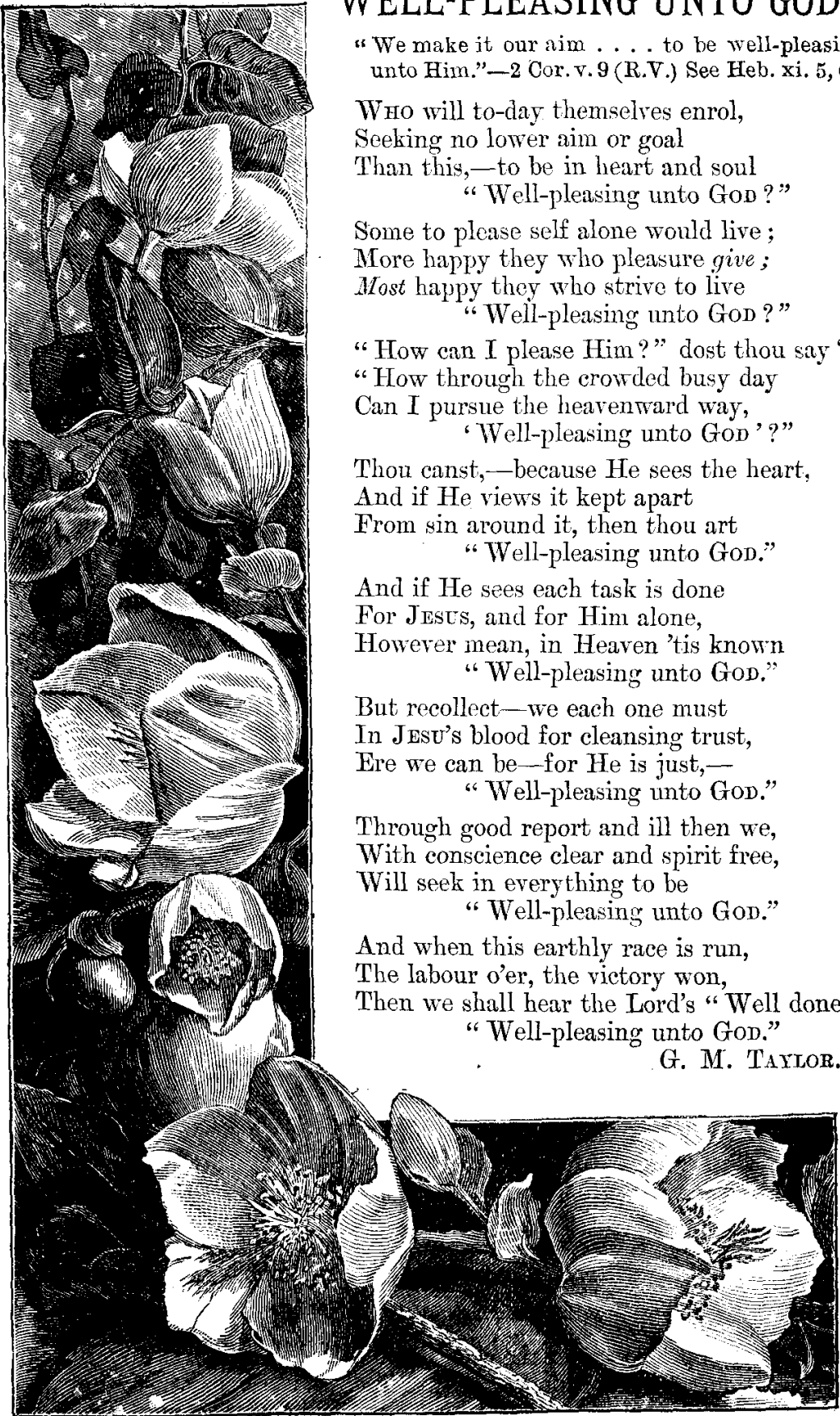
And if He sees each task is done
For JESUS, and for Him alone,
However mean, in Heaven 'tis known
"Well-pleasing unto God."

But recollect—we each one must
In JESU'S blood for cleansing trust,
Ere we can be—for He is just,—
"Well-pleasing unto God."

Through good report and ill then we,
With conscience clear and spirit free,
Will seek in everything to be
"Well-pleasing unto God."

And when this earthly race is run,
The labour o'er, the victory won,
Then we shall hear the Lord's "Well done;"
"Well-pleasing unto God."

G. M. TAYLOR.



* From *Lays of Lowly Service, and other Verses*, by Georgiana M. Taylor, author of *Oh to be Nothing!* Just published by Morgan & Scott.

FROM THE COLOSSEUM TO HEAVEN;

OR,

THE POWER OF CHRIST'S LOVE.

WITH solemn feelings did we tread the arena of the Colosseum in Rome, which forms one of the grandest ruins in the world. Here the proud Roman Emperors held their infamous fêtes.

Here were witnessed by upwards of a hundred thousand people at a

time, exciting chariot races, the slaughter of wild beasts from Ethiopia and India, and gladiatorial combats, in which the vicious Emperor Commodus fought no less than seven hundred and thirty-five times. But far more horrible to relate, it was in this very scene, under the reign of Trajan and



“THE CHRISTIANS TO THE LIONS!”

in Rome. So also under the cruel Nero did the Christians suffer bitter persecution. “With this view,” says Tacitus, the Pagan historian, who greatly hated the Christians, “he (Nero) inflicted the most exquisite

others, that the hatred to Christ and His saints often rose to its highest pitch, till the people “required,” says Gibbon, “with irresistible vehemence, that they (the Christians) should be instantly apprehended and cast to the lions,” so that the scene pictured in this engraving was no rare thing

tortures on those men, who under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the Procurator, Pontius Pilate. . . . They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night" (*Tacit. Annals*, xv. 44).

Such were the sufferings of many of the early Christians! And what was the secret of their power in their endurance? Just this, the heart filled with Christ's constraining love—that love which is stronger than all the power of infuriated men, lions, or devils. They had proved the power of HIS BLOOD to cleanse from sin, of HIS GRACE to save their souls, of HIS SPIRIT to sustain their faith, and of HIS WORD to establish their glorious hope, and thus could add their "Amen," even unto death, to the unflinching testimony of the great cloud of witnesses mentioned in the eleventh of Hebrews, and of Paul, who of old wrote to the Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39).

Reader, must not the Lord Jesus Christ be a precious One to know and trust? Would you prove His love in your own soul? Come, then, to Him in simple, child-like faith, this very day, and yield yourself to Him for salvation and eternal life. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. i. 15). Then shall you be able to sing as we, with solemn feelings, did, while treading the very spot whence these early martyrs went to glory seventeen hundred years ago, even from the awful lions' den in the Roman Amphitheatre:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

C. R. H.

No. 1. "Grace and Truth Tracts." Office of the Evangelistic Mission; or
J. F. Shaw & Co., 48, Paternoster Row, London.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

IN CHRIST; or, the Believer's Union with his Lord. By Dr. A. J. GORDON. Hodder and Stoughton.

With much pleasure we commend this book, setting forth the simple but sublime truth of the saints' privileges and responsibilities "IN CHRIST," as unfolded in a tenfold aspect. We have presented to us some of the many glories of God's great salvation in His Beloved Son, and the believer's portion and standing in Him, coupling with it our deep responsibilities as members of His body as to our walk and ways. Happy would it be if all who are "His" so apprehended "Him" in His infinite fulness for them. We give the subjects, hoping that many may possess the book and ponder deeply its devout teaching:—

1. In Christ.
2. Crucifixion in Christ.
3. Resurrection in Christ.
4. Baptism into Christ.
5. Life in Christ.
6. Standing in Christ.
7. Prayer in Christ.
8. Communion in Christ.
9. Sanctification in Christ.
10. Glorification in Christ.

LAYS OF LOWLY SERVICE. By GEORGIANA M. TAYLOR, author of *Oh to be Nothing!* &c. Morgan and Scott.

The writings of this gifted author are now becoming so well known that we need scarcely do more than call attention to the fact of the publication of some of her choicest poems in the present attractive form, to secure for it a ready purchase by many of our readers. It has appeared only just in time to place it amongst New Year's presentation books, for which it is admirably suited. Our own appreciation of the book will be seen in the fact of our giving one of its pages a place in the first number of this magazine.

FROM LOG CABIN TO WHITE HOUSE: The Story of President Garfield's Life. By WILLIAM H. THAYER. Hodder and Stoughton.

We are glad to see a cheap edition (1s. 6d.) issued of this admirable book, which has proved so intensely interesting and stimulating to many. We have strongly commended it on several occasions, and should rejoice soon to find the 76th thousand (which this edition completes) raised to 100,000 copies. It is calculated to be specially useful to young men just starting on the battle of life.

OUR BROTHERS AND SONS. By Mrs. G. S. REANEY. Hodder and Stoughton.

This is another admirable volume by this excellent author, whose writings are now so well known. It forms a companion book to *Our Daughters*, which, recently issued, is, we rejoice to find, having a large circulation; and we trust it will prove equally useful. The chapters are most graphically written, beginning with *What is your Life?* and *Life's Purpose*, and ending with *Life's Best Success*.

THE TREASURY OF DAVID: containing an Original Exposition of the Book of Psalms, &c. By C. H. SPURGEON. Vol. VI., Psalm cxix. to cxxiv. Passmore and Alabaster, 1882.

Here is another of those goodly volumes which have become familiar to the eyes of students of Scripture, especially those called to the ministry of the Word. Had Mr. Spurgeon not written a single line besides, he would still have been greatly honoured of God in giving to the Church an invaluable legacy in these—we had almost said exhaustive expositions of the Psalms, which have been the comfort and delight of saints for ages. The labour involved in the preparation of a work such as this must have been prodigious, for every page

bearsevidence of painstaking research, happily marked with that ability and spirituality of interpretation which, through divine grace, characterises both the preaching and teaching of this eminent author. Many will doubtless desire to see the next and final volume of the series, the appearance of which, an extra month's stay at Mentone might possibly facilitate. Meanwhile those who desire to present ministering brethren with a good New Year's gift, would do well to include therein the six volumes already issued of the *Treasury of David*.

CHINA'S MILLIONS. Edited by J. HUDSON TAYLOR, M.R.C.S., F.R.C.S. Morgan and Scott.

This splendidly bound volume should find a place in every Christian family. Its instructive contents are of the deepest interest.

THE TRUTH ABOUT OPIUM SMOKING. Hodder and Stoughton.

Is a very full statement of facts as to the responsibility of our Indian

Government for the most of the gigantic evils resulting from the extensive use of this drug in China, which very materially hinders the spread of the gospel. We hope, however, our missionary brethren will not suffer the opium question to draw them off in the least from the more *direct* work of preaching in earnest faith and expectation, "Christ the power of God and the wisdom of God," in face of all opposing forces.

CONCERNING OUR ANNUAL PUBLICATIONS,

THE LONDON ALMANAC, in Book and Sheet form;

A MESSAGE FOR 1883, an eight-page paper, with large and superior illustrations; and

THE CHRISTIAN AMBASSADOR, a four-page illustrated gospel serial, issued monthly,

We must leave others to form a judgment for themselves, though we have heard it said they are the best of any we have previously issued.



NOTES.

WITH this, the first number of *Footsteps of Truth*, we present our readers with an illuminated scripture text, which is intended to form the frontispiece to the volume. Nor have we spared expense in the production of the cover, both designs being executed by two superior London artists. We are anxious to make this journal, in its general get-up, as well as in its contents, every way worthy of the title it bears; and we now invite our friends to help to the utmost of their power in obtaining an entrance for it into many thousands of Christian homes, as they have kindly done in the case of periodicals previously issued by us.

Those interested in this new magazine may help in the following ways:—

1. By frequent *prayerful remembrance* of it at the throne of grace.

2. By *personal effort* in forthwith introducing it to friends, which is more effectual than ordinary advertising. If for this purpose friends will buy or order an extra copy or two of the early numbers at their local bookseller or newsagent, it would greatly help its introduction. Prospectuses

will be sent post free to any who will undertake their distribution, if they will kindly state the number they can dispose of.

3. By *contributing to its pages* everything calculated to add to its interest and usefulness amongst both young and old. Short, pointed articles, notes for Bible-readings, well-authenticated facts (with or without illustrations), gathered from the great fields of nature, providence, or grace, will at all times be welcome.

4. Communications should be as condensed as possible, and written clearly, on one side of the paper only.

We desire to provoke ail our readers to share our ambition to make this—if not one of the most learned—certainly one of the most thoroughly interesting and edifying journals that find a welcome in Christian homes.

In subsequent numbers of *Footsteps of Truth* will be given some valuable papers, hitherto unpublished, by the late Mr. Soltau, author of "The Tabernacle," &c., &c.; also some by the late Mr. John Code; and we purpose giving brief biographies, in some instances with portraits, of Friends now in heaven.

JANUARY.

1. Last Quarter, 0h. 59m. A.
9. New Moon, 5h. 59m. M.
16. First Quarter, 0h. 48m. M.

23. Full Moon, 7h. 16m. M.
31. Last Quarter, 10h. 27m. M.

**“They sought Him with their whole desire; and
He was found of them.”** 2 *Chron.* xv. 15.

1	M	With my soul have I desired Thee. <i>Isa.</i> xxvi. 9.
2	TU	He satisfieth the longing soul. <i>Psa.</i> cvii. 9.
3	W	With my spirit within me will I seek Thee early. <i>Isa.</i> xxvi. 9.
4	TH	Those that seek Me early shall find Me. <i>Prov.</i> viii. 17.
5	F	Thy face, Lord, will I seek. <i>Psa.</i> xxvii. 8.
6	S	The Lord will not turn away His face. 2 <i>Chron.</i> xxx. 9.
7	§	One thing have I desired of the Lord. <i>Psa.</i> xxvii. 4.
8	M	He will fulfil the desire of them that fear Him. <i>Psa.</i> cxlv. 19.
9	TU	That I may dwell in the house of the Lord. <i>Psa.</i> xxvii. 4.
10	W	The beloved of the Lord shall dwell. . . . by Him. <i>Deut.</i> xxxiii.
11	TH	To behold the beauty of the Lord. <i>Psa.</i> xxvii. 4. [12.
12	F	Thine eyes shall see the King in His beauty. <i>Isa.</i> xxxiii. 17.
13	S	The Lord is good to the soul that seeketh Him. <i>Lam.</i> iii. 25.
14	§	He desired to see Him. <i>Luke</i> ix. 9.
15	M	I will manifest Myself to him. <i>John</i> xiv. 21.
16	TU	Draw me, we will run after Thee. <i>Cant.</i> i. 4.
17	W	I drew them. . . . with bands of love. <i>Hosea</i> xi. 4.
18	TH	Oh that I knew where I might find Him! <i>Job</i> xxiii. 3.
19	F	I will be found of you. <i>Jer.</i> xxix. 14.
20	S	He shall give thee the desires of thine heart. <i>Psa.</i> xxxvii. 4.
21	§	That I may win Christ. <i>Phil.</i> iii. 8.
22	M	If thou seek Him, He will be found of thee. 2 <i>Chron.</i> xxviii. 9.
23	TU	That I may know Him. <i>Phil.</i> iii. 10.
24	W	Then shall we know if we follow on. <i>Hosea</i> vi. 3.
25	TH	Master, where dwellest Thou? <i>John</i> i. 38.
26	F	Come and see. <i>John</i> i. 39.
27	S	We have found Him. . . . Jesus of Nazareth. <i>John</i> i. 45.
28	§	There is none upon earth that I desire beside Thee. <i>Psa.</i> lxxiii.
29	M	The desire of all nations shall come. <i>Hag.</i> ii. 7. [25.
30	TU	Oh that God would grant me the thing that I long for! <i>Job.</i> vi.
31	W	Ask, and ye shall receive. <i>John</i> xvi. 24. [8.

NOTE.—The subject of the texts throughout the year will be “the believer’s desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.

.....>>>❄<<<.....
 FEBRUARY, 1883.

ABRAHAM, THE MAN OF FAITH.

No. I.—JEHOVAH'S CALL.

GENESIS xii. 1.



FAITH cometh by hearing; and hearing by the Word of God (Romans x. 17). So here "the Lord *had said.*" In the very short history of Abram, in the close of the preceding chapter, there is nothing to indicate *faith*; we have simply nature and nature's ways. But now comes God's word and God's call, and from thenceforth there is in the soul of this man faith in God. It is very necessary to remember this at the outset of our study of all the wonders which we shall see in Abraham's life.

There is no true faith in nature. When we find the life of faith it is in the new creation, not in the old. *God must begin.* THE LORD HAD SAID, "In the beginning was the Word." Let us never lose sight of the exceeding value of the Word of God. I know that Jesus Christ is Himself the Word; but His power was exercised, and is still exercised, by the *words* which He spake. "The words which I speak unto you, *they* are spirit, and they are life" (John vi. 63). If our bibles are closed we cannot possibly know the power of the Living Word Himself. "Faith cometh by hearing." "Whether, therefore, it were I or they, so we preach, and so ye believed" (1 Corinthians xv. 11). The Lord said unto Abram, and faith *came.* "God spake, and it was done." This was while he was in a state of nature in his *own* country, among his own kindred, with the name as well as the

nature that his earthly parents had given—Abram. When God names men or things He calls them what they are, and His “new names” are given only to His new creations.

SEPARATION.

The faith-begetting word always *separates*. It is a command and a promise, just as in the case before us; and it always separates from the old. “Get thee out of thy country, and from thy kindred, and from thy father’s house.” Surely a most complete separation; yet not one whit more thorough than the faith-producing word effects still, wherever it comes. Country and kindred and father’s house must still be left behind when the heart goes after God; and one child of faith living in a house where all the others are as yet only “natural” (1 Cor. ii. 14) is more truly separated than if widest ocean rolled between his dwelling-place and theirs. Yet his old home, the home of his kindred, was doubtless a pleasant land, for Haran means *brightness*; and, for aught we read, the father’s house held a happy and loving family. He was living in Haran, when the word of the Lord found him, a bright and happy life amid bright surroundings. This was no misanthropical separation from his fellows in gloom and discontent, neither was it a pharisaic exodus of self-righteousness displaying itself on higher ground. Ah! brethren, there are separations and separations, but this was “separation UNTO GOD.” The natural life may be happy, the natural surroundings bright; but when God gives the word that leads to faith in Himself, the soul begins to experience a thirst which nothing short of God can ever satisfy. It is not, perhaps, that the old hearts or the old surroundings have changed for the worse, but *we have* changed. Haran has lost *to us* its attractions, and we must go to the land which He in whom we have trusted “shall show to us.” Where it is, or *when* we shall reach it, is not asked. He hath spoken, and called, and promised—that is enough; and Abram goes out, “not knowing whither he went” (Heb. xi. 8). This is faith in action. This going out was and is as truly a *work* of faith as the subduing of a kingdom or the stopping of a lion’s mouth. It was an evidence of the power of God through the spoken Word. Let not the young believer forget this. As for the first time the heart is drawn after God, and the things of God, and the people of God; as the old pleasures and the old companions *begin* to lose their charms and their power, it is *because* GOD has been at work. This is no more nature’s doing than if, by faith, we walked the waters or removed mountains.

As faith is tested and strengthened there shall be greater miracles; but this also is one of God’s “works of wonder,” a true miracle. There was nothing to see. The departure from Haran was no rush to an

El Dorado already discovered, neither was it a sanguine search of discovery. The believing one in his first act of faith was, so far as sense and sight were concerned, going out from brightness to the dark, or at least the doubtful. He had *only* the word of God. The land was yet to be shown him, and all the promised blessings were in promise only, not in sight. This is faith, and faith in God made him absolutely *sure* of the land and sure of the blessing; for "faith is the *assurance* of things hoped for, the *proof* of things *not seen*" (Hebrews xi. 1—new version).

Brethren, what glorious things to be certain of! They are all ours in Christ Jesus. The feeblest child of faith may and ought to be as absolutely certain of the fulfilment of the wondrous promises in these second and third verses as the word of the Living God can make him.

BLESSED AND MADE A BLESSING.

Separated from the world at the call of God, we are not to stand alone. For a time the path may seem lonely, but God has said, "I will make of thee a great multitude." The call may, as it has in many cases, almost break the heart as the child of God begins to realise the division and distance between the old dear ones which the new Christ-life entails; but the word of Him who cannot lie has been passed—"I will bless thee, and *thou* shalt be a *blessing*." How sweet to the believing heart this is—"Thou shalt be a *blessing*!" A blessing! One of God's blessings. We do not always feel this, any more than we feel always anything which God calls us to *believe*; but He has promised, and "He is faithful." Thou art a blessing, dear believing one—a blessing from God; aye, to those even from whom the call has separated you, and between whom and yourself there seems to be nothing but hopeless distance. In calling thee out, God pledged Himself to bless thee and make thee a blessing.

We have here a law of God as exact as any of the laws of nature. Separation unto Him, in obedience to His revealed truth, puts us into the only way of being blessings to others. This principle may be traced through all the Word of God. It is not when we are in sympathy and fellowship with the many that we are helpful to them, but when we are in sympathy and fellowship *with* God.

Friendship without separation to God may deeply injure; but when there is such separation in spirit and in truth, the very distance brought about is always more or less a means of blessing.

"I will make thy name great." This, too, is certain. We would not *seek* such greatness of name. We seek God. But He will have it so; and sooner or later the child of God must be led to the front, great in name, because he has been made great in reality. "Thy gentleness hath made me great" (Ps. xviii. 25). Sooner or later it must be so. Not at first, as we shall presently see; not always amid the present state of

things, but *certainly* by-and-by; and at last, with nothing of the old about us, the new name fully acknowledged, we shall shine forth to His praise who hath said it, when earth's ambitious ones—who have sought not after God, but after name and fame and power only—shall be dishonoured and forgotten. “And I will bless them that bless thee, and curse him that curseth thee.” How deeply solemn is this! If the poor unsaved worldlings who scorn and malign feeble children of faith could only know how certainly their course is leading to the curse of God, would they not tremble sometimes in their pride? “Take heed that ye despise not *one* of these little ones that believe on me.” Well may we sing with deeply solemn joy—

“I know it, God *is* for me,
Tho' all against me rise.”

FIRST STAGE OF THE JOURNEY.

“So Abraham departed, as the Lord had spoken unto him. . . . And they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.” The first halting-place of this man of faith was *a plain*. He had left the brightness of earth, and had been led, not to scenes of *greater* brightness, but to a lowly position in the midst of the Canaanites—the enemies of God. Surely, with Jehovah's sanction and blessing, he may take a lofty position, and rule with a high hand the ignorant and wicked people around him. No! he takes the *plain of Moreh*, the humble position of a teacher. How different is the path of faith from that of the world! His first resting-place in the sphere which God had given him as a possession a lowly plain of patient and meek teaching (Moreh), while the Canaanite was in the land. So, my brother, it ought ever to be with us. Has God, indeed, said, “I will give thee this land for a possession”—“Every place where the sole of thy foot treadeth shall be thine”—“There shall no man be able to stand before thee all the days of thy life” (Joshua i.)? Then let us say, “I will occupy for God. If no man shall be able to stand before me, I will meet him humbly, tenderly, and patiently with the truth which God Himself has taught me. If *my land* is full of Canaanites, I shall see whether—first at least—the battle may not be fought and won on the plain of Moreh, and by my humble bearing and tender yet faithful teaching of the truth of God, the enemies may not become the people of God, and the devoted friends and helpers of the teacher. “Depend upon it, this is true rule. He is a true leader and king whose faith leads to this. May the Lord help us ever to remember the plain of Moreh.

ROBERT MCKILLIAM, M.D.

MELCHIZEDEK.

SO abounding is the fulness dwelling in the God-man, Christ Jesus our Lord, that no single emblem is sufficient to wholly illustrate any one of His magnificent perfections. As two eyes are required to see an object in completeness, as there must be two lenses to a stereoscope to bring out the image with distinctness, so, for similar reasons, it is noticeable in the types that a system of doubleness is peculiar to them. Two birds were required in the cleansing of the leper; two goats for the joyful expiation of the day of atonement; and two leaders, Moses and Joshua, were necessary to prefigure the law which Jesus Christ fulfilled, and the grace which He Himself wrought out. Contrast also, as well as similitude, is employed of the Holy Ghost to manifest His many offices; and often, by what is lacking in the type, is best seen the glory of that which He supplied.

Now all this is strikingly prominent in the double priesthood of Melchizedek and Aaron. The few glimpses which the Holy Scriptures furnish of that strange, solitary character, the "king of Salem" and "priest of the Most High God," have been the keys of contrast by which the manifold details of Aaron's temporary priesthood have been unlocked to the spiritually-minded; and faith has thereby discerned the glorious order of the holy priesthood of the age to come, when Christ shall be the exalted royal High Priest, His glorified saints associated with Him as king-priests, and blessed, repentant Israel, a nation of mediating priests to the inhabitants of the earth (Heb. vi. 20; 1 Pet. ii. 9; Rev. xx. 6; Isa. lxi. 6; lxvi. 21).

Let us notice a few of the points wherein Melchizedek excelled Aaron, and more grandly delineated our Lord's office and work.

1. **HIS NAME.** Melchizedek's title signified "Priest of the possessor of heaven and earth." Here was embodied a claim to *universality* of which Aaron never could boast. He was God's priest *unto Israel* (Ex. xxviii. 11, 12). The uncircumcised Gentile could not share in the benefits of that ministry (Ex. xii. 48, 49). But in the recognition and acquiescence which Abram and the king of Sodom rendered to Melchizedek (Gen. xiv. 18-21; Heb. vii. 4, 11) there was prefigured a more excellent priesthood than that of Aaron, wherein grace should obliterate the distinction between Jew and Gentile, and all worshippers should be one in Christ (Gal. iii. 28; Eph. ii. 18, 19).

2. **HIS OFFICE.** He was king of Salem, as well as priest of the Most High God (Heb. vii. 2). No man save Moses, on one exceptional

occasion, was allowed to usurp this double office (Lev. viii. 15). King Uzziah attempted it with fearful result (2 Chron. xxvi. 16, 18, 19, 20). But Melchizedek was appointed to just this function, to foreshadow Him, who by an *oath* (such as never accompanied the Aaronic priesthood) was announced in words like these: "Behold the Man whose name is THE BRANCH: He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord: and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both" (Zech. vi. 11-13).

The Aaronic priesthood was limited to the tribe of Levi, and came by transmission (Num. iv. 2, 3; 1 Chron. xv. 2). But Melchizedek was before Levi, and distinct from him (Heb. vii. 5-11); in this particular prefiguring our Lord, who was not of Levi (v. 14), but of the royal tribe of Judah. Yet it is a circumstance to be noted, that our Lord's genealogy has been traced in two lines, Matthew giving His kingly, and Luke His priestly descent.

3. HIS GENEALOGY. It was indispensable to the Aaronic priesthood that the sons of Levi should be able to trace an unbroken line of descent from their ancestor (Num. iii. 10, 12; Ezra ii. 62). But in the case of Melchizedek omission in this particular is a most marked feature. He was "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually." This means he was without *official, recorded* pedigree, having no fixed beginning or ending of service period, as the Levites did. Human parentage, like our Lord in the flesh, Melchizedek undoubtedly had; but the grand thought is, to throw his priesthood forward in unique distinctness, the only recorded example of its order; an official man without a predecessor and without a successor, typifying Jesus Christ, the great High Priest of our profession, who Himself throughout the ages shall stand alone in His divine office. For "the Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at Thy right hand shall strike through kings in the day of His wrath" (Psa. cx. 4, 5).

4. THE PERPETUITY OF HIS PRIESTHOOD. The imperfection of the Mosaic priesthood was that it constantly changed. Aaron and all his successors died. They were made priests after the law of a carnal commandment, but our Lord after the power of an endless life. We are not to infer that Melchizedek, the type, never died, or that his mortal life was merged into glory like unto that of Elijah. But the purposely unrecorded close of his priestly ministry is the designed omission which points to the eternity of Christ's better priesthood, the grandeur of which must for ever surpass all types and symbols. "Wherefore," saith the Apostle, "He is able also to save *for evermore* them that come unto God by Him, seeing He ever liveth to make intercession for them." How blessed to have confessed and received absolution

from such a Priest; who never dies; who is nevermore a stranger to the inmost needs, or the deepest, hidden shame of the sinful heart! Such is Jesus, above Aaron, and beyond all who claim to be human intercessors; an individual sympathiser, as fresh and varied in His expressions of tender care for His chosen ones, as when He spoke His rebuke to Peter, uttered His word of consolation to weeping Mary, and gently satisfied the doubting Thomas. An abounding sympathiser too, who in every physical and moral perfection was trained of God to adorn His priesthood. Made a poor man, to know and enter into the humble wants of poor men and women. Made a weary man, with days filled with toil, and nights disturbed by the burden of other's woes, to touch us in our lives of care and labour. Made also a lonely man, in heart and purpose above the thronging multitudes; in life and need Himself never sympathised with, and rarely ministered unto. And all for us, that the awful depths and yawning breadths of human sin and misery might be fathomed and filled, and we, His loved and sanctified, be always and for ever comforted.

But not alone did the Melchizedek type attest to our Lord's priesthood. Incidental proofs were not wanting to show that the Man of Nazareth was the veritable King-priest prophesied of. Old Jacob's words concerning the abiding of the tribeship in Judah till Shiloh came (Gen. xlix. 10) were remarkably fulfilled when at last the lamp of David was quenched in the dawning splendour of the Sun of Righteousness (Luke ii. 3, 4; 1 Kings xi. 36).

Caiaphas unwittingly testified to his own removal to make way for the true High Priest, whose offering should be His own body on the cross, when he prophesied "that one man should die for the people, that the whole nation perish not" (John xi. 50). And this testimony he repeated, when subsequently, as Jesus Himself declared His own kingly priesthood, Caiaphas rent his clothes, an unprecedented act by which he forfeited his own right to the priesthood (Lev. x. 6). And what signified the rending of the temple veil, when the Lamb of all the types offered up Himself, but the bringing in of a new order of priesthood? The universality of Melchizedek's typical ministry was now accomplished. Here was the sinner's Saviour and the saint's Mediator, unto whom all might look and live. Before, it had been death for any but the high priest to go inside the veil. Now, it was death for any to remain outside.

Reader, do you believe all this? Have you an interest in the priesthood of the Lord Jesus? Were your sins laid on Him and for ever borne away? Are you now upheld in salvation by the virtue of His intercession, and living in hope of the day of His manifestation, when the crowns which were set upon the head of Joshua the son of Josedech shall rest on Him to whom they belong (Rev. xix. 12-16), and we, gathered around Him as the sons of Aaron associated with their father, shall reign also as kings and priests unto the ages?

Oh that the sweetness of comfort, and the gladness of expectation, which are among the multiform benefits of such a perfect, royal, and eternal priesthood, may be our portion now and evermore. Amen.

Mrs. G. C. NEEDHAM.

“THE BRIGHTNESS OF
HIS GLORY.”

O “BRIGHTNESS of His glory,” Thou
To whom angelic myriads bow,
Mine eyes unseal, that I may see
All excellence excelled in Thee.

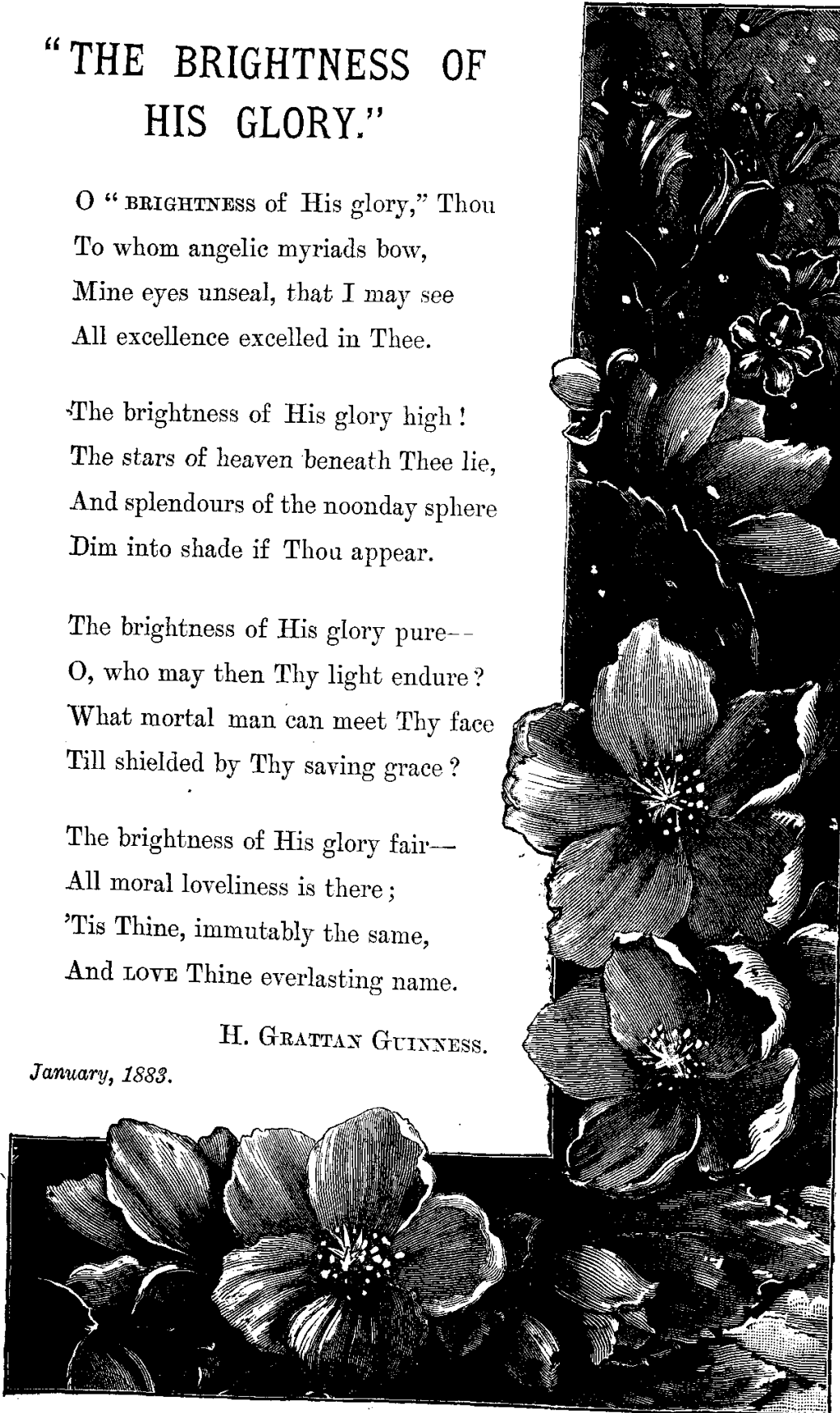
The brightness of His glory high !
The stars of heaven beneath Thee lie,
And splendours of the noonday sphere
Dim into shade if Thou appear.

The brightness of His glory pure--
O, who may then Thy light endure ?
What mortal man can meet Thy face
Till shielded by Thy saving grace ?

The brightness of His glory fair--
All moral loveliness is there ;
'Tis Thine, immutably the same,
And LOVE Thine everlasting name.

H. GRATTAN GUINNESS.

January, 1883.



TO SILENT OR IDLE MEN IN THE LORD'S VINEYARD.

A WORD with you, friends; and that shall be spoken by more eloquent tongue, or rather written by more eloquent pen, than mine—that of one who spake and laboured well for the Lord, who recently called him from the opportunities of Christian service, which he so well improved on earth, to the more blessed employments of heaven. I refer to the late excellent Dr. Raleigh. The following wise and stirring sentences occur in the course of an address on the words in the prophet Micah vii. 3, in which the description is given of the zeal of bad men, who labour “WITH BOTH HANDS EARNESTLY;” and he thus proceeds to speak of those Christians who, alas! so far as any practical work for God is concerned, appear to be

WITHOUT HANDS.

“There are some good men who seem to be without hands altogether. ‘They have hands, but they handle not; feet have they, but they walk not.’ From dawn of life until dusk they do nothing expressly for Christ. All the day passes thus in idleness with them, as to work. They could work with hands, because they do, in other things. They will express themselves (and no harm) enthusiastically, and you can see that the enthusiasm is sincere, about a song or an oratorio: their soul flows out at once on waves of music; or they can strive manfully enough in a political struggle, or in a question of social right; or they are as diligent as the moments of the day in their business. But as soon as they come up to any expressly Christian work both hands drop down, and there they stand—without hands. I know the excuses that will be pleaded, and the bars that will be put in for arrest of judgment. It will be said, and truly, ‘It is not all unwillingness. We are afraid. We do not like to make a high profession which might not be substantiated. We do not like to begin work which might stand like an unfinished tower to reproach us, and really be perhaps a hindrance rather than a help to the cause.’ Well, well; let these things be as they may. I am not judging. I cannot judge. You must judge; and that you may, I am pointing you the fact that there you stand—a brother or a sister, as we hope, in the great family which God is gathering home—and yet you have nothing to say to those without, some of them just on the threshold, longing to come in, waiting but a word of welcome or the touch of a friendly hand; and you are without hands, without voice, almost without form, to them. There you stand, in the heart of this agonising world—in the great toil and strife of which even the ‘principalities and powers,’ both of the light and of the darkness, are mingling—with all the means of action within easy reach of you, and yet idle, doing nothing expressly for Christ—‘without hands.’

THE UNREASONABLENESS OF SUCH A LIFE.

“One can easily conceive that in certain circumstances—which, however, will never be—less harm would be done by this kind of

life. If, *e.g.*, the wicked would consent to stand so; if the devil would draw off his army, and say, 'There is a truce! there shall be no injustice in the city for some days, no evil speaking, no light, foolish talking, no going to the scenes of pleasure and to the haunts of vice; and death shall whet his scythe but not use it; and the door of hell shall be shut'—why, then you might stand and consider and take time. I do not say that even then it would be a becoming position for any of us to be found in. It would, however, be less inconsistent and less harmful. Ah! but when you think that the great moral forces of this world are never still—that they are ebbing and flowing like tides, blowing like winds, drawing like gravitation, and that every living being is drawn by them towards heaven or towards hell;—when you think how many of these forces are evil, and how mighty they are, as well as how many;—how they sweep whole streets, scarcely leaving standing room for the good; how they circulate softly in other places, filling all the air with sweet aroma which the senses inhale with delight, but which stupifies and poisons the soul;—when you think how every man is in the contest, with or without his knowledge, and is contested for by the higher and the lower powers;—when you think how

HEAVEN AND HELL MEET ON THE BATTLE-GROUND OF EARTH,

how living souls are lost or won as the battle goes on; how it does go on as constantly as time; how one great stream of life is flowing into the world, emptying itself full on the plain of battle, and two great streams of life are flowing out of it; how, if angels gaze into these things as they go on, and how the glorified Church is waiting to see the issues,—then do you not see that your inactivity is something more than neutrality, and that there is really some danger that you will help instead of meeting the foe, and that the curse of Meroz, if it does not hang over your head, yet swings and looms in the sky ominously near your ground? 'Curse ye Meroz, curse ye bitterly!' Why? What had Meroz done to meet a curse so dreadful? Nothing. And that was the sin, that she had 'not come up to the help of the Lord against the mighty.' Perhaps you put the question, 'Would you have me, then, undertake all kinds of direct Christian work in as many different places as can be found?' No, nothing of the kind; at least, not of necessity so. It will not be a little, it may be much, if you come to feel that you must do something, and feel this so as to act on that feeling at once. It will be something, it may be much, if you look at your talents and feel some shame that they are here in your hand, when they should have been long ago out at trading. It will be something to find that you have a hand, if but *one*, to lift up in the Great Master's service."

Oh! idlers in God's busy world, hear these words and bestir yourselves. "Go, work in My vineyard to-day," says the Lord who bought you with His blood. Get your work and do it—with one hand at first, if you will; then, perchance, you will prove the joy of Christian service, and cease not till you experience the deeper joy—the positive luxury—of putting *both hands* to the plough and serving God with all your might "with both hands *earnestly*."

C. R. H.

SERVICE TO CHRIST.

AN EXTRACT FROM AN ELDER'S LETTER.

“MAY you find strength for the Master's service, so much of it as He may call you to. Some of His servants He calls to hard and enduring toil. To such He will surely give the strength for it. It is wonderful how various our places are; and well for us if we accept the place He has chosen for us, the foot not saying, ‘Because I am not the hand, I am not of the body,’ &c. There is too much of the coveting others' places—and it can only turn to sorrow. In the day of Christ I think we shall be startled at the re-distribution of places, the last put first, and the first last—the least found to be the greatest. I don't think it will then go by success, but by obedience. The cups of cold water are more sure of a great reward than the doing of many wonderful works in His name, *if that be all*. And if we are trained by God's afflicting hand into conformity to the image of His son, it will be better for us than if we had been able to remove mountains. So let us thankfully take whatever He gives.

“I was struck with what you say about the guidance of the eye, and word, and mouth *together*—because there is such a proneness in us, if we leave out the latter, to mistake *our own* eye for *God's*, and thus to ‘walk in the light of our own fire,’ by sight and by circumstances, and to judge things after the appearance. It was a trying path for Saul, in his circumstances, to have to wait till Samuel came. I don't wonder he broke down—how few *now* would stand the test! Yet that was *the word* to him, and it proved to be the test of his retaining the kingdom. Alas! how little we show ourselves fit to be kings with our Lord in the day of His glory. I wish I could lay the lesson deeper on my own heart and on the hearts of all, that *God means to stand by His own word—all of it*—and that our wisdom is to stand by it all, whatever appearances around us may say. It is only thus we can ‘follow Him.’ That was His path here below; and *thus* it became a very plain and straight one.

“‘Church troubles,’ as you say, ‘are nothing new.’ How good of the Lord to give us, before the closing of the scripture canon, such experience as Paul's in 2 Timothy (as well as that of other apostles in their *second* epistles). Paul not only had to do with mischief around, but was himself imprisoned and forsaken, and unable to set things right. It was very soon for such a state of things to have been arrived at. Had it not been so then, we might have been strangely tried by seeing things as they are now. But it was part of God's great plan. And He shows Himself sufficient for all emergencies. And let us thank Him for the guidance these scriptures give us in case we find ourselves so circumstanced. He reigns, and shall reign yet. All the failures and disappointments, all of them, on whatever scale, in whatever shape or time, do not shake that. Only let us stand by and wait His promise, ready at His bidding, whatever it be.”

W. C.

SAMSON THE NAZARITE.

NO. I. OF A SERIES OF UNPUBLISHED PAPERS BY THE LATE
H. W. SOLTAU.

JUDGES xiii.

SAMSON is a remarkable type of the Lord Jesus, especially as his is the only instance in which the destruction of the enemies of God is accomplished in self-dedication to God in death. In his birth also there is a striking allusion to the birth of the Lord Jesus. We cannot read the history, without being forcibly reminded of the chapter in Luke which speaks of the birth of Christ. There was the angel coming to Mary, as in the case of Samson. But there is the contrast also. It is recorded that Samson owed his Nazariteship to his mother. She was to abstain from everything connected with the vine, and was to eat of no unclean thing. The Lord Jesus owed His Nazariteship to *Himself*. He was the separated One to God by reason of His own purity. It was said of Him, "He shall be called a Nazarene,"

A SEPARATED PERSON.

He was often called Jesus of Nazareth as a word of reproach; but it was a high word. What the ungodly use as a reproach is often the highest commendation. A person is often called a "saint" in derision, but no higher term can be used than to call a poor wretched sinner a "holy one." The Lord Jesus was separated off to God altogether in holiness and purity, therefore a wide gulf divided Him from every human being that ever has lived, or ever will live on this earth. There are two separations—the separation of Christ to God, and that of the sinner from God. That is our state by nature—children of wrath, separated from God, not by our lives only, but in our *birth*, having nothing like God in us, the whole man being enmity to God. Let us remember this, because the *heart* is enmity, and man's conduct is prompted by his will. As it is said in Romans viii., "It is not subject to the law of God, neither indeed can be." This evil thing cannot be reduced to obedience. It may be kept down by pressure, and subdued by the believer warring against the flesh, as a wild beast may be kept in chains, but is ready to break out as fierce and outrageous as ever, if not confined. The Apostle Paul says he is obliged to keep his body in subjection. What a happy thing it will be to get rid of the flesh by-and-bye—to be able to do as we like, to have no evil within, no fear that we shall fail in watchfulness. Satan would have no power over us now were it not for the flesh.

SEPARATION TO GOD.

Samson thus was separated to God through the abstinence of his mother. It is a mere type, for eating the grape is not really defiling; wine and strong drink do not make a person impure. The child was not born in purity, for he was born of an unclean woman, with an

unclean heart ; but it was so in figure. Samson was born separated as a Nazarite to God. What is the meaning of the grape and unclean thing to be abstained from? There are two things which prevent a person being separated to God. On the one hand, there is the *world*, with its joys, its pleasures, its intoxications, its fruit ; and on the other hand the uncleanness of the *heart*. The world is represented by the grape, from the kernel to the husk. What is the world? It is always presenting intoxicating draughts. Sobriety is not only abstinence from getting drunk with liquor, but not being drunk in the shop, in trade, in business ; it is not being drunk with sorrow, or with joy ; not being, as it were, mastered by any affliction or pursuit. So strong drink is taken by God as a type of anything the world presents to lead us astray from Himself—anything that engrosses the soul and renders it unfit for fellowship with God at any moment. The person separated to God by the purchase of Christ's blood ought to be a Nazarite to God ; but in order to be so practically, we must be very careful not to go near the things that draw away the soul from God—not to taste anything that would render the soul unfit for intercourse with God—or, if we do, we lose our separation of heart to Him. God does not merely desire that we should be saved from hell, but that we, as sinners saved, should be separated persons, to delight Him, to please Him, to spend our lives for Him, to follow Christ.

THE PERFECT NAZARITE.

The Lord Jesus in this world was everything to God. There was not a thought, or word, or action, but it was *to God*. Whether He ate, or drank, or slept, or sat down by a well, it was *to God* ; whether He was exhorting or warning, it was *to God* ; when He was working as the carpenter's son, when He was in the Temple as a little child talking to the doctors, hearing and asking them questions, it was *to God*, it was His Father's business. The devil baits the world for us. He has arranged every sight and object to draw away the heart from God ; the eye cannot open but the lust will go forth towards something of the world, and the ear will continually hear something to separate the heart from God. The Lord Jesus was blind and deaf to the world—"Who is blind as My Servant, or deaf as My Messenger that I sent?" (Isaiah xlii. 19). Thus He was the true Nazarite, and Samson was a little figure, a dim outline, of Him.

Again, Samson's mother was told to eat no unclean thing, lest the defilement she contracted should defile her babe. So in the figure. We are not defiled by what we eat ; we should not be unclean were not the uncleanness within us. It is not fellowship with sinners that defiles us. We say, "If it were not for bad companions, or this or that thing, I should be very different." No, it is the uncleanness *within* that is the root of the evil. Evil associations may bring out the fruit a little more, but the sinner remains a sinner if he is shut up in a monk's cell. Believers in Christ should seek to keep their Nazarite place, on the one hand by closing the eyes to the world, and on the other by keeping down the uncleanness and evil of the heart, that they may not rise up in fellowship with the things around.

A WONDERFUL RESPONSE TO MANOAH'S PRAYER AND FAITH.

The woman told her husband what the angel had said to her, and Manoah prayed that the man of God might return and tell them what they should do with the child when it was born. There is something very beautiful in this. Manoah did not doubt the word of God, but he thought the directions were not sufficient, and he only asked God to send the messenger again, that they might know how to bring up the child. God always answers the prayer of faith, and Manoah had faith in God, and so the man of God again appeared to the woman. She fetched her husband, and they talked to him, and asked him how the child was to be brought up. The angel only repeated what he had said before. Then they asked him what his name was. Doubtless it was the Lord Himself, for he says, "Why askest thou after my name, seeing it is *secret*?" or *wonderful*. This expression is found lower down in the chapter, where it says "the angel did wondrously." "Wonderful" is one syllable of the Lord Jesus' name. If we read Isaiah ix. we shall find the name of the child—"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful," &c. It is one name; not *names*, but "His name," one single name of five syllables, and all centred in the name *Jesus*. He is Wonderful, Counsellor, the Mighty God, the Everlasting Father—or the Father of everlasting ages—the Prince of Peace. Look at that first syllable of the name of Jesus, *Wonderful*. Who thought when they looked at Jesus that they were gazing on the greatest wonder that ever came into the world? The life of the blessed Jesus here was a wonder from the beginning to the end. His entrance into the world, His growing up and passing through the world, was a wonder; and at the conclusion we see the wonderful cross. We find "Wonderful" at the beginning of his name, because His death was wonderful. He came into the world as a little infant, a helpless babe, wrapped in swaddling clothes, and laid in a manger, so that the poorest and most degraded might lift the latch of the stable that the Son of God was in. He was brought down to that place to show that there is no distinction in God's sight between one man and another. He is no respecter of persons. Then we find Him eating and drinking with publicans and sinners, and walking about amongst them, and yet being as separate from them as heaven is from hell, as God is from Satan. This tells us

WHAT THE HEART OF GOD IS.

There can be no one too high for God to reach, or too low for Him to stoop to. God came down and sat and talked face to face with poor men, that He might search out all their necessities and sorrows.

Again, look at the wonder of Christ crucified! There we see the whole wrath of God poured out. Hell is not the pouring out of *all* God's wrath, for it lasts to all eternity; but Jesus on the cross said, "*All* Thy waves and Thy billows have passed over Me." He was amazed and terrified, and He sank under the waterspout of God's vengeance, drinking the cup to the very dregs, though it was full and without mixture. In the whole of this wondrous scene of the cross there was perfect, complete trust, unbroken confidence and faith in the Son of God—faith, so that

on the cross He says, "*My God, My God, why hast Thou forsaken Me?*" He was cleaving with perfect confidence to the Father, though He was forsaken, and He said, "Thou art holy." If we would see something wonderful, let us look at the cross of Christ. It will take eternity to learn it. This is the age of wonders; man is always wanting some new wonder, but the cross is passed by: Jesus crucified, the Wondrous One, is neglected and little thought of. Shall we who love the Lord be paying money here to go and see exhibitions, instead of filling our eyes with the Son of God, gazing our fill of Jesus crucified? May the wonder of Christ fill our souls and satisfy our hearts, that we may say, "I have no eyes to see anything but Christ crucified; I have no time for aught but Christ." We should then have Samson's strength; we should be mighty to slay the enemies of God, to save sinners from hell, and destroy Satan's works.

The Lord Jesus' name is also *secret*. "The secret of the Lord is with them that fear Him"—a secret with which no stranger intermeddles; it is the name of Jesus, easily read and spelt, yet the deep, wondrous secret of God. Can we say, "I have that name within my soul, deeply planted there, and none in heaven or hell could erase it, for it is graven on the fleshy tables of the heart"? It must be *all* if it is anything to us; the heart must have

CHRIST FIRST AND CHRIST LAST.

Then Manoah offered a kid upon a rock to the Lord, and the angel ascended to heaven in the flame of the sacrifice. That was Christ passing from this world, returning to the living God through the fire of God's vengeance against sin. Who could have devised such a way but Christ Himself? He said to His disciples, "I go unto the Father;" and the chariot of fire that took Him up was the fire of judgment when He was lifted up on the cross. The cross of Christ is the great manifestation of God's love to poor outcast sinners. It tells us what love really is. We love our relatives and friends, but there is always selfishness in our love, there is something that attracts us. That is not the love of God; He loved His enemies, those who hated Him. If I know anything of the love of God, I say I would not be less unworthy than I am, for the greater my evil the more I see the value of my Saviour. I would not detract from the love of God, or lower the blessed Crucified One, by wishing myself better than I am. I would find out more and more my vileness, and blush at my iniquity, and praise the love of God. I would have Christ and trust Him; and then the more I find out myself, the more I shall rejoice that I have such a Saviour, whose name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."



THE AFFLICTIONS OF THE BELIEVER.

"THE thought that Satan afflicts us is not a happy one, taken alone; but we must remember that if he does afflict he is but an instrument in Love's hand—doing Love's business, in Love's way, in Love's measure. How fully we see this in Job. Never was the knife more nicely balanced in a surgeon's hand to do exactly the work that wisdom saw needful for the patient than was Satan under God's hand in Job's trials."

NOTES FOR BIBLE READINGS.

No. 2. DIVINE KNOWLEDGE.

"THE LORD KNOWETH"

1. "The way that I take"	Job. xxiii. 10.
2. "Our frame"	Psa. ciii. 14.
3. "Those that trust in Him"	Nahum i. 7.
4. "All our need"	Matt. vi. 32.
5. "His own sheep"	Jno. x. 14.
6. "Them that are His"	2 Tim. ii. 19.
7. "How to deliver the godly out of temptation" ..	2 Pet. ii. 9.

THE BELIEVER KNOWS

1. The grace of the Lord Jesus	2 Cor. viii. 9.
2. His sins have been taken away	1 Jno. iii. 5.
3. He has eternal life	1 Jno. v. 13.
4. Whom he has believed	2 Tim. i. 12.
5. All things work together for good	Rom. viii. 28.
6. He has a house in the heavens	2 Cor. v. 1.
7. That he will be like Christ	1 Jno. iii. 2.

WHAT CANNOT BE FULLY KNOWN.

"The love of Christ, which passeth knowledge" ..	Eph. iii. 19.
"The peace of God passeth understanding" ..	Phil. iv. 7.
"His ways are past finding out"	Rom. xi. 33.
"Then shall we know even as we are known" ..	1 Cor. xiii. 12.

No. 3. BELIEVERS' PRIVILEGES AND RESPONSIBILITIES.

SEVEN NEW THINGS POSSESSED BY BELIEVERS.

"A new covenant"	Heb. viii. 8.
"A new name"	Isa. lxii. 2.
"A new song"	Psa. xl. 3.
"A new way"	Heb. x. 20.
"New mercies"	Lam. iii. 23.
"A new command"	Jno. xiii. 34.
"A new creation"	2 Cor. v. 17.

And soon "all things" will be made new. Rev. xxi. 4.

BELIEVERS ARE EXHORTED TO

1. "Love one another"	Jno. xv. 12.
2. "Consider one another"	Heb. x. 24.
3. "Pray one for another"	Jam. v. 16.
4. "Serve one another"	Gal. v. 13.
5. "Exhort one another"	Heb. iii. 13.
6. "Comfort one another"	1 Thess. iv. 18.
7. "Edify one another"	1 Thess. v. 11.

G. H.

EVE A TYPE OF THE CHURCH.

IN the inspired volume the Church of God is brought before us in various ways, figures, and illustrations. The Spirit of God desires that we should enter into the Divine thought of this wondrous structure which God is now erecting by the Holy Ghost sent down from heaven, and which He will, ere long, complete and fill with His own presence and glory for ever. Hence we have the figure of **THE BODY**, of which Christ is the Head and we the members, telling us of the life flowing from Christ the Head through every member of the Body. We have also the figure of the Bride, speaking to us of oneness of affection. We are reminded of the proverb, "A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth" (Prov. xvii. 8); words equally true of God's unspeakable gift to us, which is Christ, in the eyes of those who by faith receive Him, and of the Father's gift to His own beloved Son, mentioned in that memorable prayer, John xvii. 6, 9. If we consider the history of Eve, we shall find a beautiful foreshadowing of the Church of God in the near relationship, close union, and marvellous oneness existing between Christ and His people. In Gen. i. 26,

EVE IS SEEN IN THE MIND AND PURPOSE OF GOD

before her head, Adam, was formed. "God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea," &c. Observe the change from the singular to the plural; "Let us make *man* . . . and let *them* have dominion." Not only have we the man viewed here in the counsels of God, but the man's helpmeet, Adam's completeness, the woman who was to share his dignity and glory. "This is a great mystery," says the Apostle, "but I speak concerning Christ and the Church" (Eph. v. 32). The helpmeet to the second Man, the fulness of the last Adam, was no afterthought with God. Hence we have, in Eph. i. 4, "Chosen in Him before the foundation of the world," carrying our minds back into the past eternity, before a single flower decked this earth, or a single star studded the heavens above; beyond all the bounds of time, the Church was seen by God and chosen by Him in Christ Jesus to be the partner of His throne and to share His glory. Thus the Apostle addresses the saints as "the elect of God," from the beginning chosen to salvation, and called to the obtaining of the glory of our Lord Jesus Christ in the future. (See 2 Thess. ii. 13, 14.) Gen. ii. 7, gives the account of

THE FORMATION OF MAN,

fashioned out of the dust of the ground, into whose nostrils God breathed the breath of life. Adam is thus a "figure of Him that was to come" (Rom. v. 14). Composed of that which is highest and of that which is lowest, the breath of the Creator and the dust of the ground,

Adam foreshadowed that great mystery, "God manifest in flesh," "Immanuel, God with us," very God, yet perfect man.

In Gen. ii. 18, we have those weighty, suggestive words, "It is not good that the man should be alone; I will make an helpmeet for him." Until Eve was formed there was a blank, something wanting. And oh, blessed fact! profound truth! that until the Church of God is in the glory, until the Bride of Christ is in the Father's house, and takes her place by the side of her Beloved upon His own throne, there is something wanting, the very glory incomplete. Hence the Church is said to be "the fulness of Him that filleth all in all."

But observe how the Eve of the first man, Adam's fulness, was formed. Not as her head had been in ii. 7, but the Lord God caused

THE DEEP SLEEP

to fall upon the man, and he slept; and He took one of the ribs from Adam's side, and of it He builded the woman. "This is a great mystery, but I speak concerning Christ and the Church." As in the type, so in the anti-type. The second Man must sleep the deep sleep of death ere the Church of God could be fashioned; not formed by the creative power of our God, but the grand result of the groans and agonies, the bloodshedding and death, of the blessed Son of God. The seed corn must die, or it will abide eternally alone. He who took part of flesh and blood must go beyond Bethlehem's manger or Sychar's well; Gethsemane must be entered, and the cross on Calvary endured, before this mystic building can be erected, or this mystery fully brought to light which in other ages had been *hid in God*—that is to say, it lay deepest in the Divine counsels, and nearest to God's heart, like the rib in Adam's side before the deep sleep took place. Under Adam's arm, the rib tells of protection; near his heart, it speaks of affection; and at his side, it teaches that the woman was to be one with the man—one with him in his humiliation and one with him in his glory, the sharer of his joys and sorrows, the helpmeet for Adam. So with the Eve of the second Man, the Lord from heaven; we are members of His body, of His flesh, and of His bones, called to suffer awhile with Him now in this scene of His rejection, but soon to be glorified together, united to Him by the sweetest, closest relationship, bound to His heart by eternal, inseparable bonds.

THE BUILDING

(see margin of Gen. ii. 22) is still going on. The Lord's word to Peter in Matt. xvi. was, "Upon this rock I will build My Church;" and from that time forth He began to speak of His sufferings and death at Jerusalem. Hence the Apostle Paul, writing after the death and resurrection of Christ, and the descent of the Holy Ghost at Pentecost, says that the believer is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 20-22). And in the eye of God that building remains intact, in spite of all the havoc that Satan has made among the saints of God. In spite of all the sad divisions and schisms

on every hand in the Church on earth, there still remains the one Church, composed of every believer in the Lord Jesus Christ, every sinner saved by grace, called by whatever name amongst men. Amidst all the Babel sounds around us, and all the divisions in the visible Church, and the sad departure from the Word of God, the imperishable Word of truth says, "The Lord knoweth them that are His;" and soon, very soon, will the topstone be put upon the building, and the Divine glory will fill the house. This brings us to

THE PRESENTATION

of Eve by God to Adam (Gen. ii. 22), which took place, I believe, in the *morning*. During the night the man slept the deep sleep, and God built the woman, and now, as the morning light bursts upon that lovely scene, Jehovah God presents the helpmeet, made expressly for him, to the man. This is just what the Church is waiting for. It is night now. The Son of God has been rejected by the world, and cast out of His own possession; but the night is far spent, and the day is at hand. We feel the cold grey mist of morning on every side. Iniquity abounds, and the love of many waxes cold. In a little while the Morning Star will arise, the herald of the day of glory, ushering in the morning without clouds, the day which shall have no night; and then will take place the presentation of the helpmeet to her risen and glorified Lord. "Christ loved the Church, and gave Himself for it, that He might *present* it to Himself a glorious Church, without spot of defilement, or wrinkle of age, or any such thing," but faultless in that scene of unsullied light and of uncreated brightness, in that blaze of glory, with exceeding joy.

ADAM'S TESTIMONY CONCERNING EVE.

"This," said Adam, "is bone of my bones, and flesh of my flesh." In the eyes of Adam Eve was the loveliest of all God's creatures, the nearest and dearest to his heart, eclipsing all else. She (in contrast to verse 19) was part of his very body, the object of his affection, the sharer of all his dominion and of his home. We see here a foreshadowing of the confession of the last Adam, when He gazes upon His blood-bought Bride in all her bridal attire, and with the vigour and beauty of youth upon her cheek, on that nuptial morning, at that festive scene, surrounded by principalities and powers, seraphim veiling their faces, cherubim bowing the knee, angelic hosts striking their harps and ascribing glory and dominion unto Him. In that vast assembly, in that scene of ineffable delight, none so dear to His heart, none so lovely in His eyes, as the Church of God, composed of sinners saved by grace, raised from the deepest depths and placed there in the highest heights, made comely through the comeliness which He has put upon her (Ezek. xvi. 14). With what delight will He then exclaim, "This is bone of My bones, and flesh of My flesh." "This is a great mystery, but I speak concerning Christ and the Church" (Eph. v. 32).

Soon, soon shall come that glorious day,
When, seated on Thy throne,
Thou shalt to wondering worlds display
That Thou with us art one.

GEORGE HUCKLESBY.

THE MANIFESTATION OF GOD IN MIRACLE.

IT has been well said that the history of Israel is all *miracle*—that is to say, it is the visible manifestation of God to, and on the behalf of, His people, the seed of Abraham, His chosen one. With mighty hand that none could misunderstand, He manifested Himself to Abraham and to his seed in the patriarchal days; to Moses, when He was instructing him in the back side of the wilderness. With mighty hand He wrought His wonders in the field of Zoan, and brought His people out of Egypt, through the sea, through the wilderness, through Jordan, right into the land. Nor did His open manifestation of Himself cease there. The walls of Jericho fell down by His miraculous interposition. And so right on we find it, through the books of Joshua, Judges, Samuel, Kings—that is, to the end of the history of those wonderful chosen witnesses of His, Elijah and Elisha.

MANIFEST INTERPOSITION SLACKENS.

But do we after that find much of miraculous interposition? The spirit of prophecy, it is true, is given on the behalf of His people; and we find the prophet Isaiah empowered to work that wondrous sign for Hezekiah, when the Lord brought the shadow ten degrees backward, by which it had gone down in the degrees of Ahaz (2 Kings xx.). But presently the enemy comes up against them, and God does not interpose; the closing chapters of their history, as given whether in Kings or in Jeremiah, tell us nothing of interposition; the enemy prevails, Jerusalem is destroyed, and the very Sanctuary of God is burned with fire. “We see not our signs: there is no more any prophet, neither is there among us any that knoweth how long” (Psalm lxxiv. 9). And so it has gone on, with one bright period of glorious exception, to be referred to presently, right down to our own times. Israel is not brought back again from the Babylon captivity with the mighty manifestations of God’s presence which marked the bringing forth from Egypt. But all this had been foreseen and foretold of God. It is needless to cite a number of passages to prove it; Deuteronomy xxxi. 16, 17, is quite enough. And Isaiah (lix. 2) acknowledges that because of sin God had thus hidden Himself from them.

A GOD WHO HIDES HIMSELF.

“Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour!” (Isaiah xlv. 15.) And the enemy says, “Where is now their God?” Is it not still this absence of open manifestation of the power of God which is leading many in our days to say, “All things continue as they were from the creation of the world”?

The books of Ezra, Nehemiah, and especially Esther, are important in this respect. In the two first we see the people still under the rule of Gentile kings, and constrained to acknowledge it; but it is in the language of faith, still holding on to God. The house of David is for the time put aside, and they must say, “For we are (not were) bondmen; yet our God hath not forsaken us in our bondage” (Ezra ix. 9). But though prophets were given them to encourage them in the work,

yet, so far as open manifestation, God still hides Himself. In Ezra it is the rebuilding of the House; in Nehemiah it is the restoration of the wall and of the street. In Esther still more markedly—a book in which the very name of God never occurs—and in a time when His people are all scattered throughout the hundred and twenty-seven provinces of Ahasuerus; yet, though without open manifestation, God is working, ruling, ordering for His people. So it continued. The history of the people was no longer a history of miracle—COULD not be—for the Gentile world-power ruled, and God's people were out of covenant.

THE OFFER OF MESSIAH.

The next thing must be the offer of their Messiah. "From henceforth ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man" (John i. 51). Accordingly we have, in John ii. 11, the "*beginning* of miracles" brought in by Jesus; and all that brilliant time came in of the manifestation of God in visible power to His people, to whom He testifies, "Though ye believe not Me, believe the works" (John x. 38). The kingdom of heaven is preached unto them by One mighty in deed and word before God; the Son of Abraham, the Son of David the King is offered unto them, but they reject and crucify Him, and desire a murderer in preference to the Holy One and the Just.

Are we not tempted at times to look around and wonder why God does not make bare His holy, mighty arm while the enemy is again saying, "Where is now their God?" For a time, in the early Church, the gifts were manifest, and the power of God was seen; and so, perchance, it might, but for our very unfaithfulness, have continued during the time of His absence. But again the world has come in, and the world power too clearly lords it over His Church. The right position for us is that of faith, still saying, "God hath not forsaken us in our bondage," and looking on and up to the hope that He has left with us.

The greatest of all miracles hitherto is that on which the Church rests—the resurrection of Jesus; and we look for a still greater when He returns to gather us to Himself. And Satan will yet be allowed to deceive with signs and lying wonders the world which has refused to believe in the Christ of God. And God will yet again, when He takes His people into covenant, manifest Himself visibly to them and for them, as, among other Scriptures, Isaiah testifies (chapter xi. 15, 16); but, in the meanwhile, the right position for us is that of holding on by faith, in the blessedness of those "who have not seen, and yet have believed."

Lee, S.E.

J. G. HALLIDAY.



"I WILL GO IN THE STRENGTH OF THE LORD."

PSALM lxxi. 16.

OH! lose not courage, weary heart,
 Forth to the work anew!
 Through tears and toil the Master trod,
 So must His servants true.
 'Tis those who sow the seed and weep
 Whom He has said shall "doubtless" reap. G. M. T.

SHORT PAPERS ON PROPHECY.

FEELING the very great importance of a right understanding of the Holy Scriptures in their prophetic teachings, and the importance of all God's children searching the Word (prayerfully seeking the help of the Holy Spirit) to know "the things that must shortly come to pass," we intend giving a portion of our space each month to the elucidation of prophetic truth, of which the excellent paper by Mr. J. Denham Smith in our first number was an indication. Without being held responsible for the statements in detail of those whose papers are admitted to these columns, we herewith give the first of a series of brief articles contributed by Mr. Frith, who has long made this portion of divine truth his study and delight. Being intended for those least acquainted with this important line of Scripture teaching, they are written in the simplest manner, within the comprehension of the veriest novice in Christian life; and we earnestly ask our youthful readers especially to prayerfully meditate on these important truths, with which a special blessing is assured on all who "read" and "hear" (Rev. i. 3). If the Lord will, these papers will be followed by an important series on the Book of the Revelation by that most instructed scribe, Mr. Thomas Newberry, author of the "Englishman's Hebrew Bible."

ON PROPHECY, FULFILLED AND UNFULFILLED.

I.—THE PRINCIPLE OF INTERPRETATION.

NOTHING is more important in writing on unfulfilled prophecy than to state at the outset the principle on which we proceed. Accordingly we declare ourselves on the side of a **LITERAL INTERPRETATION**, based on what we regard as *verbal inspiration*.

And we do so for this reason—because in all the instances in which we discover the predictions of Scripture as having been fulfilled, the *historical record corresponds most exactly and literally* with the previous prophecy. Note the destruction of Tyre, Sidon, Babylon, Nineveh, and the cities of Egypt, as well as all the predictions concerning the life, character, suffering, and death of our adorable Lord Jesus—here all is literally fulfilled to the most minute detail. The most trivial incidents and the most trifling events are recorded in the history as predicted in the prophecy.

Now this is an irresistible argument in favour of a literal interpretation; besides which it is the most *natural* and reasonable, where it involves neither an absurdity nor a contradiction.

And it is not too much to say that, had this great and cardinal principle of interpretation, at once so simple and so safe, been duly regarded and acted upon, we should not have witnessed that painful

diversity of opinion, and those conflicting statements among the best writers on prophetic Scripture, which have brought the study of all unfulfilled prophecy into so much disrepute, and thus hindered one of the most profitable and Christ-honouring exercises of the Christian life. For it should never be forgotten that there is a special blessing promised to those who make unfulfilled prophecy the subject of their study and investigation. (Rev. i. 3.)

Moreover, note our Lord's rebuke of His disciples in relation to this very subject: "Oh, fools, and slow of heart to believe all the prophets have written!" Here it is evident our Blessed Lord would have all His disciples, *both then and now*, "*believe all the prophets have written*"! Now, of course, this would involve a wide range of *unfulfilled* prophecy concerning *Himself*, the *Church*, *Israel*, and the *nations*, from Genesis to Malachi. And as it is evident that both our *Lord* and His *apostles* adopted a literal interpretation, even where they show us the types of the Old Testament as foreshadowing the great facts and realities of the New, it is evident that this is the true method for our adoption; besides which even the *prophecies* of the *New Testament* which were uttered, either by our Lord or His apostles, have also been *literally fulfilled*. Note the *destruction of Jerusalem* as to *fact*, *manner*, *time*, and *detail*; also the predictions relative to the seven churches of Asia Minor—all of which have been fulfilled: the "candlestick" has been removed. Moreover, are we not already under the process of the fulfilment of those predictions recorded in Matt. xxiv., Mark xiii., and Luke xxi.; if not also of 2 Tim. iii. 1-5 and 13, also chap. iv. 3, 4, and Jude 18, 19?

Take the following instances of literal fulfilment during New Testament times.

"*Destroy this temple, and in three days I will raise it up*" (John ii. 19 and 22). This prediction was uttered at Capernaum in the first year of our Lord's ministry. And although three long years of ministry intervened, yet how exactly and literally was it fulfilled! (See John 20.) There are three points of correspondence—*fact*, *manner*, *time*. Could anything be more literal? Yet was there anything more unlikely? It had *no precedent*—*self-resurrection*! How fully this proves His DIVINITY, and that "the keys of *Hades* and of *death*" were in His power, both before, as well as after, His resurrection! (Rev. i. 13.) Again, "*Tarry ye in Jerusalem until ye be endued with power from on high*" (Luke xxiv. 49). Here there was only an interval of about 40 days; yet how exactly, as to *fact*, and *place*, and *source*, was this prediction fulfilled! The *condition* was to be *observed* and the blessing would follow! They *TARRIED* in the city of Jerusalem, and the blessing followed, and was a real Pentecost—"POWER from on high!" Again (Acts i. 8), "*But ye shall receive power, after that the Holy Ghost is come upon you.*" This, though referring to the same great and blessed fact of the Holy Ghost baptism, yet is a distinct prediction, and was uttered on a *subsequent occasion* (see verse 6). Here the *source of the power* is added to the general prediction, and it also confirms another prediction which our Lord uttered *before* His death, viz., John xvi. 7. This is confirmed still further by Joel iii. 18, and Acts ii. 4. What marvellous and abundant proof that these predictions of our Saviour "*are the true sayings of God,*" and that "*the powers of the world to come*" are in His hands!

Further, the prediction of Paul at Miletus may be noted in relation to the condition of the church at Ephesus. In his valedictory address to the elders of this church, whom he met at Miletus, Paul uttered this remarkable prediction, "*I know that after my decease shall grievous wolves,*" &c. (Acts xx. 29, 30).

Now, though the language is figurative—in allusion to the shepherd's life and office—yet the FACT had a most exact and painful fulfilment in the subsequent history of the Ephesian church; for about 60 years after this valedictory address we find our ascended Lord addressing this very church, through His exiled servant John, in Patmos, thus, "Thou hast tried them *who say* they are apostles, and are not, and hast found them liars" (Rev. ii. 2).

Here we have an interval of 60 or more years intervening, yet "*the spirit of prophecy*" gives the *historical fulfilment* to what Paul, under the same spirit, had uttered at a far distant *time* and *place*.

Now we might enlarge upon these New Testament predictions in confirmation of the same great principle, but this will suffice to prove the fact of the literal fulfilment of sacred prophecy.

Now, if this be so, how needful that all who desire to "know what the will of the Lord is," and who desire to realise where they stand in the sacred calendar of prophecy, and to discharge those solemn responsibilities which pertain to those who are "waiting" and "looking" for that blessed hope, *even* the glorious appearing of our Great God and Saviour, should read the predictions of God in the "*words* which the Holy Ghost teacheth." Holy and Blessed Spirit! anoint us with fresh oil, that we may be "filled with all the fulness of God."

Gunnersbury.

WILLIAM FRITH.

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THE COMING.

JUST before the sunrise we are conscious of a softened light stealing over the eastern skies, and gaining moment by moment on the yielding darkness until, later on, the sun peeps over the horizon, and the full day dawns. Thus, in the night of His absence for whom our souls long, already amid the shadows of our waiting time we feel the brightness of the dawning that will never go down. It is not that anything here is different. Sin, and suffering, and sorrow run their appointed course now as in the time that is past; but the eternal day is drawing near, and those who watch for it feel its foreshadowings.


When Paul journeyed toward Rome it was in the dark midnight hour that the shipmen found the soundings of the land; it was over the tempestuous waters they sailed into the desired haven. So with us. We are not looking for a smoother passage, but we get on over the rough billows, swiftly and surely, to our Home. And ONE waits for us who travelled once a rougher way, that He might leave behind a path of heavenly light to guide our footsteps—that He might hold within the veil the anchor of our hope until we reach, soon and for ever, its full fruition.

A. E. W.

READINGS FROM "THE ENGLISHMAN'S BIBLE."—No. 2.

GENESIS i. 26.

"AND GOD SAID, 'LET US MAKE MAN IN OUR IMAGE, AFTER OUR
LIKENESS.'"

 THE Divine title here employed is "Elohim," as in verse 1; the triune God, Father, Son, and Spirit. But whereas in verse 1 the verb "created" is in the singular, showing the three Divine Persons acting in unity, here the verb "make" is in the plural, teaching us that man, a triune being, consisting of spirit, soul, and body, is made in the likeness of the triune God. Yet God is not "altogether such an one as ourselves;" for while man consists of three *natures* in one *person*, God exists as three *persons* in one *nature*.

"MALE AND FEMALE CREATED HE THEM."

For the woman was subsequently taken out of Adam (chapter ii., verse 22), "and the rib, which Jehovah God had taken from the man, builded He a woman."

Chapter ii. 7.

"AND JEHOVAH GOD FORMED MAN OF THE DUST OF THE GROUND, AND
BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN
BECAME A LIVING SOUL."

In the first chapter of Genesis the Divine title employed by the Holy Ghost is "God" (Elohim, plural). In the second chapter, verse 4, and here, verse 7, we have another title, "Jehovah Elohim," rendered (authorised version) "the LORD God." This title, "Jehovah," occurs in the Hebrew Scriptures about 7,000 times. Its signification, as given in Rev. i. 8, in the Greek, is, "He that ever was, ever is, and ever is to come." Here it is in combination with the plural name Elohim, as expressive of the everlastingness of the three Divine Persons as the one only true God.

"FORMED MAN." The word rendered "form" expresses the work of a potter moulding clay (Heb. *yahtsar*; hence, *yohtseer*, a potter). See Isaiah lxiv. 8.

Jehovah Elohim, the everlasting triune God, breathed into man's nostrils the breath of life, and *thus* he became a living soul.

The other creatures became living souls by an act of creative power (chap. i. 20); MAN by the inbreathing of life (or rather lives, for the word is in the plural) from the triune everlasting God. Hence the distinction marked by the wise man in Eccl. iii. 21 between "the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." For while the dust of ALL "returns to the earth as it was," the spirit of MAN "returns to God who gave it" (Eccl. xii. 7).

MAN claims, with the inferior creation, the earth as a common mother and a common grave. But MAN has God for his Father, "the God of the spirits of all flesh," "for we are all His offspring." Hence

man's dignity and responsibility; hence the certainty of a future judgment. (Eccl. xii. 13, 14.)

The words "image" and "likeness" are in the singular number. For man, in the UNITY of his being, is made in the image and likeness of the ONE true God.

Verse 27. "SO GOD (ELOHIM, PLURAL) CREATED (SINGULAR) MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD (ELOHIM) CREATED HE HIM."

Here "created" is used of a form of being altogether new—the secondary sense of the word "*bahrah*."

THOMAS NEWBERRY.



THE ALL-SUFFICIENCY OF CHRIST.

A BIBLE READING. (No. 4.)

1. CHRIST—AS THE SACRIFICE FOR SIN.
"Thou shalt make His soul an offering for sin" .. Isa. liii. 10.
 2. CHRIST—FOR LIFE.
"I am the Resurrection and the Life" John xi. 25.
 3. CHRIST—FOR ACCEPTANCE.
"Accepted in the Beloved" Eph. i. 6.
 4. CHRIST—FOR RIGHTEOUSNESS.
"This is His name, whereby He shall be called,
The Lord our righteousness" Jer. xxiii. 6.
 5. CHRIST—FOR STRENGTH.
"In the Lord have I strength" Isa. xlv. 24.
 6. CHRIST—FOR THE OBJECT OF LIFE.
"That they which live should not henceforth live
unto themselves, but unto Him who died for
them" 2 Cor. v. 15.
 7. CHRIST—AS THE HOPE OF GLORY.
"Christ in you, the hope of glory" Col. i. 27.
 8. CHRIST—AS THE ETERNAL PORTION AND REWARD.
"His name shall be in their foreheads" Rev. xxii. 4.
- "JESUS CHRIST, the same yesterday, and to-day, and for ever" Heb. viii. 8.



"FULL WITH THE BLESSING OF THE LORD,"

DEUTERONOMY xxxiii. 23.

THERE are depths of bliss unfathomed,
There are heights of joy unknown,
There are treasures unexhausted,
That may yet be all thine own.

Deeper drink at Love's pure fountain—
From the cross 'tis flowing free—
Till thou realise the fulness
Of the grace of Christ to thee.

G. M. T.

PETER'S FALL;

UNPUBLISHED NOTES OF AN ADDRESS BY THE LATE J. M. CODE.

LUKE xxii. 31-62.

WHAT was the reason Peter fell? Because he did not watch and pray, as the Lord had told him to do (verse 40), but he slept at the very time there was the greatest need of watchfulness, and therefore, when the temptation came, he had not the strength to resist. When we are prayerful, abiding in Christ, enjoying communion with Him, we shall be consistent Christians; otherwise, the devil has an advantage over us. See how a little while before Peter had boldly declared himself ready to go both to prison and death with the Lord, and said that though all should deny Him, he would not in anywise. True, he was ready and willing, but he was not prepared, and the Lord knew the temptation coming on him, and prayed for him beforehand. Mark "that thy *faith*," not thy *faithfulness*, "fail not." His fidelity, faithfulness, did fail, but not his faith; and it is needful to remark this difference, for otherwise it would seem as though Christ's prayer for him was not answered, but it was: he did not go and hang himself, like Judas, but he wept bitterly, and when the opportunity offered (John xxi.) we see him exercising full confidence in the Lord Jesus.

Verse 54: "Peter followed *afar off*." Ah! it is a sad thing to follow afar off; you must be close to Him, if you would be strong in Him and faithful to Him. What a pitiable state poor Peter was in now! He was admitted through John's speaking to the woman who kept the door, and when he was in, he stayed afar off. Oh! do not be ashamed of Christ; be bold, confess Him, do not follow afar off. Peter sat down to see the end (what a position for him to take!); the woman recognised him as a disciple, and said, "This is one of them;" and Peter denied it. Yes, and he had the hardihood three times deliberately, and with curses and execrations, to deny Christ, and even to declare that he knew not the Lord, and did not know what they were saying, although they all three had good reasons for thus bearing witness that he had been a disciple of Jesus. The first, as we have noticed, witnessed thus because John, whom she knew, spoke to her to let Peter in; the second was a kinswoman of Malchus, whose ear Peter had cut off; the third detected him by his speech, which betrayed him to be a Galilean; and each time Peter denied the charge, and after the first he went out into the porch to endeavour to escape the observation of those around him. What must the world think of *Christ*, when a follower of His denies Him? They would say, "What must the Master be, when those who profess to be His are ashamed of Him, and will not confess Him?" Consider, then, the *honour* of Christ, and remember *He* is to be honoured before *you*. These three denials did not take place immediately, one after the other; the space of one hour elapsed between the second and third—time

sufficient for Peter to have bethought himself, but he was in fear and bewilderment; when he had *once* denied the Lord, he was in for it, as people say, and again and again repeated what he had before said, but with cursing and swearing: the first step is dangerous.

There were the servants of Caiaphas warming themselves, and Peter took his place among them, and tried slyly to pass as one of them, but he could not. Oh, do not think you can pass with the crowd, mix with the world, and not be known! you *are* known, and you will be marked, and your Master's name will be dishonoured through you. Did not the devil crow over Peter? Did he not triumph at his fall? Ah, but he did not conquer! God used the crowing of the cock to recall Peter.

And now, let us think of the Lord Jesus. There He was, standing with His enemies, spat upon, blasphemed, buffeted, His heart burning with all He was suffering while Peter was warming himself, (and John repeats this twice as if to emphasise it) and denying his Lord; but Christ had a heart for Peter, and when the cock crew He turned and looked at him. Can you imagine that look and its effect upon poor Peter? No one there would know what it meant except Peter, for none could understand; but it pierced him to the very heart, for that look reminded him of what Jesus had told him before, and he went out and wept bitterly. Oh! how he must have wept, and repented, and grieved, but his faith did not fail; the Lord's prayer for him was answered, or he would have acted as Judas had. If anyone had then said to Peter, "Ah, Peter, you do not love Christ, for you are ashamed to confess that you know Him," he could have answered, "Well, it appears as though I did not;" but that bitter weeping showed where his heart was, and his subsequent conduct tells of his love to Christ, and his confidence in Christ's forgiving love. He knew who *Christ* was, for that had been revealed to him, as we see in Matthew xvi. Always the first; the eager, zealous Peter confesses Christ then to be the Son of God; and Christ says, "Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven;" and at another time (Luke v.) Christ's presence revealed to Peter what *he* was—a sinful man. But when Jesus told His disciples what was to happen to Him, and spoke to them of all His sufferings and His death, Peter said, "Spare Thyself, Lord, this shall not be unto Thee;" and it was in this same spirit that he afterwards, in the chapter now before us, spared *himself*. His confidence in Christ, his love to Christ, his restoration, are beautifully shown by his being the first to cast himself into the sea to go to Jesus. (John xxi.) He did not run away, nor try to hide, but as soon as John said, "It is the Lord," Peter girt his fisher's coat about him, and did cast himself into the sea to go at once to Him. This may seem a little thing, but it is not; it is important to notice it, for it speaks a great deal. When man in the garden had disobeyed God, though he went strutting about as usual, the immediate effect of hearing the voice of the Lord God was that he went and hid himself, because he was afraid. He had lost his confidence in God, and he hid from Him; but Peter hastened to go to Jesus.

THERE'S ONLY ONE.

“Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.”—Psalm lxxiii. 25.

THERE'S only One on whose dear arm
We safely lay our thoughts to rest ;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One who knows the truth
Amid this world's deceit and lies ;
There's only One who views each case
With just, unselfish, candid eyes.

There's only One who marks the wish,
Nor cruelly, severely blames ;
There's only One too full of love
To put aside the weakest claims.

There's only One whose pity falls
Like dew upon the wounded heart ;
There's only One who never stirs,
Though enemy and friend depart.

There's only One, when none are by,
To wipe away the falling tear ;
There's only One to heal the wound,
And stay the weak one's timid fear.

There's only One who's never harsh,
But tenderness itself to all ;
There's only One who knows each heart,
And listens to its faintest call.

There's only One who understands
And enters into all we feel ;
There's only One who views each spring,
And each perplexing wheel in wheel.

There's only One who can support,
And who sufficient grace can give
To bear up under every grief,
And spotless in this world to live.

There's only One who will abide
When loved ones in the grave are cold ;
There's only One who'll go with me
When this long, painful journey's told.

There's only One I'm sure will watch
O'er every dear one whom I love ;
There's only One can sanctify
And bring them safe to heaven above.

O blessed JESUS, Friend of friends,
Come, hide us 'neath Thy sheltering arm ;
And while amid this wicked world,
Keep us from all its guilt and harm.

Thou art the One, the only One
For whom no love too warm can flow ;
Thou art the One, the only One
In whom there's perfect rest below.

ANON.



THE BELIEVER "A VESSEL ;"

OR,

HOW TO BE USEFUL.

A WORD TO YOUNG CHRISTIANS.

PAUL, writing by the Holy Spirit in 2 Timothy ii., calls the believer many different names—

In verse 1, a "Son."	|	In verse 6, a "Husbandman."
In verse 3, a "Soldier."		In verse 15, a "Workman."
In verse 5, a "Wrestler."		In verse 21, a "Vessel."
In verse 24, a "Servant of the Lord."		

It is as a *vessel* we consider him now.

In Hebrews ix. 21, we find that the vessels in the tabernacle were sprinkled with *blood* ; and we know it is *the blood of Christ* that forms the ground of our forgiveness (Ephesians i. 7), cleanses (1 John i. 7), justifies (Romans v. 9), sanctifies (Hebrews xiii. 11), brings us nigh (Ephesians ii. 13), keeps us nigh (Hebrews x. 19), through which peace has been made (Colossians i. 20), and atonement (Leviticus xvii. 11), that enables us to overcome (Revelation xii. 11).

As believers in Christ we are *sprinkled* vessels, sprinkled with the blood of Christ ; or, in other words, by faith we see Jesus dying *for us*—bearing the consequence of our sin. Our faith, by the power of the Holy Spirit, lays hold of that fact, and all the value of what Jesus is and has done is reckoned to us ; therefore we are no longer our own, but we belong to Him who has bought us with His own blood ; therefore we are *blood-sprinkled* and *blood-bought* vessels.

If we look at Leviticus xi. 32, we see that if any vessel touched anything that was dead or unclean it had to be washed in water ; and if the believer's garments—that is, the believer's ways in the world—get defiled, we have the "water of the Word" that we need continually to resort to. "Wherewithal shall a young man cleanse his way ? by taking heed according to Thy Word" (Psalm cxix. 9).

As water is to the body, so the Word of God should be to us (Hebrews x. 22). We should so hide it in our heart that we sin not against God. "Continue in the Word" (John viii. 31).

Again, in Exodus xl. 9, we find that the vessels of the tabernacle were *anointed with oil*. It is a precious truth that the Spirit of God indwells every believer (1 John ii. 27). The great need of the Church to-day is the unction from the Holy One—to be filled with the Holy Spirit, to live, walk, sow, war in, and be led of the Spirit; and then the fruits of the Spirit (Galatians v.) would be seen in our life, and His power be *manifest* in our work and testimony.

In Acts ix. 15, we find Paul called a *chosen vessel* to carry the Gospel to the Gentiles, and we find that we are chosen to *salvation* (2 Thess. ii. 13), to *holiness* (Eph. i. 4), to *service* (Eph. ii. 10).

Then, again, we are *sanctified* (set apart) *vessels* (2 Tim. ii. 21). We find a very simple illustration of sanctification in Exod. 32. The Levites first *came out* from their brethren *to the Lord*; so we are separated *from* the world *to* the Lord. Second, they had to put their swords upon their thighs and slay the disobedient; in like manner we must take "the sword of the Spirit, which is the Word of God," in the power of the Spirit, and judge and cast away everything that would come in between us and God, and hinder our communion with Him.

Again, in 2 Cor. iv. 7, we are *earthen vessels*. Why? That *God's glory* may shine through us. If we look in Judges, chap. vii., we find an illustration of this in Gideon. Observe what he and his followers were supplied with—

- | | | | |
|------|------------------------|-------|--|
| 1st. | A Trumpet | .. .. | We possess a trumpet—our voice. |
| 2nd. | A Sword | .. .. | Sword of the Spirit, the Word of God. |
| 3rd. | A Pitcher | .. .. | Our bodies, to present for His service. |
| 4th. | A Light in the pitcher | | Christ in our hearts, to be manifested in our lives. |

And although the pitcher may be only a poor, broken one, the light will be seen, not the pitcher.

In Isa. xxii. 24, we find there are *different sized vessels*; we are not all for the same work, as we see in 1 Cor. xii. 28. Some of the Levites only carried *the pins of the tabernacle*, but they did their work; so we are, each of us, to ask the Lord, "What wilt thou have me to do?" then do it in the *Lord's way*, guided by His Spirit, through His Word; do it in the power of the Spirit to the glory of God.

Lastly, the Lord wants *empty vessels*. In 2 Kings iv. 3, 4, we have an illustration. Let us ask ourselves, "Am I an *empty vessel*?" for the Lord cannot fill us if we are not empty—

Empty of self and filled with the Spirit.
 Empty of pride and filled with humility.
 Empty of malice and filled with love.
 Empty of unbelief and filled with faith.

May the Lord empty and fill and use us Himself, to His own glory and others' profit.

F. E. MARSH.

Harwarden.

8.7.8.7.

H. G. HOLMES.

1. Rise, my soul, thy God di - rects thee ; Stranger hands no more im - pede ;

Pass thou on, His hand protects thee—Strength that has the cap - tive freed.

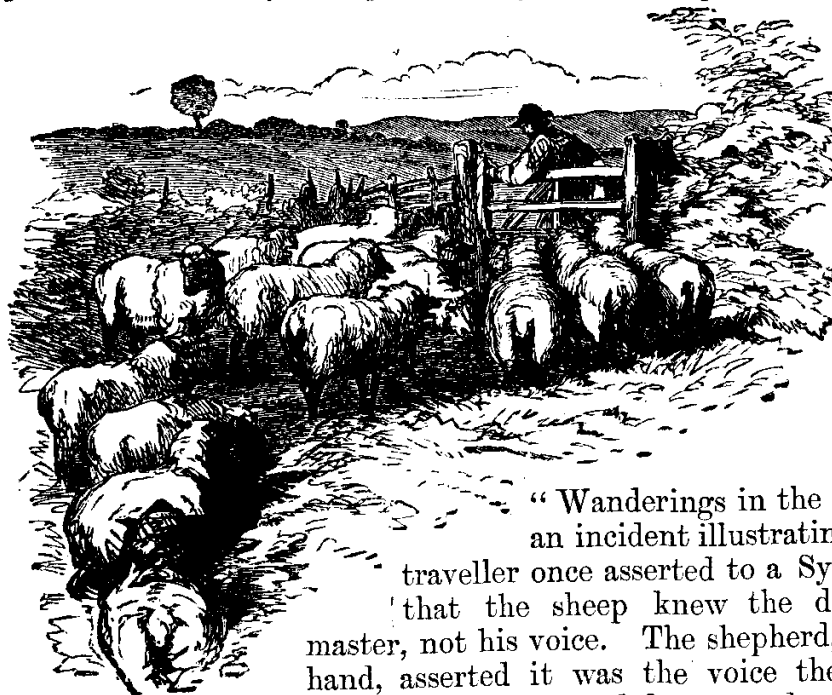
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|---|---|
| <p>2 Is the wilderness before thee,
Desert lands where drought abides?
Heavenly springs shall there restore thee,
Fresh from God's exhaustless tides.</p> <p>3 Light divine surrounds thy going,
God Himself shall mark thy way ;
Secret blessings, richly flowing,
Lead to everlasting day.</p> <p>4 In the desert God will teach thee
What the God that thou hast found—
Patient, gracious, powerful, holy,
All His grace shall there abound.</p> | <p>5 Though thy way be long and dreary
Eagle-strength He'll still renew ;
Garments fresh, and feet unwearied,
Tell how God hath brought thee through.</p> <p>6 When to Canaan's long-loved dwelling,
Love divine thy foot shall bring,
There, with shouts of triumph swelling,
Zion's songs in rest to sing ;</p> <p>7 There, no stranger,—God shall meet thee,
Stranger thou in courts above,
He who to His rest shall greet thee,
Greets thee with a well-known love.</p> |
| <p>1 SWEET the moments, rich in blessing,
Which before the cross I spend :
Life, and health, and peace possessing,
From the sinner's dying Friend.</p> <p>2 Here I'll sit, with transport viewing,
Mercy's streams in streams of blood ;
Precious drops my soul bedewing,
Plead and claim my peace with God.</p> <p>3 Truly blessed is this station,
Low before His cross to lie,
While I see Divine compassion
Floating in His languid eye.</p> | <p>4 Here I find the dawn of heaven,
While upon the Lamb I gaze ;
Love I much? I've much forgiven,
I'm a miracle of grace.</p> <p>5 Love and grief my heart dividing,
With my tears His feet I'll bathe ;
Constant still in faith abiding,
Life deriving from His death.</p> <p>6 May I still enjoy this feeling,
In all need to Jesus go ;
Prove His wounds each day more healing,
And Himself more deeply know.</p> |

THE SHEPHERD AND HIS SHEEP;

OR,

“FOLLOW THOU ME.”

THE person and voice of the shepherd are sometimes known by the sheep even in this country, but much more strikingly is this the case in the East, where pastoral life is so general. There the shepherd manifests the greatest fondness for his charge, giving to each of his sheep a distinguishing name by which he calls them forth to pasture; while they, being constantly under his personal care, soon get



to recognise his voice as distinct from all other voices, and respond to his call just as pet dogs do in this country.

Gadsley, in the interesting account of his

“Wanderings in the East,” records an incident illustrating this fact. A traveller once asserted to a Syrian shepherd that the sheep knew the dress of their master, not his voice. The shepherd, on the other hand, asserted it was the voice they knew. To

settle the point he and the traveller changed dresses and went among the sheep. The traveller in the shepherd’s dress called on the sheep and tried to lead them, but they knew not his voice and never moved. On the other hand, they ran at once at the call of their owner, though disguised in a *traveller’s dress*.

It is to this custom Jesus alludes in the beautiful parable in John x. :—

“WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM, AND THE SHEEP FOLLOW HIM: FOR THEY KNOW HIS VOICE” (verse 4).

These words, accompanied by a second text from John xxi. 22,

“FOLLOW THOU ME,”

the friends at that busy hive, the MILD MAY CONFERENCE HALL, have chosen for their mottoes for the present year.

The following thoughts on these mottoes were embodied in a New Year’s address which, according to request, we gave at the Conference

Hall on the first Sunday in January; and, thinking they may possibly prove useful to others, we give them a place in these pages slightly more in detail than when spoken on that occasion.

The parable forms a beautiful and instructive allegory in the following respects:—

1. THE FOLD as a figure of THE CHURCH or Kingdom of God.
2. THE DOOR as a figure of CHRIST, THE WAY therein.
3. THE PORTER as a figure of the HOLY GHOST, by whose power we are brought into the fold.
4. THE SHEPHERD as a figure of CHRIST as OUR SAVIOUR AND KEEPER.
5. THE SHEEP as a figure of CHRIST'S TRUE DISCIPLES.
6. THE HIRELING as a figure of FALSE TEACHERS.
7. THE WOLF as a figure of SATAN, "seeking whom he may devour."

Just now, however, we are to consider the Shepherd and His Sheep.

Christ is "The Good Shepherd" (John x. 11), for He loves His sheep even unto death.

"The GREAT Shepherd" (Heb. xiii. 20), for He cares for *all* His vast flock.

"The CHIEF Shepherd" (1 Peter v. 4), for He appoints, supports, and will reward all His faithful under-shepherds.

Now, as to this Good Shepherd, we observe:—

1. He *knows* His sheep—yes, *all* of them—as none other can. Again and again did Jesus affirm this: "I know My sheep;" "He calleth His own sheep by name." However far they may have wandered from the fold, He knows where they are, and all about their character and ways. Psalm cxxxix. 1-16 (too long to quote here) beautifully sets this forth. He knew them ere time began, and throughout eternity Jesus Christ will know His own elect; and, blessed be God, it is also true, though in a less degree, He is known of them, for "they know His voice."

From all eternity, with love
Unchangeable, Thou hast me viewed;
Ere knew this beating heart to move,
Thy tender mercies me pursued:
Ever with me may they abide,
And close me in on every side.

2. Christ, the Good Shepherd, *bought* the sheep. "The Good Shepherd giveth His life for the sheep." They who "sold themselves *for nought*" were "redeemed without money" (Isa. lii. 3); "redeemed, not with corruptible things, as silver and gold, . . . but with *the precious blood* of Christ" (1 Pet. i. 18, 19). Redemption by the blood of Christ forms the cardinal doctrine of the Gospel, notwithstanding the assaults made upon it by the enemies of the Cross of Christ (albeit in many instances professed Christian teachers). "At the place which is called Calvary," Christ, the Good Shepherd, purchased His whole flock "by the sacrifice of Himself." "All we like sheep have gone astray: we

have turned every one to his own way ; and the Lord hath laid on HIM the iniquity of us all " (Isa. liii. 6).

When blood from a victim must flow,
This Shepherd, by pity, was led
To stand between us and the foe,
And willingly die in our stead.

Our song then for ever shall be
Of the Shepherd who gave Himself thus ;
No subject so glorious as He ;
No theme's so affecting to us.

3. Christ, the Good Shepherd, *seeks and finds* His sheep. Far, very far, alas! had they all wandered, but not farther than He can find them. "For thus saith the Lord GOD: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. xxxiv. 11, 12). And it was on this errand He left the fold above, as He Himself testified: "The Son of man is come to seek and to save that which was lost" (Luke xix. 10). 99—yea, 999—worlds were left, while He sought the lost one, and oh, the joy! when the wanderer is found: "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke xv. 5-7).

But none of the ransomed ever knew
How deep were the waters crossed ;
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost,
Out in the desert He heard its cry,
Sick, and helpless, and ready to die.

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found My sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back His own!"

And this gracious work of seeking and finding the lost the Good Shepherd is still carrying on by His word and His servants. "Other sheep I have," said Jesus, "which are not of this fold; them also I must bring, and they shall hear My voice, and they shall become one flock, one Shepherd" (John x. 16); and in that day it shall be said of the whole glorified company gathered around the throne, "Ye were going astray like sheep; but are now returned to the Shepherd and Bishop of your souls" (1 Peter ii. 25).

4. This Good Shepherd furthermore *cares* for the sheep. He does this *collectively*, "when He putteth forth 'all his own,'" for so the motto verse should read. This is one of the points more strongly brought out in the revised version. "*All His own:*" not one—"not a hoof"—shall

be left behind. *Individually*, too, Christ cares for His sheep, in all their manifold personal necessities, to the smallest modicum of their daily need throughout their whole course. "Having loved His own which were in the world, He loved them unto the end" (John xiii. 1). Paul could say, "I know Him whom I have believed, and I am persuaded He is able to guard that which I have committed unto Him against that day" (2 Tim. i. 12). And to others he wrote, "Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear. What shall man do unto me?" (Heb. xiii. 6, 7). Peter also, in view of the wiles of our adversary the devil, who "as a roaring lion" (answering to the "wolf" of our chapter) "walketh about seeking whom he may devour," while exhorting the scattered believers in his day to sobriety and watchfulness, thus intimates the secret of their rest and safety: "Casting all your anxiety upon Him, because he careth for you" (1 Peter v. 7). Yea, "He carries the lambs in His bosom, and gently leads those of little strength" (Isa. xl. 11).

Yes, for me, for me He careth,
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear.

He's our faithful Elder Brother,
He's our kind, loving Shepherd,
He will guide, and feed, and keep us,
Till He come again.

5. Notice also how Christ, the Good Shepherd, *guides* His sheep: "When He putteth forth His own sheep, *He goeth before them*" (John x. 4), after the manner of Eastern shepherds, who do not drive, but go before the flock, to lead the way, guiding them to green pastures and by still waters. Thus Christ goes before us, as of old He went before His flock in the desert, with the pillar of cloud by day and the pillar of fire by night. And, if we but keep near enough to our Divine Leader, we shall realise the fulfilment of the promise, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa. xxxii. 8). This Divine Shepherd leads His sheep—

(I.) In paths of *holiness*, such as are spoken of in Isa. xxxv. 8: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein." See also Psa. xxix. 2, xciii. 5; Luke i. 75; 1 Thess. iv. 7; Heb. xii. 10, 14; Titus ii. 3.

(II.) In paths of *happiness*. "Her ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17). See also Psa. cxix. 2, cxxviii. 2; Prov. viii. 32; Luke ii. 28; Rev. xxii. 14.

(III.) In paths of *usefulness*. "And he saith unto them, Follow Me, and I will make you fishers of men" (Matt. iv. 19). See also Matt. xxi. 28; John iv. 34-38, ix. 3, 4; Eph. ii. 10; Titus ii. 14, iii. 1, 8.

All those who follow Him therein make their calling and election sure, and know the secret of *power with God and with men*. The late

venerable Mr. William Jay, of Bath, used to say, "Christ's sheep are double-marked—in their ears and in their feet—for they *hear His voice* and *follow Him*."

So let us, hearing His voice, journey on this year, singing —

He leadeth me, oh, blessed thought!
Oh, words with heavenly comfort fraught;
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me!

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me.

Lord, I would place my hand in Thine,
And never murmur or repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me.

6. Christ, the Good Shepherd, *feeds* His sheep. Remember His care in this respect in the case of the damsel whom He raised from the dead. Immediately He recalled her life He provided for her sustenance: "He commanded that something should be given her to eat" (Mark vi. 43). Thus He ever provides for His own (read Rom. v. 9, 10; 1 Peter ii. 2), as David also proved: "He maketh me to lie down in green pastures;" "Thou preparest a table before me" (Psa. xxiii. 2, 5). "I will feed them in a *good* pasture; . . . there shall they lie in a good fold and in a *fat* pasture" (Ezek. xxxiv. 14). Yea, with honey out of the rock does He satisfy His chosen. Who can minister to our soul's deepest needs like Christ? Who can meet the longings of the human *soul* but this Divine Shepherd? But HE *can* and does, even now, blessed be His glorious name!

Beneath His cooling shade I sit,
To shield me from the burning heat;
Of heavenly fruit He spreads a feast,
To feed mine eyes and please my taste.

Kindly He brought me to the place
Where stands the banquet of His grace
He saw me faint, and o'er my head
The banner of His love He spread

With living bread and generous wine
He cheers this sinking heart of mine;
And, opening His own heart to me,
He shows His thoughts how kind they be.

And, in a little while, He will bring them to their everlasting home, "before the throne of God," and "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. xv. 17).

THE SHEPHERD AND HIS SHEEP.

There is a Shepherd living there,
 The First-born from the dead,
 Who tends, with sweet, unwearied care
 The flock for which He bled.
 Where'er He turns, they willing turn;
 In unity they move;
 Their seraph spirits nobly burn
 In harmony of love.

There, in the power of heavenly sight,
 They gaze upon the throne,
 And scan perfection's utmost height,
 And know as they are known.
 Their joy bursts forth in strains of love
 And clear symphonious song,
 And all the azure heights above
 The echoes roll along.

MEANWHILE, it is the same Divine Shepherd who says to us,

"FOLLOW THOU ME."

Shall we not, then, with our whole hearts surrendered to Him, reply,

"Lord, submissive may we go,
 Gladly leaving all below;
 Only Thou our leader be,
 And we still will follow Thee,"

and, step by step, pursue the path indicated above, seeking to put our feet down in the very footprints of the Good Shepherd who "goeth before," taking the eyes off from all others, and not asking, "Lord, what shall this (or that) man do?" but fixing them on Him, bending our whole energies to the fulfilment of His Divine call,

"FOLLOW THOU ME."

One word more to those who have not yet responded to His call. Oh! consider, on this first Lord's day of another year, the joys you are missing, and the eternal interests you are imperilling, by delaying to come to this gracious and good Shepherd! Ponder well the *infinite ability of Christ to save and bless you*. Meditate upon the *wondrous exhibition of His love in dying for you*, till you experience effectually its constraining power to woo and win you to Himself; and consider the almighty power of this Divine Lord and Master to *abundantly reward all those who obey His blessed precept*,

"FOLLOW THOU ME."

Come, take up your cross and follow Him. Thus shall you have a life of unspeakable happiness here, and eternal felicity in His presence for ever.



AN IMPORTANT DIFFERENCE.

THE reason why God commanded Moses to "draw not nigh" because the place whereon he stood was holy ground is now, since Christ has "appeared to put away sin by the sacrifice of Himself," the grand reason why God invites all believers to "draw near" to Him; because not only is the *place* holy, but *they* are holy, possessing, as they do in Christ, a life and nature fitting them for the very presence of God.

W. C.

PICTURES FROM THE LAW.

No. I.—ANIMALS—CLEAN.

TEACHING BY PICTURES is especially suited to the young and inexperienced, and seems eminently adapted to the Eastern mind. In the early times, in the infancy of God's people, the children of Israel, God largely taught by pictures. Indeed, we may almost say that the greater part of Exodus from chapter xii. (where the passover is instituted), nearly the whole of Leviticus, parts of Numbers and Deuteronomy, form a wonderful book of pictures for the instruction of God's people in every age.

THE INTEREST AND INSTRUCTION DERIVABLE FROM A PICTURE

depend upon seeing its meaning. If this is not understood, little that is valuable will be gained by looking at it. The more one looks at a good picture, the more the intention of the artist is seen and the various objects stand out in their meaning. This is pre-eminently true of the "Law of the Lord," the "Book of the Law," the "Pentateuch," or "Five Books of Moses," as this wonderful part of Scripture is variously named. The more this part of Holy Scripture is studied, with earnest prayer for the teaching of the Holy Spirit, its Author, the more we are amazed at its fulness and depth of meaning. The figures in the picture come out, and the thoughts of the Great Teacher are seen.

But to see requires the opened eye. Israel saw and still sees nothing in the "Law" beyond its letter; and the letters convey no vital truths, because "their minds were blinded; for until this day remaineth the same vail, untaken away in the reading of the Old Testament, which vail is done away in Christ" (2 Cor. iii. 14).

Some had this opened eye. Moses wrote of Christ (John v. 46); David also, and the prophets. David prayed, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18) "Isaiah saw the glory of Christ, and spake of Him" (Isa. vi.; John xii. 41). Of the great salvation which is now so clearly revealed to us, and which we are experiencing day by day in its deliverance from eternal death and sin, and in the blessed entrance into the eternal life and favour of God, "the prophets have enquired and searched diligently, who prophesied of the grace that should come unto us: searching what, or what manner of time the Spirit of Christ which was in them did signify [point unto], when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 10, 11).

May this Holy Spirit be our Teacher, and reward our attempts to "search the Scriptures" (the Old Testament being the only Scriptures when these words were spoken); may He show us that in these Scriptures we may find eternal life, and that they bear witness of our Lord Jesus Christ.

POPULAR IGNORANCE OF SCRIPTURE TEACHING.

Much of Leviticus has been and is, no doubt, little read by many professed Christians, the reason being that nothing is seen beyond the letter of the law. May God enable us to see beneath the pictures the glories of His Son and the way in which we should walk in this world.

Let us commence with Lev. xi., and also refer to Deut. xiv. 1-20, where the same subjects are referred to. The people of Israel were holy people, separated unto God by the blood of the passover lamb (Exod. xii. 12, 13, &c.), baptised unto Moses in the cloud and in the sea (1 Cor. x. 1, 2), and brought into covenant relationship with God by the sprinkling of blood (Exod. xxiv. 8; Heb. ix. 19, 20). He told them they were the sons of the Lord their God—"an holy people unto the Lord thy God; and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." The word "peculiar" is remarkable. The original signifies "wealth," "private property," and is used by David when speaking of his affection to the house of God (1 Chron. xxix. 3). He says that he had of his "*own proper good* (his *private property*) gold and silver." The people of Israel were regarded by God as His own "*private property*," and, viewing them in this aspect, He proceeds to give directions about their conduct. The same thought occurs in 1 Peter ii. 9: "Ye are . . . a *peculiar* people," words rendered in the revised version "a people for *God's own possession*."

The Lord tells the people His wishes concerning their food. In the New Testament such directions are not given in detail; but the general principle is contained in the words, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). Let us notice

THE OBJECT OF THE LORD'S COMMANDS

in these chapters (Lev. xi., and Deut. xiv. 1-20).

I. *They were, no doubt, intended to guard the people from idolatry.*

The Egyptians, among whom Israel had lived so long, were *idolaters*; they worshipped crocodiles, serpents, birds. To brand all these creatures as unclean would throw great discredit upon their worship, and would perpetuate in the recollection of the Egyptians that upon all the gods of Egypt Jehovah, the Lord of Israel, had executed judgment (Num. xxxiii. 4).

The *bull* was also a sacred animal. To offer this creature in sacrifice to Jehovah would cast great contempt upon it as a national god; how much more when His people Israel received instructions that they might *eat it*! Pharaoh says (Exod. viii. 25, 26), "Go ye, sacrifice to your God in the land." Moses replies, "It is not for us so to do: shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" Since, then, the ox was one of the gods of Egypt, we see the need of the permission to the people of Israel to eat its flesh; the hold its worship had upon their minds is shown in chap. xxxii. 8. At their request to make them *gods* to go before them, Aaron actually casts a golden calf while Moses is alone upon the mount with God. Jeroboam also apparently knew the power the Egyptian idolatry had upon Israel when he sought to do away with the attractions of the temple at Jerusalem by making two calves of gold, and saying to the ten tribes, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings xii. 28).

II. *These commands showed communion between God and His people.*

The first three animals (Deut. xiv. 4), the ox, the sheep, and the goat, were offered in sacrifice to God, and were therefore called the "*bread, or food of God*" (Lev. xxi. 8, 21, 22). Israel was thus permitted to eat that which God partook of—"a sweet savour unto the Lord." "They which wait at the altar are partakers with the altar" (1 Cor. ix. 13).

So with the birds. Fowls, pigeons, and sparrows were all offered in sacrifice, and were also given by God to be the food of His people.

These animals and birds were *domestic*. They were the companions and friends of man. He had to care for and provide for them. They were fed by his labour. They lived near him and for him. He thus had fellowship with them in *life*, and partook of them after their death. They were "clean," and thus certainly represented Him who was "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26). The word "clean" here used is the same as that employed to define the gold of the holy vessels; it was *pure*, unmixed, or unalloyed gold. The "clean" must be food for the clean, must be companions for the clean. So is it now: the holy people alone can have fellowship with the holy Saviour and with holy people; for "what fellowship hath light with darkness, and what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15).

THE WILD ANIMALS

here mentioned all belong to the same species, the deer or the goat; all easily tamed, all harmless, none bloodthirsty, all beautiful—wonderfully representing Him who was "fairer than the children of men" (Psa. xlv. 2); and, as they love to dwell among the rocks and inaccessible places, were types of those whose abode is in the clefts of the Rock (Song ii. 14), the "Rock of Ages," the Lord Jehovah (Isa. xxvi. 4).

OUR LORD JESUS CHRIST IS COMPARED TO A "HIND," for such should be the rendering of the word "hart." David, in describing the greater David, of whom he was the type in so many respects, says (2 Sam. xxii. 34), "He maketh my feet like *hinds'* feet, and *setteth me upon my high places*;" and the Bride, when addressing her Beloved and desiring His quick presence, says, "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart (hind) upon the mountains of Bether" (Song ii. 17., viii. 14). The inscription, too, over Psalm xxii. is translated "Upon the hind of the morning," beautifully descriptive of the suffering Saviour waiting for the morning of the resurrection, when He will declare the Father's name unto His brethren, and in the midst of the Church will sing praises unto Him (Psa. xxii. 22; Heb. ii. 12).

The word *pygarg* signifies that the animal had white hind-quarters; it is considered to be a species of antelope. It is a small animal about two feet long, the body being seven or eight inches high; the legs are long and slender, and thus well adapted for swiftness.

AND SO WITH THE BIRDS.

Gentleness is their character; no birds of prey were permitted to be eaten. The fowl, the pigeon, and the sparrow cluster round the homes of man, and are his companions, his friends.

The Holy Ghost is compared to a *dove* when He descended upon the Lord after his baptism (Matt. iii. 16, &c.).

Our Lord compares Himself to a *hen* in those words of wondrous tenderness, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a *hen* gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37).

"Are not," says our loving Lord, "five *sparrows* sold for two farthings, and not one of them is forgotten before God? Fear not, therefore: ye are of more value than many sparrows" (Luke xii. 6, 7).

Thus are these clean beasts and birds wonderfully expressive types of Christ and His people. In a further paper we purpose, if the Lord will, dwelling on "Animals—Unclean."

G. F. MABERLY, M.D.



ON THE DOCTRINE OF ANNIHILATION;

OR,

THE FUTURE OF THE IMPENITENT.

SOME time ago I read, with much pleasure and profit, in a work of an anonymous author, a chapter entitled "Salvation according to Law." It appears to me that the line of argument adopted by that able writer might be further pursued, and productive of good if employed in reference to the question of the annihilation or universal restoration of the wicked. I, therefore, thankfully acknowledge the benefit to myself I derived in the reading of that chapter, and hope that this attempt to pursue the subject still further will not be without some good result to those who are disturbed at the present time on the question of the final doom of those who die without faith in the completed work of Christ.

A clear distinction must be maintained between two attributes that belong to God—righteousness and mercy. There can be no doubt that God must sustain the first in His exercise of the latter; because God cannot deny the demands of His own perfect moral character. Therefore, before He can display mercy, it must first be seen on what condition He can do so to be consistent with Himself and still preserve His character for inexorable righteousness. He cannot be God unless He shows He is an opponent of sin; and to forgive a sinner merely on the ground of mercy would be to "make the sinner worse." Such might argue, "If mercy has been granted me in this case, why not if I commit sin of a more grievous character?" until there is no limit to which he might not go in rebellion. This would make God as lawless as the sinner himself. "So there can be no such thing as lawless mercy with God."

The question is often put in this way: How can God, who is *merciful*, punish for ever? The following extract, taken from a periodical, the organ of this school, proves that this is the position assumed:—

“It dishonours God, portraying Him who has revealed Himself as ‘Love’ as a vengeful tyrant, conferring and perpetuating life to be a curse to its possessors. . . . Or, again, is not an *everlasting* punishment of torment an *undue retribution for even the most sinful life*, so short and so moulded by circumstances as that life is? I know you will reply ‘Yes.’ And yet we ascribe this to Him who is infinite in *power and in mercy*, and charge Him, virtually, with doing that from which the most vindictive of men would shrink.”

Suppose another question is answered first: How can God, who is *righteous*, remove the sinner from everlasting punishment who has despised the only way by which He declares sin can be forgiven, and yet be consistent with Himself? It is said, “God is merciful; being so, He cannot punish for ever. If He does punish for ever, He is *not* merciful; by *not* punishing for ever, on the other hand, God will be displaying MERCY in taking off the punishment He inflicts on the ungodly.” I would insist upon this, and stand strictly to it. It is claimed that it would be the exercise of mercy to release from hell, because God is too merciful to keep him there; so that it is in manifestation of righteousness the sinner is committed to hell, but mercy that releases him. Mercy cannot be shown apart from righteousness. God cannot act contrary to His own law, and become lawless. Why should the sinner look for mercy there, when he refused it here, *through Christ*? Is it through Christ he is to obtain it then? How can that be, if he has blinded his eyes and set his heart against the light and truth heard and refused, that God is just, and the justifier of the one that trusts to Jesus? Such must continue to despise, for Scripture never gives countenance to the thought that the impenitent now will ever show signs of penitence there. Righteousness must hold in condemnation the sinner, or else he would receive deliverance at its cost. That would be to bring God down to the level of all sinners, and His administration would be worse than that which governs human affairs. Righteousness has consigned the sinner to hell, and righteousness must keep him there. “Let God be true, and every man a liar.” These points should be fairly considered by those who plead for release after a certain period of punishment has been endured, and would maintain that the end in view of such punishment is reformatory. If reformatory, then universalism is the logical result, and therefore the devil must be included. When shall this change commence? At present no sign is given of such an alteration of character, and even his present position will not be abandoned till forcibly dispossessed and then secured in the bottomless abyss for a thousand years; and then, after that, when released for a season, he resumes his hellish work with increased bitterness and malignancy till receiving his final doom.

If God, to vindicate His righteousness, condemns the sinner to PUNISHMENT, it must be clear to every mind that righteousness must be fully satisfied before any discharge can be declared to the one undergoing such punishment. I emphasise the word for this reason: A sinner may, over and over again, reject the offer of salvation, and yet the *sentence* not be delivered against him for such rejection. Condemnation is already against him; but punishment, in its strict sense, does not begin till death marks a crisis in his history; and being found a rebel

at that moment, punishment begins, and marks the attitude of God towards him from that time. God, being responsible for the administration of His own inflexible laws, must give some solid, satisfactory reason if He can declare that punishment is no longer necessary, or, as it is said in the following extract, "to cut the punishment short."

"To that he would reply, man's life was in God's hand, and that the God who cut that life short had the power to cut the *punishment* short."

To despise Christ is an offence against *justice* as well as *love*; and justice outraged, the *penalty* follows. It is shocking to make God play fast and loose with His own laws, and try to make it appear that after *sentence* is delivered He will begin again with outcasts, as if no violence had been done to Him in the persistent rejection of the offer of pardon through the death and resurrection of Christ.

That offer thrown away, "there remains no more offering for sin." If the blessing in its results to the one be eternal, the bitterness in its results must be eternal also. That punishment is called death. "The soul that sinneth, it shall die."

So far I have considered the question of mitigation of punishment. The space at my disposal shall be devoted to the other side, viz., If it is not possible to give the wicked two opportunities, can the doctrine of annihilation—a doctrine that seems to be received with increasing favour—be considered consistent with the moral government of God, and still satisfy His justice? Will this commend itself to our reverent thought?

The teachers of this state the case somewhat after the following:—
"Punishment will be endured by the despisers of the Saviour *previous* to annihilation, and that to be of unknown extent; but having passed through this period, then doomed to utter extinction."

"You will naturally ask, Are not the wicked, then, to be *punished*, and *retribution awarded for the sins committed in this life*? To this I reply, 'Yes.' . . . That Bible tells, moreover, of a *second* death, from which there shall be no resurrection; and that every being in God's universe in rebellion against Him, whether man or devil, instead of continuing in existence, to be a blot on His creation, shall die that death; and God, surrounded by those only who are pure and holy like Himself, shall once more be all in all."

Here is presented this difficulty. It is assumed from the above and following extracts that for an indefinite period the impenitent will be undergoing a deserved sentence for a crime that demands a signal act of God's vengeance. The sentence of death is deserved, and the culprit is conscious of his deserts, and of the calamity to overtake him, viz., annihilation at the end of the term, when he can *no longer be conscious of punishment*; still, the upholders say, *that form of punishment* will be eternal.

"The man who blasphemes the Holy Spirit is guilty of a sin called eternal sin, because *eternal in its results, never to be pardoned*. You comprehend that in relation to Christ's redemptive work, in relation to the world's judgment, and in relation to the blasphemy of the Holy Spirit, a thing may be momentary in its action, but eternal in its result. So we say it is in this passage, 'These shall go away into everlasting

punishment,' into an irrevocable punishment—that is to say, that the sentence once passed, it is eternal in its result.”

I would ask this question, Is being conscious of punishment a *worse* condition or a *better* condition than being *unconscious* of it? To me it seems only one answer can be given—that is, it would be a great relief for the time to arrive to be perfectly unconscious of any further suffering. This being so, the offender has obtained release from a more terrible condition, consequently *benefited* by the change. But why should this be so? Every benefit God bestows upon His creatures is GRACE, and not punishment. If, as these exponents claim, annihilation is the severest form of God's justice against the sinner, and His righteousness maintained only by that act, it proves that the former condition of punishment was *beyond the necessity of the case*, and so inflicting unnecessary pain. Is this God's way? Why should not the sinner receive at once his doom, if that alone can meet the demand of His righteousness? To try and persuade others that punishment is going on, though the subject of it is perfectly unconscious of what is being endured, is as absurd a position as if one were to try and prove that it is possible to punish what has NEVER HAD AN EXISTENCE—as to assert that it is possible to punish one that has gone out of existence.

I have taken the extracts from a recent publication (the italics being mine) conveying the most recent teaching by the recognised leaders of this revived heresy; and if carefully examined, it will be seen that sentiment is introduced to bias the mind, begetting manifest contradiction and looseness of thought, else we should not be told that sin is “called eternal sin because eternal in its results,” and, as such, “never to be pardoned,” insisting by this that punishment will be for ever; yet it is also affirmed that punishment of torment would be an “undue retribution for even the most sinful life.” “Mercy” is claimed for such to “cut the punishment short.” It cannot be possible to punish for ever and yet shorten the punishment. The position is illogical and absurd to demand for a sinner never-ending punishment, and yet that it is to be shortened because, if such felt what he was undergoing, it would be an “undue retribution for even the most sinful life.”

F. NEWTH.



A COMMUNION.

PRAYER AND THANKSGIVING.

IN mem'ry of Thy cross and shame (1 Cor. xi. 23-26),
 I take this supper in Thy name;
 This juice of grape, and flour of wheat,
 My outward man doth drink and eat.
 Oh! may my inward man be fed
 With better wine and better bread.
 May Thy rich flesh and precious blood
 Supply my spirit's daily food (John vi. 54).
 I thank Thee, Lord, thou diedst for me:
 Oh! may I live and die to Thee (Rom. xiv. 7-10).

A. A. REES.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

BAGSTER'S POLYGLOT BIBLE, with *Index*. Pocket Edition.

The publishers have issued cheap editions of their well known and much prized Bibles, so as to bring them within the reach of all. For the low price of 4s. a capital pocket Bible with circuit edges can now be had, including all their latest additions to their more expensive copies. We are glad to commend them to our readers.

SALVATION FOR ALL: Six Addresses by D. L. MOODY.

A pretty and small reprint of these popular addresses. A most useful gift to the many who have not yet decided for Christ. Our readers will do well to increase its circulation.

JOSE AND BENJAMIN: A Tale of Jerusalem in the time of the Herods.

By Professor F. DELITZSCH. Hodder and Stoughton.

A well-written story, presenting God's work of grace in the hearts of several Jewish converts at the time of the Herods, and bringing before us how the Spirit of God led them to receive the Lord Jesus as a Saviour, and the happy results. We have read it with pleasure, and commend it as an interesting and instructive book.

ADA: The Memoir of a Consecrated Young Life. By W. J. M. MAEK, London and Bristol.

A pleasing, truthful story of very early love, life, and labour for Christ; all so natural, so real, but, alas! so soon cut short. What sight is more delightful than that of an early life thoroughly consecrated to Christ? This little memoir will encourage many a youthful pilgrim and many a Christian parent. The author of this book has also written an excellent little tractate on "The Children of Light."

UNTIL THE DAYBREAK: Birthday Mottoes for the Homeward Way. By G. M. & E. ST. B. HOLLAND. Deaconess House, Mildmay Park, and J. E. Hawkins.

These ladies have admirably succeeded in producing a most artistic book, for which there was ample room. There has been so much sameness in the

general run of birthday albums that it is quite refreshing to meet with some so original and elegant as this. It is well worth the 7s. 6d. it is published at.

FOOTPRINTS OF ITALIAN REFORMERS. By JOHN STOUGHTON, D.D. Religious Tract Society.

"See Naples and die," runs the proverb. The learned Doctor Stoughton has seen Naples, and a good many other fair spots on this fair world, and *lives—lives to tell*, in the graphic manner so familiar to readers of the *Homes and Haunts of Luther* and other works by the same author—what he has seen and learned in the lands of his sojourn. Italy, fair without, has many foul blots on its marvellous history—dark, very dark hues, that form an effective background to a picture in which many a saintly life and holy martyrdom stand out in striking effect. In the volume before us we have outline sketches of some of God's worthies who flourished in the eventful sixteenth century, who testified in life and death to the saving and sustaining power of Divine grace—whose martyr blood has indeed proved the seed of the Church; and in these the Doctor appears at his best. How far the exquisite beauties of the peninsula, the splendour of its monuments, and the brilliancy of its invigorating atmosphere, contributed to the author's usual freshness of thought and diction—as they doubtless did to his health and enjoyment in those lovely and historic scenes—we know not; but we can testify that one of our ablest Christian writers, one of the best publishing houses for evangelical literature, and some of the best artists—whose drawings are engraved with skill—have together produced one of the most beautiful and instructive volumes that could be placed on the library table.

BALLADS OF THE ENGLISH REFORMATION. By HORACE NOEL, M.A. Religious Tract Society.

A timely book, in which we are glad to see some old friends in the way of illustrations. The spread of Romish doctrines, and the number of "perver-

sions" to the Romish Church in this country, would alarm us, did we not believe in the testimony of prophecy as to the character of these last days. Mr. Noel's trumpet gives no uncertain sound through these true Reformation ballads, which we hope will be read by tens of thousands in this and other lands, and thereby be put on their guard against the devices of "the Scarlet Woman" and all her children.

TYPES AND SHADOWS; or, *the Tabernacle in the Wilderness* (3rd edition, enlarged);—*ALL OF BLUE*; or, *The Body is of Christ*;—and *HOW READ-EST THOU?* or, *Christian Baptism*, Are three little books by FRANK H.

WHITE, the pastor of Talbot Tabernacle (published by S. W. Partridge & Co.), that are full of spiritual instruction on these important subjects, in which our author is always felicitous—somewhat after the order of Law, Soltau, Jukes, Mackintosh, and Rogers. We cannot too strongly commend these writings to the thousands lately brought into the Church of God, and who desire to find the Holy Scriptures the strength and delight of their souls. We had marked a chapter of "All of Blue" for insertion in this journal, but are compelled to hold it over for the present through press of matter in type.



NOTES.

HER MAJESTY THE QUEEN has graciously accepted a copy of this magazine, and the Premier, the Right Hon. W. E. Gladstone, who has also accepted one, kindly intimates that he will read it with interest. How different this from the spirit that has so long characterised the rulers of poor infidel France! May God bless all those in authority with increasing knowledge of the truth of Christ, and grace that they may rule in the fear of the Lord, and at length obtain an entrance into the everlasting kingdom of our glorious Lord and Saviour, that fadeth not away.

Will the writer of the poem, "There's only One" (page 77), oblige us with his or her name and address? We shall be pleased to receive more of such lines for these pages. This, however, must not be considered an invitation to readers in general to send poetry, of which we have enough for many months ahead.

We shall be glad to devote a page or two each month to answering correspondents' enquiries, so far as we may be able to assist them, in matters touching the Lord's word and work; but such communications should be *short and to the point*.

We are glad to acknowledge our indebtedness to many friends for cheering letters respecting the reception given to the first number of this journal, and their practical efforts to obtain for it a good circulation in their respective neighbourhoods, in which they have succeeded to a most

gratifying extent; nevertheless, as this is important, we venture to repeat, for the reading of those who did not see them last month, the following notes on this subject:—

Those interested in this new magazine may help in the following ways:—

1. By frequent *prayerful remembrance* of it at the throne of grace.

2. By *personal effort* in forthwith introducing it to friends, which is more effectual than ordinary advertising. If for this purpose friends will buy or order an extra copy or two of the early numbers at their local bookseller or newsagent, it would greatly help its introduction. Prospectuses will be sent post free to any who will undertake their distribution, if they will kindly state the number they can dispose of.

3. By *contributing to its pages* everything calculated to add to its interest and usefulness amongst both young and old. Short, pointed articles, notes for Bible-readings, well-authenticated facts (with or without illustrations), gathered from the great fields of nature, providence, or grace, will at all times be welcome.

4. Communications should be as condensed as possible, and written clearly, on one side of the paper only.

We desire to provoke all our readers to share our ambition to make this—if not one of the most learned—certainly one of the most thoroughly interesting and edifying journals that find a welcome in Christian homes.

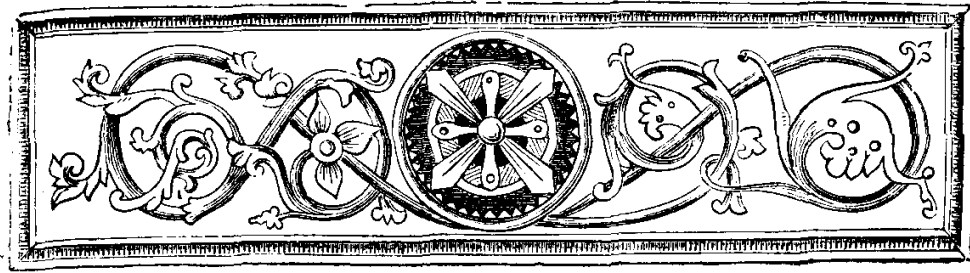
FEBRUARY.

7. New Moon, 6h. 10m. A. } 14. First Quarter, 9h. 55m. M.
22. Full Moon, 0h. 18m. M. ,

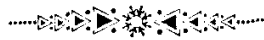
“My desire is, that the Almighty would answer me.”
Job xxxi. 35.

1	TH	Lord, all my desire is before thee. <i>Ps. xxxviii. 9.</i>
2	F	Thou hast heard the desire of the humble. <i>Ps. x. 17.</i>
3	S	Therefore. . . come boldly to the throne of grace. <i>Heb. iv. 16.</i>
4	§	Oh that I might have my request! <i>Job vi. 8.</i>
5	M	God granted him that which he requested. 1 <i>Chr. iv. 10.</i>
6	TU	I will cry unto God most high. <i>Ps. lvii. 2.</i>
7	W	He shall deliver the needy when he crieth. <i>Ps. lxxii. 12.</i>
8	TH	I desire to reason with God. <i>Job xiii. 3.</i> [i. 18.]
9	F	Come now, and let us reason together, saith the Lord. <i>Isa.</i>
10	S	I am found of them that sought Me not. <i>Isa. lxxv. 1.</i>
11	§	Show me a token for good. <i>Ps. lxxxvi. 17.</i>
12	M	The Lord shall give that which is good. <i>Ps. lxxxv. 12.</i>
13	TU	Hear, O our God; for we are despised. <i>Neh. iv. 4.</i>
14	W	While they are yet speaking, I will hear. <i>Isa. lxxv. 24.</i>
15	TH	When I call answer me speedily. <i>Ps. cii. 2.</i> [forth.]
16	F	At the beginning of thy supplication the command came
17	S	So we, Thy people. . . . will give Thee thanks for ever.
18	§	Let now Thine ear be attentive to the prayer.
19	M	We know we have the petitions that we desired of Him.
20	TU	Behold our desolations. <i>Dan. ix. 18.</i> [1 <i>Jno. v. 15.</i>
21	W	God, who answered me in the day of my distress.
22	TH	Let the sighing of the prisoner come before Thee.
23	F	The Lord answered me, and set me in a large place.
24	S	Whatsoever things ye desire, when ye pray, believe.
25	§	I am oppressed; undertake for me. <i>Isa. xxxviii. 14.</i>
26	M	The Lord. . . will have mercy upon His afflicted. <i>Isa. xlix. 13.</i>
27	TU	One thing have I desired of the Lord. <i>Ps. xxvii. 4.</i>
28	W	My heart's desire to God for Israel is that they might be [saved. <i>Rom. x. 1.</i>

NOTE.—The subject of the texts throughout the year will be “the believer's desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.



MARCH, 1883.



AN AWFUL SILENCE.

GAMBETTA AND THE RELIGIOUS PRESS.



OTH awful and significant was the silence of Gambetta's death-chamber—the man who lived a Godless life and died a Christless death, without a modicum of comfort, a spark of faith, or a ray of hope as to God and the future. Not a page of divine revelation shed its light within the dismal enclosure of the last “reception room” of the famous politician. An unwelcome plenipotentiary had called, whose demands could not be refused or evaded. He who had roused a fallen nation to enthusiasm, and, as on the wings of the wind, passed from the gay capital, beleaguered by solid hosts of vigilant warriors, must now yield absolute obedience to a single foeman, whose claims none save ONE could challenge or defy. The idolised “President” must surrender the seals of his proud office, and pass on, with the meanest “subject,” to give account of his stewardship of an immortal soul, of a splendid intellect, of a robust frame, of amazing influence, of magnificent opportunities for glorifying God and blessing men in the only sense worthy the name; with what result we tremble to contem-

plate! Yes, the black messenger *Death* comes, and, with a single blow, smites dumb the tongue of the eloquent and foremost man of the light-hearted and sceptical nation *La Belle France*. He died, beyond all reasonable doubt, as he lived—"without God and without hope"—and, if so, as sure as the Bible is God's truth, Gambetta is lost for ever. 'Twas fitting that no psalm of hope or words of resurrection should be sung or said, either in the chamber of the dying, or at the grave of the dead. To him who passed away they belonged not. He persistently neglected and rejected the Son of God and His great salvation; and it was righteous that of such an one it should be said, "He is joined to his idols, let him alone." Verily, "there are no bands in their death: but their strength is firm. . . They set their mouth against the heavens, and their tongue walketh through the earth. . . And they say, How doth God know? and is there knowledge in the most High?" BUT, "Surely, Thou didst set them in slippery places: Thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when Thou awakest, Thou shalt despise their image."—(Psalm lxxiii. 4, 9, 11, 18, 19, 20.)

What was long since said of the prosperous wicked is still strikingly true of such men to-day:—

"Mark me, and be astonished, and lay *your* hand upon *your* mouth. Even when I remember, I am afraid, and trembling taketh hold on my flesh.

"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses *are* safe from fear, neither *is* the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave.

"Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What *is* the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in His anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: He rewardeth him, and he shall know *it*. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst? Shall *any* teach God knowledge? seeing He judgeth those that are

high. One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me. For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked? Have ye not asked them that go by the way? and do ye not know their tokens. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.”—(Job xxi. 5 to 30.)

By the whole surroundings of the life, death, and burial of Gambetta, on all principles of Scripture, logic, and experience, but one conclusion can be formed as to the end of the celebrated sceptic: that he has “gone to his own place.”

Yet not a few of the religious journals, in this and other lands, rush to the front to eulogise and immortalise the man—in some cases with portraits of various sizes, and glowing descriptions of his political career, by which he sought, without godliness or God, to patch up a poor world, hastening, with lightning speed, to the judgment of the last great day!

Shame! shame! gentlemen of the so-called *Christian* press. Will ye, before high heaven and men, shower your fawning flatteries upon the man who ignored your only Lord and Saviour, and would, if possible, politely bow the great Creator out of His universe? Will ye hang your literary wreaths upon the upas tree of soul-destroying materialism, that grows apace over the tomb of the celebrated sceptic? Will ye speak honied words concerning Christ’s enemies, because they were “popular” or “great” in this world’s account, forgetting that they can only be as bitterest gall to Him who loveth righteousness and hateth wickedness? Will ye thus play treason to the redeeming Son of God, by tuning your many-stringed harp to the glories of godless Gambetta? Fie! fie! Let the soldiers of an infidel Republic watch the remains of this miserable avowed enemy of the Cross. Let the unregenerate orators of his school sound the praises of their eminently Christless chief. Let the hired mistresses and their lords in every French department send their fading wreaths of affection to his tomb. But, in view of the heaped-up insults upon your divine Lord, and the unspeakable ruin wrought in the souls of men by such a Christless, infidel life (the immorality of which the French press so clearly exposed), do, pray, hold back your ready pens and pencils, save to point *a warning*, clear and strong, to the living, that “the way of transgressors is hard,” whether it be in princes, presidents, or peasants, and that, as surely as the living God has declared it, “the end of these things is death.”

Pander not thus to popular fancies, nor float with the stream of popular clamour, glossing over the barefaced godlessness of the wicked in power, lest perchance you should bring down a storm of carnal indignation upon your editorial heads, while your eulogiums, rightly interpreted, form an insult to Him by whom you have been redeemed, and to whom you have sworn eternal allegiance.

Esteemed reader, turn in pity and sorrow from the awful silence and gloom of this great man's awful death-chamber, and behold, as the writer has beheld lately, the sweet evidences of light, peace, and hope, in one of the humblest of Christ's followers, as in very many others, in the same grand crisis; and let your fervent prayer, based on simple trust in the atoning merits of our Great Redeemer, be, "Let me die the death of THE RIGHTEOUS, and let my last end be like his" (Numb. xxiii. 10); and remember how it is written for all God's people—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—(2 Cor. vi. 14 to 18.)

C. RUSSELL HURDITCH.



DANCING.

GOTTHOLD once said: "We are told of one of the fathers of the desert, that, seeing a female of loose morals arrayed in rich apparel, he was moved to tears, and confessed with sorrow that he had never taken half so much pains to adorn his soul with faith and godliness, as she to please the world. And I, too, my God, could almost weep to think how much less diligent I have been to conform my walk and ways to Thy precepts and will, than these dancers are to make their feet keep time to the music. How infatuated are men! Mere vanities appear to us worth the greatest pains. Seldom, and only with reluctance, do we reflect upon eternity. Away with folly! *I have so much to do to mend my heart and prepare for death*" [and seek the salvation and blessing of others, he might have added], "*that I have no time to think of dancing.*"

“A M A L E K.”

AMONG the foes of God's ancient people Israel, none is more prominent in their earlier history than Amalek, “the people that licks up” or “exhausts,” and a brief sketch of their history, as connected with that of Israel, will prove an interesting study.

The first mention of Amalek is in Genesis xiv. 7, in the narrative of the battle of the kings. We find, moreover, that a grandson of Esau bore that name (Genesis xxxvi. 12), and possibly his descendants were blended with the older tribe.

It was at Rephidim (Exodus xvii. 8), shortly after the children of Israel had escaped from Egypt, that Amalek first attacked them, and commenced that conflict which was to last from generation to generation, till the whole tribe was exterminated. And here let us note one very interesting point in the records of these conflicts, viz.: *the characters of the men raised up by God to fight for His people.* This first encounter brings out *Joshua* as captain of the host, and *Moses* as intercessor on the mount, telling us the secret of all true victory,—Christ for us, and with us. The solemn sentence was pronounced by God, “I will utterly put out the remembrance of Amalek from under Heaven,” and was repeated by *Moses* in his last charge to the people (Deut. xxv. 17), the reason being given, “for he met thee by the way, and slew the hindmost of thee, even all that were feeble behind them, when they were faint and weary; and he feared not God.”

But in Numbers xiv. 45, is recorded another conflict, ending in disastrous defeat for Israel, when they “presumed to go up to the hill-top,” having listened to the evil, contradictory report of the ten faithless spies. God was not with them, *Joshua* led them not, *Moses* prayed not for them, therefore the “Amalekites came down and smote them, and discomfited them”; as must ever be the case, when presumption imitates faith, relying upon past success for present strength.

The prophecy of *Balaam* (Num. xxiv. 7-20) confirmed the ultimate triumph of Israel over their hated foe, when “their King should be higher than *Agag*,” and the “first of the nations” (*i.e.*, perhaps the first to open the conflict with Israel) should be utterly destroyed.

After the settlement in Canaan they should have gone on steadily to conquer every foe, according to the promises given them, but in their sinful weakness, Amalek, leagued with Moab, heavily oppressed them; and their first deliverance was by *Ehud*, the left-handed Benjamite (Judges iii. 13). Forgetting past mercies, and interferences of God on

their behalf, they fell again into deeper bondage than before, under Amalek and Midian, until *Gideon*, with his little band of three hundred faithful ones, was raised up for their help; foolish, and weak, and despised things, "bringing to nought things that are, that no flesh should glory in His presence."

Passing on to the *Kingship of Saul*, we find he began well, acting with a modest valour, as though he were another Joshua smiting the Amalekites and delivering Israel (1 Sam. xiv. 48). . But, when specially charged with the carrying out of God's sentence, he failed, showing clearly that his heart was filled with "covetousness, which is idolatry," and that his zeal for God was only on the surface. Saul was in consequence rejected, and *David*, the "man after God's own heart," proving his loyalty in his weakness and humiliation, by doing his utmost to crush the foe (1 Sam. xxvii. 8), at Ziklag completely destroyed them, excepting four hundred young men that rode on camels (1 Sam. xxx. 17), and dedicated all the spoil to his God (2 Sam. viii. 12). He could say, "Do not I hate those that hate Thee, and am not I grieved with those that rise against Thee? I hate them with perfect hatred; I count them mine enemies" (Psa. cxxxix. 21, 22).

Lastly, we find in 1 Chronicles iv. 43, that in the days of good King Hezekiah, some of the tribe of *Simeon*, that feeblest and most insignificant of the tribes, "divided in Jacob and scattered in Israel," rose up and "smote the rest of the Amalekites that had escaped," thus completing the work David had so nearly accomplished. "The feeble being as David."

Joshua, Gideon, David—let the weak Simeons take heart by the remembrance of those who "out of weakness were made strong," and looking up to the Risen Christ, say with all good courage, "I can do all things, through Christ who strengtheneth me."

WILLIAM SOLTAU.



THE MAGNET.

By shoving and shaking you may move the magnetic needle from its place, but to that it returns the moment it is left to itself. In like manner, believers may fall into sin and deviate from the line of duty; but no sooner have they leisure for reflection, than they endeavour to mend their ways and resume a life of godliness. On the contrary, the wicked watch for opportunities of doing evil, and give themselves up to all the temptations of the Devil and the world.

GOTTHOLD.

THE LOVE OF GOD.

AMONG the last sayings of J. Downes were the following:—
 “Remember that love begets love,” “We love Him because He first loved us,” “He that loveth not knoweth not God, for God is love.” Remember that your vocation, your whole duty and privilege is love! For Christianity is love, the atmosphere of the Church is love, the convincing endurance of discipleship is love, the great element of the Christian character is love, and the whole religion of the Bible is love. Remember that Providence is love, caring for and managing all for the best; that holy prosperity is the token of love’s favour, and affliction the discipline of a Father’s love; that the Bible is love’s own book, and the Gospel is love’s sweet voice. Daily remember that the Old Dispensation is love’s shadow, and the New love’s living display; that each promise is love’s grant, and each precept is love’s bidding; that the Gospels are love’s history, and the Epistles are love’s letters, and the Prophecies love’s bright prospects to come. Ever remember that the Mercy Seat is the throne of love, and the Covenant is the treasury of love; the Mediator is the trustee of love, and the Spirit is the earnest to us of the fulness of the Father’s love and glory; that Prayer is the desire of love, and Praise the song of love; and every act and part of worship and obedience is the homage of love to Him who is the God of love. Oh, wherever you go, remember love; and let your joy be happy love, your peace reposing love, your long-suffering enduring love, your gentleness tender love, your temperance self-denying love, your goodness active love, your repentance weeping love, your patience love kissing the rod, your submission love bowing to God’s will, your resignation love giving up its best and dearest when the God of love requires, and your holiness love reflecting God’s beauty. “God is love, and he that dwelleth in love dwelleth in God and God in him.” Oh! he that has the love of God has everything that is worth having. He that has love has the finest line and the strongest cord that binds God to the soul and the soul to God; he has the key of the Bible, the key of the Cross, the key of Providence, the key of God’s heart, and the key to man’s heart. “Be ye therefore followers of God as dear children, and walk in love as Christ also has loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet smelling savour.” Go, taking Christ your beloved with you, and walk in the Spirit. Love will thus surround your heart; and whatever you forget, oh! forget not those three glorious words, “God is love.” Within this holy circle your soul will nestle sweetly in your Redeemer’s heart, living in His love, and leaning on His arm, His left hand under your head and His right hand embracing you, you will be safe and happy. Go in peace, and in life and death the God of love be with you.



*Yours most affectionately
in X^t Jesus
George Whitefield*

OUR FRIENDS IN HEAVEN.

I.—GEORGE WHITEFIELD.

“**H**AVE we read or heard of any person, since the Apostles, who testified the Gospel of the grace of God through so widely extended a space, through so large a space of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads, of sinners to repentance? Above all, have we read or heard of any one who has been a blessed instrument in His hands of bringing so many sinners from darkness to light, and from the power of Satan unto God?” Such were the words of one who had known this servant of God, George Whitefield, for forty years. They are taken from Mr. John Wesley’s Funeral Sermon for Whitefield, preached November 18, 1770.

Whitefield’s history amply proves the truth of this statement. Born in the year 1714, born again in 1734, ordained a clergyman in the Church of England in 1736, he departed to be with Christ, during his last visit to America, on Sunday, September 29, 1770. During this period of thirty-four years, Whitefield is said to have preached eighteen thousand times, an average of about five hundred and thirty a year.

Seeing that thousands everywhere were spending their Sundays in idleness and sin, and were not to be reached by sermons preached within walls, Whitefield resolved to fulfil the command of the Master, to “go out into the highways and hedges and compel them to come in.” His first attempt was made at Kingswood, near Bristol. After much prayer he went one day in February, 1739, and standing on a hill began to preach to about a hundred colliers, from Matthew v. 1-3. The number of his hearers rapidly increased, till the congregation amounted to many thousands. Jesus, the sinner’s Friend, was the subject of his discourse, and so deeply were these poor neglected people affected that “white gutters” were made by the tears which flowed so plentifully down their coal-blackened cheeks. Hundreds of them were soon brought to Christ. “As the scene was quite new, it often occasioned many inward conflicts.” “Sometimes,” says Whitefield, “when twenty thousand people were before me I had not, in my own apprehension, a word to say either to God or them. But I was never totally deserted, and frequently (for to deny it would be lying against God) was so assisted that I knew by happy experience what our Lord meant by saying, ‘Out of his belly shall flow rivers of living water.’ The open firmament above me, the prospect of the adjacent fields, with the sight of thousands, some in coaches, some on horseback, and some in the trees,

and at times all affected and in tears, was almost too much for, and quite overcame me."

TWO MONTHS AFTER, WHITEFIELD WENT TO LONDON AND BEGAN TO PREACH
IN THE OPEN AIR.

On April 27, 1739, he went to Islington to preach for his friend Mr. Stonehouse. In the midst of the prayers the churchwarden came to him and requested him to show his license for preaching in the diocese of London—a most unusual demand to be made upon any clergyman casually preaching in a diocese in which he has not been licensed. Being thus forbidden to preach in the pulpit, Whitefield went outside and preached in the churchyard. "And," said he, "God was pleased so to assist me in preaching, and so wonderfully to affect the hearers, that I believe we could have gone singing hymns to prison. Let not the adversaries say I have thrust myself out of their synagogues. No; they have thrust me out."

Henceforth Whitefield became a constant field-preacher. Two days after the occurrence just narrated, he records: "On Sunday, April 29, I preached in Moorfields to an exceeding great multitude. Being weakened by my morning's preaching" (Whitefield never had strong health), "I refreshed myself in the afternoon by a little sleep, and at five went and preached at Kennington Common, about two miles from London, when no less than thirty thousand people were supposed to be present." On one occasion Whitefield preached down the fair in Moorfields, the people leaving the shows and mountebanks to hear the glad story of salvation free and full through our Lord Jesus Christ.

Many of his discourses were two hours long, but the people hung upon his lips. A shipbuilder who heard Whitefield frequently was one day asked what he thought of him. "Think!" said he, "I tell you, sir, every Sunday that I go to my parish church I can build a ship from stem to stern under the sermon; but, were it to save my life, under Mr. Whitefield I could not lay a single plank." Preaching Christ was Whitefield's delight, and on one occasion when laid aside, as he was often in the latter part of his life, he lamented that he was brought "to the short allowance of preaching but once a day, and thrice on a Sunday."

"THE BEST PREPARATION FOR PREACHING ON SUNDAYS,"

Whitefield used to say, "is to preach every day in the week." This he called his "grand catholicon, his good thirty-year old medicine," and when the physicians once prescribed a perpetual blister, he said, "he found perpetual preaching more effective"—"a good pulpit sweat, or a thirty-mile ride on horseback," he generally said would set him right on the morrow—and often so it proved. The pulpits he preferred were

“mounts” in the open air, where he would preach Christ from a horse block, an inn table, a staircase, an old wall, a windmill, a market cross, a brickyard, or from the scaffold on which a criminal had been executed.

Between the years 1737 and 1770 Whitefield crossed the Atlantic thirteen times. There were no steamers in those days, and his voyages often took from eight to twelve or thirteen weeks, while the same space is now traversed in eight or nine days. He paid fifteen visits to Scotland during these thirty-three years, and to Wales and the extreme west of England he went nearly every year, besides visiting Ireland once, when he was stoned so that he “reeled backwards and forwards till he was almost breathless, and all over a gore of blood.” A Christian surgeon dressed the wound, Whitefield went into the preaching place, and after giving a “word of exhortation, joined in a hymn of praise and thanksgiving to Him who makes our extremity His opportunity, who stills the waves, and the madness of the most malignant people.” So wrote this successor of the Apostles, following in the steps of Stephen, the first martyr for Christ.

His journeys in England, Scotland, and America, were mostly undertaken on horseback. He would frequently ride fifty miles a day, and preach twice or thrice; there was no Macadam in those days to make good roads—roads, in our sense of the word, scarcely existed; the lanes in some countries were little better than ditches, and in wet weather almost impassable for carriages. Canals were as yet unmade. Yet, on this servant of God travelled, that he might have the luxury of preaching Christ as the sinner’s only hope, and the saint’s everlasting glory and joy,—nothing daunted him.

THE POWER OF THE SPIRIT WAS SO MANIFESTED IN HIS PREACHING that the stoutest sinners were subdued and brought to the feet of Jesus. “I came here to hear you,” said one to him, “with my pocket full of stones, intending to break your head; but your sermon got the better of me, and broke my heart.” The words “Thou art the man” struck with amazement another hearer, who also came with stones in his pocket. This man was preparing to throw a stone at Whitefield when these words arrested him; he became a converted man, and a preacher of the Gospel.

The numbers who came to hear Whitefield in the open spaces such as Moorfields (now covered with houses), Smithfield, Kennington Common, and many other places, were reckoned at thirty thousand, and even more. It is said that his voice could be heard distinctly one mile, and the singing of his vast congregations three miles.

Whitefield was a man of prayer, he would frequently rise from his bed at night two or three times for prayer. He had intense love for Christ, and desire for the salvation of sinners.

HIS LAST SERMON WAS DELIVERED THE DAY BEFORE HIS DEATH ;

but so weak was the mortal tabernacle that though the spirit was willing the flesh was dying, and he was unable to speak for some minutes. At length he commenced and proceeded with his discourse. The latter part was as follows:—"I go, I go to a rest prepared; my sun has arisen, and has given light to many; it is now about to set. No, but to rise to the zenith of immortal glory. I have outlived many on earth, but they cannot outlive me in heaven; many shall live when this body is no more, but then, oh! thought divine, I shall be in a world where time, age, sickness, and sorrow are unknown! My body fails, my spirit expands. How willingly would I live for ever to preach Christ! but I die to be with Him. How brief, comparatively brief, has been my life compared with the vast labours which I see before me yet to be accomplished!"

After the service was over, he mounted his horse and rode to Newbury Port, to the house of his friend Mr. Parsons. An attack of asthma, to which he was subject, came on at night; this he hoped to relieve by a "two or three days' riding without preaching!" The difficulty of breathing, however, increased, he became cold, and felt he was dying; he could not speak, and in about four hours after the attack commenced he ceased to breathe. The good man's earthly tabernacle, which had never been strong, was literally worn out. He was a "burning and a shining light," and his lamp burnt and shone till it could burn and shine no longer.

STARTING IN LIFE AS THE BARMAN OF THE BELL INN,

Gloucester, George Whitefield became, through the abounding grace of God, the means of converting thousands to Christ. In the winter, when in London, at six o'clock in the morning, he preached on four mornings in the week, unwearied in his labours for the conversion of sinners, and in his endeavours to teach believers how to adorn the doctrine of God their Saviour in all things. It was CHRIST that Whitefield preached, the alone remedy for sin. He believed in human corruption, and preached what he believed, on one occasion telling his hearers they were "half beasts and half devils." These New Testament doctrines were novelties in the days of Whitefield. In the early part of the reign of George III. the celebrated Judge Blackstone had the curiosity to go from church to church and hear every clergyman of note in London. He says that he did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that it would have been impossible for him to discover, from what he heard, whether the preacher were a follower of Confucius, of Mahomet, or of Christ! And though "not many wise

men after the flesh, not many mighty, not many noble" believed, the "common people" heard George Whitefield gladly, and multitudes of them will rise, at the coming of that Saviour he so loved to preach, to own him as their spiritual father and guide.

Such are a few facts in the life of George Whitefield. Should any reader desire to know more about him, a very interesting and complete account will be found in Mr. Andrews' "Life of George Whitefield," of which a very cheap edition has just been published (price 6d.) by Messrs. Morgan & Scott.

The portrait inserted in this number, which, through the kindness of the publishers, has been supplied from this work, appears to have been copied from one taken in New York when Whitefield was fifty years of age.



"A VOICE."

LUKE iii. 4.

"A VOICE," and nothing more,
Yet, oh, what wonders telling
Of ONE—the peerless, precious Lamb,
In radiant glory dwelling!

"A voice" declaring this abroad—
"Behold, behold the Lamb of God!"

"A voice" used but for Him,
His glories ever sounding,
And all His precious, wondrous grace,
O'er sin and guilt abounding;
"A voice" to speak His matchless fame,
And to exalt the Master's name!

"A voice:" ah! let me be
"A voice" His name repeating:
Himself—the object of my love;
His blood—the conscience meeting.
Yes, this my cherished, happy choice—
To be as nothing but "A voice."

ALBERT MIDLANE.



FRAGMENTS.

A FOOL'S PARADISE.—A Millennium without Christ.

CHANCE.—Chance is the Devil's providence.

"SEEING IS BELIEVING."—The world's motto is "Seeing is believing;"
God's plan is "Believe to see."

READINGS FROM "THE ENGLISHMAN'S BIBLE."—No. 3.

GENESIS ii. 18.

"AND JEHOVAH ELOHIM SAID, 'IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE; I WILL MAKE HIM AN HELP MEET FOR HIM.'"

LONELINESS is not good. Fellowship is essential to real happiness. Man is made in the image of his Maker, a Triune God.

The attributes of God are infinite. Every attribute requires an object worthy of its capacities for entire satisfaction.

Infinite love requires an object infinitely worthy.

Infinite wisdom requires the companionship of a mind of equal capacity.

In the fellowship and companionship of the Divine Eternal Three every infinite and divine attribute and perfection finds a suitable sphere for its infinite and eternal exercise.

Hence the Elohim of the Scriptures is the infinitely HAPPY and BLESSED God.

Condemn a man of large capacities and warm affections to solitary confinement for life, and you condemn him, as long as reason holds its seat, and life its continuance, to an existence of misery.

If God exists eternally as the infinitely happy and blessed God, He must exist, as Scripture represents Him, as the Triune Jehovah, Father, Son, and Spirit, in perfect companionship, as well as in essential oneness.

Verse 19. "AND OUT OF THE GROUND JEHOVAH ELOHIM FORMED EVERY BEAST OF THE FIELD, AND EVERY FOWL OF THE AIR; AND BROUGHT THEM UNTO ADAM TO SEE WHAT HE WOULD CALL THEM: AND WHATSOEVER ADAM CALLED EVERY LIVING CREATURE, THAT WAS THE NAME THEREOF. (20.) AND ADAM GAVE NAMES TO ALL CATTLE, AND TO THE FOWL OF THE AIR, AND TO EVERY BEAST OF THE FIELD; BUT TO ADAM THERE WAS NOT FOUND AN HELP MEET FOR HIM."

Creation and the creature cannot *satisfy* divine perfections, though God may take pleasure in the works of His hands; and the study of natural history, fascinating as it is, leaves a painful void in the human heart. While a divine and infinite Being requires a companionship which is divine and infinite, the human heart requires that which is human. Congeniality is essential to satisfying communion.

Adam was sovereign of all he surveyed. Every living creature was placed under his dominion; still there was a vacancy unfilled.

The empire of Queen Victoria may be larger now than when she was a wife, yet her widowed heart is conscious of an aching void.

Verse 21. "AND JEHOVAH ELOHIM CAUSED A DEEP SLEEP TO FALL UPON ADAM, AND HE SLEPT; AND HE TOOK ONE OF HIS RIBS, AND CLOSED UP THE FLESH INSTEAD THEREOF; (22.) AND THE RIB WHICH JEHOVAH ELOHIM HAD TAKEN FROM MAN, MADE (BUILDED) HE A WOMAN, AND BROUGHT HER UNTO THE MAN. (23.) AND ADAM SAID, THIS IS NOW BONE OF MY BONE, AND FLESH OF MY FLESH: SHE (THIS) SHALL BE CALLED WOMAN (ISHAH), BECAUSE SHE (THIS) WAS TAKEN OUT OF MAN (ISH): (24.) THEREFORE SHALL A MAN (ISH) LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE (ISHAH): AND THEY SHALL BE ONE FLESH."

Compare Ephesians v. 30, 31, 32.—Herein is foreshadowed the mystery of the Church. This "deep sleep" (Hebrew, *tardemah*), is evidently symbolic of the sleep of death, into which, according to the determinate counsel and foreknowledge of God, Christ, the last Adam fell.

From the opened side of Immanuel—from the blood which atones, and from the Spirit which quickens, is builded the Church. Stone successively laid on stone in the spiritual building, member added to member in the mystical body. The opening and the closing, the sleeping and the awaking, the death and the resurrection—all are combined. But it is the Spirit of the Risen Christ, the Comforter, sent down at Pentecost, subsequent to the sleeping and the awaking, which baptizes into one body the Jew and the Gentile, to form the Bride, to be presented faultless, without spot or wrinkle, or any such thing, to the Second Man, and the last Adam, in God's own time.

Then, as the divine, infinite, and eternal perfections find their suitable exercise and companionship in the Divine Eternal Three, and their oneness too, so the human heart of Immanuel shall find its congenial fellowship in this Blood-bought, Spirit-formed Church, the object of His love, and for which He gave Himself, one Spirit with Himself, members of His body, of His flesh, and of His bones.

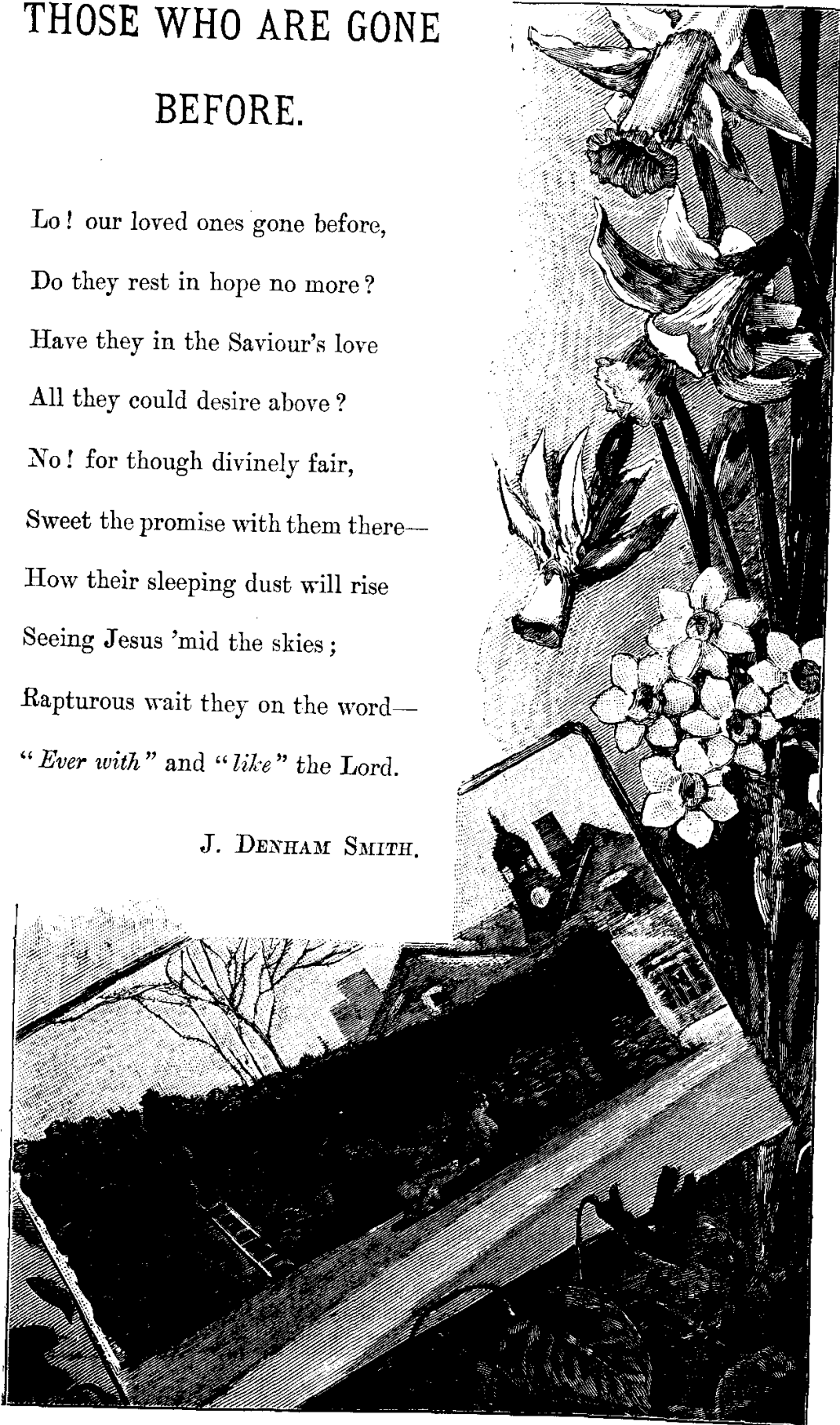
It is not enough that Immanuel will sway His sceptre over the whole world,—that He will have a spiritual kingdom as well as an earthly,—precious souls redeemed by His precious blood from every kindred and from every clime, from earliest ages to the close of the millennium. He will also have His "Eve," His God-given, Blood-purchased, Spirit-sealed Church, gathered from east and west, from north and south, who will sit down with Abraham and Isaac and Jacob in the kingdom of God, and who will share with Him, not only His KINGDOM, but His THRONE and His HEART.

THOMAS NEWBERRY.

THOSE WHO ARE GONE BEFORE.

Lo! our loved ones gone before,
Do they rest in hope no more?
Have they in the Saviour's love
All they could desire above?
No! for though divinely fair,
Sweet the promise with them there—
How their sleeping dust will rise
Seeing Jesus 'mid the skies;
Rapturous wait they on the word—
“*Ever with*” and “*like*” the Lord.

J. DENHAM SMITH.



PICTURES FROM THE LAW.

No. I.—ANIMALS—CLEAN—*Concluded from page 90.*

FOUR kinds of creeping things were admissible to Israel as food,—
 “The locust after his kind, and the bald locust after his kind,
 and the beetle after his kind, and the grasshopper after his kind.”
 These insects had “legs above their feet, to leap withal upon the earth”
 (they did not crawl), and wings to fly. They were all vegetable feeders;
 no flesh or carrion tempted them. This description shows that the word
chargol is wrongly translated “beetle”—the word signifies something that
 “leaps or springs,” and was evidently an insect of the locust tribe. The
 grasshopper is one of the same species, and like the locust is very
 destructive. In Australia the grass on immense tracts of land is often
 wholly consumed by grasshoppers, and the same thing is also related of
 places in the Southern States of America.

The locust had some distinguishing points in contrast with unclean insects. It was clean in its food, it did not crawl on the earth, it was capable of flight but needed constant direction. Is it needful to show how in these particulars the locust represents Christ and the Christian?

Our Lord was always led of the Spirit; He always delighted in the Word of God; His meat was to do the will of Him that sent Him; He was in the world, but not of it.

Does not the Christian delight to feed on the sincere milk of the Word, or on its strong meat? (1 Peter ii. 2; Heb. v. 12-14.) Does he not walk this earth as not of it? Is he not dwelling in heavenly places while here below? (Ephes. ii. 6.) And is he not the subject of invisible guidance? The course of the locust depends entirely upon the direction of the wind,—a very real power, invisible but felt, sustains and guides them. “The locusts have no king, yet go they forth all of them by bands” (Prov. xxx. 27). “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit” (John iii. 8). The believer is led by the Spirit (Rom. viii. 14; Gal. v. 18); guided into all truth by the Spirit (John xvi. 13). That Spirit dwells in the heirs of glory, sealing them to the day of redemption.

No. II.—ANIMALS—UNCLEAN.

The word translated “unclean” signifies *impure, contaminating*. The unclean animals were not only regarded as impure in themselves, but also as communicating uncleanness:—“Whosoever toucheth the carcases of them shall be unclean until the even” (Lev. xi. 27). These creatures surrounded the Israelite in his own land. In hot countries the growth of insect life is prodigious; the air is full of the noise of creeping, flying things, and the earth too. The dog is an unclean animal—the scavenger of the streets in Jerusalem and in the cities of the East. The “dogs,” and all other of the unclean, are to be for ever without the gates of the Heavenly City (Rev. xxii. 15), unfit to enter and behold its glories. The vulture, devouring offal and the dead bodies of men and animals, is another of these unclean creatures—unclean in its nature and unclean in its practice—and whose chief occupation is to watch for, and attack, the weak and unwary, and devour them.

SOME OF THE UNCLEAN CREATURES MENTIONED COME FORTH IN THE DARK, as the owl, the bat, the nighthawk, and various creeping things. They thus represent to us the unfruitful works of darkness, with whom Israel could have no fellowship, but must “rather reprove,” or consider fellowship with them as a reproach (Eph. v. 11).

AMONGST ALL THESE UNCLEAN CREATURES ISRAEL HAD TO WALK.

They were surrounded by them, but were not to be of them. Thus did our Great Pattern walk in this world. He “left us an example that we should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously” (1 Peter ii. 21-23).

To the mind of the Israelite these creatures represented the Gentiles. And when the one great sacrifice was offered, and Jesus died, “not for that nation only, but that also He should gather together in one the children of God that were scattered abroad” (John xi. 50-52), it was necessary to break down the Jewish prejudice, and to show that the “dogs” (Matt. xv. 27) might be cleansed, renewed, “washed, sanctified, and justified, in the name of the Lord Jesus and by the Spirit of our God” (1 Cor. vi. 11). Peter, the apostle, to whom the key was given to unlock “the door of faith unto the Gentiles” (Acts xiv. 27), saw in a vision “a great sheet, knit at the four corners, and let down from heaven to earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so,

Lord; for I have never eaten any thing that is common* or unclean. And the voice spake to him again the second time, What God hath cleansed, that call not thou common. This was done *thrice*—indicating the perfect cleansing of the unclean and their perfect acceptance in the Beloved—“and the vessel was received up again into heaven” (Acts x. 10-16). From this vision is dated the proclamation of the Gospel to the whole world, founded upon the fact that in Christ Jesus those “who once were far off are made nigh in the blood of Christ” (Eph. ii. 13-22) (see Revised Version). It is, then, to the blood of Jesus that we owe our fitness for fellowship with God and with all believers, Jew or Gentile.

COMMUNION (OR FELLOWSHIP) RESULTS FROM SIMILARITY OF NATURE.

The clean must partake *with* the clean and *of* the clean. We have fellowship with God, and cannot therefore have fellowship with devils (1 Cor. x. 19-21). This principle is remarkably brought out in 1 Cor. vii., where the question of marriage is discussed. The Apostle shows that if undertaken when both parties are unconverted, and one becomes afterwards a Christian, there need be no separation, “for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy (1 Cor. vii. 14). “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer” (1 Tim. iv. 4, 5).

But this rule does not apply where the marriage is undertaken by a child of God with one in the flesh. The command here is clear—it is “*only in the Lord*” (1 Cor. vii. 39). And the Christian course is definite, both with regard to marriage and to every description of partnership. “Be ye not unequally yoked together with unbelievers” (2 Cor. vi. 14). The allusion here is to the yoking together in the plough, or for other purposes, of the “ox and the ass” (Deut. xxii. 10), creatures of

* Many of the creatures in the great sheet were eaten as food by the Gentiles. The Israelite could not even partake with the Gentiles of beasts which were clean, because they had not been killed according to the law, the blood being allowed to remain in the carcase instead of being “poured out like water and covered with dust” (Lev. xvii. 10-14; Deut. xii. 16, 23, 24; xv. 23; Acts xv. 20). Also the Gentile would probably dress the animal with fat (Lev. vii. 23); he might “seethe it in its mother’s milk” (Deut. xiv. 21); it might “die of itself or be torn of beasts” (Lev. xxii. 8; Deut. xiv. 21); or have been “offered to idols” (Acts xv. 20; 1 Cor. viii. 4, 7, 10). Any or all of these circumstances would render the meat “common” to the Israelite—unfit for his food, not being separated to his use—and therefore he could not partake of it. The Pharisees and scribes found fault with our Lord’s disciples because they ate bread with “common” (margin) or unwashed hands. They might possibly have touched that which had not been separated to their use by some ceremonial observance, and therefore, except they washed their hands diligently, they ate not (see Mark vii. 2-6). Our Lord showed these objectors that “*out of the heart proceed evil thoughts,*” &c. “These are the things which defile a man; but to eat with unwashed hands defileth not a man” (Matt. xv. 19, 20).

dissimilar natures and habits, the one clean, the other unclean. Paul describes (2 Cor. vi. 14-18) the yoking together of believers with unbelievers, as the "fellowship of righteousness with unrighteousness," the "communion of light with darkness," "Christ with Belial," a "believer with an infidel," "the temple of God with idols"—fearful comparisons, foreboding the misery which so constantly attends such unions. The Lord keep His people from entering into them. (See also the commands in Deut. vii. 2-4; Ezra's confession of the sin of such unions (Ezra ix. 1-4); Paul's summary of the matter in 1 Cor. vii. 39, and in many other places.)

THE COMMAND RESPECTING THE CAMEL, THE HARE, AND THE CONEY,

shows that all doubtful matters must be carefully examined in the light of the Holy Word of God. The Israelite would not think of eating the horse or the ass, for they had nothing in common with the clean animals; they neither chewed the cud nor divided the hoof; but the camel, the hare, and the coney, very much resembled the clean animals; they seemed to chew the cud, but their feet were quite unlike them. How many, alas! seem to receive the truth, and can talk about it, but they walk as the world. They may be beautiful outwardly, but their hearts are not the Lord's; they have no real relish for that which is spiritual and heavenly, and their end will be destruction. With these we can have no real fellowship. We may be acquainted with them, and be indebted to their kindness as we pass through our pilgrimage, but there can be no true fellowship, no union in Christ. "*He that hath the Son hath life, and he that hath not the Son of God hath not life*" (1 John v. 12). There can be no middle state. It is either life in Christ, the nature of Christ, and the consistent walk (in the Old Testament language, "chewing the cud and dividing the hoof"), or it is death in trespasses and sins, and walking according to the course of this world (Eph. ii. 1-5). Let us ever remember that *outside* religion will never save the soul. "He that believeth on the Son hath everlasting life: and he that believeth not the Son (however fair the outward conduct) shall not see life; but the wrath of God abideth on him" (John iii. 18, 36).

G. F. MABERLY.



THE TEST OF LOVE IS SACRIFICE. After we have given an address, would we prefer to hear people say, "How sweet the name of Jesus sounds," or "What a beautiful address"?

TH. MONOD.

SAMSON THE NAZARITE.

NO. II. OF A SERIES OF UNPUBLISHED PAPERS BY THE LATE
H. W. SOLTAU.

JUDGES xiv.

THE history of Samson is one remarkable riddle from beginning to end! In this chapter we have a succession of riddles. We have an Israelite desiring a Philistine wife; that is a very strange thing. We read that God had a purpose in it—to take vengeance on the Philistines; but, leaving that out of our consideration, the fact is a remarkable one—that this champion of Israel should set his affection on a Philistine woman. It seemed strange to his father and mother, and they said, “Will none of thine own kindred do?” No, none; he saw something lovely, attractive, and fair, where there was nothing so to others, and he determined to make the woman his wife. Is not this a little shadow, a distant glimpse of the Lord Jesus? We may ask, Why did Samson love this woman? and the only answer is, because he *chose* to. No one could understand his heart but himself. So the salvation of Christ—the love of Christ to us, is a great riddle. No one can understand the heart of Jesus but He Himself and His Father. It is blessed to remember that when we were enemies, with Philistine hearts, He loved us. It will take eternity to explain this riddle—the love of Jesus to a lost sinner, the love of God to a lost world.

THE LION IN THE VINEYARD.

Samson on his way to Timnath passed through a vineyard, and a lion roared against him. The lion was in a strange place; its proper home was a forest, not a place of grapes and wine. The man of power, the Nazarite of God, heard it, and he seized the beast and rent him as he would have rent a kid. This, again, is another shadow of the Lord Jesus. He heard the roar of the “roaring lion,” the Devil, in the midst of the vineyard of God’s chosen ones, and came upon Satan to destroy him. But while Samson in his conflict was untouched, unhurt by the lion, the Lord Jesus had to know the power of Satan. Christ was helpless and apparently in the power of death. God sent His own chosen One into the world that He might face the adversary and fight the battle without any weapon but the weapon of *weakness*. Christ was crucified through weakness, and it was His mighty power; for in His helplessness He trusted in God. He put forth no power of His own, but He cast Himself entirely on God. He said, “I am a worm,” but the worm shall thresh the mountains. “Fear not, thou worm Jacob, thou shalt thresh the mountains.” He wielded not the

thunderbolts of the Almighty, nor led out the hosts of God's angels to trample the enemy under feet, but He was then the helpless One, bearing the curse, yet was He righteous, pure, and holy. It was the *power of obedience*. Disobedience put power in the devil over man, obedience put power in man over the devil. That is another riddle. Disobedience armed the devil, gave him sovereignty, and made him god and king of this world; his whole strength and might is through the disobedience of man. What will put him under our feet? *Obedience*. The obedience of that One—Jesus; His obedience in death, armed with one weapon only, dependence and reliance on God. That crushed the head of Satan. Then was the lion rent indeed, through the obedience of the strong heart of Jesus.

HIS STRANGE RIDDLE.

We then read that Samson went on his way, and on his return he turned aside to see the carcase of the lion, and there was a swarm of bees, and honey in the carcase. Samson's struggle had been a secret one, out of the path, not known to every passer by. He slew the lion, not to make himself a name, but because the lion roared against him, and because he hated it. Thus the cross of Christ was a deep, secret struggle of weakness, understood only by God and Christ, and by those who have learnt of God. Here again is another riddle. How contrary to all the habits of a swarm of bees to settle in the midst of corruption and death! Samson thought it strange. He took of the honey, and ate it, and gave to his parents, but they did not understand whence it came. Then he propounded his riddle, and those who found it out did so through his wife. No Philistine could ever of himself find out the riddle. Still they only hit upon half of it, leaving out the best part. They only said, "What is sweeter than honey, or what is stronger than a lion!" They had not eaten of the honey, and so could not understand the best part, "out of the eater came forth meat," and the thing thus was worthless to them, and resulted in their utter destruction. They had half the riddle in their heads and none in their hearts. Seven days had they in which to discover the answer. It is a solemn thing if the truth of God becomes an object of gain in this world, if men try to solve the riddle of the wondrous Cross of Christ for the sake of changes of garments, instead of for the sake of eating what comes from the eater. Let us take care that we find out the riddle "ere the sun goes down," lest we discover it only when too late. People are too busy with business or pleasure now to set themselves to understand the meaning of God's wonders. They have no desire for Christ, no heart for God or for His truth.

And, now, what does this riddle mean? Who is the "Eater"? The Eater is *Death*. The grave is never satisfied; it is always devouring.

Wherever we go we are in its power: we cannot escape from it; and it will go on till at last God will say, "O, Grave, where is thy victory?" Who has the "power of death"?—The Devil. God has allowed Satan to hold the sceptre, and to have the dust of death as his portion. And the Holy Spirit calls him "The King of Terrors." That always sounds to me one of the most awful titles in the Bible. We read of Christ as King of Kings, King of Righteousness, Prince of Peace, but of this death as King of Terrors. Think of the dominion of that prince, how he reigns everywhere, filling men with terror. Satan delights in seeing us miserable; but there is One who can overcome the Dreadful Prince, so that the King of Terrors yields life and joy, "the Eater yields meat." What is so strong as death? yet the strong yields sweetness, for the grave has had too much, although it still appears to be unsatisfied: it has had one morsel that it has been obliged to deliver up. There is one empty tomb—the tomb of Christ. There is one place on earth where the grave-clothes were folded up, and the napkin about the head folded and laid aside for ever. Christ is the first-fruits of them that sleep; and soon will the grave have to deliver up its millions, because it has yielded up Christ. Then we shall sing, "O, Death, where is thy sting? O, Grave, where is thy victory?" Thus will the song of the redeemed be sweetness to God and Christ in that day of resurrection; and the full meaning of Samson's riddle will be revealed—"Out of the Eater came forth meat, and out of the strong came forth sweetness."



"HE CARETH FOR YOU,"

1 PETER v. 7. Read also LAM. iii. 1; HEB. xii. 7, 11; 2 COR. iv. 17, 18.

ALL thy griefs by Him are ordered,
Needful is each one for thee;
All thy tears by Him are counted,
One too much there cannot be.

And if, while they fall so quickly,
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesu's sight.

Far too well thy Saviour loves thee
To allow thy life to be
One long calm unbroken sunbeam,
One unruffled, stormless sea.


He would have thee fondly nestling
Closer to His gentle breast;
He would have that world seem brighter,
Where alone is perfect rest.

THE RIVER JORDAN.

By the kind permission of the author, Philip Henry Gosse, Esq., F.R.S., and of the publishers and owners of the copyright, Messrs. Hodder & Stoughton, we herewith give the first of a series of short papers (to be completed in subsequent numbers) on the River in Palestine connected with which are so many narratives of deepest and sacred interest. These pages form chapter v. of the interesting and elegant volume, "SACRED STREAMS; OR, THE RIVERS OF THE BIBLE," published by the above firm at 7s. 6d.

THE JORDAN.

Mountain Ranges—The Ghor—Sources—Paneas—Phiala—Tel-el-Kady—Hasbeyah—Waters of Merom—Lotus Lily—Lake of Gennesaret—Lower Jordan—Rapids—Windings—Scenery—Trees and Flowers.

HE rivers which we have hitherto noticed would, for the most part, connect themselves in the mind of an Israelite with ideas of hostile military power, blasphemous enmity against Jehovah, and the captivity of His people. We come now to wander by the banks of those streams that watered the sacred soil of Israel, diffusing fertility and gladness throughout that favoured country, which was described as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills."* The most eminent of these, not less for its size than for the interesting events with which its history is connected, is the Jordan.

The mountain ridges of Palestine run in lines nearly parallel with its Mediterranean shore. The lofty range of Lebanon, overlooking from its snowy summit the Great Sea on the one hand and the Syrian desert on the other, gradually merges into the mountains of Galilee and of Samaria, and the hill country of Judea. Over against this chain to the eastward there rises another, parallel with it, and nearly agreeing with it in the varied elevation of its different portions. Antilibanus ("Lebanon toward the sun-rising") is continued in Mount Hermon, with its lofty peak of ancient renown, whence the mountains of Bashan gradually sink till they are lost in the plains that border the Lake of Gennesaret. Thence beyond the river Jarmuk they again begin to rise in rugged peaks; and the hills of Gilead and of the land of Moab stretch from north to south, until the rocky belt of Mount Seir rears its frown-

* Deut. viii. 7.

ing masses of stone in a thousand strange forms, divided by horrid yawning chasms, in the most dreary desolation, and forms a fit gateway to the desert of burning sand that lies beyond.

Between these mountain ranges lies the Ghor, or Valley of the Jordan, which, from the sources of that river to the southern extremity of the Dead Sea, extends through a length of about one hundred and seventy miles. Its breadth is irregular: at its head there are not more than a few miles from the summit of one ridge to that of the opposite; and the average width, to a distance considerably below the Lake of Gennesaret, may be considered as not above ten miles; but, as the hills stretch to the southward, they still diverge from each other, until they again approach, to inclose, as with walls of precipitous rock, the Dead Sea.

“The Jordan is entitled to take its place as the chief of Syrian rivers, and perhaps this is distinction enough for it; but, besides this, it may be said, that for a line of nearly three thousand miles along the coast of Africa and of Syria, no one stream except the Nile contributes so large a volume of water to the Mediterranean as the Jordan contributes to the Dead Sea; and that all Arabia has not one river comparable to it. . . . But the dignity of the Jordan arises from other circumstances than the volume of its waters or the extent of its course.”*



SOURCE OF THE JORDAN.

* Dr. Kitto's Palestine, vol. ii. p. 153.

The principal source of this river has been from very ancient times considered to be at Paneas, or Cæsarea Philippi, where it rises in a very romantic manner. Josephus thus describes it: "At Panium . . . there is a mountain that is elevated to a vast height; and in its side at the bottom a dark cavern opens, within which there is a horrible gulf, descending abruptly to a great depth. It contains a mighty quantity of water, which is quite still and unmoved; and when any one attempts to sound its depth, no length of cord is found sufficient to reach the bottom. Now the fountains of Jordan rise at the roots of this cavity, and, as some think, this is the utmost origin of the Jordan."*

This cave has been described by modern travellers, and in particular by Burckhardt. Over its mouth the perpendicular face of the rock has been cut into niches with pillars for the reception of statues, the basal part of one being still to be seen. Inscriptions, now nearly illegible, were cut in the rock near these recesses. The modern village of Baneas contains only about 150 houses; but heaps of stones and fragments of pillars lie around, covering an extensive space, on which stood the royal city which bore the name of the Tetrarch of Trachonitis.

In another passage Josephus connects the water which flows from this cave with that of a perfectly circular lake, about fifteen miles distant, called, from its bowl-like form, Phiala: for, as he asserts, some chaff having been thrown into the lake by Philip, emerged from beneath the cave at Paneas; whence it was concluded that a subterranean passage existed between the two.

Captains Irby and Mangles seem to have discovered this interesting place. Having entered a rich little plain at the southern foot of Mount Hermon, they found a rivulet which, flowing through the plain, rushes picturesquely through a deep chasm, and joins the Jordan at Baneas. Ascending a little higher, they saw a very singular lake, about a mile in circumference, apparently perfectly circular, and surrounded on all sides by sloping hills richly wooded. A remarkable circumstance was, that they could perceive no supply or discharge of its waters, which appeared perfectly still, though clear and limpid: a great many wild fowl were swimming on it.†

Another source of the Jordan is found about three miles to the west of Baneas, at a place called Tel-el-Kady, which is believed to be the site of the ancient Dan or Laish, the northern boundary of the land. It unites with the other stream five or six miles below the emergence of the latter from the cave.

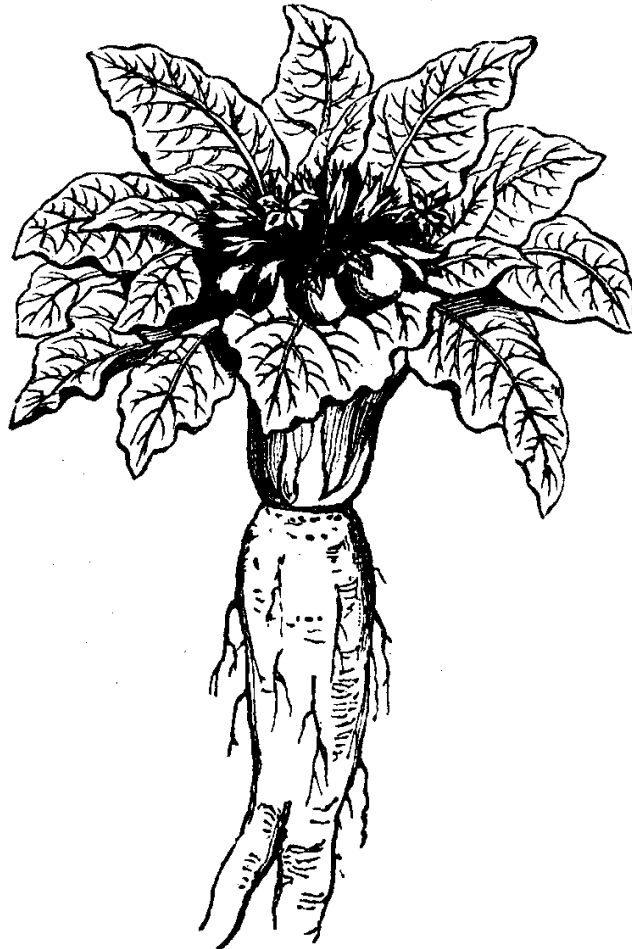
Yet a fourth stream, the Hasbeyah, presents a claim to be considered as the source of this river, and one which, but for the prescriptive right

* Bell, *Jud. I.* xxi. 3.

† Irby and Mang. *Trav.* pp. 286—289.

of the former, must be acknowledged as the best of all. It rises more than twenty miles farther to the north-east, on the northern side of Hermon, around whose base it pours a considerable stream, being, at the point where it runs by Paneas, as broad, as deep, and as rapid as the Jordan itself at Jericho. Whether it unites its waters with those of the former streams, or falls into the lake Houle by its own distinct channel, are points not yet quite ascertained.

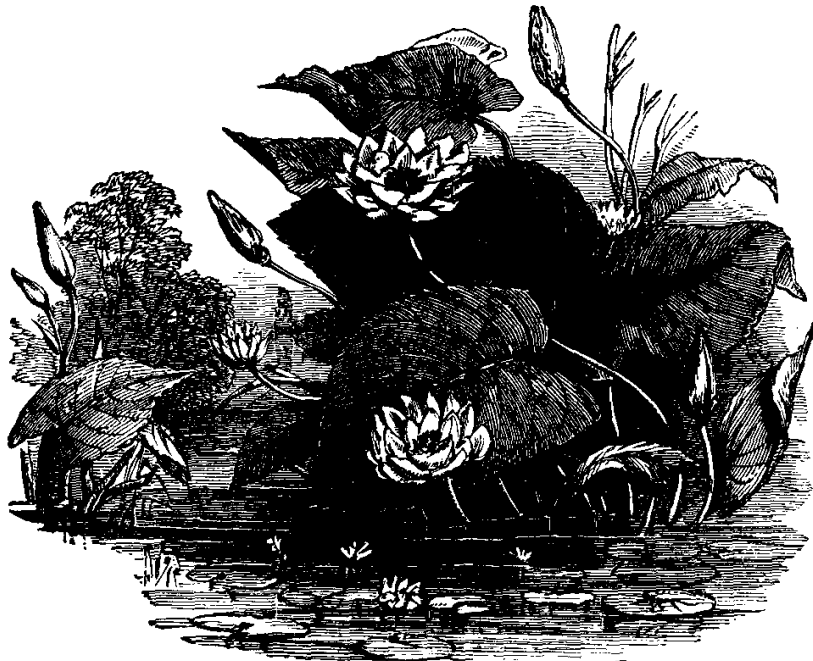
The plain through which these rivers flow is most fertile. Numerous plantations of mulberry trees adorn the banks, and the surrounding hills are covered with groves of oak. The richest pasture covers the whole plain, except where it is cultivated: and cattle are driven by the Arab tribes from considerable distances to feed on its luxuriance. The labour of the plough, though employed but to a limited extent, is rewarded by crops of wheat and other corn of excellent quality and in rich abundance. Thistles, those sure tokens of a vigorous soil, grow to so gigantic a size as to reach up to the height of a horse's back, to the annoyance of his rider; and that curious plant, the mandrake, with its purple blossoms and fragrant apple-like fruit, is abundant in this region.



THE MANDRAKE.

Nearly in the midst of this beautiful plain, the waters of the several streams we have noticed dilate into a lake of considerable extent. It is known in early Hebrew history as the Waters of Merom; at the time of Roman dominion it had received the name of Samochoonites; but in modern times, at least since the Crusades, it has borne the Arab appellation of Bahr-el-Houlè.

After the winter rains this lake forms a beautiful sheet of water, eleven or twelve miles long by about four broad; but in summer the northern half becomes a mere morass, covered with rushes, through which several streams wind their silver courses. Among these grow also abundantly the reeds which are used in the East for pens, as well as others of stouter make, which serve for lances and arrows. On the surface float the broad leaves and beautiful white flowers of the Lotus-lily (*Nymphaea*), the seeds of which, as well as the large tuberous roots, are frequently roasted in hot ashes and eaten. The elegant blossoms rise out of the water at sunrise and expand themselves to the beam, but on the approach of night close their corollas and retire beneath the surface. They are no less fragrant than beautiful. Among these flowers multitudes of aquatic fowl of various species repose unmolested, and the reedy shores and shallows conceal thousands of wading-birds.



THE LOTUS-LILY.

The Jordan, issuing from the Waters of Merom, flows down through a narrow rocky channel with considerable rapidity, as a noisy torrent. Its course is almost concealed by the groves of plane-trees and nebecks that line its banks, and especially by the luxuriant oleanders that cluster thickly in every part, flushing the scene through the spring and early

summer with the hue of their gorgeous flowers, like a vast bed of roses. After having brawled through its stony channel for about ten miles, it enters that wide and beautiful lake, the name of which will always be associated with pleasant and holy reminiscences to the Christian, the Lake of Gennesaret, the Sea of Tiberias.

This expanse of water is about twelve or fifteen miles in length, and about half as broad. Its surface is 328 feet below the level of the Mediterranean, and its depth is about 350 fathoms. Its picturesque appearance is well described by many travellers; but by none more agreeably than by Dr. Clarke, who viewed it from the most favourable point, the hill known as the Mount of Beatitudes. "From this point," he observes, "a view was presented, which, for its grandeur, independently of the interest excited by the different objects contained in it, has nothing equal to it in the Holy Land.

"From this situation we perceived that the plain over which we had been so long riding [from the west] was itself very elevated. Far beneath appeared other plains, one lower than the other, in a regular gradation, reaching eastward, as far as the surface of the Sea of Tiberias. This immense lake, almost equal, in the grandeur of its appearance, to that of Geneva, spreads its waters over all the lower territory. Its eastern shores exhibit a sublime scene of mountains towards the north and south, and they *seem* to close in at either extremity, both towards Chorazin, where the Jordan enters, and the *Aulon* or *Campus Magnus*, through which this river flows into the Dead Sea. The cultivated plains reaching to its borders, which we beheld at an amazing depth below our view, resembled, by the different hues their various produce presented, the motley pattern of a vast carpet. To the north appeared many snowy summits, towering beyond a series of intervening mountains. We considered them as the summits of Libanus; but the Arabs belonging to our caravan called the principal eminence *Jebel-el-Sieh*. The summit was so lofty that the snow entirely covered the upper part of it, investing all the higher part with that perfect white and smooth velvet-like appearance, which snow only exhibits when it is very deep."*

Dr. Kitto thus speaks of the minuter features of this interesting scene:—

"The feathered tribes seem to make the lake a favourite resort. Multitudes of song-birds harbour in the northernmost groves, and their innumerable happy voices mingle with the rush of waters, where the river hastens to the lake. The margin and surface of the lake itself presents large flocks of storks, wild-ducks, and diving-birds; pelicans are not wanting; while here and there vultures are assiduously engaged

* Clarke's Travels, part ii.

with their carrion-prey: or eagles, heavily flapping their broad wings, rise to their aëries in the mountains. But when the heat of the summer sun, intensely concentrated on the borders of this deep basin, has absorbed all the moisture which the earth contained, and utterly dried up the green herbage which gave a cheerful aspect to the scene, the effect of the whole, in the entire absence of trees, is very different; more dull, heavy, sad, but not less, perhaps, in unison with the general tone of feeling with which the Christian pilgrim is prepared to regard this memorable lake. Its surface is usually in a state of dead calm; and, in the universal stillness, the gentle splash of its water upon the pebbles of the shore is distinctly heard, and is, indeed, almost the only sound that strikes the ear. Not a single boat of any kind is seen upon the lake; and, now that the Arab has removed his tents to the higher country, the eye may wander round its borders in vain, seeking for any other signs of habitation than the mean town of Tabaria, and one or two miserable villages. The saddened traveller may gaze for hours over the scene without observing a single human being, or indeed any living creature, save the large water-fowl, whose sole presence tends rather to increase than to diminish the desolation of the view.”*

The current of the Jordan through the midst of the lake is distinct, and easily observed by the smooth flowing of its waters, while the rest of the surface is rippled with the breeze. At the southern extremity it emerges in a single stream, which in spring is about forty feet across; and thence it flows through the Ghor, or valley to which it gives its own name, until its course is finally lost in the leaden waters of the Dead Sea.

Until the late American expedition, our acquaintance with this sacred river was almost confined to a few points at which it is fordable. That expedition descended the river in two metallic boats, and, though with much labour and often in imminent peril, succeeded in reaching the Dead Sea. The stream is full of rapids and appalling descents, particularly in the upper part of its course; no fewer than twenty-seven of these occurring, of threatening depth and force, besides a great number of less magnitude. Near the débouchure of the Jarmuk there is a cascade of eleven feet in height, below which are two fierce rapids, each 150 yards in length, bristling with black rocks, whose points rise above the foaming surface. Sunken and half-submerged rocks are very numerous throughout great part of the course; and in some parts there are a number of small islets. The course of the river is exceedingly tortuous, forming an unending series of serpentine curves; hence, though the Dead Sea is only about sixty miles distant from the Lake of Gennesaret, the Jordan traverses, in that distance, a course of at least two hundred miles. Near the mouth of the Jabbok there is a sudden break-down in the bed of the Jordan, which appears to be connected with the depression of the bottom of the Dead Sea.

* Phys. Hist. of Palestine, vol. ii. p. 165.

In many parts the scenery on the river is very picturesque: sometimes the turbid torrent madly rushes between perpendicular cliffs; at others it shoots round the base of a mountain, and then again flows between low banks, covered with shrubs, and trees, and fragrant flowers. Here and there a brawling rivulet pours its tiny addition of crystal water into the discoloured current of Jordan, and one or two rivers of more pretension add their tribute, drained from the sides of the receding wadies.

The trees that throw their branches over the Jordan's margin are not usually of large size; they are principally the willow, the fern-like elegant tamarisk, and the gharrab, or honey-tree, a plant resembling the olive, which is said to distil from its poplar-like leaves a sweet fluid, of the taste and consistence of honey, which may have been the honey in the wood that "dropped," of which Jonathan ate after the slaughter of the Philistines. The oleander is abundant, as it is upon all the streams of Palestine; its pale crimson flowers contrast finely with the white fringed blossoms of the asphodel.

In some places where the banks slope gradually up to the higher terraced level, the ground is covered with a sort of wild oats, thin and worthless, yet presenting somewhat of beauty in its silvery waves as the breeze plays over it; and revealing, as the gusts, sweeping down the hills, bend it low, a flush of sanguine crimson from the anemones that cover the surface beneath in thick and matted profusion. Patches of yellow daisy-like flowers, or of wild mustard, look "like little golden islands in an incarnadined ocean;" and several species of thistle, of gigantic size, spread a purple glow over the sides of the otherwise naked hills.

The Ghor itself is about six miles wide; but in the lower part the retiring of the mountains on each side gives it a breadth of ten or twelve, inclosing on the one side the Plains of Moab, and on the other the Plains of Jericho. The greater part of this level is little better than a parched and barren desert; though the courses of the numerous rivulets which furrow it on both sides relieve the general sterility with many patches of verdure. But there is a lower valley, about three-quarters of a mile wide, through the midst of which the river flows. The level of this vale is about forty feet lower than that of the general plain, and is covered with luxuriant vegetation, reeds and canes forming in many places an impenetrable brake, intermingled with tamarisks and willows, and other trees.

The close and matted vegetation of this lower valley affords a shelter for wild beasts and other animals, which lodge here in security from the assaults of man. But the winter rains and the melting of the mountain snows in spring fill the bed of the Jordan; and its swollen waters, overflowing the ordinary banks, inundate this verdant tract, and drive the lurking tenants into the open plains above. The rage and ferocity of the more powerful beasts of prey, that formerly were found here, when thus dislodged from their retreat, are more than once alluded to by the prophet Jeremiah: "Behold, he shall come up like a lion from the swelling of Jordan!"*

(To be continued.)

* Jer. xlix. 19; l. 44.

A PARADOX.

ALIVE in sin,
 And dead within,
 I dwell among the dead ;
 Now I am slain,
 Alive again,
 I live to God instead.

Free to fulfil
 My every will,
 In bondage I was chained ;
 Now I'm a slave,
 And freedom have,
 True liberty I've gained.

When all was mine,
 I used to pine,
 For nothing I possessed ;
 But now, bereft
 Of all I left,
 With boundless wealth I'm blest.

When I was wise
 In mine own eyes,
 I was the merest fool ;
 Now I confess
 My foolishness,
 I walk by wisdom's rule.

When full of mirth,
 In things of earth
 I suffered misery ;
 Now, weeping more
 Than e'er before,
 Unmeasured joy have I !

When I wrought hard
 For death, I feared
 My wages to obtain ;
 Now, labour o'er,
 I work no more,
 But life eternal gain !

H. GRATTAN GUINNESS.

HANNAH'S PRAYER.

NOTES OF AN ADDRESS.

1 SAM. ii. 1-10.

“**A**ND Hannah prayed and said, ‘My heart rejoiceth in the Lord.’” She has prayed before, and God had given her her petition, and now she returns to praise Him. Hannah used what God had given her for His glory, as a thing *lent*. There are certain conditions to prayer being answered in God’s word. There must be the abiding (John xv. 7) to get the large “what ye will” answered. If we ask anything “according to His will,” He heareth us: there must be oneness of desire in order to ask in fellowship with Him. Then also (John xiv. 13) there must be the purpose that the Father should be glorified in the Son. Chapter xvi. 24, charges the disciples to ask in the name of Jesus. Eph. vi. 18, invites us to pray always “with all prayer,” and Phil. iv. 6, teaches that we are in everything, with thanksgiving, to let our requests be made known unto God. Col. iv. 2, 3, gives us the suggestion of enlarged desires for others in the field of Gospel labour. 2 Thess. iii., of prayer for deliverance from those who oppose the truth.

But if we find that Hannah *rejoiced* in the salvation of God in those misty days, how should *we* rejoice in the light of the knowledge of the glory of Christ shining from an opened heaven in these days. No temple needed now, no sacrifice, no altar, because He who made the one sacrifice for sins for ever, is on the right hand of God. Every enemy vanquished, from henceforth expecting until they be made His footstool. Truly the Bible is a book for all ages, and the words of Hannah may be taken up to-day—“I rejoice in Thy salvation.” These words take us back to the shouts of victory pouring from a thousand lips on the shores of the Red Sea. “The Lord is my salvation” (Exod. xv. 2). Or we might hear the man after God’s own heart—we might look into the cave, and hear the voice of David singing, “Let the God of my salvation be exalted.” And again, at the end of his eventful life, when he laid him down to die, “This is all my salvation, and all my desire” (2 Sam. xxiii. 5).

We know that after Israel’s song of triumph referred to, they murmured against the Lord; but it is a striking fact that they will take up the words again in a future day. “Behold, God is my salvation” (Isa. xii. 2). Habakkuk too could sing on his watch-tower in the day of adversity, “I will joy in the God of my *salvation*.” My reader, do not these precious passages suggest to us the thought, *Are we rejoicing in the Lord as our salvation?*

But let us go on to notice, Hannah gave the Lord His proper place. This is important: He must be first in our *hearts*, then He will be also first in our *service*. Luther used to say, "Let God be God." Let us ever recognise this. His grace lingers still over a world lying in iniquity. Let us remember "by Him actions are weighed:" this will prevent much of that judging one another so common amongst Christians. We find God's mercy given us side by side with His judgments. "The Lord killeth, and maketh alive." As the servants of the Lord declare the message of salvation, HE maketh alive; calling from the sleep of death to life eternal, through the precious blood of Christ, which is or ought to be the burden of every heaven-sent message to a lost world. The scenes of Bethany and Nain are repeated over and over again by the power of the Holy Ghost; and thus will it ever be, until the shout of praise breaks from every ransomed lip in the dawning of the day of glory.

Perhaps some are ready to say, "Yes, He bringeth down to the grave." Every child of God can say this, perhaps with a tinge of murmur in it. But let us not stop there, "*He bringeth up.*" Jacob, in the dark night of trial, when he was made to feel his weakness by the Lord Himself (Hos. xii.), might have thought only of the bringing low, but beyond this God's unchanging purpose was the "lifting up" of His servant. He might have boasted in the staff by which he had crossed over Jordan, and become two bands; but God wanted to teach him, as He wants to teach us, to lean upon Him alone *all* the journey through; and Jacob must be brought low to learn it. Paul, too, had the "thorn in the flesh lest he should be exalted above measure." Let us also learn to glory in infirmities that the power of Christ may rest upon us. It is not knowledge of the doctrine of our standing as believers that will nerve us for the conflict, but the sense of weakness that casts us as a little child on the mighty arm of God. His purpose is, after we have suffered awhile, to "stablish, strengthen, settle us" (1 Peter v. 10).

But let us see how much the mercy exceeds the judgment—(1) "The Lord killeth." (2) "He bringeth down to the grave." (3) "He maketh poor." (4) "He bringeth down low." But on the other side—(1) "He maketh alive." (2) "He bringeth up" from the grave. (3) "He maketh rich." (4) "He lifteth up." (5) "He raiseth the poor out of the dust," and (6) "Lifteth up the beggar from the dung-hill to (7) set them among princes, and (8) to make them inherit the throne of glory." (9) "He will keep the feet of His saints." The day is coming when the judgments of God shall be manifested in the earth, but it will be to prepare for a reign of peace and of blessing, when all the ends of the earth shall know the salvation of our God.

But, now, to make this prayer of Hannah's profitable to our own souls, we must see to it that we are in the place out of which God can lift us up—the place of need, and of conscious emptiness. Jesus our Lord came down beneath our awful load of guilt. He who was rich for our sakes became poor. He longs, He waits, to bless you with an inheritance, a kingdom, and a crown. But we want to be ready to

receive it. He abideth faithful. He cannot deny Himself. "The pillars of the earth are the Lord's, and He hath set the world upon them;" and Solomon says, "Wisdom hath builded her house: she hath hewn out her seven pillars" (Pro. ix.) :—

- | | | |
|------------------|---------|---------------------|
| 1. Justice | .. .. . | Rom. iii. 26. |
| 2. Mercy | .. .. . | Prov. xx. 28. |
| 3. Truth | .. .. . | Psalms xlv. 5. |
| 4. Righteousness | .. .. . | Rom. v. 21. |
| 5. Holiness | .. .. . | Psalms xciii. 5. |
| 6. Love | .. .. . | John iii. 15. |
| 7. Salvation | .. .. . | Psalms lxxviii. 20. |

Mighty pillars of strength—"God will set the world upon them." The weary feet of His oft-tried saints must grow a little more weary, and then the kingdom will come. The labourer amid scenes of moral darkness and disease must yet "toil on." The faithful servant in the path of separated obedience must be faithful a little longer. The blessed sound of the Gospel must yet be echoed over the earth until He come. Then the desert shall blossom, for He will come whose right it is to reign, and the whole *earth* shall be filled with His glory. My reader, are *you* ready? Are *you* prepared to go in unto the marriage ere the door shall be shut? Remember, salvation is not of works (Eph. ii. 9), but of love (Rom. v. 8). It is deliverance, not from the consequences of sin only, but from its *power*. It is "great" (Heb. ii. 3). It is "glorious" (2 Tim. ii. 10). It is "common" (Jude iii). Let Him who is *salvation* satisfy thy longing soul. Be beautified with it (Psa. cxlix. 4). Be clothed with it (Isa. lxi. 10). Rejoice that God is able to supply it out of His fulness to meet all your need.

Mark, ere we close. Salvation is a ROCK (Psa. xcv. 1), because you will want a place of hiding soon. A TOWER (2 Sam. xxii. 51), because the saints can take refuge in it from the enemy. A HELMET (Eph. vi. 17), because in close fighting the head must be covered. A LAMP (Isa. lxi. 1), because it is to give light to those who sit in darkness. A CUP (Psa. cxvi. 13), because we drink of the wine of the kingdom before the kingdom come. Hannah prayed—perhaps you have never: You may have said, "Our Father," and yet not prayed. Hannah rejoiced, but you have not, excepting in the empty mirth of the world's poor pleasures. This salvation was hers—may it be yours—by simple faith in the Lord who died. He bore all the mighty weight of sin that you might enjoy the eternal blessings of this salvation. It is sure; it alters not with the rolling ages. Hannah's prayer was a thousand years before the Lord came, but the salvation is the same, because it is the Lord; not feelings, not creeds, not even prayers, but wholly, entirely of the Lord.

"Passing onward, passing quickly,
But I ask thee, 'Whither bound?
Is it to the many mansions
Where eternal rest is found?'"

Answer this solemn question, I pray you, and get it satisfactorily answered, for Jesus' sake. Amen.

HERBERT R. FRANCIS.

SHORT PAPERS ON PROPHECY.

II.—PROPHECY FULFILLED IN JOHN THE BAPTIST'S ADVENT AND MISSION.

THAT the advent and mission of John the Baptist was predicted in the pages of Old Testament prophecy is beyond controversy. Nor, considering the relation in which he stood to our Blessed Lord, is it altogether to be wondered at. For he was the divinely ordained forerunner of Our Lord. In the eternal counsel of Jehovah, the “Mediator of the New Covenant,” who was the “brightness of His Father’s glory, and the express image of His person,” was foreordained to appear, *first in humiliation* to do His priestly sacrificial work down here, *outside the veil*, where He should be “a man of sorrows and acquainted with grief,” yet He was at the same time] “*Emmanuel*, God with us.” The *Divine* was within the Human, in one glorious complex personality, so that the *dignity of His Person* must never be lost sight of. We conceive, *ergo*, that the divine appointment of the great *forerunner* was to adumbrate the divine and regal dignity of Messiah’s sacred person.

Nor can we fail to see the *propriety* of the forerunner’s advent and mission, though its absolute *necessity* may not be quite apparent. But, considering who Jesus was, and the grand mission He was to accomplish, and the new era He was to inaugurate, it is no cause for astonishment that He should be honoured with a divinely-commissioned and heaven-sent harbinger. For the advent of “the Prince of the Kings of the Earth,” who is one day to “reign from sea to sea, from the river unto the ends of the earth,” was no ordinary event, and *ergo*, His *first* advent, though in deep humiliation for a purpose, must have its *echo*—“*the voice of one crying in the wilderness*” (Matt. iii. 3.)

ISAIAH’S PREDICTION OF JOHN’S MISSION.

The earliest prediction of the advent and mission of John, is, perhaps, that recorded in Isa. xl. 3, and if any one were disposed to doubt the application of this prediction to the Baptist, such a doubt would be speedily removed by referring to the text just quoted, viz., Matt. iii. 3, where *Matthew*, as led by the Holy Ghost, applies these very words, as spoken through *Isaiah*, to the *person* and mission of John, so that there can be no room for dispute, or even doubt. Note the words of the Holy Ghost by *Matthew*,—they are very explicit and remarkable—“*this is he.*” Now here are two specified identities, *an*

identity of person, then an identity of mission—“Prepare ye the way of the Lord.”

Let us note here how everything in the economy of God is *well ordered and sure*, for though John's mission only lasted for about *six months*, yet that was enough; his star faded out of sight when “the Son of Righteousness” arose—“*He must increase; but I must decrease*” (Jno. iii. 30).

And let us learn here, also, that one great principle of the divine administration is, that when any *person, thing, or event* has answered the end designed, it is removed or disappears, and is succeeded by some other *person, thing, or event*; showing, at once, what a marvellously complex and yet perfect system is the Providence of our Covenant God. *All human time is made up of predictions and histories*—voices echoing coming events, and histories recording their fulfilment—and how could it be otherwise if Eph. i. 2, is to be verified?

This fact, we think, will explain the *disappearance of the miracles in the Church to-day*. For though Jesus predicted that “those signs should follow” the first efforts of His then disciples in their missionary tours; yet so soon as the Gospel mission had become established in Judea and Galilee, and the “*divine legation*” of the Apostles had been witnessed through the miracle-working power, then, having served the purpose the Lord had designed, the special power was withdrawn; though for a special purpose it shall be again restored before the advent (Isa. xxxv. 4-10). Thus we account for the brief mission of this *first* of the New Testament prophets.

MALACHI'S PREDICTION OF JOHN'S MISSION.

Another prediction relative to the person and mission of John the Baptist is found in Mal. iii. 1, and iv. 5. In the former text Jehovah-Jesus declared, through Malachi, that He would “send His *Messenger* to prepare the way before Himself.” And that this prediction does refer to the person and ministry of John the Baptist is put beyond dispute by the fact that it is quoted *verbatim et literatim* by three out of the four Evangelists—Matt. xi. 10, 11; Mark i. 2; Luke vii. 27; and this is confirmed by John i. 6, 7. Here we see the *literal* application of this distinct prophecy, made in the presence of any number of competent witnesses. And as we look upon the birth, character, mission, and personal testimony of John when he comes forth to stand before the House of Israel, we cannot fail to see how it quadrates with the words of the prediction in the most literal and exact manner.

Look, for instance, at his own declaration recorded in Matt. iii. 11, 12. Here he perfectly understands his own predicted character and mission, and acts accordingly. He knows he is simply to be a forerunner or harbinger “to prepare the way,” *and then to retire*; for the remarkably expressive and predictive words, “*I must decrease*,” are very suggestive, and seem to us to be no slight adumbration of his own approaching death, which he *possibly foresaw*.

And what a lesson there is here for us! What a full and blessed *surrender of self to the will and word of the Lord!* Enough for John that he be allowed to act for a little while and then retire; to be only a *voice*—“*Vox, præterea nihil*”—that *Jesus* might be “*all in all!*” O, what a beautiful example for us! To be just either a *ram’s horn*, or a *silver trumpet*—a *golden vessel to be used at the altar*, or an *earthen pitcher to be broken under the walls of some wretched Jericho!* Oh, here is true consecration!—“*Not my will, but thine be done!*” John doubtless saw his mission, and its prediction in the old Hebrew prophecies; and he promptly discharged it and retired. How like Paul in after days (2 Tim. iv. 7).

Again, in Mal. iv. 5, we have another prediction relative to John’s character and mission from the same prophet. The words are very explicit, though couched in typical language,—“*Behold I will send you ELIJAH the prophet,*” &c. Now, that this prediction had a fulfilment, according to the Divine purpose, in the advent and mission of John, is proved by the fact that our Blessed Lord Himself so applies it to John (see Matt. xvii. 12, 13). And, in addition to this testimony of our Lord Himself, we have that remarkable and amplified prediction of the *angel Gabriel*, as recorded in Luke i. 15-17. Here the angel, who centuries before stood before Daniel by the river Ulai with a message from Jehovah, now utters his prediction in the ears of the old Hebrew priest Zechariah—“*For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God (see the historical fulfilment, Matt. iii. 5, 6). And he shall go before HIM (i.e., Jesus) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to MAKE READY A PEOPLE PREPARED for the LORD.*”

JOHN THE BAPTIST AND ELIJAH.

And, although these predictive words will doubtless have a *plenary* and *exhaustive fulfilment* in the actual reappearance of the departed prophet Elijah, who has now been translated into the invisible world for more than twenty-seven long centuries, yet there can be no doubt of their application to John, because this is declared by our Lord (Matt. xvii. 10, 11)—an *incipient*, or *germinant* fulfilment in the *Mission of John*; a *plenary* in the *Mission of Elijah*.

Nor must we overlook the special features of the characters embodied in this prediction; for it is expressly stated in Gabriel’s prophecy, which is but an amplification of that recorded in Malachi, that he should “*go before our Lord in the spirit and power of Elias.*” And if we study closely the recorded life of the old Hebrew prophet of Carmel, and then the historical record of *John’s spirit* and character, we shall discover a remarkable similarity between these two servants of Jehovah. They were both *bold* and *daring* in their spirit and deportment; the *former* confronted the infamous Ahab, and the still more infamous Jezebel (see 1 Kings xxi. 19); the *latter* said to the time-serving and lascivious Herod, “*It is not lawful for thee to have her*” (Matt. xiv. 4).

These two prophets of the Lord were both men of strong faith and great spiritual courage, and were in an eminent degree like-minded,

though living nine hundred years apart ; but this is accounted for by the fact that the *Holy Ghost* has created a *typical relation between the two prophets*.

And the testimony which *John the Evangelist* gives of *John the Baptist*, is very remarkable as showing how fully he was invested with a divine commission, and how truly and faithfully he discharged it. *For as yet*, all the declarations recorded as spoken by Gabriel, in the first chapter of St. John's Gospel, relative to the Saviour's character and mission, were *really predictions at the time of their utterance*. And in these predictive utterances, relative to the future life and mission of the coming Hebrew Messiah, who was just at this time entering on His Great Redemptive work, we see how really *John the Baptist was a true prophet* (see Matt. iii. 11, 12). For here we have, spoken by the same angel who had uttered his predictions relating to the mission of John, a suggestive epitome of the grand future of the Messiah's life, work, and glory, a *part* only of which has as yet been fulfilled—the *larger part yet remains to be fulfilled*—see verse 12, a prediction which has both a *bright* and a *dark* aspect: to those who are *in Christ*, a "*morning without clouds*," when "*there shall be no night there ;*" to those who "*are without hope, and without God in the world*," "*the blackness of darkness for ever !*"

Nor can we fail to see, if we "*think on these things*," how very precious these meditations and reflections on the predictions of the Lord Jehovah are, when viewed in the light of God ! How they must endear all the rich promises of the Everlasting Covenant to all the children of faith. Because it exhibits in a most forcible manner the Divine veracity and faithfulness, and leaves us to infer that, if He is so true and faithful in the fulfilment of all His *predictions*, whether of *Judgment* or of *Mercy*, He will not be less true to *all His promises !* So that our hope and trust are both inspired with new life and energy, as we meditate and reflect on these fulfilled prophecies. And, remembering that the "*testimony of Jesus is the spirit of prophecy*," and that "*all the promises are yea and Amen in Jesus Christ*," every fulfilled prediction is corroborative evidence of the truthfulness of the Divine character, and cannot fail to make us "*strong in the grace which is in Christ Jesus*," and restful in reliance upon the "*sure mercies of David*." Thus the Bible becomes a book of the deepest interest, and its sacred pages are full of life and power to nourish our faith, and make us true children of Abraham, who "*staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God*."

Gunnersbury, W.

WILLIAM FRITH.



SATISFACTION.

The world cannot yield satisfaction.
 The believer in Christ enjoys satisfaction.
 In communion he is abundantly satisfied.
 Even in time of drought, still satisfied.
 Others receive from him and are satisfied.
 He will be eternally satisfied.

Eccles. i. 8.
 Deut. xxxiii. 23.
 Psa. xxxvi. 8.
 Isa. lviii. 11.
 Isa. lxvi. 11.
 Psa. xvii. 15.

GATHERING HOME.

MARY LESLIE.

W. A. OGDEN.

*Solo.**Chorus.*

1. They're gath'ring homeward from every land, One by one, one by one;

*Solo.**Chorus.*

As their wea - ry feet touch the shining strand, Yes, one by one.

Duet.

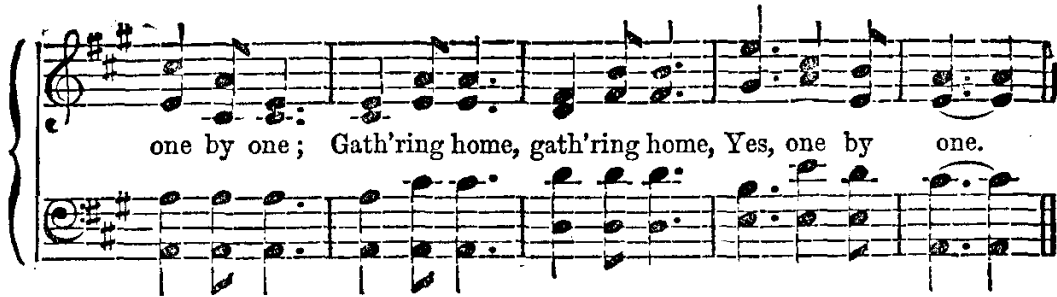
Their brows are enclos'd in a golden crown, Their travel-stain'd garments are

all laid down; And cloth'd in white raiment they rest in the mead, Where the Lamb doth

Chorus.

love His saints to lead. Gath'ring home, gath'ring home, Forging the riv-er

GATHERING HOME,—CONTINUED.



We, too, shall come to the river side,
 One by one, one by one;
 We are nearer its waters each eventide,
 Yes, one by one;
 To some are the floods of the river still,
 As they ford on their way to the heavenly hill;
 To others the waves run fiercely and wild,
 Yet they reach the home of the undeafed.

Jesus, Redeemer, we look to Thee,
 One by one, one by one;
 We lift up our voices tremblingly,
 Yes, one by one;
 The waves of the river are dark and cold,
 But our hope it is bright and our hearts are bold;
 O Saviour, Redeemer! with Thee full in view,
 Smilingly, gladsomely, shall we pass through.

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THE FIRST RESURRECTION.

I DO not wish to write so much about the first resurrection itself, with all its correlative truths, as upon the *persons* who are to form part in it. The first resurrection is not confined to one act at the coming of our Lord *for His saints to the air*, but it includes several separate and distinct acts, which I desire briefly to put before my readers.

CHRIST THE FIRST-FRUITS.

FIRST of all there is the resurrection of our Lord and Saviour on the first day of the week, ushering in a new era, a new creation, of which He was the Head. He spent the last day of the old Jewish dispensation in the grave, and rose triumphant. He died as our Surety, He rose as our Head—"the first-fruits of them that slept." But He brought with Him from the grave a sample of the great harvest day. He proved what he *could* and *would* do when the dead would be raised and the living changed. "And the graves were opened, and many of the bodies of the saints which slept arose, and came out of the graves *after His resurrection* (Matt. xxvii. 52).

THE SAINTS AT HIS COMING.

Second. "Every man in His own order: Christ the first-fruits; afterward they that are Christ's at His coming" (1 Cor. xv. 23). This is commonly called "the rapture of the Church." It is a wrong expression, because it excludes the Old Testament saints as not forming part

of the Church which is to be caught up, or else it makes them form part of "the Church of the first-born," which is a grave error. "The rapture of the saints" would be more accurate. I believe, at the coming of Christ all the redeemed, from Abel down to the last member of His body to be yet added to the Church, will form the first grand group of Rev. xx. 4—"And I saw thrones, and they that sat upon them, and judgment was given unto them." In Dan. vii. 9, we see the thrones unoccupied: "I beheld till the thrones were *set up*,"—this is the right translation, "*cast down*" would be meaningless. In Rev. iv. 4, we see the thrones occupied by the twenty-four elders. And round about the throne were four and twenty thrones,—not seats,—and upon the thrones I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." Who are these elders? I think all students of prophecy are agreed, except those who try to prove that the Church is to go through the great tribulation, and are looking for Antichrist, that they represent all the redeemed up to the time of Christ's coming. There were twenty-four courses of the Levitical priesthood. So we have here the redeemed in their capacity of crowned priests, sitting with God as assessors in the coming judgments. This is the first group.

THE FIRST MARTYRED REMNANT.

Third. "And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God." I have heard teachers try to prove that these represented the Martyrs of the Early Ages. Not so; for *they* will be in the first group of this verse, and are not a distinct company of martyrs singled out from the midst of that group. This second group then exist subsequent to the coming of the Lord. Who are they? In Rev. vi. 9, we read, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held." These are martyrs, slain after the rapture of the redeemed at the Lord's coming. The Jews—the two tribes—are to be brought back to their own land in unbelief, whether before or after the coming of the Lord I cannot say, as Scripture is silent. When in the land many of them will turn to God and be saved; by what instrumentality I know not. Perhaps by the knowledge of Christ's coming and the rapture of the saints. At all events, some of these will be commissioned by God to preach "the Gospel of the Kingdom," with a larger sphere than Matt. x., which was confined to the lost sheep of the House of Israel. This commission was broken off by the murder of the King, and the postponement of the Kingdom and its testimony, making way for the Gospel of grace and glory which was to be preached to gather out a people for His name—

i.e., the Church. This object being accomplished, and the elect body completed, Christ comes and removes it with the rest of the redeemed from the earth. God now returns to the fulfilment of His purpose, which for a time was frustrated by the wickedness of man, namely, to establish the Kingdom. Preparatory to this, He sends forth His servants to preach the Gospel of the Kingdom, which was, and will be, "Repent, for the Kingdom of Heaven is at hand." The God-fearing and God-sent Jews who will go forth to preach the Gospel according to Matt. xxiv. 14—"And the Gospel of the Kingdom shall be preached *in all the world* (*οικουμένη*), for a witness unto all nations, and *then* shall the end come." Many of them will be slain in the discharge of their high calling. These form group No. 2 of Rev. xx. 4.

THE SECOND MARTYRED REMNANT.

Fourth. In this verse, after the words "Word of God," the correct words according to the R.V. are "and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand." These form the third and last group, and are quite distinct from the two previous ones. In Rev. vi., in answer to the cry of the martyrs in verse 10, in verse 11 "it is said unto them that they should rest yet for a little season, *until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.*" These last are to be slain during the persecutions of Antichrist spoken of in Rev. xiii. 15, 16. Group No. 2 are slain during the first half of the last week of Dan. ix., group No. 3 during the last half—"the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matt. xxiv. 21, 22). What is said concerning these last two groups? "They lived." The first group we have seen lived when Christ, the resurrection and the life, came and raised the dead and changed the living. We have seen groups 2 and 3 slain and dead. But they live. They are raised before they reign. They get their glorified bodies, and join the redeemed in heaven, to form part of that glorious army which, seated on white horses, comes forth with the King of Kings and Lord of Lords, to take vengeance on beast, false prophet, and His enemies, ushering in His Kingdom. This is the first resurrection, and those who have part in it are the reigners with Him. "Blessed and holy is he that hath part in the first resurrection. On such the second death has no power." Blessed be His name!

T. SHULDHAM HENRY.

INVITATION TO UNITED BIBLE STUDY.

A WORD TO OUR YOUNG FRIENDS.

IN order to help those young Christians who long to grow in the knowledge of the precious Word, and help them to search for hid treasure for themselves, we propose to announce a subject for Bible Study in this periodical every month, asking our young friends to send in all the texts they can find that relate to it, to Deaconess C. Dundas, Deaconesses' Institution, Tottenham (N.), before the fourteenth day of the month. The result of these contributions will appear in the next number in the form of a connected Bible Study. Subject for April—*Singleness of Aim*. Try to find verses to show that you should have but one object in life, and what that object should be; and quote God's saints who acted on this principle. Show also the misery and the fruitlessness of a contrary course.

Contributions of one or two texts even will be received with pleasure, as well as longer and fuller lists.



NOTES FOR BIBLE READINGS.

No. 5.—“THE FULNESS OF THE WORD OF CHRIST.”

A BIBLE READING.

He gave Himself for His people's sins	..	..	Gal. i. 4.
He quickens them by His voice	..	..	John v. 25.
He justifies them by His blood	..	..	Romans v. 9.
He seals them by His Spirit	..	..	Eph. i. 13.
He feeds them by His flesh and blood	..	..	John v. 56, 57.
He cleanses them by His Word	..	..	Eph. v. 26.
He sustains them in service by His grace	..	..	2 Cor. xiii. 9.
He upholds them by His intercession	..	..	Heb. vii. 25.
He takes them individually to Himself	..	..	Acts vii. 59.
He will raise them up by His power	..	..	John vi. 39, 40.
He will come to meet them in the air	..	..	1 Thess. iv. 17.
He will present them faultless before His Father	..	..	Jude 24.
He will transform them to His likeness	..	..	1 John iii. 2.
He will associate them with Himself in His everlasting kingdom	..	..	John xvii. 24.
			W. H.

No. 6.—WORDS OF CHEER.

Pardon—(Matt. ix. 2).

Be of good cheer; thy sins be forgiven thee.

Peace—(Mark vi. 50).

Be of good cheer, it is I, be not afraid.

Victory—(John xvi. 33).

Be of good cheer, I have overcome the world.

Service—(Acts xxiii. 11).

Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

MORNING THOUGHTS FOR OUR DAUGHTERS. By Mrs. G. S. REANEY. Hodder & Stoughton.

A useful book, containing thirty-one short daily portions, written in Mrs. Reaney's usual interesting style, freely illustrated by anecdotes and interspersed with snatches of suitable poetry. It would have been as well if some of the former had been omitted. We have little faith in spiritual prodigies of three years old and under, which some fond mothers so glory in. But, having said this, we honestly add, while presenting the book to one of our own daughters, Would that a copy of it were placed in the hands of every school-girl in the land.

THE KABYLES: An Itinerary of the Jur-Jura Country. Morgan & Scott.

This first report of a Kabyle Mission (with a coloured map of the country), by our excellent friend George Pearse, furnishes another pleasing indication of the advance of foreign mission work. We bless God for this new ground occupied, and bespeak for the devoted labourers in the Gospel the prayers of our readers, who should send four stamps to the publishers for a copy of this interesting record of pioneering Christianity.

EARTH'S EARLIEST AGES. By G. H. PEMBER, M.A. S. Bagster & Sons (6s.)

We have received a copy of this work for review, and are sorry that space would not permit us to do so at any length. But we can highly recommend it to the careful and prayerful study of the children of God. Without agreeing with all the views advanced, we have been much struck with their freshness and originality. It runs on the same lines as *Primeval Man Unveiled*, by Gale, of Edinburgh. Both these books are worthy of the perusal of thoughtful students of Scripture, and accordingly we commend them to their notice. These books are very suggestive, without being in the least dogmatic, on these important themes. Mr. Pember's views on "Spiritualism" we consider most valuable for the times we live in; for many Christians pooh-

pooh the subject, and look upon it as synonymous with trickery and legerdemain, ignoring completely the Word of God, which says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv. 1). Like Mr. D. L. Moody, who evidently has observed the mischief Spiritualism is working, our author sounds a warning note against this deadly error.

ELISHA THE PROPHET: The Lessons of his History and Times. By Dr.

EDERSHEIM. Religious Tract Society. A deeply interesting and instructive life of one of the most remarkable men of Scripture. We remember the interest and profit derived from the perusal of this work when first published, and rejoice that a new edition has been called for, in which we have the benefit of the author's careful revision. We are glad to recommend it to our readers. Much spiritual instruction is given in these pictures of our Father's gracious dealings with His children. The book also brings before us sweet remembrances of our ever adorable Lord and Saviour, and again reminds us how fully the Old Testament Scriptures spake of Him.

ALLELUIA SONGS. By Lucy A. BENNETT. S. W. Partridge & Co.

We have in this small brochure the happy strains of a heart where the Lord Jesus reigns, and one who delights to speak well of her Beloved; and those to whom "He is precious" will read these songs with interest and appreciate their melody. We regret now and again to find that sweetest of all names, "Jesus," altered to "Jesu." Cannot this be altered in the next edition?

VOICES FROM PATMOS. By W. BURNETT. S. W. Partridge & Co.

This book consists of twelve addresses given to the "Overcomers" in Revelation. The author has given some important lessons of truth and holiness, as presented to all God's children in this portion of His Word, calcu-

lated to prove very profitable to the devout reader. Truly, as the author remarks, *the well is deep.*

GRANDMOTHER'S CHILD. By ANNIE S. SWANN. S. W. Partridge & Co.

A sad picture of a wasted life following disobedience to parents. A happy country home desolated. The fact that "the way of transgressors is hard" is here again verified, and a warning voice given; both much needed in our day.

OUR HEAVENLY INHERITANCE. By the Author of *Memorials of Lilian A. Delf.* S. W. Partridge & Co.

Extremely weak and beside the mark. One half the book is occupied with trivialities in connection with a visit to London, and the rest is very so-so.

THE SCRIPTURE HALF-HOUR AT THE MOTHERS' MEETING. By the author of *At all Times.* Religious Tract Society.

We cannot speak too highly of this book. It greatly delighted our own large gathering of mothers, and has been passed on to afford similar pleasure to others. Our good wife urges us to suggest to the author to make this book one of a series of such excellent helps.

CRUDEN'S CONCORDANCE TO THE OLD AND NEW TESTAMENTS. Morgan & Scott.

Not the humblest Christian, able to read his Bible, and desirous, as he should be, of knowing its wondrous teaching, should be without a good concordance; much less those who aim at imparting Scriptural instruction to others. Of the various concordances issued, next to the *Englishman's Greek Concordance*, by Mr. Wigram, we value Dr. Robt. Young's *Analytical Concordance* (5th ed., 1880), but both these works are far too expensive for the general reader. Undoubtedly Cruden's has been the most popular and useful. The present edition is pretty much on the same lines as the excellent one published by F. Warne & Co. many years ago, but has superior advantages, one of the principal of which is that it contains a carefully-revised and extended list of the Scripture proper names, with their meaning in the original languages, by an able author. We would say to every reader of these

lines, If you do not possess a good concordance, let your very next 5s. devoted to literature, be spent in the purchase of this volume. The publishers would do well to speedily issue an edition in better and stronger binding. *Such* books bound in calf or morocco are the cheapest in the end.

THE CHILDREN'S BOUQUET OF VERSE AND HYMN. Gathered by AUNT SARAH, &c. London: T. Fisher Unwin.

A dainty little book of poetry; just such as it delights parents' hearts to hear little Ruth or Grace recite. The selection is well made, and printed in red-bordered pages, bound in wood and gilt, for 1s. An illustrated edition would be a great improvement.

PRINCIPLES TO START WITH: A Word to Young Men. By ISAAC WATTS, D.D. London: T. Fisher Unwin.

A little book of 80 pages, attractively printed and bound, containing some excellent counsels for youths and young men, together with Bishop Myddleton's fourteen maxims, and an introduction by the late Dr. Thomas Binney. While we think it would be improved rather than otherwise by the omission of the somewhat mystifying poem at the end, the book, which is waistcoat pocket size, is an excellent one to present to every thoughtful youth.

THE BRIDES OF SCRIPTURE; or, Foreshadowings of the Coming Glory. By J. DENHAM SMITH. J. E. Hawkins and S. W. Partridge & Co.

We have elsewhere strongly commended this book to the notice of Christian readers, and take the opportunity in these pages of calling attention to this excellent work: Though one or two points in it are open to discussion, the book is undoubtedly full of most precious teaching concerning Christ and His redeemed. No one can rise from its perusal without a deeper conviction of the richness of the mine of Divine truth, as stored in the Old Testament Scriptures, and an increased adoring love for their Divine Lord, who is imaged forth in so many of its beautiful types, both as regards persons and things. It is a volume we could earnestly desire to see in every Christian's library.

GREEN PASTURES AND STILL WATERS. By J. DENHAM SMITH. Same Publishers.

In this volume our author is in his happiest mood; and no wonder, for he has evidently been nestling in the green pastures and by the still waters of this most precious portion of the fold of the Good Shepherd. We enjoyed every line of it, and felt as if we could add new stanzas to the new song, after each chapter. We have given copies of the book to others, and have rejoiced to find it a ministry of real comfort and joy to their hearts, in some cases in those solemn moments to which the closing passages of the psalm distinctly point. The book throughout is fragrant with the odour from the garden of spices, in which our Beloved delights to cause His flock to rest at noon. Of all the works issued by our valued friend, we judge this to be certainly the sweetest and the best.

PUNROOTY; or, The Gospel Winning its Way among the Women of India. By CLARA M. S. LOWE. Morgan & Scott.

Who has not heard of Miss Reade's most blessed work for Christ in India? The story of Punrooty, as given from time to time in *The Christian*, must surely have drawn out liveliest sympathy and most earnest prayer for the millions of that benighted but wealthy country. Well do we remember Miss Reade—whose labours at Blackgang, Isle of Wight, have been followed by such precious fruit—leaving her native land for this great undertaking; and how marvellously the Lord has used her therein, will be learned from this most interesting volume. The perusal of the facts here brought before us cannot but deeply interest every Christian reader, and call forth heartiest praise to God for the miracles of grace which He has wrought. How much better it would be if the daughters in our Christian homes had such books for their reading, instead of the religious romances of the day. Fact is often stranger than fiction, often more thrilling in its records; and this is a case in point.

LETTERS OF MRS. WILBRAHAM TAYLOR to Members of her Classes and Friends. Edited by her Husband. Second Edition. James E. Hawkins.

We do not wonder that a second edition of this book has been called for, as

these memorials of this beloved sister in Christ and devoted worker in His vineyard, like those of Miss Blackwell and the Countess Powerscourt, are redolent with the music of the Name above every name, and show forth once more, in no ordinary measure, the exquisite attractiveness of the love which is above all other—the love of Christ. To us, the memory of this sainted child of God is as fragrant now as when, alas! she left us for the better home; while the fruit of her service for Christ still abides in very many, and her

“Footprints on the sands of time”

are still often found to be those “*which others,*

“Seeing, shall take heart again.”

She loved her Master well, and served Him right nobly. Amongst those who will be eagerly looked for by many spiritual children in Heaven, not the least will be this beloved daughter of that honoured Christian gentleman, Mr. Samuel Morley, M.P., the beloved and lamented wife of that well-known evangelist, Mr. Herbert Wilbraham Taylor.

POWER FROM ON HIGH; or, The Secret of Success in Christian Life and Christian Work. By D. L. MOODY. Morgan & Scott.

Here we have the subject of spiritual power presented in Mr. Moody's simplest and happiest way. While those possessing Christian knowledge and experience will find nothing new in its pages, they will, however, find old truths put with new freshness—in other words, we believe, with the power that should ever characterise them, and which certainly accompanies the author's ministry of the Gospel. Those important factors in our spiritual life that are here brought before us cannot be too earnestly and prayerfully considered; and right glad we are that Mr. Moody has been able to present this subject in so instructive and pungent a manner. What a blessing it might prove if some one of means would buy up a whole edition of this book, and send a copy to every known preacher and teacher in the country. We urge every reader of these lines to forthwith possess the book, and diligently study its contents, which we believe will contribute, under God, to an increase of power in their souls and in their service.

WORD AND WORK. Weekly, one penny. J. F. Shaw & Co. Last week's number (414), for Feb. 22nd, was one of exceptional interest, as containing a letter from W. Hay M. H. Aitken, stating his position in regard to the doctrine of Conditional Immortality or Annihilation, and some very excellent leading articles by the editor in relation thereto. We are thankful beyond measure for the outspoken testimony borne as to the attitude that Christian editors and others should take towards the doctrine and the persons holding it. It is full time that Christian journalists should speak out on this subject, for the mischief this error is working is rapidly spreading amongst professing Christians at home and abroad.

SIR DONALD McLEOD, C.B., K.C.S.I.; or, *Decision for Christian Ordinances.* E. Stock, Paternoster Row; and Robert Banks, Fleet Street.

An excellent little account of the conversion, and subsequent confirmation of soul, that led the subject of the sketch to follow his Lord in the ordinance of Christian baptism, in face of the criticisms and misrepresentations of those who surrounded him in the high office he held as Lieutenant-Governor of the Punjab. The book is suited to general distribution. The same author also issues an interesting little book, entitled

THE CHRISTIAN LIFE ILLUSTRATED BY SPIRITUAL REFLECTIONS ON THE RIVER THAMES, Which is suggestive of lessons which the Lord's people would do well to hold in remembrance.

A RECORD OF THE LABOURS OF D. L. MOODY and IRA D. SANKEY. By Rev. JOHN MACPHERSON. Morgan & Scott.

This is a cheap edition (1s 6d., cloth 2s. 6d.) of a most readable volume, which is calculated to promote Christian life and effort in the churches, and is especially interesting at the present time, as supplying a connected account of the work of the two celebrated evangelists whose labours are so marvellously blessed just now.

HENRY MOORHOUSE, THE ENGLISH EVANGELIST. By Rev. JOHN MACPHERSON. Morgan & Scott. Admirably has the author succeeded

in portraying the life of this well-known evangelist in the book before us, and interwoven therewith some most valuable lessons, which we cannot too earnestly commend to the attention of all who desire to be useful servants of the Lord Jesus Christ. Though the materials at Mr. Macpherson's disposal were not so abundant as in the case of his memoir of Duncan Mathieson, he has eminently succeeded in producing a most interesting volume. Friends of the late Henry Moorhouse will agree that to know him was to love him. The beautiful transparency and simplicity of his character could not fail to call forth the liveliest appreciation of all true Christians, while his ministry of the Gospel was something unique of its kind. His addresses were invariably illustrated by incidents recorded in the most graphic manner; and we have seen audiences weep and laugh outright under his pathetic utterances. Small—extremely small—in stature, he had seemingly a heart big enough to embrace in its sympathies a world of sinners and the whole company of saints. He was one who apparently bought the truth and sold it not; yet no man was less tied by the bands of sectarianism. His ministry was helpful to thousands; and among the many who gladly acknowledged much spiritual help thereby is no less distinguished a preacher than Mr. D. L. Moody, who has again and again testified to the great impetus he received in his Christian life and work through the plain Scriptural preaching of Henry Moorhouse during one of his American visits. The book is a well-written account of a fruitful life, which we commend to the earnest study of all young evangelists and labourers in the Lord's vineyard.

BIBLE READINGS ON THE BOOK OF RUTH. By HENRY MOORHOUSE. **RUTH, THE MOABITRESS.** By HENRY MOORHOUSE.

Two excellent little books, issued by the same publishers, containing Bible readings by this devoted evangelist. We have the liveliest recollection of the intense interest created by the delivery, in London, of the readings on *Ruth*; while the others are not less valuable, as they are certainly not less Scriptural. They are calculated to be of very great use, and we strongly recommend them.

GOD'S LIGHT ON DARK CLOUDS.
By THEO. L. CUYLER, D.D. Hodder
& Stoughton.

Those familiar with Dr. Cuyler's intensely interesting works, "Heart Life" and others, will not need the reviewer's commendation of this little book in order to induce them to purchase it. Suffice it to say that it is written in the author's usual pithy and interesting style, and cannot fail to contribute to the comfort and edification of Christian readers.

1. *WRECKS: A Word to Christians*;—
2. *LOVE'S CARE*;—3. "*ENOCH*."
By S. TREVOR FRANCIS. J. F. Shaw
& Co.

These are three little books issued by a well-known friend whose choice poetic lines have often contributed to the pleasure and profit of our readers in journals hitherto published by us, as well as in many other publications. They are in both prose and poetry, and are suited for wide distribution. The price is sixpence per dozen.



NOTES.

WE regret that through a little delay in the receipt of Dr. McKilliam's article (No. 2) on "Abraham," till after the present number was made up, it has to stand over for our next issue, together with a number of other interesting papers, which we could find no room for this month.

NOTICES OF BOOKS.—Desiring to give prominence to these in our monthly journal, we have preferred to sacrifice some of our advertisement pages, so as to bring in those notices we had written on several works sent to us for review. Every effort should be made to promote the circulation of really good literature; and many testify to the help they receive, in selecting such works, from the reviews that appear in this and other evangelical magazines. Publishers will please take note of this.

WE regret to have to record the falling asleep during the past few weeks of four friends who have had much fellowship with us in the truth and work of the Lord for many years, namely, Mr. ROBERT CLARK, of West Tarring; Mr. JOHN HOUGHTON, of Kilburn; Mr. J. HENRY ABBOTT, of Exmouth, our former secretary; and Mrs. WORLEY, of St. Albans. Mr. ABBOTT has for some years past been actively engaged in evangelistic work, in which he was greatly blessed, specially in Devonshire. His wife preceded him, leaving three orphan children to the care and prayerful sympathy of the Church of God. Mrs. WORLEY was one of our most generous helpers; and her removal, like that of the late Mr. ROBERT STEWART, will involve, to us, the loss of large and

frequent contributions to the funds of the Evangelistic Mission under our charge. All these friends bore continued testimony to the preciousness of Christ, the realised sense of His presence, and the sufficiency of His grace unto the end.

THE anniversary meetings for prayer, praise, and addresses, recently held at Central Hall, Swindon, Big-nold Hall, Forest Gate, and Bushey Hall, Herts, were all occasions of very marked interest and encouragement. There has been abundant cause for thanksgiving for the blessing the Lord has given with the work in these as well as other branches of the mission during the past year; while in all the larger spheres of operation we have manifold tokens of the Lord's favour at the present time, many souls confessing to have found Christ each week, while our fellow-labourers are full of faith and hope for greater things. Yet how much more might be accomplished if those who have means would more liberally help us with the "sinews of war."

WE earnestly solicit, and would gratefully appreciate, the continued co-operation of our friends in bringing this journal under the notice of Christians who have not yet seen it. We are thankful to note the good results that have followed such efforts on their part during the past month. We are exceedingly cheered by the gratifying letters received from many quarters as to the reception accorded to this journal. Will our readers make an earnest effort to double the circulation during the present month?

MARCH.

2. Last Quarter, 5h. 26m. M.	15. First Quarter, 8h. 31m. A.
9. New Moon, 4h. 31m. M.	23. Full Moon, 6h. 5m. A.
31. Last Quarter, 8h. 21m. A.	

“Serve the Lord; for that ye did desire.”
Exodus x. 11.

1	TH	Thy servants, who desire to fear Thy name. <i>Neh. i. 11.</i>
2	F	Lord, what wilt Thou have me to do? <i>Acts ix. 6.</i>
3	S	It shall be told thee what thou must do. <i>Acts ix. 6.</i>
4	§	Establish Thou the work of our hands. <i>Psa. xc. 17.</i>
5	M	Thy work shall be rewarded. <i>2 Chron. xv. 7.</i> [xiii. 21.]
6	TU	Make you perfect in every good work to do His will. <i>Heb.</i>
7	W	God. .worketh in you both to will and to do. <i>Phil. ii. 13.</i>
8	TH	Ready to do whatsoever my Lord. .shall appoint. <i>2 Sam.</i>
9	F	Labourers together with God. <i>1 Cor. iii. 9.</i> [xv. 15.]
10	S	God, whose I am, and whom I serve. <i>Acts xxvii. 23.</i>
11	§	Praying. .that utterance may be given me. <i>Eph. vi. 19.</i>
12	M	My lips shall utter knowledge clearly. <i>Job. xxxiii. 3.</i>
13	TU	That I may know how to speak. <i>Isa. l. 4.</i>
14	W	The Lord hath given me the tongue of the learned. <i>Isa. l. 4.</i>
15	TH	That I may open my mouth boldly. <i>Eph. vi. 9.</i>
16	F	I will be with thy mouth. <i>Exod. iv. 12.</i>
17	S	I must be about my Father's business. <i>Luke ii. 49.</i>
18	§	That we. .might serve Him without fear. <i>Luke i. 74.</i>
19	M	Work: for I am with you. <i>Hag. ii. 4.</i>
20	TU	That we. .might serve Him. .in holiness. <i>Luke i. 74, 75.</i>
21	W	Ye have your fruit unto holiness. <i>Rom. vi. 22.</i> [i. 74, 75.]
22	TH	That we. .might serve Him. .all the days of our life. <i>Luke</i>
23	F	GOOD FRIDAY. I know thy service. <i>Rev. ii. 19.</i>
24	S	Whatsoever He saith unto you, do it. <i>John ii. 5.</i> [2 Cor. v. 15.]
25	§	EASTER DAY. LADY DAY. Henceforth live. .unto Him.
26	M	BANK HOLIDAY. My reward is with me. <i>Rev. xxii. 12.</i>
27	TU	Let us not be weary in well doing. <i>Gal. vi. 9.</i>
28	W	Your labour is not in vain. <i>1 Cor. xv. 28.</i>
29	TH	Labour. .that we may be accepted of Him. <i>2 Cor. v. 9.</i>
30	F	God is not unrighteous to forget your. .labour. <i>Heb. vi. 10.</i>
31	S	His servants shall serve Him. <i>Rev. xxii. 3.</i>

NOTE.—The subject of the texts throughout the year will be “the believer's desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.



APRIL, 1883.



LIFE AN INSPIRATION.



R. SAMUEL MORLEY, M.P., in presiding at a lecture delivered by Mr. Paxton Hood, in the City of London, on "Gladstone: the Man and the Minister, his Place and Power," testified that, "more than anyone living, Mr. Gladstone's life and labours had been to him *like an inspiration*. He had watched Mr. Gladstone under every conceivable phase. That great statesman had always given clear evidence that he had conscience enough to see whether another course might not be a wiser course for the country . . ."

Now, on Mr. Gladstone's political life, and the great movements he has pioneered in the Parliament of this country, we have here nothing to remark. But the excellent effect of his life upon the mind of the eminent Christian gentleman and philanthropist referred to strikes us as a forcible illustration of what is most urgently needed throughout the Church of God at the present time. Power—the "power from on high," sanctifying and energizing the souls of Christ's true followers, and qualifying them as witnesses and ministers of the grace of Christ—was never more needed than just now. That power can only come by the Spirit of God, through an all-absorbing contemplation of Christ, in the wondrous character of His love, His purity, and His glory, with a whole-hearted purpose to follow in His steps.

“AN INSPIRATION.”—Ah! *what* “an inspiration” a life-long absorption of soul with HIM would impart! Real fellowship with Christ will make us *Christ-like*, even as a single glance at Him in His returning glory will transform us, outside as well as in, body as well as soul, into His glorious image. “We shall be like Him, for we shall see Him as He is” (1 John iii. 2).

“Looking off unto JESUS” is God’s grand secret of true success and power in the Christian walk and warfare (Heb. xii. 2). No wonder that Stephen’s face *shone* “as it had been the face of an angel,” since he “looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts vii. 55). No wonder that the faces of Peter and John shone, and their words burned with divine power, as they stood before the persecuting council in Jerusalem, for even they “took knowledge of them that they had been with Jesus” (Acts iv. 13), in whose company they had received a wonderful inspiration.

Surely this is the secret of all soul-prosperity and true usefulness to others. May the reader and writer alike be led on in more intimate fellowship with Him, the blessed Son of God; for the more we know of Him in personal daily communion, the more powerful will be the inspiration imparted to our souls for daily walk, work, and warfare. Let us more earnestly and constantly “consider HIM” who is at the right hand of the Majesty on high—the Divine “Man,” the perfect ‘Minister,’ on whose shoulder rests “the government” of ten thousands worlds, yet never fails a single saint. Never man possessed such wisdom as He, and “Never man spake like this Man.” He *always* adopts the “wisest course” for His people, individually and collectively; “His way is perfect,” and He “changeth not”—“the same yesterday, and to-day, and for ever.”

“Survey the beauties of His face,
And on His glories dwell;
Think of the wonders of His grace,
And all His triumphs tell.

“No mortal can with Him compare,
Among the sons of men;
Fairer He is than all the fair
That fill the heavenly train.”

Well might we, then, consider *His* glorious “place,” and contemplate His wondrous “power,” till our hearts, overwhelmed with the sense of His infinite perfections, are possessed with an *inspiration* we have never before realized, and yield ourselves evermore to His transforming grace, to be daily “changed into the same image from glory to glory, as by the Spirit of the Lord” (2 Cor. iii. 18). Grand inspiration! Oh, God of glory and of grace, give us more of this: then shall we indeed enjoy multiplied “days of heaven upon earth.”

C. RUSSELL HURDITCH.

ABRAHAM, THE MAN OF FAITH.

No. II.—GOD MANIFESTS HIMSELF.

FAITH is “precious,” not to us only, but to God Himself. It glorifies Him, and He delights to honour it. To the man who, without doubt or cavil, has accepted what He “hath said,” God ever more clearly and fully reveals Himself. Thus it was here—“The Lord appeared unto Abram, and said,” &c.

At the first it was “The Lord had said.” Now it is “The Lord appeared, and said.”

The child of faith *knows* the meaning of this. We cannot explain it, even to one another, but we *understand* it. While we only hear about such manifestation, we may exclaim, with Jude, “Lord, *how* is it that Thou wilt manifest Thyself to us, and not (at the same time) to the world?” (John xiv. 22); but when our blessed Lord has indeed done so, ah! then it is no longer a mystery. As we have already said, there is a divine progress in the path of true faith, and it is ever *upward* in the knowledge of GOD HIMSELF. The order also is important—“The Lord had said.” Abram believed the word of promise, and *obeyed* the commandment. His was the “obedience of faith,” and *now* the Lord appeared unto him; yet not at the moment when Abram *begins* to obey the call, but when he had fully obeyed it. From verse 4 we learn that, in obedience to the command of the Lord, “Abram departed, as the Lord had said unto him;” but it was not till he had *passed through* the land unto the place of Sichem, unto the plain of Moreh, into the very midst of the Canaanites, that the Lord “appeared” unto him. So in John xiv., “He that hath My commandments, and *keepeth* them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and *will manifest Myself unto him*” (verse 21). Perhaps some one may be ready to say that he knows the Word of God, believes it, and yet knows nothing of such a manifestation as our Lord here refers to. If so, my brother, let me earnestly ask you to be very honest with yourself. You know the Word; it has come to you with power, “the word of faith which we preach.” You have believed it. Have you *obeyed* it? Where has it led you for God? Do not forget, I pray you, that it is a separating word. It *must*, if truly received, lead you out from your old self and old surroundings to “the place which God will show thee.” Are you sure that you have been faithful to the Gospel call? Alas! there are *so many* who have heard, yet

not "obeyed the Gospel;" so many who "have" His commandments, but who are NOT "keeping" them. God is faithful; He cannot deny Himself. "He that hath My commandments, and keepeth them, he it is that loveth Me, . . . and I will love him and will manifest Myself unto him." "By faith Abraham, when he was called to go out, . . . obeyed; and he went out, not knowing whither he went" (Heb. xi. 8). "He might have had opportunity to return" (verse 15). Yes, had his mind been towards that from whence he came out; but it was not. It was towards God. Thus, going on in the course of the call, in simple faith, not seeing, but believing, "the Lord appeared" unto him; yet, somehow, not as the world could see—"in another way." The eye of sense, physical or mental, has nothing to do with this. "He that is spiritual" alone can "see" here; but when once our Lord has thus appeared to us, we can no more doubt that we have had intercourse with the Lord of Glory than if we had seen and handled Him with bodily senses.

This also is God's own doing. It comes from Him alone, and is far beyond the ken of the merely natural.

How intensely blessed is this path of faith! "Eye hath not seen, neither hath ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" ["he it is that loveth me" (John xiv. 21)], "but God hath revealed them unto us by His Spirit" (1 Cor. ii. 9, 10).

What, then, is this appearing? *Something* of it we can tell you.

"How is it, Lord?" said Judas. The answer is, "If a man love Me, he will keep My words, and My Father will love Him, and We will come unto him, and will make Our abode with him." This, then, we can tell you: it is not the appearing for a little of one who calls at our door as a passing stranger, never more to return; it is not the visit of "a wayfaring man who turneth aside to tarry only for a night." Our Lord's explanation of manifesting Himself is that He will come and make His abode with us. When the faith-producing word came to him, Abram's ear was opened; the voice of the Lord had reached him, but now his eye is anointed, and he sees God. Henceforth there will be the continued sense of the Divine presence. Just as with the disciples in those wondrous forty days after our Lord's resurrection, every fresh manifestation must have impressed them with the truth that He was never far from them, till gradually they had come fully to realise what He meant when He said, "The world shall not see Me, but ye shall see Me," and had joyously recognised the truth that when He ceased to impress their earthly senses He was still wondrously, but not less really, making Himself manifest to them, and they were thinking, speaking, working, living in His perpetual and near presence. From the moment

our Lord thus appears to us the sense of His presence becomes very real, and we never can think of Him again as very far away.

It must not, however, be fancied that what we speak of is merely feeling. This is no mere emotional sentiment. He still speaks. "The Lord appeared unto Abram, *and said.*" At first the commandment and the promise may have been sent. Jehovah may have spoken to us by the voice of a friend, by letter, by tract, or by Scripture text, and it may still have come with the power and authority of God; but *now* we are in His very presence; we know Him near; we can see Him as the world cannot, but He is not silent. He still speaks to us. There may perhaps be the word of the Lord without this deep sweet sense of His own presence, but we must not fancy that there is a true sense of His presence *without the word*. If our bibles cease to speak to and influence us, *we are not living in the manifested presence of our Lord*, howsoever much emotional feeling may seem to say so. There may be a Bible without Christ, but Christ never goes anywhere without the Bible.

Nevertheless, my brother, how great is the difference, and how sweet the word, when Himself speaks it! How sweetly and rapidly the disciples learnt on the road to Emmaus when *He* drew near and opened up the Scripture! Thus it still is. If He has once made us know what this manifestation of Himself means, nothing can ever compensate for the want of it. Our private study of the Word, our fellowship with fellow-believers, our very work for the Lord—all become sadly empty and unenjoyable if we do not realise that *HE* is with us making Himself known.

BUILDING THE ALTAR.

Abram did not *speak*. He was listening too eagerly at this time to speak. By-and-by we shall hear him speaking to the Lord, and, alas! the words had better have been withheld; but that is in a time of failure, when the word of the Lord is doubted. Brethren, our times of silence, when the heart is bent to "hear what God the Lord will speak," are far from being our poorest. I sometimes fear that we lose much through our busy lives and our much speaking. Not that for a moment I would discourage testimony and work for Christ; only if we are ever listening in the presence of our Lord, all our own words and actions shall be truly regulated, because regulated by Him. Abram did not speak *to* God, but he acted for God. He listened eagerly. It was but the old promise repeated. It was not, therefore, so much *what was said*, as the *ONE who* said it; and we learn from the narrative that it was not the repeated promise so much that stirred him to the work as the loving presence of the Promiser. The promised land may have been dear before, for was it not *his own*? but *now* it has a charm to the man of faith which tongue

cannot express. It is not only his in which to live for God, and testify for God, and serve God, but GOD HIMSELF is there. It is "Jehovah Shammah." Suddenly he is wakened up to the glad knowledge that his home is God's home. "And there he builded an altar to *the Lord, who appeared unto him.*" This, then, was what Jehovah's appearing to the child of faith wrought—an altar to the Lord, who appeared to him. When Jehovah had first spoken there was separation from nature; when He manifested himself, there was death of self, and life beyond death in fellowship with God. Nothing short of all this is expressed by Abram's altar. First he acknowledges Jehovah's righteous sentence against sin, and individually takes his place in death before God. Only grace can bring the sinner to do this. Hard-handed rule, however just, cannot. The thunderings of Sinai could make the rebellious Israelites stand afar off in fear and trembling, but they could *not* lead them to a humble acknowledgment of their worthless and sinful condition. In their terror and blindness they still said, "All that God hath spoken *we will do.*" Peter's self-sufficiency was shattered, and he himself led to take his true place as a sinner, only when his blessed Lord bent upon him that tender forgiving look at the very moment he was denying with oaths and curses that he knew Him. So it has ever been.

Abel knew the grace of God in the "coats of skin" which the Lord "*had given*" to his parents (Gen. iii. 21.), and builded *his* altar when he brought the firstlings of his flock to God.

It was when the Lord manifested Himself to Job that he cried, "Behold, I am vile." Mine eye seeth thee, therefore I abhor myself, and repent in dust and ashes. Thus he builded *his* altar. Even so with Ezekiel, Daniel, and Isaiah: "Woe is me! for I am undone; . . . mine eyes have seen the King, the Lord of Hosts" (Isaiah vi.) The disciple whom Jesus loved had often built his altar; but he built it as never before when he saw in Patmos that the One who loved him so, was the Almighty God, the Beginning and the End, with all the power of Godhead at His disposal. That THIS ONE should have *so cared* for *him* as to have his poor worthless head rest on HIS bosom! Before such a fact all sense of one's own worth is withered in a moment, and we take our true place before God. Surely this was what David meant when he cried, in Psalm xliii., "O send forth Thy light and Thy truth: let *them* bring me into Thy tabernacles. *Then* will I go unto the altar of God, to God *my exceeding joy.*" Yes! restraint never brings us to this; punishment for sin never brings to this; knowledge of our sinfulness even will not bring to this. All combined will lead only to hardness and despair; but when in the midst of clear light about ourselves *the grace* of our God is manifested, then, indeed, the heart is broken, and we at once accept

the place where the judgment of God puts us. This is God in Christ; and when the eye of faith sees God in Christ, the Lord has indeed appeared, and we build the altar. But *thus* appearing, He cannot leave us in the place of death—"I kill and make alive;" and so the altar becomes the place besides of burnt offering and of incense. Abraham had but one altar. The Lord's appearance brings into a new life—beyond condemnation and death—resurrection life in His presence. The altar acknowledges that this new life, in all its motions and affections, belongs to God. Thus we yield ourselves unto Him as those *alive from the dead* (Romans vi. 13). Only those made *alive from the dead*, and only such as *clean* ones, can truly build the altar as one of burnt offering. In this light and in this presence there is likewise the sacrifice of praise continually, the fruit of lips giving thanks to His name (Hebrews xiii. 15).

In building this altar, however, there was more realised and confessed than all this.

"They who wait at the altar *are partakers with the altar*" (1 Cor. ix. 13). Death and judgment passed in grace, through the wonderful provision of Christ, and God truly seen in all this—the altar becomes to the man of faith, in his sense of resurrection life, the place of *closest fellowship* with God. It is the true table of the Lord. In building it to the Lord, who appeared to him, Abram realised that as he was no longer his own, so the place of manifestation was no longer his abode only—it was God's. We have already seen that this is exactly the explanation of the expression, "I will manifest Myself to him," given in John xiv. by Christ. It is Jehovah's table, but Abram is to sit and "sup" with Him (Rev. iii. 20).

Beloved brethren, if God has indeed appeared to us, He means nothing short of this: "Lo, I am with you every day, and all the day; I will *never* leave thee nor forsake thee." He gives us Himself, with all He *is* and *has*, and He takes *us*, with all we *have* and *are*. For *very love* of *us* He chooses our position and place and circumstances as His abiding place, to sup with us and cause us to sup with Him. No cup of joy *we have* too insignificant for Him to partake of; no dish of want too empty; no bowl of sorrow too full!

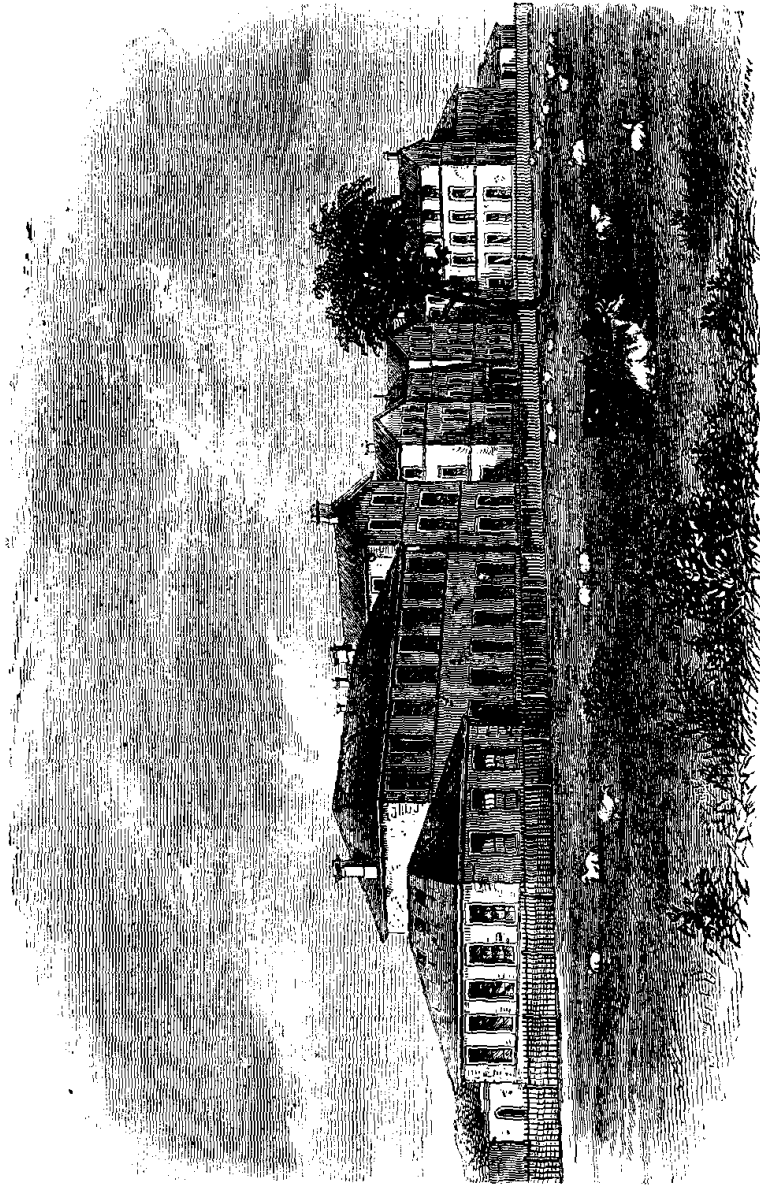
My brothers, have we built an altar to the Lord, who has manifested Himself to us?

ROBERT MCKILLIAM, M.D.



THREE STEPS IN THE SCRIPTURAL INTERPRETATION OF SIN.

- | | | | |
|---|---|---|----------------|
| 1. The transgression of the law—lawlessness | - | - | 1 John iii. 4. |
| 2. The thought of foolishness is sin | - | - | Prov. xxiv. 9. |
| 3. Whatsoever is not of faith is sin | - | - | Rom. xiv. 23. |



THE FIFTH ORPHAN HOUSE, ASILLEY DOWN.

(The other four being of nearly similar size.)

THE LIFE AND LABOURS OF MR. GEORGE MÜLLER, OF BRISTOL.

THINKING it would help the faith of many of those recently brought into the fold of the Good Shepherd to know something of the Lord's dealings with this eminent Servant of Christ, and the remarkable work under his care, we here reproduce the following

BRIEF ACCOUNT OF THE LIFE AND LABOURS OF MR. GEORGE MÜLLER,

GIVEN AT A LADIES' UNION PRAYER MEETING IN THE LECTURE ROOM
OF THE BROADWAY TABERNACLE, NEW YORK, IN FEBRUARY, 1881,
BY MRS. GEORGE MÜLLER.

Having been requested to give you an address this morning, as I am not accustomed to speak at public meetings, it has appeared to me desirable to *write* out a very brief sketch of my husband's life and labours, which perhaps will interest you more than any other subject I could bring forward. This account I will now read; but, as the founding of the institution of which Mr. Müller is the director is intimately connected with his own early history, it will be necessary to dwell for a few moments upon that.

He is a native of Germany, and was born at Kroppenstädt in the year 1805. His father wishing him to become a Lutheran clergyman, he was sent to school at Halberstadt at the age of ten years and a half, and he attended higher classical schools until Easter, 1825, when, having passed his examination, he went to the University of Halle, in the kingdom of Prussia.

Up to this time, as far as his studies allowed, he had lived an ungodly, sinful life; and the same course was pursued at Halle; but all that he obtained by freely indulging in the pleasures of the world was—a guilty conscience and an aching heart.

At last he thought, "How happy I should be if I could only travel a great deal;" and God allowed him to have this gratification also, in order to show him how impossible it is for a human being to find happiness in alienation from Himself.

He travelled forty-three days in succession, through Germany and Switzerland, but returned home more miserable than ever, and far from having obtained the delight and enjoyment for which he had so eagerly longed.

At length, however, the time came when God, in the riches of His grace, would have *mercy* upon him, and bring to an end his wild and reckless course.

In November, 1825, he heard through a university friend of a little meeting held every Saturday evening at the house of a Christian man,

where there was singing, prayer, and the reading of the Scriptures, when it immediately appeared to him that he had discovered something for which unconsciously he had been looking all his life. At this meeting he found the Lord Jesus Christ, and became then and there a truly converted character, his sole desire being to live henceforth to the glory of Him who had called him out of darkness into His marvellous light.

I would take this opportunity of remarking that one reason why God has condescended so wonderfully to bless him *since* that time is unquestionably this—that at an early period in his Christian course he was enabled *unreservedly* to surrender himself to the Lord, to believe God, and to take Him at His word with the simplicity of a child, and honestly to *carry out* the light given to him; so that he who had once served *Satan* with all his might now sought from his inmost soul to serve and follow *Jesus*. It is important we should all remember this, because half-hearted Christians can *never* be either happy or useful ones.

His studies at the University of Halle were continued during the years 1825, 1826, 1827, and 1828, and in the year 1829 he went in the service of the Gospel to England.

At Teignmouth, Devonshire, at the beginning of 1830, he became the pastor of an English church; but finding that he could not conscientiously continue to receive a fixed salary, derived from pew rents, he called the church together, and told them that, though it was quite right for believers to supply the temporal necessities of those who ministered to them in word and doctrine, he would henceforth release them from any obligation to pay him a certain yearly sum, but would leave it to their love to give him just whatever at any time they might be able and willing to contribute; adding that in future, whenever he might be in need, his wants would be made known to God, and to Him *only*. But though led in this manner to abandon the only visible way of obtaining temporal supplies, the Lord has most richly recompensed His servant's faith; for, in answer to persevering and believing prayer, he has received far more for himself and for his family, there is reason to believe, than he ever would have obtained had he sought, with all his might, for a lucrative post in the Church or in the world.

In this way he has been going on now for more than fifty years, without any property of his own, with no settled income whatever, and no salary, either as the pastor of a church of 1,100 members, or as the founder and director of a very large institution.

But though his wants have always been supplied, it must not be supposed on that account that he has been altogether free from difficulties; for the path of faith is the path of trial, and when God gives faith He always *tries* it, in order that by trial it may be strengthened.

Again and again it came to this, that all his money, even to the smallest copper coin, was gone, and then he asked God for help, which was invariably given, and always at the right moment. Sometimes the last provisions, too, were on the table, whilst no money was in hand to purchase more; but believing, earnest prayer, in the name of Jesus, brought help before the hour for the next meal came round.

At length, after my husband had gone on thus for years, and had received numberless answers to his supplications, when he saw poor destitute children running about the streets, for whose souls no one

THE LIFE AND LABOURS OF MR. GEORGE MULLER. 157

cared, and whose appearance plainly told that in mind and body they were neglected, this thought pressed itself upon him—"Could I not do something to benefit these poor children, and might I not trust in God for *them*, as well as confide in Him for the supply of my own temporal necessities and those of my family?" After giving himself long and earnestly to prayer, he was led on the 5th of March, 1834, to found a little institution called "The Scriptural Knowledge Institution for Home and Abroad," which had the following objects:—

1. To establish day schools, Sunday schools, and adult schools.
2. To circulate the Holy Scriptures among the very poorest of the poor.
3. To aid missionary operations.
4. To circulate religious books, pamphlets, and tracts for the benefit of believers and unbelievers; and
5. The orphan work was established.

Of the principles of the institution I will only mention two:

1. That debt should never be incurred, a decision which for forty-six years and ten months has scrupulously been acted upon.
2. That no rich, great man—no English nobleman, for instance—should be its patron, but that the living God Himself should be the patron of the institution.

Now the word of the Lord is, "Them that honour me, I will honour," and as Mr. Müller sought thus, in the most public way, to honour *God*, the Lord ever since has honoured *him*. He began with one day school; now we have 75, of which fourteen are in Spain, attended by 1,000 Catholic children; one is in Italy, five are in the East Indies, six in Demerara and Essequibo, and the others are scattered throughout England and Wales.

He began with one Sunday School; now we have 36 connected with the institution. He began with one adult school; now we have six and 75 day schools; and on the 26th of May, 1880, in these 117 schools there were altogether 9,504 pupils. The total number attending these schools from the foundation of the institution, up to May 26th, 1880, is 76,766.

All of them have been established simply through the instrumentality of prayer and faith; and, though the annual expenditure connected with them is \$50,000, no one has ever been applied to for anything towards their support, and every dollar *continues* to be obtained in the same manner.

But the most encouraging fact in connection with them is that thousands of the pupils attending these schools have been brought to the knowledge of the Lord, through the instruction there given to them.

The second object of the institution is the circulation of the Holy Scriptures, which began in a very small way; but God soon increased it greatly.

Last year we circulated 16,000 Bibles and 84,000 New Testaments; and from the commencement of the work more than 150,000 Bibles and 467,811 New Testaments, besides hundreds of thousands of smaller portions of the Word of God, have been circulated, and many of these in different languages. Through this part of the work multitudes of

souls have been converted, particularly in Spain and Italy. The entire sum necessary for this object also has been obtained by prayer and faith only.

The third object of the institution is to aid missionary efforts.

From the commencement of the work missionaries have been assisted by its funds, and within the last thirty years great numbers of these brethren have had help afforded them. Through the blessing of God upon their labours, tens of thousands of souls have been converted. The vast sum required for this branch of the work has likewise been obtained solely by believing prayer.

The fourth object of the institution is the circulation of religious books, pamphlets, and tracts, to benefit both believers and unbelievers. From the commencement of this department of the work, up to May 26th, 1880, 70,363,000 books, pamphlets, and tracts, in various languages, have been circulated in different parts of the world, by means of which multitudes of souls have been won for our Lord Jesus. The large amount required for this object also has been obtained through the instrumentality of prayer and faith.

The fifth object of the institution is to board, clothe, and scripturally educate destitute children who have been bereaved of both parents by death.

That which led Mr. Müller to commence the orphan work was that in the course of his pastoral labours he discovered that nothing was so much needed in the Church of God as an increase of faith.

He judged, therefore, that if he should be able to supply everything needed for the support of orphans (whether many or few) *by prayer and faith alone*, plain proof would be given, both to the Church and to the world, that the Lord Himself is all-sufficient to supply the wants of those who really trust in Him, and in Him *only*.

Orphans were first received in rented houses in 1836, but after some years it became necessary to build; and we have now five large orphan houses, each house forming a block of buildings in itself.

In these five houses there are altogether 500 rooms, many of which are 60, 70, and 80 feet in length, their width being in proportion; and all the buildings contain more than 1,700 large windows. The five orphan houses are fitted up for the reception of 2,050 orphans and 110 helpers.

The girls are trained for domestic service; we always find situations for them in Christian families, and they usually leave us when they are about seventeen years of age. The boys are apprenticed to a trade or business; but when *Christian* boys and girls show particular aptitude for teaching we train them to become teachers, and in this way some of our own teachers are trained. We generally have nearly 2,000 orphans at a time in these five houses, which are all situated in the same locality in a fine, open, healthy situation, called Ashley Down, at the top of Ashley Hill, just outside the city of Bristol, England.

You will be interested to hear that a remarkable work of the Holy Spirit is now going on amongst our orphan boys and girls, hundreds of whom have been awakened to an anxious concern about their souls, which has ended in many instances in real conversion and much joy in the Lord. They hold prayer meetings amongst themselves, and pray for the conversion of their companions who yet remain unawakened.

Since the commencement of the work there is the fullest reason to believe that thousands of the orphans have been converted.

The total amount needed every year for the five objects of the Scriptural Knowledge Institution is \$220,000, all of which is obtained solely by believing prayer; and from 1834 to the present time \$4,475,000 have been received. In the course of the year the milk *alone* for the orphans costs \$10,000, and in other respects the expenditure for them is very large.

Of our work in England I have given a very brief, imperfect sketch, the barest outline only; and, did time permit, many interesting particulars might be added. I would therefore refer any who desire to see a more detailed account of it to "Müller's Life of Trust," published by Messrs. Sheldon, 8, Murray Street, New York, a book which has been wonderfully blessed of God to the many thousands who have read it.

During the last five years and ten months my husband has been led to make extensive preaching tours, in order to preach the Gospel, to stir up Christians, to unite them increasingly together, to lead them to value more the Holy Scriptures, and to benefit believers as much as possible by giving them some account of the Lord's dealings with him during the last fifty years.

During these seven tours Mr. Müller has preached more than 1,700 times, and in the course of them we have visited England, Scotland, Ireland, France, Germany, Switzerland, Holland, Spain, Italy, Canada, and the United States, going as far west as California; and up to the present time have travelled about 50,000 miles.

As there are instructed brethren in Christ to assist in the work of the ministry in the church at Bristol of which for forty-eight years he has been the pastor, he is able to leave home for several months in the year; and during his absence the institution is under the godly and able direction of Mr. Wright, his son-in-law, who, with a devoted band of fellow-helpers, undertakes the entire management of the work.

And now, in conclusion, I would say, What a God have *we* who by faith are united to the Lord Jesus Christ! Let us seek more unreservedly to trust in Him about *everything*; to commit all our matters, great and small, into His keeping, and to live increasingly to the glory of Him who has redeemed us by His precious blood. You may not be called upon to establish schools or to build orphan houses, but we *are* all called upon to take God at His word, and should earnestly seek for grace to trust Him at all times and under all circumstances.


[NOTE.—Since the above address was given, Mr. Müller has visited Egypt, Palestine, Asia Minor, Turkey, and Greece, and is now absent on his ninth preaching tour, during which he has been labouring in Germany, Austria, Hungary, Bohemia, and Russia. He is now at St. Petersburg, where he preaches from eight to ten times a week, with much help from the Lord.—*Editor, Footsteps of Truth.*]

The engraving given on page 154 has been kindly supplied by Messrs. Morgan & Scott, Paternoster Buildings, from a well-written and interesting book entitled "The Bristol Orphan Houses, Ashley Down," by W. Elfe Taylor, published at 2s. 6d. We strongly recommend our readers to obtain a copy. It is well got up, suitable for a present.

READINGS FROM "THE ENGLISHMAN'S BIBLE."--No. 4.

GENESIS iii. 8.

"AND THEY HEARD THE VOICE OF JEHOVAH ELOHIM WALKING IN THE
GARDEN IN THE COOL OF THE DAY."

HE Garden of Eden had many charms and excellencies. It was planted by God; furnished with every tree pleasant to the sight and good for food. Occupation for the hands was provided in it, in dressing and keeping it; occupation for the mind in the study of its natural history—the characteristics and habits of the animals, birds, and fishes; for Adam was required to give names to all, and God confirmed his conclusions.

But the crowning charm and excellency of all was COMPANIONSHIP WITH GOD. Evidently the voice of Jehovah Elohim, heard in the garden in the cool of the day on which man had sinned, was a well-known voice, recognised at once as a familiar sound.

True, Adam and Eve had been accustomed to walk with God all the day long. Every object reminded them of Him, and His voice was heard in every breeze; but the eventide was reserved as the season for special communion—communion with the eternal, ever-existing Jehovah—communion with the Triune Elohim, Father, Son, and Spirit.

The biography of Enoch is written in one line, "Enoch walked with God;" and God took him to be with Himself, that that walk might be uninterrupted and eternal. But before Enoch walked with God, God walked with man. God sets the example.

The word rendered "walking" here is in the *hithpatiel* conjugation, which signifies in Hebrew to do upon oneself, or to do over and over again, "walking to and fro."

This walk to and fro was "amongst the trees of the garden," in some cool, sequestered spot, peculiarly adapted for near, intimate, undisturbed communion—

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by Thy sweet bounty made
For those that worship Thee."

There is a tone of inexpressible tenderness on God's part, as well as of searching scrutiny, as addressed to man, in the enquiry, "Adam, where art thou?" "We have taken sweet counsel together here aforetime; we have trod these familiar paths in close companionship together. Adam, my friend, my companion, where art THOU?" This walk of God with man was not broken off at first on God's part. God was at the meeting place, but man had fallen in with another companion.

Communion lost, is Paradise lost. Communion restored, is Paradise

regained. Sin broke the communion, redemption restores it, the Spirit consummates it.

God breathed into man's nostrils the breath of life, and thus man became a living soul. The word for "soul" in Hebrew is *nephesh*, from *nahphesh*, to respire, to breathe. A soul is that which exists by breathing: as soon as the natural breathing ceases, man dies. The Hebrew and Greek words for "wind" and "spirit" are the same.

What the breathing of the atmospheric air is to the natural man, that the communion of the Holy Ghost is to the spiritual. When man sinned communion with God by the Spirit ceased, and thus man died in the day of his eating the forbidden fruit.

The soul of sinful man is a dead soul, until quickened and indwelt by the living Spirit of God. Hence the same word "soul," *nephesh*, is used again and again for a dead body, the touch of which is defiling. (See Numbers xix. 11, 13; Levit. xxi. 1, 11, &c., margin of *E. B.*) Redemption removes the defilement, regeneration restores the life, and the communion of the Holy Ghost continues it.

So the believer now, in his walk with God, may realise the chief charm and excellency of Paradise restored, while walking in the presence of God, the companionship of Christ, and the communion of the Holy Ghost.

T. NEWBERRY.



DIVINE FORESHADOWINGS IN LEVITICUS.

BY THE EDITOR OF THE "ENGLISHMAN'S BIBLE."

THE OFFERINGS.

LEVITICUS, Chap. i.

THE BURNT OR ASCENDING-OFFERING.

THE word rendered "burnt-offering" is properly the "ascending-offering;" *shlah*, from *ahlah*, to ascend; so called because the whole, converted by fire into incense (as the Hebrew word for "burn" here signifies), ascended as a sweet savour unto God.

The offering is also called an approach-offering, *korbon*, from *kahrab*, to draw near.

These instructions are not given from Sinai, but from off the mercy seat in the tent of the congregation—God Himself showing the way of approach with acceptance to His own presence.

The three divisions are—First, of the Herd; second, of the Flock; third, of the Fowls.

FIRST, OF THE HERD.

Verse 3. A Bullock. Typical of Christ, as the perfect and devoted servant.

Verse 4. The putting the hand on the head here shows identification.

Not he, the offerer, but *IT*, the offering, shall be accepted, and thus identified, accepted for him.

Verses 4 and 5. Though the primary idea is acceptance, and that in resurrection and ascension, yet the victim being slain, and the blood shed and sprinkled, atonement is made; for on that ground alone can man (*adam*) be accepted of God. "It shall be accepted for him, to make atonement for him."

Verse 6. The victim is flayed, and then cut into pieces by the offerer—all laid naked and open before the eye of God.

Verse 7. The fire is the emblem of the righteousness of God, His testing, searching holiness.

The wood, the sin of man which Christ bore, and apart from which He never could have suffered from the righteous indignation of God.

Verse 8. First the fire, then the wood, then the victim—God is righteous, man is a sinner, but Christ's sacrifice puts away the sin, and procures acceptance for the sinner.

Verse 9. The inwards and the legs washed typified the cleanness of walk, and the internal purity of Christ on earth.

The offerer brought the offering—faith's presentation or pleading; he placed his hand upon it—identification; killed it—the realisation and confession that it was his sin which occasioned the death of the sinless one. Then the offerer flays and divides the victim.

The priests sprinkle the blood, and lay it on the altar on the fire and wood. These are priestly acts. But the offerer washes the inwards and the legs.

Lastly, the priest burns all, that is, converts all into incense by fire on the altar, for an ascending-offering, an offering made by fire (*ishe*), *i.e.*, an offering which, subjected to the searching, testing righteousness of God, is found perfect, and as such Christ was raised from the dead and received up into glory.

The whole being a sweet savour, or a savour of rest, unto God—that on which the Divine mind and heart rests in infinite complacency and delight.

OF THE FLOCKS—A LAMB.

Verses 10-13. Typical of Christ, in the gentleness and meekness of His character.

The goat, typical of Christ made in the likeness of sinful flesh, though Himself without sin.

OF THE FOWLS—THE TURTLEDOVE OR YOUNG PIGEON.

Verses 14-17. Typical of Christ in thought, purpose, and desire.

Verse 17. Not to be divided, even as He was not of double mind nor a divided heart.

The ascending-offering is the expression in type and shadow of God's estimate of the person and work of Christ; also the ground on which a sinner or believer can be accepted by a holy God, and on which faith can draw nigh with confidence to Him.

First, as to service, work, and walk—the bullock; external.

Second, as to character—the lamb or goat; personal.

Third, as to thought, feeling, purpose, desire, and affection—the dove or pigeon; internal.

“THE SON OF MAN—IN HIS DAY.”

LUKE xvii. 24.

EVERYTHING has its day:—the tiny insect that dances away its one-day life in the summer sun; the great and honoured statesman that plays a little longer on the stage of human affairs and has “his day;” the conqueror that cruelly seizes peoples and thrones and makes “his day” out of the history of the ancient nations; the thinker, the poet, the philosopher, after diviner order;—each has “his day” strangely written as immortal on the sands of time:—the sons and daughters of the Lord God Almighty on earth have all their day;—each “his day” of consecration to a faithful life, upon which God does not fail to set enduring honour; and although to their *work* the night cometh, to them as “children of the day” there is no night other than of the intersadowings that vanish before the Son of Man and “His day.”

THE SON OF MAN.

Who is this Son of Man, and what “*His day?*” O, the unspeakable glory of His being! O, the unsearchable riches of His love! The infinity of His power! The eternity of His essence! “Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom” (Heb. i. 8). “And let all the angels of God worship Him” (Heb. i. 6). Son of God, Son of Man! ’tis Thou, ’tis Thou! *Therefore* the glory, the exceeding glory, of “**HIS DAY!**”

It is not until God the Son is revealed among men, Emmanuel, that we know Him as the Son of Man. To David his Son, and to David his Lord: to man—Son, born of a woman; to man—Lord, “the Lord from heaven;” and so it is appropriately given to Him “to execute judgment also” upon men, because He is “the Son of Man” (John v. 27). The Son of God in the eternity of His essence, the Son of Man in the mystery of His humanity. As such He is ours, the children of Adam,—and, as the restored children of God, specially ours, as origin and head of a new creation. “The first Adam is of the earth, earthy,—the second Adam is the Lord from heaven.” And such as are renewed in Him have the special spiritual instinct of their descent; they have all the high marvellous distinctions of celestial origin *in Him*; therefore their identity *with the Son of Man* in “*His day,*” and therefore their hope in Him.

THE SON OF MAN—LORD AND SAVIOUR.

To look with reverent nearness and love at the Son of Man let us “see JESUS” “made a little lower than the angels *for the sufferings*

of death." O, astounding grace and truth! What *do* we see? What *may* we see? Surely what angels desire to look into we shall approach with veiled faces,—“the brightness of The Father’s glory and the express image of His person.” Begone all blasphemous familiarity with the name or work of Jehovah’s Christ! Hideous the flippant handling and sad the desecrating song that forget the *person* of Him whose Sovereign grace may accept the love that is in it, but before Whose inconceivable glory such presumption must be an abhorrence and sin! But “they called His name Jesus because He should save His people from their sins,” and that by the death of the Cross. And because this is truth how good and fitting it is that He should be Lord and Judge,—“the Son of Man in His day.”

But now, in His Lordly mediatorial office also, is He *Son of Man*—representative man in Heaven—“the lion of the tribe of Judah,” of Kingly human descent, and having as such very special right to open the seals of the world’s future destiny, and carry out the everlasting counsels which He held with The Father before the world was; and the carrying out of which eternal counsel and purpose of the Triune Jehovah, *involves the day of the Son of Man*. O, let us take up the song of the four living beings, and the four and twenty elders, saying, “Thou art worthy to take the book and to open the seals thereof, for Thou wast slain and hast redeemed us (men) to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us (them) unto our God, Kings, and Priests, and we (they) shall reign on the earth.”

Again—what is “His day?” The preliminaries of that day, if not the “dayspring,” are found in this Gospel dispensation, wherein “the Son of Man is come to seek and to save that which was lost,” and this preliminary will usher in His day with marvellous effect and glory, though it shall be a day of terrors as well as of inconceivable blessedness and joy. *Now it is “the day of salvation,”* and the Son of Man, standing in heaven as “the Lamb that taketh away the sin of the world,” is the Saviour appointed by God to receive sinners into the “Father’s house,” crying to every man, “Him that cometh to Me I will in no wise cast out” (Luke xvii. 22). In this sense or aspect, now are these “*the days*” of the Son of Man as Saviour of the world. He is as “*light*” to men now—loving, and gentle, and guiding light; “The light for every man that cometh into the world” (Jno. i. 4, 9). The ONE sacrifice that every man by faith may offer to God as a perfect and sufficient oblation for all his sin,—God’s salvation for all men. Who then shall walk in darkness? Who then may not be saved? This day of grace, however, is near its close—the night cometh, and inexorable judgment!

JUDGE.

But the coming of the Son of Man in HIS DAY will be as "THE LIGHTNING that shineth from one end of Heaven even unto the other." When men shall have consummated the world's darkness, criminally, commercially, scientifically, and religiously, then the vivid scorch of the sky-covered firelight will suddenly blaze upon it; and so shall begin the magnificent triumph, the sublime terrors, the righteous searchings of "HIS DAY." What will it discover! What will it destroy! O, who shall abide this day of the Son of Man, who! save those whose earth-song was "The Lord is my light and my salvation," and who already then are taken up to "appear with Him in the glory" (Col. iii. 4), the glory of The Father and of the holy angels! O, what association; what consummation of grace! But what are we seeing around us now at the very verge of this tremendous world-crisis? The great adversary of our race having *his day*, the world having its day, and Christendom having her day, and these united are completing the history of "the night that is far spent;"—*the day* is indeed at hand!

O, saint of God, called after the name of Christ, look around you, and if by any acquiring of wealth or honour, or a name in whatever aspect or degree, or even in service, you are making *your day* in the midst of this, we call upon you, beware! the devices of the enemy and of your own heart are most subtle;—make no earth capital out of anything that cannot stand the "consuming fire." "For *the fire* shall try every man's work of *what sort it is*" (1 Cor. iii. 13). Let every use and treasure of our time, our talent, our circumstances, be surely gold, silver, or precious stones—heavenly treasure, that shall inalienably be ours as well in the day of the Son of Man as in the day of our trial need HERE, when the Lord's chastening shall certainly search us and try us "as silver is tried." Blessed chastening, although very grievous, that sanctifieth now rather than to suffer loss in that day, and "be saved so as by fire"!! (1 Cor. iii. 15.)

HIS DAY.

HIS DAY! day of triumph and blessedness, long-enduring day of righteousness and peace! day of our Lord's universal Lordship, our King's illimitable reign! Blessed Epiphany of the Son of Man and of "the Sons of God" with Him!—heirs of God, joint-heirs of the Kingdom! HIS DAY! a thousand joyous years by promise to earth's long yearnings! when labour shall not be toil, knowledge shall not deceive, night shall be without darkness, chambers without suffering, eyes without tears,—sin ashamed and Satan bound! HIS DAY! a thousand years of Israel's earthly glory restored by the Son of David

with magnificence as superior to Solomon's as is the meridian sun to the midnight moon. HIS DAY! a thousand years in which resuscitated Abraham, Isaac, and Jacob, and all the prophets shall inherit the promised land, and shall sit down in the Kingdom of God; when the glory and riches of the Gentiles shall be brought into this earthly kingdom with ceaseless devotion; and over Zion shall the King of Kings reign with His Bride, shedding new Jerusalem magnificence upon the adoring nations of the radiant earth, whose offerings to Him shall then fully and finally antitype the gold and frankincense and myrrh of the wise men in the days of His humbling. Let the events of to-day speak to us of the near approach of this grand restoration. Let the nations beware of Israel's destiny,—and the Church, the Bride, hasten to meet her Bridegroom, seeking companions from among the lost sheep of Israel to be partakers with her of that higher dispensational blessedness, which is the Bride's portion, than ever belongs to the promised glory of the Abrahamic Covenant.

As the Son of Man is essentially, and in all things, Alpha and Omega, the beginning and the ending, He is especially so in "*His day*." He is the "Bright and Morning Star"—the very harbinger and fore-runner of His own day—the beginning of the beginning. In this most sweet anticipation of His appearance the awakened Church is rejoicing, because the watchers are seeing the very last shades of night depart, and are every moment waiting in the blessed, but almost painful, suspense of having to cry with at last liberated breath, "Behold, He cometh."

"His day of glory, bearing
Its brightness from afar;
The day of His appearing,
Our Bright and Morning Star."

Then shall she hear also the Bridegroom's voice saying—

"My loved one come away,
My loved one come away."

And—

"She riseth in garments of glory!
Behold, she is bride of The King!
The martyr no longer is gory,
And th' mourner ariseth to sing.
Away,—for the world is wailing
Its last farewell to thee,
And ceased is the battle's quailing;
The beautiful bride is free!
The beautiful bride is free!"

But speedily the judgment of the nations follows; the few prophetic days of unparalleled terrors have come upon men, and then—THE GLORY

AND THE PEACE. "The Sun of Righteousness" is in the heavens, and *His day* is established in the earth. And now He beholds The City, the rebuilt Holy City, not indeed to weep, but to rejoice over it—the beauty and glory of the whole earth. The Temple! O, magnificence most magnificent! The throne of David—Is it for angel or man? Shall all kings of the earth make obeisance before the archangelic Michael or some wondrous peer of Solomon? or shall it be left to the mysterious and mystical possession of the King of Kings and Lord of Lords in His day? The answer is with the King. Again,—shall the "good and faithful servants"—who will then have seen Him and "be like Him"—shall they have authority over the earth to administer the statutes of His Kingdom? and so the once mangled hand and tortured body of the Martyr hold the sceptre of celestial power and wear the honours of the Divine King? Or shall His high officers be of faithful Israel—still denizens of earth—who, having passed through much tribulation, are found faithful to the God of their fathers and joyful in the Messiahship of Jesus? This answer is also with the King.

THE END.

But the thousand years will come to their end—this duration of the Conqueror's triumphal day—the Son of God's manifested power over the Devil and Sin—the Son of Man's beneficent rule of righteousness and peace will close, and He will be its ending. Immediately thence, and for a little moment, the malignant fury of Satan, working with the again unrestrained licence of human hearts, calling the world to war against the Lord and His anointed, drenches the earth with iniquity and blood; but Jehovah Jesus "must reign till He hath put all enemies under His feet" (1 Cor. xv. 25) for ever, and so "fire comes down from God out of Heaven and devours them" (Rev. xx. 9). Here is the consummated power and glory of HIS DAY!—"The Last Judgment and the End!—The New Heavens and the New Earth" (Rev. xxi. 1) now arising to attest the triumph of the Son of Man!

O, blessed Redeemer of the race of Adam!—Son of Man—fitting indeed is it that thus it should be! and that *at last, at last*, possessed for ever of Thy loved and precious inheritance—the innumerable multitude of Thy redeemed people—Thou should'st deliver up THE KINGDOM to God, even The Father, that GOD—God Triune and Eternal—should be "all in all" (1 Cor. xv. 28). Amen and Amen.

WALTER J. MILLER.



HINTS.

Led forth	-	Exod. xv. 13.	|	Led on -	-	Ps. lxxviii. 53.
Led about	-	Deut. xxxii. 10.	|	Led through -	-	Ps. cvi. 9.

THE BELIEVER "A SOLDIER;"

OR,

HOW TO FIGHT.

A WORD TO YOUNG CHRISTIANS.—No. 2.

A *MAN* becomes a soldier by enlisting. He abandons his former course, and freely surrenders himself to be a soldier. So with the Christian; he has first been enabled to receive Christ, and thus becomes a son (John i. 12), and also enlists under the banner of the Cross, to fight "the good fight of faith."

The next thing—he has to "*put off*" his own clothes and "*put on*" the Raiment; so with us. See what God says we are to *put off* and *put on*—

"*Put off*" (*apotitheemi**—same word in Greek).

- *"Cast off" works of darkness Rom. xiii. 12—works.
- "Put off" former manner of life (R.V.) . . . Eph. iv. 22—ways.
- *"Putting away" lying, speak ye truth . . . Eph. iv. 25—speech.
- "Put off" all these: anger, wrath, &c. . . . Col. iii. 8—conduct.
- *"Lay aside" every weight (cumberance, R.V., margin) Heb. xii. 1—separation.
- *"Lay apart" all filthiness Jas. i. 21.
- *"Lay aside" all malice 1 Pet. ii. 1.

That is what the Lord bids us put off, and not put them on again. Now see what he tells us to put on—

"Put on" (*enduo**—same word in Greek).

- "Put on the armour of light" Rom. xiii. 12—no darkness.
- "Put ye on the Lord Jesus Christ" . . . Rom. xiii. 14—power.
- "Put on (lit. have put on) the new man" . . Eph. iv. 24—standing.
- "Put on the whole armour of God" . . . Eph. vi. 11—fighting.
- *"Having on the breastplate of righteousness" Eph. vi. 14—life.
- "Put on heart of compassion (R.V.), kindness, humility, meekness, long-suffering" } Col. iii. 12—towards one another.
- "Put on love" Col. iii. 14—above all.
- "Putting on the breastplate of faith" . . . 1 Thess. v. 8—trusting.

Put off the former things and put on the latter, thus you will be able to fight the Lord's battles.

Another thing a soldier *has to learn is how to fight*. Our Captain says, "Learn of Me" (Matt. xi. 9). Do you want to know how I overcame temptation?—I was led of the Spirit (Luke iv. 1). Do you want to know how to overcome Satan?—I overcame by the Sword of the Spirit (Luke iv. 4). Do you want to know how to overcome the world, which is not of the Father?—My meat and my drink was to do the will of Him that sent me. Do you want to know the secret of Christian life?—

"Follow Me;" and to possess power for walk and service?—"Abide in Me."

Again, a soldier *must be armed*. We are told what are our weapons in Ephesians vi.; and it is blessed to know that the Lord Jesus answers to every part of the armour.

1. "Girdle" (v. 14) ..	I am the truth ..	John xiv. 6.
2. "Breastplate" (v. 14)	The Lord our righteousness	Jer. xxiii. 6.
3. "Sandals" ..	He is our peace ..	Eph. ii. 14.
4. "Helmet" ..	The Lord my salvation	Ps. xxvii. 1.
5. "Sword" ..	The Word of God ..	Rev. xix. 13.
6. "Shield" ..	Christ the object of faith	Heb. xii. 2.
7. "Prayer" ..	Christ praying for us ..	Heb. vii. 24, 25.

There we see what *Christ is to us*.

Now we want to look at the other side of the truth, viz., our *individual responsibility to God and our conduct in the world*.

1. "Girdle"	Holding fast the faithful Word ..	Titus i. 9.
2. "Breastplate"	Filled with the fruits of righteousness	Phil. i. 11.
3. "Sandals"	As ye have received Christ, so walk in Him	Col. ii. 6.
4. "Helmet"	Work out your own salvation, &c.	Phil. ii. 12.
5. "Sword"	It is written	Luke iv. 4.
6. "Shield"	This is the victory that overcometh the world, our faith	1 Thess. v. 4.
7.	Praying always	Eph. vi. 17.

There is no armour for our back; we must keep our face to the foe and not look back.

Again, the *first duty of a soldier is obedience*; he has to obey his captain's orders and keep to the army regulations. The believer has to do the same. We have our *regulations*, not in some human compilation, but in THE WORD OF GOD. We must keep to them or we shall get into trouble; our communion will be marred; we shall suffer defeat and be brought into bondage. Remember our Captain speaks to us *in His Word*; let us obey it.

Again, a soldier *must be watchful*; it would not do for a soldier to be asleep when on duty. The Christian is never "off duty;" so he must be always on the look-out, and watch against any appearance of the enemy. One of the worst enemies is SELF.

Watch therefore your	{	Ways	Prov. xxxi. 27.
		Actions	1 Sam. ii. 3.
		Thoughts	2 Cor. x. 5.
		Company	Ps. i.
		Heart	Heb. x. 22.

Another enemy is SATAN. Sometimes he comes as "a roaring lion" (1 Pet. v. 8), sometimes as "an angel of light" (2 Cor. xi. 14), sometimes as "a wily serpent" (Rev. xii. 9).

Another enemy is THE WORLD, and we are reminded that "all that is in it—the lust of the flesh, lust of the eye, and the pride of life—is not of the Father but of the world," &c. (1 John ii. 16, 17).

Again, a soldier *must be brave*. "Be strong and of a good courage" (Josh. i. 6). "One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you" (Josh. xxiii. 10). See how Shamgar grasped that promise (Judges iii. 31), and David (1 Sam. xvii.)

When Chrysostom stood before the emperor, and the emperor threatened to banish him, he said, "You cannot banish me from Christ."

I will take away your life!

You cannot, he said, my "life is hid with Christ in God" (Col. iii.)

I will take away your friend!

Ah! he said, I have "a Friend that sticketh closer than a brother" (Prov. xvii.)

I will take away your treasures!

You cannot, he said, for they are "where neither moth nor rust doth corrupt, or thieves break through and steal" (Matt. vi. 19).

See what an illustration of bravery we get in David's mighty men (1 Chron. xii.) Three of them cut their way through the Philistines to get a drink of water for David (1 Chron. xi. 8). Another killed a lion in a pit on a snowy day (v. 22); also one slew an Egyptian five cubits high. They were what we may, by the grace of God, be—

"Men of might"	..	Mighty through God	..	2 Cor. x. 4.
"Men fit for battle"	..	Fit for the Master's use	..	2 Tim. ii. 21.
"Could handle shield and buckler"	..	Shield of faith	.. ..	Eph. vi. 16.
"Faces like lions"	..	Bold as lions	.. ..	Prov. xxviii. 1.
"Swift as roes"	..	Running well	.. ..	Heb. xii. 1.
"Men of valour"	..	Waxed valiant in fight	..	Heb. xi. 34.
"Men of understanding"	..	Not ignorant	.. ..	2 Cor. ii. 11.
"Ready armed"	..	Ready to do..	.. ..	2 Sam. xv. 15.
"Whole-hearted"	..	Trust Him with all thy heart	..	Prov. iii. 5.
"Hearts knit to David"	..	Whom having not seen ye love	..	1 Pet. i. 8.

Stand in the strength of God,
Stand in the faith,
Stand in the love of God,
Stand in His grace;
Having the armour on—
Bold, brave, and true—
We shall o'ercome through Christ alone,
And more than conquerors prove.

F. E. MARSH.



CARES AND PRAYERS.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

SERVICE, PRESENT AND ETERNAL.

DEAR fellow-believer, newly born into the family of God: called to His eternal glory by Christ Jesus: brought out of darkness into His marvellous light: no longer a child of wrath, but a child and heir of God: all this is unchangeably true of every ransomed soul; but we want to remind you that you have also enlisted under a banner (Psalm lx. 4), and entered on a solemn and unending service to the God of your salvation; for even in the brightness of the coming glory "His servants shall serve Him" (Rev. xxii. 3); and this shall be our chiefest joy when in resurrection, holiness, and power, every energy shall be fully and for ever consecrated to God. But this blessed service, continued throughout the ages of eternity, is closely linked with our feebler service here; and there are a few things concerning it to which we desire to point your attention.

First, as to its *present beginning*. We are, perhaps naturally, under the impression that when we get to heaven there will be a complete change wrought in us, and that whatever is deficient in our present condition of soul will be filled up to its perfect measure, when we are set free from these bodies of sin and death. Now this is true only in a limited sense. Our circumstances and degree of knowledge will be widely different:

OUR IDENTITY IN HEAVEN

will be entirely the same. We shall indeed be delivered from the presence of sin, and from the temptations and devices of Satan, and we shall know as known; but let us remember it will be the same character of life we live here, that will be carried on in the revealed presence of God. It may be life as a little babe, or the full energy of manhood—life discernible only to the eye of God, or the "life more abundantly" that Christ came to give (John x. 10). Either way, its measure here will be the index of its eternal fulness, for we write as we journey on the new name set in the white stone of the overcomer* (Rev. ii. 17).

We may transplant a flower from a dingy cellar in some narrow lane to the genial atmosphere of sunshine and showers, and it may grow there into full perfection; but the utmost skill will never transform the rose into a violet or the violet into a rose. And so with the plants of heavenly culture, the impress of the Divine hand upon us in the little while given to test our faithfulness to God will set its seal upon us for eternity.

* We take it this does not imply that there will not be development in heaven, flowing out of the ever-increasing knowledge of Him who is its light and glory.—Ed. F. T.

We shall be free from sin, and death, and sorrow, in our Father's home; nevertheless, as we sow we shall reap, some thirty, some sixty, and some an hundred-fold. And so we find Paul writing, "I therefore run," "So fight I;" and why? Not because Paul ran for salvation. He could not enter as a runner in the heavenly race until he had divine life; but

PAUL RAN FOR A CROWN;

and he said, "*I run*," (present tense, remember,) because *now* is the time to gain it. Let us be conscious of the light of eternity on all that we do, being made a spectacle even now unto the angels who learn out in our lives the mystery of grace (1 Cor. iv. 9). The gift of God is eternal life, but the crown is another thing. "So run that ye may obtain."

The one point of greatest importance in all our service is *persevering obedience*. We set out on the ground of being purchased ones, "bought with a price;" but perhaps we sometimes take hold only of the first side of this blessed truth—redeemed from wrath, and lose sight of the not less blessed consequence—redeemed *to God*. Now this means a great deal more than appears at first sight: it means that we are bought back from bondage to Satan not to live to ourselves, but to Him who died for us. No part of a faithful servant's time is his own until he has done serving his master. If we use the hands and feet and eyes that are purchased by the blood of Christ to do our own will, then we are really taking back from God what is not ours, but His.

Let us look at the consecration of Aaron and his sons in Exodus xxix. The blood shed for them was put as a mark upon them, and it was also sprinkled upon their garments. It was a whole consecration, nothing left out. *Is this too much for us?* Do we remember that wherever we go, whatever we are engaged in, we carry with us

THE SEAL OF THE CONSECRATING BLOOD?

We cannot put it off and on. God has set it there. He sees what we are doing with *His* members—the hands and feet and lips that He has redeemed. But not our members only, our thoughts and will are not our own. Christ has paid the ransom price, it is ours to yield them.

Most of us, I suppose, have some desire as to the line of service by which we could best carry out the trust committed to us; and perhaps, just because we have a will about it, God may see it needful to teach us the lesson of subjection, and to test our willingness at every cost to please Him. A true soldier does not prove his allegiance so much by his readiness to fight as by his unreserved obedience to every word of command. It may not be what he would desire, but then he is *not his*

own to choose. He may not understand it, or see the purpose, but this is not necessary for obedience, which is simply acting out the will of another. It was this moral glory of His obedience that added lustre to

THE PERFECTNESS OF GRACE IN GOD'S HOLY ONE.

“Yet learned He obedience” (Heb. v. 8). He alone could say, “I do always those things that please Him;” but there was opportunity to prove it in His path of sorrow that could not be found above. Let us seek to be imitators of Him.

But there is one other point that makes obedience easy, and that is *trust*. If we are once for all fully persuaded that God knows better than we do, the matter is settled. We may not discern His purpose behind the cloud of circumstances; but if we trust Him it will be enough for us that God sees. His eye searches our secret thoughts. He knows the depths of evil that we could not—dare not—fathom. He sees also into the far eternity. He who by wisdom made the worlds, shall we not trust Him? If some beloved friend bade us take a step, even though we were quite blinded, how long should we hesitate? Shall we trust our God less? Alas, we often do. Perhaps, everything seems contrary to us, and yet we have never got so low as the utterance of the Well-Beloved in Psalm lxxxviii. Did God forget *Him*? A little faith and a little patience, this is what we want. We talk a great deal of holiness, and it is a blessed thing, if we don't look the wrong way to find it.

GOD'S WAY TO BE HOLY

is to look at Christ (2 Cor. iii. 18). Seeking for holiness in ourselves is like following the sun's reflection while we lose the warmth and brightness of the sun itself. Faith fixes the eye on God, and when the days of darkness come, they are faith's opportunity to glorify Him. Look at Psalm xlii., “My soul is cast down within me.” “Hope thou *in God*.” Waves and billows around our blessed Surety—deep calling unto deep; but He knew it was the time for God to command His lovingkindness, and to give His “songs in the night.” Look again at Habakkuk, in chap. iii. It is a scene of trembling and emptiness. It was the climax of the prophet's triumph, because it cast him on God.

Beloved fellow-saints, God give us this one thing in the beginning, and at the end of our little journey, just to believe He really means what he says.

Ireland.

A. E. W.



AN EARTHLY AND A HEAVENLY PEOPLE.

UNPUBLISHED NOTES OF AN ADDRESS ON ISAIAH LXI., BY THE LATE
J. M. CODE.

IT is important to see the difference of dispensations, and not to think, as some do, that all these prophecies are to be spiritualized. You will always find from the Scriptures that, as an earthly people, Israel invariably had the priority; and the prophecies not yet fulfilled (as regarding the earth and earthly blessings) are to have their literal fulfilment in the future of Israel as a nation. We may refer to the song of Mary, and the words of Zacharias and of Simeon, and there see the prominence given to Israel. Mary says:—"He hath holpen His servant Israel in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever." Zacharias also gives utterance to these words:—"Blessed be the Lord God of Israel, for He hath visited and redeemed *His people*, and hath raised up a horn of salvation *for us* in the house of His servant David; . . . To perform the mercy promised to our *fathers*, and to remember His holy covenant, the oath which He sware to *our father Abraham*," and so on, in the same strain. And Simeon was waiting for the consolation of *Israel*, and he said:—"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel." Thus you see, that in the coming of Christ, Israel was the first thought. He was not the glory of the *Gentiles*, but of *Israel*, and the blessing to the Gentiles comes in by means of Israel. See this in Psalm lxxvii., the language of Israel:—"God be merciful unto *us*, and bless *us*, and cause His face to shine upon *us*; that (in order that) Thy way may be known upon earth, Thy saving health among all nations." Consequent upon God's blessing and mercy shown to Israel, is the extension of blessing to the nations.

When Christ read in the synagogue at Nazareth this portion (Isa. lxi. 1, 2) He stopped, as we know, in the middle of the proclamation of the second verse, because He was come to proclaim the acceptable year of the Lord, but *not* the day of vengeance of our God. (Here came a sketch of the life, death, and burial of our Lord.) God raised Christ from the dead, and He is now in heaven, *hidden*. The nation refused Him, but they still had the opportunity given *them first*, which is strongly expressed by Peter in Acts iii., showing the blessing that would have resulted had they accepted Him. Peter calls upon

them to repent and be converted, that the times of refreshing might come from the presence of the Lord, and that He might send Jesus Christ, concluding with the words, "Unto you *first* God, having raised up His Son Jesus, sent Him to bless you." In consequence of their refusal of Christ, there is now a cessation of the fulfilment of prophecy, as regards the earth, and this interval, while Christ is hidden in heaven, is for faith *par excellence*. After the continued opposition of Israel, the Gentiles were taken up (Acts xiii. 46, 47), and from that time there was a change in the character of the preaching. It was no longer the Jew addressed, and promises of earthly blessing held out to him; the character of the dispensation is changed, a heavenly order of things brought in, and a ceasing, as before said, of prophetic fulfilment. No one nation is any longer acknowledged; if there were, it must be *Israel*. But now there is an election, both of Jews and Gentiles. God picks out a Jew, makes him a partaker of the *heavenly* calling, and brings him into union with Christ; He picks out a Gentile, and does the same with him, and Jew and Gentile become one in Christ—no difference between them, the middle wall of partition is broken down. God has not rejected His people, "for," says Paul, "I also am of the seed of Abraham;" but He no longer deals with them as a nation, but gathers out of *all*, Jew and Gentile, a people for His name.

This, then, has been going on all this time, and will continue until the number of the Church of God is completed, and then the Lord Himself shall descend from heaven with a shout. The dead in Christ shall rise, and the living believers be changed, and all be caught up together to meet the Lord in the air, and then Christendom, those who have professed to belong to Christ, but do not really, will have Antichrist, and so strongly will they be allowed to be deluded, that they will actually believe a *man* who shall say he is *God*, and will worship him.

You who refuse to worship God, who will not believe Him, you shall *then* have your god! God is satisfied with Christ, and if you want to make God satisfied with you, you must be as perfect as Christ, and if you cannot do that, then put aside all thoughts of yourself and your righteousness, and *submit* to the righteousness of God. Do you think He can pronounce Himself satisfied with Christ's perfection, and then lower His standard to *your* ideas of perfection? Can He have accepted Christ, and then come down to what *you* are, and accept *you*? No! Christ is His standard, and of every believer in Him, it is said, "As He is, so are we in this world." Then come to Him, it is only *in Him* that God can look upon you; do not refuse Him, "Believe on the Lord Jesus Christ, and thou shalt be saved," *shalt* be,—there is no doubt in the matter.

HEAVEN AND ITS OCCUPANTS.

A MEDITATION ON JOHN XIV.

THIS well-known chapter is closely connected with that which precedes, and also that which follows it. In chap. xii. 34-41 the Lord presents Himself to the nation of Israel for the last time under a remarkable figure. He points to the setting sun, rapidly sinking behind the western hills, and says, "Yet a little while is the Light with you ; walk while ye have the Light, lest darkness come upon you ; while ye have the Light, believe in the Light, that ye may be the children of Light. These things spake Jesus, and departed, and did hide Himself from them." Israel's day was now done. They had refused their Messiah. The Light of the world had been rejected by them, and now He sets them aside nationally ; the kingdom in its earthly aspect is put in abeyance, until the present night is past, and the Sun of Righteousness arises with healing in His wings, to the godly remnant of Israel, which shall be found fearing Jehovah's name when He comes again, and who will then say, "Blessed is He that cometh in the name of the Lord." Jesus then retires into the house in chap. xiii., and gathers around Him the little handful of faithful followers, and partakes with them of the last Paschal feast ere the antitype takes place. The lamb upon the table would speak to their hearts of redemption, telling them that He, the Lamb of God, was about to die to make them clean ; then as the girded One with towel and bason He washes their feet, setting forth before them His high priestly work. Although about to leave them, and going to the Father, He was still to be occupied with and for them in resurrection, ever living to keep them clean. Immediately follows the new command, "to love one another, even as He had loved them." Which was to be the badge of discipleship before the world during His absence. In chap. xiv. He speaks to them of the Father's house, and foretells the Father's gift of the Holy Spirit. Then in chap. xv. He makes known unto them the Father's desire as the husbandman, and in xvi. 27, He unfolds to them the Father's heart, assuring them, that, that heart was set upon them. He then lifts His eyes to heaven, and speaks to His Father about them, in chap. xvii. Praying the Father to keep them through His own name, whilst they were in the place of temptation and danger ; and to sanctify them through the truth, and then to glorify them in His Home, and in His presence for ever. Such is the connection of these chapters. In the xiv. there are (among many others) *seven precious truths* brought before us. In verse 2 we have

THE PREPARED PLACE,

the eternal home of the redeemed. "In my Father's house are many mansions; I go to prepare a *place* for you." In that scene of glory, angels, principalities, and powers have their abodes; seraphim and cherubim their dwelling-places; but above and beyond the highest order of all created intelligences is the prepared place for His own people. As we read in Gen. ii. 8, "the Lord God planted a garden eastward *in* Eden, and *there* He put the man whom He had formed." All Eden was lovely, yea, divinely perfect. It had just come out of the hands of the Creator, who had pronounced it very good. Yet for Adam we find a place specially prepared by God in that fair and lovely scene. So here we have one place, and that specially prepared for a prepared people. As the heavenly bridegroom He has gone on before to prepare the dwelling-place, to make ready the home into which He will shortly bring His blood-bought bride, where He will with delight unfold to her the glory He had with the Father before the foundation of the world. And as those glories pass before our wondering eyes, shall we not exclaim something like the Queen of Sheba, when she heard for herself the words and the wisdom of Solomon, and beheld his dignity and glory, "One half of the greatness of thy wisdom was not told me; for thou exceedest the fame that I heard" (2 Chron. ix. 6)?

Then in verse 3 we have

HOW AND WHEN WE REACH THIS DESTINY.

It is by the personal return of the Lord Jesus Christ. For this we are called to wait and look. (See 1 Thess. i. 9, 10; Titus ii. 13; Rev. xxii. 20.) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When the believer's body falls asleep, his spirit is with the Lord, "absent from the body, present with the Lord." Hence the Apostle could say, "To depart, and to be with Christ is far better." But while this is most blessedly true, this is not the full hope which Scripture sets before us. Christ has redeemed our bodies as well as our souls. Spirit, soul, and body belong to Him. Every fibre of our being, every faculty we possess, have been purchased by His precious blood, and sealed by the Holy Spirit unto the day of the redemption of the purchased possession, and, till that moment comes, His omniscient eye rests upon the sleeping dust of patriarchs, prophets, apostles, and martyrs. Even though those ashes were taken from the stake and cast into the river, and carried into

the ocean bed, yet there His all-seeing eye beholds them, and His omnipotent arm will yet gather them together, and He will in infinite wisdom, and by divine power, fashion them to His own body of glory in resurrection. The sceptic may sneer, or the infidel may reason, but faith looks away to Him who is the mighty Source of all, He who called worlds into being by uttering His voice, He who fashioned the host of heaven by the word of His mouth, and by which word all things consist. And He who fashioned out of nothing, can as easily remould that which He created, even though it be scattered to the four winds of heaven. Not one of His own will be forgotten on that bright resurrection morning, not one be overlooked or left behind. Every fragment will be gathered up so that nothing be lost (John vi. 39, 40; Rom. viii. 11). Then when we see Him, we shall be like Him, and be for ever with the Lord (Rom. viii. 29; Phil. iii. 21; 1 John iii. 2).

In verse 16 we have

THE EVER PRESENT COMFORTER

along the road to our eternal home. We are not left down here as orphans, having no one to care for us or to provide for our every need. But every step of our journey we have the presence of the other Comforter, even the Spirit of Truth, to comfort and to cheer, to solace and to bless, as He alone knows how, and as He only can. As Eliezer went unto the far country to fetch a wife for Isaac the risen son (who remained at home with the father), and then escorted Rebekah across that desert scene, never leaving, or giving up his charge, until he delivered up the bride to the waiting bridegroom, so the Holy Ghost is leading home to the Lamb His Bride. That same Spirit which came down at Pentecost to form the Church, still makes His abode in the Church corporately, and in every member of the Body of Christ, according to the promise, "He shall abide with you for ever" (1 Cor. iii. 16; 1 Cor. vi. 19; Eph. iv. 30).

In verse 23 we have

A WONDROUS PRIVILEGE.

"If a man love Me, he will keep My words, and My Father will love him, and *We* will come unto him and make Our abode with him." Precious privilege! Blessed portion! Enjoying the presence of the Father, Son, and Holy Spirit. The Triune God, coming not to *visit* occasionally, but to make His *abode* with us. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." And "he that dwelleth in love, dwelleth in God, and God in him." Could anything be higher? Yet this wondrous privilege may

be enjoyed by every believer in Christ. Alas! how little we know of it experimentally! At what a low ebb is the spiritual state of the professing Church. How we have to mourn over the low, grovelling condition of things in our own souls. Oh, to rise upon the wings of faith, and thus get above the mists and fogs of this poor deluded world; to be walking by faith upon those sun-clad heights, and to breathe the atmosphere of heaven; to drink deeper into our Father's love and grace; to walk closer with Jesus, and to lean harder upon the arm of our Beloved than we have ever done in the past. So shall we enjoy a sweeter, richer, fuller, and more hallowed sense of this blessed privilege, and experience days of heaven upon earth.

Then our Father desires to have us intelligent as well as happy children. He says, "My son, be wise, and make My heart glad." Hence, in verse 26, we have

THE DIVINE TEACHER,

the infallible Guide, "to lead us into all truth;"—who delights to see us making progress in the divine life,—ever "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ,"—not being satisfied with past attainments, but always pressing onward, heavenward, homeward,—seeking to enter more fully into the Father's thoughts and ways,—continually enjoying the rich provision of the Father's house,—fixing our gaze upon Heaven's Beloved One, and thus beholding fresh graces and glories in the Son of the Father's love.

There are no limits placed to the divine unfoldings and glorious revelations which the Spirit of God will make to the loving, obedient child of God; for "the Spirit searches all things, yea, the deep things of God," and the promise is, "He shall teach you *all* things." There are heights in God's love unscanned by us yet; depths in His grace unfathomed by the most advanced Christian. There are still mighty mysteries in the Cross of Christ, and beauties in His adorable person, of which we have but little conception. May we, dear reader, have more of the child-like spirit to be led by the Spirit, and ever have the opened ear to hear His gentle whisperings, and the circumcised heart to receive His gracious teachings, and the ready mind to do whatsoever He saith unto us; then shall we find this verse become our happy realized portion, day by day.

Then, as we learn these lessons, and become more intimately acquainted with the mind and ways of God, we shall find that we must practice self-denial. Sometimes it may involve the plucking out a right eye, or sacrificing a right hand, or cutting off a right foot, parting with something the flesh deems very precious. But let us heed the exhortation, "Buy the truth, and sell it not." And whatever we are called to give up for Christ's sake, He gives us that which is far, far better—something

that eclipses all that this world calls good or grand. Hence, in verse 27, we have following on, in such beautiful order,

THE DIVINE LEGACY.

“Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.” What a legacy! what rich compensation for suffering and loss! Peace purchased by His own blood, and bequeathed unto all His people. He showed unto them His hands, and His side, and said unto them, “Peace be unto you”: the common heritage of all His saints. Then follows something even beyond this: “*My* peace I give unto you”—the very peace which He enjoyed when passing through this vale of tears; a peace which was never disturbed by surrounding circumstances. This He gives to those who abide in His presence, and dwell in His love. The tempest may rage on every side, the winds howl, the billows roll, and the surges dash, yet, deep down in the ocean’s bed the waters are unaffected by it. So with the believer who is in abiding communion with the Lord. Amidst all the crosses and losses by the way, in the midst of trial and difficulty, perplexity and adversity; the world, the flesh, and the devil with all his infernal hosts against him, he has that which sustains and comforts, cheers and supports, which the world knows nothing of—a peace undisturbed by all the upheavals and commotions around, and unmolested by all the shifting, changing scenes through which he is called to pass; the “peace of Christ Himself, which passeth all understanding.”

Then, lastly, we have in verse 31

THE PRACTICAL RESULTS,

the whole-hearted obedience flowing out of these weighty and precious truths. First the Lord puts Himself before us as our bright example, “That the world may know that I love the Father, and as the Father hath given me commandment, even so I do.” The dark shadow of the Cross was upon His path. Calvary with its untold sufferings, with its bitter cup of wrath, was before him. The Cross with its unmeasured distance from a thrice holy God, with its supernatural darkness, and with its ignominious death, was involved in that commandment (Jno. x. 18). Yet, having received the command, He went on in unflinching testimony to the world, and in whole-hearted obedience to the will of His Father. Nothing could thwart His purpose, or impede His progress, until He could say, before Heaven, earth, and hell, “It is finished.” Then in richest grace He deigns to couple believers with Himself in this path of obedience: “Arise, let *us* go hence.” Being brought into living union with Himself, we are now called to walk side by side, and step by step with Him. We are privileged to take His yoke upon us, and to learn of Him who is meek and lowly in heart—the One who ever did that which was well-pleasing to His Father. May we, beloved child of God, be ever seeking to tread this path of holy separation and devotedness to the Lord; cleaving to Him with purpose of heart, having our eyes fixed upon Himself, our hearts ravished with His love, our hands occupied in His service, and our feet running in the way of His commandments, until the travelling days are done.

GEO. HUCKLESBY.

“THE TIME IS AT HAND.”

REV. xxii. 10.

WHEN God through ancient Daniel spoke,
No ray of hope the darkness broke ;
The seals were fast, the times must run,
Till Jewish prophecies were done.

[Dan. viii. 26 ; Luke xxi. 24.

Jehovah bade His servant rest
In silence, with the waiters blest ;
For wrath must fill its awful sum
Before the glorious end could come.

[Dan. xii. 4, 12, 13.

But when to Gentile saints His own—
A Saviour's—purposes were shown,
No distant future lay between
The consummation faith had seen.

[Rev. xxii. 10.

To them the word was “ watch ” and “ wait ”—
He may come early, or come late :
With girded loins, arise and stand,
Since He is always nigh at hand.

[Matt. xxiv. 42.

Through weary ages, still the Bride,
Tossed on the world's swift, stormy tide,
This beacon star of HOPE has hailed,
And steadfast, on towards glory sailed.

[Tit. ii. 11-13 ; 2 Pet. i. 19.

Ofttimes the mists her star would hide,
Or sleep would turn her watch aside ;
Then loud would sound some “ midnight cry,”
And rouse the faith about to die.

[Rev. iii. 2, 3.

The mockers call her hope forlorn,
And seek to swerve her trust by scorn ;
Yet still she lifts her head and sings—
“ His coming my redemption brings.”

[Luke xxii. 28 ; 2 Pet. iii. 3, 4.

Aye, sing she must, for well she knows,
As earth's foul darkness blacker grows,
It doth but herald coming morn,
When New Creation shall be born.

[Isa. lx. 2.

MRS. GEO. C. NEEDHAM.

THE RIVER JORDAN.

From *Sacred Streams of the Bible*. By Professor P. H. Gosse, F.R.S.

(Continued from page 127.)

The Termination of the River—The Dead Sea—Its Ancient Condition—Depression—The Pillar of Salt—A Scene of Desolation—Apples of Sodom—Geological Character—The Dividing of the Waters—The Wilderness Sojourn—The Plains of Moab—The Spies—Israel's Miraculous Entrance into the Land of Canaan—Termination of their Pilgrimage—The Passage—The Twelve Stones—Death of the Believer.

THE bed of the river itself varies, both in depth and width, in different places; sometimes being not more than twenty yards in breadth, at others upwards of a hundred; in some places forming a deep and rapid current, and in others easily fordable. The season, as already intimated, greatly affects the volume of its waters.

For the last few miles the Jordan runs between banks of sand, and pours a considerable quantity of water into the Dead Sea. At the embouchure it is about a hundred yards wide, and is deep and rapid. Yet, so dense are the saline waters of that awful lake, that the current of the river seems unable to enter among them, but ceases to be perceived at once at the very point of contact.

We shall, then, consider the Jordan as terminating here, for out of this mysterious sea no stream emerges. Yet there can be scarcely a doubt that in ancient times, before the terrible destruction of Sodom and Gomorrah with fire and brimstone out of heaven, the area now occupied by these baleful waters was a lovely and fertile plain, through the length of which the Jordan flowed, well watering it everywhere. The river must then have had an outlet, and probably flowed through the valley called the Wady Arabah, which extends from the southern extremity of the Dead Sea to the Elanitic Gulf, or eastern arm of the Red Sea. That no egress of waters can now take place in that direction is manifest, not only from the great depression of the surface of the lake, which is 1,300 feet below that of the Mediterranean, but also because a wall of rock now extends quite across the valley, about seven miles from its commencement. Both the depression of the plain, however, and the elevation of this ridge, may have been simultaneous results of the awful convulsion of nature in which the guilty cities were overwhelmed.

That the whole tract which is now covered by the Dead Sea *has* been depressed, the late researches of the American Exploring Expedition

have abundantly proved. Referring to the words of the sacred narrative, that when Abraham looked toward *all* the land of the plain, the smoke of the country went up as the smoke of a furnace, Lieutenant Lynch infers that the entire chasm was a plain *sunk* and *overwhelmed* by the wrath of God; and this inference he considers as warranted by the extraordinary character of the soundings obtained. The bottom of the Dead Sea consists of two submerged plains, an elevated and a depressed one. The former is the roundish bay which forms the southern extremity, separated from the rest of the sea by a promontory which runs nearly all across; the bottom in this part is pretty evenly about twelve or fifteen feet below the surface. To this small bay Professor Robinson would limit the calamity which befell the guilty plain. The other area, the great body of the sea, has nearly a uniform depth of *a thousand feet*; while, through its centre, in a line corresponding with the course of the Jordan, there runs a ravine, cleaving the bottom to the depth of two hundred feet more.

The inference, then, is obvious, that once this level area formed the beautiful and fertile plain of Sodom, well watered everywhere by the Jordan (and probably many affluent streams), whose flood was poured along the ravine or deep bed running through it; and that the whole plain, after having had its bituminous crust devoured by "fire and brimstone out of heaven," was made to sink down suddenly a thousand feet, not in fragments, but in a mass, with the river-bed still cutting it, as an indelible memorial of the truth of the Word of God. The great and deep gulf thus formed then constituted a reservoir, into which the Jordan's waters were gradually poured, until they attained the level which they now possess.

On the western side of the southern bay or shallow lake, the American party discovered an object which at any place would have been considered a curiosity, but which, in that locality, and considering the story of Lot's wife, cannot but be regarded with intense interest. On the side of the very remarkable isolated mountain which still bears the name of Usdum (Sodom), stands a pillar of salt! But we will give the description of this in the words of the discoverer.

"To our astonishment, we saw on the eastern side of Usdum, one-third the distance from its north extreme, a lofty round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft slimy mud encrusted with salt, and, a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about forty

feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or cross-buttrass connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us in vague terms that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory that we could place no reliance upon them.”*

The same writer describes, in a graphic manner, the awfully interesting vicinity of this pillar of salt:—

“It was indeed a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdum, with its conspicuous pillar, which reminded us at least of the catastrophe of the plain; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the south was an extensive flat, intersected by sluggish drains, with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies; and to the north was the calm and motionless sea, curtained with a purple mist, while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air, through which the sun poured his scorching rays upon the mysterious element on which we floated, and which alone, of all the works of its Maker, contains no living thing within it.” †

Among the most interesting plants of this region are those which are considered to have furnished the description given by Josephus and other ancient writers of the “Apples of Sodom.” The Jewish historian, after having mentioned the destruction of the cities of the plain, and the traces of the burning vengeance that remained in his day, goes on to speak of their ashes being perpetuated in fruits, which have an appearance as if fit to be eaten, but which, on being plucked, dissolve in the hand into smoke and ashes.‡

Several plants, indeed, have been at different times supposed to be identical with those thus described; but the best claims are presented by the Mad apple (*Solanum melongena*) and the Osher (*Asclepias procera*). The former is a shrub from three to five feet in height, bearing round yellowish berries about an inch and a half in diameter. They are called

* Jordan and the Dead Sea, p. 307.

† *Ibid.*, p. 311.

‡ Bell, Jud., IV., viii., 4.

Leimún Lút by the Arabs, who have a tradition that "the plant formerly bore excellent limes, but, for the wickedness of the people of the plain, it was cursed by Lot, and doomed to bear the bitter fruit which it now yields." It is true they are not always filled with dust, but only when the fruit is attacked by an insect (a species of saw fly, *Tenthredo*), which turns the whole interior into dust, leaving the skin only entire, and of a beautiful colour.

The osher, however, seems better to coincide with the description of Josephus. Professor Robinson thus speaks of it: "One of the first objects which attracted our notice on arriving at 'Ain Jidy (Engedi) was a tree with singular fruit, . . . the 'ösher of the Arabs, . . . which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix; but it seems to be confined in Palestine to the borders of the Dead Sea. We saw here [at 'Ain Jidy] several trees of the kind, the trunks of which were six or eight inches in diameter, and the whole height from ten to fifteen feet. It has a greyish cork-like bark, with long oval leaves, . . . and, when its leaves and flowers are broken off, it discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair



APPLE OF SODOM.

and delicious to the eye, and soft to the touch, but on being pressed or struck it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is, indeed,

chiefly filled with air, like a bladder, which gives it the round form, while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed (*Asclepias Syriaca*), though very much smaller. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible."

In the account of Josephus, the Professor goes on to observe, "There is nothing, after a due allowance for the marvellous in all popular reports, which does not apply almost literally to the fruit of the 'osher as we saw it. It must be plucked and handled with great care in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success."*

The geological character of this whole region is somewhat singular. Dr. Wilson considers the great *crevasse* which forms the valley of the Jordan, the Dead Sea, and the Wady Arabah, to have been produced by the upheaving of basalt, which appears in many places around the Lake of Tiberias, and which is seen here and there along the line nearly to the source of the Jordan at Hasbeya. In connection with this remarkable formation he notices the existence of thermal springs, particularly at the bituminous wells near Hasbeya, along the shores of the Lake of Tiberias, on the banks of the Jarmuk, and in the Wady Kerka Main; and also of layers, cakes, and masses of bitumen and salt, especially along the shores of the Dead Sea.

Such, then, are the physical characters of this ancient river; and we now proceed to glance at some of those incidents with which it has been associated, and which have conferred upon it an interest superior to that which attaches to any other stream (with one exception) on the face of the globe.†

Joshua iii., iv.

THE children of Israel had wandered in the Arabian desert, "that great and terrible wilderness," through the dreary period of forty years; and now at length the time was come when they were to go in to possess the good land which Jehovah had sworn to give them. Moses, their

* Bibl. Res., vol. ii., p. 235.

† The reader is referred to the researches of MM. de Saulcy, Van de Velde, and Tristram. A tall pillar of rock, having a decided woman's form, and bearing the local name of "Bint Sheikh Lot," or Lot's wife, forms the very striking frontispiece to the late Professor Palmer's interesting "Desert of the Exodus."

devoted leader, was dead; Aaron, the high priest, was dead also; and of all the six hundred thousand fighting men that had come out of Egypt there now remained not one, except Caleb and Joshua, the faithful spies who, thirty-eight years before, had given a good report of the land which they had then searched out. The mission of Moses, the mediator and lawgiver in the wilderness wandering, was accomplished, and he had passed from the scene; and the command of the host now devolved upon Joshua, who, as the typical captain of their salvation, was appointed to lead them into possession of the promised inheritance, to conquest, and to rest.

The thousands of Israel were encamped in the plains of Moab. In their front rolled the Jordan, like a sea; for the winter rains had fallen, and his full tide had overflowed his banks, and filled the whole breadth of the lower valley. Beyond the foaming tide was spread the fertile plain of Jericho, covered with its waving fields of corn, now fully ripe, and inviting the sickle; and in the midst of it, full in the sight of the host, embosomed in its gardens and groves of balsam trees and date palms, and many other valued plants, rose the lofty walls of the fair "city of palm trees," the stately Jericho. The level tract on which the Hebrew camp was pitched had not at this time its wonted barrenness; for the genial spring had covered its sands with verdure, and adorned it with a thousand flowers. Behind, girding in the plains of Shittim as with a rampart, stretched along the horizon the mountains of Abarim, casting their morning shadows even to the camp; and, conspicuous among them, the lofty Pisgah reared its rugged peak, whence, only a little while before, the beautiful sight of "Israel abiding in their tents" had evoked blessings instead of curses from the unwilling mouth of the Mesopotamian prophet; and where, still more recently, the venerable lawgiver had been privileged with a prospect of the goodly land, and had then died in the arms of God.*

Joshua had sent out two spies to take a survey of the frontier city, and to report its condition to him. They had now returned, and had informed him of their adventures; of the terror which had struck deep into the failing hearts of the Canaanites on the approach of Israel; of the renown which the late interpositions of Divine power had procured for the name of Jehovah; of the faith of Rahab, the harlot who had afforded them concealment from the wrath of the king; of their solemn covenant to spare her life in the coming desolation; and of the scarlet line to be hung out of the window, the significant seal and token of that covenant of salvation. These and other things the spies had reported to their commander, to the confirmation of his faith and the increase of his hope in God.

And now the glorious day was come when, by a stupendous miracle, Jehovah had determined to show how able He was to remove every

* "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord."—Deut. xxxiv. 5. In Hebrew it is "at the mouth of the Lord," which the Rabbins render "by the kiss of the Lord."

obstacle in the way of His people, and to subdue every enemy before their face. By His appointment the host, amounting probably to two millions and a half of persons (about the same number as had crossed the Red Sea on foot), had removed to the banks of the river three days before, and now in marching array awaited the signal to cross the stream. At any time the passage of the river by such a multitude, with their women and children, their flocks and herds, and all their baggage, would have presented formidable difficulties; but now the channel was filled with a deep and impetuous torrent, which overflowed its banks and spread widely on each side, probably extending nearly a mile in width; while in the very sight of the scene were the Canaanitish hosts, who might be expected to pour out from their gates, and exterminate the invading multitude before they could reach the shore. Yet these difficulties were nothing to Almighty power, and only served to heighten the effect of the stupendous miracle about to be wrought.

By the command of Jehovah, the priests, bearing the Ark of the Covenant, the sacred symbol of the Divine presence, marched more than half a mile in the front of the people, who were forbidden to come any nearer to it. Thus it was manifest that Jehovah needed not protection from Israel, but was their guard and guide, since the unarmed priests feared not to separate themselves from the host, and to venture with the Ark into the river in the face of their enemies. And thus the army, standing aloof, had a better opportunity of seeing the wondrous results, and of admiring the mighty power of God exerted on their behalf; for no sooner had the feet of the priests touched the brim of the overflowing river than the swelling waters receded from them; and not only the broad lower valley, but even the deep bed of the stream was presently emptied of water, and its pebbly bottom became dry. The waters which had been in the channel speedily ran off, and were lost in the Dead Sea; while those which would naturally have replaced them from above were miraculously suspended, and accumulated in a glassy heap far above the city Adam, that is, beside Zaretan. These places are supposed to have been at least forty miles above the Dead Sea, and may possibly have been much more; so that nearly the whole channel of the Lower Jordan, from a little below the Lake of Tiberias to the Dead Sea, was dry.*

The priests now removed from the brink to the middle of the river's bed, where they stood on dry ground during the whole time that the immense host marched over. In this position, so trying both to their faith and patience, they remained all day, the Ark being with them, the symbol of Jehovah's presence and the token of His favour, thus standing between the impending mass of waters and the people. Thus, in calm-

* Bethshean is described in 1 Kings iv. 12, as "by Zartanah beneath Jezreel;" and in chap. vii. 47, of the same book, we read that Solomon cast the brazen sea and the vessels of the temple "in the plain of Jordan, in the clay ground between Succoth and Zarthan." If Zaretan was, as can scarcely be doubted, the same as the Zartanah and Zarthan of these passages, we may infer its position with considerable accuracy, for the situation of Jezreel (Zer'in), of Bethshean (Beisân), and of Succoth (Sukhot), are ascertained, the former two with certainty, and the latter with high probability; and are placed in Professor Robinson's map at the following distances from the head of the Dead Sea:—Jezreel, 58; Bethshean, 53; and Succoth, 50 statute miles, measured in a straight line.

ness and dignity, without hurry or dismay, but in perfect subjection and order, the multitude passed over Jordan and took possession of the Land of Canaan. As soon as the passage of the host was accomplished, Joshua, under the direction of God, took measures for the perpetuation of the memory of this grand event. Twelve selected men, one of each tribe of Israel, were commanded to return into the midst of the channel, where the Ark yet stood, and to take thence twelve stones, probably as large as each man could carry. These, when brought upon the bank, were set up as a monument of the miracle in the place where the host lodged; while twelve similar stones were taken from the ground, and built up for a similar purpose in the midst of the river, where the Ark had stood. Then, and not till then, when all had been accomplished that Jehovah had commanded, without haste, the priests likewise ascended out of the channel, and carried the Ark of the Covenant into that country which was henceforth to be no longer the land of promise, but the land of inheritance. Instantly, as the soles of their feet left the channel, the waters began to flow as usual, and soon not only again filled the bed of the river, but also flowed over all the banks as they did before.

What a glorious termination of the long pilgrimage of Israel was this! and how worthy of the power, wisdom, and goodness of their Divine Protector! "The passage of this deep and rapid river," remarks Dr. Hales, "at the most unfavourable season was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatever employed; no mighty wind to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done at noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants, and struck terror into the kings of the Canaanites and Amorites westward of the river."

The wandering of the children of Israel through the dreary desert has always been considered to be typical of the believer's pilgrimage through "the wilderness of this world." And the crossing of Jordan may well represent the closing scene, when God "bringeth him to the king of terrors." But the terrors of the grisly king himself are disarmed by One who has gone before through the dark valley, even Jesus, who has been with His follower throughout his long wandering, has cared for him, supplied his need, given him bread from heaven and water out of the rock, has borne with his waywardness, and pardoned his multiplied transgressions, and who now will not forget His gracious promises: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "I will never leave thee, nor forsake thee." Death may indeed appear terrible in the prospect, and Satan may rage and threaten, and the Christian often fears that he shall be overwhelmed and lost in the dark and turbulent flood; yet the issue is secured by covenant love, and not one of the true Israel shall ever make shipwreck there. The triumph is certain to the feeblest and youngest, not less than to the strongest and most experienced.

(To be continued.)

SHORT PAPERS ON PROPHECY.

III.—PROPHECY FULFILLED IN THE BIRTH AND LIFE OF OUR LORD.

THE field before us is a wide one; for no sooner had our first father failed in his allegiance to Jehovah than the voice of infinite love and grace lifts the veil of “the eternal purpose” (Eph. iii. 11), and discloses the first adumbration of the advent of *One* who should be “the *Second Man, the Lord from Heaven;*” and, as “*the last Adam,*” become the Head of a *new world*, which should be “*to the praise of the glory of His grace.*”

THE FIRST MESSIANIC PREDICTION.

It was in “*the cool of the day,*” when the gentle zephyrs of that early eventide were fanning the flowers of the first Paradise, that “*the voice of the Lord was heard in the garden,*” and the address was given of which these words form a part—“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Now these words contain the germ of a great prophecy—the first prediction of “the coming One,” “*whose goings forth have been of old, even from everlasting*” (Mic. v. 2). And how much is wrapt up in these few pregnant and suggestive words! Here are hidden, as in a *flower-bud*, coiled up, the *unexfoliated* leaves which, in the fulness of time, were to unfold and develop, “like an opening flower,” in a *divine “evolution,”* the great fact and history of our incarnate Lord. And this *prophetic bud has developed* into the birth, life, sufferings, and death of our Saviour Jesus Christ; but its *full and final* development is yet a thing of the future. (Rom. xvi. 20; 1 Cor. xv. 24, 25; Rev. xii. 10.)

Our purpose, however, is not to enlarge upon this prediction, for that would include much more than we propose in this paper. We just quote it as the very earliest prediction of the first advent and personal existence on earth of our Saviour’s life; and we observe that, so soon as Jesus was born in Bethlehem-Ephratah, this first prediction had a partial and germinant fulfilment.

THE SECOND MESSIANIC PREDICTION.

No doubt there are many *allusions*, both in the *personal character* of some of the more eminent of the patriarchal saints and also in the *rites of the Hebrew Church*, which may be regarded, in a sense, as *predictive*; but we pass these over, and note only those which are more manifest, clear, and unmistakable predictions of His advent, and which were fulfilled in His *first coming for His redemptive purpose*.

The next, therefore, in the order on the sacred page is in Gen. xii. 3, where, by reference to Gal. iii. 16, and comparing them, we see that the Holy Ghost intends this prediction of a catholic or universal blessing (which will be *fulfilled in the Millennial era*, and not before, *because this*

dispensation is elective—Acts xv. 14) to refer to the person, advent, and work of Jesus, who was to come in the line of the Abrahamic lineage and genealogy.

And who can doubt that these words *must* have their *application to, and fulfilment in*, the person and work of Jesus? For who could be the source and centre of such universal blessing but He who is “the First and the Last, the Alpha and the Omega,” and in “whom all fulness dwells,” and who is “the same yesterday, to-day, and forever?” In no person but in Jesus can these words find the fulness of their meaning centered. But when we know He was “the *Lamb slain from the foundation of the world;*” when we know also from His sacred lips that *He was before the patriarchal ages*—“*Before Abraham was, I am*” (John viii. 58); “*Abraham saw My day, and was glad*” (John viii. 56)—that “*He was with the Church in the wilderness*” (Acts vii. 38); and that He was “*set up from everlasting*” as “*the Mediator of the New Covenant*” (Heb. xii. 24), we find no difficulty in seeing the force and propriety of this sublime and far-reaching prediction, shining so far along the ages, and making its echoes heard from generation to generation, till Psalm lxxvii. should be fulfilled in the Millennial earth, and Isaiah lx. find its grand and sublime prediction fulfilled in the world-wide supremacy of His government, who is to “*reign from sea to sea, and from the river to the ends of the earth.*”

And how sweet and blessed for *the believer* to contemplate, as he looks round on a sinful and suffering world, and a militant and distracted Church, to remember that this old Abrahamic covenant contains within it a vital form of divine evolution, which shall one day “*make the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose*”!

“*To thy seed, which is Christ!*” The grand old oaks which once spread their wide and grateful shadows over the vales of Bashan were once coiled up in *the acorn*, and centuries, *under God's hand*, evolved the hidden germ to the noble tree. Suggestive analogy! Here lies the “*acorn*” of the patriarchal age, and from it shall spring a tree of life, and, like the “*little stone cut out of the mountain without hands, it shall fill the whole earth;*” and “*they that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon*” (Hos. xiv. 7).

But what of the long intervening ages? Well, the roll of prophecy is very still. Nature, in some of her works, unfolds her leaves *very slowly indeed*. There are trees living to day which first saw the light in the *days of Solomon!* And the flowers and trees, which smile with divine benevolence, are the descendant children of *those which grew in Paradise!* Yet they have shed their FRUIT along the ages, and cheered the hearts and nourished the lives of those who now “*sleep in our fathers' sepulchres*”!

Suggestive thought! And is it not true that our precious Lord Jesus, whose “*testimony is the spirit of prophecy*” (Rev. xix. 10), has been living, and *acting*, and *working* for us all along the ages? shining in the *heart* by His *grace*, and causing His weary children to “*sit down under His shadow with great delight, and find His fruit sweet to their taste*” (Song ii. 3)? Oh! sacred prophecy is no dry and barren study, nor is its

growth and development a barren and fruitless thing. There are trees which have *leaves and no blossoms*, and others which have both leaves and blossoms and *no fruit*; but this sacred tree has ALL; although last, not the least; for, as the *sapling tree* will bear fruit all along the years of its growth, till it reaches its final maturity, so these predictions concerning our Lord Jesus are rich in divine teaching, and nourish the souls of those who, under the Holy Ghost, "*pluck and eat.*" Oh, may we live on "*these sure mercies of David*"! (See 2 Tim. iii. 16, 17.)

"*To thy seed, which is Christ!*" Compare this with 14th verse of Gal., 3rd chapter, and what do we learn? Why, this—that this prediction is shedding its fruit *now!* We, who are sinners of the Gentiles, are, through His rich grace, made to eat of this tree of life. Jesus, "*THE SEED,*" has come: "*THE KING OF THE WORLD*" lives, and He says to each of His people, "*BECAUSE I LIVE, YE SHALL LIVE ALSO.*" He is "*THE SEED,*" and "*THE ROOT,*" and "*THE FRUIT.*" "*FOR BY HIM, and TO HIM, and THROUGH HIM, are ALL THINGS.*" Oh, may we each see in our Divine Lord, not only "*the majesty hid from ages and generations,*" but the *future source and circumference* of all predictions, and, seeing this, may we give Him all the glory!

WILLIAM FRITH.



THE EXERCISES OF THE GODLY CONCERNING SIN.

THE nature of many high and religious affections, and great discoveries (as they are called) in many persons that I have been acquainted with, is to hide and cover over the corruption of their hearts, and to make it seem to them as if all their sin was gone, and to leave them without complaints of any hateful evil left in them, (though it may be they cry out much of their past unworthiness)—a sure and certain evidence that their discoveries (as they call them) are darkness and not light. It is *darkness* that hides men's pollution and deformity; but *light* let into the heart discovers it, searches it out in its secret corners, and makes it plainly to appear, especially that penetrating, all-searching light of God's holiness and glory. It is true that saving discoveries may for the present hide corruption in one sense; they restrain the positive exercises of it, such as malice, envy, covetousness, lasciviousness, murmuring, &c.; but they bring corruption to light in that which is privitive, namely, that there is no more love, no more humility, no more thankfulness—which defects appear most hateful in the eyes of those who have the most eminent exercises of grace, and are very burdensome, and cause the saints to cry out of their leanness, and odious pride, and ingratitude. And whatever positive exercises of corruption at any time arise and mingle themselves with eminent actings of grace, grace will exceedingly magnify the view of them, and render their appearance far more heinous and horrible.

JONATHAN EDWARDS on "*The Religious Affections.*"

BIBLE READINGS.

NO. 7.—BLESSED ACCORDING AS WE ARE CHOSEN.

EPH. i. 3, 4.

<p>CHOSEN in Christ (Eph. i. 4).</p>	<p>BLESSED in Christ (Eph. i. 3; Col. ii. 10).</p>
<p>Chosen out of the world (John xv. 19).</p>	<p>Blessed with heavenly blessings (Eph. i. 3).</p>
<p>Chosen because He loved us (Deut. vii. 7, 8; Eph. v. 25).</p>	<p>Loved unto the end (John xiii. 1).</p>
<p>Chosen—Foolish things (1 Cor. i. 27).</p>	<p>Christ Jesus made unto us wisdom (1 Cor. i. 30).</p>
<p>Weak things.</p>	<p>God is our strength (Psa. lxxiii. 26, xxvii. 1).</p>
<p>Base things (v. 28).</p>	<p>God is our glory (Psa. iii. 3).</p>
<p>Things which are despised.</p>	<p>He is our praise (Deut. x. 21).</p>
<p>Things which are not.</p>	<p>Christ is all in all (Col. iii. 11).</p>
<p>Chosen for His own inheritance (Psa. xxxiii. 12; Eph. iii. 18).</p>	<p>From Him is our fruit found (Hos. xiv. 8).</p>
<p>To bring forth fruit (John xv. 16).</p>	<p>He has given to us His Holy Spirit (1 Thess. iv. 7, 8); made us partakers of the Divine nature (2 Pet. i. 4); and given unto us all things that pertain unto life and godliness (2 Pet. i. 3).</p>
<p>Chosen to be holy and without blame before Him (Eph. i. 4).</p>	<p>He girds us with strength unto the battle (Psa. xviii. 32-39; Gen. xlix. 24); gives us spiritual armour (Eph. vi. 11); and weapons (2 Cor. x. 4, 5); and is Himself our Captain (Heb. ii. 10).</p>
<p>Chosen to be soldiers (2 Tim. ii. 4).</p>	<p>He has formed us as the potter (Jer. xviii. 3-6); chosen us in the furnace (Isa. xlvi. 10); and continually cleanses us (1 John i. 7).</p>
<p>Chosen (as Paul) to be vessels to bear His name (Acts ix. 15; see also 2 Tim. ii. 21; and Col. iii. 17).</p>	<p>He opened the way into the holiest (Heb. x. 19, 20).</p>
<p>Chosen as priests—</p>	<p>He provides spiritual sacrifices (Rom. xii. 1; Psa. iv. 5).</p>
<p>1. To draw near (Num. xvi. 5).</p>	<p>He puts a new song into our mouth, even praise unto our God (Psa. xl. 3). T.</p>
<p>2. To minister unto Him (Deut. xxi. 5).</p>	
<p>3. To show forth His praise (1 Pet. ii. 9).</p>	

NO. 8.—THE PRECIOUS BLOOD OF JESUS.

1. The heavenly vision of the blood .. Rev. vii.
2. The blood of deliverance from sin .. Eph. i. 7.
3. The place of nearness by blood .. Eph. ii. 13.
 How near? On His arm .. Cant. viii. 6.—Love.
 On His shoulder Deut. xxxiii. 12.—Strength.
 On His hand .. Isa. xlix. 16.—Security.
4. The peace-speaking power of the blood Col. i. 20.
5. The great value of the blood .. 1 Pet. i. 18, 19.
6. The protection of the blood (the lamb-
 type of Christ) Ex. xii. 13.
7. The victory of the blood Rev. v. 9. H. R. F.

The following are from the (American) "Watchman."

NO. 9.—ASKING OF GOD.

Promises—Matt. vii. 7; John xvi. 24; Jas. i. 5, iv. 2; Luke xi. 10.

Encouragements—Matt. vi. 8, vii. 9-11.

Conditions—Matt. xviii. 19, xxi. 22; Jas. i. 6; John xiv. 13, 14;
 John xv. 7; 1 John v. 14; 1 John iii. 22.

Causes of refusal—Matt. xx. 22; Jas. iv. 3.

R. A. ORR, *Pittsburgh, Pa.*

NO. 10.—HOW OUR NEEDS ARE MET BY THE PROMISES OF THE HOLY SPIRIT.

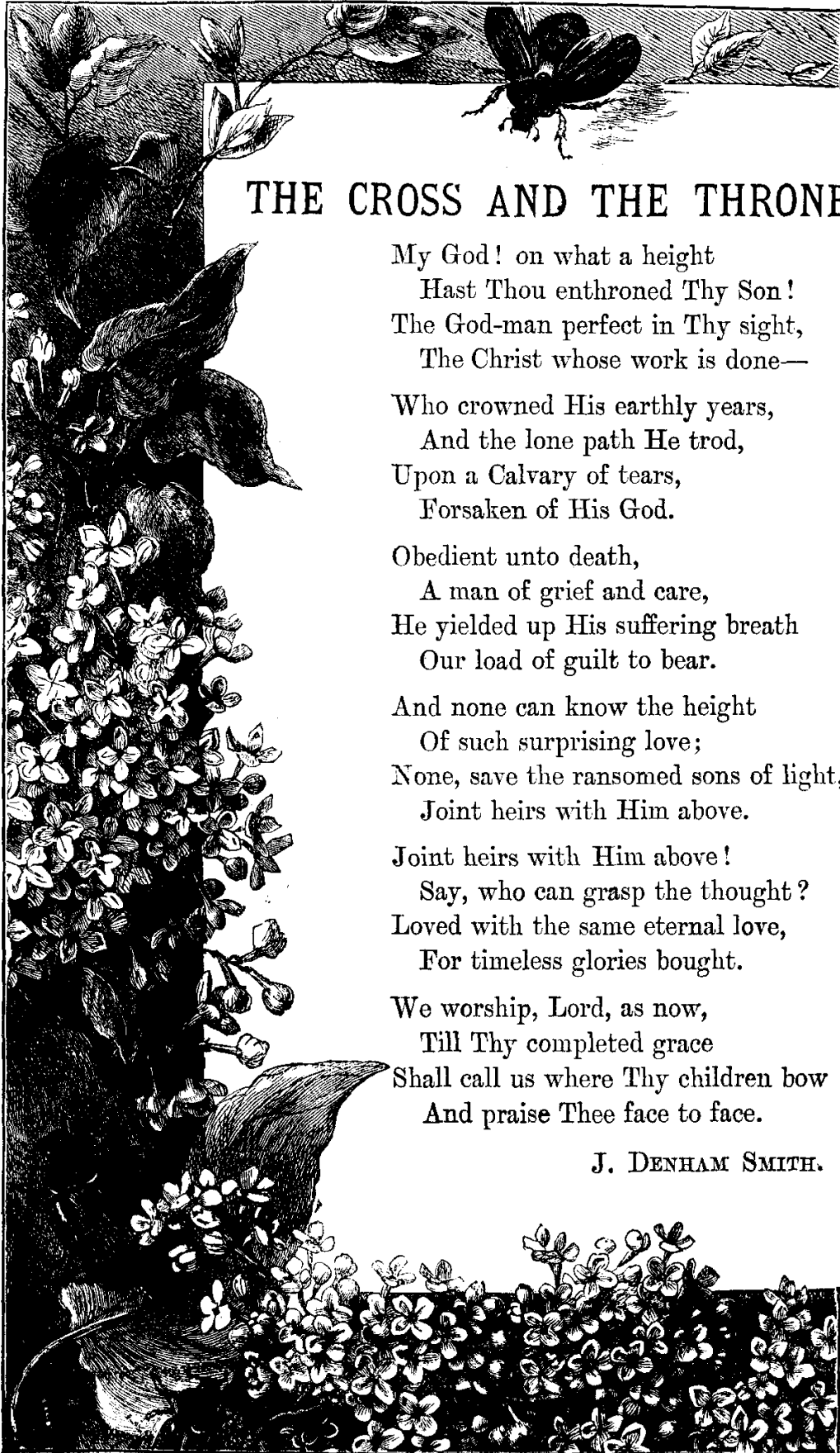
- When we are unloving Rom. v. 5.
 When we cannot pray Rom. viii. 26, 27.
 When our prayers seem not to reach the Father Eph. ii. 18.
 When we are weak in faith 1 Cor. xii. 8, 9.
 When we are weak in purpose Eph. iii. 16.
 When we fear others 2 Cor. iii. 17.
 When we do not understand the Word .. 1 Cor. ii. 10, 11.
 When we do not know what to do or where to go John xiv. 26, & xvi. 13.
 When we feel our inability Zech. iv. 6.
 The precious promise Luke xi. 13.

F. A. HATCH, *Kansas City, Mo.*

NO. 11.—THE WARFARE.

1. Our warfare .. 2 Cor. x. 3; 1 Tim. i. 18, 19; vi. 12.
2. Our foes .. 2 Cor. ii. 11; Eph. vi. 12; Jas. iv. 7; Gal. v. 17.
3. Our confidence John xvi. 33; Rom. vii. 25; 1 Cor. ix. 25-27.
4. Our leader .. Heb. ii. 10; Psa. lx. 4, xxvii. 1-3.
5. Our armour .. Eph. vi. 11; Rom. xiii. 12; Eph. vi. 14-17.
6. Our duty .. 1 Cor. xvi. 13; Jude 3; 1 Peter v. 8;
 2 Tim. ii. 3, 10.
7. Our victory .. Heb. xi. 33-37; 1 John v. 4, 5; Rom. viii. 37;
 Rev. iii. 5.

J. H. VINCENT, *New York City.*



THE CROSS AND THE THRONE.

My God! on what a height
 Hast Thou enthroned Thy Son!
 The God-man perfect in Thy sight,
 The Christ whose work is done—

Who crowned His earthly years,
 And the lone path He trod,
 Upon a Calvary of tears,
 Forsaken of His God.

Obedient unto death,
 A man of grief and care,
 He yielded up His suffering breath
 Our load of guilt to bear.

And none can know the height
 Of such surprising love;
 None, save the ransomed sons of light,
 Joint heirs with Him above.

Joint heirs with Him above!
 Say, who can grasp the thought?
 Loved with the same eternal love,
 For timeless glories bought.

We worship, Lord, as now,
 Till Thy completed grace
 Shall call us where Thy children bow
 And praise Thee face to face.

J. DENHAM SMITH.

CORRESPONDENCE.

DEAR SIR,—Observing in your opening remarks of *Footsteps of Truth* that you invite calm discussion on passages of the Word, I venture to suggest the following.

Wycombe.

Yours truly,

THOS. WHEELER.

A very important advent text has been lost sight of by the improper introduction of a stop. Luke xiii. 24, "Strive to enter in at the 'narrow door' (R. V.), for many, I say unto you, will seek to enter in, and shall not be able when once," &c. The translators inserted a full stop after the word "able," which spoils the sense and makes Scripture contradict itself. Thank God, the door of mercy is now open: the invitation is, "Seek, and ye shall find; knock, and it shall be opened unto you; for every one," &c. I contend that our Lord means this to be an important warning of His coming again, for the following reasons:—(1st.) The word rendered "strive" expresses exactly the word "agony," a very impressive word, as if He should say, Agonise, press into it. (2nd.) The expression, "Master of the house," He uses (Mark xiii. 35) distinctly in reference to His advent. (3rd.) This rendering corresponds with the parable of the ten virgins; also with the type of Noah, whom God shut in the Ark, implying not only his safety, but the exclusion of unbelievers; and with the plain common-sense view of the passage, for what is it that hinders admission to an enclosure but finding the door shut? (Lastly.) The following verses bear evident reference to our Lord's coming again. The revisers have given a certain countenance to this reading by inserting the words in the margin with a comma, in lieu of the full stop.

I believe that what our Lord intended as an impressive warning for preparation for His coming has been lost to the Church by this unfortunate insertion of a full stop. May it in future be used for His glory, is the earnest prayer of

T. W.



WHAT is the difference between "the world" and "the things that are in the world," in 1 John ii. 15?

L. M.

ANSWER.—By "the world" here, I understand the Apostle to mean the aims, principles, associations, vain philosophies, &c., in which the people of the world find all their enjoyment, and against which the Apostle Paul warns the Roman believers (Rom. xii. 2; see also Jas. iv. 4).

By "the things that are in the world," I understand him to mean those material objects which have a special tendency to encourage, and draw out, and promote the lust of the flesh (sensuality), the lust of the eye (luxuriousness), the pride of life (worldly ambition), alluded to in verse 16. The Apostle Paul gives a warning in relation to such things in Eph. v. 3, 7; see also Rom. xiii. 14.

I would also say that if we love "the world" we shall want to stand well with it; and, as it does not love anything of godliness, we shall be tempted to lower our colours, and be unfaithful to our Lord and to our Father, that we may please the world. This shows that the love of the Father and the love of the world cannot abide together in the same heart. If we love "the things that are in the world," we show that sensuous self-love rules in the heart, and where this is the case there cannot be also the love of the Father. So that, by loving "the world," we prefer our fellow-creatures to God; by loving "the things that are in the world," we prefer our sensual gratification to God.

T. M.

FOR THE YOUNG.

WHILE waiting at a railway station in the far West of Ireland, not able to procure a car, being what we call "boycotted," I read the usual writing on the walls, and my attention was attracted to the following:—

"WHAT ARE THE TWO MOST WONDERFUL THINGS THAT EVER OCCURRED ON THE EARTH?"

I suppose the young readers of your paper may imagine that I did not go to sleep that night without well considering the question, and in truth I was inclined to go back and add to it another question that came into my mind, which was—

WHAT WILL DISPLAY GOD'S GLORY THROUGHOUT ALL ETERNITY?

On the next day, the people finding out that I was not what they suspected—a landlord or a Government man—I found no difficulty in procuring a car and going to my destination; and meeting a young man on the road walking, I offered him a seat by my side. My mind being full of the "writing on the wall" I was led to speak to him, and finding him an intelligent well-educated person, I reasoned with him of "the Love of God," "of righteousness and judgment to come," and the young man turned to me, and said, "Oh, sir, where will I get a Bible?" I had but little time more to speak to him, and we parted; he went on his way deeply concerned about his most important treasure—his never-dying soul—but not without warmly thanking me, and saying he would send for a Bible that day.

I would desire to interest your readers, young and old, on behalf of Ireland, for the only remedy for that country is the knowledge of God and our Saviour, Jesus Christ. Scarcely one family in one hundred has a Bible, and they know not the Truth; and I ask them all to join with us and *pray for Ireland*. I suppose your young readers are now expecting I will tell them something I said to the young man. I said but very little, but I saw God said a great deal to him. I am not at present going to tell them what I thought was the interpretation of the question; I want them all to think, and write it down, and write their answers underneath; and, if the kind Editor allows me, I will, God permitting me, do so on some future occasion, and they can compare my thoughts with theirs.

VICTOR.



AT THE FEET OF JESUS.

The Sinner obtains Pardon -	-	-	-	-	Luke vii. 38.
The Leprous gets Healing -	-	-	-	-	Luke xvii. 16.
The Demoniac obtains Rest	-	-	-	-	Luke viii. 35.
The Learner receives Teaching	-	-	-	-	Luke x. 39.
The Interceder gets Sympathy	-	-	-	-	Mark vii. 25.
The Sorrowful receives Comfort	-	-	-	-	John xi. 32.
The Worshippers meet their Lord	-	-	-	-	Matt. xxviii. 9.

INVITATION TO UNITED BIBLE STUDY.

(See page 140 in March number.)

SINGLENESSE OF AIM.

WHEN thine eye is <i>single</i> , thy whole body is full of light.	Luke xi. 34.
Obey—in <i>singleness</i> of heart, fearing God	.. .. Col. iii. 22.
Be obedient—in <i>singleness</i> of your heart	.. .. Eph. vi. 5.
<i>One</i> thing is needful	.. .. Luke x. 42.
<i>One</i> thing have I desired of the Lord	.. .. Ps. xxvii. 4.
This <i>one</i> thing I do	.. .. Phil. iii. 13.
My soul, wait thou <i>only</i> upon God	.. .. Ps. lxii. 5.
Seek ye <i>first</i> the Kingdom of God	.. .. Matt. vi. 3.
Run the race— <i>looking</i> unto Jesus	.. .. Heb. xii. 2.
Let thine eyes <i>look right on</i>	.. .. Prov. iv. 25.
I have <i>set the Lord alway before me</i>	.. .. Ps. xvi. 8.
Do <i>all</i> to the <i>glory</i> of God	.. .. 1 Cor. x. 13.
Should <i>live unto the Lord</i> .. ..	.. 2 Cor. v. 15; Rom. xiv. 8.

EXAMPLES OF THOSE WHO ACTED ON THIS PRINCIPLE.

<i>The Lord Jesus</i> .—Luke ii. 49; ix. 51. Isa. xlii. 19. John v. 30; iv. 34; ii. 17; viii. 29; ix. 4. Ps. xl. 8.	
<i>Enoch</i> .—Heb. xi. 5.	<i>Moses</i> .—Heb. xi. 24-26.
<i>Abraham</i> .—Heb. xi. 17-19.	<i>Caleb and Joshua</i> .—Num. xxxii. 12.
<i>Josiah</i> .—2 Kings xxii. 2.	<i>Hezekiah</i> .—2 Chron. xxxi. 21.
<i>David</i> .—Ps. lxxiii. 25.	<i>Daniel</i> .—Dan. i. 8; ix. 3.
<i>Paul</i> .—1 Cor. ii. 2; ix. 26, 27. Phil. i. 21; iii. 13, 14. Gal. ii. 20; vi. 14.	

MISERY AND FRUITLESSNESS OF A CONTRARY COURSE.

A <i>double-minded</i> man is unstable	.. .. Jam. i. 8.
Their heart is <i>divided</i> —found faulty	.. .. Hos. x. 2.
How long halt ye between <i>two</i> opinions?	.. .. 1 Kings xviii. 21.
No man can serve <i>two</i> masters	.. .. Matt. vi. 24.

EXAMPLES OF THOSE WHO TRIED THE DOUBLE SERVICE.

<i>Lot</i> .—Gen. xiii. 10; xix.	<i>Balaam</i> .—Num. xxii. 19-22.
<i>Saul</i> .—1 Sam. xv. 13-23.	<i>Solomon</i> .—1 Kings xi. 4, 9.
<i>Jehoshaphat</i> .—2 Chron. xx. 27.	<i>Amaziah</i> .—2 Chron. xxv. 2, 20.

Subject for May, *Satisfied*. We request our young readers to send in all the texts they can find on this subject (to Deaconess C. Dundas, Deaconesses' Institution, Tottenham) before the 14th day of the month. Show that God can and does satisfy His obedient children, and why others remain unsatisfied.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandria Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

SEVEN REALITIES. By HERBERT R. FRANCIS. *MEPHIBOSHETH; or, Lamé on Both Feet.* By the Same. Bible and Tract Depôt, Leigh, Tunbridge. These are two little books that cannot be too freely distributed; indeed, we know that the first of these has been reprinted in various Gospel papers; while, in its present form, it has reached its tenth thousand. The author is well known to our readers as a contributor of pointed and instructive papers to this and other journals.

THE TRUTH: Enquirer's Guide and Worker's Friend. Edited by GEORGE TOMKINS. Passmore & Alabaster.

Our earnest friend, Mr. Tomkins, who has through the greater part of the past winter been preaching for us at The Oxford Music Hall, starts this little journal with the hope of making it "a popular magazine for the million," though we suppose it will take some little time to secure a million readers for it. The title seems to have been suggested by our own magazine, upon which the editor draws freely, which he is most welcome to do. We cannot too freely scatter the good seed, and we rejoice in every effort made to this end. Numbers 2 and 3 are a decided improvement on the first month's issue, containing greater variety, and with gleanings from various sources. May God bless our friend's ministry of the Gospel, whether spoken or printed.

P. P. BLISS: His Life and Life Work. Edited by Major WHITTLE and W. GUEST. Morgan & Scott.

A very instructive and interesting memoir of a faithful servant of the Lord who, in the midst of much usefulness, was, with his godly wife, suddenly and most mysteriously called home. We recommend the book to all young men. Many valuable lessons may be learned as to how the Lord develops any talent we may seek to use for Him and His glory, and enlarges the sphere of our usefulness in His service. The book ought to be in the library of every branch of the

Young Men's Christian Associations in this land. We heartily wish it a large circulation.

HEAVEN: Its Hopes; its Inhabitants; its Riches; its Happiness: as gleaned from Scripture. By D. L. MOODY. New Edition. Morgan & Scott.

It is most refreshing to have our minds turned to some of God's gracious thoughts concerning the future so soon to be enjoyed by all who are Christ's; and this our brother Moody has most profitably done in this volume. He speaks with no uncertain sound, and well he may, for he has the "Word of God," on which he gladly feeds himself, and desires many others to do likewise. Interspersed with anecdotes illustrating the subject, he happily leads us on in contemplation of the bright home before us; and surely it is well to know as much as possible of the country we are journeying to before we reach its blissful shore, so that it may be no strange heaven to us when we enter its pearly portals.

THE FAITHFUL SAYING: A Series of Addresses. By D. L. MOODY. Revised. Morgan & Scott.

This is a volume of addresses delivered by Mr. Moody to New York meetings, but which, however, had also been given in this country. The first, on "The Weak Things Confounding Things which are Mighty," will be well remembered as one of the first delivered at those remarkable services held at the Agricultural Hall; and those on "Grace" and "The Grace that Bringeth Salvation" will remind not a few of the address delivered at Her Majesty's Theatre on the occasion when the Princess of Wales was present. It would be invidious to select any one of them as presenting clearer statements of the Gospel, as they are all alike full of the glad tidings of salvation, presented in the evangelist's usual graphic and forceful manner. There is a fuller presentation of the Gospel of Divine grace in this one book than will be found in scores of certain bulky theological volumes that profess to treat of the

great concerns of God and the soul. We can conceive of few greater boons to a country than to flood the land with such literature as this.

THE LIFE OF HANNAH MORE, the Lady of Two Centuries. By ANNA BUCKLAND. Religious Tract Society. A well-written biography of a well-known handmaid of the Lord, whose life (extending from 1745 to 1833) seemed spent for Christ, which, if written in full, would fill a whole shelf with volumes. Her lot was thus cast in a period of history when the religious condition of the people was at its lowest possible ebb, both in the Establishment and amongst the Nonconformist bodies. The friend and favourite of Dr. Johnson in her youth, she had, like him, a tender heart for the poor and distressed; but her spiritual life was decidedly in advance of his, though not marked with all the light and liberty enjoyed by multitudes of believers in the present day. She consecrated her energies to those philanthropic works which have rendered her name famous throughout the civilised world; while, by the diligent use of her pen, she contributed in no small degree to the moral education of multitudes in her day.

A DICTIONARY OF SOME OF THE MORE COMMON BIBLICAL WORDS AND PHRASES; with an attempt to give their Scriptural Meaning. W. B. Horner, 27, Paternoster Square.

An excellent little book for very young believers, calculated to assist them in the understanding of Bible words and phrases, so necessary in order to their inwardly digesting the Word of life. It is capable of considerable enlargement, and, doubtless, improvement, which no doubt will mark future editions of this useful little volume.

JOHN, WHOM JESUS LOVED. By JAMES CULROSS, A.M., D.D. Morgan & Scott.

Dr. Culross, whose writings are well known to Christian readers, and who is always fresh and sparkling as water from the purest fountain, has conferred no little boon upon thoughtful Christians in giving us the present volume from his eloquent pen, while the theme on which he discourses is one full of intense interest. Next to the knowledge of Christ, it is well to know those whom He specially loved; and the tracing of this history of the one who lay on Jesus' bosom is fruitful in spiritual lessons. John is here traced as "the Man," "the Companion of Jesus," "the Apostle," "the Seer," "the Evangelist," "the Father and his Little Children," "the Theologian;" while chapters are added on "his Influence," with legends and traditions respecting him; the whole being presented with a freshness and beauty that is remarkable. No devout heart can fail to gather manna from these green pastures.

THE POSTMAN. Edited by W. Y. FULLERTON. Passmore & Alabaster. This is a new and greatly improved series of the little monthly issued by the well-known Metropolitan Tabernacle evangelist, and is what it professes to be—"clear, crisp, and concise," which is a sufficient commendation of this pithy monthly evangel.

MAGAZINES RECEIVED.—The Watchman (American); The Shield of Faith; The Clergyman's Magazine; Village Messenger; Marylebone Christian Witness and Portman Institute Chronicle, No. 1; Echoes from Paris; The Postman; Joyful News, No. 1, edited by Rev. Thomas Champness; The Truth; Words of Life and Love.

NOTES.

ALL communications for the Editor to be addressed to 164, Alexandra Road, St. John's Wood, London, N.W.

Books for Review may be either sent to this address, or per care of the Publishers, Messrs. J. F. Shaw & Co., 48, Paternoster Row, E.C., but, in order to save trouble and mistakes, should be plainly marked "For Editor of Footsteps of Truth."

THE papers on "Samson, the Nazarite," by the late H. W. Soltau, will be continued in the next number.

WE are grateful to many friends for interesting MSS., which will have attention in due time. It has also gratified us much to receive so many pleasing letters from friends who speak of the welcome given to our magazine, and we earnestly invite their con-

tinued efforts in extending the circulation, in order that it may prove a channel of blessing to a larger circle of readers in every section of the Church of God. With regard to both classes of correspondents, pressure of work forbids our acknowledging communications separately.

FRIENDS will please distinctly bear in mind that we can on no account undertake to return unapproved MSS. We must insist on this rule, in order to save time and expense of correspondence relative thereto. Friends, however, must not conclude that their MSS. will not be used because they do not appear immediately, as we already find ourselves supplied with more matter than we can find room for in current numbers.

OUR YOUNG FRIENDS.—We purpose devoting some of our space to articles suitable for very young believers, as on page 197, and hope they will be interested therein. We earnestly invite them to write on the subjects suggested in the "Invitation to United Bible Study" (see page 198), and to send enquiries on any matters that may perplex them, or on which they desire Christian counsel. We will gladly enlarge the space devoted to this object, if we find it widely appreciated.

REFERRING to the decease of our former helper, Mr. J. Henry Abbott, as notified in our last number, we are glad to find an excellent outline of his history and service for Christ, entitled

"A Good and Faithful Servant," from the pen of his friend J. C. Rainey, in *The Gospel Watchman* for March, which may be obtained of J. E. Hawkins, Paternoster Buildings, and 36, Baker Street, W.

THE past month has been one of considerable blessing in soul gathering, in connection with the various halls of the Evangelistic Mission under our charge. But the most sadly interesting of all, perhaps, was the one for friendless and fallen women, at Mornington Hall, on Thursday, 15th ult., when, as the result of 300 invitations given in the streets, from 10 o'clock the previous night to 1 a.m., a large number came together to tea at 5.30, and remained for some hours afterward at a meeting where addresses were given by several Christian friends, including three ladies. At the close, fifteen, including some of the better educated class, left for various Homes. Let us pray that the truth, which appeared to deeply affect the minds of some that night, may result in their genuine conversion to God, and thus in the salvation of both body and soul.

WE beg to remind our friends of the special meeting—by way of anniversary—for prayer, praise, and addresses, at Dalston Hall, fixed for Tuesday next, April 3rd, at 7.30 p.m. Many friends have promised to be with us on the occasion, and we trust we shall have a full and enthusiastic meeting.



"Come ye yourselves apart" (Mark vi. 31).

"Then came the disciples to Jesus apart" (Matt. xvii. 19).

SPECIAL.

A FEW Christian labourers, whose hearts are deeply impressed with the solemnity of the times through which we are passing, desire to "come aside" together in a suburb of London to wait upon the Lord daily—probably for a week—on matters touching their individual ministry and the general welfare of the whole Church of God on earth ("for there is one body"). As these meetings are intended to be of a private character, no further details will be announced through the press; but any servants of Christ—irrespective of ecclesiastical or denominational distinctions—whose hearts are moved by the need for such a season of special waiting upon God in humiliation and prayer, and for mutual help and conference on subjects of present importance, and who are willing to devote these few days to this object, are invited to communicate immediately with "ONESIMUS," care of the Editor of this journal, when further particulars will be supplied.

APRIL.

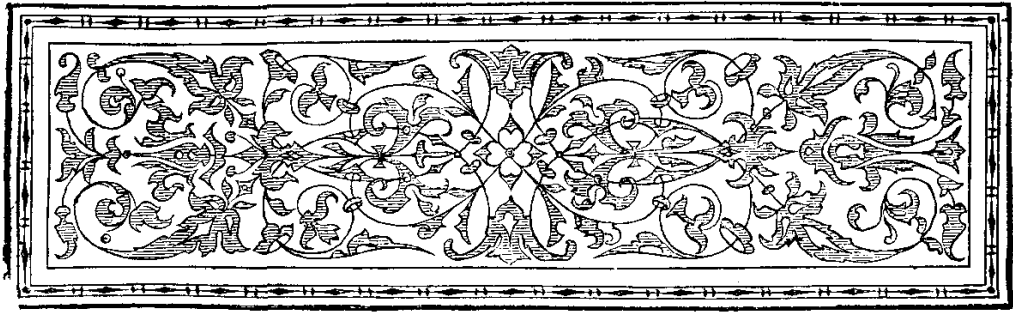
7. New Moon, 1h. 36m. A. | 22. Full Moon, 11h. 27m. M.
14. First Quarter, 8h. 50m. M. | 30. Last Quarter, 7h. 3m. M.

“Desire the sincere milk of the Word.”

1 Peter ii. 2.

1	S	I longed for Thy commandments. <i>Psa. cxix. 113.</i>
2	M	Thy words were found, and I did eat them. <i>Jer. xv. 16.</i>
3	TU	More to be desired are they than gold. <i>Psa. xix. 10.</i>
4	W	The law of thy mouth is better. . . than. . . gold. <i>Psa. cxix. 72.</i>
5	TH	Mine eyes fail for Thy word. <i>Psa. cxix. 82.</i>
6	F	I have given them Thy word. <i>John xvii. 14.</i>
7	S	Search the Scriptures. <i>John v. 39.</i>
8	S	Desired to hear the word of God. <i>Acts xiii. 7.</i>
9	M	Blessed are they that hear the word of God. <i>Luke xi. 28.</i>
10	TU	I will meditate in Thy statutes. <i>Psa. cxix. 48.</i>
11	W	They searched the Scriptures daily. <i>Acts xvii. 11.</i> [35.]
12	TH	Make me to go in the path of Thy commandments. <i>Psa. cxix.</i>
13	F	Blessed are they that do His commandments. <i>Rev. xxii. 14.</i>
14	S	All Scripture is given by inspiration of God. <i>2 Tim. iii. 16.</i>
15	S	I hope in Thy word. <i>Psa. cxix. 81.</i>
16	M	My word shall not pass away. <i>Matt. xxiv. 35.</i>
17	TU	Order my steps in Thy word. <i>Psa. cxix. 133.</i>
18	W	When thou goest, it shall lead thee. <i>Prov. vi. 22.</i>
19	TH	Teach me Thy statutes. <i>Psa. cxix. 12.</i>
20	F	He shall teach you all things. <i>John xiv. 26.</i>
21	S	All Scripture. . . is profitable. <i>2 Tim. iii. 16.</i>
22	S	Let the word of Christ dwell in you richly. <i>Col. iii. 16.</i>
23	M	My word. . . shall not depart out of thy mouth. <i>Isa. lix. 21.</i>
24	TU	O how I love Thy law! <i>Psa. cxix. 97.</i>
25	W	The word is nigh thee. <i>Rom. x. 8.</i> [10.]
26	TH	O let me not wander from Thy commandments. <i>Psa. cxix.</i>
27	F	He will keep the feet of His saints. <i>1 Sam. ii. 9.</i>
28	S	The Holy Scriptures, which are able to make thee wise unto [salvation. <i>2 Tim. iii. 15.</i>
29	S	Pray. . . that the word of the Lord may have free course. <i>2 Thess.</i>
30	M	When desire cometh, it is a tree of life. <i>Prov. xiii. 12.</i> [iii. 1.]

NOTE.—The subject of the texts throughout the year will be “the believer’s desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.



MAY, 1883.



EVIDENCES OF THE BIBLE *versus* ATHEISM AND ALL KINDS OF INFIDELITY.

ONE PROBABLE CAUSE OF NEGLECT OF PUBLIC WORSHIP AND
INCREASE OF INFIDELITY.



HERE have been great lamentations and discussions of late about the diminishing attendances at places of worship, and very various are the causes to which it has been ascribed. But in my judgment one of the principal is the growing disbelief in ecclesiastical authority, with all its ordinances and prescriptions; for the days are gone by when national, parochial, and traditional religion, with its fasts and festivals, were swallowed with open mouths and closed eyes; and I am glad of it, for national religion is of necessity national dissimula-

tion, and it is the same with the religion of the parish and of tradition. Nor do I doubt that the pseudo-Christianity of Christendom in all the great world Churches of Popery and Protestantism has been the parent of much of the infidelity and indifferentism of past and present days. Real religion is the result of personal and individual examination and conviction; and such, I trust, is mine.

GOD IS, AND CAN SPEAK TO MAN.

To proceed. If there be design in nature, there must be a designer, that is, a living, intelligent God; and if there be a God, it is not to be doubted that He can communicate His mind to man, and that He can do this by means of inspired writings. Neither can it be questioned that if He has so made known His mind, those writings must contain unmistakable marks of their divine origin; in other words, they must be their own self-sufficient witness.

THE BIBLE GOD'S REVELATION.

I find, then, on this cushion a volume called the Bible, which purports to be the Word of God. I take it up, and without examining into its external history I discover from its own testimony that it is divine. This witness is indeed charged with perjury, but after a piercing look at its countenance and a keen attention to its voice, I find honesty stamped on every feature and truth in every sound; its fine open expression, its benignant eye, its noble mien, its artless simplicity, compel all the faculties of my soul as a free and independent jury to cry out, "Not guilty."

ON THE OLD TESTAMENT.

On the Old Testament I shall say but little, as it is of greater importance to occupy most of my time with the New. I shall only observe on this part, then, of the Bible, that if the Law, the Psalms, and the Prophets are as extremely ancient as they pretend to be—and this no infidel dares to question, for if he did, the present existence of the Jews would give him the lie—how, supposing it is a fiction, can its extreme age be reconciled with its incomparable superiority over all heathen writers in poetry and in prose, in morality and divinity, in civil laws, and social institutes?

USE OF OLD TESTAMENT TO INFIDELS.

It is all very well indeed for atheists and infidels to set aside the Bible as superfluous light, now that they have seen their way by it to morality and civilisation. Ungrateful men, to use God's crutches till they can walk alone, and then to cast them away and revile them as rotten sticks; to climb to common honesty by the ladder of Revelation, and then to throw it down. If Mr. Holyoake had not been a scholar in Car's Lane Sunday School at Birmingham, or, at least, if he had not been illuminated by the oblique rays of the Bible shining in spite of himself around his benighted path, he would never have been heard lecturing on philanthropy to working men; but as arch-priest of some British Moloch he would have been seen immolating human

victims under the holy oaks of the Druids, and so with a worse atheist than he, Charles Bradlaugh, member for Northampton. And here let me remark I have no idea of milk-and-water censures of atheism. Bear with this preamble.

ON THE GOSPELS—THEIR STYLE, HISTORICAL ACCURACY, AND PORTRAIT
OF JESUS CHRIST.

Let me now call your attention to the Gospels. In the New Testament I find four distinct histories, like a fourfold photograph, of an extraordinary individual named Jesus, purporting to be written by as many Jews, who were all his contemporaries.

On examining the style of these writers, I find, first, that it exactly agrees with their professed circumstances. The language is Greek, which, at the period that the history refers to, was universally spoken; but it is not classic Greek; if it were, it would go far to prove the volume a forgery, because the Jews who spoke Greek could not possibly either speak or write that tongue in the style of Thucydides, Xenophon, or Plato, whose works are written in the most perfect vernacular Greek. The Gospels, on the contrary, are written in Hebraic Greek, that is, Greek intermixed with many Hebrew or Syro-Chaldaic idioms, which was the vernacular tongue of the Jews at the time. Indeed, none but Jews who spoke Greek could have written the Gospels. This is obvious, as will be seen from the style of the Greek classic authors before the Christian era, and from that of the Greek writers after it, both which are totally different from the style of the Gospels. So far, then, the internal evidence agrees with the profession that the authors were contemporary Jews; I say contemporary Jews, because not long after the destruction of Jerusalem in A.D. 70, the Hebraic Greek of the New Testament became a dead language, which could neither be spoken nor written.

Secondly, the numerous allusions to the peculiar sentiments and usages of the Jews—their worship, with all its multitudinous rites—their fasts and festivals—as well as the universal prevalence of Old Testament phraseology confirm the evidence adduced by the peculiar Greek, and prove that the authors of the Gospels were Jews, and none but Jews. Let this point, then, be established, and the inferences I draw are these: first, How comes it to pass that four Jews, who belonged to a nation infinitely inferior in art, science, and literature to the Greeks and Romans, should have depicted a character so far surpassing all the paragons of heathen antiquity as the sun in brightness transcends the moon? Whence did they obtain all their unparalleled notions of such a man as Jesus if the living reality were not before them? From what source did they derive the moral perfection

of His teaching, the consummate wisdom of His discourses, the beautiful aptitude of His parables, and the incomparable pointedness of His repartees, if they were never uttered by their Master? In vain do we search Socrates and Plato, Cicero and Seneca, for anything like these; and yet, on the infidel supposition, the brains of the Jewish impostors were the spring of all. Who can believe this? But if such an idea is incredible, then Jesus was a living person, and the Gospels are a genuine history of His life. But if the history be true, then Christianity is true.

Let me next dwell on the circumstantiality of the narratives of the four Gospels. Forgers are never very particular and minute in their account of places, persons, and dates, otherwise they would expose themselves to certain detection by many unavoidable errata. But the Gospels are full of these minute accounts, whilst their different authors narrate the same incidents with such marked variety that nothing could be easier than mutual contradiction; nor, if it existed, would it be at all difficult to detect it. Moreover, it would be impossible to escape many historical inaccuracies if truth did not run through the whole book. Why, I ask, if the history is forged, should its clever inventors—for such the contents would prove them to be—why should they have left so many loop-holes for discovery? The fact is, however, that all the historical references are wonderfully verified by contemporary and hostile writers, as well as by numerous existing coins, medals, and monuments, especially the recent discoveries in Palestine, Arabia, Egypt, and Mesopotamia; for truth is always consistent with itself, and, however circumstantial its testimony, will never be guilty of a contradiction.

I now advert more particularly to the character of Jesus, on the forefront of which this triumphant challenge is emblazoned, “Which of you convinceth Me of sin?” Wiser than Solomon, meeker than Moses, more enduring than Job, and purer than Joseph—it is impossible to find a flaw either in His temper, His judgment, or His acts. Repeatedly was His patience put to the severest test, and yet it never gave way. I ask again, Where did the Evangelists discover this lovely character if the original were not before their eyes? And if He was, then the Gospels are a genuine history, and Christianity is true.

The point that next falls to be considered is of primary importance. If the Gospels are a fiction, and their authors were mere novelists, how is it that they never once call the attention of their readers to the most striking incidents in the narrative, but are all unanimously and everywhere content to record the simple facts of the life of Jesus, and to leave them to make what impression they can. To my mind this one circumstance demonstrates both the truth of the history and the inspiration of its authors; for I maintain that it is perfectly superhuman to

compose such a narrative as the Gospels without here and there interposing the expression of private thoughts and feelings.

ON THE ACTS AND EPISTLES—INTERNAL EVIDENCE OF GENUINENESS—
SUPERHUMAN PHRASEOLOGY, HARMONY OF DOCTRINES AND FACTS,
AND HIGH MORALITY.

I now pass from the Gospels to the Acts, in conjunction with the fourteen Epistles of Paul. The former purports, among other things, to contain a brief but comprehensive memoir of that great apostle; the latter profess to be his authentic correspondence to the collective Churches, and the particular individuals whose names are severally prefixed. Now I design to show, from a comparison of these various documents, that they really are what they pretend to be. This ground has been already traversed by a former rector of Bishopwearmouth, viz., Dr. Paley, in his celebrated "*Horæ Paulinæ*," and as he has nearly exhausted the subject, I shall not be expected to adduce much that is original. To my mind it seems morally impossible that any man who reads the documents in question with the clear eye of sincerity should escape the conviction of their genuineness and authenticity.

With respect to the history, the most perfect artlessness and simplicity are combined with the minutest accounts of dates, persons, places, and events. With respect to the letters, they are in complete harmony with all these notices; whilst both history and letters are entirely consistent with themselves. Take an example of my own discovering. Up to the 16th chapter of the Acts the historian Luke speaks of Paul and the rest of the apostles in the third person—*he* did this, and *they* did that—but in the 16th chapter, at the 10th verse, where Paul is presented to us at Troas, the writer for the first time employs the first person plural, thus, "And after Paul had seen the vision, immediately *we* endeavoured to go into Macedonia, assuredly gathering that the Lord had called *us* to preach the Gospel unto them." This style is continued throughout the whole of the chapter. At the commencement of the 17th, however, the third person is again resumed, thus, "When *they* had passed through Amphipolis." Now here I call your attention to the circumstance that the place at which Paul parted from the historian was Philippi, because immediately that the apostle left that city it is no longer "*we*" that is read, but "*he*" or "*they*." Very well, Luke is left at Philippi; meanwhile Paul and his fellow-travellers pass through Thessalonica, Athens, Corinth, Ephesus, Cæsarea, and Jerusalem, and return through Antioch, Galatia, Phrygia, Ephesus, and Macedonia, during all which time, consisting of several years, Luke is entirely lost sight of; but lo! when the apostle arrives at Philippi, the identical place where the historian had been left so long before,

what do we find? Why, the first person plural is once more resumed in chapter xx., v. 6, thus, "And *we* sailed away from Philippi after the days of unleavened bread." Now I maintain that nothing but simple truth can account for this coincidence; and yet infidels would fain persuade us that this little word "we" was artfully dropped into the right place to keep up the appearance of consistency. If so, all I can say is that the historian took great pains for little profit, for not one in a thousand readers would ever have detected his design. After this Luke continues with the apostle through all his travels till he reaches Rome, on the voyage to which capital they both suffer shipwreck; and I appeal to every unprejudiced mind, especially to sailors, whether it was possible for any but an eye-witness to have described that catastrophe as it is narrated in the 27th chapter of the Acts. Every verse is a living scene, there is no sign of imitation; it is throughout the reality of actual experience.

Take another example out of Paley. In the 16th of Acts we read that "When Paul came to Derbe and Lystra, behold a certain disciple was there named Timotheus, the son of a certain woman which was a Jewess." Compare this with the following passages in the 2nd Epistle to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Again, "From a child thou hast known the holy Scriptures." This implies that on one side or both Timothy must have been brought up by Jewish parents, which is just what the historian in the Acts assures us. Now, what but the simple truth can account for this oblique coincidence? And yet infidels would persuade us that either Luke mentions Timothy's Jewish mother to agree with Paul, or that Paul inserted the passage about his early acquaintance with the Scriptures to agree with Luke!

Take another line of argument from the Epistles alone. Why, the very terms in constant use are absolutely incompatible with the idea of fiction. "Justification by faith," "law," "grace," "works," "flesh," "spirit," "saint," "redemption," "propitiation," "deeds of the law," "righteousness of faith," and many more, could never have been employed without corresponding divine realities. As to the morality of the Epistles, I need only say that it equals that of the Sermon on the Mount. Show me the secularist or atheist, Deist, Mohammedan, or pagan, or any uninspired mind that could give the definition of divine love in the 13th of 1 Corinthians. Append to this the beautitudes of Jesus in the 5th of Matthew. And yet infidels would persuade us that the teachers of this morality were impostors! Who, then, will call in question the Bible?

MIRACLES WROUGHT BY PAUL ALLUDED TO IN HIS LETTERS.

Once more, in Paul's Epistles the writer perpetually refers to the miracles he had wrought in the eyes of those he addresses. Now, I challenge any infidel to tell me how the apostle could make such allusions unless the miracles to which he refers were really performed. If I were to leave Sunderland for a year, and during my absence were to write a pastoral letter to my congregation, reminding them how I had spoken to them in unknown tongues, and how they had done the same to each other, how I had opened the eyes of the blind, unstopped the ears of the deaf, and raised the dead, what would they think of me? Why, they would say that I had gone mad. And yet Paul thus writes to the Romans, Corinthians, and Galatians, and these Churches have handed down his letters to the present day. Why, if the reference to the miracles had been a lie, instead of handing them down to us they would have put them into the fire.

ANTIQUITY OF THE EPISTLES.

But some may say: The Churches never received them; they have been forged in later days. Then, I call upon the objector to show me when they were forged. And here let me tell you that there are no manuscripts in Europe, I believe in the world, half so old as the manuscripts of the Bible. There is one in the Vatican at Rome and another in the British Museum, called the Alexandrian Code, which were written upwards of fourteen centuries ago; and only a few years since there was found in the Greek monastery of Mount Sinai, stowed away in some dark repository, the celebrated Codex Sinaiticus, a Greek manuscript of the entire Bible, now in the museum of St. Petersburg, which all critics acknowledge to have been copied in the fourth century. How old, then, must have been the manuscript from which this was transcribed? Who can tell but that the New Testament manuscripts may have been the originals themselves? If not, they must have been very near the fountain head, whilst their predecessors were certainly apostolic. Now mark, these venerable writings are, with literal and verbal differences of no doctrinal importance, the very same in their contents as the manuscripts of a much later date, and as our own printed Bible. Will any one, then, dispute that the Acts of the Apostles, which gives three distinct accounts of Paul's miraculous conversion, and the letters of that apostle—contained in these old manuscripts—will any one dispute that they are genuine? But if Paul's letters are true, then the miracles he wrought are true and the Gospels are true, for his letters confirm the Gospels; yea, the Old Testament is true, for the Gospels confirm the Old Testament; in other words, Christianity is true.

CONVERSION OF PAUL.

A word more about Paul. That he had been a sworn enemy of Christ the Jews to this day acknowledge; that he became a chief apostle of the Nazarene, and after suffering for His name the extremes of misery for thirty years sealed his testimony with his blood in the Roman capital, both Jews and heathens equally concede. What, then, produced this wonderful transformation? Of course Jews and infidels will endeavour to account for it without stultifying themselves. But let us see. Was his conversion owing to self-interest? He lost everything that the world holds dear—money, character, peace, and pleasure. Was he deluded, then? His letters show he was no fool, and in those letters, which confirm the account of Luke in the Acts, he repeatedly refers to his miraculous conversion. Both the history and the epistles affirm that he was in the act of breathing out threatenings and slaughter against the disciples when he was summoned by Christ in person and by his own name to cease from his mad persecution; they tell us that Christ appeared to him and his fellow-travellers at noon-day in a glory that eclipsed the meridian sun, and spoke to him in an audible voice in the Hebrew language. But perhaps he was asleep and dreaming. What, on horseback and in broad daylight! He could not, then, have been deceived, and I have shown you he must have been sincere. His conversion, therefore—his miraculous conversion—remains an incontrovertible fact, and as this heaven-sent and heaven-inspired man endorses with divine authority the entire history of Christ, as well as the Law, the Psalms, and the Prophets, with Lord Lyttleton, on the solitary peg of Paul's marvellous career, I hang the truth of the whole Bible, and defy earth and hell to pull it off.

EFFECTS OF BIBLE ON CHARACTER AND CONDUCT IN INDIVIDUALS AND NATIONS.

Another line of argument to which I call your attention is the moral effects of the Bible, first on nations, and secondly on individuals. Three hundred years ago Luther found a musty volume on the shelf of his monastery. He took it down, and saw it was an old-fashioned book called the Bible; he read it, and the result was the glorious Reformation of the sixteenth century—that is, the mental and corporeal emancipation of millions of the human race; the Protestantism of a great part of Europe, and of entire North America; the civil and religious liberty of England, and, let me add, the freedom vouchsafed to atheists publicly to deny the living God and to blaspheme His beloved Son; for if the Bible had not taught toleration to Great Britain, Mr. Holyoake, Mr. Bradlaugh, Mrs. Law, and Mrs. Besant would never have lectured against it in this

kingdom. Let them try their hand as infidel lecturers in any of the capitals of Europe—Vienna, Madrid, for example—where the Bible is not tolerated, and see if they would tolerate them.

Again, take a map of the world, and mark off those portions where the Scriptures are freely circulated and generally read, and compare them with the rest, where the Bible is either not known or discouraged and proscribed. What will be the result? I need not ask you to contrast England with Africa, or Scotland with Turkey. Contrast them with Italy, Spain, Portugal, or even Ireland; or, what is still more striking, compare the North of Ireland, where the Bible reigns, with the rest of the Green Isle, where priests rule, and priest-ridden people commit wholesale murder. How immense the difference! Is this the result of chance?

Pass we now to the effect of this blessed volume on individuals. It is an undeniable fact that tens of thousands of men and women, in every clime and every age, ascribe the most mighty moral change in their character to the doctrines of the Bible; they all agree in affirming that whereas they were once, to use the words of Paul, “foolish and disobedient, hateful, and hating one another,” the statements of this wondrous book transformed them into ardent lovers of God and of their fellow-men; they declare solemnly that, whereas formerly they made little or no conscience of their duty either towards God or man, it is now their great aim to honour the one and do good to the other. Yes, the time is coming when atheists, Deists, *et hoc omne genus*, shall change both song and tune, for it is written, “As I live, saith the Lord, in the name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.”

But of all kinds of evidence, the experimental is the most powerful to those who feel it. They not only believe the Bible to be the Word of God; they know it, and they know it because they have felt its power. As the officers said when they heard Christ, “Never man spake like this man.” So it is the language of every true Christian with reference to the Bible: Never book spoke like this book! A scoffer comes into a place of worship. He derides the song of praise; he mocks the prayer; but lo! when the text is read he is struck dumb; an unseen power arrests his soul, convicts his conscience, draws tears from his eyes; and groans from his heart. The sermon is over; the sceptic stays behind, begs to see the preacher, and discloses the transformation of his mind. He came to scoff, he remains to pray. Such a scene has often been witnessed, and though not all the unconverted who attend a place of worship are scoffers, and consequently do not exactly feel as the

individual whose case I have described, yet thousands of them are continually undergoing a similar change by the power of the Bible.

Equally influential, though in a different way, is the precious volume on real Christians. How often does it happen that a single text heard, read, or remembered, fills them with unspeakable joy—guides them in perplexity, consoles them in distress. Yes, ye men and women of unbelief, shall I tell you a secret? “We have meat to eat that ye know not of.” Our religion is not a mere creed, but a life; our religious knowledge is not only of doctrines, but of persons; our fellowship is with the Father and His Son Jesus Christ, whom we know, whom we have seen with the eyes and embraced with the arms of our soul; so that when you call in question the existence of our God, we laugh at your ignorance, frown at your impudence, and weep at your sin. God not exist! or we not know Him! As well tell us that our wives and children do not exist, and that we do not know them.

DIFFICULTIES OF THE BIBLE.

But you ask, What about the difficulties of the Bible?—which are the stock-in-trade of infidelity. I answer first, Have I not pulled out the whole coil, from end to end, with all its knots, and chafes, and broken strands? Have I not by a few tested links, on which all the rest hang, dragged up the entire chain? In plain words, if Christ be true and Paul be true, then the whole Bible, which they endorse, must be true also. I answer second, I admit there are difficulties of various kinds, but don't be such fools as to throw away the entire nugget because it is mixed with some dross—dross, too, which has been stuck to the gold by human hands, and not naturally identified with it. Consider, I pray you, the errors of transcribers, translators, and interpreters; the difference between the sentiments and customs of the ancient and the modern, the eastern and the western worlds; the necessity of speaking unscientifically about natural phenomena, if the writers were to be understood by their contemporaries—a necessity felt even by the almanacks of our own day. Consider especially your own ignorance of a thousand unrecorded facts, which, if fully known, would remove a large number of your objections. Consider lastly your own prejudice and pride; and these considerations, tied together, will make a besom to sweep away at one brush a whole host of difficulties.

Who, then, I ask for the last time, will call in question the Bible? “Sceptics,” says Alexander Campbell, “pride themselves much on their reason. They cannot believe, they say, because it is unreasonable. What is unreasonable?—to believe in a mind, where there is every proof of it that there can be? Is it more unreasonable, then, to believe that every appearance of mind is produced without any mind at all? Sceptics

are the last men in all this wide world to pretend to reason. They doubt against infinite odds; they believe without evidence, yea, against evidence, yea, against demonstration—and then talk of reason! Then as to their credulity, why, if they can swallow the hairy camel of atheism, surely they need not strain at the smooth gnat of Christianity. Lord help their unbelief. Here is their creed:—

ATHEISTS' CREED.

“I believe that there is no God; but that matter is God, and God is matter; and that it is no matter whether there is any God or no.

“I believe that the world was not made; that the world made itself; that it had no beginning; that it will last for ever, world without end.

“I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul.

“I believe that there is no religion; that natural religion is the only religion; and that all religion is unnatural.

“I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbs, Shafesbury; I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Boulanger, Volney, and Thomas Paine. I believe not St. Paul, Peter, James, John.

“I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoniathon; I believe in Mohammed; I believe not in Christ.

“Lastly, I believe in all unbelief.”

APPLICATION.

But I have not quite done yet. I have silenced infidelity, but to silence infidels is another matter. Are there any here unconvinced? If so, I have nothing further to say. To those who are convinced and satisfied I say, Be instant, earnest, and decisive in your acceptance of Christ, for there is no other name given under heaven amongst men whereby you must be saved! And in answer to your quondam companions, urge these arguments: If the Bible be false, Christians will be none the worse off in another world, and certainly they are none the worse off in this, as I have already proved by the evidence adduced of its effect upon the hearts and lives of believers; but if the Bible be true, *what are your prospects hereafter?* Therefore, be very certain that you are on sure ground; don't carelessly and lightly accept opinions which may hereafter be proved false. Examine, explore, and come to conclusions after the most thorough and deliberate investigation. And first rebut the evidences that have been adduced in this lecture, but remember while you are rebutting them that there are a thousand more evidences which have not yet been adduced.

A. A. REES.

“LOVE NOT THE WORLD.”

“If any man love the world, the love of the Father is not in him.”
1 John ii. 15.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God.”—James iv. 4.

O YE, the ransomed of Jehovah's Son,
And called disciples of the Christ of God,
And heirs of glory with the risen One—
Stand to the charge, and hearken to His word;—

“Love not the world”—ye are not kin of it;
“Love not the world”—*yours* is the world above;
“Love not the world”—for Christ is not in it;
“Love not the world”—and lose your Father's love.

Love not its pleasant things—the lustful eye
May well love these: alas, 'tis all its pride;
But thy saved spirit o'er the scene should sigh,
Standing by-side thy Lord, The Crucified!

He is not in the dance, nor in the din
Of worldly song, nor in the concourse gay,
Nor *holy fashion's show*—such “*harmless*” sin
Is of the world's own god; his children they.

But ye are not of these; sons of the light,
Children of day, ye are of Christ and God!
Can ye wear garments of *unsullied* white
'Mid joys not sprinkled with THE PRECIOUS BLOOD?

Shall we be sharers in unhallowed spoil
Stol'n from the world's, alas, too friendly camp?
Is it “no harm,” no harm His name to soil
In any scene that has the world's “fair” stamp?

And, O, the woe, the peril of that snare
That brings the world within our sacred homes!
And there, ah, there, though all denied elsewhere,
Slays the sweet spirits of our dearest ones!

The air of home—so unimpressed with love!
The voice of home—so uninspired by prayer!
The life of home—so dead to life above!
The company of home—and Christ not there!

Book upon book, and volumes all devoured,
Dainty and spiced, the fruit the Serpent brings;
By dress and dance, to learn the fearful power
Of being admired in sin's most wanton things.

Daughters of Eve, and ye of Adam's sons,
 Who mourn at all their Eden lost so soon,
 Beware, beware, weep for your dearest ones!
Their heaven, alas, is sooner lost and gone!

And ye, the servants of your jealous Lord,
 Unwatchful Church, stand by your breachèd walls:
 The Prince of this world cometh for thy sword;
 His sign already on thy altar falls!

By pride he fell—is this thy deadly sin?
 By stratagem he rules—art thou aware?
 Hast thou the world by his device let in?
 Expediency his plea and thine the snare.

The Church's love—is it of Christly kind?
 The Church's service—is it with single eye?
 The Church's worship—is it indeed Divine?
 Is she the Bride that feels her Bridegroom nigh?

Awake, awake! put on thy queenly power!
 Shake off thy sin by worldly love beguiled!
 Wilt thou play harlot at the bridal hour?
 O, come ye forth, and meet Him undefiled!

WALTER J. MILLER.



SAINTS IN PARADISE.

[A copy of a letter from the late J. G. Bellett, written shortly before he departed to be with Christ, to a beloved brother, now also with the Lord.]

MY VERY DEAR ———,—Your letter was very welcome to me. I am dictating my answer to my ———.

The attack I am under is pleuritic pneumonia, and it is now a simple question between the disease and the constitution.

I own to you my mind is not encumbered by thoughts either of priesthood or sympathy. My simple attitude is to look across the borders at the Lord Jesus, who, I believe, is the ONE we are to meet in paradise. All New Testament Scriptures which speak of the state of the spirit "absent from the body" is this—that it is "present with the Lord." I do not like the religious fictions of hymns which speak otherwise. It is poetry, not Scripture. I am more and more blessedly satisfied with the thought of being with Himself *alone*.

My soul was never happier, because of a closer, personal sense of His love to me. I do not feel that my strength is making much struggle with the disease, but I desire grace entirely to leave that with the Lord.

The searching of Scripture which has been so long my delight would be now too much for me, save in a searching for His own beauty and moral glory in the incidents of the four Evangelists. I am put in company simply with *Himself*.

The Lord bless you, my long loved brother.

Ever yours in the one life and the one blessedness,

J. G. BELLETT.

THE RIVER JORDAN.

From *Sacred Streams: The Ancient and Modern History of the Rivers of the Bible.* By
PHILIP HENRY GOSSE, F.R.S.

(Continued from page 189.)

The Triumph of the Believer in Death—Bethabara—The Baptism of our Lord—Hope deferred—The Baptist—Jesus Baptised—Mystic Teaching of the Incident—Results—The Scene of the Baptism—The Pilgrims.

THE triumph of the Christian in death we say is certain, since it depends not on their wisdom or strength, but on the presence of their Almighty Lord. “For though they have none of them passed this way heretofore, yet Jesus, their Brother and Friend, hath gone before, and crossed the river, when its floods were swelled to a tremendous height; and by passing through He hath divided the floods before them; and He safely reached the heavenly shore, when He rose from the dead as the firstfruits of His people, and ascended into heaven as their forerunner; and He began to be magnified in the sight of all Israel when, thus risen and ascended, He sent down His Holy Spirit to give assistance to His apostles and success to His preached Gospel. Now, therefore, they may march through this dreaded river without danger or terror if they are but able to keep the eye of faith fixed upon His person, His complete salvation, His word of promise, and the inheritance which He hath provided for them on the other side. The Lord will provide for our passage of this Jordan when the time comes; and we shall soon join the innumerable multitude that in the Canaan above are singing the praises of their great Deliverer, who hath both redeemed them from Egyptian bondage and brought them safe to the promised land, through His precious blood, and by His all-conquering arm.”*

Matthew iii.

It seems to have been at the very same part of the river (Bethabara, “the house of the passage”) that, fifteen centuries later, a great transaction took place, which mystically represented the same grand and glorious truth, the annulling of the power of death by the ever-blessed Surety. This was the scene of the baptism of the Lord Jesus, an event of high significance, recorded with much minuteness of detail by all the

* Scott, *in loc.*

four evangelists, yet one whose import is altogether unheeded by most students of the Divine Word. Let us turn aside, and, with unshod feet, gaze on this great sight.

And first, the scene—the Jordan—a river absolutely unique in the whole world; cleft in the very bowels of the earth; being, at its issue from the Lake of Galilee, far below the sea level, and ever plunging lower and lower, by twenty-seven distinct descents, till it empties into the Dead Sea, that horrid yawning chasm of salt and pitch and desolation, whose surface is actually 1,300 feet below the Mediterranean, the awful grave of those cities “set forth for an example, suffering the vengeance of eternal fire” (Jude 7). Throughout the Scripture this wondrous river stands as the type of *penal death*;* and may we not say, of death issuing in hell? Its very name is significant, whether we accept the etymology which reads “the descender,” the downward-plunger, or that, which seems the better one, of “the River of Judgment.”†

Secondly, the actors, both of whom are representative personages: John, the minister of an offended God, representing the majesty of Law—of law broken, and therefore demanding the punishment of the transgressors; Jesus, the Holy One of God, indeed, but the Surety and Substitute of sinners, “made sin for us” (2 Cor. v. 21).

Thirdly, the action. Baptism shadows death and burial—that is, penal death, and the putting of the executed out of the Judge’s sight. John, for God, standing in the desert, aloof from Israel (Matt. xi. 18), calls on them to come and submit to baptism at his hands—*i.e.*, to confess that death and judgment are their due. The nation accepts this position, doubtless with little intelligence; but this national confession and submission to mystic death renders it possible for grace to come forth. Then Jesus comes; and though at first even John loses sight of His typical status in the deep consciousness of his personal inferiority, he is at once corrected by a word from Jesus: “Thus it becometh us to fulfil all righteousness”—“us,” *i.e.*, Me, as the Sin-bearer, by submitting to the penalty righteously denounced; Thee, as the majesty of Law, by righteously inflicting it.

And now the Sinless One, as made sin, is plunged out of sight beneath the mystic waters; but, lifted up out of them straightway,‡ a figure

* Gen. xiii. 10; Josh. iii., iv.; 2 Kings ii. 8, 14; v.; vi. 1-7; Jer. xii. 5.

† יַאֲרֵךְ (Jor) river, and דָּן (dan) judgment.

‡ This is not said of the people who were baptised before. As a matter of fact, of course, they *were* lifted out; but the silence of the Holy Ghost is sometimes as significant as His expressions. All that the narrative notices is death; but no resurrection till Jesus is raised.

of resurrection, and that by Him who had inflicted the doom, three circumstances of the most transcendent import result. Remember that we have to do with not Jesus only, but the Christ; not the personal, individual Holy One, but the mystic Head, with His many members; * what He has just accomplished is for all believers: it is *our* death, it is *our* resurrection. And the three glorious results are also shared with us. They are these: 1. An opened heaven (Eph. ii. 6; Heb. x. 19). 2. The abiding of the Holy Spirit (John xiv. 16; Eph. i. 13, 14; iv. 30). 3. Avowed Sonship to God (Rom. viii. 14-17; Gal. iv. 5-7; Heb. ii. 10-13).

Thus, at the very opening of His ministry, in His very first public act, our adorable Lord presented a symbolic rehearsal of the great work for which He came into the world, and its blessed consequences.



SUPPOSED SCENE OF THE BAPTISM OF OUR LORD.

The identical spot on the Jordan's brink from which the Lord Jesus descended into the stream, and where He stood when the Spirit lighted on Him as a dove, has in all subsequent ages been a matter of much interest to ascertain. Two places are pointed out with equal confidence, and equal assumption of certainty; the one about four miles from the shore of the Dead Sea, the other about three miles higher up the stream. Both spots are scenes had in great reverence by the respective parties who advocate the genuineness of each, and annual pilgrimages are made to both. The higher site is advocated by the Latins, the lower by the

* This distinction gives the force to the Apostle's argument in Romans viii. 11.

Greeks and Armenians. Both are described as presenting the most beautiful scenery that this river affords, the banks being fringed with tamarisks, willows, the beautiful oleanders in abundance, and many other shrubs in rich luxuriance.

Each party considers its own spot as identical also with the scene of Israel's crossing the Jordan to take possession of the land; and we have inferred already, from the mention of Bethabara, that there was a village or monument whose name commemorated that passage at the place where He was baptising. But we can hardly suppose the scene of the one incident to be as limited as that of the other. Two millions and a-half of people in crossing the dry bed of the river would doubtless spread themselves over a space of considerable extent, especially as they had the whole length of the river, at least for forty miles, turned into dry land for them; so that it may not be extravagant to suppose that, while the priests with the Ark may have stood at the upper or Latin site of the Baptism, the extended front of the host (none of whom were to approach within three-quarters of a mile of the Ark) may have reached three miles lower down, to the locality preferred by the Greeks.

The annual pilgrimage to the latter spot has been described by Mr. Elliot, who was present in 1837. About 5,000 persons from all parts of the East were assembled, of whom 3,000 were pilgrims. Dressed in every variety of costume—some mounted on various beasts of burden, some on foot, horse and foot soldiers in gay uniforms, men, women, and children—the assemblage presents a motley appearance, as curious as it is picturesque.

The approach of the cavalcade to the river, after having spent the last night in the neighbourhood of Jericho, by the stream which is supposed to be the fountain healed by Elisha, is thus graphically described:—

“A little after midnight the pilgrims put themselves in motion, in order to reach by sunrise the banks of the sacred river; but it is no easy matter to start a caravan of 5,000 persons, and it was three o'clock a.m. before the cavalcade was in progress. A number of torch-bearers preceded, carrying flambeaux, which threw a wild blaze of light over the plain and the moving host. The Arab cavalry marched next, their spirited horses curvetting, while they plunged into the high grass and jungle to drive out any lurking Bedouins. The governor, with the Greek archbishop, followed; and, lastly, the whole host of pilgrims, hurrying along with anxious expectation to wash in a stream which they vainly suppose to be endowed with a cleansing moral efficacy. In such a multitude, moving without order, subject to no discipline, and wrought up to an unnatural pitch of excitement by superstitious zeal, it is not

surprising that many accidents occur. Some of the party are generally left dead, many are wounded, and all are kept in a feverish state of alarm for their personal safety. One thing struck us forcibly—the entire absence of sympathy among these professors of piety. If an aged man, a feeble woman, or helpless child fell from his seat, no friendly hand was stretched out to aid, and no fellow-pilgrim halted to ascertain the extent of injury received. The groans and cries of the sufferer were responded to by a laugh, and the cavalcade moved on, regardless of their brother, who, if he met with sympathy and aid, found it at the hand of some good Samaritan united to him by no ties of country or of faith.

“The sun rose above the mountains of Moab just as we reached the Jordan, after a ride of more than two hours over a tract utterly sterile, deserted even by the samphire and low shrubs which appear on other parts of the plain. Instantly a rush was made, and the pilgrims, young and old, rich and poor, sick and sound, men, women, and children, plunged into the stream. Some of the females and children, however, evinced a degree of nervousness; and here and there the father of a family might be seen gently chiding his spouse, or more roughly handling his young sons; now religiously forcing the head of a little girl under the water, and now struggling with a well-grown urchin whose fears had got the better of his love of pilgrimage. Of the men, some jumped boldly in, communicating a rotatory motion to the body as it passed through the air; a few considerably occupied themselves in aiding the weaker sex, rendering to a tottering mother or timid sister the support of filial or fraternal strength. Others resigned themselves composedly to the priests, who, standing . . . in the river, poured the sacred water three times on the head of the devotee. All were clad in winding-sheets, or, to speak more correctly, all carried with them, either attached in some way to the body, or held loosely in the hand, the piece of cloth with which they wish to be enveloped after death, which . . . is supposed to protect from the power of the devil both the corpse so shrouded and the spirit that shall re-animate it. Some of these promiscuous bathings are occasions of great indecorum, but in the present instance we saw no more than the *ghât* of every populous town on the Ganges exhibits daily. When, however, the scene is contemplated as a religious ceremony, and when the Turkish governor is observed, with his Moslem satellites, ridiculing with proud disdain these vain ablutions, and this violation of female modesty, the Protestant cannot but lament the errors of those who like himself profess the faith of Christ, and the consequent degradation of that sacred name in the eyes of infidels.”*

(To be continued.)

* Three Empires, vol. i., p. 76.

ABRAHAM, THE MAN OF FAITH.

No. III.—BACKSLIDING.

‘ Whatsoever is not of *faith* is *sin*.’

“**A**ND he removed from thence” (Gen. xii. 8). Why? Alas! here is something not of faith, for true faith waits on God, and ever *needs* a word of guidance. Here, then, is Abram’s first failure in the path of faith. Failure! why should we not say sin, seeing that God has said, “Whatsoever is not of faith is sin” (Rom. xiv. 23)? We shall see much of this in the wonderful history before us. May God grant that it lead you and me to see the hatefulness of the will of the flesh and of all mere fleshly energies—the right names for everything in us and about us which is not the outcome of God’s instructing and God’s power. We have not yet learned to be half hard enough upon self. What we generally mean by “self-will” is some active *opposition* to the will of God; but have we not sadly to learn that the mind of the flesh is far more often seen in those movements which we make *without God* than in those *against Him*? How terrible this is in the light of that word, “The mind of the flesh is enmity against God” (Rom. viii. 6). It may seem to the reader that in thus writing sin against Abram we are wrongly accusing the child of God, judging only by the simple record of verse 8. The sin, however, will be very apparent as we proceed. It was *only* moving without the word of the Lord, and it was but a little way; but it very rapidly led to further journeyings (verse 9), still apart from God’s guiding, and ever towards Egypt, till at last, down in the heart of Egypt itself, the way of the flesh terminates in a gross open act of sin. What solemn warning there is in all this to us who are the true people of God! May He give us to see and avoid the very beginnings of the ways of the flesh. It is deeply important to note the time in this case at which

THE PATH OF SIN BEGAN.

The Lord had but just appeared to him. Hitherto since the call, the ways had been faith-ways. He was living in loving trust on Jehovah, and “keeping His words.” The Lord had manifested Himself to His servant. In the light of that manifested presence he had, as we have

seen, judged self, and, passing thus from death unto life, had yielded himself as one "alive from the dead" unto God in consecrated worship and service. He had wakened up to the happy truth that where God thus chose to appear must be God's home and God's table, and humbly and joyously he had *sat* down to sup with God.

"*And (now) he removed from thence.*" Again we may well ask, why? There was no word of guidance. Had there been, the companionship would not have been interrupted, and the subsequent sins had not been committed. There is something inexpressibly sad in the thought that as the Lord and Abram thus sat together *Abram was the first to rise*. God help us, what pitiful sinners we are, and know it not! Weary of the manifested presence of God! Cannot *rest* even in that blessed presence, and sup with Him, and wait for His moving, but must rise from His very table, go on before Him, and leave Him to mourn over us. Yet it was that very presence, when first manifested to us, which brought us to true self-judgment, and we *were* taught *then*, for a little at least, that the true life was only in *abiding there*. Brethren, let us confess that the flesh within us, the children of God, is *very abominable*; since even after we have been enabled to see it and judge it in the light of God, it is capable of *rising* in the very presence of God, and leading us to leave Him. Woe to us if we fancy, with many deceived ones in our day, that the *first* act of self-judgment is enough—that by such act the "*flesh is dead*" and "sin eradicated."

Blessed be God, it is true that "*we have died unto sin,*" and "*are alive unto God*" (Rom. vi.); but we shall soon learn to our cost that if we living ones do not abide in the presence of God, and, ever conscious of our own weakness, wait on Him and "*wait for His word,*" the flesh can still rise and overcome us, leading us away from God down into the very heart of Egypt. It is one thing to believe that we are dead unto sin, and by God's grace have been made alive unto God in resurrection, in Christ Jesus, and quite another thing to believe that the flesh is dead: for this we have no authority in the Word of God. We living ones, living on resurrection ground in Christ, have the privilege and responsibility of "*crucifying the flesh*" and "*mortifying the deeds of the body.*" At the outset of this sad backsliding, Abram, so far as the eye of sense might judge,

DID NOT GO FAR.

Nay, more, sense might judge it an upward step, for we read, "*He removed from thence to a mountain;*" but it was *away from God*. Yes, when the step is "*from thence,*" however much it may *look* like progress, whatever of up-going labour it may necessitate, whatever *high platform* and *wide range* it may seem to give us, it is in reality a downward

progress in God's sight and to the eye of faith, and is certain to lead down into Egypt. Alas! even that would be up to the carnal eye: "Up to the metropolis of earth" always, in the language of God's Word, "down into Egypt" (Isa. xxxi. 1).

On this mountain he again built an altar to the Lord, and called upon the name of the Lord. Yes! but now it was only the outward form of the old sweet spiritual fellowship. From the real and true worship he had just removed to a "*high place*" of his own choosing, and "*multiplies altars.*"

Doubtless, in all this, the natural eye sees only what is right and beautiful. Such can easily discern the outward trappings of religion, but not GOD; and so can by no means discern the want of Him. Multiplied altars are common enough, and the the altar upon earth's high places; but where is God? Alas! it is sin like this of Abram's that gives point to the sneer and the defiant taunt of to-day's scepticism. Let us remember that it is only where *God is* that there can be the true altar. Blessed be His name, wherever there is a child of His own, *walking* in simple faith humbly and lovingly before Him, *there* is the altar of Jehovah; and wherever two or three meet together in His name, *there* also is true worship; *but*, let the child of God step aside from Him, though his sonship is not affected he ceases to have true worship, even if in the esteem of multitudes around he has built his altar on a higher platform; and if the two or three lose their fellowship with God Himself, whether they abide the two or three or increase to the two or three thousand, they cease to have the true altar and the true worship, even when outwardly no difference can be detected in their altar or its surroundings. Here all was exactly similar, and only the spiritual eye could discern the sad difference. In both Abram "built an altar, and called upon the name of the Lord." In all this Abram is unsatisfied. The heart that has once tasted the sweetness of fellowship with God can never find satisfaction or rest apart from Him. So he very soon leaves his mountain, and "Abram journeyed in going and journeying" (margin). The very language labours to describe the activities of such *unrest*. Poor Abram in his own ways, where God can hold no fellowship with him! Alas for the labour and restlessness! the many difficulties and the anxious plannings of carnal reason to meet them, and the sad blunderings leading to deeper sins and sorrows: sad, weary ways of the flesh in contrast with the path of faith. It is well for us that our Father has not cloaked them over in writing the history of His saints—not only because they are such faithful warnings, but because we too, my brethren, have fallen and grieved our God in like manner, and might have well doubted whether we were His at all

had it not been that we were taught to see in such wondrous mirror as the life of Abram our very selves.

THE FAMINE.

If God's saints have their ways in the flesh God will have His ways towards the flesh. These also it is important to recognise and understand. It will not do for the child of God to *seem* to be going on in the true path and yet to be really so far from God. God, in His love, will do something which will at once show whether this is faith-walk and worship, or merely beautiful fleshly counterfeit. Sooner or later He must always strip the flesh and show it in its naked vileness. So it came that "there was a famine in the land." Here, then, is a test and encouragement to true faith; an obstacle to the child of God in a fleshly path, and a detective of the flesh itself. What will Abram do? Return? Alas, no! "And Abram went down into Egypt to sojourn there, for the famine was grievous in the land." "But surely he had a good excuse!" Yes, indeed, my brother, *if the flesh continues to lead*, the famine is a *good excuse*; nay, more, the going down to Egypt is now *absolutely necessary*. But to faith in exercise on God—NEVER!

A famine! What is that to true faith, worshipping and rejoicing in the manifested presence and companionship of Jehovah? "Man shall not live by bread alone, but by every word that cometh from the mouth of God shall man live" (Matt. iv. 4). "Bread shall be given him, his waters shall be sure" (Isa. xxxiii. 16). Yea, if need be, the very ravens shall "carry bread and flesh in the morning, and bread and flesh in the evening" (1 Kings xvii. 6). But Abram is not in the manifested presence of God. He has, indeed, "removed from thence," and the famine has been God's detective to bring this clearly to the light. What will Abram now do? This may be a blessed turning point. Now it *must* be GOD or EGYPT. Faith has all the resources of the Godhead with which to meet the famine; the flesh has only Egypt. Alas, faith is weakened now, at the very time it was needed in its strength; and all this time the flesh has gained in might. How weak is the child of God in himself, at the best, against the will of the flesh and its power; but when he has step by step yielded to it in *seemingly* little things, where is the possibility of resistance when difficulty and temptation after difficulty and temptation are thrown across his path? Hitherto, in his path apart from God, the flesh has been concealed, perhaps in great measure even from Abram himself. God will permit this no longer. The test has come which clearly shows Abram where he is, and if he will not now return, but allow the flesh still to lead him, then it shall be brought *still* more fully to the light, and manifested in its true character and hideous deformity *in him*, so that even the unchanged children of nature,

who have never known God—the very dwellers in Egypt—shall seem superior in their moral tone and social uprightness to the flesh-conquered child of God. How marvellous are the ways of God! His child *must* learn the hatefulness of the flesh, and must be delivered from its power, and be brought back to fellowship with Himself, even if it be *thus*. “Oh, how He loves!” He will brook dishonour for a time, even to the taking part with this poor cowardly utterer of falsehood in the face of a God-denying world, which is, with good reason, despising His child. He can afford to bear this—has He not gone unfathomed depths beneath that for us?—but He cannot afford to *lose us*; He cannot bear to have Abram longer from His side. It costs Him much that the proud enemy should see and rejoice over the power of the flesh in a child of God, but it costs Him still more to lose the fellowship of the least and most unworthy of all His blood-bought family. Is any dear child of such a Father walking apart from Him as these lines are read? My brother, let me entreat thee, hasten back to “the place where thou didst build thine altar at the first” (verse 4, chap. xiii.) Be sure of this, that if the way of the flesh is still persisted in, He loves thee too well to let it be long in secret. Longer may lead to thine own shame and His dishonour in thee: this He can bear, since it must serve to bring thee at last back in repentance to His side; but far better and far happier to go now. And oh! beloved, for the time when we “shall never more go out”!



THE CROSS OF CHRIST.

“**H**E is a hiding-place from the storm, a shelter from the tempest, a shadow from the heat, a river of water in a dry place, as the shadow of a huge rock in a weary land. . . . At the sight of the Cross you will no longer think of complaining of the greatness of your sufferings; for here you behold sufferings, in comparison with which yours are light: here the Righteous One suffers for you, the just for the unjust. In the view of the Cross you will soon forget your distresses, for the love of God in Christ Jesus to you, a poor sinner, will absorb all your mind. . . . At the foot of the Cross your grief will be swallowed up in that joy and peace of God which drop from this tree of life into the ground of your heart, and the foretaste you will here obtain of heaven will sweeten the troubles of this life as with the breath of the morning.”

(Extract from Dr. KRUMMACHER'S *Elijah the Tishbite*.)

READINGS FROM "THE ENGLISHMAN'S BIBLE."—No. 5.

GENESIS iii. 24.

"SO HE DROVE OUT THE MAN; AND HE PLACED AT THE EAST OF THE GARDEN OF EDEN CHERUBIM, AND A FLAMING SWORD WHICH TURNED EVERY WAY, TO KEEP THE WAY OF THE TREE OF LIFE."



HIS is the first mention of the cherubim in Scripture. Cherubim is the plural of cherub, as oxen in English is the plural of ox. It is incorrect to say "cherubims," even as we do not say "oxens."

The cherubim are emblematic figures, and may be traced throughout the entire Scriptures.

From a careful examination of the whole, it appears that the cherubim are emblematical of THE VARIOUS AGENCIES WHICH GOD EMPLOYS FOR THE PERFORMANCE OF HIS WILL, FOR THE COMMUNICATION OF HIS MIND, AND FOR THE MANIFESTATION OF HIS GLORY.

And these are—

I.—ANGELIC AGENCY,

as is obviously the case in this 24th verse of Genesis iii.—the cherubim placed to guard the way to the tree of life at the east of the garden of Eden.

II.—DIVINE AND SPIRITUAL AGENCY,

represented by the cherubim on the propitiatory or mercy seat of the ark; of pure gold, and a continuation of the golden propitiatory; no Shittim wood, but purely divine: significant emblem of the Divine Eternal Spirit received by the risen Christ on the completion of His atoning work.

The ark, as a whole, is one of the most perfect emblems of Christ:

1. Of Shittim wood—His humanity.
2. Overlaid with gold—His Divine nature.
3. The unbroken tables of the law within—His perfect obedience in life.
4. The blood on the propitiatory—His atoning death.
5. The crown of gold round about—His present exaltation and glory.
6. The cherubim—the Holy Ghost received in resurrection glory, for the Church now, and for Israel hereafter.
7. The Shekinah cloud—God glorious in all.

III.—PROPHETIC AGENCY.

The living creatures described in Ezekiel i., &c., are emblematic of prophetic agency in its fourfold character—having the intelligence and sympathy of the man, the courage and strength of the lion, with the keen eye and strong wing of the eagle, &c.

IV.—SPIRITUAL GIFTS IN THE CHURCH NOW,

manifested in the evangelist, pastor, teacher, and prophet—one purpose for which the ascended Christ received the Holy Ghost in resurrection. Ps. lxxviii. 18—

"Thou hast ascended up on high,
Thou hast led captivity captive:
Thou hast received gifts for men;"

or, as it is literally in the Hebrew—

“Thou hast received gifts in the man:”

quoted in Eph. iv., and applied to the present gifts of the Spirit, given for the edifying of the body of Christ.

V.—THE CHURCH IN RESURRECTION.

The four living ones of Rev. iv.—God’s agency for earth and heaven, for time and for eternity, “the fulness of Him that filleth all in all.”

VI.—SPIRITUAL AGENCY IN ISRAEL IN THE MILLENNIUM.

The second purpose for which Christ has received the Spirit in resurrection: “Yea, for the rebellious also, that Jah Elohim might dwell among them;” so that Israel, in the plenitude of the Spirit, received from their glorified Messiah, may fulfil the mind of God, communicate His truth, and manifest His glory throughout the earth.

VII.—THE WHOLE COMPANY OF THE REDEEMED IN HEAVENLY AND ETERNAL GLORY,

symbolised by the two larger cherubim in the most holy place of the temple of Solomon (1 Kings vi. 23-28; 2 Chron. iii. 10-13).

Of olive tree, or oily wood—emblematic of the spiritual bodies of the redeemed; of image work—conformed to the image of the risen Christ; covered with gold—partakers of a glory which is divine; their wings reaching from wall to wall—filling all heaven, according to the will of God, with the knowledge of His truth and with the manifestation of His glory.

THOMAS NEWBERRY.

(To be continued.)




DIVINE FORESHADOWINGS IN LEVITICUS.

BY THE EDITOR OF THE “ENGLISHMAN’S BIBLE.”

THE OFFERINGS.

LEVITICUS ii.

THE MEAT OR GIFT-OFFERING.

 THE Hebrew word rendered “meat-offering” is *minchah*, from *mahnach*, to give. Typical of the humanity of Christ, or of His nature as man. God’s gift to us, and Christ’s gift for us.

Verse 1. Fine flour—His sinless perfect humanity; oil poured on it—His anointing as the Christ, or the Messiah; frankincense—the purity and fragrance of His nature and character as man.

Verse 2. Faith’s memorial before God of what Christ was as man on the earth, in each and all of these particulars; Divine righteousness testing it, and finding all acceptable to God.

Verse 4. Faith feeds on that which is so approved and precious to God. Holy of holies. Such was Christ in God’s estimate as man—of all holy things most holy.

BAKEN IN AN OVEN.

Verse 4. The different modes of preparing the gift-offering typify the various characters of the sufferings of Christ.

First, baken in an oven, out of sight, in secret, intimates the

sufferings of Christ at the hand of God. The first division of Psalm xxii., verses 1-5.

Unleavened—sinless—cakes (Heb., pierced cakes), showing Him as the man of sorrows and acquainted with grief, His face and form so marred more than any man.

Mingled with oil. See Luke i. 35: "Conceived of the Holy Ghost."

Unleavened wafers. The Hebrew word for wafer signifies empty—the frail, emptied one, who of his own self could do nothing. (John v. 30; Phil. ii. 7.)

Anointed with oil,—as at His baptism. (Matt. iii. 16.)

BAKEN ON A PAN OR FLAT PLATE.

Verse 5. Open and exposed to the eye, typical of the sufferings of Christ from men (Psalm xxii. 7-18).

Verse 6. Parted in pieces, similar to the bread broken in the Lord's Supper.

Oil poured thereon. See Heb. ix. 14: "Christ, who through the eternal Spirit offered Himself without spot to God."

Showing the Spirit at birth (verse 5), at baptism (verse 4), at death (verse 6), and in resurrection (verse 15).

IN A FRYING PAN.

Verses 7-10. Sufferings from Satan (Psalm xxii. 19-21), when His heel was bruised.

And all three characters of sufferings combined.

The sword of Divine justice (Zech. xiii. 7).

The dog, profane man (verse 16).

The lion, Satan (1 Peter v. 8).

THE FIRSTFRUITS.

Verse 12. The two wave loaves on the day of Pentecost typified the Church, consequently baken with leaven.

Verse 13. Salt—incorruptibility and perpetuity. "Thou wilt not suffer Thine Holy One to see corruption."

Verses 14-16. Christ the firstfruits.

Christ in resurrection, the firstfruits of those who sleep. The Suffering One cut off in the prime of life—anointed in ascension—having been tested and approved of God.

(To be continued.)



"MEET FOR THE MASTER'S USE."

A MOTTO.

"MEET for the Master's use:" so let me be,

"A vessel sanctified," made meet for Thee;

No higher dignity this year I seek,

No dearer wish than this my lips can speak.

"Meet for the Master's use:" this motto mine,

Oh, make it true of me, Saviour divine;

That if the end of this New Year I see,

It may have brought me nearer heaven and Thee. S. M. E.

SAMSON THE NAZARITE.

No. III. OF A SERIES OF UNPUBLISHED PAPERS BY THE LATE
H. W. SOLTAU.

JUDGES xv.

THIS chapter ends the first period of Samson's history, which begins with his going down to Timnath and slaying the lion, and ends with his slaughter of the Philistines with the jaw-bone of an ass. Thus the riddle runs through this part of his history, "Out of the eater came forth meat, and out of the strong came forth sweetness."

To one whose ear is accustomed to the types in the word of God, the three words in the opening of this chapter—a *wife*, *wheat harvest*, and a *kid*—at once recall the Lord Jesus. They remind us of the time we look forward to, when the harvest will be all ready to be gathered in, all the corn ripe; and the Lord Jesus will visit the wife of His choice, with the remembrance of His cross, of His death and sorrow. He will visit her as the Lamb slain, and yet the Lamb in glory—the strong man raised from the dead. And here we note the contrast in the opening scene in this chapter. It is the Lord's intention to turn our thoughts from the narrative to the contrast, Christ Himself and His Bride. We are to read this book of Judges, not as a story that does not concern us, but as one full of instruction and food for our souls.

"HIS WIFE HATH MADE HERSELF READY."

We see clearly that Samson's wife was not truly his wife; she had never set her affections on him, but on her own people; she was a Philistine still. The mark of the true wife as in Ps. xlv. 10, "Forget thine own people, and thy father's house;" but she speaks of her own people, showing where her heart really was. But when Christ comes He will find His wife faithful, and waiting to welcome Him, not "given to another," down in the abominations of a world full of adultery. "His wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Christ is very jealous of our hearts, the one thing alone we can give Him. We cannot give Him wisdom, or skill, or power; we can only render Him our hearts, and He is jealous lest anything of the old Philistine ways should fill them. Are we trying, like Samson's wife, to tamper with both, associating with Philistines, and calling Samson her husband? Are we calling ourselves Christ's, and yet trying to keep the world also? If so, judgment will be the closing scene, as it was here. Samson had told his wife his heart, but she had no heart for him; and

her father saw she had no affection for him, and he treated Samson's affection for his daughter as a mere passing fancy, for he knew nothing of that mighty man, and of his fixed affection for a woman who so ill returned his love. The world now talks of Christ and His love, but it knows nothing of it. It comprehends nothing of its vastness and wondrous depths; it does not behold in the Cross the outpouring of Christ's love in the outpouring of His life.

Then comes the solemn end. She had been threatened by her own people that she should be burnt if she revealed not the secret of the riddle, and now Samson says, "I will settle this." He speaks of dealing with the Philistines according to his purpose, and through his stratagem they burnt his wife and her father with fire. She got the fate she dreaded. It is a solemn thing to trifle with the love of Christ, for that love will one day be turned into wrath—"the wrath of the Lamb."

THE NEXT SCENE BEFORE THE EYE OF CHRIST.

Then Samson fell upon the Philistines and smote them with a great slaughter, and before the last scene of his vengeance comes he retires to the rock Etam, there to meditate on his plans, and on the vengeance in his heart. This, again, brings before us the solemn thought of Christ now on the throne of God. There is a verse in the Epistle to the Hebrews—that epistle full of grace, full of the cross and the priesthood of Christ—which describes Him as "from henceforth expecting till His enemies be made His footstool" (Heb. x. 13). That is the next scene before the eye of Christ. Like Samson on the rock Etam, who retired to find a fresh occasion against the enemies of God, the next act of Christ will be to crush His foes with His almighty power. Believers are not the footstool of Christ; they are His friends, His "fellows," sharers in His triumphs and glories. The foes of Christ are those who have never trusted in the power of His blood, who have never accepted His salvation, and never confessed themselves as lost sinners.

We next read that 3,000 men of Judah gathered themselves together to take Samson, because the Philistines had spread themselves over the land on account of the slaughter he had made among them. Samson never gave his enemies rest; he was continually making fresh inroads on them. The Israelites were completely under the Philistine lords, and they desired to capture Samson. Having made them promise that they would not fall upon him, he suffered himself to be bound with new cords. His enemies now thought they had him in their power, but he burst the cords, and they became like flax burnt in the fire.

THE POWER OF WEAKNESS.

Have we ever considered the wondrous scene of the self-dedication of Christ? "He was led as a lamb to the slaughter," and what a shout was raised by hell and Satan when He was led to the cross! What a roar from the lion when the Son of God was bound, and lay stretched lifeless on the tree! Who so powerless as Jesus on the cross when God forsook Him? He was cast in the midst of His foes powerless, that by the very weakness of death He might trample over it. The shout of the

Philistines made Samson strengthen himself in the living God; the very consciousness of his weakness made him trust in God, and the Spirit of God came mightily upon him. Then it was that the man separated to God found an occasion of strength. He had no weapon, but, being mighty in faith, he stretched forth his hand and took the first thing that he saw, the jaw-bone of an ass, and Samson slew heaps upon heaps. The bone of an ass brought them down; a blow that was to them foolishness laid them low. The mighty power of God's Gospel is its weakness and foolishness in the eyes of men. God is pleased by the foolishness of preaching to save them that believe. People like hearing a clever or an eloquent sermon, but what good does it do them? They go away and say, "What a fine sermon! what an eloquent preacher!" but their hearts and consciences are untouched, they are no better for it; they remain lost sinners, no nearer eternal life than before. It is a feature of the day that persons have itching ears, but not broken hearts. The broken-hearted sinner delights to hear the name of Jesus, for there is power in it and peace for his spirit.

STRENGTH AND REFRESHMENT IN THE JAW-BONE.

Samson, then, feeling his own weakness, but strong in his God, slew three thousand persons with the jaw-bone, and then threw the weapon away. What was the value of it? Nothing. It was foolish, yet mighty, for it spoke of *death*. Death is the mighty weapon of God and of Christ. The marvellous death of Christ gives salvation; it is the weapon of triumph and strength for the sinner who trusts in it against sin and Satan.

When Samson had thrown away his weapon, he cried out in the helplessness of thirst to God. God made him feel how near he himself was to death, and God clave a hollow place in the jaw-bone, and a spring of water came forth, and he was refreshed. So the believer gets his power and strength, not from the victory he gains, but only by drinking of the fountain of living water, by drinking directly from Christ Himself. Then Samson calls the place by two names—*Ramath-lehi* and *En-hakkore*. *Ramath-lehi* means "The casting away of the jaw-bone," and *En-hakkore* "The well of him that cried." He had placed no dependence on the weapon, nor on the strength of his own arm; but his shield had been the mighty power of faith, not only in the conflict, but also to refresh and strengthen his soul. Our weapon is the Word of God; it will strengthen the soul, and if we cry to God in secret we shall find the open fountain. We must drink for ourselves, seeking refreshment only in the living water, Christ. The fountain springs out of great depths, for it comes out of the death of Christ.

The Apostle Paul says to Timothy, "Be strong in the grace that is in Christ Jesus;" and again, "Be strong in the Lord, and in the power of His might." These are two things: first, let your strength be in the precious blood, in the efficacy of Christ's death; and, being strong there, let your strength be in the living God, in whom you have trusted. The Lord Jesus was strong because He trusted in God, and now He is at the right hand of God, all power in heaven and in earth being in His blessed hands, that we may be enabled to overcome by His mighty power.

(To be continued.)

THE BELIEVER "A SON ;"

OR,

OUR BEHAVIOUR.

A WORD TO YOUNG CHRISTIANS.—No. 3.

HOW *we became sons.* "As many as received Him, to them gave He power (right or privilege) to become the sons of God, even to them that believe on His name" (John i. 12); not as many as believed in a set of dry doctrines, or did the best they could, but as many as received the living person of the Lord Jesus: these, and these only, are the children of God; and not only children by adoption, but children by *birth* (John i. 13).

MARK of sonship. "For as many as are *led* by the Spirit of God, *they* are the sons of God" (Romans viii. 14). The mark of sonship is *obedience*. What an example we have in Christ! "Though He were a Son, yet learned He *obedience* by the things which He suffered" (Heb. v. 8). The Father says, "This is My beloved Son: hear (obey) Him" (Mark ix. 7). Christ says, "My sheep hear My voice, and they follow Me" (John x. 27). The Holy Spirit is *in* us and *with* us, and it is our privilege to let Him have His own way with us—leading, guiding, teaching, bringing forth in us the fruits of Himself; and thus glorifying Christ, it is ours to see to it that we do not hinder Him working in and through us.

Again, God says, "*My son, give Me thine heart, and let thine eyes observe My ways*" (Prov. xxiii. 26); just yield yourself to Me entirely, body, soul, and spirit (Rom. xii. 1). It seems as if our Heavenly Father says: My son, I gave My *only* Son for you; now I want you to yield yourself to Me, to be kept by My power. You know that you cannot keep yourself. In Me is your *power* (Ps. lxii. 11), salvation (Ps. xxvii. 1), deliverance (2 Samuel xxii. 2), fruit (Hosea xiv. 8). Now, My son, you do the trusting (observe My ways, looking unto Jesus), and I will do the keeping—"kept by the power of God through faith unto salvation" (1 Peter i. 5). It is true you will meet many temptations; but, "My son, if sinners entice thee, consent thou not" (Prov. i. 10); strong in the strength of God, learn to set your face like a flint (Isaiah l. 7), learn to wield the sword of the Spirit against the movings of the flesh, allurements of the world, and the wiles of the devil.

Again, you must not think it strange if you are tried, for "the trial of your faith is precious to God" (1 Peter i. 7). "*My son, despise not the chastening of the Lord; neither be weary of His correction: for*

whom the Lord loveth He correcteth; even as a father the son in whom he delighteth" (Prov. iii. 11, 12; Heb. xii. 5). Brownlow North was one day walking through one of the streets of Edinburgh, when he saw several boys jumping in some pools of muddy water, thus splashing themselves all over with mud. As he stood watching them, he saw a man come out of one of the houses near by, and take hold of one of the boys and chastise him. So it will be with us: if we get out of communion, and get mixing up with the world, we shall make ourselves dirty, and our Heavenly Father will have to correct us; and He also corrects us that He may make us more like Himself. As the refiner stands over the crucible, and removes all the dross from the silver, until the image of his own face is reflected in the silver, so does our Heavenly Father remove all the dross of earth—unbelief, pride, worldliness, self-seeking—until the image of His own dear Son is reflected in us; for it is in proportion as Christ is seen in the life that we know a believer is filled and led of the Spirit.

Lastly, there is our Father's command in Matt. xxi. 28: "*Son, go work to-day in My vineyard.*" Mark, it is only spoken to a *son*, and he is to "go and work." Souls are perishing, millions are living "without God, without hope." What are you doing? Sitting still? Oh! awake to your responsibility. Will you not go and tell of your Father's love, and your Saviour's power to save? Will you not be a co-worker with God? Oh! what an honour! Heaven would be empty of the angels if they had the same opportunity that you have. Will you not be up and doing? for "the night is far spent, and the day is at hand." And do not forget your source of strength for walk and service is this: "*My son, be strong in the grace that is in Christ Jesus*" (2 Tim. ii. 1).

Our Heavenly Father's instructions in the Book of Proverbs:—

" <i>My son, hear the instructions of thy father</i> "	..	Prov. i. 8
" <i>My son, don't be enticed by sinners</i>"	.. ..	.. i. 10
" <i>My son, walk not in the way of sinners</i>"	.. ..	.. i. 15
" <i>My son, receive My words</i>"	.. ..	.. ii. 1
" <i>My son, forget not My law</i>"	.. ..	.. iii. 1
" <i>My son, despise not the chastening of the Lord</i>"	.. ..	.. iii. 11

See also iii. 21, iv. 10, iv. 20, v. 1, v. 20, vi. 1, vi. 3, vi. 20, vii. 1, xix. 27, xxiii. 15, xxiii. 19, xxiii. 26, xxiv. 13, xxiv. 21, xxvii. 11.

"Remember," said a gentleman to his son as he was sending him to school, "that you are the son of a gentleman, and do not disgrace your father." Remember, Christian, that you are the child of the living God, and do not disgrace your Heavenly Father.

F. E. MARSH.

NOTES FOR TEACHERS.

I.—MAN'S RELIGION. GEN. xxxii. 20.

RECALL Jacob's craftiness in obtaining his brother's blessing from Isaac (Gen. xxvii). He had to flee from home to escape his brother's threatened wrath. After a lapse of fourteen years—during which time he is married, and becomes the owner of a herd of cattle—he returns home. On the way he hears that Esau, his brother, is coming to meet him with four hundred men. This distresses him. Doubtless he thinks that Esau intends to punish him for his sin of fourteen years ago. Now note—

I.—HERE IS A MAN IN THE WRONG; *and who knows it.*

(1.) Jacob was the offender, and the thought of having to meet his brother made him tremble.

(Apply.) *Man* is the sinner, God the sinned against. *It is a blessing when we know it, as Jacob did about his brother.*

II.—JACOB'S WAY TO GET RIGHT.

(v. 20) "I will appease him," &c.

(Apply.) Man thinks to act in this way: to appease God by some present, good works, &c.

(Note.) The present would be useless, because—

1. It would not blot out the sin;
2. It would not enrich God;
3. The BEST any could bring would be "filthy rags."

III.—HOW JACOB DID GET RIGHT.

(1.) *Not* by means of his present. Esau told Jacob he had enough without it.

(2.) Esau dealt *in grace* with his brother.

Jesus Christ is God's way of reconciliation. Through grace He makes us *accepted* in the Beloved.

IV.—THE DOUBT. "Peradventure."

No doubts with God; all is *certain*.

II.—THE PUBLICAN'S PRAYER. LUKE xviii. 13.

The parable spoken to those who "trusted in themselves." Note the bombast of the Pharisee and the constant repetition of the personal pronoun. Contrast with the publican. Note—

I.—HIS POSITION. He stood "*afar off*."

Sin always puts us at a distance from God.

II.—HIS PLEA.

"God be merciful to me, **THE** sinner."

What a strange plea! To-day men seek to justify themselves: "Not so bad as others," &c.

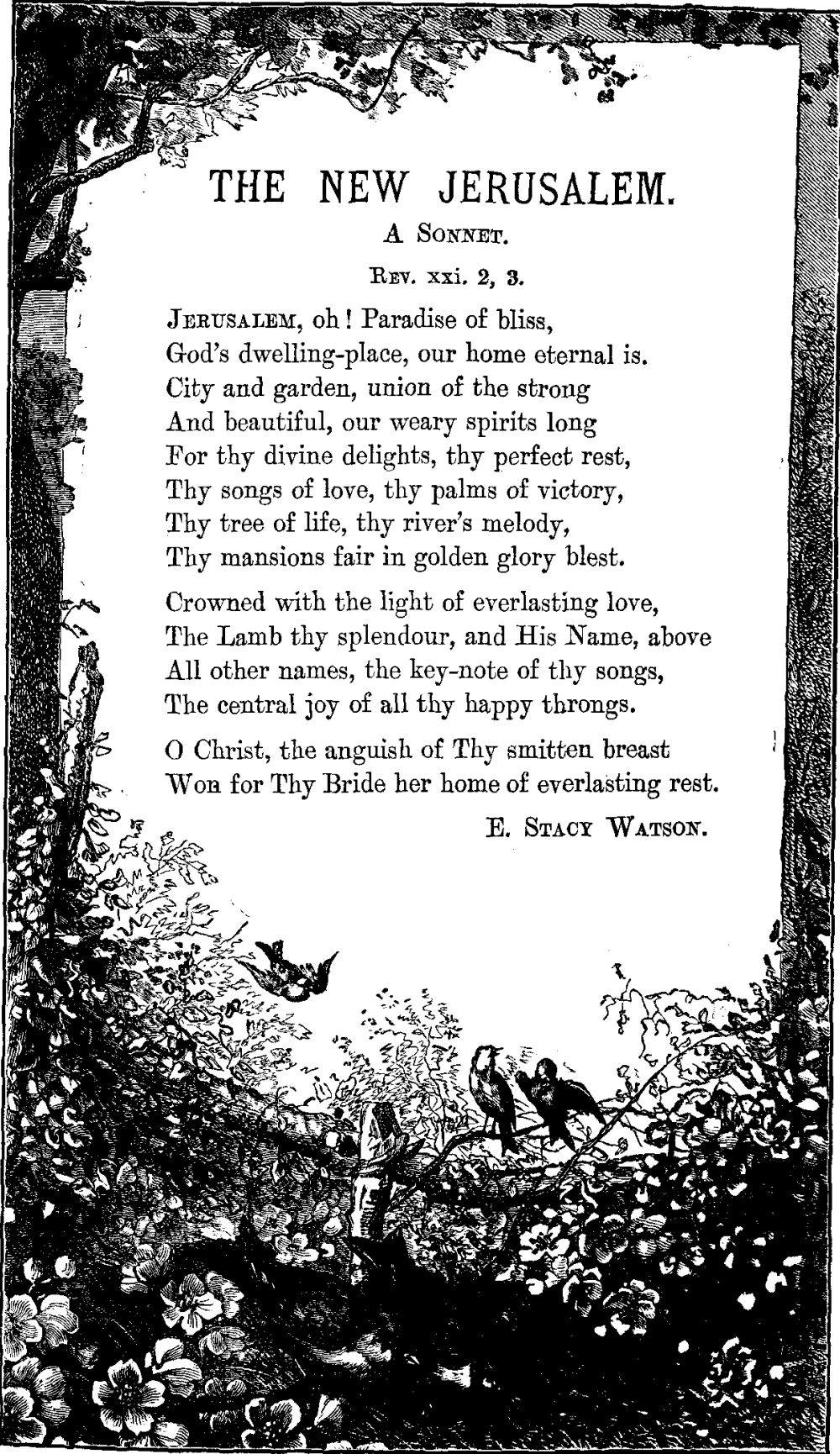
This plea is the only one available with God. What makes a man thus conscious?

- (1.) When he views God's holiness and then his condition.
- (2.) When he considers his privileges and their abuse.
- (3.) When he considers the issues of his course.

III.—THE RESULT.

He went home *justified*.

F. C. SPURR.



THE NEW JERUSALEM.

A SONNET.

REV. xxi. 2, 3.

JERUSALEM, oh! Paradise of bliss,
God's dwelling-place, our home eternal is.
City and garden, union of the strong
And beautiful, our weary spirits long
For thy divine delights, thy perfect rest,
Thy songs of love, thy palms of victory,
Thy tree of life, thy river's melody,
Thy mansions fair in golden glory blest.

Crowned with the light of everlasting love,
The Lamb thy splendour, and His Name, above
All other names, the key-note of thy songs,
The central joy of all thy happy throngs.

O Christ, the anguish of Thy smitten breast
Won for Thy Bride her home of everlasting rest.

E. STACY WATSON.

SHORT PAPERS ON PROPHECY.

No. IV.

IN no antecedent age of the Church of Christ was it so necessary to have all the evidences (especially the *internal*, which, to a devout and enquiring mind, are the most convincing) brought forward to attest the authenticity of Holy Scripture. Young people, and those who are recently brought out of nature into grace, are too often confronted with *hard questions*, and sceptical theories, which a familiar acquaintance with the *fulfilled* prophecies of Scripture would enable them to meet with success. And who shall say how much *fulfilled* prophecy there is in the pages of Old and New Testament Scripture? There is hardly a page which does not contain some clear fulfilment of Divine prediction. But those which relate to the life, character, and work of our blessed Lord are of paramount importance, because “the testimony of Jesus is the spirit of prophecy”—the great *Central Figure* in the whole *prophetic picture*.

THIRD MESSIANIC PROPHECY.

In Gen. xxii. 18 we have the repetition of the predictive promise of Jehovah to Abraham which He *had made* to him in Haran. Here Abraham has already entered into the land, and is *alone* on Moriah, firm in confidence and triumphant in faith; for he has just proved himself to be the “father of the faithful” in the great crisis of his life. Here is a sacred spot, ever memorable in each after year as “*the mount of the Lord*,” in which Jehovah has appeared in his deep extremity. This republication of His former predictive promise must have been most assuring to his faith at a time when he had also received the most reassuring evidence of the fidelity of Jehovah; for it was said, “*In Isaac shall thy seed be called*.” But God’s mysterious and exacting demand had put the *seed of promise* in the *place of death*, “*from whence also he received him in a figure* ;” thus the life and power of faith and hope were *in resurrection*. And was not this very suggestive and significant? for Jehovah-Jesus, the incarnate Messiah, could neither be “*the Heir of all things*” in a mediatorial sense, nor fulfil this great predictive promise, “*In THY SEED shall all the nations of the earth be blessed*,” EXCEPT through DEATH and RESURRECTION; for it is as the “*first begotten from the dead*, and the *Prince of the kings of the earth*,” that He can verify these predictions. Thus this *re-issue* of the covenant was by the altar of Moriah, where the *hope of resurrection blossomed close by the grave of death*, and the altar and the crown stood side by side.

And here we can see a precious lesson: all the predictive promises which pertain to our life, here and hereafter, rest upon the same basis. This prophecy of Gen. xxii. 18, rests for its *final fulfilment* on the actual death and resurrection of Christ; so also does each promise of the New Covenant—on which we, too, rest—come to us in its fulfilment through the *sepulchre of His death* and *fact of resurrection*. This is taught suggestively in John xii. 24, and also in the fact that it is the RISEN CHRIST

of whom Paul is speaking when he says that "ALL the promises are yea and amen in Christ Jesus." Oh! the blessedness of resting in this great central fact of the world's history! Here was Paul's *aspiration, hope, and trust*: "That I may know Him, and the *power of His resurrection*, and the fellowship of His sufferings, that I may be made conformable unto His death" (Phil. iii. 10). Note all these *Messianic prophecies* rest on RESURRECTION for their final fulfilment.

THE FOURTH MESSIANIC PROPHECY.

Isaac had left the Promised Land, and had gone down into Gerar, because of "the famine in the land;" there the Lord appeared unto him, and made a covenant promise. This promise is found in Gen. xxvi. 2-5, and is very comprehensive. It contains temporal and spiritual blessings—blessings which he should *personally* enjoy, and others which he should possess in and through his seed in the latter day, and which has yet to be fulfilled, when "the Lord shall reign in Jerusalem and before His ancients gloriously;" for "Jerusalem shall be, in that day, the throne of the Lord."

But the *climax* of the promise is found in these words (verse 4): "*And in thy SEED shall all the nations of the earth be blessed.*" Now, this word *seed* is in the singular, and has, doubtless, reference to the *person of our blessed Lord*, who was lineally descended from him, through David. This is the basis of Paul's argument in the Epistle to the Galatians (chap. iii. 16): "He saith *not*, And to SEEDS, *as of many*; but *as of one*, AND TO THY SEED, WHICH IS CHRIST." Now, as the interpretation is of the Holy Ghost, through Paul, we dare not question its correctness. And therefore the conclusion is this, that this prediction, made FIRST to Abraham at Moriah, and now to Isaac in Gerar, and the *covenant is one*: the *declaration of revelation* is repeated. This is the Divine method of procedure all through the history of the Hebrew Church.

Now, this prediction is a very far-reaching and comprehensive one. It *has been fulfilled* in a large degree; it is *now being fulfilled*; but the exhaustive and final fulfilment awaits the Millennial age—"the world (or age) to come, whereof we speak."

Out of Israel God had "a remnant according to the election of grace," for "they are not all Israel who are of Israel" (Rom. ix. 6); and now, "between the two advents"—which is still an elective dispensation—He is taking out of the Gentiles a people "for His name." And this will continue "till the times of the Gentiles are fulfilled," and He shall come who "shall reign from sea to sea, and from the river to the ends of the earth;" and so, and then, "all Israel shall be saved." "FOR THE DELIVERER shall come out of Zion, and shall turn away ungodliness from Jacob" (Rom. xi. 26), and "all the ends of the earth shall see the salvation of the Lord" (Ps. xcvi. 3). Here is the fulfilment of this prediction:—*in Christ*—"THE SEED" of *Hebrew prophecy*: "the Heir of the world"—in New Testament prediction—Abraham is called; and he was so in a true sense, for the Spirit of inspiration declares it. But in the highest, and most exalted sense Jesus, "the desire of all nations" (Hag. ii. 7), "the Light to lighten the Gentiles, and the glory of His people Israel" (Luke ii. 32), is "THE HEIR OF THE WORLD;" because He

is "THE HEIR OF ALL THINGS," as the incarnate Messiah, "by whom also Jehovah made the worlds" (Heb. i. 2). Here, then, we see the fulfilment of this prediction—now fulfilling—but to receive complete fulfilment when "all generations shall call Him blessed," under the great Millennial reign, as the manifested "Prince of the kings of the earth."

FIFTH MESSIANIC PROPHECY.

That was a dark night in Jacob's history when he left his father's house at Beersheba. The shadow of death had fallen on the paternal home, through his mother's favouritism and his own cupidity; and he is forced to "run for his life," because of the menacing attitude of his angered brother, Esau. But mercy sometimes triumphs over judgment, and makes "darkness light before us, crooked things straight, and rough places plain," and turns "the shadow of death into the morning."

The first night away from home was indeed a dark night for poor Jacob, for "the way of transgressors is hard;" and so he found it, for the stone was his pillow, and the starry heavens his canopy. But mercy shone above the stars, and the God of Abraham and of Isaac revealed Himself in grace; the vision of the ladder appeared, and heaven was opened! And yet once again the voice of God is heard in assuring words, full of tenderness, love, and grace, breathing pardon and peace for the past, and arching his future with the bow of covenant promise: "IN THY SEED shall the families of the earth be blessed" (Gen. xxviii. 14). Note, there is no alteration; to Abraham, to Isaac, and now to Jacob, it is still—"IN THY SEED." And what do we see in these repeated predictions to the Hebrew patriarchs, but "the immutability of the Divine counsel" on the one hand—"which was confirmed with an oath for our sakes" (Heb. vi. 18)—and the infallibility of the Divine prophecy on the other? How assuring is all this reiteration of the Divine predictions to all the children of faith along the ages! How fully it brings out the grand and blessed truth that JESUS is "all and in all!" The earliest and the latest predictions find their great centre and significance in Him. "In all things He must have the pre-eminence." All these predictions find their outcome in this grand Pauline prediction—1 Cor. xv. 24-28. The Lord the Spirit give us each more light to see how all these predictions meet in Him.

Gunnersbury, W.

WILLIAM FRITH.



WORDS OF GRACE AND TRUTH.

"WHY do actors," it has been asked, "upon the stage often produce a much greater impression than preachers of the Gospel?" And it has been wisely answered, "Because they speak of fiction as though it were reality, whilst the preacher too often speaks of reality as though it were fiction."

We must never forget the first truth, "Redemption." What if a child forgot letter A when taught letter B?

Since Christ says, "Be filled with the Holy Ghost," we cannot doubt that He has been given (Acts ix. 17).

We wait upon God (Ps. xxvii. 14), not for God.

H. H. M.

THE BANISHED ONE.

2 SAMUEL xiv.

THE words of Joab in the mouth of the woman of Tekoah are a faint illustration of the Gospel of God's grace. They were to persuade David to fetch back his son. Thank God, we do not need to persuade God to receive any poor sinner back. He is reconciled in the punishment of sin. He who is just is also the Justifier of those who believe in Jesus. Nor can we boast in being morally or spiritually what Absalom was in his person. "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him" (chap. xiv. 25). The very opposite is true of us. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isaiah i. 6). Such is man's condition; such was Israel's. It is well to know this. Let us beware of trying to hide our true state from ourselves. Man has sinned, and is now far away from the God of holiness and truth—in fact, under the curse: he groans, but does not see any remedy; he toils, but does not see any rest; he seeks pleasure, but does not get satisfied; he expects, and is living on the hope of a something that, like a shadow, eludes his grasp. Blinded by Satan, he often passes away in the same darkness he has lived in to a greater darkness—the outer darkness of eternity. But let us listen to the woman of Tekoah.

"WE MUST NEEDS DIE."

God has said, "It is appointed unto men once to die." In all ages it has been so; in the present it is the same. Great men die, poor men die, all classes die; and we must needs die also, unless the Lord Himself comes, and then we shall not; but Solomon, the wise man, says, "The grave, whither thou goest" (Ecclesiastes ix. 9). The young put off the solemn thought of it by building on the (to them) bright future. The aged assent to it as a thing that *must* come sooner or later. "We must needs die." It is a very solemn thing, but it is true. A man once said to the doctor who had been called to see him in his illness, that he would not die. All hope of his recovery was at an end; his money could not purchase health or stop the wheels of the chariot of death. He had wasted his time in the world's trifles, pleasures, and sins, but he was not satisfied; the end had come, and he found he was dying. After a few days, turning to the doctor, he said at last, "Doctor, if this is dying, then it is the end of a miserable life;" and so he died. Oh, it is an awful thing to die; and that is not all. The dread is not, perhaps, the passing away, because many sick and weak ones would be glad of

that to relieve them from suffering; but it is the “*afterwards*”—the meeting God, the account to be rendered—the sins of the past, and, the greatest of all, perhaps, the neglect of the day of mercy—that fills the heart with terror and makes men tremble.

“WE ARE AS WATER SPILT ON THE GROUND, WHICH CANNOT BE GATHERED UP.”

What an expression of helplessness! Away yonder is a boat at sea, tossed about upon the foaming billows; you see it one moment, and then it is lost to view; then it rises again at the mercy of the winds and waves. That is you, my friend, by nature. Man unsaved, man without God, man in a state of alienation from Him, carried about like this boat upon the waves of time, without a rudder, and without a captain to be his guide—helpless man! *His* power was mighty that has brought in the ruin. He deceived, robbed, and wounded the race of humanity; but, though the case is desperate, yet there is One stronger than the mighty monarch who *seemed* to gain the victory by bringing down to death the Saviour—One stronger than the strong man armed. The water spilt is man’s ruin. Water gathered up is the miracle of grace. In this ruin all are alike—the high and low, rich and poor: all have sinned.

“GOD DOTH NOT RESPECT PERSONS.”

Adam fell; we are his sons. Death has passed upon all. The living God weighs in the balances every man, and finds him *wanting*. He measures each one by the unerring law of justice, and finds him GUILTY. He discovers none that are not leprous, none that are fit for His presence; the plague has run through all the race, and of mankind it could be said there is “*no difference*.” But we come to another sentence in the wise woman’s statement to the king. Mark the word:

“YET

doth *He devise* means,” &c. Mark this word *yet* in Ezekiel xi. 16, where, though Israel was scattered among the countries, *He* would be a little sanctuary to them; in Habakkuk iii. 18, where, though the vines were fruitless, the fig tree not blossoming, and the fields yielding no meat, flocks cut off, and no herd in the stalls, YET faith could triumph and rejoice in the salvation of God; and in one other passage in Heb.: “We do not YET see all things put under Him.” This YET takes in the last remaining days of this dispensation. All these passages point to the mercy of God. However bad the state of man, YET doth

HE DEVISE MEANS FOR THE BRINGING BACK HIS BANISHED.

True, God does not overlook sin, but He has met its claims; indeed, none else could. The plan is all His own; the way is opened by Him;

the thing is from the Lord, from first to last. Thus peace to the soul does not rest upon any work of the flesh, but upon the whole transaction being His. What a weighty load is lifted off when, by the teaching of the Spirit of the living God, this is seen! The end then naturally comes to all self-effort, for peace and pardon, indeed, life eternal, begin at death. Where Satan left us, there the grace and mercy of God find us. Now, what are the means He uses for bringing back the *banished* or lost sons and daughters of Adam?

The answer is simple and plain: "God so loved the world that He gave His Son." The attitude He took towards the sinner is not seen in the attitude of David towards his son; here the picture fails, as every picture fails, to show the blessed reality of God's love towards us. David said to his servant, "Go, therefore, and bring the young man Absalom again." But the Lord came HIMSELF. This is the glory of the peace-speaking Gospel. He came down to where we were; He took not on Him the nature of angels. In the form of man and in the likeness of sinful flesh was He found, in order to bear sin away. A man He came, a man He lived, with all the affections and sympathies of man. As man He overcame sin; He laid down His life, He took it again. This is the way God proclaims a pardon to the *banished*, a welcome to him who is afar off; to the distracted, enslaved sinner a forgiveness for the past, and a blessed relationship with the One who pardons for the future.

Here, again, how unlike the picture is the love of God to the sinner! When Absalom was brought back by Joab to Jerusalem, to the dwelling of the king, his father, he saw *not* the king's face, and he dwelt two full years and yet saw not the face of the king. That is not like the love of God. The redeemed child of Adam, believing on the Lord Jesus Christ, is made one with Him. We have not to wait to ask to see the King's face, but are brought *now* to God in all the value of the perfect sacrifice. We see Him *by faith*, 'tis true, and we do rejoice in the prospect of seeing Him as He is in a "little while;" but faith can always say, "*We see Jesus*," under whatever circumstances of trial we may be found. Absalom was brought to Jerusalem (city of peace); we are brought to know Him who is our peace, and has made peace, and now, by His many ambassadors, preaches it to the distant parts of the earth, and to those that are near at hand. Thus

THE BANISHED MAY RETURN.

The gulf is bridged by God Himself. The way from sin to life, from Geshur to Jerusalem, is open. Every proclamation that comes bounding from the heart of God to the sinner is, *Christ is the Way*. Here is the exhibition of mighty, mighty saving power and grace. The centre fact of Scripture, the chief song in heaven will be, "Christ died for

the ungodly,"—the Holy One bearing sin in order that the sinner might be brought back to God. Thus he becomes a part of the building of which Christ is the chief corner-stone. The expenditure of God's wrath was upon the Son Himself, that we might be saved and become sons of God, and learn to trust Him every hour of every day, till we are changed into Christ's image in the day of His coming. True, He bears with our murmurs in the wilderness, for we do not return the love He has bestowed upon us as we should; but we might thank God for every trial if we knew our blessings, for they are sent to make us more like Him here. This is what Paul (once a banished one, now returned by Christ to God) wanted—conformity to Him—likeness to Him. Oh, banished sinner, and banished because you are a sinner, hear the words of God to you. *Return! RETURN!* "When he was a great way off, his father had compassion, and ran, and fell on his neck and kissed him." David did at last kiss Absalom, but there was a distance between them. Not so with God. He delights to love the sinner, and, however dark may have been the page of his history in the past, He can begin a new history from the moment the sinner believes in Jesus. What rest! Rejoice in it more and more; let the valleys and hills echo the song of praise to Him. We have kept silence long enough. Break forth into singing, and let the trees of the field clap their hands. David might be dignified and reserved to his son, but Christ changes not: "Having loved His own, He loved them to the end."

"His love's unchangeably the same,
And as enduring as His name."

Divine love, the spring of all our blessings, gives at once to the trusting soul the sense of everlasting security and peace. All from Christ; all salvation, all joy, all love, all righteousness here, and the hope which is an anchor of the soul, keeping us steady and expecting till He comes.

HERBERT R. FRANCIS.



SEVEN FACTS ABOUT SCRIPTURE.

It is given by inspiration of God.
It is able to make wise unto salvation.
It is profitable for doctrine.
It is profitable for reproof.
It is profitable for correction.
It is profitable for instruction in righteousness.
It is given that the man of God may be perfect,
thoroughly furnished unto all good works.

—2 *Tim* iii. 15-17.

BIBLE READINGS.

No. 12.—IGNORANCE (*Agnoeo*).*Natural man is ignorant of—*

- | | | |
|-------------------------|---------|--|
| 1. Word of Christ | | Mark ix. 32; Luke ix. 45;
2 Peter ii. 12. |
| 2. Person of Christ | .. .. . | Acts xiii. 27; xvii. 23. |
| 3. Goodness of God | .. .. . | Rom. ii. 4. |
| 4. Righteousness of God | .. .. . | Rom. x. 3; 1 Tim. i. 13. |
| 5. Of the believer | .. .. . | 2 Cor. vi. 9. |

Things God would not have the believer ignorant of.

- | | | |
|----------------------------------|---------|------------------|
| 1. Of our standing | .. .. . | Rom. vi. 3. |
| 2. Of His purpose towards Israel | .. .. . | Rom. xi. 25. |
| 3. Of Old Testament | .. .. . | 1 Cor. x. 1. |
| 4. Of gifts. | .. .. . | 1 Cor. xii. 1. |
| 5. Of the Lord's coming | .. .. . | 1 Thess. iv. 13. |

Christ has compassion on the ignorant .. Heb. v. 2.*Believer not ignorant of Satan's devices* .. 2 Cor. ii. 11.

F. E. MARSH.

No. 13.—THE CHRISTIAN'S BURDEN.

HEB. XII. 6, 7.

2 Cor. xii. 7-10.—God's *gift* of a *burden* ("a thorn in the flesh") to believers.*The Burden.*—2 Cor. v. 4: "We that are in *this tabernacle* do groan, *being burdened.*"Rom. viii. 23: "Groan within ourselves, waiting for the redemption of *the body.*"Ps. cxix. 25: "My soul cleaveth *unto the dust*" (or, *unto the body*, for "dust thou art"—Gen. iii. 19).*Is a Gift.* Phil. i. 29: "Unto you *it is given*, in the behalf of Christ, not only to believe in Him, but also to *suffer* for His sake."Q. *What shall we do with the burden—the gift?*Ps. lv. 22: "Cast **THY BURDEN** (margin, 'THY GIFT') *upon the Lord*, and *He shall sustain THEE.*"1 Pet. v. 7: "Casting all *your care upon Him*, for **He careth FOR YOU.**"Q. *How cast it?* "By prayer, with thanksgiving, *in everything*" (Phil. iv. 6).Q. *How will God sustain us?* { "The peace of God, which passeth," &c.,
" " *care for us?* { "will keep **YOUR HEARTS AND THOUGHTS**
in Christ Jesus" (Phil. iv. 7).And *God Himself teaches us* "how to pray" (Rom. viii. 26, 27).

"how to cast our care upon Him" (Ps. lxxiii. 8).

He teaches us *by the Word* (Ps. xix. 7), and gives the peace through the Word (Ps. cxix. 165), so that we are able "to pray *in spirit and in truth,*" for "Thy Word is truth.""Most gladly therefore will I rather glory *in my infirmities*, that the *power of Christ* may rest upon me" (2 Cor. xii. 9). Hallelujah!

G. HUCKLESBY.

No. 14.—“EPHPHATHA.”

MARK vii. 34.

Do we know the Value of—

1. An open heart (Acts xvi. 14).
To receive the Lord Jesus (John i. 12)... .. Sonship.
2. An open door (Rev. iii. 20). Communion with Him.
3. An open mouth (Psalm lxxxix. 10).
Filled {With the finest of the wheat, }
(Eph. iii. 19) {And honey out of the Rock } (Ps. lxxxix. 16) Christ Jesus.
4. An opened mouth to speak {Ecc. iii. 7 } .. Testimony for Him.
{Eph. vi. 19 }
5. Opened eyes (Luke xxiv. 31). Discernment of Him.
6. Opened heavens {Mal. iii. 10. Blessings from Him.
{Acts. i. 9. He is coming Himself.
7. Opened Scriptures (Luke xxiv. 32).
Understandings enlightened by Him.
“O Lord, open Thou my lips, and my mouth shall show forth Thy
praise” (Psalm li. 15).

HERBERT R. FRANCIS.

No. 15.—ON GROWTH IN GRACE.

Three Stages in Growth.

- 1 Jno. ii. 13—Babes, young men, fathers.

Three Stages in Knowledge.

- Col. i. 6—Knowing the grace of God meeting our need as sinners.
Col. i. 9—Filled with the knowledge of His will concerning us as saints.
Col. i. 10—Increasing in the knowledge of God, our eternal portion.

Three Stages of Peace.

- Peace *with* God (Rom. v. 1), through faith in Christ.
Peace *of* God (Phil. iv. 7), by prayerfulness in everything.
The God *of* Peace (Phil. iv. 9), by our obedience to His word.

G. HUCKLESBY.

No. 16.—SEVENFOLD OCCUPATION OF THE PERSON OF
CHRIST FOR US.

- | | | | | |
|--|----|----|----|-----------------|
| The Heart of Jesus sympathises with us | .. | .. | .. | Heb. iv. 15. |
| The Arm of Jesus strengthens us | .. | .. | .. | Ps. lxxxix. 21. |
| The Hands of Jesus encircle us | .. | .. | .. | Cant. ii. 4. |
| The Eye of Jesus guides us | .. | .. | .. | Ps. xxxii. 8. |
| The Feet of Jesus conquer for us | .. | .. | .. | Is. lxiii. 3. |
| The Lips of Jesus plead for us | .. | .. | .. | 1 Jno. ii. 1. |
| The Bosom of Jesus rests us | .. | .. | .. | Jno. xiii. 23. |

R. H. M.

No. 17.—CHRIST OUR MODEL.

1. FOR FAITH.—“Looking unto Jesus, the Author and Finisher of *faith*” Heb. xii. 2.
 2. PURITY.—“Every man that hath this hope in Him (Christ) purifieth himself, even as He (Christ) is *pure*” 1 Jno. iii. 3.
 3. BROTHERLY LOVE.—“Walk in love, as Christ also hath *loved* us, and given Himself for us” . . . Eph. v. 2.
 4. PATIENCE UNDER PROVOCATION.—“For consider Him that *endured* such contradiction of sinners against Himself” Heb. xii. 3.
 5. FORGIVENESS AND FORBEARANCE.—“Forbearing one another, and forgiving one another: . . . even as Christ *forgave* you, so also do ye” . . . Col. iii. 13.
 6. SUFFERING.—“Because Christ also suffered for us, leaving us an example that ye should follow His steps” 1 Pet. ii. 21.
 7. UNSELFISHNESS.—“Let every one of us please his neighbour for good to edification. For even Christ *pleased not Himself*” Rom. xv. 2, 3.
- FINALLY, FOR OUR WHOLE WALK.—“Let this mind be in you which was also in Christ Jesus.”
And again: “He that saith he abideth in Him (Christ) ought himself also so to walk even as He (Christ) walked.” —“*Watchman.*”

No. 18.—CROWNS.

- Incorruptible Crown, 1 Cor. ix. 25 - For those who run that they may obtain.
- Crown of Rejoicing, 1. Thess. ii. 19 - For those who have been the means of bringing others.
- Crown of Righteousness, 2 Tim. iv. 8 - For those who love His appearing.
- Crown of Life, Jas. i. 12; Rev. ii. 10 - For those who have been faithful unto death.
- Crown of Glory, 1 Pet. v. 4 - - For those who have been true pastors.
- Thy Crown, Rev. iii. 11 - - - } For all the redeemed.
- Crowns of Gold, Rev. iv. 4- - - }

Made ours on the ground of Redemption, as signified in
The Crowns of Thorns, John xix. 2 - Worn by Jesus only.

No. 19.—FULNESS OF SALVATION.

- Horn of Salvation—Power - - - - Luke i. 69.
- Rock of Salvation—Stability - - - - Ps. xcv. 1.
- Tower of Salvation—Security - - - - 2 Sam. xxii. 51.
- Helmet of Salvation—Preservation - - - - 1 Thess. v. 8.
- Cup of Salvation—Joy - - - - Ps. cxvi. 13.
- Wells of Salvation—Refreshment - - - - Is. xii. 3.
- Garments of Salvation—Victory - - - - Is. lxi. 10.

H. H. M.

THE TRANSFIGURATION.

“Till they see the kingdom of God,” &c.—Matt. xvi. 27; Mark viii. 38; Luke ix. 26.

OUR feeble faith often needs strengthening in the prospect of suffering for Christ. And on this occasion, when for the first time came out the discovery that He was the Christ, the Son of the living God, the great foundation truth on which the Church was to be built, and at the next moment the declaration of His sufferings and death, and all that these involved to those who followed Him, the Lord saw good to give, for once on earth, a vision of His glory, to sustain their souls in it all. And not for their sakes alone, but for ours it is written, as much as for us are written the solemn warnings that go before.

That the Transfiguration was what they were to see, according to the promise of the Lord immediately preceding, is quite evident from the singular uniformity with which all these three Evangelists connect the whole narrative from the confession of Peter onwards. In scarcely any other instance are several facts thus consistently linked in the three Gospels. They are generally detached, as if to show that whatever relation they have, the connection is not absolute. Here, on the contrary, it is always said that the vision came about a week (“after six days”—“about an eight days after,” amounting to the same thing) after the promise that “they should *see*,” &c.

And He does not say they should not *die*, but *taste* of death—again linking it with the predicted sufferings; for *taste* of death seems to imply this, compare Heb. ii. 9: “That He should *taste* death”—bear the *sufferings* of it—“for every man”—(“*taste*” elsewhere occurs thus only in John viii. 52, where the Jews substitute that word for Christ’s “*see*” death).

But the language does not at first sight appear to us just; and unbelief cavils at it, and imputes to Christ a falsehood, supposing it implied the actual setting up of His earthly kingdom.

If we look at Scripture usage, we find the word “see” comes thus elsewhere, referring not to the actual thing fulfilled, but the type or prophetic foreshadowing. Thus Isaiah (chap. vi.) saw the Lord sitting on a throne; saw the King, the Lord of Hosts. It was but a vision, yet John (chap. xii.) tells us “he saw His glory;” it was just as the Apostles saw it here. So, in Revelation, John tells us he saw the dead, small and great, stand before God—not that the event had occurred, not historically, but the prophetic foreshadowing—and “he saw the New Jerusalem descend.”

Some in their folly would tell us the New Jerusalem did then descend. He saw it in the prophetic foreshadowing. Such it was with reference to "the kingdom of God in power," when the Lord promised them they should see it, and showed it to them a few days after.

What, then, was it they saw? Luke tells us "they saw *His glory*." And Peter more particularly identifies this scene in "the holy mount" with the heavenly kingdom which He received at His resurrection, when He received of God *the Father* honour and glory, when there came such a voice to Him from the excellent glory: "This is my beloved Son, in whom I am well pleased." It was when He was declared the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead; as we now "see Jesus, for the suffering of death crowned with glory and honour."

It is a common thought with interpreters of prophecy that this scene sets forth the Millennial kingdom—Christ reigning with His *raised* and *changed* saints (Moses and Elias representing these). There is very little in the scene to warrant such an idea; the only thing seems to be the necessity to link it with *all* that is foretold in Matt. xvi. 27. The scene itself suggests nothing of the kind. He does not come with angels; these we should doubtless have seen had He meant that. There is no hint of execution of judgment or reward of works. The attendants of His glory are Moses and Elias, the representatives of the law and the prophets, who come there to give their testimony to Him and to His decease, and to retire at once, leaving *Him* alone, the only Prophet, Priest, King, the One whom henceforth we are to hear; the law and prophets to be heard only as in testimony to Him—all in perfect harmony, but He supreme.

Had Millennial glory been meant, we should surely have seen the representatives of the "risen and changed saints" remain to reign with Him, instead of disappearing, to leave Him alone. Peter's mistake shows this the more, in wishing to have it so, to detain Moses and Elias, as prophetic students would.

If this be so, the vision represented the first great step in the kingdom and glory of the Lord Jesus. To them it was yet in the future; to us it is an accomplished fact. He of whom Moses and the prophets witnessed, that He should be crucified and rise again, has suffered, and is risen, and on the throne of the heavenly kingdom. The rest yet remains to be fulfilled. The same word of Jesus has spoken it. It will surely come. Now He reigns: all power in heaven and earth is given to Him for the salvation of His people, and soon He will come again to reign over the earth. Then will be the time of reward. Then with His angels of power He will destroy His enemies. Now, we may be ashamed of Him and His Word during His rejection—ashamed of being Christians before the world, or ashamed of carrying out His ways before the professing Church. But *then!* we shall see whom we have been ashamed of, and what will be our shame then! God give us hearts so to live in earnest by faith now, that we may meet Him with joy in that day!

W. COLLINGWOOD.

PREPARED VESSELS:

IN Eph. v. 18 we have a New Testament command, "Be ye filled with the Spirit." The consecration of the believer is not possible apart from the Holy Spirit. When He comes as an abiding guest, and fills every chamber of the heart with His sweet influences and gracious illuminations, revealing Jesus to the understanding, ennobling our aspirations, and intensifying our love for Christ—when, in a word, we are *filled* with the Spirit—we but enter upon a New Testament experience denied to none of the redeemed. For as in the Gospel we find "Whosoever will, let him take," appealing to sinners outside the door of salvation, so the same invitation is given to believers who remain outside the door of purchased privileges and unrecognised relationships. And how soft should be our tread, and how careful our walk, lest in the loud tramp of unseemingly haste, and the unholy urgency of carnal excitement, we *grieve* the Divine Guest who honours us with His presence, and endues and strengthens us by His power. How jealously we should guard the holy flame which the sacred oil feeds within us, lest by our rude touch or unhallowed breath we *quench* the heavenly fire. Without the Divine Spirit filling the soul there can be no consecration of the life such as took place with the timid, unlearned fishermen of Galilee, after the Holy Ghost had come upon them.

We may here refer to the consecration of Paul, a *chosen vessel* of the Lord. Whether of earth or wood or gold, the grace was not in the vessel's *material*, but in its *contents*. He shall bear *My name*, was the Divine decree. **MY NAME!** The name of Dignity and Wealth and Power and Forgiveness and Eternal Life filled the whole being of this honoured apostle, who counted all else but dross, that Christ should be magnified in his body. For others, too, he prayed "that Christ may dwell in your hearts by faith," and that they "may be filled with all the fulness of God."

We cannot well define the indwelling of Christ and of the Spirit as distinct facts or experiences. Essentially one in the unity of Godhead, yet, officially, both perform a distinctive work. Have you ever looked across the sea, the eye moving over the surface of the water, until unconsciously you found yourself looking upon cloudland? The drapery of mist hiding the sharp line of division, your eye passed the unnoticed bounds as if sea and sky were one. So with the indwelling Spirit, and the indwelling Christ. Not that two distinct agents have their abode within us, for not corporeally, but by His Spirit, does Christ dwell in the heart. And the Holy Spirit, faithful to His office, directs the anointed eye from Himself to Jesus with such nice adjustment of vision, that there is no abrupt transition from one to the other. Nor is it by a forced impelling we are led through His monitions and admonitions, till we find ourselves gazing up into heaven, the scene of our High Priest's intercession at the right hand of God, beholding His glory there, while being filled with His life in our souls.

THE FULNESS OF GOD.

In order to understand or conceive being *filled with all the fulness of God*, we need a material figure, which is furnished us both in the

Tabernacle and Temple. When the Tabernacle was set up and the Temple completed, on each occasion the glory of God filled the house of God. The Shekinah light, having its centre of manifestation on the mercy-seat, between the cherubim, expanded from thence in such fulness of volume as to fill every department of each house. In the Temple the priests could not minister because of the glory. We have heard of holy men who had such a sense of the glory of the Lord as that it became painful to them. Sweet pain! Precious suffering! Oh that we could thus be "sick of love!" Does such exaltation, does such fulness, cause the vessel to vaunt itself, and treat contemptuously the little vessel less favoured? No, in no wise. Paul, who saw Jesus, King of glory, "and heard unspeakable words, which it is not lawful for a man to utter," thus testified: "But we have this treasure *in earthen vessels*, that the excellency of the power may be of God, and not of us." The chiefest apostle called himself "the chief of sinners," with a discriminating knowledge of the inherent evil of the flesh, in which "dwelleth no good thing." For was not this the casting down of self—not ignoring its vital existence, but condemning its unhallowed power; and this *filling* of the chosen vessel with the glory which excelleth caused him as a consecrated believer to write, "No confidence in the flesh." It is indeed a characteristic of consecration to reject self-aid and live in the element of grace. The truly believing sinner delights in the law of God, and spurns as an insult to Christ the intrusion of "rites" as either the reservoirs or channels of grace. Having begun in the Spirit, let us aim at no perfection in the flesh, but sweetly chant our hymn of praise to God, and announce this our creed: "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." Such believers indeed are "holy vessels."

OVERFLOW.

But again, a prepared vessel must be filled *to the brim* in order to do the best service. Where there is overflow, fresh, constant, vigorous ministry will be the result. Elihu said, "I will speak, that I may be refreshed" (Job xxxii. 18-22); and David declared that his heart was bubbling up with a good matter, so that he must speak of those things touching the King (Ps. xlv. 1, 2). "He that believeth on me," saith Jesus, "out of him shall flow rivers of living water." And "thus spake He of the Spirit, which they that believe on Him should receive." Receiving is an act of faith; so, then, the *filling* is by faith; and the exercise of faith in Christ will draw from His infinite fulness the living water, until out of us who believe streams of life shall flow to refresh earth's desert places.

Come, then, as an empty vessel, O believer, not to the broken cisterns of human device, but to the Fountain-head of life, and truth, and consecration, that you may become as "a watered garden, and as a spring of water whose waters fail not." May our constant prayer be, Lord, make me "a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

G. C. NEEDHAM.

NIGHT SEASONS.

WEARY and tempest-toss'd I lay,
Longing for breaking of the day,
Yearning for wings to flee away !

The night was dark and lone and chill,
And phantoms came and went at will,
With nameless fear my heart to fill.

I tried to call aloud for aid,
Unto my God in terror prayed,
“ Wilt Thou not do as Thou hast said ? ”

“ Unto the upright there arises
Light in the darkness,” sweet surprises
Amidst the gloom that now so tries us.

* * * * *

A gleam of light ! oh, can it be—
A gleam of light, for even me,
Falling athwart life's troubled sea ?

And o'er the billows comes a Form,
Amidst the tumult of the storm,
Bidding the waves lie still and calm.

A voice then falls upon mine ear—
A tender voice I love to hear—
Which whispers, “ Child, no longer fear ;

“ Thy sorrow shall be turned to joy ” :
This knowledge will my spirit buoy
Above the waves that now annoy.

A little while, my heart shall rest
With those whom I love most and best,
Upon my Saviour's gentle breast.

Each billow bears me nearer home :
After the tempest and the gloom,
And suffering here, the joy must come !

The joy of being by His side,
Throughout eternity allied
To Him who for lost sinners died.

Then shall I fully know above,
My web of life He interwove
With threads of wisdom and of love !

And so I'll close mine eyes once more :
Although the stormy waves still roar,
I know, for me, they'll soon be o'er !

Hollywoodrath.

E. H. T.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

TOILING ON; or, The Story of our Ninth Year at the East London Institute for Home and Foreign Missions.

By Mrs. GUINNESS.

This account, written in Mrs. Guinness's usual graphic style, is full of deepest interest, and should be read by every Christian who desires the spread of the Gospel amongst the unreached millions—and what Christian is there who does not? But this further record of the work on the Congo is of special importance. May the Lord use our dear friends to send forth yet more witnesses for Christ in Africa, now so wonderfully opening to the Gospel, as well as in the many other parts to which they have already sent labourers.

THE EVERYDAY SCRIPTURE TEXT-BOOK. London: Groombridge & Son.

This is a little book containing a text for each day, with a suitable stanza of poetry bearing upon the subject; but, not being intended as a birthday text-book, it does not contain space for autographs. Every young Christian should have such a book on their table, from which to gather grains of spiritual meat with the first waking moments of each day.

COUNSELS AND THOUGHTS FOR THE SPIRITUAL LIFE OF BELIEVERS, in Relation to Full Salvation in Christ, and Kindred Topics. London: James Nisbet & Co.

This is a choice volume, by no ordinary scribe; a delightful combination of the good old puritan doctrine and advanced spiritual instruction, such as could be given only by one deeply imbued with the unction of the Holy One, resulting from a comprehensive grasp of Scripture teaching, extending over the wide field of doctrine and practice, and bearing upon the inner and the outer life of the children of God. The index on the opening pages awakens an appetite which is fully supplied in the rich fare throughout the book; and it seems to us impossible that any believer can rise from its perusal without a deeper sense of his indebtedness to God for the riches of

grace he is here so sweetly reminded of as being provided for all his necessities in relation to life, conflict, and final victory. This is truly a book for the times, and we give it our strongest commendation, hoping that the entire edition may be speedily exhausted. The author withholds his name from the volume, which we regret. It is, however, no breach of confidence on our part in stating that it is Mr. Thomas Moor, whom may the Lord preserve to give us many more such valuable helps for the spiritual life.

THE INTERPRETER'S HOUSE, AND WHAT I LEARNT THERE; or, New Lessons from an Old School. By the Rev. JAMES E. ARNOLD. Religious Tract Society.

Readers of Bunyan's immortal works who sigh for more of such goodly fare will find no unworthy relay in the supply before us. None can forget the special interest attaching to the *Interpreter's House*. The present author most agreeably conducts us through this venerable edifice as if he were the lineal descendent of that Great Worthy, well read up in all the ancient records of its Holy Writ, while the lessons drawn therefrom are of highest import. It cannot but prove both interesting and instructive to old and young.

SCRIPTURAL HOLINESS, not Sinless Perfection. BY CHARLES GRAHAM. Morgan & Scott.

The author has done well to issue in the present form this excellent series of papers on the subject of HOLINESS, as taught in Holy Scripture, in contrast to the many vague and unscriptural statements that have, of late, been made by many doubtless sincere, and earnest Christian men, whose teachings on this subject cannot but prove extremely misleading. Mr. Graham here writes more clearly on this subject than formerly. May it stir the heart of every Christian reader to seek the possession and enjoyment of more of the *Fulness of the Spirit*, which might be the portion of every believer.

NOTES.

SPECIAL attention is called to Mr. Rees's valuable paper, which forms the first in the present number. In view of the wide spread of scepticism of the day, we strongly urge friends to circulate this number all they possibly can, especially amongst YOUNG MEN. We will supply special parcels for this purpose at a greatly reduced rate if immediate application be made.

It will be observed we give prominence to the Bible Readings, which are original, and supplied expressly for these pages, unless otherwise acknowledged. Parents and others might do well to vary their Scripture readings at family worship by these *Bible searchings* occasionally. It would tend to awaken fresh interest and delight in the Scriptures on the part of many who do not at present know how best to study the Bible with profit.

A FRIEND wrote us in reference to the first article in the April number, expressing regret that we should touch on political matters in the pages of this magazine. But this is a mistake, and the writer must surely have misread the article or missed the point touched on therein. We distinctly stated that on Mr. Gladstone's politics we had nothing to say, but adopted the incident referred to to illustrate how, irrespective of political views of the individual, an earnest life is found to act as an inspiration upon others; the special lesson drawn therefrom being that in order to have more of the *right kind* of inspiration in our lives, so as to make the most of them, we must study *Christ* more, and fashion our lives after that Divine and *perfect* example. It is not in the least our intention to discuss political questions in these pages, and it causes us much regret that Christian journals generally deal with them so extensively. We have far higher aims in view in conducting this magazine, which is intended to minister to the higher interests of the soul.

WHILE much gratified with the welcome this magazine is receiving in many quarters, we would ask our readers who appreciate it to kindly make an effort to obtain *at least ONE ADDITIONAL SUBSCRIBER EACH* this month. If each one would do this, we should be relieved in the matter of expenses, and the journal would then cover its cost, which we have not spared in

order to make it worthy of its name. Some friends have recently obtained scores of new subscribers through such personal effort.

EDITORIAL friends in America and the Colonies, desiring to reprint articles or extracts from our pages, will oblige by acknowledging the same *in full*, and not simply write the word *Selected*, as we find some editors have done, who have freely drawn upon our various publications.

WHIT-MONDAY.—We would remind our friends in and near London that we invariably have very large gatherings of Christian workers and converts, at Kilburn Hall, Kilburn Gate, on Bank Holidays. Those on Whit-Monday, May 14th, are likely to be of equal interest to the ones held on Easter Monday, which will be remembered as a time of great spiritual refreshing to the large numbers who assembled on that occasion. For increased accommodation, marquees will be erected in rear of the other buildings. We invite our friends to join us, punctually at 4 p.m., tea and evening meeting following as usual. Arrangements are made for similar gatherings at the same hours, at Bignold Hall, Bignold Road, Station Road, Forest Gate, the Eastern branch of the *Evangelistic Mission*.

THE ANNUAL GENERAL MEETING in connection with the *Evangelistic Mission*, is fixed for Thursday, June 14th, at the Town Hall, High Street, Kensington, W., afternoon and evening. Friends will please make a note of this forthwith.

HAVING to go to press somewhat earlier this month, we have to postpone the *Pages for the Young*, "Invitation to United Bible Study," and several notices of books, till our next issue.

COMMUNICATIONS intended for our journal should be written clearly and on one side of the paper only.

We cannot undertake to return or preserve MSS. unsuitable for our pages. Copies should be kept by the senders.

Anonymous communications of a general kind are disregarded.

LETTERS, books for review, and advertisements intended for *Footsteps of Truth* should reach us as early in the month as possible—not later than the 16th, if intended for insertion in the following number.

"THE GREAT COMMISSION."

Reprinted from THE QUIVER for March, 1883 (page 379).

ALL who truly care for the winning of souls for God, and realise how even in this England of ours there remaineth much land to be possessed, must thankfully read such a record as "The Great Commission," a brief review of seventeen years' evangelistic work, under the direction of Mr. Russell Hurditch. Like almost all true work for God, it began with small things: earnest men went forth to preach the Gospel in our parks, and streets, and open spaces; then came services in hired theatres and public halls, and the holding of special missions in places of worship, at the invitation of such men as Samuel Martin of Westminster Chapel, with very blessed results. In 1866, this Evangelistic Mission opened a meeting-place of its own. It was only a tent, near the main road at Kilburn; here, every summer night of 1867, God's Word was proclaimed with His manifested blessing; one of D. L. Moody's first addresses in England was given there during that season.

The outcome of that summer evening work at Kilburn was the erection of Kilburn Hall—since 1868 the headquarters of the Mission, now one of five similar meeting-places built or bought for this work; and in all these, as in the Gospel tents, men of every Christian denomination and every rank have witnessed for God; while around these centres—Kilburn, Malden, Mornington, Forest Gate, and Dalston Halls—have gathered Bible classes, children's services, Sunday schools, mothers' meetings. The continuous hiring of public halls, concert rooms, &c., has spread these Gospel services to well-nigh every quarter of London.

So far as funds permit, temporal help is given, chiefly in the form of free meals, in inclement weather, to the unemployed. Short Gospel addresses and hearty sacred songs have on such occasions proved the means of life to many a dead soul. A happy thought in connection with this work was the pony Bible-carriage, in charge of which two earnest-hearted young men have gone throughout the country selling thousands of Scripture portions, giving tracts, and preaching from their box-seat. Concerning such tours striking incidents are told—how a publican, asking 1s. 6d. for permitting the itinerants to make a stand before his house, came out during the preaching to ask for a Bible instead of the money; and how Christian soldiers at Windsor welcomed the Bible-carriage, and cheered its conductors on the way.

It is asked, "Do the converts stand?" Yes, thank God. Grief and disappointment have come, but very few cases of failure in comparison with those who, by their steadfastness, give joy. Fifteen or sixteen years have tested many such. Among the most earnest workers are some brought to God by the park preaching of seventeen years ago. Wonderfully God has provided for this effort in His Name. Thank-offerings, surprising in amount, are given by converts. One poor laundress has sent £2 again and again. Working men out of small wages have sent £1, £2, even £5. The Christian workers, mostly in very limited circumstances, give touching proof of self-denial in this matter also. From two English ironclads, in China and the Mediterranean, money has come "from a few Christian sailors, praying for the blessed work." A blessed and sorely needed work indeed! "Without such missions as this," said Lord Shaftesbury, on July 17th, 1882 "400,000 souls in London would hardly ever hear the Word of God."

Contributions from Christians interested in the above work are much needed, and will be thankfully received by the Director of the Mission, C. RUSSELL HURDITCH, 164, Alexandra Road, St. John's Wood, London (see announcement at the end).

MAY.

6. New Moon, 9h. 58m. A. | 22. Full Moon, 3h. 12m. M.
13. First Quarter, 10h. 54m. A. | 29. Last Quarter, 2h. 23m. A.

“The desire of the righteous is only good.”

Proverbs xi. 23.

1	TU	Who will show us any good? <i>Psa. iv. 6.</i>
2	W	I will surely do thee good. <i>Gen. xxxii. 12.</i>
3	TH	How to perform that which is good I find not. <i>Rom. vii. 18.</i>
4	F	I can do all things through Christ. <i>Phil. iv. 13.</i>
5	S	The desire of the righteous shall be granted. <i>Prov. x. 24.</i>
6	S	I delight in the law of God. <i>Rom. vii. 22.</i>
7	M	Made free from sin. <i>Rom. vi. 18.</i>
8	TU	I would have you wise unto that which is good. <i>Rom. xvi. 19.</i>
9	W	The Lord giveth wisdom. <i>Prov. ii. 6.</i>
10	TH	I would have you . . . simple concerning evil. <i>Rom. xvi. 19.</i>
11	F	Able to keep you from falling. <i>Jude 24.</i>
12	S	I also withheld thee from sinning against Me. <i>Gen. xx. 6.</i>
13	S	WHIT SUNDAY. Lead us not into temptation. <i>Matt. vi. 13.</i>
14	M	BANK HOLIDAY. The Lord . . . shall keep you from evil. 2
15	TU	Deliver us from evil. <i>Matt. vi. 13.</i> [<i>Thess. iii. 3.</i>
16	W	Our God . . . is able to deliver us. <i>Dan. iii. 17.</i>
17	TH	He that . . . seeketh good procureth favour. <i>Prov. xi. 27.</i>
18	F	No good thing will He withhold. <i>Psa. xxxiv. 11.</i>
19	S	Thou satisfiest the desire of every living thing. <i>Psa. cxlv. 16.</i>
20	S	Can any good thing come out of Nazareth? <i>John i. 46.</i>
21	M	I am the good Shepherd. <i>John x. 14.</i>
22	TU	Taste and see that the Lord is good. <i>Psa. xxxiv. 8.</i>
23	W	I believed to see the goodness of the Lord. <i>Psa. xxvii. 13.</i>
24	TH	Eat ye that which is good. <i>Isa. lv. 2.</i>
25	F	The Lord is good to all. <i>Psa. cxlv. 9.</i>
26	S	Surely goodness and mercy shall follow me all the days of my [life. <i>Psa. xxiii. 6.</i>
27	S	Desire spiritual gifts. <i>1 Cor. xiv. 1.</i>
28	M	Every good gift is from above. <i>James i. 17.</i>
29	TU	Think upon me, my God, for good. <i>Nehemiah v. 19.</i>
30	W	All things work together for good. <i>Rom. viii. 28.</i>
31	TH	It is good for me that I have been afflicted. <i>Psa. cxix. 71.</i>

NOTE.—The subject of the texts throughout the year will be “the believer’s desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.



JUNE, 1883.



NOTES ON THE EPISTLE TO THE HEBREWS.

CHAPTER i., ii.



THE superiority of Jesus to the former *messengers* of the Jews—prophets and angels.

Chapter ii. 10-18. Parenthesis: Why Jesus should suffer.

Chapter ii. 1-4. Application of this argument.

CHAPTER iii.; iv. 13.

The superiority of Jesus to the former *apostles* of the Jews—Moses and Joshua.

Chapter iii. 16-18; iv. 12, 13. Parenthesis: The uselessness of mere outward profession.

Chapter iii. 7; iv. 13. Application of this point.

CHAPTER iv. 14; x. 18.

The superiority of Jesus to the former *high priests*, on account of

His continuance Chapter vii. 1-25.

His spotlessness Chapter vii. 26-28.

The better covenant Chapter viii. 6-13.

The better sacrifice.. .. Chapter ix.; x. 18.

Chapter v. 11; vi. Parenthesis: The slow progress of the Hebrews.

CHAPTER x. 19; xiii. 17.

The application of the whole.

Chapter x. 19; xii. Spiritual.

Chapter xiii. 1-17. Practical.

Chapter x. 26-31. Parenthesis: Danger of apostates.

Chapter xi. Parenthesis: Nature of faith.

CHAPTER xiii. 18-25.

Closing prayers, salutation, &c.

The structure of this epistle is simple. Throughout is sustained the one argument of the pre-eminence of Christ, viewed in several aspects, supported by many proofs, and pressed home by a powerful application.

The object of the epistle was to deliver the Jews from the semi-Judaism in which they had hitherto remained, by showing them the true nature of their rites and ceremonies.

The keynote is found in chapter vii. 18, 19: "There is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon a better hope, through which we draw nigh unto God."

This epistle, though sometimes attributed to Barnabas and others, is generally supposed to have been written by Paul, towards the close of his first captivity in Rome, about A.D. 66, as it contains several familiar expressions, and is the only one written to the Hebrews by Paul that is known; to whom Peter said Paul had written (2 Peter iii. 15). Peter, as apostle of the circumcision, wrote to Jews.

Paul commences this with the name of God, instead of his own name, perhaps on account of the antipathy of the Jews to him as apostle of the Gentiles.

CHAPTER i.

Chapter i. is an unanswerable proof of the Divinity of Christ.

Verses 1 and 2 set before us Jesus as *the* Prophet, in contrast to the other prophets by whom God had spoken, in fulfilment of Deut. xviii. 18. This is the first of the series of contrasts which run through this epistle.

God spake "at sundry times;" there was not a continued succession of prophets, but God raised up each on the occasion of some special need. Many years might pass with "no open vision" (1 Sam. iii. 1), until there was felt a famine of hearing the word of the Lord (Amos viii. 11), and the cry was made, "There is no more any prophet" (Ps.

lxxiv. 9). Then would God choose one from among them through whom He would speak to His people; and this was often the most unlikely person. Amos was no prophet, neither a prophet's son; but the Lord took him from following the flock, and sent him into the king's court (Amos vii. 14). As a rule, special departure from God was the occasion of the appearance of a prophet—*e.g.*, Elijah. God often makes sin the occasion of a fresh display of His grace. But sometimes they so grieved Him that He withheld His words from them in judgment; so prophets were especially few during the captivity—there were none for a hundred years before Malachi—and it was when all had failed the dreadful sentence went forth, Let him alone (2 Kings xvii. 13; 2 Chron. xxxvi. 15; Hosea iv. 17).

When they did appear, it was God Himself who spake through them; and they knew it. There was no hesitation about their right to seal every word they uttered with "Thus saith the Lord." Oh that all who profess to speak in the Lord's name had no doubt of their right to do so, but might speak always what the Lord gives them to speak! "not speaking their own words" (Isa. lviii. 13), but able boldly to preface all with "Thus saith the Lord." We should have fewer then of the perplexities arising from the conflicting opinions of men.

But how is this possible? By being always in such direct communion with God as to be able to be always led by Him; having the eyes upon Him, "as the eyes of a maiden unto the hand of her mistress" (Ps. cxxiii. 2), making it possible to see the guiding of His eye which He has promised (Ps. xxxii. 8); waiting upon Him; undertaking nothing without His commission, that we may have firm confidence in His supplying the needed power, knowing He is not a master to require bricks without straw; waiting *patiently* for Him (Ps. xl. 1), not in fretful restlessness or troublous anxiety, but in the quiet rest and perfect peace of those whose minds are stayed on Him (Isa. xxvi. 3). Rest in Him is essential to being led by Him; and there can be no rest until all other hope is given up. "My soul, wait thou only upon God; for my expectation is from Him" (Ps. lxxii. 8).

There can also be no rest for us until we are free from the care of earthly things: until these have been realised as His care, and no longer our own, our minds are not free to be fixed on Him. And, in recognition of this, when He commands us to concentrate all our powers upon Him, He enables us to do it by relieving us of the care of all that might divide our attention (Phil. iv. 6, 7; 1 Pet. v. 7). Being thus occupied alone with Himself, we are guided by His Word, Providence, and Spirit as truly, yes, more really, than anyone can be by an earthly master. And being thus led, we can always answer, as Jeremiah did when

reproved, "The Lord sent me to do it" (Jer. xxvi. 12). And not only ourselves, but they who hear, will know "it is not we that speak, but the Spirit of our Father that speaketh in us."

God spake through the prophets "in divers manners"—sometimes by direct speech, as ordinary preachers (*e.g.*, Jer. xxvi. 2); sometimes by parables in action (*e.g.*, Ezek. xii. 7); or by means of writing (Jer. xxxvi. 2).

"In time past"—a period of about 3,000 years. Probably Enoch was the first (Jude xiv.), about 3,320 B.C.; Malachi being the last, about 397 B.C.

"Unto the fathers." Paul uses the term to denote merely ancestors, not in the restricted sense of Rom. ix. 5, and xi. 28, where it means only the patriarchs.

"In these last days" (Revised Version, "At the end of these days")—the end of the dispensation when the prophets spoke; thus making Jesus the last of the prophets, which is correct, according to the parable of the vineyard, when "last of all He sent unto them His Son" (Matt. xxi. 37). The Christian dispensation should be reckoned from the death, rather than the birth, of Christ, for the Old Testament dispensation did not close till then. The message by the hands of the servants having failed, God sent "His Son;" and, considering His superiority to the others, Paul considers "we ought to give the more earnest heed."

Do we sufficiently regard Jesus as a prophet? It is in regard of this office we are called His disciples; but there seems little of the disciple's spirit now—a meek, lowly sitting at His feet to learn of Him. Disciples followed in unquestioning obedience the master they had chosen. Thenceforth they had no will or opinions of their own; the name of their master was sufficient explanation of all. It was this unqualified following of Christ which caused the early Christians to be called by His name by the Greeks, who had been accustomed so to distinguish the followers of their great teachers. But how few now deserve the name! and how difficult is it to preserve this spirit amid the business of active service! So we find some men noted for one, and some for the other, but few uniting them.

A prophet's work was pre-eminently to reveal God, but he could only do it in the degree in which God was pleased to reveal Himself to him. But as Christ knew the Father independently of any such revelation (John vii. 27), none could so perfectly reveal Him (Matt. xi. 27). So in Christ's teaching we get revelations of God unknown before; and, as might have been expected, the Son shows more of the Father, or love, side of the character of God than the servants did.

But Jesus not only revealed God in His oral teaching, but was in Himself a revelation of Him, which is the meaning of verse 3, "the express image of His person," or "the very image of His substance:" mysterious language, which may perhaps be interpreted as "the expression of God," or the embodiment of the attributes of the Deity. So that, when as disciples we come to our Master to become acquainted with God, we have not merely to listen to His words, but see them exemplified in His life. This is the Divine acknowledgment of the proverb, "Example is better than precept." With a living example before us, the character of our God becomes less difficult to understand, and conformity to it less impossible than to a set of abstract precepts.

Thus Jesus performed the prophet's office both in speech and person; so that, if we desire to "acquaint ourselves with God," the only way is to "grow in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18), making "the life of Jesus our chief study."

Our thought should always be, What would Jesus have done under these circumstances? Unhesitating obedience to the answer, which will be very obvious in most cases, will be true "following," and procure the blessings promised (John xii. 26).

Paul, according to his custom, having mentioned his much-loved Lord, cannot continue his argument without pausing to enlarge on that glorious subject. The rest of the chapter is simply an enlargement of the words, "*His Son.*"

First. God has appointed Him heir of all things. This is a wonderful and mysterious subject. God caused to exist in His Godhead, while He was yet alone, and beside Him there was nothing—when He, who was from eternity, lived in a solitude and independence beyond our conception—another Person, the embodiment of His own perfections and attributes, who was "daily His delight" (Prov. viii. 30). "It pleased the Father that in Him should all fulness dwell" (Col. i. 19); "He was the effulgence of His glory" (Revised Version). In short, He was the "image of the invisible God" (Col. i. 15), and "the whole fulness of the Father was pleased to dwell in Him" (Col. i. 19, Revised Version, margin).

Then, when it pleased God to begin the work of creation, He did it through the Son: the various orders of angels, and all things in heaven and earth (Col. i. 16; Eph. iii. 9), and "without Him was not anything made that was made" (John i. 3). And not only were they made *by* Him, but *for* Him (Col. i. 16), the whole sovereignty being given to Him (1 Pet. iii. 22), all being put in subjection under Him (1 Cor. xv. 27), so that He could say, "All power is given to Me in heaven and in earth" (Matt. xxviii. 18). In Daniel vii. 14, is foreshown His formal

investiture with the dominion of earth after the usurpation of Antichrist. It is also by His power all things are upheld.

It is in the meaning of the words, "The Father loveth the Son, and hath given all things into His hand" (Jno. iii. 35), that Jesus is called "heir of all things." All things are delivered unto Him of His Father (Matt. xi. 27).

And as this Son of God is heir, all His brethren are co-heirs (Rom. viii. 17), heirs of God (Gal. iv. 7), of eternal life (Tit. iii. 7), of the promise (Heb. vi. 17), and of the kingdom (James ii. 5).

Thus, being in Christ, all things are ours. "As He is, so are we in this world." Poor and despised as His followers are now, they are heirs of all things, and shall yet "sit with Him in His throne," and "reign with Him for ever and ever" (Rev. iii. 21, xxii. 5).

Second. He by Himself purged our sins. Paul has been expressing the native glory of Jesus to give more force to these simple words which express His great humiliation.

To purge is to cleanse. This refers to the figure of washing—cleansing us from the guilt and stain of our sins, and blotting out the record of them from the book of God's remembrance. Glory to God for the grace which could plan and execute such a marvellous scheme for the redemption of guilty, rebel man!

Only blood can purge these stains; Jesus could not procure us remission but by the shedding of His own blood. And this was His humiliation. He—by whom, and for whom, are all things, and by whom all things are upheld—"poured out His soul unto death" (Isa. liii. 12) in the blood drawn from His human body by common Roman soldiers, thus providing means by which "whosoever will" may "wash and be clean." On our personal application to this "our iniquity is taken away, and our sin purged" (Isa. vi. 7).

Third. When He had thus provided the means of our salvation, "He sat down on the right hand of the Majesty on high."

This was a proof of the perfect accomplishment of His work. Having put himself under the power of death, He could not escape until it had no further claim upon Him. His appearance in heaven is a perfect assurance of the complete satisfaction of God with what He did on our account. He is in God's presence, so He can have no sin upon Him, He must have perfectly borne it away; He is seated there, because His work is so perfect as to need no addition from Him, much less from us.

It is the place of power (Eph. i. 20-22; 1 Pet. iii. 22), to which He is exalted as the reward of His humiliation (Phil. ii. 9). It would appear that the position of Jesus is peculiar during this world's history,

until its close at the end of the Millennium. His position during this period is altogether with reference to his relation to the world, and will be abandoned upon its destruction, when, with the Bride which has been taken out of it for Him, He will resume the position He had before the foundation of the world.

It was as man He was raised to this place of power; this is how He could be exalted, although equal with God.

This is also the place of intercession (see 1 Kings ii. 19). His intercession is twofold: For *saints* (Rom. viii. 34; Heb. ix. 24); He prays that our "faith fail not" (Luke xxii. 32), and for all those things that we omit to ask through ignorance and frailty; for grace to support us under those trials which He foresees, and to restore our souls when we have gone astray. Little do we think how much we owe to the intercession of Jesus. When, in consequence of a felt distance from God as a result of sin, we restrain prayer though most in need of it, He does for us what we neglect to do for ourselves, and in answer to His prayers we are restored. Or when we long for another to accompany us to the throne of grace to help to carry there a burden which is too heavy for us to tell them of, though there seem to be none, but we stand alone, yet "He knows our sorrows"—no need to torture ourselves to tell it—and there is joined with ours the intercession of Him whom the Father heareth always (John xi. 42).

He intercedes also for *sinner*s (Isa. liii. 12). It is owing to His intercession that the rebellious sinner is yet spared, and the execution of the sentence delayed (Luke xiii. 8). It is a solemn thought that the very time and breath which are used against Him were won by Jesus' prayer for His enemies. They can only live while He upholds them; yet, instead of being led to repentance by such longsuffering, many are but hardened in sin.

Verse 4. Paul makes another contrast—between Christ and the angels. Christ is not only greater than the old prophets, but also the angels, and the difference is shown by the better name He inherits—His by right. He has a name above every name that is named in the world visible or invisible—above all the orders of angels, principalities, powers, might, and dominion (Eph. i. 21).

This is proved by six quotations, addressing Jesus as "Son," "God," "Jehovah," while the angels are only called ministering spirits—servants. Since God spake through the prophets, these titles must have been given by Him, and are decisive.

The first quotation is from Ps. ii. 7, which is applied by Paul to the resurrection of Christ, in Acts xiii. 33, which he elsewhere says proved Him to be the Son of God (Rom. i. 4). It was God's seal to Christ's claim.

The next is an application of 1 Chron. xxii. 10, and similar passages, to David's true Seed. They had primary reference to Solomon, who was in many particulars a type of Christ, more especially of His Millennial reign of peace, as David was of His rejection. In the writings concerning David and Solomon there are many passages which can have no meaning except as prophetic of Christ. The latter part of this verse (1 Chron. xxii. 10) is applied by the angel to Christ in Luke i. 32.

The third quotation is from Ps. xcvi., which is a description of our Saviour's coming again: "When He bringeth again into the world." The "First-begotten" is the title applied to the risen and ascended Jesus (Rev. i. 5).

These three, therefore, point to Him in resurrection, ascension, and coming again in glory.

In the next quotation we are told of the nature of angels: from that psalm of worship, the 104th. They are spirits, having no material body, but capable of assuming one, as we find them mistaken for men on several occasions (Gen. xix.) At other times they appeared in a spiritual body, which rendered them visible (as spirits, of course, they were not so), but was sufficiently glorious to cause them to be recognised as angels (Luke xxiv. 4; Matt. xxviii. 3). This may be the same as the spiritual resurrection-body in which we shall share our Lord's reign in the heavens (1 Cor. xv. 44; Matt. xxii. 30), and the bodies of Moses and Elijah at the Transfiguration.

"A flame of fire." There is some connection between the nature of these beings and fire, as shown by several passages. Psalm xxxiv. 7, tells us "The angel of the Lord encampeth round about them that fear Him;" and in 2 Kings ii. 11, and vi. 19, this appears as chariots of fire. The word "cherubim" is the same as describes the serpents as fiery (Num. xxi. 6). Fire has an intimate connection with God, being His chosen manner of appearance (Ex. xiii. 21; Ezek. i. 4; 2 Thess. i. 8).

The title of son is not even shared by the angels, great as are their privileges. They are only servants—ministers. Then how great is our privilege, that we can with perfect freedom come to God as His children! "They shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 18). Children are nearer than servants; so we find the angels outside the circle of the redeemed in glory (Rev. v. 11).

And yet how much reverence should be united with our boldness on account of the relations He is pleased to sustain towards us. Even the angels worship Him—those great and exalted beings we cannot think of without awe and wonder, and even John had to be restrained from worshipping them. They worship Him who was the lowly carpenter of Nazareth, who was despised and rejected of men. Well

may we wonder at His condescension, when we consider who He was that endured such contradiction of sinners against Himself.

And yet even those who do know Him are sometimes ashamed to own Him whom angels esteem it their highest privilege to worship.

And how little we know of real worship! that utter prostration of the whole being before a superior power. Worship must be in spirit. It is allied to adoration, if not identical with it, and is best defined by our Lord in Luke x. 27. There is little real worship in the world now; it is too busy; there is no time for that concentration of the mind upon Him which is essential to worship. The Lord is still grudged what might be given to the poor; so He gets little of the sweet savour which His soul loveth. The monks of earlier centuries carried it out erroneously; but there needs in this busy age more of the spirit of retirement and meditation which prompted them.

In contrast to this description of angels are introduced two quotations, addressing the Son by the highest titles possible—"God" and "Jehovah."

It is difficult to understand how anyone professing belief in the Scriptures can fail to acknowledge the Divinity of Jesus, to whom are applied in this chapter seven titles which could not be ascribed to any mortal, however great:—

Verse 2. Heir of all things.

Verse 3. Express image of God's person.

Verse 3. Brightness of His glory.

Verse 5. Son.

Verse 6. First-begotten.

Verse 7. God.

Verse 10. Jehovah.

These two quotations are from Millennial psalms. They show His perfect equality with the Father. The name "Jehovah" expresses eternity, immutability, and independent existence.

"Thy throne," as God; not His mediatorial throne. It will be for ever, and His life is the pledge of ours (John xiv. 19). "Uprightness" is the law of His kingdom. When He comes to reign personally, "He shall judge the nations righteously." And now, in His spiritual reign, "the kingdom of God is righteousness and peace, and joy in the Holy Ghost" (Rom. xiv. 17). We have no need to fear partiality, or that any faithful service of ours shall be forgotten, as is often the case in earthly kingdoms; but all the service for the King will be remembered and rewarded, and the greatest reward will not be for that which makes the greatest show, for "the righteous God trieth the hearts" (Psa. vii. 9).

“Thy fellows”—the angels. Christ is at the head of the angelic host. He is supposed to be meant by Michael the Archangel. Christ was anointed; the Spirit was poured upon Him without measure. Speaking in Psa. xcii. 10, He says, “I shall be anointed with fresh oil.” This is a mark of honour, equivalent to the previous word, “My horn shall be exalted.”

This indicates the special honour put upon Christ; and that because, through a life tempted as none other was, He was able to say, “I do always those things which please Him;” that in a manner equalled only by the Father, He loved righteousness and hated iniquity.

“He hated iniquity.” During all His stay here, never was His anger moved but by iniquity—by the deceit, hypocrisy, and worldliness of the professors of godliness. The Pharisees of His time could not understand this when they saw Him receiving sinners. But in loving the sinner, the Saviour still hates iniquity. God hates sin even more in the saint than in the sinner. “Sin in the Christian is a very different thing from sin, abominable as it is, in the unbeliever. It is sacrilege. Sin in the believer is rioting in the sanctuary, blasphemy at the communion table” (Monod).

Verse 10, from Ps. cii. 25, begins with the ascription of creation to Jesus, which has been spoken of before. As He saw the beginning, so will He also see the end; and when they have all passed away, He will be still the same.

The earth will be changed in preparation for the Millennium; but it is not to undergo the final change until the close of that period, when the heavens shall depart as a scroll, the elements shall melt with fervent heat, and the first heaven and the first earth shall pass away.

Ver. 13 introduces the last quotation, Ps. cx. 1, addressed by God Himself to the Son. These words were quoted by Jesus in proof of His Divinity (Matt. xxii. 44). Jesus is now seated at the right hand of God, waiting till the iniquity of man shall come to the full, when He will come forth to tread the winepress of the wrath of God (Rev. xix. 5); when He will put down all rule, and all authority and power (1 Cor. xv. 24); and it will be sung in heaven, “The Lord reigneth,” “The kingdom of the world is become the kingdom of our Lord and of His Christ” (Ps. xciii. 1; Rev. xi. 15).

All is to be put in subjection under His feet (1 Cor. xv. 25), and those who refuse now to bow to Him only put it off till they shall be compelled (Phil. ii. 10). God has said, “I will give Thee the Gentiles for Thine inheritance: rule Thou in the midst of Thine enemies” (Ps. ii. 8, cx. 2).

After all the evidence brought, this is the conclusion: angels are ministering spirits, while Jesus is Son, God, Jehovah.

High, and gifted with marvellous powers as they are, angels are only servants; their only part is service. God is never said to take delight or pleasure in them as in His people. Take the following string of passages to show how He regards His people:—Ps. xxxv. 27, cxlix. 4, xlv. 11; Isa. lxxv. 19, lxii. 5; Zeph. iii. 17.

They probably have different kinds of service: they all praise, but there are some whose special work it is to praise; others are His messengers to earth—the word “angel” means “messenger.” Gabriel was sent to Daniel and Zacharias. Some are appointed as instruments of destruction, others are a body-guard for the King’s children. It has been supposed that each has his guardian angel. However this may be, we know it to be so in the case of those who shall “inherit salvation.”

If we could only grasp the thought of the importance of our life! It is not the trivial, unimportant thing those who live in obscurity are apt to imagine; but angels are watching it, taking an interest in its smallest detail, knowing nothing can be beneath notice in those with such a high destiny—the Bride of the Lamb, who will one day share His throne. One has well said: “Surely, if you understand your own privileges, you are spiritual kings and queens of another kingdom than this world; you have the privileges of a council—God’s testimonies (Ps. cxix. 24)—and of a guard full of strength and state—God’s angels (Ps. xxxiv. 7). This honour have all His saints. This may teach us—First, not to grieve these good spirits. If we commit sins in secret, where no eye of man sees us, yet God and the angels see us, and grieve when we fall into sin. Second, to take an holy state upon us, and to think ourselves too great to abase ourselves to sin, to be slaves to men, seeing we have angels to attend upon us; we are kings, and have a mighty guard, therefore we should behave ourselves answerably. Third, not to despise the meanest Christian, seeing angels despise not to attend upon him.”

Well has it been said that we need to be better acquainted with our privileges. Angels are only servants, and “the servant knoweth not what his lord doeth;” but He has called us friends (John xv. 15).

This epistle is an instance of how God takes into account our circumstances. In the epistles to those who had been heathens there are few quotations from the Scriptures, with which they would be little acquainted; but this to the Jews, who knew them so well, is little more than a series of quotations with their inspired commentary.

No new supply should be expected from God until use has been made of that already given. God gives no new revelation of what has been already revealed. We should rather seek to be better acquainted with what is already given to us than to obtain more.

(To be continued)

READINGS FROM THE "ENGLISHMAN'S BIBLE."—No. 6.

GENESIS vi., vii., viii.

THE ARK.

THE Hebrew word for the ark of Noah is *tebah*; the ark of the testimony in the holiest is called *arōn*—both signifying a chest.

The ark of Noah was of GOPHER WOOD; the ark of the covenant of SHITTIM WOOD—both typical of the humanity of Christ.

The ark of Noah was covered within and without with PITCH, the Hebrew word for which is *copher*, from *cahphar*, to cover over, to expiate, or make atonement; hence also the Hebrew word for the propitiatory or mercy-seat of the ark is *capporeth*, from the same root—emblematic of the atoning work of the Lord Jesus, and of the grace or loving-kindness of God founded thereon.

The ark of the covenant was overlaid within and without with GOLD—emblematic of divine glory.

There are remarkable coincidences between the measurements and construction of the ark of Noah and those of the temple of Solomon and Ezekiel.

The length of the ark was three hundred cubits. The inner court of the temple, according to Ezekiel, is three hundred cubits square.

The breadth of the ark was fifty cubits. This also is the breadth of the temple, without the galleries.

The height of the ark was thirty cubits. This also is the inner height of the temple in the holy place (1 Kings vi. 2).

The ark was made with rooms or nests, and with lower, second, and third stories. The side-chambers of the temple, ninety in number, were in three stories (1 Kings vi. 8; Ezek. xli. 16).

There was a window or skylight to the ark. And there were windows to the temple, lighting it from above (1 Kings vi. 4).

There was a door in the side of the ark. And there is special mention made of the door or entrance in the right side, or shoulder, of the house of Jehovah (1 Kings vi. 8).

The ark was provided and designed by God; and Noah and his family were called into it; and then "God shut him in"—literally, "shut round about him"—that is, secured him on every side.

The ark passed through the judgment which destroyed all the world beside, carrying with it, and within it, the eight souls committed to its care; so that, when the fountains of the great deep were broken up, and the windows of the heavens were opened, not a spray from the billows, nor a drop from the wrath-clouds, fell on those within.

So souls chosen in Christ and saved in Him passed through death and judgment in Him who underwent it all for them. In His death they died; in His burial they were buried; in His resurrection they rose; and in Him they are seated together in the heavenly places above.

Genesis viii. is beautifully emblematic of the believer's PRESENT position and security in a RISEN Christ.

The day on which the ark rested on the mountains of Ararat is divinely significant, namely, the seventeenth day of the seventh month.

At the institution of the passover the seventh month became the first to Israel (Ex. xii. 2).

The fourteenth day was the day of the passover. Three days after was the seventeenth, and on the seventeenth day of this same month the ark rested.

Three days after the passover Jesus rose from the dead. Thus the seventeenth day of the seventh or first month, the month Abib, is at once the day of the ARK RESTING, the third day after the PASSOVER, and the day of the RESURRECTION of Christ—a striking proof, I believe, that the crucifixion was on the Thursday, and not on the Friday; thus foreseen and foreshadowed by God.

Though the ark was at rest, and the waters abated, and the fountains of the deep and the waters of the heavens were stopped, as yet Noah and his family remained shut into the ark. Just the position of the believer now—safe in a risen Christ, and judgment over.

From the ark, thus resting, Noah sends forth the raven and the dove. Even so, feelings, affections, and desires go forth from the believer, secure in his ascended Lord—some, like the raven, “the minding of the flesh,” which have a congeniality with this present evil world and its floating carcasses; others, like the dove, “the minding of the Spirit,” which can find no rest in such a world as this, but only in the bright prospect and promise of the world to come, “wherein dwelleth righteousness.”

THOMAS NEWBERRY.



DIVINE FORESHADOWINGS IN LEVITICUS.

BY THE EDITOR OF THE “ENGLISHMAN’S BIBLE.”

THE OFFERINGS.

LEVITICUS iii.

THE PEACE OFFERING.

“**A**ND if his oblation (or approach offering) be a sacrifice of peace offering” (*Hebrew, peace, plural*). Typical of “Christ our peace,” “having made peace through the blood of His cross.”

“Sacrifice.” No peace between a sinner and a sin-hating God, but on the ground of sacrifice.

“Peace,” plural; peace in all its aspects—within, in the conscience and heart, with God, and with all around.

Christ Himself our peace. Phil. iv. 6, 7: “In Christ Jesus” (not only through, but IN Him).

“If he offer (bring) *it* of the herd, whether male or female”—that is, as connected with service or walk, active or passive, of commission.

or omission—"he shall offer (bring) it without blemish (*or* perfect) before Jehovah." "It shall be perfect to be accepted" (chap. xxii. 21), and such before God.

2. "And he shall lay his hand upon the head of his (approach) offering"—expressing identification—"and kill it at the door (entrance) of the tabernacle (*rather* tent) of the congregation." The person who brings always kills, thus taking on himself the responsibility of the blood shedding.

The entrance of the tent of the congregation, or open space in front, was the especial and appointed meeting place between God and His people. (See Ex. xxix. 42-44).

"And Aaron's sons the priests shall sprinkle the blood upon the altar round about." A priestly act, testifying to the value of the blood, as the ground of approach to God from every quarter.

3. "And he (the worshipper) shall offer (bring) of the sacrifice of the peace offering an offering made by fire unto Jehovah." God's especial portion. "The rood of the offering made by fire unto Jehovah" (verse 11), tested by the searching righteousness and holiness of God.

"The fat that covereth the inwards, and all the fat that is on the inwards." The fat is the choice, or best. (See Numb. xviii. 29, 30, 32.) And the inwards represent the internal thoughts, purposes, affections, and desires.

The Hebrew word for "kidneys," or reins, signifies "complete" *or* "perfect." The word for "flanks" signifies "confidence" or "hope." And "the caul above the liver" may be rendered "the superabundance of the glory." Thus the roots of the Hebrew words employed imply the divine estimate of the internal experiences of the Lord Jesus while making peace.

While there is much in the external sufferings and internal experiences of the Lord Jesus recorded in the Gospels and revealed in the Psalms, there remains a perfection, excellency, and glory which the infinite mind of God alone can estimate or fathom. And much as will be revealed to the redeemed and angelic hosts throughout the ages of eternity, there will still remain an inward preciousness which is for God alone. "The food of the offering made by fire unto Jehovah." Hence the prohibition of fat as well as blood. (See verse 17.)

5. "And Aaron's sons shall burn (as incense) all upon the altar"—thus converting all this internal preciousness into a sweet savour, *or* savour of rest, unto Jehovah—"upon the burnt sacrifice (*or* ascending offering), which is upon the wood that is on the fire."

Peace with God is founded upon acceptance with God, and this rests on the righteous requirements of God being fully met. (See chapter i. and remarks thereon.)

The offerings of the lamb and of the goat furnish also the divinely-appointed ground of peace with God, with conscience, and with one another, as to CHARACTER—the lamb, typical of him who was meek and lowly in heart; and the goat, of Christ, as made in the likeness of sinful flesh, and in whom, when on the cross, sin in the flesh was condemned (Rom. viii. 3.) and atonement fully made.

ABRAHAM, THE MAN OF FAITH.

No. IV.—EVIL INFLUENCE.

IT is not by any means pleasant to follow Abram's sin in all its details; but it is needful, and will do us good. Let us not read merely, but deeply study this history, which God has written for us, of His child's failure, and we shall know, perhaps, more fully the meaning of that word in 2 Tim. iii. 16, 17: "All Scripture given by inspiration of God is *profitable* for doctrine, for *reproof*, for *correction*, for *instruction* in righteousness; that the man of God may be perfect, *thoroughly perfected* (margin) *unto all good works.*"

In verse 11 of this chapter (Gen. xii.) we learn that as Abram "was come near to enter into Egypt," he became the *tempter*—drew his wife into fellowship with him in his sin, and exposed her to terrible danger. As we trace step by step of this downward progress, it does seem, indeed, as if each fresh advance were to startle us more and more painfully in this already so painful history.

Can this be the man of whom the Lord had said, "I will make thee a *blessing*" (verse 2)? The same! only *now apart* from God—severed for the time being from Him who is the alone source of blessing. It is well to remember always that it is so still with us. Our Lord has truly said, though we often practically forget His words, "Apart from *Me* ye can do nothing" (John xv. 5). We receive present blessing in our own souls, and power is conferred on us to bless others, only as *our trust is in the present tense*. "He that *believeth* (not once believed) on *Me*, . . . out of his belly shall flow rivers of living water" (John vii. 38). It will be understood, of course, that in all this we are not dealing with the question of final salvation, but of present conscious blessing and power to bless. The poor sinner who has once cast himself in simple trust on the mercy of God in Christ Jesus is **SAFE FROM WRATH FOR EVER**; but it is only in abiding and present trust that we can enjoy abiding fellowship with God and manifest spiritual power. No past trust, and no past experience, however blessed, that may have come out of such trust, avails for the present.

It is but *tradition* in another form. "HE THAT BELIEVETH," "HE THAT BELIEVETH" is writ large side by side with every promise in Christ Jesus. Brethren, let it be written so in our hearts. Alas! when the child of God is out of fellowship with Him, it is not only that he ceases to be a blessing; his influence becomes sadly baneful. The Christian in fellowship with God is always a blessing; the Christian out of fellowship with God

IS ALWAYS A CURSE!

It may not be that he is always conscious of the one or of the other, but so it is. "None of us liveth to himself, and none dieth to himself" (Rom. xiv. 7). "We are members one of another, and (in this sense also) when one suffers all suffer with it." A little leaven, and the whole lump is leavened; a single "root of bitterness, and the many become defiled." This is deeply solemn truth. We must remember also that if at any time we are out of fellowship with God, our present evil influence

must be *proportionate* to our former influence for good. Would to God that this truth were stamped on the hearts of individual believers and of Churches! Are we now cold and formal, and worldly and carnal? A little while ago and, deeply sensible of our own need, we were leaning "hard" on God, and in loving confidence we had our fellowship with the Father, and with His Son Jesus Christ. Consciously or unconsciously we were blessing others—centres of holy influence, channels of living water. *Now*, in the very measure in which we *were* blessings, must we influence for evil. A dead Church is always the same; a living Church fallen from its source of strength is a terrible evil. We are not ordinary men, my brethren. In a close, Enoch-like walk with God we are his instruments, and by means of us He puts His stamp on everything with which we have to do. But, apart from Him, even as we "come *near* to go into Egypt," the hearts that have been drawn to us, the eyes fixed on us, the trustful little ones who have learned to look for guidance to us—alas! my brethren, who can measure the influence for evil of a cold-hearted, worldly Christian who but a little while ago was "a man full of faith and of the Holy Ghost"?

Abram as yet is only *near* Egypt, and already see how thoroughly *godless* he has become. His thoughts, his reasonings, his words and actions, are all those of a man without God. The eye is turned from the Lord, and he sees with fear the beauty of Sarai. His very joys have become sources of grief and terror. He has ceased to learn of God, and yet he says, "I know;" and from the knowledge of unbelief he draws the inference which has plunged him into despair, and made him a coward and a tempter, and a cruel, selfish betrayer of the purity and happiness of the woman whom God has given him to protect and cherish and guide. His is indeed the "fear that hath torment," and his only refuge is a "refuge of lies." True, he could once have said, "Behold, God is my refuge!" and then in the care of the Lord he should have known the "perfect love which casteth out fear" (1 John iv. 18); but now, alas! many unjudged sins are between him and his true Refuge. Moreover, the dreaded famine is between them, and he is very near to Egypt. Its power is too great for him, and thus it is that in his miserable "*goings and journeyings*" (verse 9) he enters Egypt.

How sad the companionship too! Out of fellowship with God, he has drawn his wife into companionship with him in sin. They agree together to get on in Egypt without God. Doubtless, if the veil were wholly withdrawn, that sojourn in Egypt, with all its money-getting and increase of cattle and silver and gold, should be seen to have been a time of wretched unhappiness, and of anything but true, loving companionship. Abram had said, "Thus shall my *soul live* because of thee," and Jehovah must permit him to prove the sad mockery of his words—deadness of soul and bitterness of sin's companionship. True love, love abiding, love which in its nature is eternal, *must* be in fellowship with God—"only in the Lord."

Relationship in the flesh is while the *flesh* lasts; companionship in sin is companionship in condemnation, and *must* bear its judgment. Ah, beloved, "the END OF THESE THINGS IS DEATH! *But* God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, quickened us." So it ever is. God was the *first* to seek

Adam. God *followed* apostate Israel. "God so loved the world." Thus it was that *while no word* is given to Abram in Egypt, no message sent to him, God is watching over him. He plagues Egypt because of him and his sin, but He hides His face from Abram. Jehovah metes out to every one his due and his need. Poor Abram! it is enough to him that he is beginning to know what it is to be without God. To Egypt and its king God must touch that *which they can feel*. This is God's way: God *plagued* Pharaoh; He hid Himself from Abraham. From that *first* step away from God till the time when Abram returns to the very spot from which in his apostacy he started,

GOD HAS NO DEALINGS WITH ABRAM, AND NO WORD FOR HIM.

My brothers, is it a deep grief to us that God is hiding the light of His countenance? *Then* He is not far off. He will see to it that our circumstances, our very enemies, the consequences of our sins, shall be made to speak to us, and bring us as with "bit and bridle" back to Himself. So it was with Abram. "He went on *his* journeys from the south *even* to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; *unto the place of* THE ALTAR which he had made *THERE at the first*: and *THERE* Abram called on the name of the Lord" (chap. xiii. 3, 4). Blessed return!

No fellowship with God; yet God loving, following, watching over, even in Egypt, and bringing back, *not by word lovingly* received, but by "bit and bridle." Sad, yet blessed, for God will not forsake. "The First and the Last." For so it was when man fell, and so shall it be when *we* enter into His glory. Our only song, "Worthy is the Lamb. . . . Unto *Him* who loved us and washed us in His blood . . ." "Grace, grace!"

It is important to notice that God's erring child *had* to return to the *point* of departure before again he could with true heart "call upon the name of the Lord." Back, back from Egypt, through all that long, weary journey; back to look in the face, through all its consequences, *that first sin*. Not to the *mountain with its altar*, but to the "altar which he had made there at the first." Who can help thinking of Bunyan's "Christian," when, through sinful slumber, he lost his roll? Almost within sight of Palace Beautiful he had to turn back, retracing every weary step with sad moan and bitter self-reproach; back to the very spot where his sin had its beginnings: there, on his knees, he found his roll. This is ever God's way with His own. "If we *confess* our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). But confession is no mere lip work, and far less is it a continuance in the condition to which our backsliding has led us. "Return, thou blacksliding one, and I will heal . . ." Yes, to the very point where the downward course first began. Jehovah had not changed: "He abideth faithful; He cannot deny Himself." Return to Him must be return to the place where the backslider left his God. And there, at last, we read again, "Abram called upon the name of the Lord" (verse 4). Were anything needed to prove that all the course with which we have been occupied in the last two papers was one of sin, it were enough, surely, to point out that Abram *had to*

return. I once heard an aged saint say that for ten years he had "never needed to repent an action or *retrace a step.*" Blessed life of happy, holy fellowship with God! There is, however, another terrible proof in the inspired history of this journey to and sojourn in Egypt. From the moment that Abram leaves his mountain with his second altar, *GOD is not once named.*

In all those weary journeyings as he draws near to Egypt, in that sinful fellowship with Sarai, and in Egypt itself, with its worldly increase, it is not once recorded that Abram called on the name of the Lord. This is surely an omission terribly significant when God Himself is the recorder. My brothers, what of our lives? Jehovah is writing them in characters which shall be clearly read at the judgment seat of Christ. There may be no flagrant transgressions. Is GOD LEFT OUT? How many hours, how many days, are full of happy fellowship with Him, holy worship given to Him, and faithful testimony regarding Him? Is it being written now of you and me by Him who searcheth the heart, "He called upon the name of the Lord"?



"ASK."

2 CHRON. i. 7.

Give me the empty heart,
 Oh, Lord! for Thee,
 That Thou alone may'st reign, and Lord
 As well as Saviour be.

Give me the single eye,
 Oh, Lord! to Thee,
 That only Jesus and His will
 And glory I may see.

Give me the unfilled hands
 For Thee to fill—
 Hands that have touched Thy wounded ones,
 And daily, unstained will.

Give me the patient feet
 To follow Thee,
 Shod with Thy peace—shoes wheresoe'er
 Their Master leadeth me.

Give me the open ear
 To hear Thy voice
 When still and small, that none besides
 May ever be my choice.

And take me, Lord, with all
 My weakness, sin;
 Do with me as Thou wilt, and thus
 Some honour win.

In me, some fruit in this
 Poor, worthless one,
 Who cannot e'en abide unless
 Thou keep and prune.

A. S.

STRANGE FIRE OR TRUE?

THERE is a solemn *twofold action of fire* recorded in Lev. ix. 24 and x. 1-3; the one action consuming the sacrifice, the other the sinner. The sacrifice was consumed—type of Him who gave up Himself to the searching, consuming fires of divine righteousness, bearing the judgment of our sins in His own body on the tree. The consuming of the sinner took place in the terrible judgment on Aaron's sons, who in self-will, with no direction from God, sought to imitate Aaron. They took either of them a censer, and put fire thereon, and put incense thereon, and offered strange fire before the Lord. This was what they did, in the midst of performing which a fire went forth from the Lord and devoured them, and they died before the Lord. How solemn for Aaron! How dreadful for them! And how full of warning for us, whose lot is cast in these days of a vast and ever-widening disregard of the claims of God pertaining to the things of God. *It is a solemn thing to play at religion*, or to use religion merely as one of the many life-works presented to us here. Many practise divine offices in mere imitation of others. God will not be mocked; He is a jealous God; yea, our God is a consuming fire. Whoever made an imitation of the anointing oil, as we see in Exodus xxx. 32, 33, we are told must die. And obviously whoever offered strange fire must die. Alas! what a time is coming for all those on whom, though now living in self-will, judgment is not executed speedily, but is reserved for that day which will burn as an oven. There are multitudes who, seeing others preach, simply learn the same; and who, on hearing others pray, cultivate, as is said, the gift for prayer. How many (and this is a solemn, searching thought) would be suddenly destroyed were God to act now as He did in those days of the sons of Aaron!

Note, the fire which consumed them was that which was before the Lord. It came—leaped, shall I say?—in awful suddenness, reaching to where the sons of Aaron were, outside in the court of the tabernacle. It came separate from the blood which was on the altar, as God's righteousness will one day be directed in all its solitary majesty against sin and the finally Christless sinner. The fire which was before the Lord now consumes them. As to the sinner, the same righteous judgment which fell on Christ will yet fall on all those who finally reject Him. The fire must do its work on Him or on them. Christ died for us, but how can we escape if we neglect so great a salvation?

The fire was literal fire, devouring fire. Think of the sons of righteous Aaron; and Aaron himself—what must he have felt? Truly

God is no respecter of persons. It was literal fire that fell on the cities of the plain. We are told "the elements shall melt with fervent heat; the earth and the works that are therein shall be burned up." It was literal water that destroyed the old world; it was literal fire that shot forth its lurid darts from Sinai; and we are told of the Lord, that He will come "with flaming fire, taking vengeance on them that know not God, and who obey not the Gospel." Oh! let anyone think how urgent the business is: he must be saved on the ground of the righteous judgment of God having been endured by Christ for our sins, or, rejecting Christ, himself suffer "the vengeance of eternal fire."

Some have asked, Were the sons of Aaron finally lost, or was it with them as with Aaron, Miriam, Moses, and others, who suffered the penalty assigned by God for disobedience, but were not lost? It may be, and possibly was, so; but of the sinner it is declared, "He that believeth on the Son hath eternal life" (hath it now); "he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii.36).

J. DENHAM SMITH.



THE GLORIES OF THE CROSS OF CHRIST.

THE Wonder of all Wonders. The Theme of Themes. The Mystery of Mysteries. The Glory of Glories. The Song of Songs. The God man, Jesus Christ, dying, and the twofold purposes of His death: that the perfect revelation of God in all His love and grace may be made known to sinners as the God of Salvation, and that we poor, lost, ruined, guilty, helpless sinners may be eternally saved, counted righteous in His sight, and to share the eternal glory of being with and like Christ. Exhaust you may time, strength, thought, words, but you can scarcely touch the boundary line of the "*Blood of Christ's immeasurable worth.*" It hides all man's guilt from God's all-searching eye; it bears the law's whole curse; it drains the cup of threatened woe; it is the truth of the long line of prophecy; the divine teaching of each slaughtered victim; the ransom equivalent to countless souls; it baffles and destroys Satan and his works; it is the wisdom, love, grace, and power of God; it is the wonder of angels; it is the life and joy and peace of the redeemed below; it is the endless song of all the saints in glory; it builds God's highest throne, and crowns Him with its brightest diadem, as the God of love and the God of salvation, blessing eternally poor, guilty sinners with all the untold glories of His eternal redemption. Well may we sing, "Thanks be unto God for His unspeakable gift."


W. LAMB.

SAMSON THE NAZARITE.

NO. IV. OF A SERIES OF UNPUBLISHED PAPERS BY THE LATE
H. W. SOLTAU.

Concluded from page 231.

JUDGES xvi.

 HE three periods of Samson's life were all linked on with some affection for a Philistine woman. First there was his wife, then a woman of Gaza, and lastly Delilah. There is something in this that tells us how the whole history of Jesus, in His life and death, is bound up in His affection for poor, wretched, ungrateful sinners.

UNREQUITED LOVE.

These Philistine women never responded to Samson's heart. His wife betrayed him, because she was threatened with being burnt; Delilah betrayed him, because she was offered money. He loved, not because he was loved, but out of his own heart, of his own will. And Christ's heart never meets with any response. Christ first loves the sinner, and the sinner never loves till after he knows that Christ loves him. We must search for the worst people in the world, and say to ourselves, "It is just such as these that Jesus loves, and on whom He has bestowed His heart—unthankful, mercenary, unholy ones."

THE EMPTY TOMB.

This chapter commences with Samson's going to Gaza; and this brings before us another feature of the great fight of faith. God never deserted Samson, though once, for a moment, He left him in his wilfulness, when his head was shorn. He went to Gaza without consulting God, and yet he did not say, "God has deserted me because I deserted Him;" but, in the power of faith, he rose up and gained victory out of his folly and sin. In this he is a great example of faith. We often say that as we have backslidden, and forgotten God, so God has left us. Samson did not say so; he never measured God by himself. In Gaza he presents to us a beautiful type of the Lord Jesus. All the hosts of the enemy were waiting round the city, expecting to take him in the morning. They had shut him in with bolts and bars, and went to sleep, waiting till the morning light. But in the middle of the night Samson stole out, and, by his mighty power, carried away the city gates fifty

miles, so that in the morning they found themselves guarding an open city. What were the soldiers doing on the morning of the resurrection? When the angel came and rolled away the stone, and sat upon it, he showed them they were guarding an empty grave. The Lord Jesus was gone far away with the keys of hell and of death; He had taken the bars and bolts of those dreadful places, having opened those dens of misery, that any might come out from them who wished; and He was gone up, like Samson on the hill of Hebron, where they could not reach Him. It was a moment of rejoicing to men and devils when the Lord lay helpless in the tomb; everything seemed to be in Satan's hands; the seal was stamped on the stone at the mouth of the grave, and the soldiers watched, but, when morning came, behold! an empty tomb! The resurrection of Christ is the assurance of our salvation. If Christ has come out of the grave, Satan and death cannot hold the sinner who believes in Him. Death is spoiled by the death of Jesus. "O death, I will be thy destruction." Could you or I have got out of the Philistine city? We should have been scared by the height of the walls, and by the immense gates. But the mighty power of Jesus has opened the prison doors, and now "whosoever will" may go free. We are saved from the power of sin and the dominion of our lusts. The poor drunkard returns again and again to his drink; he cannot save himself. But once let that man trust in Jesus, and be saved by His precious blood, and he may laugh at the devil, for he has power now over his lusts—the power of the risen Christ.

THE STRONG MAN BOUND BY LOVE.

The next event we read of is that Samson loved a woman in the valley of Sorek. The meaning of Sorek is a young sapling of a vine. At the beginning of his history he was in a vineyard, when he slew the lion, and again we find him in the place of a vine. Delilah means something delicate and weak. Her weakness attracted Samson; it bound the strong heart. Man loves something great and mighty in the flesh, but Christ delights in weakness and helplessness. We must become a little child, a weak thing, if we would have Christ, the mighty Man's love. The strong and noble Samson was drawn by a base and despised thing, and if you are weak and despised you will get the heart of God and of Christ. That is a riddle, and few understand it. But though Samson thus loved Delilah, did she answer to his heart? No; she got at his secret, but gave him no return. And God has laid open His secret before the world, but He gets no return. The Gospel, the Bible, the things that angels desire to look into, are spread before the world, yet there is no return, for the Philistine heart answers not God's heart. Are any of us, like the traitorous Philistine, making a profit of the

Gospel, and not yielding our hearts to Christ? Let us each ask ourselves, How am I answering the love of God and of Christ? Am I making it an object of gain, or am I returning it by seeking to do what He bids me, and endeavouring to accomplish His will?

Thus Samson was, in the hands of this woman, ensnared by his love. Nothing bound him so fast as his love; he had fetters round him that no power could break; the seven locks of his hair could not break the power of his love. He carried away the gates of Gaza, he slew a thousand with the jaw-bone of an ass, he rent a lion as he would have rent a kid, and he thought all that nothing; yet his heart was enchained by this Philistine woman. Does not this tell us of the love of Christ to us? Who can break the bond of His love to us? Almighty power cannot break it. The bond of love is a bond of perfectness. Every other bond has some weak link where it can be snapped; but the bond of perfectness has no such weak link, no flaw, no part that can be broken.

Delilah bound Samson with seven green withs, or strong osier twigs; but he broke them like a thread of tow is broken when it toucheth the fire. Then she tried two new cords, and he broke them off his arms like a thread. The next thing she tried was weaving the seven locks of his hair with the web; but he walked off with the piece of the beam, and with the web. Nothing could stand his strength but love. He could not break the love that he had to that woman, though he burst through everything else. This is a picture of the Lord Jesus. He burst through everything but love. The earth and the heavens will pass away, death and hell have been conquered, but the love of Christ is from everlasting to everlasting to the poor unlovely sinner. God is thus linked in love with the worthless creature. I rejoice in this story of Samson, for it tells me of a strong man that could not get away from the snare of love. If we have the love of God, we say, God is Almighty, and has all power, but His love to the sinner surpasses all else.

SAMSON LOSES HIS NAZARITESHIP.

But now Samson began to trifle with his strength, or rather with his God, for he spoke of his *seven locks*; he spoke in the ears of a Philistine woman of what was sacred to God, and though not in that instance given up to his enemies, he was doing a dangerous thing. If believers in Christ trust the finger of a Philistine to meddle with their seven locks, they may perchance escape once, as Samson did, but let them take heed lest they lose their Nazariteship to God. So at last Samson, after letting Delilah play with his hair, was betrayed into letting out the secret of his strength. The heart should be kept with all diligence; it belongs to God. If the world has our heart, the world will be our strength, and we shall be helpless in its bonds. If we lose our

heart's separation to God we lose our power of walking with God, and the world will put out our eyes and make us grind in the prison-house and mock us. If we take care of our heart and its affections, we take care of our strength. See how the world mocks at the professed Christian who slides back again into its filthiness! There is nothing so powerful as the world in drawing away our hearts from Jesus, and robbing us of peace and strength.

Samson told his heart when he told where his strength lay; and Delilah caused him to sleep upon her knees, and cut off his seven locks. When she said, "The Philistines be upon thee, Samson!" he went out to shake himself, as at other times, but he knew not that his strength was gone, for God had departed from him. He was a fallen believer. Once, twice, thrice had he gone asleep on Delilah's lap, but it was dangerous work; he was declining in his separation to God, and now, the fourth time, we find him poor, shaven, blind, and weak, in the hands of his enemies.

HOWBEIT.

"*Howbeit*, the hair of his head began to grow again after he was shaven." Now comes in that blessed word "*howbeit*." God, in His dealings with His children, always has an "*howbeit*." Here is the poor backsliding one in the prison-house, but the "*howbeit*" came in directly he was shaven: "his hair began to grow again." God is faithful. Who gave Samson the seven locks? God. Who made those locks to grow again? God. Thus the backsliding child of God who has broken his Nazarite vow will always find God unchanging in restoring as well as in saving. "He restoreth my soul." Samson's hair began to grow again immediately. This shows me that God's restorations are as rapid as our falls. He saves the sinner as rapidly as a lightning flash, and He restores instantaneously, if only the believer has faith and mistrusts Him not.

Samson had to wait a long time in the consciousness of his miserable degradation, but he had the secret of God with him, and he knew that deliverance must come, and that he should have a mightier triumph than ever. As day after day he felt his hair growing longer, he was assured that victory was coming, and though he had to wait till the seven locks were grown again, yet he felt his strength restored by God. At last they brought him down to Gaza, the city from which he had taken away the gates and bars. It was an ominous matter for the Philistines when they brought in the blind man; they little knew what they were doing. As Samson walked through the open gateway he knew no gates were there, and he must have felt a secret joy when thus led into the place of his triumph, for he knew he should gain there a second victory.

ENCOURAGEMENT FOR THE BACKSLIDER.

Let the backsliding Christian remember his past victories, and that the mighty God is on his side, and so let him strengthen himself in God, that he may come forth stronger than ever. Remember, for your soul's blessing, that, fall as you may, God has mightier power than ever for you, if you do but lay hold of His strength and fasten your eye on Him.

At last the day came. The Philistines made a great feast to Dagon, their god, and they called for Samson to make sport. How it must have nerved the heart of Samson for the Lord, when he heard them praising their god for delivering him into their hand! It made him cast himself more on God, for he knew Dagon would fall before the face of the Lord. The roof of the house was covered with men and women, who beheld while Samson made sport; they were all pressing forward to gaze on the triumph of Dagon. And Samson asked the lad who led him to let him feel the pillars on which the house stood. They were massive and heavy, even stronger than the gates of Gaza; and laying hold of the middle pillar, he cried to God. There is wonderful faith in his prayer; he asks God that he may be avenged of the Philistines for his two eyes. Mark the confidence of the man! Would any but a man of faith have uttered such a prayer? Who of us would pray such a prayer? If I had got into sin and through that lost my strength and my eyes, should I say, "Avenge me of my eyes"? I am afraid not, for my faith is weak; but this man was "strong in faith, giving glory to God." He laid hold of the two middle pillars, and putting forth all his strength, he bowed himself, and with one mighty effort he brought down the building, and buried the whole of the thousands gathered in it. It was the expiring effort of his strength which brought down the building, and here again he is a type of the Lord Jesus. He expired in the whole power of His might. In His death He poured forth His whole strength, pulling down every stronghold of Satan, throwing him into confusion and ruining him. Yes, though Satan is as mighty as ever as regards the world, he is a vanquished foe before the child of God. He is a crushed enemy under the foot of the child that trusts in Jesus. Christ hurled down upon him final, eternal ruin in His death, as the princes of Gaza, and Delilah, and all the host of the Philistines, lay dead in that heap of ruins. If we look at the death of Jesus, we see death and Satan conquered, and ourselves "more than conquerors through Him that loved us." Let us then learn from the history of Samson the true secret of strength, that "out of weakness" we may be "made strong," and be able to say, with Paul, "I can do all things through Christ that strengtheneth me."

THE RIVER JORDAN.

From *Sacred Streams: The Ancient and Modern History of the Rivers of the Bible.* By
PHILIP HENRY GOSSE, F.R.S.

(Continued from page 220.)

THE FORDS OF THE JORDAN.

The Judges—Ehud and Eglon—Gideon—The Three Hundred—Faithfulness
of Jehovah—Jephthah—Shibboleth.

Judges iii., vii., xii.

WE find several allusions in Scripture to the Fords of Jordan. We must not imagine that the existence of such crossing-places precluded the necessity of the stupendous miracle which enabled the whole host of Israel to “go through the flood on foot,” for, at the most favourable time, the shallow parts of the stream are but limited in extent; and, though practicable for mounted persons, or adults on foot, would have presented insuperable obstacles to little children, to the young and sickly of the flocks—in which a large part of the Hebrew substance consisted—and to the cumbrous baggage of a migrating people. Besides, as we have already intimated, it was about the time of the vernal equinox, when, through the swelling floods, the river could probably at no point have been forded.

Several of the fords have been described by modern travellers, who have crossed the river at the respective points which they notice. Some of these occur in the higher part of the stream, soon after its emergence from the Lake of Gennesaret. In the beginning of February Mr. Buckingham found it barely fordable about three miles below the lake; and there is another ford a mile lower, which is shallower. In this, however, the water near each bank is deep enough for a horse to swim, but the middle is quite shoal. These have on one side the ancient Galilee, just at the foot of Mount Tabor, and on the other the country of the Gadarenes, or of the Gergesenes, both of them familiar scenes in the history of our Blessed Lord.

Twenty miles below the lake there are several fords not far from each other; and the Jordan is much crossed in this neighbourhood, as it was of old. The most noted places in the vicinity were Bethshan, on the west side, to the wall of which the Philistines fastened the bodies of Saul and his sons after the fatal battle of Gilboa; and, on the east side, Jabesh-Gilead, the valiant inhabitants of which rescued the mutilated corpses from their degrading exposure, and buried them in their own



MOUNT TABOR.

city. A little below Bei-san (Bethshan), Captain Mangles found the water in March to reach the belly of a horse; and, lower still, Burckhardt found it to have nearly the same depth in the midst of summer.

About twenty miles above the Dead Sea, Captains Irby and Mangles again forded the river, near the end of March; but it was with great difficulty, for the waters were much swollen. They thus describe the stream at this point:—"The plain, from the foot of the mountains, is about half-way pretty level, but barren; thence it becomes rugged, consisting of a quantity of hills, vales, and deep chasms, in a dry soil of very white appearance and of a saltish nature. This continues to within a quarter of a mile of the river's bank, whence the rest is a rich flat plain to the margin of the river, which is in the bottom of a deep ravine, beautifully wooded, and so overgrown that the stream is not seen till you are close to it."

At a point four miles lower still, Mr. Buckingham found the Jordan easily forded by horses; but this was in January, when the water was low. The difference between the upper and lower levels of the valley was very conspicuous. The latter was a mile wide in some parts, and in others not more than a furlong, and was bounded by chalky cliffs two hundred feet in height. The actual banks of the stream were fourteen or fifteen feet high; and, as there were indications that these were sometimes overflowed, we may gain a notion of the great increase of the stream produced by the spring floods. The water was found by this traveller to be well-tasted, and, though rapid, tolerably clear, because flowing over a pebbly bottom.

A vengeance, severe and terrible, was often taken by Israel at these places upon the surrounding nations, whom the Lord from time to time raised up against them on account of their apostasy, and who cruelly tyrannised over them. The Rabbins say that the best generation of Israel that ever lived was that which entered into Canaan, and was contemporaneous with the remaining years of Joshua's life. But very soon after the death of that able and pious commander the Hebrew people began to forget Jehovah and the wonders which He had wrought for them, and to serve the gods of the nations who had been cast out before them. Then He sold them into the hands of their enemies, to bring them to repentance; but when they cried unto Him, He heard, and raised up from time to time some mighty man of valour to be a deliverer and a judge in Israel.

One of the earliest of these captivities—of which there were many, but some of which were perhaps contemporaneous with others, each being only partial in its extent—was that under Eglon, the king of Moab. That prince had formed an alliance with Ammon and Amalek, and had taken “the city of palm trees,” where, with no greater a force than ten thousand Moabites, he had established himself, and held Israel in subjection for eighteen years. At length Ehud, a left-handed Benjamite, executed Jehovah's vengeance upon the tyrant; and, before the deed was known, the blast of his trumpet in Mount Ephraim aroused the men of Israel, who gladly responded to his call. The first object was to secure the fords of the Jordan; for thus not only were the ten thousand Moabites shut up to Ehud's vengeance, and prevented from escape, but the possibility of any help being afforded them by their countrymen was precluded. The fords were taken; not a man was suffered to pass over; Israel “slew of Moab at that time ten thousand men, all lusty, and all men of valour; *and there escaped not a man.* . . . And the land had rest forty years.”

The region which was possessed by the Moabites lay chiefly near

the head of the Dead Sea, and extended only a short distance up the left bank of the Jordan. The fords therefore which were taken by Ehud must have been those which connected the plains of Shittim with the plains of Jericho; and the very locality, recalling, as it surely would, glorious memories of the past, while it would nerve the arm of Israel to exterminate the foe, would doubtless excite feelings of humble self-abasement for their apostasy, and kindle fresh love and confidence towards Jehovah.

It was at the very same part of the river that the consummation of that glorious victory was effected which was ages afterwards spoken of as "the day of Midian." For Beth-barah, "the house of the passage," is named as one of the points (probably the southernmost) at which the waters were taken; but the vigilance of the Ephraimites doubtless extended up the stream, guarding all the fords, at least as high as those which we have just described after Irby and Mangles, and Buckingham. The Midianites were pitched in the valley of Jezreel; and, after the panic, some of them fled northward to Beth-shittah, which lay at the foot of Mount Tabor.

The repeated apostasies of Israel, untaught by repeated punishments and deliverances, had provoked Jehovah to let loose upon their land the pastoral nomadic tribes that roved beyond Jordan—the Midianites and Amalekites, and "the children of the East." They came swarming like locusts, spreading over the entire country, devouring the whole produce of the fields and pastures, till "no sustenance was left for Israel, neither sheep, nor ox, nor ass;" and the unhappy owners of the land were compelled to hide themselves in mountains, and caves, and strongholds.

At length, in answer to the cry of His people, the Lord commissioned Gideon, a man of Manasseh, to deliver them. A small army was gathered of four-and-twenty thousand men; but Jehovah had determined to prove that the strength of Israel lay not in sword or spear—"not by might, nor by power, but by my Spirit, saith Jehovah." The timid were permitted to go home; and the depressed state of the people at this time is strongly shown by the fact that of the little army of 24,000 men, 22,000 were glad to avail themselves of the permission to retire when they came in sight of the enemy. The Midianitish host might indeed well appal them, for they "lay along in the valley like grasshoppers for multitude, and their camels were without number, as the sand by the sea-side for multitude."

But the 2,000 that remained with Gideon are far too large a number still: there must be no room for boasting; Jehovah will have the exclusive honour of the victory. By a singular test the number is reduced to

300 men, and by this little band the innumerable host shall be discomfited. Jehovah himself appoints the manner of proceeding. In the middle of the night, the 300 Israelites, divided into three companies, take up their positions on three sides of the enemy; each man carries a trumpet, an earthen pitcher, and a lamp within it. At a given signal, each sounds a long blast with the trumpet; the Midianites start up from sleep affrighted, and gaze around; in the same instant, every man breaks his pitcher, and out gleams the blaze of three hundred lamps, while on every hand rises the appalling shout, "The sword of Jehovah and of Gideon!" The trumpet-blast, the crash of the pitchers, the sudden flash of light, and the shouting, all at once acting on the senses of men half-awakened, and heightened by the previous silence and gloom, produced a panic: all the host ran, and cried, and fled.

We have the authority of the Holy Ghost for considering Gideon's victory as typical. Speaking of the "light of the Gospel of the glory of Christ" (2 Cor. iv. 4-7), the Apostle says, "We have this treasure in earthen pitchers," whose frailty he then so affectingly depicts, and draws (verse 7) the very same lesson as is inculcated in Judges vii. 2.

The news of the discomfiture soon spread, and the men of Israel were sufficiently ready to pursue the flying foe; the Ephraimites took the fords, but not until two of the kings, with a portion of the army, had got over. There, however, Gideon and his three hundred followed; "faint, yet pursuing;" and, notwithstanding the churlish lack of patriotism in Penuel and Succoth, found the Midianitish kings with the remnant of their mighty host. Though still utterly disproportioned in numbers, faint with hunger and weary with pursuit, the three hundred, trusting in the God of Israel, fell on the fifteen thousand and discomfited them, taking prisoners the two chieftains. Thus, in this wonderful deliverance, there fell of the enemies of Israel "120,000 men that drew sword."

The experience which Israel had of the irresistible power of Jehovah, and the proofs which He was continually giving them of His willingness to exert His omnipotence on their behalf, ought to have kept them faithful to Himself. But it did not; "for their heart was not right with Him, neither were they steadfast in His covenant; but He, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned He His anger away, and did not stir up all His wrath." And in this how like are we to Israel! How often do we grieve the Blessed Spirit, and turn away from Him who has wrought so great a salvation for us! We provoke the Lord to chastise us sorely, and give, by our sins, a great advantage to our enemies. Yet He does not give us up "as a prey to their teeth;" and though we are feeble,

and our spiritual adversaries are numerous and mighty, they shall be surely overcome; and the weakest believer may take up the song of faith, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

A third example of this military practice we may allude to in the conflict that resulted upon the triumph of Jephthah the Gileadite. But here the Ephraimites were the sufferers, not the gainers, by the expedient. The Gileadite chief had returned from the rout and slaughter of the Ammonites, and had reaped the bitter fruit of his rash and foolish* vow. The fiery Ephraimites, as they had already done in the case of Gideon, haughtily remonstrated with Jephthah, because the triumph had been achieved without them, though their aid had been vainly sought before. Their insulting language brought on a conflict, in which, notwithstanding their power and prowess, the men of Ephraim were worsted. The battle was fought on the east side of the Jordan, and when the fugitives endeavoured to escape over the river to their own land, they found themselves forestalled at the fords, which were already in the possession of the victorious Gileadites. The test by which the Ephraimite was detected was very curious. One would have thought that there could be no sensible difference between the men of one tribe and those of another; and that, if an Ephraimite had chosen to say that he was a Manassite, or even a Gileadite, there would have been no means of convicting him of falsehood. But a slight, yet perfectly appreciable, difference in the pronunciation of a letter was found to be a certain criterion. The Ephraimites, it seems, could not produce the sound of *sh* (sh), but substituted for it that of *s* (s). The demand, "Say now Shibboleth" (that is, a stream), at once determined the question; if his organs could only say "Sibboleth," it was enough: he was convicted out of his own mouth, and slain. Thus forty-two thousand Ephraimites fell on that occasion, the great majority of whom may be said to have fallen victims to their vicious pronunciation. Yet it would be more true to say that they owed their death to their overweening pride, envy, ambition, their quarrelsome tempers, and their unbridled tongues. How many of the strifes among brethren, as well as of the wars among nations, might be traced to similar causes! May the Lord lead us less to insist on the Shibboleths of party, and more to seek after "the things that make for peace, and things whereby one may edify another!"

(To be continued.)

* Perhaps it was "rash and foolish," as I have said above, in consonance with general opinion; but Jephthah's name is in that goodly array of worthies, in Heb. xi., who "obtained the good report" of the Holy Ghost; and he is certainly a type of that Righteous One who "swore to His own hurt, and changed not" (Ps. xv. 4).—*Edition 1877.*

ELIJAH, THE MAN OF PRAYER.

IN James v. 17, 18, we read: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

It seems most appropriate that this practical little epistle should draw to a close with such a practical subject as prayer, but the example of "prevailing prayer" instanced cannot fail to have struck the student of the Word. Not some well-known instance of answered prayer is adduced, but a prayer of which we have no other record. We are not accustomed to regard Elijah as pre-eminently a man of prayer; and yet I am persuaded that a careful examination of his life will justify the exalted place the apostle has assigned to him, and show that he was not, as some regard him, a strange, wild, untamed spirit, but one who through faith subdued kingdoms, and who out of weakness was made strong. Such an examination will reveal the rugged outlines of his life, shaded off by the deepest humility and prayerfulness.

Let us therefore consider some of his recorded prayers, making a broad distinction between those which God did, and those which God did not answer.

"He prayed earnestly that it might not rain." This prayer must have been uttered previous to his introduction, which we have recorded in 1 Kings xvii., when like some mighty meteor he blazes forth, henceforth for many years to occupy the attention of all Israel. We can easily understand the reasons which dictated such a request. He looked around and saw the chosen nation following after strange gods, and seeking the blessings which came from God alone at the hands of Baal and Astaroth, and ascribing the prosperity they enjoyed to the protection of their idols. Most naturally was the man of God led to cry to Jehovah to manifest by some remarkable judgment that He yet lived; hence the strange introduction we have to him: "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." God has heard the prayer of His servant; and now, as the messenger of heaven, he speaks as one sent of God, and proclaims the anger of the Lord towards the apostate nation.

His testimony given, the solitude of Cherith is God's next school for His servant—a hard one, doubtless, to a bold, active spirit; but a profitable one.

It seemed hard to sit day by day and see the brook daily diminishing, and yet he might see in that decreasing stream, a token of answered prayer. A hard lesson, but taught by One who always teacheth to profit; and I think that the next recorded prayer shows that patience had had her perfect work in the rugged breast of the prophet of Gilead. Cherith is exchanged for the house of the widow of Zarephath, and after many days death comes to the small household, and the widow's son lies dead. Nothing could be more unjust than the accusation of the widow, who, in the madness of her grief, ascribes her sorrow to the

prophet's presence: "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" Yet how sweet his self-control, how Christ-like his bearing, under such trying circumstances. He takes the boy from his mother's bosom, and carries him into his own room—that prophet's chamber where he had often held sweet communion with his God—and in that place where prayer was wont to be made he prays the most wonderful prayer that ever fell from human lips. He asks Jehovah to perform an unheard-of thing, to do what no precedent existed for—to raise from the dead. Up to this time the world had never witnessed a resurrection from the dead. Abraham "accounted that God was able to raise Isaac from the dead," but it was reserved for Elijah to witness the gates of death unlocked, and a dead body reunited to the soul.

I must pass over the various events which lead to the interview with Ahab and the subsequent gathering at Carmel.

On that day we see the prophet confronting the whole power of king, court, and court religion. No more striking scene is recorded in history: the barren earth, for three and a half years unblest by rain, cracked and fissured; the king and courtiers; the priests whirling round the altars, shouting their wild incantations, their gorgeous vestments laid aside, bleeding from numerous wounds; the vast body of the people, "halting between two opinions," ready to shout for the victorious party when victory shall be declared; and the grand old prophet standing alone, erect, unmoved, "strong in the strength which God supplies."

The time of the evening sacrifice draws near; Baal, the god of fire, has failed to answer by fire; and now the altar of Jehovah is set up, the sacrifice is spread, the water poured over, and Elijah prays—a prayer so quiet as to present a marked contrast to the incoherent raving of the Tyrian priests—and God answers, and the offering, altar, and water are consumed.

There are those who in the present day are apt to mistake energy for faith, and to measure the power of prayer by the strength of lung expended in praying. What a rebuke to such an idea is the quiet dignity of the prophet! And now the victory is declared; God has spoken, the blood of the priests of Baal dyes the brook Kishon.

Where do we next find the victor? We read: "Ahab went up to eat and drink, but Elijah went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees" (1 Kings xviii. 42), in the posture of the most abject prayer; and here we learn the secret of his power. He who would stand erect in the presence of the enemies of God, must be made strong out of weakness. Ahab eats and drinks, but Elijah, unheeding fatigue or hunger, is pleading for refreshing rain for the parched land. His faith can see in the "little cloud no bigger than a man's hand" the sure token of a speedy answer. He arises and runs before Ahab to the entrance of Jezreel, and thus is the first to welcome the king—whom he fondly hopes has now returned to the worship of Jehovah—back to his capital. He had withstood him; now he is his slave; for "the hand of the Lord" was on him, and it is the hand of the Lord which produces all manifestations of true humility.

I would fain stop here, but we must now consider the unanswered prayer. It seems impossible that one who had been so bold, could be

so craven; that one who was so strong in faith, could yield to such unbelief, and after such a victory, flee before the threat of a woman.

Explanation is doubtless due to exhausted nature after all he had passed through; but I think none of us need go far to find parallels in our own lives, when, like Elijah, we cried "It is enough."

He flees a day's journey into the wilderness, and sits under a juniper tree, and prays a prayer which God never answered: "It is enough; now, O Lord, take away my life, for I am not better than my fathers" (1 Kings xix. 4).

God never answered that prayer: the chariot of fire is to take Elijah to heaven; no death for him. God took His servant to Himself, but not by death.

But, though his prayer is unanswered, his wants are known, and heavenly food is prepared for him, with the tender invitation, "Arise and eat; because the journey has been too great for thee." God had not told him to undertake it, yet meets his need. Sweet picture of the dealing of the loving Lord with his erring and wayward children.

We have considered the prayers of this giant of faith, and when we learn "he was a man of like passions as we are," we have to ask ourselves, How is it we prevail so little in prayer? Let the Word answer: "Ye desire, and have not; ye envy and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures" (James iv. 2 and 3, margin).

LOUIS P. NOTT.



THE LIFE OF DANIEL AND ITS LESSONS.

PERHAPS there is not in all Scripture a more interesting and remarkable man of God than Daniel. Let us look at some of the "fruits of the Spirit" as seen in him.

I.—HIS NAZARITE POSITION OF SEPARATION

was the cause of all God's wonderful dealings with and blessings given to him. In chap. i. 8, we read: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." How deeply important this aspect of the divine life is to all of God's children His Word fully declares, and yet how little is it followed by us; and may we not truly say that for lack of taking our place "outside the camp," in "the world though not of it"—seeking to follow in the footsteps of our Divine Lord, rather than making the best of both worlds—is the cause of the present low condition of spiritual life we see around us? Alas that it is so! and as we write seeking the growth in grace of the many young converts, and, in fact, all of us, we would earnestly impress this truth on their hearts. Let us seek thus to follow Daniel; his is indeed a

bright example for us, for surely there can be but little spiritual progress if we take any other path.

II.—SOUL PROSPERITY WAS GIVEN TO HIM,

as we read in verse 15 : “ And at the end of ten days their countenance appeared fairer and fatter in flesh than all the children which did eat of the portion of the king’s meat.” We apply this spiritually. How much he gained by refusing to eat the king’s meat! And so will it be with us. The Lord Himself will feed our souls in happy communion with Himself, and we shall more fully know the deep joys of God’s salvation and the divine riches we possess in Him.

III.—DIVINE WISDOM WAS GIVEN TO HIM.

“ And God gave him knowledge and skill in *all* learning and wisdom, and Daniel had understanding in *all* visions and dreams.” How blessed to be thus honoured by God!—*all* His wonderful thoughts to have revealed to us, His Word becoming more precious, its sacred pages our daily delight, as by His Spirit He unfolds to us the many glories of Christ and all His purposes concerning Him and we who are His; and as fresh revelations are given to us we often wonder that God has placed before us so fully His mind, so that we may become well-instructed scribes. Happy people surely are we! Oh that all of us may prize His Word more!

IV.—DANIEL’S SPIRIT OF DEEP HUMILITY AND THANKFULNESS

is seen in chap. ii. 19–23: “ Then Daniel blessed the God of heaven, and said, Blessed be the name of God for ever and ever And *He* changeth the times and the seasons: *He* removeth kings and setteth up kings: *He* giveth wisdom unto the wise, and knowledge to them that know understanding: *He* revealeth the deep and secret things: *He* knoweth what is in the darkness, and the light dwelleth with *Him*. I thank Thee and praise Thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me what we desired of Thee: for Thou hast made known to us the king’s matter.” How fully Daniel acknowledges that all he knows of the mind of God has been revealed to him, and gladly gives all praise to His name. Oh for grace for us to follow him, and not to be puffed up as the truth of God is revealed to us! How much we all need this, each heart only knows. We always find these two graces go together: the truly humble soul is always the most thankful.

V.—HE WAS BOLD AND FAITHFUL TO GOD.

This is seen in chap. vi., where Darius had thought to set him over the whole realm, and he was envied and hated, and his enemies

consulted together to have him put to death. We read: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem" [although the den of lions was the penalty of his act], "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." What a precious lesson we have here for our imitation, if persecution be our portion because of our faithfulness to the Lord; and we may expect that, in the measure that our walk and ways are according to His Word, we shall be hated or thought to be righteous overmuch. Our great enemy will seek to hinder us in the divine life. What is to be our path? are we to shrink back? No! rather do as Daniel did—leave all with Him, who will surely appear on our behalf and fill our souls with the joy of His presence, and "make all things work together for our good."

VI.—HE WAS CARED FOR AND PRESERVED.

(Chap. vi. 16–23.)—The Lord was with him in the lions' den. He sent His angel, and that which his enemies thought and wished to be for his death was for his life; and not only so—He compelled even the King to say to Daniel, "Thy God, whom thou servest continually, He will deliver thee;" and in the morning he went to the den, and cried to Daniel with a lamentable voice, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Yes, the Lord's eye was upon him, and His hand preserved His faithful servant. Lastly, we see

VII.—THE FURTHER RESULTS OF HIS FAITHFULNESS.

He was prospered by God (chap. vi. 28): "So this Daniel prospered in the reign of Darius;" but not only so, but in chaps. vii. to xii. we see how God put further honour on him, and gave him wisdom; for to him God revealed the future history of the then Gentile world in the various empires which were to rise and fall, and also His future dealings with the Jews in the Messiah that was to come, leading us on to the time when He, as their King, shall reign gloriously over them, and in Him and by Him all God's thoughts and purposes to His chosen nation, as promised first to Abraham, will be fulfilled. Yes, this book in some aspects stands alone in Scripture. The period of this dispensation—that is, from the ascension of Christ and His coming again for His Church—is passed over entirely. It is God's dealings with Israel primarily, in their present sad condition, and the coming of Christ to deliver them out of the "great tribulation" through which they will yet have to pass under Antichrist before their Millennium glory under the benign reign of their long-rejected Messiah, which, we doubt not, is near at hand.

W. H.

THE BELIEVER A SERVANT;

OR,

HOW TO WORK.

A WORD TO YOUNG CHRISTIANS.—No. 4.

FIRST—*Whom we serve:* “The Lord.” We are servants of Jesus Christ (Rom. i. 1; Dan. vi. 20).

SECOND—*Service implies Subjection.* “Servants, be in subjection to your masters” (Revised Version, 1 Peter ii. 18). We are to be subject to the Word and Spirit of God.

THIRD—*Character of this Service.*

1. *Service of Sons.* We don't work to become sons; but, being born into God's family by the word (1 Peter i. 23) and Spirit of God (John iii. 6), we are sons (John i. 12, 13); and then our heavenly Father speaks to us in His Word, “Son, go work to-day in My vineyard” (Matt. xxi. 28). Mark the words. “*Son*”—this one word shows our relationship. “*Go*”—not sit still and think about it, but “*go*.” Remember the words of Abner to the elders of Israel when they thought of making David king: “Now then, *do it*” (2 Sam. iii. 18). Souls are perishing, millions are dying “without Christ.” What are you doing to rescue the perishing? Oh! don't hesitate, but go to the Master and ask Him what He would have you to do, and then “*go*” and “*do it*.” “*Work*”—not play, but work. How *often* are we like the Master? It is recorded of Him that He sat down on Jacob's well, “being wearied” (John iv. 6)—weary *in* the work, but not weary *of* it. “*To-day*”—when are we to work? “*To-day*.” Some are always going to do, but never do anything. Remember “the night is far spent, and the day is at hand.”

Oh, ye saints, arouse, be earnest!
Up and work while yet 'tis day.

“*In My vineyard*”—not in your way, but in My way; not in your strength, but in My strength; not what you like, but what I like; “in My vineyard,” according to My word, by the power of My spirit, to My glory, saith the Lord.

2. *Consecrated Service.* Consecration means to set apart anyone or anything to the service of the Lord. Thus Aaron and his sons were set apart for the priesthood, as we are set apart to serve the Lord. Consecration also means to offer anything to God. We read of the wise men that they, “opening their treasures, offered unto Christ gifts, &c.” (Revised Version, Matt. ii. 11). So, in like manner, God wants us to “present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service” (Rom. xii. 1). We find that the word “consecrate” means also to have the hands filled (see marginal reading, Ex. xxviii. 41, xxix. 9; Num. iii. 3). In Exodus xxix. 26-28, we see what was put into the hands of Aaron and his sons. First, the “breast of the ram of consecration.” The breast is associated with

affection. The *breast-plate* on Aaron's *breast*, and the names engraven there, speak to us of our great High Priest, and that our names are engraven on His heart, and that each individual believer is precious to Him. "*Breasts of consolation*" (Isa. lxvi. 11) speak to us of the joy and the consolation there is as we feast upon the love of God. "*Lying on Jesus' breast*" (John xiii. 25) speaks of rest and confidence that are the result of abiding in Christ. But, to return to Aaron and his sons, we find that the "*wave-offering*" was given to them for food (Num. xviii. 18). So Christ is given to us that we may continually feed upon Him, and thus be strengthened for service. They were "*to eat it in a clean place*" (Lev. x. 14). It is only the soul that is in communion with the Lord, that has a clean (purged) conscience—a consciousness that there is nothing between him and God—that can feed upon the Lord Jesus with delight. The next thing that was put into their hands to wave before the Lord, and for them to feed upon, was the shoulder of the ram of consecration. The shoulder is associated with strength. We read of Samson carrying away the gates of Gaza on his *shoulders* (Jud. xvi. 3), and we know that our Divine Samson (the Lord Jesus) has delivered us from the prison-house of sin, and carried or put away every hindrance that stood in between us and God—justice satisfied, law magnified, sin atoned for, Satan conquered. In Luke xv. 5, we read of the shepherd carrying the lost sheep on his *shoulder*. Here we see the good, great Chief Shepherd carrying home the believer by His own omnipotent power. In Isa. ix. 6, we read that "*the government shall be upon His shoulder.*" We are not able to govern ourselves: let Christ do it; you lean hard upon Him, He will uphold you by His almighty strength. In Exodus xxviii. 12, the names of the tribes of Israel were engraven on the onyx stones and placed upon the *shoulders* of the high priest (their representative). So our High Priest appears in the presence of God for us (Heb. ix. 24); our cause is ever before Him; and thus in Christ we are seated in the heavenlies, we are lifted up into the place of safety and strength, and God sees us already, in the person of His Son, in heaven.

"So near, so very near to God,
I cannot nearer be;
For in the person of His Son
I am as near as He."

Thus, if we would be strong for service, we must be continually feeding upon the love and strength of God and the person of His Son; but our hands must be empty, for if they are filled with other things we cannot receive the blessings God has to give; we must drop them, and then receive of the fulness there is in Christ. Remember that every blessing is *in Christ* (Eph. i. 3), and the more we feed upon Him the more we shall know that "*God has blessed us with all spiritual blessings in Christ,*" and that "*the fulness of the Godhead dwelleth in Him*" (Col. ii. 9); and, as the Revised Version puts it, "*Ye are full in Him.*" Oh! precious, overwhelming thought! He is *everything*, and as *we trust Him* we shall know in very deed that He is our Light (Ps. xxvii. 1), Salvation (Ps. xxvii. 1), Righteousness (1 Cor. i. 30), Redeemer (1 Cor. i. 30), Deliverer (2 Cor. i. 10), Sanctifier (1 Cor. i. 30), Wisdom (1 Cor. i. 30),

Strength (Ps. xxvii. 2), Power (Matt. xxviii. 18). Yea, Christ is all and in all.

In Ex. xxxii. 29 (margin), their "hands are filled" for cutting off the evil ones; thus we see consecration in its twofold aspect—what God has provided for us in Christ, heaven's resources open to the hand of faith, that we may be enabled to do His service, in His way, to His glory; thus it will be consecrated service.

3. *Prayerful Service.* What an example we have in Christ! See Luke iii. 21, v. 16, vi. 12, ix. 18, xi. 1, xxii. 41, xxiii. 46. The secret of service is to be much in prayer with God. Eliezer prays to be guided aright (Gen. xxiv. 12), and his prayer is answered. Disciples are gathered together in prayer when the Holy Spirit fell upon them (Acts iv. 31). And if we want the Lord's mind, and wish to be successful in service, we must be much in prayer.

4. *Humble Service.* "Serving the Lord with all humility" (Acts xx. 19). The servant is not above his master. Christ humbled Himself to wash His disciples' feet; He took upon Himself the form of a servant, and was humbled to the death of the cross; now He speaks to us: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart" (Matt. xi. 29). Some of us are eager to do great things, as we think; but are we willing to be humble, to take the lowest place, willing to be anything or nothing so long as He is glorified?

5. *Joyful Service* (Ps. xl. 8). "For the joy that was set before Christ He endured the cross, despising the shame" (Heb. xii. 2). Although it cost Christ so much, it was joy to Him to come to this world to carry out the Father's will and to rescue sinful man. And does it not afford us joy to be used in the service of the Master?

6. *Diligent Service* (Rom. xii. 11). What a diligent servant Christ was!—ever about His Father's business, and not satisfied till He could say as to His atoning work, "It is finished." What a diligent servant Christ is! "He ever lives to make intercession for us." With such an example how diligent we should be!

What a contrast we get in the Book of Proverbs between the diligent and slothful man. The *slothful man* is foolish (Prov. vi. 6.), and is told to go and learn a lesson from the busy ant. "His way is like an hedge of thorns" (Prov. xv. 19), full of difficulties and troublesome. He is as bad as a man that is a great waster (Prov. xviii. 9); like the man who hid his talent in the napkin: instead of using the napkin to wipe the sweat off his brow, he wrapped his talent in it. He is famished (Prov. xix. 15). The promise is, "He that watereth shall be watered himself" (Prov. xi. 25). He does not realise that promise, neither does the slothful Christian. He has leanness of soul, and is half famished; "he goes begging" (Prov. xx. 4); he goes to other sources instead of the Lord himself; "he is void of understanding" (Prov. xxiv. 30-34). We should be like David's mighty men, "men of understanding" (1 Chron. xii. 32); we want to understand ourselves (Rom. vii. 18), understand our position in Christ (Eph. ii. 6), and not be ignorant of Satan's devices (2 Cor. ii. 11). The *diligent man* is rich (Prov. x. 4); "rich in good works" (1 Tim. vi. 18); "rich in faith" (James ii. 5); "he shall rule" (Prov. xii. 24), "with diligence" (Rom. xii. 8), "himself" (Prov. xvi. 32), "his house" (1 Tim. iii. 4); his

substance is precious (Prov. xii. 27); his "faith is precious to God" (2 Pet. i. 1); "the trial" (or proving) "of his faith is precious to God" (1 Peter i. 7); he is redeemed by "precious blood" (1 Pet. i. 19); he has a "precious" Christ (1 Pet. ii. 7); he has 31,000 "precious promises" (2 Pet. i. 4); truly "his substance is precious" to God and himself; his soul is fat (Prov. xiii. 4); his thoughts tend only to plenteousness (Prov. xxi. 5); he does not or should not act hastily, but prayerfully "count the cost," and be influenced by the Word and Spirit of God; he shall "stand before kings" (Prov. xxii. 29); yea, it is our privilege to be like Elijah when, before Ahab, he said, "the Lord, before whom I stand" (1 Kings xvii. 1). It is our privilege to be ever in the presence of our King; this is our power for service—the presence of God *in* and with us; and as we grasp this truth we shall be diligent servants, and realise the blessings accompanying diligence in the service of our Master.

7. *Steadfast Service.* We read of Christ, "He set His face steadfastly to go to Jerusalem" (Luke ix. 51). Although He knew what awaited Him there, He did not swerve from the path of service. The Master wants us "to be steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. xv. 58); not serving by fits and starts, but earnest, plodding, persevering service for Him, wherever we are, and in whatever we are doing.

8. *Loving Service.* Not doing it because it is our duty, but because it is our privilege to be a co-worker with God. We read of David's mighty men that their hearts were *knit* to David, they loved to serve him; and as we think and remember how Christ has served us, what an impulse this should be to serve Him.

9. *Rewarded Service.* The slightest service will not miss its reward at the judgment seat of Christ; a cup of cold water given in His name will not be passed by unnoticed; but best of all will it be to hear the Master say, "Well done, good and faithful servant: enter thou into the joy of thy Lord" (Matt. xxv. 21).

F. E. MARSH.



NOTES.

SPIRITUAL FREEDOM.

CHRISTIANS ARE MADE FREE FROM THE

Condemning power of law	-	-	-	-	Rom. vii. 6.
Controlling power of sin	-	-	-	-	Rom. vi. 12.
Conquering power of death	-	-	-	-	1 Cor. xv. 55.

CONTRASTS.

"These are contrary."—Gal. v. 17.

Christ praying	-	-	-	-	Peter sleeping.
Christ submitting	-	-	-	-	Peter fighting.
Christ suffering (like a lamb)	-	-	-	-	Peter cursing and swearing.

WORDS OF COUNSEL TO THE BELIEVER.

I.—ON PERSONAL DEALING WITH CHRIST.

WHAT a difference there is between a general hope of being saved through trusting in the general declaration of the Gospel, and a certain knowledge of salvation through a personal reliance upon Christ Himself as the atoning Sacrifice for sinners, combined with a personal reliance upon God, whose will Christ came to do, and who declares in His word that freedom from condemnation and the gift of eternal life is the portion of every sinner who trusts in Christ!

What a difference there is between the experience of a sinner who merely relies on the message of the Gospel in a general way as a quietener to his fears when the consciousness of guilt and danger troubles him, and the experience of one who unreservedly relies on Christ Himself as a sure and unchanging Saviour who has already and for ever redeemed him by His most precious blood, and as a sure and unchanging Friend and Helper for daily need! The former possesses no settled assurance, but only an intermittent hope, that brings no abiding rest and joy; whereas the latter, through unreservedly taking Christ Himself as God's provision for salvation and life, possesses an assured salvation, an abiding peace, and conscious power for the daily walk (John i. 12, 13; Rom. v. 11, viii. 15; Eph. i. 7; Col. i. 12-14; Heb. ix. 14, x. 19; Phil. iv. 13).

The general hope may be personally laid hold of by an unquickened sinner, but, of course, the result with him is a false peace. But even when the mere general hope is laid hold of by a spiritually-quickened sinner, there is no personally assured result—no abiding rest, no spiritual strength for following Christ and overcoming sin.

The Christ of the Gospel to be trusted in is a Person; the Christ of the Gospel to be followed is a Person; the Christ of the Gospel to be looked to as the source of life is a Person—a Person who is God and man in one Person, and concerning whom it is written that He “died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures,” and that He “is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him,” and that God, whose will in the full salvation of sinners He undertook to accomplish, hath “set Him at His own right hand in the heavenly places, and hath put all things under His feet, and gave Him to be Head over all things

to the Church." It is to this Person the sinner must have a personal relationship as His saved one, ransomed and cleansed by His precious blood; as His follower, looking to Him for guidance in all things; as His living member, receiving grace out of His fulness for every time of need. Thus a sinner who fully trusts a personal Christ trusts Him as his Redeemer, as his Guide, and as his source of strength—all go together in God's Gospel.

II.—ON PERSONAL DEALING WITH GOD THE FATHER.

Although, as a believer, you have a correct knowledge of Gospel truths, and confess no other hope for salvation but in the atoning death of the Lord Jesus Christ, yet, without personal dealing with God as a Father, you can have no comfortable and abiding assurance that all is well between you and Him.

As the object of the law of God is not only to make manifest to the sinner his fallen condition as guilty—personally and individually guilty, and deserving eternal condemnation—but also to make manifest to him his fallen position as being personally and individually an enemy of God, so the object of the Gospel is not only to make manifest to the sinner who receives it the way of escape from deserved wrath and condemnation, but also to bring him into a satisfactory personal relationship to God Himself. "But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent"—that is, that they might have such a knowledge of God and of His grace and love in Jesus Christ that they might be influenced thereby to draw near to Him in confidence and love.

Unless you go beyond the mere question of deliverance from condemnation, and deal personally with God Himself—with God the Father, who has reconciled you unto Himself, and who invites you to draw near, having Himself freely opened the way of approach—unless you thus draw near personally as reconciled to Him—and accepted in Christ, and thus take the position which grace has given you, and walk continually in that position, there will always be an element of uncertainty in your experience, even in relation to the question of your full deliverance from the wrath to come.

It should ever be remembered that the object of the Gospel is not merely to deliver the sinner from condemnation, but to bring him into a peaceful relationship with God as a loving Father, and to a joyful walk with Him as such (Rom. viii. 1, 15–17). If you have not attained this result it is because you have only received half the Gospel—y

have not gone far enough; you have not gone personally before God and entered into personal dealings with Him on the Gospel warrant, on Gospel terms; you have sought a personal refuge from danger and condemnation, but not that personal standing before God in conscious reconciliation, acceptance, and sonship to which the Gospel invites you; and because you have not done so, you can never maintain an abiding Gospel assurance that even the foundation question of deliverance from danger and condemnation is really and for ever settled.

To those who truly receive Christ for salvation is the right given to take their place before God as His children (John i. 12; Gal. iii. 26). The faith of God's elect reaches forth to God Himself, and does not confine itself to the mere question of deliverance from eternal misery; and although that deliverance be the first desire of the awakened sinner, yet if he does not care for anything beyond—if he does not care for a personal relationship to God, and walk with Him in reconciliation and sonship, when taught of this from God's Word—he gives no evidence of having any other but a natural conviction of sin and a mere natural dread of eternal misery.

The consciousness of a personal relationship to Christ, and through Him to the Father, can alone fully satisfy a soul truly quickened by the Holy Spirit. Less than such a consciousness may and does satisfy the natural fears of the natural mind, religiously aroused but not spiritually awakened.

The experience that begins with truly receiving Christ as God's gift for salvation and life, as in John iii. 16, has for its earthly consummation the experience of "joy in God," as in Rom. v. 11, and of "fellowship with the Father, and with His Son Jesus Christ," as in 1 John i. 3.

THOMAS MOOR.



FRAGMENTS.

OUR peace ought not to rest simply on the *work*, but on the *Worker*; not only on the finished work of Christ, but on *Christ Himself*, who has finished the work. We too often think of what He has *done*, without connecting it with *Himself*; and by dwelling too much on truth and doctrine our souls get barren, for the soul must feed upon *Christ* as its portion—who He is, as well as what He has wrought.

God leads *us* first to the Cross, but He will not so deal with Israel by-and-bye. Their first glance will be at Christ in glory at His appearing. So Paul speaks of himself as "one born out of due time," for he was struck down by the sight of Christ in glory in anticipation of the conversion of the nation hereafter.

H. W. SOLTAU.

A CHRISTIAN?

“Show me thy faith without thy works.”

ART *thou* a Christian? Then with Christ thou’rt dead,
 Yea, risen with Him, and sitt’st at God’s right hand,
 A child of heaven, by the Spirit led—
 A pilgrim and a stranger in the land.
 “What meaneth, then, this bleating of the sheep,
 This lowing of the oxen in mine ear”—
 These Canaanitish sights and sounds that keep
 Suspicion on the rack, and wake the fear
 That thou art not what thou would’st fain appear—
 That things unseen are cheap, things seen are dear,
 The former far away, the latter near?
 With Jesus dead? Then why art thou alive
 To worldly pleasure, power, pomp, and fame?
 Why dost thou after earthly riches strive,
 And cast dishonour on His holy name?
 With Jesus dead? Alas! in His cold grave
 Is never found what thy affections crave.
 With Jesus risen? Then why stoop so low
 To quench thy burning thirst with streams that flow
 From earthly springs, that yield not bliss, but woe?
 With Jesus seated high on God’s right hand?
 And yet thou build’st thy peace upon the sand;
 For there thy treasure is, thy heart, thy hand!
 A soaring eagle truly thou would’st be
 If names and things did evermore agree.
 Thou art a mole, if ways and habits tell—
 Like criers with loud voice and sounding bell—
 In spite of names, where men’s affections dwell;
 For thou dost burrow in this blighted earth—
 A proof thy heart is where thyself had birth.
 A child of God? the Spirit as thy guide?
 What spirit, then, conducts thee to provide
 For worldly lusts, that should be mortified?
 In shop or warehouse, mansion, equipage,
 Parties, excursions—all that is “the rage”—
 Thy leader is “the spirit of the age.”
 In food and raiment, buying, getting gain,
 In seeking pleasure or in shunning pain,

In tongue and temper, tastes and trappings—all
 That stamps the world—the difference is so small
 'Twixt it and thee, that keen-eyed judges say
 There *is* no difference in thy favour; nay,
 If there *be* difference, 'tis the other way.
 A pilgrim and a stranger in the land?
 And yet thou dwell'st in Sodom—cast'st thy lot
 Where Lot cast his—and tak'st thy slippery stand
 Where Satan revels, but where God is not;
 Where all beneath thy feet is burning hot
 With judgment fires, that will soon outburst
 On place and people of the Lord accurst.
 A Christian? Nay, renounce thy name, or be
 A man whose name and character agree.

A. A. R.



THREE GROANS.

THERE are *three groans* mentioned in Romans viii.—the *groan of creation*, the *groan of the believer*, and the *groan of the Holy Spirit*—a marvellous chapter, containing the highest truths and yet giving expression to these three groans.

First, that of *creation*, longing for deliverance from the bondage of corruption; one universal, sympathetic groan—each part groaning together. In the new heavens and new earth all creation will be fully brought into the “liberty of the glory;” the glorious state of the earth then shall answer to the very glory of the beings that shall make it their abode, for God and the Son of God will tabernacle with men.

Second, the groan of the believer, not on account of his sins, for he has heard the groans and cries of Him who died to atone for them. He groans in faith and hope, because he has not a body fit for his redeemed soul; because his present body costs him so much weariness, pain, and care, and takes up so much of his time and attention.

Third, the groan of the Holy Spirit in us. The Spirit thus groans because of our ignorance, because we do not understand our necessities. What a poor, weak creature the Holy Spirit dwells in! What an unfit temple for such a glorious Tenant! What a marvellous thing that God should have given Him to dwell in such corruptible bodies as ours! This is one token of His grace, one result of the cross of Jesus.

SHORT PAPERS ON PROPHECY.

No. V.

SIXTH MESSIANIC PROPHECY.

IN Gen. xlix. 10, we have a very remarkable prediction relative to the person and advent of Jesus. It was uttered by the dying patriarch Jacob. The time had come that "Israel must die" (ch. xlvii. ver. 29), and he had gathered his sons around him, and addressed them. And among the well-chosen and appropriate words which the departing patriarch uttered were these: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." And this prediction has a special interest for all who desire to see the finger of God in history, and the literal fulfilment of the Hebrew predictions. For this Shiloh is, by almost all commentators and students of Scripture, identified with the person of the Hebrew Messiah, in His first advent; but we think its full and exhaustive fulfilment remains to be effected when Jesus commences to fulfil, in a plenary sense, Isa. ix. 6—"The government shall be upon His shoulder"—which we consider will only apply, in its plenary sense, to the time when Jesus "shall take unto Himself His great power and shall reign." Because the word *Shiloh* (which means a *place of rest*) is used in connection with the *regal relation* and office, and which in its *full supremacy* Jesus does not exhibit till He sits down "*on His own throne.*" At present He sits "*on His Father's throne*" (Rev. iii. 21).

Still, that it had a partial and initial fulfilment in the first advent will be admitted; because the purpose, mission, and work of His first advent was introductory and anticipative of His second advent, inasmuch as in His first advent He came to prepare a *condition and state of rest* for those who, without that provision, were "like the troubled sea, which cannot rest, whose waters stir up mire and dirt" (Isa. lvii. 20). But in His first advent Jesus was indeed a true Shiloh; for before "He entered into His rest" (Heb. iv. 10), and had made provision for that "rest which remaineth for the people of God," among the many precious things which fell from His hallowed lips He said, "Come unto Me, all ye that are weary and are heavy laden, and *I will give you rest.*" Here He proved Himself to be *the true Shiloh*—the great resting-place for all earth's poor children of faith!

And here we see Him to be the true and predicted Shiloh in a germinant sense; for thousands found a resting-place under Him while here. He used to say to His weary ones then, "Come aside and *rest awhile*" (Mark vi. 31). And how often has He done so since! How often has He thus spoken to the poor weary hearts of earth—His own true sheep—"Come unto Me: in the *world* ye shall have tribulation, but *in Me* ye shall have peace." And who, indeed, can lead into rest like the Good Shepherd! (John x. 14). It is He who "causes His flock to rest at

noon" (Song i. 7), when the heat and burden of the day has made them so weary that nothing but the *voice* and *presence* of the Good Shepherd can lead them to the place of rest.

And *how* and *where* does Jesus show Himself to be the true Shiloh now? Why, it is at the *mercy seat*. That was the figure of Jesus, and the *symbol* and *centre of rest* to the pilgrim Church. And the mercy seat now is *WHEREVER* the heart, renewed by grace, seeks divine communion by prayer and supplication with her ascended Lord. That spot is sacred, but only *because a sacred heart is there*, pouring forth its desires to Him who says still to every weary spirit, "Come unto Me, and I will give you rest."

"In Thee our fathers sought *their rest* ;
In Thee our fathers still are blest ;
And, while the tomb confines their dust,
In Thee their souls abide and trust."

SEVENTH MESSIANIC PROPHECY.

In Deut. xviii. 15-19, we have the seventh Messianic prediction relative to the person and office of our adorable Redeemer. These are the words of Moses relative to the Great Prophet of the Church, even Jesus. And we know that these words refer to His sacred office, because they are quoted in the New Testament, by Peter in Acts ii. 22, and by Stephen in Acts vii. 37. Each, as led by the Holy Ghost, identifies this prediction of the Pentateuch with the person of Jesus, in His prophetic office, as the Teacher of His Church.

A studious and minute perusal of these verses in Deuteronomy will throw much light upon the life of our Lord as the divinely appointed One who should be the "*Amen, the Faithful and True Witness,*" "*the Word,*" "*the Voice of God,*" the Vehicle of the Eternal Mind, who, as the Mediator of the new covenant, "*was set up from everlasting, or ever the earth was*" (Prov. viii. 23), to *declare the counsel of the Lord*, as well as to "*put away the sins of the world.*"

But in His first advent, when He became "*bone of our bone, and flesh of our flesh,*" He began, in an inchoate way, to be the Prophet of His Church, for He said, "*The words which I have spoken unto you, they are spirit and they are life.*" "*Every word that proceedeth out of the mouth of God*" has an inspiring virtue and power which man cannot gainsay nor resist. And Jesus is the incarnate Word, Voice of God, the Silver Trumpet through which Jehovah spake "*all the words of this life.*"

But His whole life was a fulfilment of this office, as well as a fulfilment of the priestly office too; for we must never forget how much He insisted on *having come from God* to deliver a message, and to speak words which should live—" *If My words abide in you,*" &c.

And it was evidently the Lord's intention that His words should live and survive His earthly life, not only by the fact that four of the then disciples have preserved a record, but also because the Lord the Holy Ghost has so signally blessed the "*Gospels*" to the conviction, conversion, and comfort of so many human hearts all along the passing ages. And herein we see the wisdom of the blessed Spirit in guiding His servants to write these records of the precious words of the Great

Prophet, because *scripta litera manet*. And it is *through the word*, thus written, that the Great Prophet works to-day, by the Holy Ghost.

“The word of the Lord endureth for ever; and *this is the word* which by the Gospel is preached unto you” (1 Peter i. 25). *Thus Jesus speaks still*.

But the whole of the book of the Revelation is a most substantial confirmation of this statement that He is the Prophet of the Church. “What thou seest, *write in a book*,” &c. (Rev. i. 11). To each of the seven Churches the command is “*Write*,” and the purpose was that these words should remain as the *will* of the Great Prophet to the end of time. And then those remarkable words in Rev. xxii. 18 and 19, “For I testify to every man,” &c. Why is this? Because *He* is the great authoritative Prophet of His people. Oh! may the blessed Spirit aid each one of His people to *accept the Bible as the book of this Prophet*, as the Bereans did (Acts xvii. 11).

WILLIAM FRITH.



WONDROUS LOVE.

LUKE XV. 4, 5.

“*Thou needest me!*”

AND thus Thy wondrous love
 Could stoop so low for winning
 My soul from all its sinning,
 To sit me with Thyself enthroned above:
 Then, Lord, since Thou canst claim me as Thy need,
 Oh, may I yield Thee all myself indeed!

JOHN VI. 51-56.

“*Thou feedest me!*”

And thus the life which came
 By Thy great woe of dying
 May find all rich supplying
 Of grace and strength to glorify Thy name:
 Then, since Thou bid'st me, Lord, on Thee to feed,
 Oh, may I feast my soul on Thee indeed!

PSALM lxxiii. 24.

“*Thou leadest me!*”

And thus my glad heart knows
 Whither the way is tending,
 How, at this brief life's ending,
 All heaven shall open and *Thy Face* disclose;
 And, though the way be rough, since Thou dost lead
 Home to my Father's house, 'tis blessed indeed!

BIBLE READINGS.

No. 20.—MY GOD SHALL BE MY STRENGTH.

ISA. xlix. 5.

Strengthened with all might according to His glorious power	Col. i. 11.
Strengthened with might by His Spirit in the inner man	Eph. iii. 16.
Strengthened as the hand of my God was upon me	Ezra vii. 28.
God is the strength of my heart	Ps. lxxiii. 26.
The Lord is the strength of my life	Ps. xxvii. 1.

BE STRONG, YEA, BE STRONG.

DAN. x. 19.

Be strong in the Lord, and in the power of His might	Eph. vi. 10.
Be strong in the grace that is in Christ Jesus ..	2 Tim. ii. 1.
Blessed is the man whose strength is in Thee ..	Ps. lxxxiv. 5.
Let him take hold of My strength	Isa. xxvii. 5.
My strength is made perfect in weakness	2 Cor. xii. 9.
To them that have no might He increaseth strength	Isa. xl. 29.
He would put strength in me	Job xxiii. 6.
Thy God hath commanded thy strength	Ps. lxxviii. 28.
As thy days, so shall thy strength be	Deut. xxxiii. 25.
Thou hast girded me with strength to the battle ..	2 Sam. xxii. 40.
The arms . . . made strong by the hands of the mighty God	Gen. xlix. 24.

WHAT IS MY STRENGTH?

JOB vi. 11.

The knowledge of God	Dan. xi. 32.
Faith in the name of Jesus	Acts iii. 16.
Love	Song of Sol. viii. 6.
Holiness	Job xvii. 9.
Weakness	2 Cor. xii. 10.
Prayer	Ps. cxxxviii. 3.
The words of God	Dan. x. 19.
Waiting on the Lord	Isa. xl. 31.
Courage	Ps. xxvii. 14.
Quietness and confidence	Isa. xxx. 15.
Sitting still	Isa. xxx. 7.
The joy of the Lord	Neh. viii. 10.
Praise	Ps. viii. 2; Ps. lxxxiv. 5-7.
I will go in the strength of the Lord God	Ps. lxxi. 16.
I can do all things through Christ, which strengtheneth me	Phil. iv. 13.

T.

21

No. 21.—MIGHTY THROUGH GOD

(2 CORINTHIANS x. 4)

TO

- WAKE—Out of sleep (Rom. xiii. 11); to hear (Isa. l. 4); to righteousness (1 Cor. xv. 34).
- WATCH—Watch and pray (Matt. xxvi. 41); for the Lord (Matt. xxiv. 42); in all things (2 Tim. iv. 5).
- WALK—Worthy of God (1 Thess. ii. 12); in love (Eph. v. 2); in the light (1 John i. 7).
- WORK—With God (2 Cor. vi. 1); in every good word and work (2 Thess. ii. 17).
- WORSHIP—In spirit and in truth (John iv. 24; Phil. iii. 3). He is thy Lord, worship thou Him (Ps. xlv. 11).
- WAR—A good warfare (1 Tim. i. 18); not with carnal weapons (2 Cor. x. 4); not entangled (2 Tim. ii. 4).
- WRESTLE—Against spiritual wickedness (Eph. vi. 12).
- WAIT—On the Lord (Ps. xxvii. 14); for His Son from heaven (1 Thess. i. 10). Our eyes wait upon the Lord our God (Ps. cxxiii. 2).
- WARN—Them that are unruly (1 Thess. v. 14); the wicked from his wicked way (Ezek. iii. 18); the righteous, that the righteous sin not (Ezek. iii. 21).
- WEEP—With them that weep (Rom. xii. 15); going forth and bearing precious seed (Ps. cxxvi. 6). Weeping may endure for a night; joy cometh (Ps. xxx. 5).
- WITHSTAND—In the evil day (Eph. vi. 13).
- WIN—That I may win Christ (Phil. iii. 8).

T.

No. 22.—“REDEMPTION.”

- I. *The Redeemer*—“Holy One of Israel” .. Isa. xliii. 14.
- II. *How He redeems.*
1. By the blood of Christ 1 Pet. i. 18, 19.
 2. Clean taking unclean one’s place .. Ex. xiii. 13.
- III. *What He redeems from.*
1. Guilt of sin Eph. i. 7.
 2. From the law Gal. iv. 5.
 3. From the hand of the mighty (Satan) .. Job vi. 23.
 4. From destruction Ps. ciii. 4.
 5. From *all* iniquity Titus ii. 14.
 6. From death and the grave Hosea xiii. 14.
- IV. *Employment of the redeemed.*
1. Speaking of the mercy of God Ps. cvii. 2.
 2. Walk in the highway of holiness .. Isa. xxxv. 9.
 3. Singing to the Lord Isa. li. 11.
 4. Making most of every moment .. Eph. v. 16.
 5. Praising the Lamb throughout eternity .. Rev. v. 9.

No. 23.—"TRUTH,"
"FOOTSTEPS OF TRUTH."

Christ is

- | | |
|---------------------------------|--------------|
| 1. The <i>truth</i> | Jno. xiv. 6. |
| 2. Full of <i>truth</i> | Jno. i. 14. |
| 3. Brought it to us | Jno. i. 17. |

Believers are

- | | |
|--|----------------|
| 1. Begotten by the <i>truth</i> | Jas. i. 18. |
| 2. Sanctified through the <i>truth</i> | Jno. xvii. 17. |

Believers are to

- | | |
|---|-----------------|
| 1. Know the <i>truth</i> | Jno. viii. 32. |
| 2. Worship in <i>truth</i> | Jno. iv. 23. |
| 3. Bear witness of the <i>truth</i> | Jno. v. 33. |
| 4. Rejoice in the <i>truth</i> | 1 Cor. xiii. 6. |
| 5. Endure by the <i>truth</i> | 2 Cor. vi. 7. |
| 6. Speak the <i>truth</i> | Eph. iv. 25. |
| 7. Rightly divide the <i>truth</i> | 2 Tim. ii. 15. |
| 8. Girt with <i>truth</i> | Eph. vi. 14. |
| 9. Obey the <i>truth</i> | 1 Peter i. 22. |
| 10. Walking in <i>truth</i> | 2 Jno. 4. |

Our Power for this—

- | | |
|------------------------------------|---------------|
| The Spirit of <i>truth</i> | Jno. xiv. 17. |
|------------------------------------|---------------|

Unbelievers are

- | | |
|--|------------------|
| 1. Destitute of the <i>truth</i> | 1 Tim. vi. 5. |
| 2. Resist the <i>truth</i> | 2 Tim. iii. 8. |
| 3. Obey not the <i>truth</i> | Rom. ii. 8. |
| 4. Love not the <i>truth</i> | 2 Thess. ii. 10. |

Hypocrites

- | | |
|--|-------------|
| 1. Hold the <i>truth</i> in unrighteousness | Rom. i. 18. |
| 2. Change the <i>truth</i> of God into a lie | Rom. i. 25. |

Doom of the Unbeliever—

- | | |
|---|----------------|
| Damned who believe not the <i>truth</i> | 2 Thess. 2 12. |
|---|----------------|

No. 24.—GLORIOUS THINGS IN THE GLORIOUS BOOK;

- | | |
|--|--------------------|
| God is—Glorious in holiness | Ex. xv. 11. |
| He has—A glorious name | 1 Chron. xxix. 13. |
| A glorious arm | Isa. lxiii. 12. |
| A glorious right hand | Ex. xv. 16. |
| A glorious voice | Isa. xxx. 30. |
| Glorious feet | Isa. lx. 13. |
| His is—A glorious work | Ps. cxi. 3. |
| A glorious Gospel | 2 Cor. iv. 4. |
| A glorious rest | Isa. xi. 10. |
| He brings us into—Glorious liberty | Rom. viii. 21. |
| He will give us—A glorious body | Phil. iii. 21. |
| His Church will be—A glorious Church | Eph. v. 27. |

F. E. MARSH.

INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

SATISFIED.

GOD CAN AND DOES SATISFY HIS OBEDIENT CHILDREN.

I will satiate the soul of the priests with fatness, and
 My people shall be satisfied with My goodness . . . Jer. xxxi. 14.
 I have satiated the weary soul, and replenished every
 sorrowful soul Jer. xxxi. 25.
 I will satisfy her poor with bread Ps. cxxxii. 15.
 He that cometh to Me shall never hunger John vi. 35.
 With long life will I satisfy him Ps. xci. 16.
 The meek shall eat and be satisfied Ps. xxii. 26.
 The righteous eateth to the satisfying of his soul Prov. xiii. 25.
 He shall abide satisfied Prov. xix. 23.
 They that hunger after righteousness shall be filled Matt. v. 6.
 In the days of famine they shall be satisfied Ps. xxxvii. 19.
 Ye shall eat in plenty, and be satisfied Joel. ii. 26.
 Open thy mouth wide, and I will fill it Ps. lxxxix. 10.
 My soul shall be satisfied as with marrow Ps. lxiii. 5.
 We shall be satisfied with the goodness of thine house Ps. lxxv. 4.
 How many servants of my father's have bread enough
 and to spare Luke xv. 17.
 I shall not want; my cup runneth over Ps. xxiii. 1, 5.
 The Lord shall satisfy thy soul in drought Isa. lviii. 11.
 He satisfieth the longing soul, and filleth the hungry soul Ps. cvii. 9.
 He hath filled the hungry with good things Luke i. 53.
 He shall give thee the desires of thine heart Ps. xxxvii. 4.
 My God shall supply (Gr., satisfy) all your need Phil. iv. 19.
 Who satisfieth thy mouth with good things Ps. ciii. 5.
 There is no want to them that fear Him Ps. xxxiv. 9.

WHY OTHERS REMAIN UNSATISFIED.

Oh that My people had hearkened unto Me: with
 honey would I have satisfied thee Ps. lxxxix. 16.
 Ye will not be reformed by me: ye shall not be
 satisfied Lev. xxvi. 26.
 Wickedness burneth: ye shall not be satisfied Isa. ix. 20.
 They shall not satisfy their souls, because of their
 iniquity Ezek. vii. 19.

- Because of thy sins thou shalt eat, but not be satisfied Micah vi. 13, 14.
- They provoked Him to jealousy: they shall be burnt with hunger Deut. xxxii. 16, 24.
- Offer leaven: I also have given you cleanness of teeth and want of bread,—not satisfied Amos iv. 6, 8.
- He gave them their request, but sent leanness into their soul Ps. cvi. 15.
- My servants shall eat, but ye shall be hungry Isa. lxxv. 13.
- I will send a famine of hearing the word of God Amos viii. 11.
- Ye eat, but ye have not enough: consider your ways Hag. i. 6, 7.
- They shall eat, but not have enough: because they have left off to take heed to the Lord Hos. iv. 10.
- My people have hewn them out broken cisterns that can hold no water Jer. ii. 13.
- Ephraim said, I am become rich, I have found me out substance; all my labours suffice me not (margin) Hos. xii. 8.
- The wicked, in the fulness of his sufficiency, shall be in straits Job xx. 22.
- He transgresseth by wine, a proud man, who enlargeth his desire, and cannot be satisfied Hab. ii. 5.
- He wandereth abroad for bread, for he stretcheth out his hand against God Job xv. 23, 25.
- He that loveth silver shall not be satisfied with silver Eccles. v. 10.
- Neither is his eye satisfied with riches Eccles. iv. 8.
- The rich he hath sent empty away Luke i. 53.
- Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Eat ye that which is good, and let your soul delight itself in fatness Isa. lv. 2.

Subject for July—*The Lordship of Christ.*

Please send in all the verses you can find on this subject (to Deaconess Christian Dundas, Deaconesses' Institution, Tottenham) before the 14th of the month, writing out a portion of each verse quoted, and enclosing name and address of the sender. Try to show that Christ ought to have the pre-eminent place in our hearts as Lord and Master, and that God brooks no rival.

RECOLLECTIONS OF A GREAT REVIVAL:

A PERSONAL TESTIMONY BY AN IRISH LANDLORD.*

"All things have become new."—2 Cor. v. 17.

WHEN the great revival of 1861 broke in on us in this part of the South of Ireland ("broke in" is not exactly the word I want, nor can I find one to express the manner of its coming), I recollect some one asking "how it was got up," and one who had just been converted answered, "Oh it was not 'got up' at all, *it came down*;" any way, in a moment, and without any premonitory warning, it was in



the midst of us and *upon us*, convicting and confounding us in our worldliness and religious formality, and some of us felt just like a child might feel who had been clutched in the grasp of a giant. Away from it we could not get, and no pen could tell the variety of ways in which it affected different people. Some who, it may be, had been longing and thirsting for peace, grasped it at once and were at rest. Others tried to avoid the subject, but wherever they went they were sure to hear those never-to-be-forgotten hymns being sung by happy converted people, who could not contain themselves for

joy; or perhaps they were met with the solemn inquiry, "Have you not yet got peace with God?"

Some who came into the prayer meetings to see what they were like were, to their consternation, prayed for before their faces (for we could not keep silence), and were often converted to God before they left the room. There were some who knew the way of salvation well, but who knew also that conversion meant newness of life, and that the acceptance of salvation meant accepting with it God and His ways, and they weighed the matter calmly as to whether they should choose death or life; but the Spirit of God was in our midst, and who could withstand Him? and I cannot recollect a single case in which God began to work that did not end in conversion. So intensely was His presence felt in our midst, that strong men, when they came into the meetings, wept like children before a word was spoken, and even unbelievers trod softly as they walked along the roads, because they knew that the Lord was there. One after another was brought in, some after furious conflict with Satan, some suddenly and apparently without any conflict at all, but all realising that some great thing had happened, and that it was different from anything that had ever happened before.

* From No. 2, *Grace and Truth Tracts*, Office of the Evangelistic Mission; or JOHN F. SHAW & Co., 48, Paternoster Row, London.

The scenery in this part of Ireland to which I allude is exceptionally beautiful, and the residents along the shores of the beautiful bay went in for enjoying themselves to the full, but I well recollect, when I should have been enjoying life most intensely, that a sad, unsatisfied feeling, that I could not account for, would come over me. All the surroundings were as lovely as ever, but this something which I could not define was invariably present. Well, it pleased God one night to reveal Christ to me as a Saviour. He was pleased to do so in *an instant*. In fact, my conversion may be summed up in one word, one thought, one person, and that was *Christ*. I do not know that I got any specific thought (certainly no very clear one) about His work, or His sufferings, or ought else; but I felt somehow that *I had got CHRIST*, and when asked even the next day how I had found peace, I could only answer, "I hardly know, but this I do know, that I have got Christ."

But I must return to my starting point. Some ten days after this we left home, intending to stay away for a fortnight, but severe illness came into our family, and we had to make arrangements to reside in the South of England for three years.

It had been our habit before our conversion to take a walk along the sea-shore every Sunday afternoon, and to sit down and enjoy the scenery, the sea, the mountains, and the woods, but there was always present the "dead fly" in the ointment, which made a kind of sadness an invariable ingredient in our enjoyment.

Well, after we had been away for some time, I got the greatest longing to visit my home again, and to have a walk along the sea-shore, as we were wont to do. I arrived on a Saturday, and on Sunday afternoon I set out for my accustomed walk. It was a lovely day that "*Lord's Day*;" I sat down on the very spot where for years I was accustomed to sit, I looked out on the sea, it was just the same. The rocks, the foam, the mountains, and the trees were all as beautiful as ever, but the unsatisfied feeling was *gone*. Why, what is this? What makes this great difference? All things seem to have become new; and so it was—Christ had come into the scenes, and all things were of God.

I have had to ask the meaning of many a verse in the Bible since that time, but I have never needed to ask the meaning of 2 Cor. v. 17, for it became *true in me*, and are there not things of which we can say, "They are true *in Him and in you*"? Yes, verily, "because the darkness is past, and the true light now shineth."

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

All things have indeed become new to him who is a new creation, and all things are of God. Reader, have they become thus to you?

B.

SATISFIED.

FOR ever in Thy presence satisfied,
 Our rest, our joy in Thee ;
 Love's captives, at Thy feet we would abide,
 Captives by grace made free.

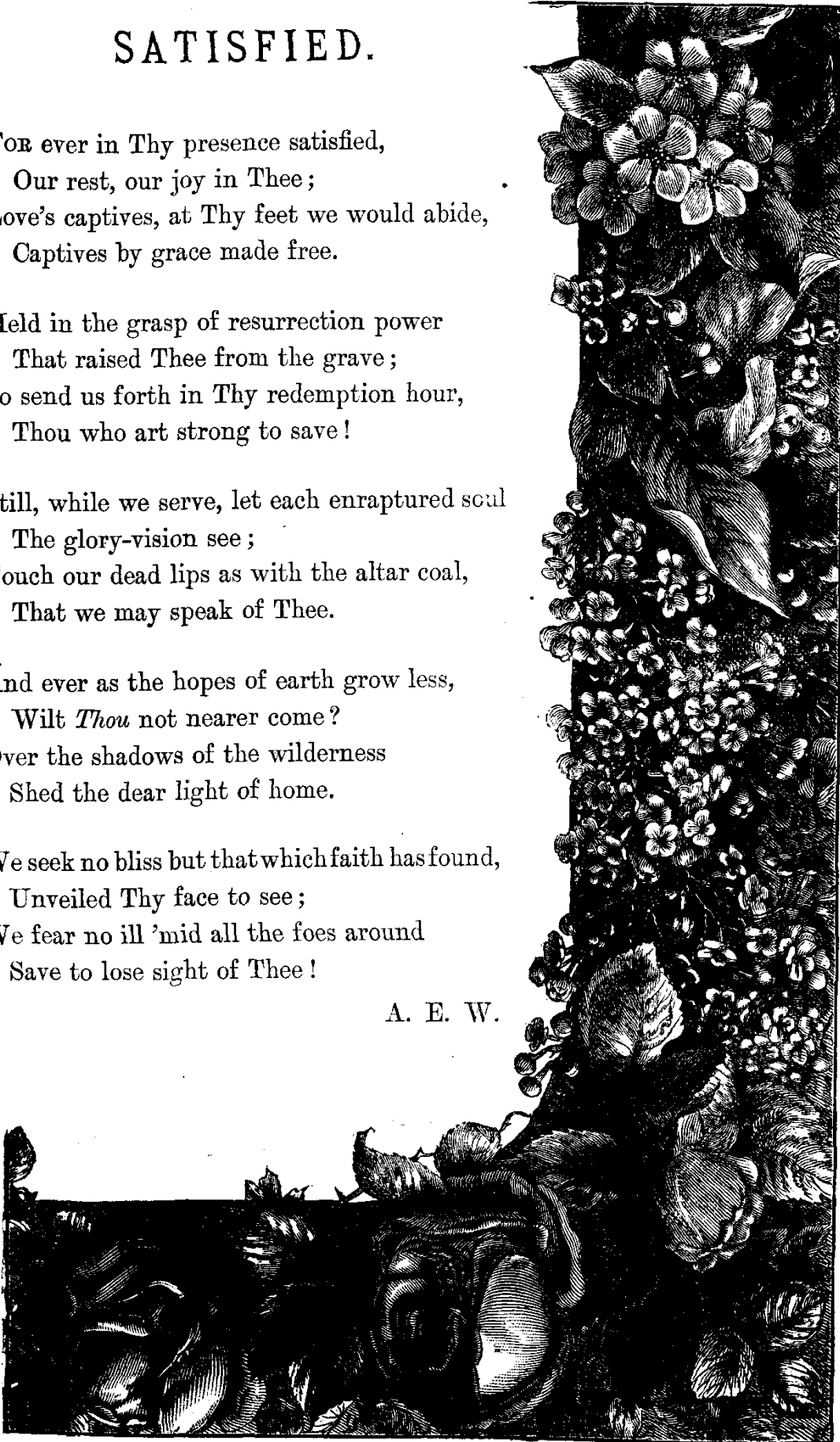
Held in the grasp of resurrection power
 That raised Thee from the grave ;
 So send us forth in Thy redemption hour,
 Thou who art strong to save !

Still, while we serve, let each enraptured soul
 The glory-vision see ;
 Touch our dead lips as with the altar coal,
 That we may speak of Thee.

And ever as the hopes of earth grow less,
 Wilt *Thou* not nearer come ?
 Over the shadows of the wilderness
 Shed the dear light of home.

We seek no bliss but that which faith has found,
 Unveiled Thy face to see ;
 We fear no ill 'mid all the foes around
 Save to lose sight of Thee !

A. E. W.



NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

CHRIST LIFTED UP. By Rev. R.

GILCHRIST. Morgan & Scott.

The author, in his preface, says: "There is a difference between the 'lifting up' of Christ on the cross, and the 'lifting up' in glory. The one was the work, the other is the reward. The one was accursed, the other is blessed; and in proportion as Christ is exalted we are humbled." The title given expresses the glorious person and theme of "God's unspeakable gift to man." Happy service for us, at all times to be seeking to make *Him* known, and extolling *Him* whose death and resurrection are now our one delight, and will yet be our eternal glory. We sincerely hope the book will have a large circulation. How refreshing it is for us, amid all the babel cries of our day, to have our minds again and again drawn to our beloved Lord, who "so loved us as to give Himself for us." We are sure the Lord will add His blessing to this testimony concerning Himself. What a profitable ministry it would be if all our pulpits were thus unfolding the mind of God concerning Him "in whom dwelleth all the fulness of the Godhead bodily, and in whom we are made full."

THE LORD THAT HEALETH THEE,
"JEHOVAH ROPHI." By W. E.

BOARDMAN. Morgan & Scott.

An instructive and interesting testimony of the Lord Jesus in this, one of

His many glories. The author traces through the Word, beginning at Moses, and continued by the Lord Himself, and afterwards by the apostles, how this special power and grace of His are presented to us, and showing Him to be "the same yesterday, to-day, and for ever." He believes that the Church of God, if walking in abiding communion with Him, would be permitted to see His divine power in healing disease thus manifested. It is certainly an interesting fact how the Lord has in the last few years, and in many places, led some of His people to see and to have proved His willingness to heal many who in simple faith have cast themselves on Him, and have then experienced His healing grace. We have read the book with pleasure, and commend it, and think our readers will be impressed with its deep spiritual tone and the author's desire that the Lord Jesus Christ may be glorified in the testimony here given. The book records a number of wonderful cures of afflicted saints. It is a great joy to us to see our beloved Lord in any aspect more fully made known and extolled; and may we not hope and believe that in these last days, when Satan's power is to be so signally put forth against *Him*, that God will make a fuller and more personal revelation of the power of His beloved Son than He has yet done?

BEHOLD, I STAND AT THE DOOR AND KNOCK: Christ's Message to Laodicea. By Rev. Dr. CULROSS.

A deeply instructive and heart-searching volume on the last words of the Lord Jesus to the seven Churches. We give a short extract of the author's thoughts as to the sad condition of the Church named. May every reader take it to heart as to his real condition—whether Christ is thus truly loved by him. "Christian discipleship (rooted in faith) implies love to Jesus. It personally is not merely a true creed; not merely a virtuous and beautiful life; but the heart's love. Thus He says, '*He that loveth father and mother, son or daughter, more than Me, is not worthy of Me.*' And again, '*If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, and his own life also, he cannot be My disciple.*' The words are very strong, and they carry this in them, that love to Jesus Christ is not only to exist, but to be supreme among the affections of the Christian heart. If He is not everything to us He is nothing. And it is not only the 'law of Christianity' that we should thus love Him; it is *His own personal wish*. There may be very few on earth who think our love worth the having; but not so with Jesus, the glorified Redeemer, who wears the honours of eternity, and is made most blessed for ever. *Man* over all. *He desires and seeks our love*. It is part of the reward of His sorrows; He bought it with His blood; it is an element of the joy that was set before Him, for which He endured the cross, despising the shame. It is on this love He rests obedience to His will: '*If ye love Me, keep My commandments.*' It is to this love that He appoints holy service. When in answer to His thrice-repeated question, '*Lovest thou Me?*' Peter thrice said, '*Yes, Lord,*' Jesus said to him,

'Feed My lambs, My sheep, My whole flock.' That is, Jesus gives love something to do for Him—something that love is fit for doing—something that only love *can* do, and something that love will have pleasure in doing. It happens too often that conscious love to Jesus is mainly an earlier experience of the Christian life, when the soul first believes and finds a heaven in Him, and that it languishes and decays in time. When this happens, it is our sin and our loss. It need not be. Year by year our fellowship with Him ought to become more close and delightful, our hearts should become more fully His, and our last love should be a greater thing than our first love, as with a friend endeared by time." In the light of these considerations the author seeks to unfold the solemn message. We believe the book will be blessed to its readers, and therefore commend it. The preface is a spiritual gem, and might well be published separately as an envelope tract.

GLADNESS OF HEART. (First and Second Series.) Morgan & Scott. Two excellent little books by an experienced Christian whom we have long known—Mr. Wilson, of Wandsworth—containing a large number of short narratives of eminent Christians, and how they attained and maintained gladness of heart. Such little volumes are most suitable as gifts to young converts, and are calculated to strengthen their faith and increase their joy in the Lord.

WORDS OF LIFE AND LOVE is a little eight-page monthly Gospel paper, edited and issued by Mr. Robt. Bilke, Victoria Road, Kilburn, in connection with the Union Hall Mission, but containing a variety of Gospel articles and extracts, original (R. B. is here found among the *poets!*) and selected. It is also suitable for general distribution.

NOTES.

WE WOULD SPECIALLY REMIND OUR readers of the important ANNUAL GATHERINGS in connection with the Evangelistic Mission, which are to be held at the Town Hall, High Street, Kensington, on *Thursday, the 14th inst.*, in the afternoon at 3.30, and in the evening at 7.30. Addresses will be given as follows:--Dr. Donald Fraser, on "Conformed to the Image of His Son;" Dr. Mackay, of Hull, on "Christ's Unfinished Work;" Reginald Radcliffe, Esq., of Liverpool, on "Awake!" and Mr. Henry Varley, on "The Divine Method of Working." The Hon. Arthur Kinnaird, James E. Mathieson, Esq., Mr. Frank H. White, and others, will also take part, if the Lord will.

WE would remind our friends of two important Conferences that are approaching, namely, Merrion Hall, Dublin, on the 19th to 22nd inst.; and Mildmay Park, on 27th, 28th, and 29th inst. Much prayer should be made by Christians generally, that these important annual gatherings may be more than ever a means of help to those who attend, and, through them, to very many others.

OUR excellent friend, Miss Cole, whose deeply interesting work amongst orphans is known to most of our readers, proposes to open her new branch of the Orphanage at Praise Cottage, Mill Lane, West End, Hampstead, on Tuesday, July 5th, when meetings for prayer and praise will be held morning, afternoon, and evening. We trust many friends will rally to show their fellowship in this work on that occasion.

ONE HUNDRED SUMMER HATS would form, we judge, an excellent and timely gift to the orphans in the above home, Mount Hermon, 55, Cambridge

Road, Kilburn. Of course we have not been asked to say this, but thought an intimation to this effect would give the opportunity to some generous donor to have the privilege of covering the heads of these motherless bairns from the heat of the sun, which is now so freely granted us by our gracious God.

THE BANK-HOLIDAY MEETINGS on Whit-Monday, at Kilburn Hall, were more largely attended and more intensely delightful than ever. They will not be soon forgotten by those who attended in such goodly numbers, from all parts of London, and some from the provinces. A considerable number of ministering brethren were present, and spoke to real edification, while the spirit of prayer and praise was most abundant. The adjoining buildings, and two marquees erected in the rear, were all required for the accommodation of those who attended during the social hours. We purpose making such arrangements for the accommodation of those who attend these increasingly appreciated meetings, that will add to the comfort of all who favour us with their presence on future Bank-holidays, the next of which will be on Monday, August 6th, if the Lord will.

THE Church militant has lost another godly and useful member in the person of Mr. Frederick G. Caley, of Windsor, who walked with God and served in His vineyard for many years. He departed to be with Christ, after a short illness, endured with patience and resignation, on May 9th, aged 57 years. Almost his last words to his family were, "I leave you here to glorify the Lord," and soon after had the desire of his heart, and *went in to see the King.*

JUNE.

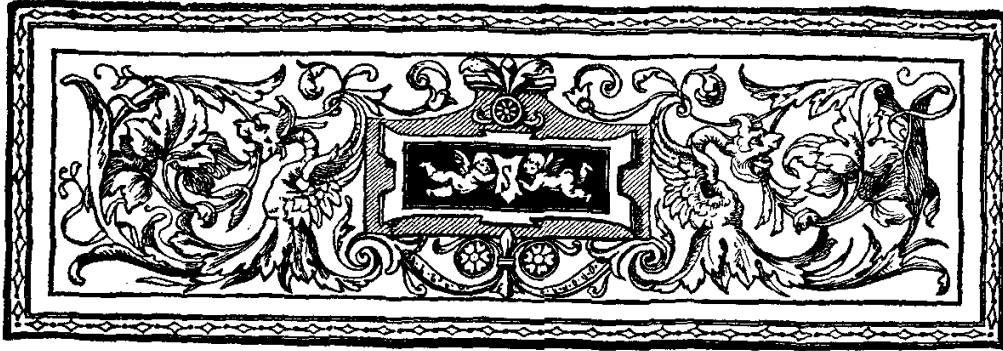
5. New Moon, 6h. 12m. M. | 20. Full Moon, 4h. 32m. A.
12. First Quarter, 2h. 42m. A. | 27. Last Quarter, 7h. 38m. A.

“Desire mercies from the God of Heaven.”

Daniel ii. 18.

1	F	Let thy mercies come also unto me. <i>Psa.</i> cxix. 41.
2	S	All the paths of the Lord are mercy. <i>Psa.</i> xxv. 10.
3	§	O satisfy us early with Thy mercy. <i>Psa.</i> xc. 14.
4	M	Those that seek Me early shall find Me. <i>Prov.</i> viii. 17.
5	Tu	According unto the multitude of Thy tender mercies blot out [my transgressions.
6	W	I have blotted out . . . thy transgressions. <i>Isa.</i> xlv. 22.
7	Th	Show us Thy mercy. <i>Psa.</i> lxxxv. 7.
8	F	God that showeth mercy. <i>Rom.</i> ix. 16.
9	S	He delighteth in mercy. <i>Micah</i> vii. 18.
10	§	Is His mercy clean gone for ever? <i>Psa.</i> lxxvii. 8.
11	M	His mercy endureth for ever. <i>Psa.</i> cvi. 1.
12	Tu	Remember, O Lord, Thy tender mercies. <i>Psa.</i> xxv. 6.
13	W	With everlasting kindness will I have mercy. <i>Isa.</i> liv. 8.
14	Th	Oh save me for Thy mercies' sake. <i>Psa.</i> vi. 4.
15	F	By mercy and truth iniquity is purged. <i>Prov.</i> xvi. 6.
16	S	Let us come boldly . . . that we may obtain mercy. <i>Heb.</i> iv. 16.
17	§	Thou Son of David, have mercy on us. <i>Matt.</i> ix. 27.
18	M	With great mercy will I gather thee. <i>Isa.</i> liv. 7.
19	Tu	Have compassion on us, and help us. <i>Mark</i> ix. 22. [ix. 15.
20	W	I will have compassion on whom I will have compassion. <i>Rom.</i>
21	Th	Spare me according to the greatness of Thy mercy. <i>Neh.</i> xiii. 22.
22	F	Of the Lord's mercies we are not consumed. <i>Lamen.</i> iii. 22.
23	S	God . . . is rich in mercy. <i>Eph.</i> ii. 4. [xviii. 13.
24	§	MIDSUMMER DAY. God be merciful to me a sinner. <i>Luke</i>
25	M	I will be merciful to their unrighteousness. <i>Heb.</i> viii. 12.
26	Tu	Let . . . Thy merciful kindness be for my comfort. <i>Psa.</i> cxix. 76.
27	W	The Father of mercies, and the God of all comfort. <i>2 Cor.</i>
28	Th	Jesus, Master, have mercy on us. <i>Luke</i> xvii. 13. [i. 3.
29	F	I will have mercy. <i>Rom.</i> ix. 15. [1 Peter i. 3.
30	S	God . . . according to His abundant mercy hath begotten us.

NOTE.—The subject of the texts throughout the year will be “the believer's desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.

----->>>◆<<<-----
JULY, 1883.
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FAMILIAR TEXTS RE-READ.

I.—THE BRUISED REED.

“A bruised reed shall He not break, and smoking flax shall He not quench, TILL He send forth judgment unto victory.”—Matt. xii. 20.*



SOON after our Lord's entrance upon His public ministry He was in the neighbourhood of Capernaum; and, passing through a field of corn on the Sabbath-day, His disciples ventured to pluck a few ears to eat. This excited the indignation of certain Pharisees who were following, in the hope of detecting Him in some act contrary to the law of Moses. The occasion they sought had arrived, and they challenged the Master for a reason for the conduct of His disciples. “Why do they on the Sabbath-day that which is not lawful?” (Mark ii. 24.) To silence them He appealed to what David did when he ate the shewbread in “the house of God,” and to the weekly practice of the priests in removing the shewbread from the table, and then affirmed that He who stood among them was greater than the Temple, and the

* Compare carefully Matt. xii., Mark ii. 23 to chap. iii. 35, and Luke vi. and vii., and chap. viii. 1-21, omitting, however, verses from chap. vii. 11 to chap. viii. 18, which are occupied with what occurred “the day after” (chap. vii. 11) and “afterward” (chap. viii. 1).

Lord even of the Sabbath-day (Matt. xii. 3-8). This seems to have silenced them for awhile, and the whole company proceeded to the synagogue, when our Lord, as on other occasions, stood up to teach (Luke vi. 6), and the controversy was resumed.

There was a man present with a withered hand, and they anxiously watched whether He would heal him on the Sabbath. Finding He did not proceed at once to do so, they proposed the question, "Is it lawful to heal on the Sabbath-days?" (Matt. xii. 10.) After commanding the man to "rise up and stand forth in the midst," our Lord retorted by another question, "Is it lawful on the Sabbath-days to do good or to do evil, to save life or to destroy?" (Luke vi. 9.) Then, by an argument of great simplicity, beauty, and force, drawn from an incident in common life, He reached the conclusion, and boldly asserted, "*It is lawful to do well* on the Sabbath-days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other" (Matt. xii. 11-13).

Thus again, completely baffled in their schemes to entrap Him, the Pharisees "were filled with madness" (Luke vi. 11), "and they went out and held a council how they might destroy Him" (Matt. xii. 14). Could priestly prejudice, or human hate, have gone further than this? The design was not simply to *hinder*, or *silence*, or *remove out of the way*, but to *destroy*. They felt nothing short of this would suffice. The purpose was resolved, but there was a difficulty as to how to give it effect, and, at the same time, to avoid the imputation of guilt by the populace. "But when Jesus knew"—what then? Did he execute swift judgment upon His daring enemies who had resolved His death? He could have done so, but no! "He withdrew himself from thence" (Matt. xii. 15), and retired "with His disciples to the sea" (Mark iii. 7), thus again completely frustrating their wicked designs.

Now, at this part of the narrative, Matthew introduces a quotation from Isa. xlii., as a reason for

OUR LORD'S FORBEARANCE OF HIS ENEMIES:

"He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory" (Matt. xii. 17-21).

It is somewhat difficult to account for the fact that nearly all commentators and preachers have missed the obvious meaning of this passage, and have referred it to the grace and tenderness of Christ in dealing with sinners whose longings after divine things are feeble, and to Christians whose graces are weak and languid. That Christ will thus

deal with men is a blessed truth, but it is not the truth in this verse. The quotation has no point at all unless it be applied to the Lord's dealings with His *avowed enemies* who had resolved, and were seeking to accomplish, His immediate death.

As soon as the place of His retreat was known, the multitudes flocked to the sea-side to see Him, many of whom were afflicted with "plagues," and possessed with "unclean spirits." And "He healed many." "And the unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God" (Mark iii. 7-11). "And He spake to His disciples that a small ship should wait on Him, because of the multitude, lest they should throng Him" (Mark iii. 9). Having crossed the lake, "He went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12). Oh, how each step tells out the infinite grace and forbearance of *the loving heart of Jesus!* "When He was reviled, He reviled not again; when He suffered, He threatened not; but *committed Himself to Him that judgeth righteously*" (1 Pet. ii. 21-24). Our Lord appears to have been alone during this night of prayer. "When it was day, He called unto Him His disciples" (Luke vi. 13), and here "He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (Mark iii. 14, 15). "And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people, out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases, and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him, for there went virtue out of Him, and healed them all" (Luke vi. 17-19). Here He delivered a sermon (verses 20-49). "When he had ended all His sayings in the audience of the people, He entered into Capernaum" again, where he healed "the centurion's servant" (Luke vii. 1-10),* and then "went into an house; and the multitude cometh together again, so that they could not so much as eat bread." (Mark iii. 19, 20).

It is now the first day of the week. We lost sight of the Pharisees on the Sabbath when they "went out and held a council against Him how they might destroy Him" (Matt. xii. 14). They do not appear to have followed Him in company with the multitude. Had they abandoned *their diabolical purpose*? It is more reasonable to suppose they occupied the interval in laying their schemes more artfully to accomplish it. It

* The remaining portion of this chapter is occupied with the account of what happened "*the day after*" (ver. 11), and the eighth chapter with what happened "AFTERWARD" (chap. viii. 1-19), where the narrative is resumed.

would appear they went to the brethren of our Lord and succeeded in enlisting their services. In this way they thought very probably they should cover their design, and, at the same time, carry out the decision of their impious council. They secured admission to the house in Capernaum, and with them the scribes who had been delegated from Jerusalem (Mark iii. 22); and when they saw our Lord heal one possessed with a devil, blind and dumb, so "that the blind and dumb both spake and saw," they deliberately, and before all the rest, charged Him with casting out "devils by Beelzebub the prince of the devils" (Matt. xii. 22-24, and Mark iii. 22).

Now, it is while rebutting this charge that His friends "went out to lay hold on Him, for they said, He is beside Himself" (Mark iii. 21). Such is their immediate purpose—"to lay hold," or *apprehend*; such their *assigned* reason—"He is mad." That they merely wished to protect Him hardly appears probable. The Pharisees opposed Him as "interfering with their religion," and "His brethren did not believe in Him." It would be easy to "lay hold of Him" under the pretext of His madness, and thus terminate His controversy with the doctors of the law.

Arriving at the door of the house and finding admission impossible, "they stand without and send unto Him, calling Him" (Mark iii. 31, *where the narrative is resumed from verse 21*). The message is passed along from one to another, "Thy mother and Thy brethren without seek for Thee" (Mark iii. 32). But, knowing why it was they sought Him—that it was not fraternal love which prompted the interview, but that they had become the tools of an enraged and unscrupulous priesthood—our Lord exclaimed, "And who is My mother and My brethren?" Then, turning to His disciples, He said, "Behold My mother and My brethren! for whosoever shall do the will of *My Father which is in heaven*, the same is My brother, and sister, and mother" (Matt. xii. 48-50; Mark iii. 33-35; and Luke viii. 19-21).

Now, it is impossible almost to conceive a son giving a mother and her relatives such a reception as this under ordinary circumstances, or rather, of refusing to accord them an audience at all. But the circumstances were extraordinary, and, if the above hypothesis be true, perfectly justified such a reproach. They were not then doing "the will of God," but the will of the deadliest enemies of His dear Son. To frustrate once more the design of the Pharisees, who were now working through His own friends, our Lord went out of the house and sat by the sea-side (Matt. xiii. 1). Matchless grace! Infinite forbearance! Surely "He will not break the bruised reed, or quench the smoking flax, till He send forth judgment unto victory."

It does, indeed, seem very strange that Mary and her kindred should have lent themselves to such a purpose as this; but we must remember "His brethren did not believe in Him" (John vii. 5), and they were countenanced, moreover, if not instigated, by the representative religionists of the day. And Mary, too, bewildered as she must have been by the strange events of the few previous weeks, and not only not seeing the accomplishment of the angelic prophecy, "God shall give unto Him the throne of His father, David" (Luke i. 32), but beholding Him rejected of the rulers of Israel—who, it would be supposed, would have recognised and furthered His claims had He been the Messiah—was in that state of mind when one is easily influenced and led. Her conduct appears unmotherly at first sight, it is true, but demands not so much our censure as our pity, to think that under the terrible pressure of the bewilderment of the moment she was incited by *strong priestly influence* to act contrary to her own maternal instinct. How bitterly must she have regretted the part she played when she discovered her mistake, her folly, and her sin! We are startled to find the mother of our blessed Lord betraying such weakness as this; and so strongly does it oppose our predilections, that it is not easy to bring ourselves to believe it. But if we put the most favourable construction we can upon the conduct of Mary and her kindred, we cannot dissociate the idea of guilt from the charge which they preferred—"He is beside Himself." The conception of a sinless character, then, does not find its realisation in Mary, as many affirm, for she is hereby proved to be a woman possessed of those frailties incident to fallen humanity. That she was highly favoured of the Lord, that "all generations shall call her blessed" because she was the honoured mother of the world's Redeemer, does not prove that she was not possessed of a sinful nature, or that in an hour of trial she was incapable of falling into error. I yield to none in my reverence for the mother of our Lord, but our reverence must not be allowed to blind our eyes to a fault which the Holy Ghost has caused to be recorded in the Gospels.

From the time where our narrative leaves her till the crucifixion of our Lord, we have no further mention of Mary. Here we see her "standing by the cross;" and, with His dying breath, the Saviour commends her to the loving care of the disciple whom He loved: "Woman, behold thy son!" "Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 25-27). The last reference we have is in Acts i. 14; and here we find her with the devout disciples engaged in prayer and supplication to *the risen and exalted Jesus*, now no longer misunderstood, but known, worshipped, and obeyed.

As I trace the history of these two days in the life of our Lord, I am appalled at the daring impiety which not only refused and denied the claims of the Lord Jesus to be the Messiah, and that, too, in spite of overwhelming evidence, but which sought by every possible stratagem to put Him to death. At the same time I wonder and adore when I think of that matchless grace and forbearance which so wondrously fulfilled the Scripture, "He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, TILL He send forth judgment unto victory."

Referring to the prophecy from which the evangelist makes the quotation (Isa. xlii.), we find a slight difference in the phraseology. From Matthew's quotation it would appear the expressions in verses 3 and 4, "He shall bring forth judgment unto truth: He shall not fail nor be discouraged," are parenthetical (Isa. xlii. 3, 4). Omitting the parenthesis, as the Spirit does by the evangelist, the verses read, "A bruised reed shall He not break, and the smoking flax shall He not quench, till He have set judgment in the earth." During the dispensation of His grace "He will not break the bruised reed nor quench the smoking flax." But, by-and-bye, "He shall bring forth judgment unto truth"—that is, He will vindicate truth by righteous judgment. "*He shall not fail.*" Gracious assurance! Great as was the task He had undertaken, there shall be no failure from within. Nature may shudder at the prospect of the awful cup, Satan may exhaust his wily arts to seek to tempt Him from His purpose, friends to whom he looked for succour may prove false and betray Him, but "He shall not fail."

"Neither shall He be discouraged" (margin "broken"). If failure cannot arise from within, it shall not come from without. The dread artillery of His combined foes cannot break Him: "He shall not be broken." Had the Pharisees, who were generally wise beyond what is written, only known this blessed prophecy, surely they had not held the diabolical council, and sought how to destroy *the Lord's Anointed*. It was not the powerlessness of the persecuted One which secured them from a deserved and signal judgment, but a gracious obedience to the written word, "A bruised reed shall he not break, and smoking flax shall he not quench, TILL He send forth judgment unto victory."

"A bruised reed!" "Smoking flax!" What terms to apply to an enemy! But there is no affectation in the choice. All who oppose the sway of the Lord Jesus Christ are aptly described as "bruised reeds." What so weak in itself as a reed? But a *bruised* reed; this is *weakness weakened*. What can a poor, slender, fragile, crushed reed avail? Can it beat down the oak, the growth of centuries? or upheave

the massive rock? or resist the sweep of an on-rushing army? If so, then may the enemies of our Lord, as contemptibly weak in their combined strength to Him as a bruised reed, hope to prevail. Till then all their efforts must prove signally abortive. He who is "*the arm of the Lord*," commanding the might of Omnipotence, surely cannot be broken by a bruised reed! True, at length, He was taken, and, by wicked hands, was crucified and slain; but this, though a boasted triumph on the part of His enemies, was in reality their crowning defeat. "Not a bone of Him was broken." Of the Captain of our salvation we may say—

"He conquered while He fell."

"Smoking flax!" With the change of figure we have two other thoughts presented. If the bruised reed suggests the idea of utter and contemptible weakness, smoking flax suggests the offensiveness of the malignant opposition of the enemies of the Lord, and the certainty of their own destruction; for the flax is nauseous when burning, and contains within itself the element of its own destruction. And how aptly does this describe the enemies of our Lord! Not only can they never succeed in their efforts to oppose Him, but, self-exhausted by the attempt, they must inevitably perish. Our Lord, in arresting the persecuting Saul of Tarsus, told him it was "hard to kick against the pricks," implying that he was persecuting Christ in the Church to his own injury and ruin. It is ever thus with all who "take counsel against the Lord and against His Christ" (Psa. ii.) "He shall not be broken," for "His counsel will stand, and He will do all His pleasure" (Isa. xlv. 10).

Nor was this the only occasion on which our Lord displayed such matchless *grace in forbearance* of those who sought His destruction. After His memorable sermon in the synagogue at Nazareth, the people were maddened with wrath at what they deemed His impious assumption, "and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." Did He resent the injury and vindicate the truth of His mission by visiting them with signal and well-merited judgment? No; "passing through the midst of them, He went His way" (Luke iv. 16-32). And again, when He had rebuked the Jews for their sins, and disturbed them in their carnal security as being the children of Abraham, "they took up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John viii.) And in that darkest scene in the life of *the Man of Sorrows*, beneath the gloomy shadow of Gethsemane, when a robber band sought to apprehend Him, did He

not rebuke the zeal of His apostle in smiting with the sword when, had He wished the destruction of His enemies, He could have prayed to the Father, who would have given Him "more than twelve legions of angels" (Matt xxvi. 53)?

It is only by the light of this truth we can account for the fact of the varied and cruel persecutions, to which the Church has been subject in all ages, not meeting with signal and crushing vengeance, and why unscrupulous infidels have uttered their impious blasphemies without being overtaken with a swift destruction. Ask why Nero and a thousand other tyrants are not smitten to the ground while their hands are still red with the blood of the martyred saints of Christ? The answer is, "*He shall not strive.*" Ask why Voltaire and a long array of infidel writers have not been made examples of retributive justice while the conscious lie trembles from their lips? The answer is, "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."

And how long will this grace continue which forbears to "break the bruised reed"? "TILL"—ah! this fixes a limit—"TILL He send forth judgment unto victory." Now, He bears with the opposition of His foes while He is gathering out of all nations a people for His name; but when the Church is complete and the purposes of grace are accomplished, then "the Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war: He shall cry, yea roar; *He shall prevail* against His enemies" (Isa. xlii. 13). Alas! that men should have abused that long-suffering grace and patience which will not "break the bruised reed or quench the smoking flax," and made it a license for fresh indulgence in sin, forgetting the terrible future which awaits the enemies of "the Lord and of His Christ." The belief in a "good time coming" is universal, but how few see the intervening period of judgment! It is true "*the morning cometh,*" when the world shall be lit up with the glowing splendours of the Sun of Righteousness. But the day of grace does not issue in morning. There are first the growing shadows which must darken into night, and *then* "the morning cometh." When the Son of Man has sent forth judgment unto victory, then "the knowledge of the glory of God shall cover the earth as the waters cover the sea;" for "*He must reign* till He hath put all enemies under His feet."

VERNON J. CHARLESWORTH.



THE half-hearted Christian who shuts his mouth and is ashamed to own his Lord, would perhaps, like Peter, curse and swear if put in a little hotter furnace.

H. W. SOLTAU.

THE "ROD" IN MICAH.

I THINK the readers of *Footsteps of Truth* might like to share some thoughts that came before me the other day, when for the first time I noticed that the "rod" was mentioned three times in the last three chapters of the prophet Micah. First, we have in chapter v. 1,

THE "ROD" UPON THE SAVIOUR.

How little did those "chief priests and scribes of the people" (Matt. ii. 4) think when they quoted Micah v. 2, in answer to Herod's inquiry as to "where Christ (the Messiah) should be born," that they would themselves fulfil the context in verse 1, and "smite the Judge of Israel with a *rod* upon the cheek" (Matt. xxvi. 64, xxvii. 30), even joining hands with the despised Gentiles that they might the more put despite on the rejected Jesus.

Their action teaches the solemn lesson that indifference to the message that should attract to the person of the Lord Jesus afterwards results in open hostility against Him. There can be no neutral place—"He that is not for Me is against Me." Herod showed open hostility, but at that time they are not found with him; but afterward they are as actively hostile as ever he was, and by-and-bye they rouse up the careless Herod of a following day to join in the murder of the Christ Himself. At first they were like finger-posts at cross roads, pointing the right way but never taking one step themselves in that direction. Afterwards they slay the Lord Jesus, and are found speaking evil of this way, contradicting and blaspheming. What a warning to the well-instructed formalist who has "a name to live, but is dead." But to return. Truly it was "a rod" of stinging bitterness to the heart as well as the cheek of that loving One who yearned over those wretched religionists, in whom it seemed as if the common feelings of humanity were dried up, so that brutality and mockery alone marked their treatment of the One who, all through His ministry of grace and love, had ever done them good, and whose last answer was, "Father, forgive them, for they know not what they do," as He hung upon the cross, "despised and rejected of men."

But there was far more than this at Calvary, for we must not disconnect Micah v. 1 from Lam. iii. 1, where that suffering One cries, "I am the Man that hath seen affliction by

THE ROD OF HIS WRATH."

Yes, THE rod that gave the crushing, overwhelming blow was in Jehovah's hand. Men from beneath might show their hatred towards Him, the

spotless, gentle Lamb of God; but it was alone the stroke of God from above (Lam. i. 13) that brought Him "into the dust of death" (Ps. xxii. 15), making "His soul an offering for sin" (Isaiah liii. 10); "for the wages of sin is death" (Rom. vi. 23). To read the first nineteen verses of Lam. iii. will indeed show us that, though there was "a rod" for His cheek from the very people He was dying to redeem, nevertheless it was "THE rod of God's wrath" gave the one tremendous death-blow.

"Jehovah lifted up His rod—
O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy tears, Thy blood beneath it flowed;
Thy bruising healeth me."

THE ROD UPON THE SINNER

Is found in the next chapter (vi. 9). Yes, "the Lord's voice crieth unto the city" in many different ways. "Lo, these things worketh God oftentimes with man" (Job xxxiii. 29); but it is to bring out the cry, "I have sinned" (verse 27), that He may "bring back his soul from the pit" (verse 30). By-and-bye, as Psalm ii. 9 foretells, "Thou shalt break them with a rod of iron;" therefore the counsel follows, "Kiss the Son." God wants man to take the sinner's place before Him now—to plead guilty; this is the first step in wisdom's path. Of such ones shall it be true, "The man of wisdom shall see Thy name;" faith shall see the pierced One, the Saviour, Jesus. For this purpose God now works, for this purpose now often His rod; but if it will not be *heard now*, it must be *felt then*, in that awful day of Psalm ii. 9, when His name as Saviour shall be replaced by His commission as Judge, and "every eye shall see Him" (Rev. i.) But, alas! what mourning, without hope or excuse, for those who have slighted the grace shown, first, in the rod of judgment that fell on Him that there might be forgiveness for them, and shown, secondly, in the strokes of rods of affliction that fell upon their proud hearts to humble and lead them to His cross.

"Who is there among us yet under the rod
Who knows not the pardoning mercy of God?
Oh, bring to Him humbly the heart in its pride,
Oh, haste while He's waiting, and seek the Lord's side."

THE ROD OVER THE SAINT.

"Feed Thy people with Thy rod, the flock of Thine heritage" (Micah vii. 14). How sweet to see the outcome of the former rods! The rod that smote the Good Shepherd when He was made the Sacrifice

for sin, and the rod that humbled the proud sinner and brought him, self-aborred, to hear with trembling, trusting joy the sweet name of Jesus, is followed by the rod of the Great Shepherd alive from the dead, who delights to keep the flock He died to save. Connecting, as we did before,

Micah v. 1 with Lam. iii. 1,
Micah vi. 9 with Psalm ii. 9,

now let us link

Micah vii. 14 with Psalm xxiii. 4,

and rejoice in our faithful Shepherd, the more so as we remember that the Shepherd's rod was not only used to control and guide into good pasture, but also to number his flock constantly, that not one might be lost, as in Jer. xxxiii. 13, Ezekiel xx. 37; so that in the valley of the shadow of death we need fear no evil, as the "rod" of electing grace over us numbers us among His flock as surely as the "staff" of upholding power supports us underneath; and with the "Shepherd" leading, and goodness and mercy following, "who shall separate us from the love of Christ?" Though "the flock of Thine heritage," blessed Shepherd, oftentimes now "dwell solitarily in the wood," their paths hedged up, and not able to see a step before them, Thou art never absent, and we can ever sing, with truth and blessing to our souls,

"My Shepherd is the Lamb,
The living Lord who died;
With all things good I ever am
By Him supplied.
He richly feeds my soul
With blessings from above,
And leads me where the rivers roll
Of endless love."

H. A. MANDEVILLE.



AS DEW FOR MULTITUDE.

Ps. cx. 3; Mic. v. 7.

THE saints are represented as "dew for multitude." Afflictions and sufferings are like dew and drops of the night, which, however many, and even disagreeable, yet have a fructifying and happy tendency (Song of Sol. v. 2; Dan. iv. 25; Amos vi. 11). In the same way the truths of God are as dew falling gently, and as it were insensibly, on the soul, rendering it soft, pliable, and fruitful (Deut. xxxii. 2).

M. S. L. F.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 265.)

CHAPTER ii.

“**T**HEREFORE.” This refers to the argument of chap. i. It is the logical conclusion. “God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son. Therefore we ought to give the more earnest heed,” on account of the greater dignity of the Messenger. God expects it; for when all else had failed, “last of all, He sent unto them His Son, His well-beloved, saying, They will reverence My Son” (Mark xii. 6).

The various exhortations in this epistle are backed by warnings of such a nature as to lead to the belief that this was not written to Christians only, but to the Hebrews generally. This would explain many passages which are otherwise incomprehensible, considering the plainly-taught doctrine of final perseverance. This idea is rendered more probable by the absence of the otherwise invariable greeting: To all that be in Rome, &c., called saints. And considering “how many myriads there were among the Jews who had believed” (Acts xxi. 20), it is not unlikely that among the converts needing instruction in their new faith were not a few who desired “more exact knowledge concerning the way” (Acts xxiv. 22) before taking the final step, and some who, though outwardly united with the Christians, had no spiritual connection with the body of Christ. To these three classes was the letter written.

Here is our warning: “Lest we drift away.” Not from the words, as the Old Version would lead to suppose (“from them” is in italics in the New Version), but from God. This word “drift” is a very expressive one. The figure is that of being borne down by a rapid current without effort; and this is exactly the state of those who refuse to give earnest heed to these things. They are being borne straight down to hell by the rapid current of time, without making an effort to stop or change their course; only complaining that they do not go faster. Time is so slow that they have to use all their ingenuity in inventing “pastimes”—an awful word to hear spoken so lightly by those whom every moment is bringing nearer hell. They are drifting—fast asleep,

only to be awakened by the awful plunge, when it will be too late. As one of themselves, even a poet of their own, has said :

“This is a strange repose, to be asleep
With eyes wide open ; standing, speaking, moving,
And yet so fast asleep.”

Truly this is a powerful incentive to heeding : “lest haply we drift away.”

Thus drifting, how shall we escape the awful consequence—the damnation of hell (Matt. xxiii. 33) ? There is a way of escape ; there is a salvation ; and it is a great one. This great salvation was rendered necessary by great sin. Whether we think so or not, our sin is great sin. There can be no little sin, because, to use Luther’s oft-quoted words, “There is no little God to sin against.” And with such words as “All unrighteousness is sin,” “Whatsoever is not of faith is sin,” “The thought of foolishness is sin,” and the positive command of the complete surrender of every faculty in love to God (1 John v. 17 ; Rom. xiv. 23 ; Prov. xxiv. 9 ; Luke x. 27), who can plead Not Guilty ? “If I justify myself, mine own mouth shall condemn me ; if I say, I am perfect, it shall also prove me perverse” (Job. ix. 20).

But our great sin has brought out God’s great love, which provided for us a so great salvation, even the perfect purging of our sins by Jesus, through whom He has spoken to us of it. Jesus preached that whosoever believeth in Him shall not perish, but have eternal life (John iii. 15). Saving faith is assent with reliance ; believing that Jesus bore the wrath instead of us, and being perfectly satisfied to rest in that in full assurance. But this necessitates our standing still on the realisation of our danger, and fleeing for refuge to lay hold on the hope set before us. If we refuse to do this, and go drifting on, neglecting this great salvation, how shall we escape ? It is impossible. There is no other hope ; if this be neglected, the poor deluded soul must be “destroyed without remedy” (Prov. xxix. 1, vi. 15) ; “then a great ransom cannot deliver thee,” yea, “they shall not escape” (Job. xxxvi. 18, xi. 20).

That disobedience to the word of our Lord, who went about preaching, “Repent ye, and believe the Gospel” (Mark i. 15), will be surely punished, is guaranteed by the punishment which so surely followed disobedience to the words spoken by those who went before.

The word spoken by angels—the law (which is said to have been given by the disposition of angels—Acts vii. 53)—was proved steadfast by the swift recompense which followed its transgression, as in Ex. xxxii. 28 ; much more shall the word of Christ (Matt xxiv. 35) receive its fulfilment, “Heaven and earth shall pass away, but My words shall not pass away.”

The Lord began the proclamation of this word of salvation; He came to preach good tidings to the poor. Then, when He was no longer to be here in the flesh, He said to them who had been learning of Him, "As My Father hath sent Me, even so send I you;" and they went everywhere preaching the Word, the Lord working with them and confirming the word with signs following (Acts viii. 4; Mark xvi. 20). Here may be noticed the difference, already pointed out by Archbishop Whately, between a sign and a miracle. "A mere wonderful occurrence, of itself, proves nothing; but when a man does something that is beyond human power to do, or foretells something beyond human foresight, and makes this a testimony of his coming from God, it is then, and then only, that he is properly said to offer a miraculous proof. And accordingly the works performed by Jesus and His apostles are called in Scripture (as they really were) not merely miracles (that is, wonders), but signs (that is, miraculous evidence)."

The proof is continued of the superiority of the essential dignity of Jesus to that of the angels. In the first chapter, Jesus is viewed in His divine character; here, it is rather in His character as man.

This comparison with the angels had more significance to the Hebrews, because, since their pre-eminence over the other nations was owing to what they had received by the ministration of angels, they regarded them with peculiar reverence. When these two chapters have been given to this comparison, the subject is changed to that between Jesus and the other favourite objects of their regard—Moses and the High Priest.

A quotation from Ps. viii. sets forth the great honour put upon man. The Psalmist had been considering the great works of God—the heavens, &c.—and then, looking at poor, weak, frail man, he was astonished at God's dealings with him. He was made a little lower than the angels, and yet set over the works of His hands as tributary king, while the angels remain but servants.

Another reading is, A little while inferior to the angels; and the truth remains, whichever be the correct rendering; for there is a destiny for man inferior only to God Himself. Are we not to judge angels? Shall we not sit with Christ on His throne and reign with Him? (1 Cor. vi. 3; Rev. iii. 21, xxii. 5, ii. 26.)

Why should man be singled out for such honour? The reply must be, that it is according to the good pleasure of His will. He wanted a creature in whom he could delight (Prov. viii. 31), and from whom such delight would meet with response. We have no reason to suppose this is the case with the angels; but God created man with a great longing after Himself—a great void in his nature which nothing else could fill—

a mighty craving for love, amounting sometimes to agony in its intensity of yearning to meet that great love of His which "longs to go forth" (2 Sam. xiii. 39). When the great longing of man's nature is met and satisfied with the great sufficiency of God there is fellowship, and the soul of God and man are knit in perfect oneness (1 John i. 3; 1 Sam. xviii. 1; John xvii. 21).

Since it is to man God is pleased to look for companionship and delight, "not of angels doth He take hold, but He taketh hold of the seed of Abraham" to redeem them. It was pity for man, because he was tempted, that led God to provide a salvation; but there could be no pity for the angels that fell, for they had no tempter. "But now we see not yet all things in subjection under him." Man, by his fall, lost, in great measure, the supremacy with which he was at first entrusted (Gen. i. 28), and now awaits, with the whole creation, the manifestation of the sons of God (Rom. viii. 18-23). It is to man, and not to angels, the inhabited earth to come is to be subjected. It is to man is promised authority over the nations of the millennial earth (Rev. ii. 26). They in no case lose their character of servants; but man was made to rule.

But it is only in right of another that man can regain his forfeited position. It is only in connection with the One who took upon Him our nature that we can be set over God's works. He took up our responsibilities, and with them our privileges. Having discharged the one, He is rightfully entitled to the other; and we also, in virtue of our identification with Him.

This, then, has now become a prophecy of the Man Christ Jesus. And though we yet wait its complete fulfilment, when we shall see our Lord "King over all the earth" (Zech. xiv. 9), we see now its promise; for "we see Jesus crowned with glory and honour." Contrast with this the crown with which man crowned Him (John xix. 2). As man He is now in the place of power, representing us; and in Him we shall regain our original dominion. Having emptied Himself of His native glory as God, He has been exalted high over all as man, "angels and authorities and powers being made subject unto Him" (1 Pet. iii. 22). So that as man also He is far above the angels, and His word therefore worthy of greater regard, and supported, if possible, by more sure sanctions.

Jesus was made a little lower than the angels because of the suffering of death, for the angels cannot die; and only by death could He purge our sins. So the Old Version. But the Revised Version gives another meaning by different punctuation; and we read He was crowned with glory and honour "because of" the sufferings of death; being parallel to Phil. ii. 8-10: "Wherefore also God highly exalted Him."

Jesus was the divine proof of His own words, "He that humbleth himself shall be exalted."

"That by the grace of God He should taste death for every man." Did He taste death for every man? Then where is their warrant who say that He died only for the elect? No, thank God, He is the Saviour of all men, though specially of them that believe; for He gave Himself a ransom for all, willing that all men should be saved (1 Tim. iv. 10, ii. 6). And there is not a man upon earth to whom we may not take the news, Christ died for you.

But if Jesus died for every man, why is not every man saved? Because Christ's death was, by the grace of God, independent of man's wishes. God's grace is like His love, with no source outside Himself. The plan was His own good pleasure which He purposed in Himself. But God, having seen fit to give to man free will, would not save him apart from, or contrary to, that will, when the man would prefer to go on still in rebellion. His fall was his own choice; his salvation must be so likewise. And though no amount of desire on his part could save him until God provided the means, yet the means, being provided, will only benefit those who so desire and deliberately choose. And so He was pleased to appoint that, though that death was suffered on behalf of all, it shall profit none until he, of his own free will—assisted by the Spirit—put in his claim to it. But all the same this remains a glorious fact, and brings salvation within the reach of all, leaving each one without excuse: "For the grace of God hath appeared, bringing salvation to all men" (Titus ii. 11).

"Grace"—unmerited favour. God commendeth His love towards us in that, while we were yet sinners, Christ died for us.

Verses 10-18. The thread of the argument is here dropped, while Paul enlarges upon the death and sufferings of Jesus which he has mentioned. "For whom are all things, and through whom are all things." All things are through God, for He created all things; without Him could nothing be. "Thou didst create all things, and because of Thy will they are, and were created" (Rev. iv. 11).

They were also for Him—for His own purpose and His own pleasure. All, but especially man. "This people have I formed for Myself" (Isa. xliii. 21); yet it is just this part of His creation which fails of its purpose. While all else acknowledge and obey Him, and fulfil the purpose and design of their being, men, His greatest work, say, Our lips—hands, powers, ourselves—are our own: who is lord over us? (Ps. xii. 4). Yet of everyone is it true, I have created him for My glory. All who are not living for His glory are robbing God, and come in the category and under the sentence of 1 Cor. vi. 10.

Are Christians altogether clear in that matter? Do they always obey 1 Cor. x. 31, and do all to the glory of God? It seems hard to our selfishness; but it is not really so, for God more than compensates with Himself for anything we may appear to lose; and "who is more at rest than he who has a single eye to the glory of God?" There is no peace without singleness of aim; for we shall be "careful and troubled about many things" as long as we have many things to trouble about. There will be no true peace of soul (conscience is not now in question) until "One thing I do" is the language of heart and life as well as of the lip.

It became God to make Jesus perfect through suffering; it is consistent with His purpose. Was He not perfect before? Assuredly He was. The first conception of Deity is perfection—absolute perfection—and as man there was nothing imperfect or lacking. And yet, does it not say that Jesus "increased in wisdom and stature" (Luke ii. 52)?

This reference to stature explains the term "perfect." It is a relative, and not an absolute term, except in respect of God. When Jesus was four years old He was perfect, as a child, not as a man. When He was led on to manhood He was found perfect in that state also.

This is better expressed by the word "perfected," found in Luke xiii. 32. The thought is that of coming to the full growth, not that of coming out of imperfection; because an infant may be a perfect child, but far from a perfected—full-grown—man. A Christian who has taken advantage of the means of growth may, in this sense, be perfect. Paul and some of the Philippians were "perfect," although not "perfected" (Phil. iii. 15, 12). Compare the Old and Revised Versions of Eph. iv. 12, 13.

But in what sense is it here intended that Jesus was perfected? The human soul grows as truly as does the body, and it needs training and trial before arriving at full growth. It is customary with God to use suffering, in some shape or other, to this end with His children whom He will bring to glory; and it is consistent that He should treat their Leader in the same way, so that they may run their race looking unto Jesus, who trod the same path before them. There was no imperfection to be taken from Him, as from us; but it was necessary that He should pass through all the experiences to arrive at full growth. It is encouragement under the sufferings we know to be working in us the good pleasure of His will to know that "we are treading the path our Master hath trod." He trod the path that He might be able to sympathise with us. He desired to put himself in our circumstances, and for that reason, since we partake of flesh and blood, He likewise

Himself took part of the same, that He might know the infirmities to which it renders us liable. He knew what it was to be wearied and hungry; He knew also what temptations the flesh suffers, and can therefore exercise that most powerful force of sympathy. He was made in *all* things like unto His brethren, so there can be no case in which we cannot claim that sympathy.

“His brethren.” He is not ashamed to call us brethren, because we also are of God—born of God. God is our Father as well as His Father. He is the Firstborn among many brethren; and in declaring this to His disciples Jesus fulfilled the prophecy, “I will declare Thy name unto my brethren” (Ps. xxii. 22).

Another purpose in taking upon Him flesh and blood was that He might die; because it was through death He was to bring to nought him that had the power of death, that is, the devil. The devil had a claim, as it were, to men, because they had elected to serve Him; but “the lawful captive shall be delivered,” for God will contend with him (Isa. xlix. 24, 25). We had no power to help ourselves, and could only groan helplessly; but God came in, saying, “Ye have sold yourselves for nought, and ye shall be redeemed without money.” As his servants we had earned the devil’s wages—death; this Jesus took in our stead. He has bought us out of our bondage by His own precious blood; though we have destroyed ourselves, in Him is our help. None have any right now to keep in bondage those whom Christ hath ransomed; if they stay, it is only because they choose to do so, though the year of release has come (Ex. xxi. 2). But the time of Satan’s power has a limit; it was brought to nought at the Cross; but he has still guile enough to conceal this fact, and thereby retains power over some; but when Jesus comes forth and takes to Him His great power and reigns, Satan will not have the satisfaction of dominion over the lost—all have been entirely redeemed out of his power—but he and they shall be severally punished. All are exclusively Christ’s property now, lawfully; by His death He purchased, not only the treasure, but the whole field (Matt. xiii. 44). This is why all shall stand before the judgment seat of Christ, God judging no man, but having committed all judgment unto the Son (2 Cor. v. 10; John v. 22).

So the devil’s power is brought to nought, and by that very means which he expected to be his most signal triumph. Jesus was “crucified through weakness” (1 Cor. xv. 56; 2 Cor. xiii. 4; 1 John iii. 5); but at the same time He was bearing away sin, which is the sting of death, and all believers are now delivered from that tormenting fear; for it is not death that is fearful, but “after death, the judgment.”

There is no terror in death now to the child of God, for “he that

believeth shall not come into judgment." Having died to sin, there remains but the "putting off" this body as our garments are put off before going to rest. Surely this feeling is mostly one of relief. And if our minds are much occupied, it is done almost unconsciously. Will not our soul at that time be fully occupied with the rapturous thought that at last we are going to see, face to face, Him whom not having seen we love? so that we shall perhaps be unconscious of the change, as many of the Lord's saints have been, and only know that our souls are more free, and rising more easily to Him,—

"Till in the ocean of Thy love
We lose ourselves in heaven above."

Do we not long for the time when the flesh shall no more claim our attention, but we shall have eternity with no occupation for it but to enjoy Him? We shall be satisfied then; satisfied, yet still pressing forward to obtain more. When our capacity is satisfied, it will be enlarged and still filled, to increase again.

Truly hath He brought to nought the devil, and delivered them who through fear of death were all their lifetime subject to bondage. Now we are subject to Him there is no more fear or bondage for us. He is love; and perfect love casteth out fear.

"O death, where is thy sting? O grave, where is thy victory?
. . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"All things are yours: whether life or death." M. M. A.



SONNET.

REV. V. 12.

To HIM be praise, the LAMB for sinners slain,
JESUS, the Crucified, the CHRIST of GOD;
To Him who loveth us, and by His blood
Hath freed us from our sins. The grand refrain,
"Worthy the Lamb!" rings through the heavenlies,
The chorus of eternal harmonies;
And weary ones below have caught the strain,
And, roused to rapture, sound it forth again,
"Worthy the Lamb, the Lamb for *sinners* slain!"

Ring out, O royal song of love and faith,
Upon the solemn night, for, like a breath
Of waking life across the lip of death,
A tremulous brightness stirs the distant sky—
Heaven's answering throb of love to earth's glad melody.

E. STACY-WATSON.

READINGS FROM "THE ENGLISHMAN'S BIBLE."—No. 7.

GENESIS xviii. 1-4.

“**A**ND Jehovah appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, and said, ‘My Lord (Adonahy, *plural*), if now I have found favour in thy sight (*singular*), pass not away, I pray thee, from thy servant: let a little water, I pray you (*plural*), be fetched, and wash (ye) your feet and rest yourselves under the tree.’”

A beautiful picture of Eastern ancient hospitality, radiant with a glory which is divine; for it is a divine manifestation. Jehovah appears to Abraham thus.

But it is not a manifestation of God direct; for “no man hath seen God at any time.” It is an appearing by “the ministration of angels.”

“Lo, three men” (*anashim*, plural of *ish*, not *adam*), three angels in the form of men, “standing by him,” their coming apparently not perceived. Abraham at first addresses one especially, probably conspicuous for his majestic mien. And he addresses him by a title which is especially reserved for the Triune God—“Adonahy,” not Adohn, singular, nor Adonay, plural, but Adonahy, plural, with the broad *a*. For he was the angel of Jehovah, concerning whom Jehovah thus speaks: “Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: FOR MY NAME IS IN HIM” (Ex. xxiii. 20, 21). And this angel of the presence is the representative of the Triune Jehovah—Father, Son, and Spirit—not of the Father, nor of the Son only, but of Trinity in unity.

Then, including in his invitation the other two, Abraham addresses them all in the plural, “Wash ye your feet, and rest yourselves.” And as they all appear to him in the likeness of men, he treats them with the usual forms of Eastern hospitality. (Heb. xiii. 2.) They all enquire for Sarah (verse 9): “And they said unto him.” But it is Jehovah, speaking by the angel of His presence, who repeats His promise of a son, and reproves Sarah for her laugh of incredulity, and her denial of it.

The men rise up and look toward Sodom, and Abraham goes with them. Then Jehovah speaks (verses 16 to 19). The (two) men go towards Sodom, "but Abraham stood yet before Jehovah"—manifested in the angel of His presence.

Then comes that wondrous scene of HUMAN intercession, and DIVINE grace responding, until Abraham himself acquiesces in the righteous judgment of God. Then "Jehovah goes his way, and Abraham returns to his place."

THOMAS NEWBERRY.



DIVINE FORESHADOWINGS IN LEVITICUS.

BY THE EDITOR OF THE "ENGLISHMAN'S BIBLE."

THE OFFERINGS.

LEVITICUS IV.

THE SIN OFFERING.

Verses 1, 2.

SIN may be committed in ignorance, but still it is sin. All manner of sin is forbidden in the word of God, and the believer's safeguard against sins of ignorance is a large and full acquaintance with the word of God (Ps. cxix. 9).

3. "The priest that is anointed" appears to be here especially the high priest (see Heb. v. 1-3). But Christ "needeth not daily, as those high priests, to offer up sacrifices, first for His own sins, and then for the people's" (Heb. vii. 26, 27). Nevertheless, as "made sin for us, though He knew no sin," the sinner's Substitute, and sin being laid upon Him, He needed to offer up a sacrifice, "and this He did once (for all), when He offered up Himself" (Heb. vii. 27).

3. "A young bullock," or bullock from the herd, without blemish, or perfect. Typical of Christ, the perfect Servant of Jehovah.

4. The offerer kills the victim. So Jesus laid down His life of Himself, and that before God, for "this commandment He had received from His Father."

5, 6. To Aaron and his sons the entrance within the veil was restricted to the day of atonement; hence on this occasion typically

the blood was sprinkled "before the veil." But our High Priest has entered within.

7. The precious blood of Christ speaks for us within the veil; we plead it at the golden altar in the sanctuary, and it lies at the very foundation of all approach to God and communion with Him. The Hebrew word for "bottom" here is "foundation."

8, 9, 10. The internal preciousness of the experiences of Christ when making atonement for sin is known in all its fulness to God alone. It is His food of the offering tried by fire.

11, 12. We have an inspired commentary on these verses in Heb. xiii. 11, 12. The Lord Jesus was crucified without the gate of the Holy City. "And in the place where He was crucified there was a sepulchre," and there He was buried; but it was a clean sepulchre, never previously polluted by death (John xix. 41, 42).

The internal preciousness of the victim, converted into incense on the altar by fire, went up as a sweet savour to God; and "therefore did His Father love Him" (John x. 17, 18). But as made sin for us, by the sacrifice of Himself He put away the sin He bore. Hence the rest of the victim was consumed without the camp. Sin by that sacrifice was, as it were, consumed, annihilated, and for ever put away.

13-21. For the whole congregation the sacrifice was to be a young bullock, on which the elders laid their hands.

22-26. For a ruler, a kid of the goats—a male—on which the ruler lays his hand, and kills it.

27 to end. For one of the people of the land, a kid of the goats—a female—or a lamb—a female.

In the former instances the offering was to be a male, for it was a guilty ignorance; but one of the common people may have been misled, and hence a female.

Forgiveness is implied in the first two instances; but there is positive assurance in the last two, as meeting, it may be, weaker faith: verses 26, 31, "It shall be forgiven him." In the Hebrew the "shall" is peculiarly emphatic. It shall assuredly be forgiven.

THOMAS NEWBERRY.



CHRIST is responsible to God, as the High Priest, for every priest under Him. The responsibilities of Christ are our protection and defence. We are responsible to be dependent, helpless, weak, leaning on Christ for strength; but we are not responsible for anything else.

H. W. SOLTAU.

SHORT PAPERS ON PROPHECY.

No. VI.

EIGHTH MESSIANIC PROPHECY.

THE 2 Sam. vii. 14, when compared with Heb. i. 5, is proved to have been a prediction of the Messiah—Jesus, our Lord. Had it not been for this application of the words by the inspired writer of the Epistle to the Hebrews, we might have had some doubts in relation to the matter; but, with this reference by Paul, we cannot hesitate to consider it as one of the Old Testament predictions of Jesus.

And how significant and suggestive are the words! Paul uses the words, no doubt, *illustratively*, in relation to the hypostatic union between the Father and the Son in the Eternal Trinity. The Paternity of Jehovah the Father, and the Filiation or Sonship of Jehovah the Son, are deep subjects for consideration; yet the *fact* is sufficiently plain in Scripture as to be, one would think, quite beyond dispute; because there is nothing more clear in the whole of our Lord's teaching on earth, than the fact of the Three Persons in the Eternal Godhead. The Gospel by John, especially, would be inexplicable if we are to ignore or repudiate the triune character of the God of all grace.

But the only point of *correspondence* which we think Paul calls attention to is just this one relation of father and son, between David and Solomon, and *not any other point* in connection with that relation; because all earthly types and illustrations fail to describe, or convey to us, any *perfect* conceptions of whatever it is intended to illustrate in the personality, or even the purpose, of the all-wise God. And we must ever be on our guard in the interpretation or application of these allusions or illustrations of Scripture, lest we mar the beauty or grandeur of the subject by our inferior conceptions of the Person or purpose of "the Almighty God."

But this prediction has a *manward* as well as a *Godward* aspect, for *our* sonship in grace is founded upon, or arises out of, the Sonship of Jesus. He is the Son of God in "eternal generation;" we are the sons of God in Him by gracious adoption. "But as many as received Him, to them gave He power (or privilege, Greek) to become the sons of God, even to them that believe on His name" (John i. 12). "And if children, then heirs; heirs of God, and joint heirs with Christ."

Thus the words have a legitimate application to each member of the Body of Christ—"I will be His Father, and He shall be My Son." Of course they had their first literal application to *Solomon*, the son of David; a predictive and higher application to Jesus ("for a greater than

Solomon is here"); and a wide and subordinate application to those who are sons of God in the adoption of His grace through "the everlasting covenant, ordered in all things and sure."

And how sweet and refreshing it is, while studying these Messianic predictions, to find here and there predictive words which have their applications to the members, as well as to the Head, by virtue of their mystical union with Him.

And this is warranted by the very precious words of Jesus in John xvii., where He says, "Thou hast loved them, as Thou hast loved Me." What remarkable words! How well do they prove the eternity and the intensity of the Father's love to all "the sons and daughters of the Lord God Almighty"! and so justify the appropriation of these predictive words to the whole family of faith, as well as to "the Son of the Father" in the Eternal Godhead. Here is true rest and comfort to the weary heart of all His Heaven-bound pilgrims!

NINTH MESSIANIC PROPHECY.

There can be no doubt, that a devout and spiritual mind could discover and would select many *predictive symbols and words* which we omit; but our purpose is not to give a complete and exhaustive list of these, but just to make choice of the more prominent and conspicuous along the line of historic Hebrew time, for the help and instruction of those who would have their faith strengthened and their hearts cheered by the words and spirit of divine prophecy.

We select as our next prediction those remarkable words in 1 Chron. xvii. 12, "I will stablish His throne for ever." These are words, of course, which had a preliminary application and fulfilment in the throne and reign of Solomon; but they shall have, without doubt, a still wider and grander fulfilment in the eternal kingdom of the Son of God, to which Daniel refers when he says—speaking of "the stone cut without hands"—"It shall be an everlasting kingdom, which shall never be destroyed!"

This, too, is confirmed by that most remarkable and far-reaching prediction of the angel Gabriel, when addressing Mary (Luke i. 32, 33): "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; *and of His kingdom there shall be no end.*" These are truly significant words, and pregnant with meaning, the full import of which, perhaps, we are hardly able to comprehend at present. But, anyway, they confirm, we think, the application of 1 Chron. xvii. 12 to Jesus in His final sovereignty, when His federal mediation in relation to the atoning covenant shall have come to a termination. Adorable Redeemer! we delight to contemplate Thee in the glory of Thy full supremacy! Thou shalt verily take unto Thee Thy great power and shalt reign! May we be content to suffer with Thee now, "*that we may be also glorified together*" (Rom. viii. 17)! .

WILLIAM FRITH.

THE BELIEVER "A SAINT;"

OR,

OUR STANDING AND WALK.

A WORD TO YOUNG CHRISTIANS.—No. 5.

SANCTIFICATION means to set apart anyone or anything for the service of the Lord, or to make holy. We read the Lord blessed the seventh day, and sanctified it (Gen. ii. 3), or set it apart as a day of rest. The firstborn of Israel were sanctified or set apart for the Lord (Ex. xiii. 1, 2); Aaron and his sons for the priesthood; Levites for the service of the tabernacle; the vessels in the tabernacle for the service of the Lord. We hear the Lord Jesus saying, "I sanctify Myself" (John xvii. 19), viz., that He was set apart for the work of redemption. To sum the whole subject up in a few words, it means separation *from* the world *to* the Lord, and *daily growing more like Christ* through the power of the indwelling Spirit.

Sanctification has seven aspects in the Word of God:—

I. *We are sanctified by God the Father.* "To them that are sanctified by God the Father" (Jude 1); "He hath chosen in Christ before the foundation of the world, that we should be *holy* and without blame before Him in love" (Eph. i. 4). Christ says, "Lo, I come to do *Thy will*, O God"—by the which *will* we are sanctified through the offering of the body of Jesus once (Heb. x. 9, 10). Here we see the *purpose* of God that we should be holy. By sin we had lost all claim upon God; we had no holiness, neither could we attain to God's ideal of holiness; hence we see the *purpose* of God in giving His only Son, and the Son in unity with the Father in giving Himself, that the hindrance, sin, might be put away by the death and resurrection of Christ (Heb. ix. 28), and on the ground of the accomplished work of Christ the Spirit poured out, to indwell the believer, that he might be holy. Here we see the *purpose* of God the Father in these three truths—1. Choosing us in Christ. 2. Giving Christ to take our place and die the death we deserved to die. 3. Indwelling us by His Spirit. And, in all this He had one purpose in view, viz., that we should be holy.

II. *We are sanctified in Christ.* Here we see our standing. All the worthiness of the person and work of the Lord Jesus God reckons to our faith in His Son. The high priest of old was the representative of the children of Israel, and we read that he had a plate of pure gold

across the front of his mitre, with these words engraven upon it, "Holiness to the Lord; . . . it shall ALWAYS be upon *his* forehead, that *they* may be *accepted* before the Lord" (Ex. xxviii. 36-38). Oh, what a precious truth! our High Priest is *always* in the presence of God for us (Heb. ix. 24). We are represented by and *accepted in* Him (Eph. i. 6). His holiness is ours. It is true "that in us (that is, in our flesh) dwelleth no good thing," and we cannot forget the fact that the flesh had the upper hand before we were overcome by and yielded to Christ; but we are not in the flesh, we are *in* Christ, although it is true the flesh is in us. Paul, by the Holy Spirit, beautifully, puts it when, writing to the Church at Corinth, he reminds what they *were* and what they *are*. After mentioning certain classes of sinners, he says, "And such *were* some of you; but ye *are* washed, but ye *are* sanctified" (1 Cor. vi. 11); not going to be or being sanctified, but, as the Revised Version puts it, "ye *were* sanctified." When? When we believed in Christ. We have a simple illustration of this in Ex. xxix. 37, "Whatsoever toucheth the altar shall be holy." Just as soon as anything touched the altar it was holy, so the moment we believed in Christ we were made holy in Him. Again, Paul, in commencing his epistle to the Church at Corinth, brings out the same truth: "The Church of God which is at Corinth, even them that *are* sanctified in Christ Jesus, called saints" (Revised Version, 1 Cor. i. 2). The words "to be" are not in the original, as you will see they are in italics. Again, in chap. i. 30, speaking of what Jesus is made of God unto us, "But of Him *are* ye *in* Christ Jesus, who of God *is* made unto us wisdom, righteousness, sanctification, and redemption." It is true we are ignorant; but Christ is God's wisdom, and ours in Him. It is true we are filthy and polluted in ourselves; but Christ is the righteousness of God, and we *are made* righteous *in* Him; and as God sees us *in* Christ He exclaims, "Thou art all fair, my love; there is *no* spot in thee" (Song of Solomon iv. 7). "Complete *in* Him" (Col. ii. 10); "As He *is*, so *are* we" (1 John iv. 17). It is true we are conscious of many shortcomings; but Jesus, our righteousness and sanctification, never comes short.

III. *We are sanctified by the blood of Christ.* "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12). Here we see that Christ has purchased us, and that we are no longer our own, but belong to Him who has purchased us with His own precious blood. And why did Christ thus suffer? That He might separate us from the *consequence, power, and presence* of sin. "He gave Himself that He might redeem us from *all iniquity*" (Titus ii. 14). "He gave Himself that He might deliver us from this present evil world" (Gal. i. 4).

At the consecration of Aaron and his sons we read that "Moses took of the blood of the ram of consecration, and put it upon the tip of their right ear." What does this teach us? We once listened to the voice of this world, and yielded to the clamourings of the flesh, and were obedient to the god of this world; but now we are not our own we are to listen to the voice of Him who has bought us with His own precious blood.

1. Who to hear (Matt. xvii. 5) Christ.
2. What to hear (Mark iv. 24) Word of God.
3. How to hear (Luke viii. 18) In faith.

Again, the blood was put upon the thumb of the right hand (Lev. viii. 23). Here we are reminded that we once served sin, self, and Satan; but now we are to serve the Lord and minister to Him, and others for Him.

Note our hands—

1. Cleansed (Lev. xiv. 14) .. "Sins forgiven."
2. Anointed (Lev. xiv. 17) .. Sealed with Holy Ghost.
3. Filled (Ex. xxix. 24, margin) 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.

Again, the blood was put upon the big toe of the right foot. Here we are reminded that we once walked after the course of this world (Eph. ii. 2). See also how we *should* walk:—

With God Gen. vi. 9.	In the light .. 1 John i. 7.
In Christ Col. ii. 6.	Honestly 1 Thess. iv. 12.
In good works .. Eph. ii. 10.	In wisdom Col. iv. 5.
Worthy ,, iv. 1.	In love Eph. v. 2.
In lowliness ,, iv. 2.	As children of light ,, v. 8.
In meekness ,, iv. 2.	Circumspectly .. ,, v. 15.
In longsuffering .. ,, iv. 2.	In truth 3 John 4.
By faith 2 Cor. v. 7.	As Christ walked 1 John ii. 6.

And then when He comes we shall walk with Him in white (Rev. iii. 4). But why should it be the right ear, hand, and foot? This tells us that God must have the best and strongest for Himself, yea, even all; for He died for us, that we should not henceforth live unto ourselves, but unto Him who purchased and sanctified us by His own precious blood.

IV. *We are BEING sanctified by the Holy Ghost.* Paul, speaking of his ministry, speaks thus: "That I should be the minister of Jesus

Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, *being* sanctified by the Holy Ghost" (Rom. xv. 16). Before we saw it was a work that was done *for* us, and its effect upon us; now it is also true that it is a work *being* done *in* us by the power of the indwelling Spirit; not improving the old nature, for that is incurable—"that which is born of the flesh is flesh" (John iii. 6)—and we cannot alter or improve it; God reckons it dead (Rom. vi. 6), and we are to reckon ourselves dead indeed unto sin, but alive unto God through our Lord Jesus Christ (Rom. vi. 11). A friend recently asked the question, "Does the Spirit of God *eradicate* the evil or subdue it?" and the answer was, "*Subdue* it;" and the Spirit of God is in us for this purpose, and it is our privilege to be led (Gal. v. 18), filled (Acts ii. 4), taught (John xiv. 26), kept (1 Peter i. 5), walk (Gal. v. 16), live (Gal. v. 25) in the Spirit, and be *daily* "*growing* in grace." "Grow up into Christ in *all things*," for as Christ is seen in the life do we know that a believer is filled by the Spirit of God, for He witnesses to and of Christ. Note one or two of the names of the Spirit:—

1. Spirit of Holiness, or Holy Spirit (Rom. i. 4); and as we are subject to Him we shall be practically holy, and reflect the likeness of the Lord Jesus.

2. Spirit of Grace (Heb. x. 29). As we yield to Him and trust in Him we shall have grace to live, grace to wait, grace to suffer, grace to overcome, grace to watch; yea, "God is able to make *all* grace abound toward us" (2 Cor. ix. 8).

3. Spirit of Truth (John xiv. 17). This is our power to enable us to witness of the truth (John v. 33), to obey the truth (1 Peter i. 22), to walk in the truth (2 John 4), to worship in truth (John iv. 23).

4. Spirit of Wisdom (Isa. xi. 2). We are wise unto salvation, and wise to win souls, through Him.

V. *We are sanctified by the Word of God.* Christ prays for His people "that they might be sanctified through the truth" (John xvii. 17). We are told why Christ gave Himself for the Church—"that He might sanctify and cleanse it with the washing of water by *the Word* (Eph. v. 25, 26). The Word of God is pure (Prov. xxx. 5), and as we are subject to it, it will purify us; the Word of God is a righteous word, and as we are subject to it, it will enable us to bring forth "the fruits of righteousness;" the Word of God is quick and powerful, and as we are subject to it, it will *separate* us from everything contrary to the mind and Spirit of God. Let us ever come to the looking-glass of God's Word, that we may judge ourselves by that Word, and by the power of God "grow in grace and in the knowledge of our Lord Jesus Christ;" for as we "continue in the Word we shall know the truth, and the truth will make us free" (John viii. 31, 32).

VI. *We are sanctified by faith.* When Paul was before Agrippa, speaking of God's purpose in sending the Gospel to the Gentiles, he uses these words: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith" (Acts xxvi. 18). Here, of course, it refers to our standing; but there is another scripture coupled with this that brings out the truth—"*purifying their hearts by faith*" (Acts xv. 9). What is faith? *Faith is the outward look of the soul to the Lord Jesus.* We read that John the Baptist, seeing Jesus, said, "Behold the Lamb, which beareth away the sin of the world" (John i. 29). Again, the next day, he stood, and two of his disciples, and, *looking upon Jesus as He walked*, he saith, "Behold the Lamb of God" (John i. 35, 36). In the first instance he bade them to look to Christ as the sin bearer; the next time as their example—walk as He walked, follow in His footsteps, gaze upon Him, and upon His glory; for as we gaze upon Him we "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). As one has well said, "If we gaze upon the sun for a short time, when we take our eyes away we cannot see anything around us; so as we gaze upon Christ, and are taken up with Him, earth will lose all its attractions for us."

Faith is the hand that receives the blessings God has to give, just as Aaron's hands were filled (Ex. xxviii. 41, margin). Of course this implies they were empty, and as we continually come to God and receive from His fulness, and live a life of faith on the Son of God, "we shall become more like Him." It is "by faith we live" (Rom. i. 17); "by faith we walk" (2 Cor. v. 7); "by faith we stand" (2 Cor. i. 24); "by faith we fight" (1 Tim. vi. 12); "by faith we overcome" (1 John v. 4).

VII. *Sanctify yourselves.* Here we see our responsibility. We get some simple illustrations of this in the children of Israel.

1. They were to be separate in their *dress*; they were forbidden to wear clothing of woollen mixed with linen (Lev. xix. 19). A Christian should be dressed in such a manner as to commend his Master, and not follow the fashions of this world; but there is a deeper teaching than this. A Christian should be careful to be clothed with humility, kindness, meekness, long-suffering" (Col. iii. 12); yea, in a word, to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 14). And just as the Israelite had running through the fringe of his outer garment a riband of blue (Num. xv. 38), so that wherever he was met he would be known, so it should be with the believer: the Spirit of Christ should be seen

wherever he goes, that the world may know to whom we belong, and that we are a heavenly people.

2. They were to be *separate* in their *food*. In Lev. xi. you get a list of what they *were to eat* and what they were *not to eat*. Of *animals* they were not to eat anything that did not divide the hoof and chew the cud. The divided hoof speaks to us of the separate walk; chewing the cud, feeding upon Christ, the true and living Bread, through His Word. Alas! how many are content to feed upon their feelings, or some love story or interesting tale, and almost ignore the Word. No wonder so many professing Christians are weak, worldly-minded, and useless. Oh! if we would be strong, happy, and useful, we must feed upon the Word of God, like the animal which chews the cud and thus gets the sweetness out of it, and is nourished and strengthened by it. So it should be with us. Feeding upon the Word of God, drinking of its soul-satisfying water, we shall become strong, happy, and useful Christians, and those things we once delighted to feed upon will become insipid to our taste; and we shall be content with nothing else but to sit down like Mary at the Master's feet, and listen to His soul-stirring and precious word, and, like Jeremiah, say, "Thy words were found, and I did *eat* them, and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16).

Again, they were not to eat of any fish which did not have *fins* and *scales*. There are some fish which have neither, which grovel in the mud. Now we know a dead fish can go with the stream. There is a saying that a Quaker was always known when bathing because he swam against the stream. Now sinners are like dead fish, carried on by the stream of worldliness and sin down to hell, or one that grovels in the mud; but the Christian is like a fish with *fins*, which can swim against the stream. He can move onward through this world of sinners by the power of God, and our motto should ever be "Onward, upward, heavenward," "looking unto Jesus." The *scales* of the fish protected it from the action of the waters, and enabled it to resist the force of the waters. So with us: we have a power to resist (if we yield to it) the contaminating influences in this evil world; we have the Father against the world, the Son against the devil, and the Spirit against the flesh.

Again, they were not to eat any birds which feed on flesh or crawled on the earth. This tells us that we are to make no provision for the flesh, and that our affection is to be set on Christ. They might eat of those fowls which "have legs above their feet to leap withal upon the earth." This tells that we are to be overcoming Christians; just as these birds had power to *leap over* an obstacle in their way, so may we, by the power of God, overcome everything contrary to His mind and Spirit.

3. They were not to sow their land with *mixed seed*. "Thou shalt not sow thy vineyard with *divers* seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. xxii. 9). "The seed is the word of God" (Luke viii. 11; 1 Peter i. 23). Alas! how the seed is mixed in this our day. Truly "the time has come when they will not endure sound doctrine; but after their own lusts do they heap to themselves teachers, having itching ears" (2 Tim. iv. 3); experience and feelings; anything but the Word of God. Oh! young Christian, keep to the Word—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is. viii. 20). "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John iv. 1); test your position, word, and work by the Word of the living God.

4. They were to be separate in their *work*. "Thou shalt not plough with an ox and an ass together" (Deut. xxii. 10). As one has recently said, "The ox and the ass are made to plough together, when we yoke together divine and worldly principles. It is the alliance of earthly methods with heavenly truths. It does not elevate the earthly to the position of the heavenly, but it degrades the heavenly to the level of the earthly. The ox must accommodate himself to the ass—the ass cannot accommodate himself to the ox." Alas! there is too much of this being unequally yoked together with unbelievers in marriage, in business, in Christian work; unconverted singers on the platform, unconverted teachers in the Sunday school, unconverted elders and deacons in the churches, unconverted people partaking of the Lord's Supper. It ought not to be. "God divided the light from the darkness" (Gen. i. 4); so there ought to be a manifest line of separation in Christian work; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. vi. 14).

5. They were separate in *company*. Israel as a nation was not reckoned among the nations; they were to dwell alone (Num. xxiii. 9). It is our privilege to go outside the camp unto Christ, bearing His reproach (Heb. xiii. 13); just as you read of the Gadites in 1 Chron. xii. 8: "They separated themselves unto David into the hold to the wilderness." David was in rejection, although the anointed king of Israel; so Christ is now rejected by the world; and it is our privilege to be rejected with Him, for "if we suffer with Him we shall be glorified together." Oh! let us be indeed separate in our walk, separated *from* the world *to* the Lord, for "*Blessed* is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. i. 1).

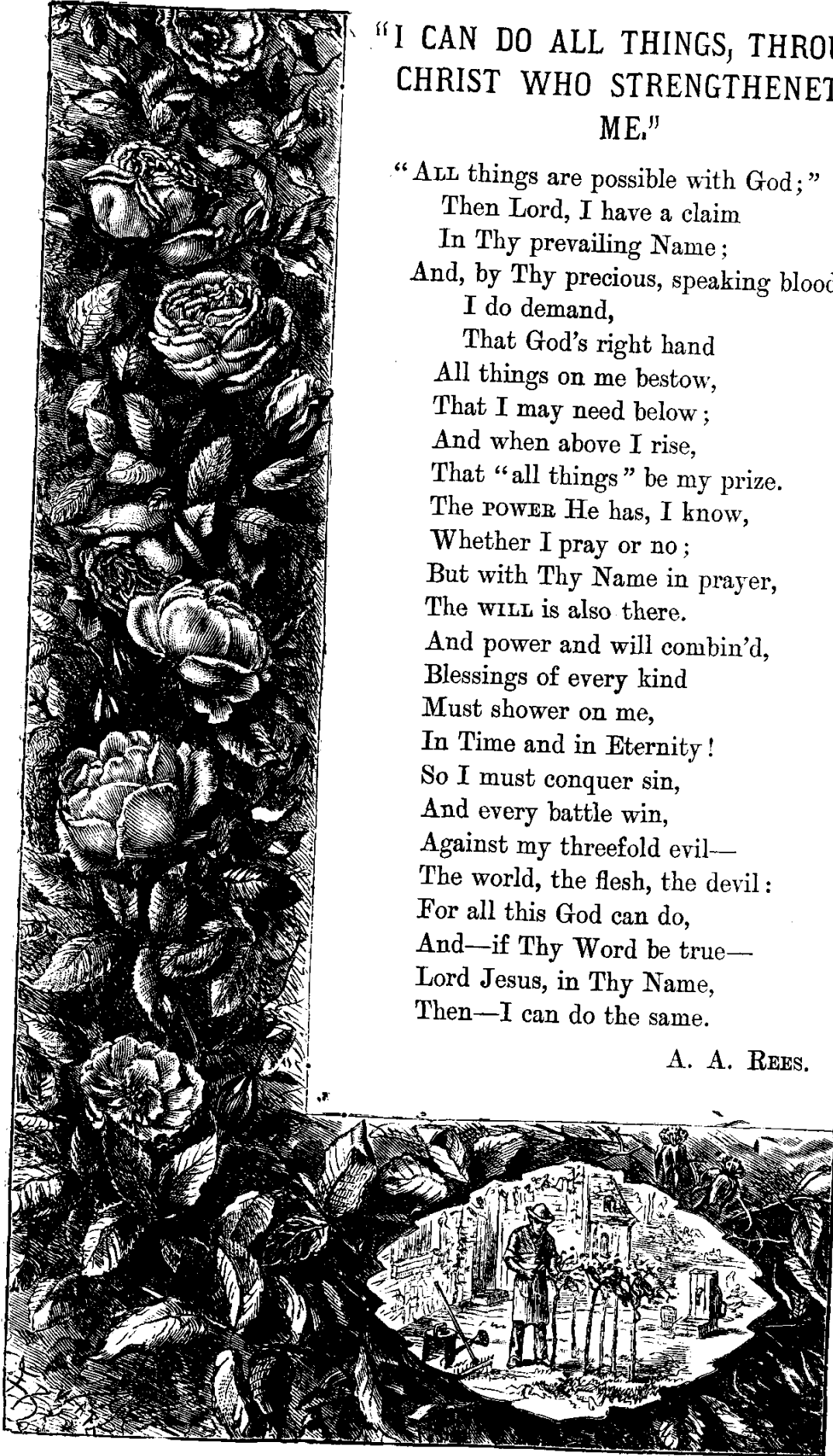
Reader, if there should be anything in your life that condemns you, put it away. If you have failed hitherto in being a whole-hearted Christian, oh! now confess your sin, and surrender yourself unreservedly to God, to be kept by His power, to be filled with the Spirit, to be moulded after the likeness of Christ, to be used in His service, and thus bring glory to Him who has saved you for that purpose.

F. E. MARSH.

"I CAN DO ALL THINGS, THROUGH
CHRIST WHO STRENGTHENETH
ME."

"ALL things are possible with God ;"
Then Lord, I have a claim
In Thy prevailing Name ;
And, by Thy precious, speaking blood,
I do demand,
That God's right hand
All things on me bestow,
That I may need below ;
And when above I rise,
That "all things" be my prize.
The POWER He has, I know,
Whether I pray or no ;
But with Thy Name in prayer,
The WILL is also there.
And power and will combin'd,
Blessings of every kind
Must shower on me,
In Time and in Eternity !
So I must conquer sin,
And every battle win,
Against my threefold evil—
The world, the flesh, the devil :
For all this God can do,
And—if Thy Word be true—
Lord Jesus, in Thy Name,
Then—I can do the same.

A. A. REES.



ABRAHAM, THE MAN OF FAITH.

No. V.—THE OLD ALTAR.

HOW blessed it is to know that the Father's heart seeks His children's worship!—that to our God there is something not only glorifying, but refreshing, in receiving true spirit worship—“worship in spirit and in truth.” What a gulf there is between the merely outward nominal thing so called and genuine heart-worship of the Father! A child of God lying down, so to speak, in the marvellous love of God, and there, in sweet restfulness, rendering humbly and adoringly the homage of a grateful heart. “The Father seeketh *such* to worship Him,” and is satisfied.

Perhaps at no time is there truer and less formal worship, with less of self mingling in it, than when a repentant wanderer falls at the feet of his Father, and is caught up into the arms that never weary of receiving, and to the heart that never wearies of pouring out its love. What true child of God knows not something of the sorrow and joy of the prodigal's return? Some of us can recall sad times of backsliding, when we “weariest Him with our sins” (Isa. xliii. 24), and gathered nothing for ourselves but unhappiness and loss; all the while bearing the reproach within, and conscious of the loving whisper, “Return, O backsliding one, and I will heal thy backsliding” (Hosea xiv. 4), till at last His love again conquered, and we cried, “I will arise and go to my Father.” My friends, shall we ever forget, in heaven itself, the wondrous reception, as, falling in the dust of self-abasement and true judgment of our sin, “in the place of the altar which we made at the *first*” (verse 4), we called upon the name of the Lord—how, without one word of rebuke, the unchanging arms were round us in a moment, and the *kiss of God* sealed our forgiveness, filling our hearts with such a rush of joy that *our worship was in a flood of tears?* Perhaps thus it was now with Abram; but if so, it was in secret, and God does not give us the record. It is often thus, perhaps always. The first moment of such restoration, with its wondrous sweetness, seems to be kept from all eyes save those of the Father and the restored wanderer. Was it not because of this trust that our risen Lord's first interview with Peter was in secret? “He was seen of Cephas, then of the twelve” (1 Cor. xv. 5). We have said “perhaps,” because in the case before us it may not be so. Abram is emphatically the man of faith, father of believing ones, and his whole path is typical. Here, therefore, we are not to judge of God's ways by our own experience, but by the written Word. The believing one has indeed returned to his true place, and has found rest beside the

first built altar; but as yet there is no *declared* fellowship on God's part, no recorded manifestation of God, and no distinct utterance of approval. Why is this? Abram has at last returned, confession of sin has been made (for his very presence in the place of that first altar proves this), and without doubt there has been at once full and perfect forgiveness. "If we confess our sins, He is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Why, then, is it not manifested to all? First, because Abram's faith needed trial—first in order and first in importance; for there is nothing more precious than the trial of faith—"much more precious than gold, though it (gold) be tried with fire." Next, for those who *watched*—angels and principalities and powers, evil and good, the Canaanite and Lot.

"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?"

Lot, to the heart of God, is next in importance to Abram; far more so than the angels, who need not to be saved, and more than those who are beyond salvation. Poor Lot may be saved; and by and bye testimony shall be borne to him by one servant of God in the Spirit that he was at last proved "righteous" (2 Peter ii. 7), though he cannot be found in the glorious roll of Hebrews xi. Of him it could only be said that he "vexed his righteous soul," and was at last delivered from the seething sea of wickedness. No mighty work of changing it or saving it, even for a time, from destruction; only vexing himself because of it. Meanwhile with Abram he is *out of place*. These two cannot get on. SEPARATION—how little it is understood! We talk so much about it, and, alas! our darkness and blindness oftener leads us to schism. God divides the *light* from the *darkness*, that the one may rule and benefit the other. God puts a "*redemption*" between (Exod. viii. 23, marg.) oftentimes, that the distinction be *felt*—"a darkness that may be felt"—sin known and deliverance (mayhap) sought; for "God is love." Yea, the very highest separation—that of the high priest, with the golden plate on the mitre—the *crown* of his forehead—had the characteristic inscription, "Holiness unto the Lord," with the divine interpretation, "that He may *bear* the *iniquities* of the holy things of the children of Israel before Jehovah."

Separation unto God as a *medium of blessing from God* to those from whom we have been separated. Alas, alas! how often the separation is in the wisdom and energy of the flesh to find fault, to stand *aside*, to exclude, to bite and devour, instead of to *love* and to enlighten and to comfort with the love and light and comfort "wherewith we are comforted of God." By and bye we shall see that Lot is in every way to be benefited by this separation. Meanwhile they cannot get on. It is

the newly-restored spiritual man watched by and misunderstood by one who has never known God for himself, only darkly through another. Poor Lot is as yet but a babe in Christ—a carnal Christian (1 Cor. iii. 1). Lot has always depended upon Abram, *not on God*. We read not that God had called him out of Haran; and now, in Abram's return to his true place, we read of *him* only as "Lot also, *which went with Abram*" (verse 5).

My brothers, what a lesson is this! Of *one man* only in the universe of God do we find that it is safe to be *with him*. *Lot followed Abram*! No wonder if at last he pitched his tent toward Sodom. What a contrast! following the CALL OF GOD and following the example (only) of Abram; leaving Haran, building an altar, worshipping God (in this even copying man), fleeing from the famine, going down into Egypt, watching—perhaps imitating—the sins of the backsliding child of God; Abram the source of his life, NOT GOD. My brothers, let us look around. This folly is new as it is old. Do we, dare we encourage it? There are Lots all around. Let *us drive* them from us unto God. If not, God will speedily, in the midst of sad strife and sore division of *our* followers and *their* followers, separate at last for mutual good. There be many in the present day that follow only man. Would God that all Christians even who are in the place of teachers would study Paul's progress in the 1st and 2nd Epistles to the Corinthians. In the first epistle the true servant of God in the power of the Holy Ghost has to rebuke the Corinthian Church, or some of them, for worship of Paul (1 Cor. iii. 5); in the second epistle he *has to assert his authority* as the servant of the Lord (2 Cor. x. to end of epistle). In the first epistle he had to entreat them not to *make him or any other man their leader*; in the second he had to "become a fool," in self-assertion, for Christ's sake and the truth and their benefit—so soon does popularity pass to rejection! Here the need-be for separation was twofold. Lot, drawing his religion from Abram only, saw "his nakedness" in Egypt. How different if for himself he had seen God! Nevertheless, to Abram also it must have been intensely painful this separation; to know that Lot had looked for *God in him*, and seen only Abram! In this sad experience the child of God must have been taught in ever-increasing light the evil of unbelief; and so, while the one was separated unto Sodom, the other would more and more be separated UNTO GOD.

"THICK CLAY" (HAB. II. 6).

We have said the need-be for separation was twofold. The second was this, that in the worldly walk of these two men riches had greatly increased. God has said, "When riches increase, set not *thine heart*

upon them" (Ps. lxii. 10). They have arrived at the testing place, and the test is applied. Both have riches, but one has *only Abram*, the other HAS *God*. How can we compare the portions?

The test of Abram's heart attitude towards God brought Lot also into clear light, showing where his heart is set.

CAUSES OF DIVISION.

There was no strife between themselves; they were evidently friendly. Lot, as we have seen, had no direct call from God; but he followed Abram from Haran down to Egypt, and back to the place of the altar, but not to God. There was thus the first element of division, a very common and fruitful one. If both had been "holding the Head" (Col. ii. 19), they would have been in the true unity, and that unity had been maintained; but if Abram was holding the Head, and Lot holding only Abram, there was no true abiding unity. There might be natural love, but, alas! how easily *that* may change and pass away; or how much may come, as in this case, from *earthly* circumstances and clashing interests to disturb the union. Thus kindly feelings may continue, while things over which we have no control occur to necessitate separation. How different it all is when each is for himself clinging to *God*; *then* there is a bond which in its very nature is everlasting. This is well worthy of our deepest consideration. Church after church, gathering after gathering, is weakened, disturbed, and rent asunder because of the Lots who are in fellowship. They have not known God; they know only Abram—some godly minister, or true, earnest, and devoted child of God. Abram was *Lot's bible*, and in Egypt the page had become blotted. Alas for Lot! his trust in religious man had become weakened, and as earthly goods increased, his chain binding to all that was earthly had become strong. Thus, when the test comes, GOD OR THE WORLD, he chooses Sodom, and is well nigh overwhelmed in its destruction; at his highest and best a carnal Christian, trying to serve God and Mammon, barren of good, and only "vexing his righteous soul" with the ungodliness of the Sodomites (2 Peter ii. 7, 8), unable to benefit them, though trying hard—only vexing himself. How could one who was brought back to fellowship with God be in fellowship with such? Abram's backsliding had taught him more and more his need of God; it had taught Lot that *his god* was not to be trusted. Thus, when the ordeal came, it found out true faith and false, true religion and false, true worship and walk and the counterfeit. Thus it ever is. But there were more apparent causes of division. "Their *substance* was *great*, so that they *could not dwell together*. And there was a strife between," &c.; "and the Canaanite

and the Perizzite dwelled then in the land" (verses 6 and 7). Their substance and their dependants—who had no interest in God, and only a self-interest either in Abram or in Lot—their substance the cause of dispute, *their herdmen* (not *God's pastors*) the strivers, *place and power and earthly advantage* their *only good*; and so they grasp, and grudge, and fight, while the Canaanite and the Perizzite—God's enemies—look on and laugh. God help us! what a dreadful thing it is to be a carnal Christian. No wonder if God calls such "adulteresses" (James iv. 4, see revised version): "Know ye not that the friendship of the world is enmity with God?"

The man whose faith is really in God bears the test. Abram can, and does in practice, say, "Thou art the portion of mine inheritance." To him God has become increasingly precious since the deep sense of his own weakness had become known through his backsliding. He must have God; without Him his *substance* is poor indeed. Thus it is that he can well afford to give Lot his choice of all the land. He is willing to be a loser of all on earth, for he has God. In any case, there must be *no strife*; that misrepresents his God. Strife over earthly place and earthly substance? Never! I cannot grieve my God—my salvation, my life, my treasure—for anything that earth can render. "Behold, is not the whole land *before thee*? Separate thyself, I pray thee, from *me*: if thou wilt take the left hand, then I will go to the right," &c. How beautiful this is—the "carelessness of faith."

Poor Lot! a little while ago and Abram had his heart. Abram was his magnet. Abram is brought nearer God; circumstances and surroundings—the "inevitable," as the world would say—have come in to produce a repellent current, and Lot finds another magnet still further from God.

A LOW LEVEL.

"Lot lifted up his eyes, and beheld all the plain of Jordan that it was well watered. . . . Then Lot chose him all the plain of Jordan; and they separated. . . . And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Lot *lifted up* his eyes, yet he saw only Sodom—good, substantial, beautiful; *earthly advantage* (at the cost of a good man's society) in the company of the wicked. And he had to *lift up* his eyes to see this! Alas! how low must have been his standing to be *below* such a scene as this. Abram, the child of true faith, could say, "Mine eyes are ever towards the Lord." When *he lifted up* his eyes he saw God. He could *look down* upon all that Lot *looked up* to.

My brothers, is it so with us? Are we truly with Jesus on the mount of God? above the din and strife and glitter and attraction of the earth; above its gains and its losses, its praise and its blame; *above* it socially, politically, religiously? or, in all these, are we looking *up to it*? GOD OR MAMMON, WHICH?

ROBERT MCKILLIAM, M.D.

THE RIVER JORDAN.

From *Sacred Streams: The Ancient and Modern History of the Rivers of the Bible.* By
PHILIP HENRY GOSSE, F.R.S.

(Continued from page 285.)

THE TRANSLATION OF ELIJAH.

Testimony—Apostasy—Elisha's Request—The Chariot—The Rapture—The
Mantle—The Change of the Quick.

2 Kings ii.

GLORIOUS had been the manifestation of Divine power when the affrighted waters of Jordan were driven back before the host of Israel; but far more glorious was that display of it which terminated the earthly career of the prophet Elijah. He had been the faithful witness for God in times of deep degeneracy in Israel, when the open worship of Baal had supplanted, almost entirely, the acknowledgment of Jehovah; and the godly of the seed of Jacob, an exceedingly small remnant, had been persecuted and compelled to hide in glens and caves by the weak and wicked Ahab, stirred up by his still more infamous wife, Jezebel. As an illustration of the daring impiety of the times, we are told that, in the days of Ahab, Hiel the Bethelite ventured, in spite of the solemn curse denounced by Joshua,* to rebuild the city Jericho; and though, according to the prophecy, his firstborn was cut off when he laid the foundation, he scorned to swerve from his bold purpose, until the death of his youngest son, as he set up the gates, fulfilled the terms of the prediction, and left him an accursed and a childless man.

Immediately after the record of this solemn incident, the Holy Spirit abruptly introduces Elijah the Tishbite, denouncing the judgment of Jehovah against His apostate inheritance. Like One of whom he was

* "And Joshua adjured them at that time, saying, Cursed be the man before Jehovah, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. vi. 26).

an illustrious type, he was the faithful testifier against evil, and the solitary witness for God; like that Blessed One, he proved that godly testimony evokes the rancour of the world, which rejected Him and cast Him out. And, like his antitype, he was cheered and comforted by communion with his Father in heaven, tended by the willing service of ministering angels, and, when his suffering course was done, and his mission accomplished, received up into the celestial glory.

It is this last wondrous scene that we will now contemplate—the glorious rapture of the prophet from the banks of Jordan to heaven. His Lord has given him an intimation of the manner of his departure, so far beyond his desires or expectations. Formerly, in a moment of despondency, he prayed, “O Lord, take away my life!” but death is to have no power against him, not even against his corruptible body. And now he knows that the moment draws near; and he proceeds, in company with his disciple and successor, Elisha, from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan. These were all scenes that had been associated, in Israel’s early days, with glorious interpositions of God. Bethel, “the house of God and the gate of heaven,” had been the place where the lonely and benighted Jacob had seen the mystic ladder, reaching from earth to heaven, with the angels ascending and descending on it. Jordan had cleft his foaming tide, and “stood upon an heap,” to allow the host to pass over. At Gilgal, the reproach of Egypt had been rolled away,* and Israel first ate the fruits of the land of Canaan. And Jericho, the strong and fortified city, had yielded to the conquering host their first victory in the land, her mighty walls falling prostrate before the trumpet-blasts of Jehovah’s white-robed priests. But all these hallowed memories had been well nigh effaced, and the scenes themselves polluted, by the debasing idolatry that had spread far and wide. A farewell word of exhortation, counsel, and comfort to the few faithful ones that yet remain, Elijah journeys around to give; and then, as one who has done with earth’s associations, whether painful or pleasing, he leaves them, in turn, all behind him, and keeps his eye on his heavenly rest.

It is not from the land of Israel that Elijah must ascend to heaven, but from the wilderness. “Israel had journeyed from Jordan to Jericho; but Elijah journeyed from Jericho to Jordan. In other words, as Jordan was that which separated the wilderness from the land, the prophet crossed it, thus leaving Canaan behind him. His chariot met

* The expression, “they went down to Bethel” from Gilgal, militates, however, against this identification; for Bethel is 1,000 feet above the plain of Jericho. Robinson finds ancient ruins, a few miles north of the site of Bethel, which yet bear the name of Jiljuleh.

him, *not in the land, but in the wilderness.* The land was polluted, and was speedily to be cleansed of those who had introduced the pollution; the glory was soon to take its departure even from the most favoured spot; Ichabod might be written upon it all: wherefore the prophet leaves it, and passes into the wilderness, thus pointing out to the spiritual mind that nothing remained for heavenly men but the wilderness and the rest above. Earth was no longer to be the resting-place or portion of the man of God; it was polluted. The Jordan had been divided to allow Israel to pass from the wilderness to Canaan; it was now to be divided to allow a heavenly man to pass from Canaan to the wilderness, where his chariot awaited him, ready to convey him from earth to heaven.*

As the rod of Moses, stretched out over the Red Sea, had been the instrument of its division, so now the mantle of Elijah, wrapped together, is endowed with the same wonder-working energy. It smites the waters of the Jordan, and instantly they are divided hither and thither, and the sainted associates pass over on dry ground.

Nothing now intervenes; the last barrier of earth is left behind, and the chariot may every moment be expected. Elisha is encouraged to prefer his last request before his honoured master be taken from him; and he asks "a double portion of Elijah's spirit." This was a large request, but it was the desire of faith, inspired by the Holy Spirit of God. Long ago he had been called to the prophetic office by Elijah's casting his mantle on him as he passed by; but then there had been, perhaps, a struggle with earthly affection in his heart—"Let me kiss my father and my mother!"—Now, however, the prophetic mantle is uppermost in his mind; he "covets earnestly the best gifts." Nor shall his holy aspiration be frustrated: a great thing, and difficult, indeed, it is—"a double portion of the spirit" of Elijah! nevertheless, provided he is able to witness the glorious rapture, it shall be done.

And now their converse ends; for a chariot of fire and horses of fire are seen rushing down from the sky with winged speed, attended by hosts of ministering angels. In a moment, the "one is taken and the other left," and Elijah is carried up by a whirlwind into heaven. Elisha gazes after his beloved master, as he swiftly travels up the empyrean vault; and, though he had hitherto calmly contemplated his own and Israel's bereavement, the sudden consciousness of the loss breaks forth in strong grief, and he exclaims, "My father, my father, the chariot of Israel, and the horsemen thereof!" for *he* was now taken away, whose prayers, and faith, and intercession had been a better defence for Israel than hosts of armed warriors.

* Life and Times of Elijah (Bryant, Bath), p. 108.

The mantle is dropped, for it belongs to earth, not to heaven. It had been, and still is, the symbol of power; but it is power in earthly service. Henceforth it belongs to Elisha—the sign and seal of that double portion of the Spirit which he had so earnestly coveted.

Thus passed gloriously away into the regions of light and joy one who, with all his power, had been “a man subject to like passions as we are.” And thus he became an earnest of those saints who shall be found alive at the coming of the Lord. We are told that some shall thus remain—that “we shall not all sleep;” and, though it is common to speak of death as the universal lot, as the only certain event, this is not according to truth; for, whether the second advent of the Lord Jesus be at the very doors, or whether it be deferred for a while longer, the word is clear and explicit, that some shall be, like Elijah, triumphantly rapt away without dying, to meet the Lord in the air. Not that with mortal corruptible bodies we can enter into the heavenly glory; though we shall not all sleep, we shall all be changed—in a moment, in the twinkling of an eye, the great change will take place: this corruptible shall put on incorruption, and this mortal shall put on immortality. Jesus Himself shall change our vile body, that it be fashioned like unto His own glorious body; and so we shall be entirely like, as well as for ever with, the Lord. Doubtless it was so with Elijah; without a pang, without a struggle, all that was earthly, corruptible, and mortal passed away from his body in the moment of his transition, just as his well-worn mantle dropped lightly to the earth.

O, what a triumph of grace and power will then be manifested! The goodly company of living ones of whom the monster Death will be robbed shall not ascend alone. Millions upon millions of those upon whom his insatiable jaws have closed will, at the same blessed moment, be snatched out of his grasp, and endowed with new resurrection bodies incapable of dying any more; and all together, a multitude that no man can number, arrayed in unearthly light and dazzling glory, shall ascend up to the mansions of bliss above, to dwell for ever with Jesus. O reader! see to it that you have a well-grounded, scriptural hope of being one in that happy ascending throng! for it will include all who, whether alive or dead, are in Christ; and those who are left behind upon the earth, whether in the grave or in the busy scenes of life, will be reserved for judgment and tribulation.

“The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ!”

(To be continued.)

BIBLE READINGS.

No. 25.—THE WILL OF GOD.

GOD worketh all things after the counsel of His own will	Eph. i. 11.
He hath made known unto us the mystery of His will	Eph. i. 9.
That good and acceptable and perfect will of God	Rom. xii. 2.
<i>By that will He has</i>	
Predestinated us unto the adoption of children ..	Eph. i. 5.
Begotten us with the word of truth	Jas. i. 18; John i. 13.
And given to us everlasting life	John vi. 40.
<i>By that will we are</i>	
Saved and come to the knowledge of the truth ..	1 Tim. ii. 4.
Sanctified	Heb. x. 10; 1 Thess. iv. 3.
Delivered from this present evil world	Gal. i. 4.
<i>By that will we shall be</i>	
With the Lord Jesus where He is, and behold His glory	John xvii. 24.
<i>It is His will that we should</i>	
In everything give thanks	1 Thess. v. 18.
And with well-doing put to silence the ignorance of foolish men.. .. .	1 Pet. ii. 15.
<i>We are</i>	
Chosen to know His will	Acts xxii. 14.
To be filled with the knowledge of His will in all wisdom and spiritual understanding.. ..	Col. i. 9.
To understand what the will of the Lord is ..	Eph. v. 17.
To prove it, by not being conformed to this world, but transformed, &c.	Rom. xii. 2.
To do the will of God from the heart	Eph. vi. 6.
To be perfect in every good work to do it ..	Heb. xiii. 21.
To live no longer in the flesh to the lusts of men, but to the will of God	1 Pet. iv. 2.
To stand perfect and complete in all the will of God	Col. iv. 12.
Like David, of whom the Lord says, "A man after mine own heart, which shall fulfil all My will	Acts xiii. 22.

We are also

- To ask, and to suffer, according to the will of God 1 John v. 14;
1 Pet. iv. 19.
- To do with the silver and the gold after the will of
our God Ezra vii. 18.
- To serve our generation according to it .. Acts xiii. 36, or (marg.)
- Serve the will of God.
- And to consider also that journeys, meeting with
friends, &c., are according to His will .. Rom. i. 10, xv. 32;
Jas. iv. 15.

It is not His will

- That we should be lost, or that any should
perish John vi. 39; 2 Pet. iii. 9; Matt. xviii. 14.
- And He doth not afflict willingly, nor grieve the
children of men Lam. iii. 33.

If we do His will we shall

- Receive the promises Heb. x. 36.
- Know of the doctrine John vii. 17.
- Be in the closest relationship to the Lord Jesus .. Mark iii. 35.
- Enter into the kingdom of heaven Matt. vii. 21.
- And he that doeth the will of God abideth for ever 1 John ii. 17.

- Teach me to do Thy will (Ps. cxliii. 10), and, as the Lord Jesus, to say:—
“I seek not mine own will, but the will of the
Father which hath sent Me” John v. 30.
- “I delight to do Thy will, O my God” Ps. xl. 8.
- “Not what I will, but what Thou wilt” Mark xiv. 36.
- “My meat is to do the will of Him that sent me,
and to finish His work” John iv. 34.
- “Thy will be done in earth, as it is in heaven” .. Matt. vi. 10.

T.

No. 26.—THE DEPTHS OF SATAN

Personified by Sanballat, Tobiah, Geshem, &c.—Nehemiah ii. 10, &c.

- Roaring Lion. { They were grieved exceedingly that there was come a man to
seek the welfare of Israel (chap. ii. 10).
They laughed them to scorn, and despised them (chap. ii. 19).
They were wroth, and took great indignation, and mocked
(chap. iv. 1-3).
They were wroth, and conspired to come and fight and hinder
the work (chap. iv. 7, 8).
- Angel of Light. { Sought to cause the work to cease by *inviting to their fellowship*
and *counsel* (chap. vi. 17).

ERRATUM.—At the foot of the Bible Reading No. 13, which appeared in
this magazine for May, the name of George Hucklesby was given in error for
the initials E. F. B. B.

INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

THE LORDSHIP OF CHRIST.

SANCTIFY in your hearts Christ <i>as Lord</i>	1 Pet. iii. 15 (R.V.)
If thou shalt confess Jesus <i>as Lord</i> , . . . thou shalt be saved	Rom. x. 9 (R.V.)
He is <i>the Head</i> , . . . that in all things He should have <i>the pre-eminence</i>	Col. i. 18.
No man can say that Jesus is <i>the Lord</i> but by the Holy Ghost	1 Cor. xii. 3.
To us there is but <i>one Lord</i> , Jesus Christ	1 Cor. viii. 6.
<i>One Lord</i> , one faith, one baptism	Eph. iv. 5.
Christ as a Son <i>over</i> His own house; whose house are we	Heb. iii. 6.
The Church is <i>subject</i> to Christ	Eph. v. 24.
God hath made Him both <i>Lord</i> and Christ	Acts ii. 36.
God also hath highly <i>exalted</i> Him, . . . that every tongue should confess that Jesus Christ is <i>Lord</i>	Phil. ii. 9-11.
Christ died and lived again, that He might be <i>Lord</i>	Rom. xiv. 9.
One is your <i>Master</i> , even Christ	Matt. xxiii. 10.
Jesus Christ (He is <i>Lord</i> of all)	Acts x. 36.
Thy <i>kingdom</i> come; . . . for Thine is the kingdom	Matt. vi. 10-13.

Why call ye Me <i>Lord, Lord</i> , and <i>do not</i> the things which I say?	Luke vi. 46.
If I be a <i>master</i> , where is <i>my fear</i> ? saith the Lord of Hosts	Mal. i. 6.
I, <i>the Lord</i> thy God, am a <i>jealous</i> God	Ex. xx. 5.
I will be <i>thy King</i> : where is <i>any other</i> that may save thee?	Hos. xiii. 10.

O *Lord* our God, *other lords* beside Thee have had
dominion over us; but *by Thee only* will we
make mention of Thy name Isa. xxvi. 13.

Subject for August—*The Secret of Successful Prayer.*

Please send in all the verses you can find on this subject (to
Deaconess Christian Dundas, Deaconesses' Institution, Tottenham)
before the 14th day of the month, writing out a portion of each text
quoted, and enclosing name and address of sender.

Point out the various conditions on which God promises to answer
our prayers.

CORRESPONDENCE.

THE *Christian* respectively of the 15th and 29th of March, and of the 5th and 19th of April, contains an article and sundry letters on "Cleansing by the Blood of Christ." Although in these papers will be found valuable remarks, I am constrained, after careful study of them, to express my belief that they do not present the subject with that simplicity which alone can carry with it conviction on Scripture subjects. I therefore desire to submit for consideration a paper which was written many years ago, but has never been published, because I think it indicates the true method of investigating a subject which has been, and still is, so fruitful in controversy.

I would, with regard to the papers in the *Christian*, remark that their authors in some instances proceed on a basis which I must consider in itself unsatisfactory; that is, they investigate the meaning of the Levitical types, and upon that determine mainly or partially the interpretation of 1 John i. 7. Now, if there is one rule of interpretation that appears to me, after a very long experience in the study of Scripture, of paramount importance, it is that of proving New Testament doctrine absolutely from itself. When this has been accomplished, we cannot too diligently search the Old Testament for subsidiary proofs, which are sure to be discovered, and which evince undeniably the perfect correspondence in doctrine of all the parts of the Word of God, and yet add nothing to the sufficiency of the New Testament revelation. Whether or no the rule in question can be proved *à priori*, I have no doubt that it proves itself by every instance that can be adduced without exception. All that is required for the fulfilment of the rule in practice is that the meaning of words shall be correctly ascertained. This is not always easy to be done; and where-insoever the process fails the interpretation of any given passage must be also defective; but in such a case no aid in interpretation could be derived from any extraneous source, since the same defect of definition of meaning would operate there also.

Throughout the papers in the *Christian* the word "guilt" occurs only once in the substantive remarks, and once in a quotation from a German author; and yet it is the very word which I have endeavoured to show in the following remarks affords the true key to the interpretation of 1 John i. 7, and the true explanation of "Cleansing by the Blood of Christ."

With this brief introduction I submit the remarks to the judgment of the reader.

SIN AND GUILT.

It should be carefully noted that there is no distinctive word in Greek for "guilt." There is the adjective "guilty;" but there is but one word for "sin" and "guilt." But sin and guilt are two different things, as everyone knows, and in English are expressed accordingly. Consequently, if the idea of guilt distinctively from sin is anywhere in the New Testament, the Greek word which signifies both "sin" and "guilt" should there be rendered "guilt;" but in fact it never is rendered by any word but "sin."

Now, to apply these remarks to passages of the New Testament, let us first take 1 John i. 7: "The blood of Jesus Christ, His Son, cleanseth us from all sin," which has been put prominently forward as signifying a cleansing distinct from forgiveness. According to this theory the question arises, If there is such a cleansing, what is cleansed? When a soul is born again it has two natures, the old man and the new. The old man is "corrupt according to the deceitful lusts," and can never be cleansed or altered in the least. The new man is "created after God in righteousness and true holiness," and again can never be cleansed, because it is always clean by its very creation. Nevertheless sin arises from the old nature, and causes "defilement" (2 Cor. vii. 1, R.V.), from

which, whether of the flesh (or body) or of the spirit, we are enjoined to cleanse ourselves. Now, if we substitute "guilt" for "sin" in 1 John i. 7, we obtain a synonym for this defilement, for "defilement" is plainly the spiritual equivalent of "guilt." The two ideas are identical, and the meaning of the passage becomes clear at once. The soul that sinneth instantly incurs guilt; but this guilt is as instantly removed through confession by the blood of Christ, which cleanses always, as it did at the very first faith of the soul, by utterly removing its guilt; and thus through confession the believing soul is kept consciously guiltless, as it is always in the sight of God. Verses 8 and 9 only follow up the truth declared in the last clause of verse 7, above quoted. No one is without sin; but if the sin is confessed God is pledged to forgive it, and to "cleanse us from all unrighteousness," which is simply here another word for guilt; for it is the guiltless man who is righteous, as we see plainly in Rom. iv. 6, 7, 8, where "sin" in the last verse again means "guilt."

Now it is this guiltlessness, and not any imaginary cleansing from sin, that is our power, under the Spirit of God, of holiness, obedience, and service. A guilty man can do nothing to please God; and even the believer who has sinned and not confessed his guilt is, though his state is necessarily unaltered in the decrees of God, for the time absolutely incapacitated from any act of worship or service. Every Christian knows this perfectly in his own experience; and he knows also that in instant confession of guilt, however small it may be comparatively, consists his abiding spiritual welfare, and that there is no security but this against yielding to temptation. It is simply because so much guilt is unconfessed that the enemy obtains his advantage; for the soul that is unwary in this primary matter will be unwary in others, and *vice versa*. Now this principle of guiltlessness as the basis of holiness is sufficient in itself, and needs nothing supplementary. But if the idea of a cleansing from sin not in the sense of guilt were established, the necessity of guiltlessness would remain the same, unless a Christian were to pretend to be sinless, or else that without confession of sin he could please God. And thus there would be two requisites, instead of one sufficient one; and the simplicity of Scripture testimony would be destroyed.

In connection with these remarks, it is well to say that forgiveness or pardon of sin—though subjectively it is a true expression, since man can never experimentally apprehend the truth of his absolute guiltlessness, but can only believe it on the authority of God's Word—does not represent the act of God, which is one of acquittal, not of pardon. The word rendered "forgiveness" or "remission" means properly "acquittal," and this is what we receive from God, and not pardon, which would leave us still guilty, whereas our very guilt is blotted out by the blood of Christ. The same word in the verbal form, "to acquit," is used by Socrates in his defence; and his meaning is proved by the fact that throughout his defence he justified himself, and absolutely refused to implore mercy as if he were guilty.

The example of Saul (Paul) remarkably illustrates the principle of guiltlessness as the basis of holiness and service by contrast. Saul was, "as touching the righteousness which is in the law, blameless;" and if he was a persecutor, it was only as one who thought himself a righteous Jew, whose positive duty it was to aid in the punishment of blasphemers. He was thus guiltless in his own eyes, while, as he afterwards confessed, laden with enormous guilt before God, and utterly displeasing to Him in all his actions. In a moment he is changed, made the chief of sinners in his own eyes, his righteousness utterly cast away, his guilt—of which he knew nought before—revealed to him only to be at once for ever removed, and he is now really guiltless before God, pleasing and serving Him in all things. And what could he possibly need further than that this guiltlessness should be as surely appropriated by his faith as it was established before God?

It ought to have been remarked, in connection with what is said above of guiltlessness as the basis of holiness, that this is shown by the first clause of v. 7: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood," &c. Thus it is only they who are walking in the light—that is, in holiness—who can know the full privilege of the cleansing of their guilt continually by the blood of Christ. But it is certain that sin, or guilt, must be put away before we can walk in the light; and hence that guilt-

lessness, as before shown, is the real basis upon which confession and renewed guiltlessness work reciprocally with walking in the light, or holiness, in the future course of a Christian. We cannot, on the one hand, know our guiltlessness unless we are fulfilling its immediate consequence of walking in the light; or, on the other hand, walk in the light without incessant confession of guilt and acceptance of guiltlessness by faith.

The truth of guiltlessness as the basis of holiness is also remarkably illustrated in the parable of Matt. xviii. 21-35, at the close of which the pardon—or properly, as we shall presently see, acquittal—of v. 27 is revoked, because the unforgiving spirit of the first debtor proves that he has never truly accepted it, and hence that it is impossible to be cleared from guilt before God without being at the same time delivered from the dominion of sin.

Finally, debt as a symbol of guilt brings out forcibly the truth of acquittal as against pardon. If anyone commits a crime, he may be pardoned, but cannot be acquitted: his guilt is always the same though the penalty is remitted. But if he owes money, and the debt is remitted, he is absolved from the debt, which was his only guilt; and the debt, like the guilt of the sinner, disappears. The debtor is thus acquitted, not pardoned.

J. H. BELL.



NOTES.

AT OUR EASTERN BRANCH of the Evangelistic Mission a fifteen days' special mission was brought to a close at Bignold Hall, Forest Gate, on Sunday, June 17th. The preachers have been Lord Radstock, Dr. Laseon, Messrs. Henry Varley, F. C. Spurr, A. and R. Wallis, and others. The Lord has wonderfully owned this effort in the conversion of many souls and the quickening of His children. The afternoon Bible readings have been very helpful to the Lord's people, and the mission services every night have been times of power and blessing. At the closing service, when Mr. Henry Varley preached, every approach was densely crowded, and the word was with power, many confessing Christ in the after meeting. This branch of the mission has been richly blessed of God, and it will become a sheer necessity before long to enlarge the place. This district is most needy—a very large population, and not accommodation in church, chapel, or hall for a quarter of them. A building to seat 2,000 people could

easily be filled every Sunday. Will not some of the Lord's people enable us to carry out this object in this densely populated part of the East End?

It was a pleasure to us to take part in the opening of a new building, entitled Woodbury Hall, in the Townsend Road, Seven Sisters Road, Woodbury, on Wednesday last, June 20th. It was erected by the friends connected with Clapton Hall, and was the outcome of tent meetings held by them some three years since. Not a few have been gathered out from the world under the preaching of the Word there, some of whom were present at the opening meetings for prayer and praise on Wednesday. It is a neat-looking building, holding about 400, and cost £1,100, including the land. There is every promise of a good work being witnessed there, and we devoutly pray that the workers may be used of God to the gathering in of a multitude of souls in that increasingly populous neighbourhood.

WE should be thankful to receive gifts of books and tracts suitable for children's services, now being held at the sea-side.

DESIRING to give the addresses of the Earl of Shaftesbury, Mr. Samuel Morley, M.P., and Mr. Reginald Radcliffe, delivered at the recent convention of the Evangelistic Mission, after the bulk of this magazine was made up, we have decided on giving additional pages with this number, but are reluctantly compelled to hold over Notices of Books, with other articles in type, till next month.

THE SEVENTEENTH ANNIVERSARY of the Evangelistic Mission was held at the Town Hall, Kensington, on the 14th inst., and proved of a most interesting character. The large hall was nearly filled in the afternoon, and again in the evening, by a company representing all classes and all parts of London. Our limited space forbids giving even an epitome of the proceedings, beyond the addresses that are given in other parts of this journal. Lengthened reports, however, appear in the various religious papers, specially in the *Christian*, *Word and Work*, and *Christian Commonwealth*. The addresses of Dr. Donald Fraser, Dr. Mackay, and Dr. McKilliam were specially reported in the two first of these journals, and Mr. Varley's in the latter. Earnest words were also spoken on behalf of the work by Mr. James E. Mathieson, Mr. J. T. Campbell, and Mr. T. A. Denny. Donations were given, and promises of others to the extent of £560, which, though not so large as we had hoped, will be some little help towards the £10,000 needed, at least, for all the branches of the work this year. We commend the matter to all the readers of this journal, and ask them to prayerfully peruse the speeches referred to above. We trust many

will be led to help us liberally; especially as at the present time we are urgently needing help for all the summer work and preparations for the autumn campaign.

OUR tent meetings are in full progress, and the last marquee will be erected in a few days, when thirteen will be in full use. O that a multitude of souls may be gathered in as a result!

WE WOULD REMIND our friends of the next important MEETING OF CHRISTIAN WORKERS, to be held at Kilburn Hall, Kilburn Gate, on Bank Holiday, Monday, August 6th, at 3.30 in the afternoon. Trains run every quarter of an hour from Chalk Farm and Willesden on the London and North Western Railway to Kilburn Station, which is two minutes from the hall. Busses pass the door every two or three minutes from Edgware Road (Chapel Street) Station on the Metropolitan Railway. Ample provision will be made for refreshments for all who come. Tickets for tea, 9d.; children 6d. Come early.

A DAY IN THE COUNTRY.—There are many poor people with their children who attend the various halls of the Evangelistic Mission who never see the country or breathe its purer air except on the occasion of our annual treats. We therefore desire to renew these excursions this year, including over 100 orphans, members of mothers' meetings, and some of the Sunday schools (two of these annually raise their own expenses). Will friends help us again this year by contributions to this Day-in-the-Country Fund?

COMMUNICATIONS intended for our journal should be written clearly and on one side of the paper only.

We cannot undertake to return or preserve MSS. unsuitable for our pages. Copies should be kept by the senders.

Anonymous communications of a general kind are disregarded.

LETTERS, books for review, and advertisements intended for *Footsteps of Truth* should reach us as early in the month as possible—not later than the 14th, if intended for insertion in the following number.

A THREEFOLD TESTIMONY.

BURNING and eloquent words were spoken in the course of the large and influential gatherings at the Town Hall, Kensington, last week—words of powerful appeal to the people of God, in relation to Christian life and work, in view of the exalted privileges realised in their salvation and calling in Christ, unto eternal glory, and the solemn responsibility devolving upon *every Christian*, to the utmost of his or her power, to carry the Gospel to some of the unevangelised millions of *this country* and of *the world*.

The excellent addresses of Dr. Donald Fraser, Dr. W. P. Mackay, Dr. Robt. McKilliam, and Mr. Henry Varley, appear respectively in this week's numbers of *The Christian, Word and Work*, and *The Christian Commonwealth*, in which journals (as also in *The Christian World*) reports of the convention were given.

But the following testimonies of Lord Shaftesbury, Mr. Samuel Morley, M.P., and Mr. Reginald Radcliffe—who have stood by us (like many others present on that occasion) in Christian sympathy and help in the Lord's work in London for over twenty years—are here given, nearly in full, as the circumstances of the time demand their *reiteration and emphasis* till all those who heard, and those who now read them, shall respond to these weighty appeals to an extent more adequate to the vast necessities that surround us, and that demand from immortal beings, redeemed from the wrath to come, at the price of heaven's best and brightest treasure—the sacrifice of the ever adorable Son of God—a far more worthy proof of their self-sacrificing love and determination to fulfil their Lord's parting commission to carry the Gospel to "*every creature*."

Christian friends, let me bespeak your serious and prayerful consideration of this threefold testimony.

UNEVANGELIZED ENGLAND.

THE RIGHT HON. THE EARL OF SHAFTESBURY,

In presiding at the seventeenth annual convention of the Evangelistic Mission, at the Town Hall, Kensington, on Thursday, June 14th, said:—We have just heard, and I have long known, of the operations of the Evangelistic Mission. *Of all the associations in London, I do not* KNOW ONE MORE DESERVING OF COMMENDATION AND SUPPORT. It is an astonishing thing to me—educated in an eternal dislike and fear of Nonconformists and their methods—to find myself standing here to praise preaching in halls, tents, and in the open air. I needed

to undergo a great change, and I thank God that I have done so. Open air preaching is the most primitive mode, and is to most persons, even now, quite as acceptable as that in the most ornamental churches. With regard to the great mass of those not acquainted with regular forms of worship, open air and tent preaching is the most acceptable way in which you can approach them. It is very remarkable to see the change that has come over the great masses. I recollect the time when to preach in the open air would have been perilous; but now, whether I go into distant parts of London, into the parks, or elsewhere, I find large assemblies collected round the preacher, and all listening with a reverential air. It has begotten external reverence, if not internal, and introduced a great deal of decency and order into the general manners of the community. It should be conducted on the one true and simple principle of preaching the old Gospel. A large proportion of men who have had the same length of experience as myself, and some who have had a great deal more, will agree with me when I state that the great masses of the people are remarkable in this—*they will either have no religion at all, or one of the very best quality*; they will have no intermediate form of religion. Therefore, when my friend Mr. Hurditch tells us that these evangelists preach chiefly what amounts to “the three R’s”—Ruin, Reconciliation, and Redemption—we may be certain the message will fall upon the ears of some who will receive it, and it will thus work their eternal salvation. It may be audacious of me to lift my voice against the opinion of such a man as Mr. Moody; but I agree with what Mr. Hurditch has said on the subject of name, and I trust it will be a long time before he calls his buildings and tents by the name of “churches.” Amongst the great masses of our people I have found a bigotry—a suspicion, if you will—a positive repugnance to enter any place of recognised public worship. I have seen it in hundreds of instances. I have seen it in connection with our special services in theatres. Some of the most thoughtful people I know will come to those services Sunday after Sunday, when not one of them would be induced to go into any recognised place of worship under any consideration whatever. But one can only thank God that they *are* brought to a knowledge of the truth, and that they practise it amongst their own families and circles of acquaintances. Then I hope my friend will not be over anxious about bricks and mortar. The post comes in to me very heavily every day with applications to aid one thing or another; and I do not hesitate to say that for one letter that asks for additional assistance for a living agent, one hundred solicit help to build or repair an old church or beautify something. Bricks and mortar are very well in their place, but they cannot do without the LIVING AGENT, though *he*

can do without them. If you produce a lasting effect upon a number of the people whom you address, they will, out of their own means, provide a place of worship suitable to the exigencies of the case, where they can worship God according to their consciences. No doubt Mr. Hurditch will find this to be increasingly the case.

There is a very great movement amongst the working classes. There was never a time in the history of our country when they were so ready to listen to what you have to say. You have only to get at their consciences, and show you are really anxious for their eternal welfare. THIS IS THE TIME TO AVAIL OURSELVES OF THAT STATE OF MIND, for it may not last long—there may be a reaction. I know there are vast numbers on the other side, openly arrayed in the ranks of infidelity; but there are a great number of men whom you may make servants of the Cross, who will then constitute the mainstay of this kingdom, and no exertion should be spared to do this. Efforts such as these should not be allowed to droop. The hands of such a man as Mr. Hurditch should be *strengthened*. You have heard the appeal that is made to you, which shows how the end can be attained. The population of London requires more than any other population that I know agencies such as these. There is scarcely any city in the whole of this great empire so peculiar as London. Numbers are constantly coming in and going out, and the numbers living in London and its precincts are perpetually on the move. I believe there are 100,000 persons in London who never remain more than a few months in one locality. How can you act upon and influence them, except by such agencies as these? Abnormal they may have been called; they can be called normal now. I wish they could be multiplied a hundred-fold.

I was very much struck by a return we had some little time ago. We had to send to all the great trades unions and working men's associations all over England. We received answers from authorities representing 500,000 adult men. The question was, Would they or would they not wish the galleries, museums, and other places of amusement opened, on the Lord's Day? All objected to it, and some on the most religious grounds—as to the Sabbath being set apart for the comfort and true happiness of men, and the necessity for maintaining an observance of it. I was not prepared for it, but greatly rejoiced I was at the profound and reverential feeling in regard to the Lord's Day.

I hope you will respond to what my friend Hurditch has stated, and enable him to put into effect and carry forward that which he and his friends so correctly call the "Great Commission." I am very glad to come here to-day to hear what I have heard and see what I see. I am sure many others will be glad to hear that a man like Mr. Hurditch

is supported as he should be, and that it was not in vain that he came to an assembly like this with the interesting statement we have listened to to-day.

OUR PRESENT RESPONSIBILITY.

MR. SAMUEL MORLEY, M.P.,

In presiding at the evening meeting, said: I am here with very sincere pleasure in association with my friend Mr. Hurditch, to express the sympathy I have with him and with the work he and his friends are doing. I rejoice greatly in the increased number of churches and chapels in all parts of the city; but I feel that one of the greatest needs of the day is that kind of building to which the people may be induced to go, as they do *not* go to our churches and chapels. I regret that they do not go, but it is a most evident fact that most of these places in London are not half full. Some of them are full to the door every Sunday; but, taking the whole aggregate at any one service, not half the sittings are occupied. A remarkable statement was made by a friend of mine this week—and it is, I believe, fully justified—that out of the four millions of people now to be found in what is called Larger London—the immense area lying between Barnet in the north and Croydon on the south—two-thirds of the people may be said never to enter a place of worship, be it church or chapel. This fact indicates a sad state of matters, and suggests at least that we Churchmen and Dissenters should cease our antagonism and join hands as those who believe in the Lord Jesus Christ, regarding as secondary matters the particular system with which we are connected. There is pressing upon us a more important and urgent work than that of extending our own views with regard to denominational affairs. I am satisfied that the people (using the word in its broadest sense) are tired of being used for the purpose of swelling denominations. I believe they were never more ready earnestly to listen to the preaching of the Gospel, not even in the Master's time, than they are now when it is presented on its own intrinsic merits. This Evangelistic Mission endeavours so to preach the Gospel, and has been successful in so doing; thus I am quite prepared to avow myself a hearty partner in the concern, and to *press for an amount of support the mission has never yet received*. I believe that we are bound to secure the freedom of the workers from financial anxieties. We are bound to rise to the necessities of the case with which we are dealing; if so, the question of funds will be very secondary indeed. *For what are the few thousand pounds for which we are asked when compared*

with the religious needs of the people amongst whom the mission is labouring, and whose case it is endeavouring to meet?

Now I have no doubt that the great need of the day—as indeed of all time—is *personal service* by the servants of Christ. Our Lord's command, "Go ye into all the world and preach the Gospel to every creature," was not addressed merely to professional servants. In so directing His servants our Lord meant all of them, however circumstanced—in professions, business, or independent. All who have believed in Him ought to be connected with some sphere of service approved by Him. We are not earnest enough in seeking to transfer to others the blessing we are conscious of enjoying. It is this personal ministry of sympathy and earnest effort which is needed.

I am a great believer in results, although I have no great faith in what are called religious statistics. If there is an intense desire, on the part of those who labour, to seek the glory of God, there *will be* results of a real and enduring character.

I have had to do with the erection of many places of worship, but I have come to think that these inexpensive buildings are infinitely superior for the definite purpose than those of a more ornate character, however useful and necessary these may be in their own sphere.

In view of the immense extent of the population which needs to be acted upon and influenced, I do desire indeed that God's blessing may rest more abundantly than ever on the work carried on by our friend. A great deal of controversy is being carried on at the present day with regard to means and methods of reaching the masses, but it really seems to me that those who are competent to suggest should endeavour to give us some practical hints as to measures to be adopted in order more distinctly to attract the people. I have no sympathy whatever with bringing mere spectacles into places of worship, and I am ashamed to say many places are already degraded by such; but while this is so, we have earnestly to consider what we are to do in order to secure the larger attendances on the preaching of the truth of those now living outside of it. Believing there is, indeed, a large number of those called the masses who are very anxious to hear the Gospel, I am not only desirous of helping such a mission as this, but also of pressing on others the necessity of giving their co-operation and personal service, and pecuniary help as the Lord has bestowed upon them. I desire to my friend and his helpers an abundant blessing, and an increase of the spirit by which they are now actuated. I trust the result of our meeting will be to send us away not merely thanking God for what He has done through Mr. Hurditch, but asking ourselves, What are we doing individually to help on this great work?

ARISE.

MR. REGINALD RADCLIFFE

Said: It is a joy to me to stand here beside my dear friend Mr. Hurditch. It must be satisfactory to many in this city to look upon this Evangelistic Mission; for the more they have known of it, and the more they look at it, they are more and more satisfied of its thorough genuineness. I am sure if people are to be educated for work—for *the Lord's work*—it will be hard to suggest a better college they could go through than to be trained a few years in the different departments of this mission. And if they are to be educated for the masses far from this London of ours—which lie very near the heart of a number of us—if they are to be educated for China, with its teeming millions, one does not know a better training college than this one. Or if they are to be educated for the crowded heathenism of Central Africa, it would be hard to find a better training school than this mission, where they would have every opportunity of engaging in actual work, of being thoroughly well grounded in Scripture, and learning to set forth the Gospel simply and clearly; and so to have a training which many young men in the colleges at Cambridge and Oxford, and even in some of our missionary schools, do not have. The question not always considered in these institutions is this: Has a young man or a young woman been already blessed considerably in **THE CONVERSION OF SOULS**? We should not always find in our colleges and universities those who could pass that test, but I am sure there are a goodly number of brothers and sisters now present who happily *would* be able to pass that test. There are those now sitting in this hall who would be able gladly to testify, “Yes, that brother, though young, has been blessed in the conversion of souls;” and “Yes, that sister, young though she be, has already been blessed in the conversion of many souls.”

Well, now I want to read a text to you from the precious Word of God. I do hope that in the few broken words that fall from my lips, in great weakness, I shall have your prayers before they are uttered, that they may be given to me right straight from heaven. And so to-night not only this mission, important though that is, shall be benefited, but the consequences of our meeting shall affect the most distant parts of the world.

Now turn to Jonah i. 2. God, speaking to a disobedient child, said, “Arise, go to Nineveh.” He was to go east, he went right straight off west; he was to go by land, and he went right off by water. For his disobedience he was punished, and perhaps it would be well for us if for our disobedience we were punished by the right hand of God.

When he had been well punished and came to himself, he learned his lesson, as we find in the second chapter: "Salvation is of the Lord."

Now something has been said about the necessity for curtailing the work of this mission by reason of lack of funds, but I am going to ask you for far greater things. This man found that deliverance was of the Lord, and then, when he had learned his lesson and was cast out on the dry land, the Lord's word came to the backslider; and it came the second time exactly the word he heard before, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." Then at last he was obedient and went, and then the blessing came like a flood. Observe that word *flood*. I believe if we had more faith in God we should see more *floods* of blessing. I believe from Scripture that the God whom we serve loves to work by floods. He worked in Nineveh by a flood; Nineveh repented, the whole city mourned. Skipping from the Old Testament to the New Testament times, we find God working again in floods. Remember the flood at Pentecost, when not one, or two, or three, were brought in, but three thousand. It was like the time when the Lord found His children having toiled all night and took nothing, and He commanded them to let down the net on the right side of the ship, and they took so many fish that the boats began to sink with the load of fish. And again, a little further on in the Acts, we find God scattering abroad the disciples, men and women, everywhere, and they went preaching the Word, and multitudes were added to the Lord. How many is not recorded in Scripture. We have the Acts of the *Apostles*, but not the acts of the *scattered disciples*. We know not how many thousands and tens of thousands were brought in through their preaching. And coming down to modern times, we have been again and again reminded how the Lord loves to work by floods. If we had more faith in God, and were more obedient children, we should see still that God loves to work in a flood. The disciples in New Testament times did not go and settle in Russia, or some part of Europe, and remain there; but they went abroad everywhere and every country they could reach, preaching the Word. Now here you have a great many brothers and sisters, and you must be able to break forth on the right hand and on the left. You preach next Sunday in twenty times as many places and to twenty times as many people as you did five years ago.

Now, may I read another verse or two from the prophet Isaiah?—lix. 10: "We grope for the wall like blind, and we grope as if we had no eyes; we stumble at noonday as in the night." Look back on recent history and on modern times, and see how we have been stumbling and groping like blind men in London and in England. Why, it is not

long since the first Sunday school commenced, and it is not long since when in this great city no open air preaching was known. Many of us can remember when no theatres, no halls, were open for the preaching of the Gospel to the people. The multitudes of those who know not God were as great then as now, yet little was being done; and this mission and others like were but started the other day as it were. We have got the masses, the multitudes, around us now. What are we doing for them? We have the Bible for them, we have the Bible Society, and we have no need to learn a foreign tongue to speak to them. We have the plain command of God to speak to the people, and yet we are groping like blind men—groping just as Peter was groping at noonday when he refused to preach to any but his own countrymen. Are we groping? Are we refusing or neglecting to do what we can for the spread of the Gospel in our own land? Let us search our hearts and see what we are each of us doing for the spread of the Gospel at our own doors, not only for the extension of this or the other mission, but for London. *What are we doing?* If our eyes are still closed, may the scales be rubbed off to-night. Let us search our hearts in this matter: *Are we doing all in regard to this mission that might be done?* I am not referring merely to money, but to personal service, in view of the fact that at least one million of people in this city hear no Gospel, and go to no place of worship.

Now turn to another verse or two in Isaiah lx.: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” We see that is very different from groping at noonday. Now the light is shining, and they are commanded to arise and shine. Now, are we ready to arise; or are we in the position of Jonah, who only arose to run away until he was punished and brought back? When he was brought back he received exactly the word he had got before, “Arise, and go;” and then he got a flood. Just like Peter, who boasted so loudly of what he would do, and then, when the time came, deserted his Master and denied his Master. Remember how the Master reproved him so tenderly afterwards, and then told him to feed His sheep and feed His lambs. Now God, although we have been disobedient children, gives us the honour to shine for Him. If we should send up our hearts to our Father in a cry for blessing, He would lift us up altogether and give us A FLOOD. Jonah could send up a sigh to heaven, and even from the belly of the fish he cried to God and learned that deliverance and salvation belongeth unto the Lord. Now,

we have had a cry of late years from Central Africa, long closed to the Gospel. We have been groping, as it were, at noonday, and could not see how the death of Christ and His resurrection should incite us to go to Africa. God, in the tenderness of His heart, has borne with our disobedience, and has let the death of a Scotchman stir the hearts of the present generation, stir our hearts more than the death of Christ ten times over. The death of Livingstone was nothing to the death of Christ; and yet it has stirred us more deeply for Africa. It is a marvel God does not make the earth open and swallow up the Christians of England. But He does not. He allowed Livingstone to die in his lonely hut, on his knees for Africa, without even a faithful black beside him. Oh, the longsuffering and mercy of God, like that of His Son, Christ Jesus, when He wept over Jerusalem and lamented that it knew not the day of its visitation, and now it was hid from them. So our loving God, although we have been stumbling and groping, says, "Arise, shine; for thy light is come."

Now the longing of my heart is that this mission and all its helpers should have the joy of widening its border and extending its fringes; that all present should be so stirred to-night, so filled with a desire for SOULS, so strong in faith, that there should be *a new departure from this very night*; and, instead of talking about retrenching, we should determine, in God's name, to arise and GO FORWARD with new energy and vigour. And while this is so, and while I long for this great city with its millions, I cannot help pleading with you—with everyone on the platform and everyone in the body of the hall—pleading with you, in the name of Jesus Christ, for the unconverted millions beyond this London, and beyond this England of ours.

I long to see this mission more blessed than even now. I rejoice in its progress; but I long to see going from this mission many Christian men and Christian women to other lands. I hope to see speedily wiped away that disgraceful indifference of our English Christians as to the state of our own London, and the state of things in my own Liverpool and Manchester and other large cities. We have been "groping as at noonday," leaving it to clergymen and pastors, and, more recently, city missionaries, when we should have been doing the work ourselves. *Even now we are not half awake to what God would call us to do by looking to Him in simple faith.*

Permit me to close in prayer for these three things which burden my heart, and which my tongue can so feebly express to you: First, for this mission, and this London; and then for other lands. I want us, with one accord, to bring these things before the Lord.

The speaker concluded by presenting prayer on behalf of these matters.

Now, are these *idle words*, or are they words of *truth and soberness*? Do they represent **FACTS**, or are they mere rhetoric or flowers of speech? If the latter, then three of the most honoured and foremost men in the Church of God have wasted their valuable time, leaving—in the first instance, the business of the nation in the House of Lords; in the second, similar business in the House of Commons; and, in the third instance, his professional engagements in Liverpool—to give vain utterances to the hundreds of hearers assembled at Kensington, and the thousands of subsequent readers.

But **NO**, they are *not* idle words. They testify of **FACTS THAT SHOULD STIR TO THE DEEPEST DEPTHS THE HEARTS OF CHRISTIANS EVERYWHERE**, to more earnestly “come to the help of the Lord against the mighty.” And while not limiting their application to the interests of this Evangelistic Mission, I would, with all the earnestness I could command, plead **FOR A MORE GENEROUS RESPONSE TO THE APPEALS MADE BY THESE AND OTHER GENTLEMEN ON THAT OCCASION FOR THIS PARTICULAR WORK**, which is far-reaching in its operations both in London and the country, and, in some cases, abroad.

To meet the exigencies of the work already established and provide for room urgently required, we stated that £10,000 would be the lowest sum with which we could hope to carry out these objects during the present year. But will not some of the Lord’s people “arise” and place far more than this in the exhausted exchequer, and enable us to carry the battle more to the gate, with the old and tried weapons—not carnal, but spiritual—of a simple, earnest proclamation of the **GLORIOUS GOSPEL OF THE GOOD OLD BOOK**, accompanied also by all the efforts that the Lord has so sanctioned, in children’s services, mothers’ meetings, colportage work, rescue work among the fallen, and many such like? so that the year on which we have entered shall witness greater victories for Christ, in the ingathering of souls from among the masses who, though not attending church or chapel, are, as Lord Shaftesbury and Mr. Morley truly state, ready to listen to the plain setting forth of the eternal verities of God, on every hand, if suitable means are used, and that without the necessity of adopting questionable novelties which others may feel conscientiously free to employ.

Earnestly do we long to send some of the willing labourers among us to distant parts of the earth; and they and we are ready to do something more, yea, far more, for these foreign as well as home fields, if the means are forthcoming.

We leave this matter to the earnest, devout consideration of every reader of the foregoing testimony, prayerfully awaiting the issue, and will not doubt but that some will be stirred of the Lord to do far more than they have ever yet done to further this long-tried and God-sealed work in connection with the Evangelistic Mission.

C. RUSSELL HURDITCH.

164, *Alexandra Road*,
St. John’s Wood, London, N.W.

EVANGELISTIC MISSION.

Contributions will be gratefully received towards the following funds:—

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I. For the GENERAL EXPENSES of the LONDON MISSION, embracing regular Evangelistic work at the			
1. ANCHOR MISSION ROOMS, King Street, Hammersmith;	}		
2. BIGNOLD HALL, Bignold Road, Forest Gate, E.;			
3. DALSTON HALL, formerly St. Saviour's Church, Dalston;			
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7. OXFORD MUSIC HALL, Oxford Street (Sundays only at this Hall);			
8. TEMPLE OF VARIETIES, King Street, Hammersmith;			
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II. For EVANGELISTIC EFFORTS in COUNTRY TOWNS and VILLAGES, many of which have been visited during the past year, and the permanent Missions at Bushey Hall, Villiers Road, Bushey, Herts; Foresters' Hall; Trinity Hall, Trinity Hill, Margate, during the Summer; Central Hall, Rolleston Street, and the Gospel Hall, King Street, Swindon			
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Should no acknowledgment of contributions sent be received within one week, friends are particularly requested to write again on the matter.

C. RUSSELL HURDITCH.

All Communications to be addressed to 164, Alexandra Road, St. John's Wood, N.W.

Date _____

From _____ Address _____
 (Name as it should be acknowledged.)

JULY.

4. New Moon, 3h. 3m. A. | 20. Full Moon, 3h. 31m. M.
12. First Quarter, 7h. 49m. M. | 27. Last Quarter, 0h. 13m. M.

“Desire that ye might be filled with the knowledge of His will.”—Colossians i. 9.

1	S	I count all . . loss for the knowledge of Christ. <i>Phil.</i> iii. 8.
2	M	Then shall we know, if we follow on to know the Lord. <i>Hos.</i>
3	TU	To know the love of Christ. <i>Eph.</i> iii. 19. [vi. 3.
4	W	Know that I have loved thee. <i>Rev.</i> iii. 9. [1 <i>Cor.</i> ii. 12.
5	TH	That we might know the things . . freely given to us of God.
6	F	Whosoever will, let him take the water of life freely. <i>Rev.</i>
7	S	One thing I know, that . . now I see. <i>Jno.</i> ix. 25. [xxii. 17.
8	S	That I may know Him. <i>Phil.</i> iii. 10. [13.
9	M	Ye have known Him; that is from the beginning. 1 <i>Jno.</i> ii.
10	TU	That I may know . . the power of His resurrection. <i>Phil.</i> iii.
11	W	We know that we dwell in Him. 1 <i>Jno.</i> iv. 13. [10.
12	TH	That I may know . . the fellowship of His sufferings.
13	F	Ye shall indeed drink of the cup that I drink of. <i>Mark</i> x. 39.
14	S	Acquaint now thyself with Him, and be at peace. <i>Job</i> xxii. 21.
15	S	That ye may know . . the hope of His calling. <i>Eph.</i> i. 18.
16	M	Which hope we have as an anchor of the soul. <i>Heb.</i> vi. 19.
17	TU	That we may know Him that is true. 1 <i>Jno.</i> v. 20.
18	W	We know that we are of the truth. 1 <i>Jno.</i> iii. 19.
19	TH	Oh that I knew where I might find Him! <i>Job</i> xxiii. 3.
20	F	I know whom I have believed. 2 <i>Tim.</i> i. 12.
21	S	This I know; for God is for me. <i>Psa.</i> lvi. 9.
22	S	Understanding what the will of the Lord is. <i>Eph.</i> v. 17.
23	M	Be still, and know that I am God. <i>Psa.</i> xlvi. 10. [xxxvi. 10.
24	TU	Continue Thy lovingkindness to them that know Thee. <i>Psa.</i>
25	W	The Lord . . forsaketh not His saints. <i>Psa.</i> xxxvii. 28. [5.
26	TH	I would know the words which He would answer me. <i>Job</i> xxiii.
27	F	The Lord shall answer . . He shall say, Here I am. <i>Isa.</i> lviii.
28	S	A man of knowledge increaseth strength. <i>Prov.</i> xxiv. 5. [9.
29	S	That I may . . be found in Him. <i>Phil.</i> iii. 9.
30	M	Hereby know we that we are in Him. 1 <i>Jno.</i> ii. 5. [<i>Jno.</i> vii. 17.
31	TU	If any man will do His will, he shall know of the doctrine.

NOTE.—The subject of the texts throughout the year will be “the believer’s desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.

—♦♦♦♦♦—
AUGUST, 1883.
—♦♦♦♦♦—

WORDS OF COUNSEL TO THE BELIEVER.

ON NOURISHING THE SPIRITUAL LIFE.

I.



As a true believer, you are the possessor of a spiritual life, which requires suitable nourishment for its maintenance in healthy vigour. This nourishment is the Lord Jesus Himself, who is constituted by His Father the Bread from heaven for men—the spiritual Manna for His spiritual Israel; and it is by the frequent direction of your mind towards the Lord Jesus Himself, in your daily walk, as your Saviour, by whose death as the sinner's substitute you are eternally saved, and as your ever-watchful Helper in daily need, and your ever-present Friend to cheer you on your way—it is in thus thinking of Him, according to the teaching of His word, and bringing every need to Him, that He becomes in an increasing measure the Bread from heaven to your soul.

The Holy Spirit, by whose quickening grace you have been made a partaker of this spiritual life, is sent by your Heavenly Father, and also by the Lord Jesus Himself, to be your special Helper in thus living upon the Lord Jesus daily. In this, however, He does not work independently of your own endeavours, but He seconds and assists such endeavours. It is therefore well daily to seek from your Heavenly

Father the increasing aid of the Holy Spirit for the special purpose of thus helping you to live upon Christ, and so promote the healthy vigour of your spiritual life.

The Holy Spirit helps you by opening your mind and heart to Christ as He is made known in His holy Word. He helps you when you are encouraging thoughts about Christ and desires after Him, and when you are seeking to walk in the consciousness of His presence and love. He thus becomes more manifestly the Spirit of Christ to you, testifying of Him in your heart, and thereby causing you to have much heart-intercourse with Him in your daily path, to the nourishment and fuller manifestation of your spiritual life.

The Spirit of God is the sustainer of natural as well as of spiritual life, but He does not sustain either in healthy action without the use of food suitable for each; and as abstinence from food suitable for the body will, if continued, cause weakness and decay in the powers of the natural life, notwithstanding all other plans that may be adopted to promote health and vigour, so, although the spiritual life can never be destroyed, yet abstinence from food suitable for it will cause its powers to weaken and decay, notwithstanding the stimulus arising from multiplied religious associations. Religious duties may indeed be multiplied, religious activities increased, and great works accomplished, yet the spiritual life will become gradually weakened and hindered if the spiritual Manna of the Father's providing be not partaken of daily as its true, its heavenly nourishment.

Christ is not only, by the Father's appointment, the life of the believer at the commencement of the pilgrim path, but the true nourishment of that life to the end (John vi. 50-57); and to live a life of faith on the Lord Jesus—to be strong in the grace that is in Him, to be rooted and built up in Him—is the sure and only way to promote the healthy growth of the spiritual life and its Christ-honouring manifestation in the daily walk (Gal. ii. 20; 2 Tim. ii. 1; Col. ii. 7; John x. 10).

II.

By the quickening grace of the Holy Spirit you are made manifestly one with Christ in His atoning death for sinners (Rom. vi. 8; 2 Cor. v. 14); and the experimental evidence of this is the peace you possess through your conscious reconciliation to God by that atoning death (Rom. v. 1). By the quickening grace of the same Spirit you are made manifestly one with Christ in His resurrection (Eph. ii. 5); and the experimental evidence of this is your new and spiritual life as one risen from a death of sin unto a newness of life, whereby you consciously possess a desire after and an affinity for spiritual and heavenly things

(Rom. vi. 4). By the same quickening grace of the Holy Spirit you are made one with Christ in His ascension to heaven (Eph. ii. 6); and the experimental evidence of this is your following Him in mind and heart in His ascension to the right hand of God, and henceforth making that right hand the home of your heart (Col. iii. 1, 2), or, rather, making Christ Himself, who sits there, the chief object of your thoughts and affections, so that henceforth your heart is influenced, your mind directed, and your life moulded by Him, through His Word, and in such a way that His Word leads you into increasing intimacy with Himself as He is at the right hand of God, the real Man, as Stephen saw Him at his dying hour, and yet the true God—one with Him at whose right hand He abides.

In all God's creation no place should be so attractive to you as God's right hand in Heaven, for there He sits who loved you and gave Himself for you, and who says, "Without Me ye can do nothing;" there He sits who is "Jesus Christ, the same yesterday, and to-day, and for ever," and who says, "I am with you always," "I will never leave thee nor forsake thee;" there He sits who says, "I will come again and receive you unto Myself, that where I am there ye may be also."

III.

If, then, you would maintain and manifest a healthy spiritual life, you will seek after and live upon "those things which are above, where Christ sitteth on the right hand of God," and you will live upon the Christ who sits there. You will "set your mind on things above, and not on things on the earth." You will seek after those things with diligence, earnestness, and perseverance, and with a conscious heart-affinity for them and desire after them which make them the object of daily seeking and the prominent object of thought and desire in daily life. You will so set your mind daily, with prayerful decision, on things above as not to allow any of the "things on the earth" to come between you and "those things which are above, where Christ sitteth on the right hand of God" (Phil. iii. 12-14).

Possessing a spiritual life thus spiritually nourished from "the right hand of God," your conversation, your citizenship, your political centre, will be consciously there, "where Christ sitteth;" and from that place of holy, heavenly, loving association, all your thoughts, your plans, your doings, your hopes, your desires, your aims, will be influenced, while seeking ever to be guided by that written Word which He Himself who sits there has, with the Father, through the Holy Spirit, given for that purpose.

One with the risen and ascended Christ, you will delight continually in Him; you will daily live upon Him as the heavenly Manna; your aim will be to live for Him here, and you will look forward with joyful anticipation to the time when the ascended Christ shall come again to receive you unto Himself, that where He is there you may be also (Gal. ii. 20; Phil. iii. 20, 21, iv. 4; Col. iii. 1-4; John xiv. 3).

IV.

Walking thus in the wise cultivation of a healthy spiritual life, you will walk in the consciousness that to you God is always love, and Christ the highest expression of that love. To you the written Word will be the revelation of that love, and the requirements of that Word the desires of One who loves, wanting to be loved in return. To you it will not be so much a question of doing your duty as an opportunity of expressing your love. To please Christ and thus to please your heavenly Father through Him—that Father to whom you owe Christ and all else—will not be to you so much a matter of formal obedience as it will be the outflow of your joy, the expression of your love, the spontaneous flowing forth of your life; the flowing forth of a life whose highest aim is to manifest a living oneness with the life of another, the expression of a love that finds its highest pleasure in living upon the love of another, the outflow of a joy that lives in the joy of another—and that other is Christ Himself, now sitting on God's right hand.

Thus your religion will not be merely the living expression of your gratitude in daily life for unnumbered benefits received. It will be that, but it will be more than that: it will be a life that thinks not so much of self-need or of gifts received as of Him who has become its all, of Him whose love passeth knowledge—a life that is the constant outflowing of love for Him and desire after Him—a life and a love that can only find their fullest satisfaction when “He who is our life shall appear, and we also shall appear with Him in glory” (2 Cor. v. 14; 1 Peter i. 8; Gal. ii. 20; Phil. i. 21-23; Col. iii. 4; Titus ii. 13; 1 Thess. iv. 16, 17).

THOMAS MOOR.



LITTLE BY LITTLE.

Do not increase present burdens by dwelling on those which *may be*. Our God knows what is best to discipline us for immortality. He will not lay upon us more than He will give us strength to bear. All your future is in His hand, and He lays upon us *little by little*, to prepare us for yet greater. We never have more than we can bear. The present hour we are always able to endure. As our day so is our strength. If the trials of many years were gathered into one, they would seem to us intolerable; they would literally break us down. But our pitiful Lord sends first one, then another, to prepare us for yet greater; then removes both, and lays on a *third*, heavier than both perhaps; but all is so wisely measured to our strength, that the bruised reed is never broken. We do not regard our trials sufficiently as coming in this continuous and successive view. Each one is sent to *teach us something*, and, taken altogether, they have a power which, taken individually, would not have the lesson intended by the discipline of a wise Providence. All is working for good. Christ, in whom our life is bound, was made perfect by the sufferings He underwent, and to *realise His fulness* to help His followers would bring perfect peace.

M. S. L. F.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 333.)

CHAPTER iii.

“**W**HEREFORE”—on account of the great dignity which has been proved to be His—“consider Jesus.”

We now proceed to consider Him in the two characters of Apostle and High Priest. The latter was touched upon at the end of the 2nd chapter; but the subject is not treated at length until the 4th chapter, where it will best be studied.

Jesus has been set forth as the Apostle—the Messenger of the Covenant (Mal. iii. 1). An apostle is defined as “one deputed to execute some important business.” What was the business entrusted to Him? We get it in Eph. ii. 16—to reconcile both Jews and Gentiles unto God by means of one great atonement. “God was in Christ reconciling the world unto Himself” (2 Cor. v. 19). Jesus declares Himself to be thus sent: “I am come down from heaven, not to do mine own will, but the will of Him that sent Me” (John vi. 38–40). “God sent forth His Son” (Gal. iv. 4). “The Father hath sent the Son to be the Saviour of the world” (1 John iv. 14). So Jesus said, “I have accomplished the work which Thou hast given me to do” (John xvii. 4).

He is the Apostle of our confession, the great Founder of our Faith. And as the Jewish Faith was headed by a “high priest over the house of God,” so also is ours. Thus both Moses and Aaron were typical of the one Christ.

“Holy brethren:” this does not necessarily mark as Christians those to whom Paul wrote; indeed, verse 11 must disprove such an opinion. Who is the Christian who will be finally forbidden of God to enter into His rest? He may be chastened with the stripes of the children of men for his iniquity; but God’s mercy shall not depart away from him (2 Sam. vii. 14).

Paul only applied to his brethren after the flesh the term which belonged to them as the election of God. The names of Moses and Aaron brought to mind their separateness. The term “holy” signifies separation, and was constantly applied to Israel, even while they were

rebuked for their stiff-neckedness and sin (see Ex. xxii. 31; Lev. xx. 26; Deut. vii. 6). They were separated from the other nations as the special family which God intended to educate and train for His work in the world. And though they appear to be set aside for a time—they ceased to be a nation when they refused to be God's repository of the truth concerning Jesus—yet God's purpose remains unaltered. This is really part of their training, for it is to provoke them to jealousy (Rom. xi. 11). They refused to be stewards, but wished to be proprietors' of God's favours; and God would show them that He could of stones, or sinners of the Gentiles, raise up children unto Abraham.

When they shall have learnt their last bitter lesson, the day will come when the receiving of them shall be as life from the dead (Rom. xi. 15); for they shall be the great Missionary Society which shall disciple all nations. They shall scarcely need to go out to them, for the Gentiles will be obliged to say, "The Lord hath done great things for them;" and, upon Israel's triumphant echo, they will say, "Come ye, and let us go up to the mountain of the Lord; we will go with you, for we have heard that God is with you" (Ps. cxxvi. 2, 3; Isa. ii. 3; Zech. viii. 23).

"Partakers of a heavenly calling." This may refer to the high calling of Israel, but, more probably, to the Gospel call of which all are partakers; and so is parallel to the voice calling from heaven, in Heb. xii. 25, reminding them that the call was to them, as well as to others, and they were as much in need of the despised yet glorious Jesus as the Gentiles were.

This calling is a call to separation. The world has representatively rejected Jesus. Jews and Gentiles concurred in putting Him to death. God did not immediately bring judgment upon it, but in mercy deferred the sentence, while He made it a matter of individual choice with each one which side they would take. Since the world has rejected Jesus, His call must of necessity be a calling out from it: "Come out from among them, and be separate." To as many as receive Him gives He the right to become sons of God; and how can the sons of God walk together with a crooked and perverse generation which has crucified the Son? They must go clean contrary to it, for they accept as their Lord the One whom the world crucified as a blasphemer and impostor.

It is a heavenly calling. It comes from heaven; it is sealed by "saith the Lord Almighty" (2 Cor. vi. 18). He speaks through human means perhaps, but it is none the less His word. A message brought by a servant is none the less the master's message. It must not be received as the word of men, but, as it is in truth, the word of God (1 Thess. ii. 13); and disobedience to it will be punished yet more heavily than was dis-

obedience to the word spoken by angels. Men treat the message lightly from the mouth of their fellows, but the Lord hath said, "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me" (Luke x. 16).

It calls to heaven. God calleth into His own kingdom and glory (1 Thess. ii. 12). They who are in the kingdom of God below will live eternally in heaven above. The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17), to be enjoyed by His children, whose hopes are not bounded by this life, but reach forth into the unknown future which our Father is preparing for us.

"Except a man be born again, he cannot see the kingdom of God." The invitation to the new birth is an invitation to heaven. Though we may not go at once, our acceptance of the invitation is recorded and rejoiced over there, and a place is reserved for us (1 Pet. i. 4).

It is a call to a heavenly life here. One who has heard this call cannot henceforth walk as other Gentiles walk. This world is no longer his home; he is but passing through it on the way to his own land; visiting here, but his citizenship is in heaven. His treasure, his best beloved, is there; then is it any wonder if his heart be there? And if his mind, his thoughts, be centered there, will that not give to his life a far higher tone than it could otherwise have? The whole life is modified by the thoughts.

When our hearts have laid hold on God our thoughts will revert to Him as naturally as the deflected needle to the pole; and as the Buddhist priests say, "Think of Buddha, and you will become Buddha," so, if our thoughts be with God, we shall grow in God-likeness, and our lives will in some measure befit them who are alive from the dead, risen with Christ.

We shall no longer be guided by the rules of right and wrong which guide the men of the world; our test of everything will be its worthiness of a son or daughter of the Lord Almighty. Will not this help to decide many troublesome questions of "May I go here?" "May I do that?" Our answer will not be according to an abstract standard of right and wrong, but in view of our relation to God. There are many places an earthly parent could not allow his child to visit consistently with his dignity, and the consideration that it would be beneath the dignity of our Father for His children to be seen at certain places should be all-sufficient for us. Let us walk worthily of the calling wherewith we are called, for it is a heavenly one. So speak ye, and so do, as they that shall be judged by the law of liberty.

M. M. A.

(To be continued.)



Alfred Jones
in the Blessed Infancy
of our Mother Mary

OUR FRIENDS IN HEAVEN.

II.—DUNCAN MATHESON.

IN our March number will be found a slight sketch of the most remarkable preacher of modern times—GEORGE WHITEFIELD.

It is now a pleasant duty to relate a few particulars in the life of a Whitefield who more recently filled a lesser, though by no means a small, sphere—a man marked by fearlessness, intense earnestness in the work of saving souls, who regarded neither privation, danger, persecution, nor difficulty in his eager, soul-consuming anxiety to bring sinners to Christ. Such was DUNCAN MATHESON.

In many minor particulars the resemblance between these two evangelists—Whitefield and Matheson—is striking. The open air was the favourite resort of both. They were both successful in preaching down opposition by their good-will, their manifest sincerity and disinterestedness, their ready “words fitly spoken,” and their fearless, soul-stirring appeals to the consciences of their hearers. George Whitefield and Duncan Matheson believed what they preached. They believed in “God, the Judge of all;” in a Saviour crucified and risen, who has made a perfect atonement for sin; in an eternal heaven and an eternal hell; and that to us needy, helpless sinners the reception of that Saviour will give the title to heaven, and His rejection involve its eternal loss and the damnation of hell. They preached as if they believed these solemn truths. And both finished their course before the evening of life commenced, worn out with their abundant labours.

BOTH WHITEFIELD AND MATHESON WERE BORN IN HUMBLE
CIRCUMSTANCES.

God often chooses His instruments from what are called the lower ranks of life. Whitefield’s mother was landlady of the “Bell Inn,” Gloucester, and he was at times the barman of the hotel. Duncan Matheson was born at Huntly, in Aberdeenshire, November 22, 1824. His father was a “mail-runner,” one who carried the mails between Banff and Huntly, for at that time there were no railways in the world. Often did he remember how “his poor mother used to sit till midnight mending and making her children’s clothes, and yet the beggar was never sent empty from the door.” “Sometimes the brave little heart gave way, and the child, covering his face with the bed-clothes, would

sob, and long for the time when he should be able to aid his mother in the struggles of life." One day a neighbour gave him a small sum for running an errand, but though the shop contained gingerbread horses, little shining clasp-knives, and other things very delectable in the eyes of boys, he resisted all these attractions, and invested his money in tea. Reaching home, he secreted his purchase in the cupboard, that he might have the joy of seeing his mother's pleasure and surprise in thus finding an unexpected supply when she thought her stock was exhausted.

Duncan Matheson was sent early to school, and he made rapid progress. The thong ruled at that time. He was a very strong boy, as was shown on one occasion when he was unjustly accused, through the falsehood and cowardice of another boy, of turning a stream of water into the schoolroom. The master declared that Duncan must be flogged, and this notwithstanding his declarations of innocence. But the scholar defended himself, and, amidst the cheers of the school, beat the master, and compelled him to cry "truce."

The clear light of the glorious Gospel of Christ was but beginning to dawn in the northern parts of Scotland in Duncan Matheson's early days. A full, free, and eternal salvation through the blood of Jesus was a truth heard in extreme rarity. Salvation by paying one's debts was far more common. Many years before there had arisen a faithful witness in Huntly—George Cowie, a grand-uncle of Duncan Matheson, a minister in the Secession Church. In Huntly he laboured amidst reproach and persecution. Mobbed, and pelted with dirt and rotten eggs, he would turn to the few who accompanied him, saying, "Courage, friends, courage! pray on, the devil is losing ground."

This good man passed away, but his influence remained; and in early life Duncan Matheson often heard of his life and teaching from his mother's lips. Mr. Hill, who succeeded Mr. Cowie, seems to have followed in his steps. Meeting Duncan one day in the street, he laid his hand upon the boy's head and bestowed on him a prayerful blessing. Throughout Duncan's life that blessing and prayer were never forgotten.

The conversation of James Maitland, an aged Christian and a convert of Mr. Cowie's, deeply impressed the boy. The death of his sister Ann, the story read to him by his mother, his own sickness—all influenced him, and were used by the Spirit of God to show him the necessity of being born again. But alas! in adult life, the preaching of R. M'Cheyne, of Moody Stuart, and of others, though deeply impressive, failed to lead him to Christ. He felt their power, but he resisted, and spent his Sundays in walking about and in novel-reading. His mother's death was a bitter trial, but still Duncan Matheson remained without God and without hope in the world.

But the Spirit of God continued to strive in his heart, and after passing through much soul distress, the result of an awakened conscience, it pleased God that meditation on that wondrous text, John iii. 16, should be the means of opening his eyes to see that God loved him, and had proved His love by giving His Son to die for him. He was enabled to receive the message, his burden fell from his back, and Duncan Matheson was filled with joy and peace in believing. This memorable event, the crisis of his life, took place December 10, 1846, when he was twenty-two years old.

Soon the devil began to worry the young convert with doubts and fears: sometimes he injected horrible and unutterable thoughts of God; sometimes the fiend tortured him about election; sometimes whispered that he had fallen away, and that, according to Hebrews vi., it was impossible to renew him again unto repentance. At another time Matheson was tempted to believe he had committed the unpardonable sin, and was continually urged to destroy himself. Yet there were moments of exceeding joy in the midst of this sore soul trouble.

TWO YEARS WERE SPENT IN THIS MOST TRYING, BITTER EXPERIENCE.

But they deepened the growth of grace in his heart, and proved of inestimable value in his future life. He thus learned the history of many a heart, and could tell readily the whereabouts of an enquirer. He could comfort the despairing by the story of his own despair, and could meet the various difficulties which stumble an awakened soul or a young convert from his own past conflicts. Christ now took the place of fancies and feelings, and Duncan Matheson, by trusting that Saviour alone, as revealed in His word, found peace and joy, the assurance of salvation, victory through the blood of the Lamb, and the habit of constant prayer.

Having entered into clear light, Duncan Matheson began to labour for the conversion of souls. Joining the temporal with the spiritual, he devoted himself to interest his fellow-workmen in the stone-cutting yard by teaching them to draw. To gain the ear of the destitute, he would carry a scuttle full of coals to the fireless home of a sick person; and then, making tea for the poor sufferer, he would take out his Bible and press home its truths upon the one his kindness had made a friend. Such were some of the ways he used to win the regard of others so that he might speak of the Lord Jesus, the mighty Saviour. And God honoured his singleness of purpose.

One day Miss Macpherson, a devoted Christian, who had counselled and cared for him during his time of spiritual darkness, pressed him to preach to a company of aged women whom she had gathered together.

Matheson refused, but the request was pressed again and again, and still declined. Giving him the solemn warning that he would have to answer at the judgment for a neglected talent, Miss Macpherson charged him not to refuse, lest souls should perish in consequence. He could not resist this argument, and, opening his Bible at Isa. xxxii. 11, he spoke with much freedom and power. He was now about twenty-four years of age.

Such was the beginning of the evangelist's public labour for Christ—a labour in which he soon found his chief joy. In a short time he established a great many cottage meetings, which he carried on with great vigour and success.

The seat of the Duchess of Gordon was Castle Park, near Huntly. She heard of Matheson's zealous and successful labours, sent for him, and offered to employ him as a missionary at a salary of fifty pounds a year. Hitherto he had maintained himself, and his skill as a builder, his business talents and integrity, offered the prospect of worldly wealth; but he laid all aside that he might preach Christ to perishing souls, and accepted the Duchess's offer. Of this small sum he spent a large proportion in relieving the poor. His labours were now abundant, for his whole heart was the Lord's. Frequently he spent sixteen hours out of the twenty-four in the work of Christ. Sinners were converted and believers greatly helped, and prayer meetings were held frequently.

Duncan Matheson was a believer in the circulation of tracts. Having spent his last penny in purchasing them, he began to cry to God for help. One night the thought came into his mind, that if he had a printing press he could make as many tracts as he desired. For several months he prayed for a printing press; and one day, hearing that an old machine was for sale, he enquired its cost, and, to his great surprise and joy, the owner allowed him to have it, with a set of old worn types, at a very small sum. On reaching home he wrote upon it,

FOR GOD AND ETERNITY,

and then fell upon his knees to ask the Great Teacher to give him skill to work it. Often his ignorance of printing was the cause of failure—a whole page of type would fall to pieces. Prayer and perseverance at length rewarded his efforts, and after some time he managed to print unaided two thousand four-page tracts in a day; for the nights he seemed to have counted days. Some nights he never slept at all, working through them.

In the year 1854 God so arranged that Matheson should witness the

DEPARTURE OF SOLDIERS FOR THE CRIMEA.

He was deeply moved by the sad farewells. He meditated upon the matter, and the desire began and grew to go amongst the soldiers to tell them of Christ, in camp or hospital, living or dying. He commended the matter to God, and his desire was gratified in a remarkable manner. One day he received a telegram from a gentleman he had never seen and did not know. It ran thus, in substance: "If you are still in the mind to go to the East, reply by return of post, and please say when you could start." Duncan Matheson went and told the Duchess of Gordon that there was clearly a mistake, but that he was willing to go. "How strange!" replied her Grace, "I have been praying that God would incline you to go, and others have been praying also. If there is a mistake, I will send you myself." He wrote at once to the sender of the telegram, who replied that he was not the "D. Matheson" intended, but that as he was ready to undertake the mission, he requested him to come to Edinburgh and arrange for taking his departure in connection with the "British and Foreign Soldiers' Friend Society."

Duncan Matheson was a man of action, for the day after the receipt of this letter he went to Edinburgh, and at once engaged with the society to go to the East as their Scripture-reader. In a few days he set sail. A paper was found in his room after he left Huntly, surrendering himself, his father, sisters, and brothers into the hands of God, and desiring to be wholly the Lord's.

In due time he arrived at Constantinople, where he applied to Admiral Boxer for permission to go to the Crimea. The request being granted, he set sail forthwith in a transport conveying soldiers. By order of the admiral he was to share cabin accommodation with two chaplains, but when night came on they thrust him out. Rather than lie in the berth the kind engineer gave him in the fore-castle, and hear the fearful conversation of the soldiers and sailors, Matheson spent the night on the deck in prayer, and thinking of heaven and home.

On the 5th December, 1854, Duncan Matheson sighted the Crimea; and when they reached Balaclava the troops were ordered up at once, as an attack was expected. All was mirth and excitement, though the booming of the guns could be distinctly heard doing their deadly work. Turning to his text-book, he found the words for the day, "The Lord preserveth them that love Him." He felt nerved for whatever might befall him, and, though a perfect stranger in a strange land, he stepped ashore with a lion's heart.

ALMA HAD BEEN FOUGHT AND INKERMAN WON.

The hospitals were crowded; many were dying. Shipload after shipload of the wounded was despatched to Scutari. Many of the soldiers he met were in rags, and most were emaciated and smitten with hunger. Some were shoeless; many had biscuit bags instead of trousers, or newspapers tied round their legs. Matheson immediately gave away all the clothes he could spare, and then began to distribute Bibles and tracts, Bibles being especially scarce in the camp. And much were they needed, for profanity and ungodliness were rampant. "Since I came here," he writes, "I have not yet gone ten paces without hearing profane swearing."

Several friends of a like spirit were found; among them Hector Macpherson, drum-major, 93rd Highlanders, who says: "Never had the British soldier a more true, loving, and devoted friend than Duncan Matheson. Wherever I met my dear friend he was always doing good; sometimes laden with Bibles, sometimes with tracts and other suitable books, and seldom without some temporal comforts for the sick and wounded." Many lives were thus saved through his ready kindness.

On one occasion Matheson found this brave regiment, the 93rd Highlanders, without fuel to cook their rations or to warm them in that fearful, icy-cold winter. Most of the men were clothed in rags; some without shoes, others without any covering for their heads, and the clothes of many were covered with mud. He went away, and next day told his friend Macpherson that he had succeeded in procuring several tons of coal from different steamers in the harbour of Balaclava. This is but a specimen of his loving care for the welfare of the soldiers during that terrible winter, which many of us in middle age remember well.

For a time Matheson lodged on board ship; afterwards he found

AN OLD STABLE, IN WHICH THE WIND WHISTLED

through every corner of wall and roof. He made up his bed in one corner, and often, at the close of his most laborious occupations, he lay down to rest—often to pray rather than to sleep. At the commencement he found his sleep disturbed by rats, who ran in troops over his couch, and destroyed the possibility of rest. His ingenuity, however, rose to the occasion. Amongst the stores lying in the stable Matheson found an immense quantity of lucifer matches. Lying down to sleep, with box in one hand and matches in the other, as soon as his four-legged foes appeared, he drew the matches across the box, and thus fired off his artillery to their instant discomfiture. His description of his abode is

too good to be omitted. He says: "My room is quite a sight. I have paper for glass in the windows; in some of them not even that. My furniture consists of a bed, which also serves for a chair, a Russian chest of drawers, and the hay for Mr. W——'s cow. A jelly jar, a brown earthen basin, and a Turkish jar, are my dishes. I have a sort of lamp for making my coffee. A pocket-knife cuts my bread, and it also serves for eating my egg with; a stick serves as a spoon to stir the sugar with, and a bottle serves for my candlestick. I rise early, clean my boots, sweep my room with a few Turkish feathers, and I can tell you I was never happier in my life. I have a perfect palace, and I have decorated the walls with copies of the *Illustrated London News*. I fear it is too good to last, but it is in the Lord's hands. . . . I am as happy as a king; yea, ten thousand-fold more so than one without grace." In this "palace" he passed many of his nights during the intense heat of summer and the fearful cold of a Russian winter.

CHOLERA APPEARED IN THE ARMY.

The soldier of Jesus Christ watched over the sick and dying, caring for them with his Bible and his medicine. His services were in great demand; many believed no medicines were equal to his, and why? because they were given with prayer. These labours brought him apparently to the verge of the grave. He worked on till, utterly prostrate, he reeled home to the old stable, where he lay sick and alone for three days and nights. At length, being too weak to rise to help himself to water, he turned his face to the wall to die. At this extremity the Lord who loved him sent Mr. Medley, of the Commissariat, formerly a London city missionary, who never left him till he began to recover. "It was the sound of Mr. Medley's voice singing psalms," said he, "that first brought me to myself, and from that moment I began to get better."

The Sardinian army received much of Matheson's attention. Cholera broke out among them, and there was a great demand for Matheson's medicines; many hundreds died. This terrible visitation softened the men much, and soon many called on him for the Word of Life, often thirty in a day; so that from June till the end of September 1,500 Italian soldiers had visited him and received the Scriptures in their own beautiful tongue.

From September till winter he continued his labours, till fatigue, exposure, hunger, fever, and want of clothing compelled his return home, where he arrived at the end of the year. After spending six weeks in Britain, he set out again for the East, full of joy, carrying an immense supply of Bibles, tracts, and books, in Italian and English.

IN ONE DAY SEVEN HUNDRED SARDINIAN SOLDIERS AND OFFICERS
VISITED HIM ASKING FOR BIBLES.

He says that the number of copies of the Scriptures *asked for* by this noble little army of 7,000 men was 2,347 Bibles, 1,230 Testaments, and upwards of 3,400 books and tracts. The Russian soldiers received 480 copies of the Scriptures, and the French 2,000. In some cases these brave men came many miles for them.

After leaving the Crimea he stayed for a time at Constantinople, where he laboured hard in the distribution of the Scriptures. Here the lack of comforts and food brought him again apparently to the point of death. God had given Matheson a strong constitution, so that he was able to resist disease; and, as soon as he was well enough to rise and to arrange his affairs, he sailed for Egypt, and thence to Italy, where he was encouraged by hearing the blessed effect of a Bible he had given away in the Crimea. A soldier brought it home and gave it to a farmer. The farmer began to read it, with his wife and family, and all became deeply interested. His neighbours came to hear the Word of Life read, and joined with the farmer in sending for a Waldensian evangelist; and thus a little church was formed in a dark corner of Piedmont.

At Genoa he met many Sardinian soldiers who had fought in the Crimea, and such was their appreciation of his care for them that he could hardly walk a step without their running and saluting him. He passed through the Waldensian valleys, in which he was greatly interested; and, leaving Italy, and travelling rapidly through France, he arrived at home in Scotland, where his native air speedily restored his health.

Duncan Matheson was not a man to waste time. Having recovered his health, he at once began to labour in the work of the Lord. In October, 1857, he crossed the Tweed as an evangelist to Cumberland, and at the close of that year started a small monthly paper, which he called the *Herald of Mercy*. This periodical was conducted with one object—the salvation of souls. Its circulation became large, reaching ultimately 32,000 a month.

THE "HERALD OF MERCY" WAS TO MANY A READER A CHANNEL OF MERCY.

A few instances, briefly told, must suffice to illustrate this. A stranger, meeting Mr. Matheson at Crieff, told him that an article, headed "Quench not the Spirit," was the means of his conversion. An English lady living at Constantinople, who had often resisted the truth, received a copy of the *Herald of Mercy*, and it led to her conversion. A

young man, standing at an open air meeting, read a little paragraph in a corner; he was brought to Christ, and became a preacher of the Gospel. A herd-boy, tending his cattle, read a copy given him, and he became a child of God.

In 1859 began that extensive work of grace in Scotland in which Duncan Matheson laboured most successfully and with all his strength. He preached Christ to thousands in the open air. The known results were many, while the unknown await revelation at the day of Christ. Through sun and rain and snow the evangelist laboured, and often in conjunction with Mr. Reginald Radcliffe, who still lives, actively engaged in the service of Christ. On one occasion several ministers and others in Dundee were holding open air meetings in the Barrack Park, and, fearing lest there should be no blessing, they retired, at Matheson's suggestion, to pray. Kneeling on the grass, they prayed with great earnestness for nearly two hours. A heavy shower of rain coming on, dispersed many of the people and most of the speakers. Duncan Matheson's voice was heard calling aloud, "Perhaps God is trying us by the rain; let us wait a little." He and two other friends continued in prayer, the rain falling in torrents. Suddenly, as the sun was beginning to shine out again, and the rain ceasing, an extraordinary sense of the Divine presence pervaded the assembly. The Christians were filled with great joy; many anxious souls found rest in Christ, and began to burst forth in songs of praise. The reality of the presence of God, the nearness of the Saviour, the gladness of the souls brought so near, were felt as never before; and many seemed to enter into the joy of salvation, saying, "Oh, I have found Him!" or "I see, I see!"

MANY WERE THE INTERESTING CASES OF CONVERSION AT THIS TIME.

A woman who had been brought to Christ at one of the meetings said, "I am happier than I was on my marriage day. God has heard my prayer; my poor husband" (who had beaten his wife for her godly ways till her life was in danger) "is converted. He is like a lamb, and thinks he cannot do enough to please me. Oh! sir, if you had but seen him the other night holding family worship for the first time! It was like heaven upon earth! There wasn't a dry eye in the house; and our little lassie looked up in his face and said, 'Father, ye'll win heaven now; and I'll gang wi' you; and we'll a' be there. I never thocht I wad like to gang to heaven afore.'" Old and young, rich and poor, shared in the glorious blessings of this revival. Of the converts, some became missionaries, evangelists, Scripture-readers, elders, deacons, students, Sunday school teachers, district visitors; and many others in less conspicuous ways served in the Gospel of Christ.

THE "CONFERENCES," NOW SO COMMON, SEEM TO HAVE ORIGINATED WITH
DUNCAN MATHESON.

They were held in Castle Park, the residence of the Duchess of Gordon, and were preceded by much prayer. Humanly speaking, their success was greatly due to his arrangements. He was everywhere, cheering the downcast, encouraging the youths, settling some difficulty with the seniors, or with some kind word endeavouring to hush a rising controversy. He seemed always to know what to do and how to do it. A man said to him one day, "Are you in the revival?" "No, sir," he replied, "the revival is in me; it is in my heart."

In the autumn of 1862, Duncan Matheson visited his old friends, the soldiers, at Aldershot. He met few of those he had known in the Crimea, for many had passed away, or had gone to other places.

An institution existed years ago in some of our country districts, and is perhaps still to be found in Scotland, of hiring farm servants in public. This so-called "feeing market" was usually held in the street or neighbourhood of a little town or village. It became the resort of various classes, and of all kinds of people—tramps, beggars, sailors who had never been to sea, veteran soldiers who had never shouldered a musket, gingerbread sellers, toy dealers; in a word, the resort of that miscellaneous assemblage usually to be found in a country fair. Drinking, fighting, coarseness, profanity, and violence wound up the day. Duncan Matheson resolved, in the strength of God, to introduce the Gospel at these fairs. He preached frequently amidst much opposition and personal violence. But his dependence on the presence and power of the Holy Ghost, his ready tact in saying a striking thing at the right time, his Crimean stories, his powerful voice sounding above the din of the Babel round him, and his indomitable courage and perseverance, overcame all difficulties, and gained him a hearing for the Gospel. The results were great. Many and many a farmer and labourer were aroused to a sense of their danger, and found refuge in Christ. Several cases of the sudden death of scoffers also occurred at the commencement of these efforts, and these produced a striking effect in lessening the hostility at first shown to preaching at the "feeing market."

But Duncan Matheson was not satisfied with great spasmodic efforts. He must be

TELLING THE GOOD NEWS EVERYWHERE.

Accordingly we find him at one time—July, 1864—preaching at Dover, where several officers of the army were converted, and before the end of

the month among the fishermen at Wick, the extreme north of Scotland. At another time he was preaching on Glasgow Green, and then in the lonely glens of Sutherland. And so he laboured on till 1866, the closing year of his active life. In 1856, while lying at the point of death in the Crimea, he had asked his Heavenly Father for ten years more of life to preach the Gospel and win souls. And now the tenth year was about to commence. With that solemn conviction of a speedy departure sometimes given to God's servants before they are removed to His presence, Duncan Matheson issued a most impressive New Year's address, dated Perth, Jan. 1, 1866, which he inserted in a newspaper. A few days after, he began to labour in the North-west Highlands, circulating Christian books which he had had translated into Gaelic. In the summer he was in the North, preaching at Nairn, Inverness, Ross, Sutherland, Caithness. Returning south, he preached at the Fair in Glasgow, and thence to Laurencekirk, Bervie, Kirriemuir, and Forfar. Here a great work of grace began. "Lord, stamp eternity upon my eyeballs," was his frequent prayer. The roughs at Forfar began one night to throw stones at the evangelist and his friends. "The devil is got weak now," said Matheson, "when he's throwing gravel." Turning to his companions, he said, "Cheer on! the enemy is at his worst, and Christ will soon triumph." And so it was; opposition ceased, and a remarkable work of grace followed.

On a gloomy November night in 1866 he gave his last address in Dundee. "Remember Lot's wife" was his text; and most powerfully he discoursed of the loss of the soul as the result of rejecting Christ, and of the end of those who are not far from the kingdom of God and yet never enter in.

The same month he went to Aberdeen, and returned to Forfar. About the middle of January he set out for Orkney, but, in consequence of a severe snowstorm, it was only after great efforts that he was able to reach Aberdeen. Here he was arrested by the disease, diabetes, which was so soon to carry him to his grave. He consulted the late Sir James Simpson, who held out little hope of his recovery. He returned home, and, after a few weeks' rest, went to a hydropathic establishment near Bath. Here his general health improved, but the disease was not touched. A few weeks after he crossed the Channel to St. Servan, Normandy, France. In July he returned to Scotland, and did much in conducting prayer meetings; he was also able to speak at some meetings. But though health he was no more to know, souls received life and healing from hearing his fervent words.

In the spring of the year following, Duncan Matheson was ordered by his physicians to go to Carlsbad to drink the waters. He there found

considerable opposition to the distribution of the Word of God, but he gave away 600 copies; and, as he could not speak German, he would wait upon the highway some distance from the town, and, accosting the passers-by, would get them, if able, to read John iii. 16. He also arranged for the translation of *The Blood of Jesus*, by the late William Reid, a selection of M'Cheyne's sermons, Bonar's *Memoir of M'Cheyne*, and a selection of his own articles in the *Herald of Mercy*; and took his departure in June for Scotland.

At the Perth Conference he delivered an address on "Co-operation in the Work of the Lord." It was very solemn, and the speaker spoke evidently in the near prospect of eternity.

FROM THIS TIME HE WAS SELDOM ABLE TO PREACH.

When he did so, it was to pour out his soul in words of intense tenderness to sinners to receive Christ, and God owned His servant's whole-hearted zeal by giving him souls for his hire.

As his bodily strength failed, his spiritual eyesight waxed clearer and clearer. "I have been all night," said he to a Christian friend, "between Gethsemane and Calvary; between the manger and the cross." Many a night was spent in intercession. When alone, he was often heard saying to himself, with a tone of triumph, "Victory!" and often too, full of joy, whispering "Jesus only!" From day to day he fed on the good Word of grace. One day he enjoyed the words, "Ye are complete in Him;" another, near his end, his triumphant portion was, "The eternal God is thy refuge, and underneath are the everlasting arms." And Christ was precious to him in death. To an evangelist who came to bid him farewell he said, "Preach CHRIST;" to another, "If I were to live, I would preach *substitution* more than I have ever done." His "peace flowed like a river." He had but one want—"the coming of the King."

DUNCAN MATHESON SEEMED TO BE ON THE THRESHOLD OF GLORY;

the light of Heaven was in his face. He longed to depart and to be with Christ. "Man," said he to his biographer, "I don't get singing enough. I want to sing: will you help me?" But, before the hymn was sung, the heavenly voice spoke, "Come up hither," and he entered into the joy of his Lord.

Thus passed away another of "our friends in heaven," having "fought the good fight, having finished his course, having kept the faith." At the age of forty-five, in the full maturity of his power, fell this gallant soldier for Christ. Winning souls had been a passion with him

for two-and-twenty years; and richly did his great Captain reward his zeal, by giving him whole regiments of recruits, and victories unnumbered over the devil and the various forms of unbelief, indifference, and sin. May the readers of the *Footsteps of Truth* take to heart the lessons of Duncan Matheson's life—his most certain conviction of the truth of the Gospel, his earnest devotion to his Lord and to the work He had called him unto; and may they be found, like him, missing no opportunity to testify of the Master's love to perishing souls; living a life of holy consistency, and leaning on the arms of the Beloved, "till the day dawn and the shadows flee away," and the welcome of the King of Glory is heard, "Enter thou into the joy of thy Lord."

* * * This brief record of the life of Duncan Matheson is drawn chiefly from *The Life and Labours of Duncan Matheson, the Scottish Evangelist*, by Mr. Macpherson; a book which is cordially recommended as supplying a very complete and interesting account of his life and labours. The engraving is kindly lent by the publishers, Messrs. Morgan & Scott.

G. F. MABERLY.



THREE STORMS.

A BIBLE STUDY.

"The Lord hath His way in the whirlwind and in the storm."—*Nahum i. 3.*

The storm of Jonah ii.	Was sent as punishment against his sin, ceasing only when Jonah himself was cast into the sea.
THE WORK OF CHRIST.	Type of Christ, on whom God spent <i>all</i> His wrath against sin, so that Jesus could say, "All Thy waves and Thy billows are gone over Me" (Ps. xlii. 7).
The storm of Acts xxvii.	Did not cease, but a messenger from the Lord was sent to calm the people in the midst of it.
THE WALK OF THE BELIEVER.	Picture of the Lord's children, who in the midst of fierce tossings to and fro are encouraged by His word, knowing they are "drawing near to some country" (Acts xxvii. 27), "that is, an heavenly" (Heb. xi. 16).
The storm of Mark iv.	Did cease at once by the word of the Lord. An example of the calm within the heart when He sends the storm (Ps. cvii. 25) to awaken the conscience of the dead sinner.
THE WORD OF THE LORD.	He speaks, and there is a great calm.

"He maketh the storm a calm" (Ps. cvii. 29).

HERBERT R. FRANCIS.

THE DIVINE COMMISSION.

MATTHEW xxviii. 18-20.

THE New Testament is the sole and infallible authority for the very existence of a Christian Church—for its constituency, government, discipline, worship, and ordinances—apart from which, therefore, all so-called Churches are “synagogues of Satan,” their government usurpation, their worship superstition, and their ordinances mere human inventions; and, if we compare the directions of this exclusive authority with what we see around us, we shall be startled at the contradiction between them; for the New Testament Church is as unlike what is called the Church throughout Christendom as honey is unlike gall, as sweetness is unlike corruption. Let us look at the instructions in the above text, and contrast them with the religion of the nations that bear the Christian name.

Here we have the grand commission of the Lord and Lawgiver of the Church to His chosen apostles, just before his ascension to heaven to wield the sceptre of universal sway. On the ground of His completed redemption, and being endued with all power in heaven and in earth, He enjoins the apostles to go into all the world, and there discharge the threefold duty of their office—1st, to make disciples of all the nations—for so it is in the Greek, the margin, and the Revised Version; 2nd, to baptise them when they were discipled; 3rd, to teach them after they were baptised. Just consider the *order* here commanded: 1st, Make disciples—but how? Mark answers the question: “Go and *preach* the Gospel to every creature.” I know some dispute the genuineness of this passage, but I accept it, with many critical authorities. Make disciples *by preaching*, which is also Paul’s method in Rom. x. 13-15. And in the Acts throughout we see the same method pursued. And what next? “Baptising them.” Accordingly they did as they were commanded to both Jewish and Gentile believers. And Mark adjoins baptism to faith in such a manner as to evince the Redeemer’s high estimate of that ordinance: “He that believeth, and *is baptised*, shall be saved.” The same order is seen in Ephes. iv. 5: “One Lord, one faith, one baptism;” *not* one baptism, one faith.

I repeat, Jews—circumcised Jews—were baptised as well as uncircumcised Gentiles. Nay, Jews that were both circumcised and baptised with John’s baptism were rebaptised in the name of the Lord Jesus as soon as they believed on Him (Acts xix. 1-6).

But what *is* baptism? The meaning of the word itself, the allusion to that meaning in the Epistles, and the *quantity* of water—

according to the examples in the New Testament—necessary to perform the rite, answer this question.

Baptism is immersion—is *covering* the subject with the element of water, as the Greek Church does to this day; and surely the Greeks know the meaning of Greek. The Greek translators of the Old Testament render the passage about the *dipping* of Naaman in the Jordan in this manner: “And Naaman *baptised* himself seven times.” But if faith precedes baptism, according to the Lord’s order and the apostles’ practice, then infants, who can neither believe nor disbelieve, are of necessity excluded from the ordinance. And what next?

“Teaching them to observe all things whatsoever I have commanded you;” that is, “Now that they are disciples by preaching and baptism, now that they call Me Lord as well as Saviour, instruct them in My revealed will, how they are to walk and to please God.

Such, then, is the order of the sole Lawgiver of His Church: Preach, baptise, teach. But what have men made of it? They have turned it upside down: Baptise, teach, preach; and the result is, Christendom, with its myriads of christened people, who are no more Christians than the unbaptised heathen. And what is the foundation of this tower of Babel? It is the misplacing of the ordinance—the baptising of those who do not, and cannot believe, and thus drafting the world into Church membership—yea, Christ membership—whether they will or not; for it is alleged that by *baptism alone* “they are made members of Christ, children of God, and inheritors of the kingdom of heaven.”

Nor is this all. Not content with misplacing the ordinance, they have *changed* it altogether, as the Romanists have changed the Lord’s Supper, and thus substituted a mere invention of man for the commandment of God, like the Jews before them. Christ said “immerse,” “bury;” men say “sprinkle,” “pour,” “affuse,” or “dip,” if you please—one mode is as good as another; as the Romanists say the wafer will do without the wine. But is this obedience?

Suppose your dying father said to you, “My son, when I am dead, bury me in the garden under the fig tree;” and you replied, “I will, father.” Well, he dies, and you carry out his corpse, lay it on the *surface* of the ground, take a handful of soil and sprinkle it on his face, and call that *burial*. It would be as much burial as sprinkling is baptism; it would be the pretence of obedience, but disobedience *in fact*.

And what is the result? Why, the vast majority of Christians are not baptised at all.

You ask, How is this, with the New Testament before their eyes? I answer, God’s children are born in sects, that on this subject teach

tradition instead of the Bible; they are fused and cast into moulds already prepared for them, and then are *hardened* in their views. And this is one great evil of sectarianism.

Evangelists, too, who know the truth about baptism, completely ignore it, for the sake of procuring the co-operation of the sects. They cut out the middle command of the commission, and thus mutilate the very authority which entitles them to preach at all.

A word more on the third duty of the apostles and their successors. It is not "teaching them all things," but "teaching them to *observe* all things"—that is, to *keep every* command, great and small; in a word, it is teaching them universal and perpetual *obedience* to their chosen Lord and Master.

Yes, *obedience*—that is the rub—the *fruit* of faith, after the pattern of the obedient man, who was "obedient unto death." And happy the teachers and doers of His commands, "for whosoever shall do and teach them shall be called great in the kingdom of heaven."

A. A. R.



EARNEST LIFE.

"He that resisteth pleasure crowneth his life."—Ecclus. xix. 5.

WHENEVER, individually or collectively, for ourselves or others, we seek wealth, honour, or influence by means not sanctioned by the Spirit and Word of Christ, we unite ourselves to Babylon by a link which connects us with her judgments. *Conformity* with the WORLD is the sin of the professing Church. Its lying vanities, its fashions, and corrupt amusements, destroy all that is sober in the realities of existence, forgetting the inspired word, "*Come out, and be ye separate, and touch not the unholy thing, and ye shall be my sons and my daughters, saith the Lord.*" The command is very distinct, yet, like men half asleep, the ear is closed, and the seeing eye owns no fellowship with TRUTH; whence, in the way of God's judgments, these become *judicially* blinded, that seeing, they should *not see*, and hearing, they should *not hear*, and so be saved. Now all this is very alarming, for the time is short, and there may be small space for redeeming the hours once given to worldly adulation. "*One thing is needful,*" said our Lord, and to this we should bend all the powers of our mind, to find out *what* is that one thing needful to enable us to *glorify God*. No longer our own, we are given up to work the *will of Him* who would have all men come unto Him, and so find eternal happiness. We are living to *His glory*. "*Let us search and try our ways,*" that we be not among the careless ones when He cometh to judgment.

M. S. L. F.

I BRING THEM ALL.

ALL I clung to in my pride—
 Clung to rather than to Thee!—
 Cast I down, Thou Crucified,
 At the feet once pierced for me.
 What I counted worth is dross;
 What was gain I'll count but loss.

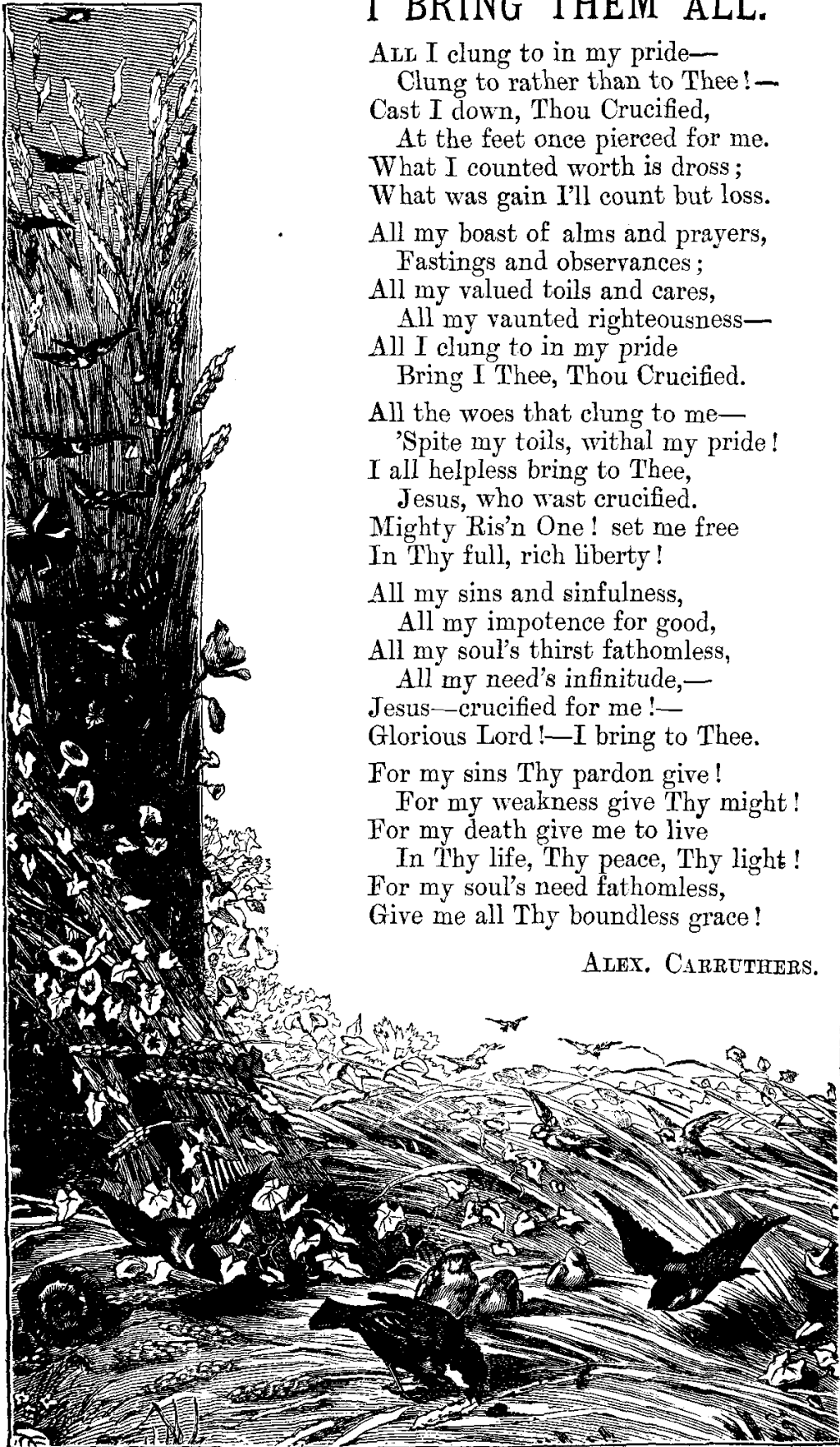
 All my boast of alms and prayers,
 Fastings and observances;
 All my valued toils and cares,
 All my vaunted righteousness—
 All I clung to in my pride
 Bring I Thee, Thou Crucified.

 All the woes that clung to me—
 'Spite my toils, withal my pride!
 I all helpless bring to Thee,
 Jesus, who wast crucified.
 Mighty Ris'n One! set me free
 In Thy full, rich liberty!

 All my sins and sinfulness,
 All my impotence for good,
 All my soul's thirst fathomless,
 All my need's infinitude,—
 Jesus—crucified for me!—
 Glorious Lord!—I bring to Thee.

 For my sins Thy pardon give!
 For my weakness give Thy might!
 For my death give me to live
 In Thy life, Thy peace, Thy light!
 For my soul's need fathomless,
 Give me all Thy boundless grace!

ALEX. CARRUTHERS.



ABRAHAM, THE MAN OF FAITH.

No. VI.—FAITH SEES WHAT GOD SAYS.

ABRAM is now once again in a position to listen to the word of God, and God speaks. With Jehovah there is “a time to speak and a time to be silent.” No word to His erring child in Egypt, no word mid the din of human strife, but now the child of God, fully restored and separated from evil, is alone with God once again, and the Lord speaks. How wondrously sweet the words must have seemed to him after the long silence: “Lift up *now* thine eyes” (verse 14). It is *only* the *old* promise reasserted and emphasised, but oh! how *new* it is, spoken again under new circumstances to one who, since it was first given, had proved utterly unworthy of it and of the love of the great Promiser! How old and yet how new! The old promise, reasserted after all the backsliding, *proved* the *unchanging* love of God. Faith does not always want new words and new revelations. Sometimes, perhaps often, we want to know that the old are still true *to us*, for we change so. Blessed be our God for all His unwearied repeatings to us of the good old truths and promises! We need them so often, and they are so sweet to us in times of recent restoration! There is much more than this, however. If it is the old promise repeated in new circumstances, it is given in a new way. It is given with two commands, both of which are full of sweet teaching to Abram and to us. “Lift up *now* thine eyes, and look from the place where thou art.” This, the first of the two commands, taught him that though Jehovah had not spoken till *now*—not while the test which separated Lot from Abram was being applied—*He had* listened. How blessed for the child of faith to learn that in a transaction in which, “that there might be no strife,” he had been enabled to yield present advantage, His God had been an onlooker, deeply interested and satisfied! It was not that Abram had thought of reward, but he *had* thought of *God* and of *God’s* glory, and the Lord will reward him secretly and openly. It is as if He had said: “Abram, *I* have been a silent witness of all this. Lot has lifted up his eyes and has chosen. Lift up *now* thine eyes from the place where thou art. Thou hast chosen My will and My glory, and *I* have chosen thine inheritance for thee” (Ps. xlvii. 4). Beloved, let us be sure of it, thus it will be always. “His eyes *are* upon the righteous.” Not the least thing done unto Him can go unseen and

unrewarded. To Abram the sacrifice was very little, for he could truly say, "The Lord is the portion of mine inheritance," but to God it was no trifle; it proved that His child was really restored, and that he loved Him and His glory. To Lot also the sacrifice would have been great. It would have been terrible for him to have lost the pleasant plain of Sodom. To him there was as yet nothing higher. His choice will cost him much and teach him much, though meanwhile, perhaps, he may think Abram foolish "for his pains."

THE STANDPOINT.

"Look from the place where *thou art*." How differently things look from different standpoints! As already noted, Lot was so low that in looking up he could see only the plain of Sodom, all the *attractiveness of which was doomed very soon to sink into the depths of perdition*. How dreadful, yet how true! is it not so with many? A little while, and He that is coming will come, and will not tarry. What have we got, beloved? Treasure in heaven, or things that are doomed? What are we choosing? God's glory or worldly advantage? Abram's standpoint was *near* to God. From that position he could see *whatever God revealed*. Oh, my brothers, think of it; what a magnificent range of vision! North, south, east, west, no boundary line. Earth's horizon comes not here to narrow and deceive, and nature's eye is changed for *faith*, and the light of nature for the light of God. The poor defiled and bleary eye of nature can see the plain of Sodom. To it, where God's sky meets *this*, is a sharp limit, and there is *nothing* beyond but a dreamy perhaps; but on this blessed heavenly upland (the heavenlies of Ephesians—in Christ, nigh to God) faith sees in the visions of God all that God points out. And *all* this, whatsoever I thus look upon, is *mine*. "All things are yours, and ye are Christ's, and Christ is God's" (1 Cor. iii. 22). All ours, and ours *for ever*. Yes, it was a mistake to say that the promise now given to Abram was *merely* a repetition of the old; it was the old reasserted and made sure *for ever* (verse 15). Truly God's ways are not as our ways. Man would have dealt so differently! He would insert an addition, it is true, but it would be a conditional clause—"no more backsliding." Jehovah takes advantage of the sad failure to tell His restored child that the only difference He will make in repeating His promise is that the possession is to be made over to him and to his seed for *ever*. This is *grace* and this is *God*.

In the second command which the Lord linked with the promise there is a secret and tender

REBUKE:

"Arise, walk through the land." This *must* carry back Abram's thoughts to the time when he *arose* from the very presence of the Lord

to walk *unbidden* through the land, and when from his own mountain and altar he went down into Egypt. Had he but waited for this word "Arise," all the failure had been avoided, and he had not vexed the great loving heart of his God. It is not well to speculate. The failure, doubtless, was needed to bring out Abram's need (and ours) and God's magnificent, unchanging grace. But had it not been, we had sooner reached the fat pasture of Mamre, and sooner dwelt in Hebron. As Abram rose to range, at the word of God, through all the rich places of his inheritance, there must have been tears of deep, humble repentings flowing from a heart full of gratitude and love. Here we must note a contrast in the ways of God. He rebuked unsaved Pharaoh with "great plagues." He chastened the saved *wanderer* by withholding from him His word and the manifestation of His presence. He *rebuked* him when *fully restored*, in a tender, secret way, known only to Himself and His own.

How parallel is this word, "Arise and walk through the land," with those gracious yet tenderly rebuking words to restored Peter, "Simon, son of Jonas, lovest thou Me more than these? . . . Feed My sheep." How wonderful are His ways! This is no arbitrary judge, inflicting arbitrary penalties, but He who is wisdom and love dealing out to each that which He knows will most effectually produce the needed result.

THE PLAIN OF MAMRE, WHICH IS IN HEBRON.

When Abram "removed" from Bethel unbidden, he went to a *mountain*. Then it was the eye of sense attracted by objects of sense. He was walking "after the sight of his eyes." Now, more fully taught of God, and acting in accordance with the Divine word, his first camping-ground is the *plain* of Mamre.

It may be that in that old time the eager climbing of the mountain marked pride of possession and over-haste to see and grasp all that God had given. If so, the contrast is beautiful. He has seen the whole range of his inheritance now from a far higher mountain than ever sense had reached. He has looked at it from beside God, and he knows that *all this* is his for ever; yet when Jehovah says "Arise," his first camping-ground is a *plain*. Yet not any plain. This is one of God's plains, higher than anything which Lot ever saw, and higher than Abram's *own mountain*. God's plains are higher far than earth's loftiest peaks. The careful reader of the Word will have noted that the *ups* of the world are the *downs* of God, and the world's *downs* God's *ups*. The very names of His mountains and plains are also shadowings forth of this important truth. The whole land is God's, and is a gift to Abram.

It is all glorious, and in this wondrous walk of faith through it at the command of God, Abram shall get to know it in its length and breadth; but now there is no haste ("he that believeth shall not make haste"), and Abram pitched his tent, and "*dwelt* in the plain of Mamre, which is in Hebron." Why, the land is his and his seed's *for ever*! No need for hasty march and sudden seizure. It is all his by the word of the living God. Bit by bit, patiently, he will see and enjoy his own. Thus, then, he dwelt for a time on his first camping-ground, and built there an altar to the Lord.

On the very frontier, then, of faith's possessions, we have this plain in Hebron—Mamre: what is this? These words, Mamre and Hebron, what are they to us? Like all God's precious names of places, persons, and things, there are *depths* in them. They are seldom, if ever, exhausted by one meaning; frequently they have many meanings, and thus, if one may so speak, we have to go round and round them, viewing them on all sides, to know the rich blessings we have got in even one part of our great inheritance. Oh! the inexhaustible fulness of God in Christ! "Oh! the depth of the riches both of the wisdom and knowledge of God! . . . For of Him, and through Him, and to Him, are all things" (Rom. xi. 33). Truly "He filleth all in all," and "*we* are filled full in Him" (Eph.). Mamre means elevation; it means also fat or fruitful; and it means strength. So to speak, then, this is our earliest experiences of what faith finds in Christ. It is a plain, but, as we have seen, God's plains are elevated far above earth's mightiest conceptions. Here, then, we find sweetest lowly humility, yet height upon height of loftiest attainment—like all in Christ, a divine paradox—lowliness that the world contemns, heights beyond its comprehension; lowly as the ground on which Jesus meets the sinner, high as the throne of Almighty God above the highest heavens. Here also we have fatness and fruitfulness. This tells of abundance of supply for all our need. At the very outset we are made to lie down "in the green (lit., 'fresh-budding') pasture," and may well sing, "I shall not want." Surely also the fruitful land speaks of our *fruit-bearing* unto God. Last of all, Mamre means **STRENGTH**.

What a range of country in Jehovah's Beulah-land does this open to us!

"God is my refuge and strength."

"The Lord is the strength of my life."

"God is the strength of my heart and portion **FOR EVER**."

"In the Lord Jehovah is **EVERLASTING STRENGTH**."

"Strong in the Lord and in the power of His might."

"Strengthens according to the might of His glory."

But we must not forget that this plain of Mamre is *in* Hebron.

There may be a Mamre *not in Hebron*. There may be fat pasture ground, fruit-bearing, and strength, *only not in Hebron*. Then it is not *ours*. It is not the God-given land.

Hebron means *union, society, friendship, fellowship*. The simple meaning is *joining*, and it tells the blessed truth that Mamre, in all its shades of meaning, is to be found *only* in our being joined to God through Jesus Christ our Lord. Everything depends on this. I shall not have "fresh-budding pastures" unless He Himself is "making me to lie down" in them (Ps. xxiii.) I cannot bear fruit unto God unless as a branch joined to the true Vine. I cannot know the strength of the Lord unless my "weakness is leaning on His might." The very nourishment of the Body of Christ depends on the "joinings of supply," as each member "holds fast the Head" (Col. ii. 19, Alford).

ALL, *all* is in Hebron. Need we dwell in friendship, companionship, fellowship? Never let us forget that all this is possible to the believer only in union with God. "He that is joined to the Lord is *one spirit*" (1 Cor. vi. 17); and where there are two or three, each of whom is thus joined to the Lord, *there is the unity of the Spirit* maintained. True heavenly society is found alone in HEBRON. Friendship, fellowship—there may be much of it in name, but if it is not in union with God it is a make-believe or a mistake. Brother, let us sing, "The lines have fallen unto ME in pleasant places; *I have a goodly heritage.*" Yes, for this Mamre in Hebron is after all but the first camping-ground of faith's vast possessions. No wonder either, when the Holy Ghost in us and upon us here is *but the earnest* of our inheritance until the redemption of the whole possession (Eph. i. 14). Well may we, in simple faith in Jehovah, and in the joy of that mighty *Strength in whom* we have our being *now*, pitch our little tent and build our altar, worship, adore, and praise the LORD OUR GOD.

ROBERT MCKILLIAM, M.D.



PRIVILEGE AND RESPONSIBILITY.

God has made provision for the sins of the believer in the advocacy of the Lord Jesus, but the believer is to make no provision for the flesh so long as he is in the wilderness (Rom. xiii. 14; 1 John ii. 1).

God looks down through the Cross to see the sinner. The sinner looks up through the Cross to see the glory.

H. R. FRANCIS.

THE BELIEVER "A WORKMAN;"

OR,

HOW TO LABOUR.

A WORD TO YOUNG CHRISTIANS.—No. 6.

OUR example in Christian life and work is the Lord Jesus Himself. As we gaze upon Him in the work He has done, we see how intensely earnest He was. One of the very first utterances we have recorded of Him is, "Wist ye not that I *must* be about my Father's business?" (Luke ii. 49). Again and again we find Him using the word "*must*." "The Son of man *must* suffer many things (Mark viii. 31, ix. 12); "I *must* preach the kingdom of God" (Luke iv. 43); "That this that is written *must* yet be accomplished in Me" (Luke xxii. 37, xxiv. 44); "The Son of man *must* be delivered" (Luke xxiv. 7); "The Son of man *must* be lifted up" (John iii. 14); "I *must* work" (John ix. 4); "He *must* rise again" (John xx. 9). The Lord Jesus was compelled by the divine necessity of love, hence His meat and drink was to do the will of Him who sent Him (John iv. 34); and He was not content until He could say, "Father, *I have* glorified Thee on the earth: *I have* finished the work Thou gavest Me to do" (John xvii. 4). No less than nine times do we find Him using these words "*I have*" in John xvii., implying that His work on earth was accomplished; thus we see what an example we have in the Lord Jesus in the work He *has done*. But remember the work he is *doing*. He is our Great High Priest who has gone into the presence of God for us, there to plead our cause, praying "that our faith fail not" (Luke xxii. 32); yea, "He ever liveth to make intercession for us" (Heb. vii. 25); thus we see the work He is *doing* for us. Remember also the work He is yet *going to do* for us: "He is coming forth to serve us" (Luke xii. 37). He will never be content until His own people are with Himself, until they have glorified bodies like Himself; then, and not till then, will He "see of the travail of His soul, and be satisfied" (Isa. liii. 11); then, and not till then, "shall we be satisfied when we awake in His likeness" (Ps. xvii. 15). Thus we have an epitome of the whole Bible, viz. :—

What Christ <i>has done</i>	}	See threefold appearing in Heb. ix. 24-28.
What He is <i>doing</i>		
What He is <i>going to do</i>		

Whatever truth we take up in relation to the Lord Jesus and His own loved ones, we find it has this threefold aspect, and a "threefold

cord is not quickly broken" (Eccles. iv. 12). Oh! what love, faithfulness, and earnestness characterises the work of Christ. Remember He is our example, and as the Father said He was pleased with Him, so will He be pleased with us as we follow in His footsteps.

There is a difference in Scripture between a servant and a workman. A servant is a bond-slave, one who was willing to become his master's slave for ever (see Ex. xxi. 5, 6); a workman is one who is hired and gets his wage after He has done his work (see Matt. xx. 1-13). But a workman, as God reveals him in His Word, is one who, out of pure love to Him, goes and spends, and is spent, in work for Him. It would be well for us to remember that we do not work *for* salvation, but because we *are* saved by the grace of God through faith we walk in good works, which God has before ordained we should (Eph. ii. 10).

Remember also there is a difference between *fruit-bearing* and *work*. *Fruit-bearing* brings its own *reward* in the joy and peace it gives to those who bring forth the fruit of the Spirit; work for God, done with a single eye to His glory, will be rewarded at the judgment seat of Christ.

You can sum the whole subject of work up in two sentences: *Work to do*, and *How to do it*.

First, *Work to do*. Everyone will be ready to admit there is a work to be done. This fact forces itself upon us as we look around and see the many living without God and without hope in the world. But there is something else; we each one of us—as believers in Christ—are individually responsible to God to do our part, or rather to do the work God gives us to do: "every one to his work" (Neh. iv. 15). We have not all the same work. The Levites had separate work given them to do. The Merarites laid the foundation and built the framework of the tabernacle (Num. iii. 36). Here you see the work of the evangelist, who goes forth preaching Christ crucified and risen again, according to the Scriptures. This is the foundation that sinners are to be built on—the Person and work of Christ; "for other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). The boards rested on the sockets of silver. The boards are typical of believers, which rest on and are in Christ, and "are builded together for an habitation of God through the Spirit" (Eph. ii. 22).

The Gershonites covered with the coverings and bound with the cords what the Merarites had builded (Num. iii. 25, 26). Here you get the work of the pastor, who is like a shepherd. He has to look after, feed, and defend the flock; he has to "strengthen the feeble knees and lift up the hands that hang down." Just as the cords would keep the tabernacle steady on the foundation, so the pastor is to comfort and strengthen those who are resting in Christ.

The Kohathites carried the vessels of the tabernacle (Num. iii. 31), and placed them in order. Here you get the work of the teacher. "Ah!" exclaims some one, "I cannot do any of these." God perhaps never intended you should; remember God uses what a man has, not what a man has not. If you cannot be a Paul, you can be an "Epaphras, who laboured fervently in prayer for the saints at Colosse" (Col. iv. 12). How often has God, in answer to the prayers of some bedridden saint, manifestly blessed His Word; and that soul will have as much, if not more, reward than the one who pointed many to Christ. Remember how much Timothy owed to his mother Eunice (2 Tim. i. 5); what pains she undoubtedly took that Timothy should be acquainted with the Scripture, which made him wise unto salvation (2 Tim. iii. 15); how she had prayed for him; and do we wonder at the result?

Some can sing for Jesus, give away tracts, speak to anxious ones. If we have the will—better still if we are prompted by the love of God—we shall find the way. Remember that work for Christ does not confine itself to meetings; it takes in everything: "*Whatsoever ye do, in word or deed*" (Col. iii. 17). An old negress, after a hard day's work at the wash-tub, used to go home singing—

"One more day's work for Jesus,
One less of earth for me;
But heaven is nearer,
And Christ is dearer,
Than yesterday to me."

Second, *How to work*. The first thing, What is our object in working for Christ? Is it for the honour and applause of men? to be seen of men? If it is, it is not work for Christ, but for self, and it will be all burnt up at the judgment seat of Christ. What was the object Christ ever had before Him? The glory of God. This also should be our object—that we may bring glory to God. How are we to do this? How did Christ do it? By simply doing the Father's will, and manifesting His Father's name and character. So shall we do the same, as the Spirit of Christ is manifest in our work for Him. Oh! worker *for* and *with* Christ, ever let your eye be single; no other object but the glory of God, and no other motive but pure love to Christ.

Again, *a workman must have tools to work with*. The ONLY tool a Christian *needs* is the Word of the living God. Two gentlemen, walking through one of the principal streets in London, were conversing about the Word of God, when one of them exclaimed. "Oh! what a wonderful Word it is; every time I search it God reveals something fresh to me." "Well," the other replied, calmly and confidently, "you see, it is a *living* Word." "The Word of God is *quick* (living) and powerful."

There are many things the Word of God is compared to. It is compared to a *sword* (Heb. iv. 12). A sword is for two purposes—defensive and offensive; so the Word of God is for defence against our spiritual foes, also to defeat the enemy. A sword is a sharp weapon; "the Word of God is sharper than any two-edged sword." Let us see to it, as workers together with God, that we use this weapon, for none other is truly effectual in Christian work; yea, God uses no other weapon but His own Word, wielded by the power of the Spirit, in accomplishing His own purposes.

The Word of God is also compared to a *hammer* (Jer. xxiii. 29). A hammer is for two purposes—to knock down and to build up. Nothing else will break the hearts of men; nothing else will build them up.

It is compared to fire (Jer. xxiii. 29). Fire can be used for two purposes—to burn up and to keep warm. There is nothing like the Word of God to burn up the rubbish of sin; there is nothing like it to keep the Christian worker's heart warm for his work, as he hears his Master's voice in it.

It is likened to seed (Luke viii. 11); and seed is for two purposes—to "give seed to the sower and bread to the eater" (Isa. lv. 10). We are "to go forth, bearing precious seed" (Ps. cxxvi. 6). Mark the word, "*bearing*;" not did bear, or shall bear; now is the sowing time, therefore we are to "be instant in season, out of season" (2 Tim. iv. 2). Remember this is one season; it is not, as it is often quoted, "instant in season *and* out of season." "In the morning sow thy seed, and in the evening withhold not thine hand" (Eccles. xi. 6). But not only is the seed sown that it may give more seed for the sower, but "to give bread to the eater." And the Word of God is the Christian food, and we must be continually feeding upon it if we would be strong for work.

The Word of God is a mirror (Jas. i. 23-25), to show us what we are, and what we ought, and what it is our privilege to be. Just as we look into a looking-glass to see if our faces are clean, our hair parted right, so we should look into the Word of God, to see that our ways are clean and right.

The Word of God is as water, that we may cleanse our way (Eph. v. 26).

The Word of God is a lamp (Ps. cxix. 105), to show where we ought to go and where we ought not.

The Word of God is as milk (1 Pet. ii. 2), to nourish us.

The Word of God is our food (Jer. xv. 16). Remember your instrument for work, Christian worker—"the Word of God."

Again, *remember, worker, you are only an instrument in the hands of*

God ; you are to use His Word, but it must be God using you as you are using His Word. What is the use of an engine without the steam? the lamp without the oil? the tool apart from the workman? the worker apart from God? No use. Our power for Christian work is to be filled with the Spirit of God. See the Lord, how he did everything in the power of the Spirit. He was born of the Spirit (Luke i. 35), anointed and sealed by the Spirit (Acts x. 38), led of the Spirit (Luke iv. 1), acted in the power of the Spirit (Luke iv. 14), justified in the Spirit (1 Tim. iii. 16), offered Himself by the Spirit (Heb. ix. 14), raised by the Spirit (1 Peter iii. 18). Believers are also born of the Spirit (James i. 18), anointed and sealed by the Spirit (2 Cor. i. 22); we are to be led by the Spirit (Rom. viii. 14), we are to act in the power of the Spirit (Acts i. 8). See how Peter (Acts ii. 14), Paul (Acts xiii. 9), Barnabas (Acts xiii. 2), Philip (Acts viii. 39), and many others, did this in the Acts of the Apostles. Our power for work is the Spirit of God *in, with, and upon* us. Let Him guide you as to the work you are to do and how you are to do it. Remember He will never guide in opposition to His Word. You are only the instrument; let Him work in you to will and to do of His own good pleasure; then we shall be like Bezaleel, who had "wisdom and understanding from the Lord to know how to work all manner of work for the service of the sanctuary" (Ex. xxxvi. 1). May the Lord make us skilful workmen (Ex. xxxv. 35; 2 Tim. ii. 15), faithful workmen (2 Chron. xxxi. 21), hearty workmen (Neh. iv. 6).

Again, *a workman has to give an account of his time.* "Let every man prove his own work" (Gal. vi. 4). At the judgment seat of Christ our work will be made manifest of what sort it is. There we shall have to give an account of the deeds done here. Oh! worker for Christ, bring your work into the light of the judgment seat; see to it that your motive is pure, your eye single, your object the glory of God; and thus, when you are manifest before the judgment seat, you may receive your reward, and, better still, hear the Master's "Well done."

Just a word of warning in conclusion. Never be cumbered with work, like Martha; let Christ ever have the first place. It is possible to be taken up with work for Christ, and lose sight, to a certain extent, of Him whom we are working for.

What we want, and what our heavenly Father wants, is what a dear saint of God said to his friends as he was dying: "Mind you all walk in the power of the characters who sat down with the Lord at the supper at Bethany; Lazarus, the resurrection man; and then the true-heartedness of loving Mary; and the active service of most useful Martha."

F. E. MARSH.

SHORT PAPERS ON PROPHECY.

No. VII.

TENTH MESSIANIC PROPHECY.

IN Ps. ii. 7 we have a prediction which no one can doubt refers to our blessed Lord; not only because it is quoted and applied to Him in the New Testament, but also because it cannot possibly be applied to any one else. The whole scope of the context shows that He to whom those words refer, and in whom they centre, can be none other than the Hebrew Messiah—"the King Eternal, Immortal, and Invisible."

But, unlike many of those predictions to which we have referred, its fulfilment is *yet in the future*, "for we see not yet all things put under Him." If we mistake not, this prophetic psalm adumbrates the state and condition of things which will obtain in the world just before the inauguration of the great Millennial kingdom—a condition and period in this world's guilty history to which (*if we mistake not*) we are ast hastening.

Here the word *heathen* would be better translated *Gentiles*, or *nations* (*Sept.*, ἔθνη), as distinguished from the Jews, or Israel. And how well this description describes the political and social state of all the Gentile nations at this time! Monarchy (God's true idea of government—the government of One!) is passing into *Republicanism*, *Communism*, *Nihilism*, *Fenianism*!—and all restless, agitated; worse than when old Rome's republic shouted, "*Vox populi, vox Dei!*" Alas for all human governments! they do and must fail, because they do not recognise God as the source of all true power and authority. Nor is our own beloved country any exception. That we, in common with all other Gentile governments, are drifting to some fearful crisis, is questioned by few. The fact is the ten toes of the great image are forming, and coming into actual existence, and national visibility; but they are all *iron and potters' clay* (Dr. Tregelles on Daniel, p. 18), and will so continue till He comes "whose right it is to reign."

From the first to the end of the fifth verse the Holy Ghost describes this disorder among the nations, and the *anti-Christian spirit* which will characterise these last sad times, together with the spirit of "*lawlessness*" to which Paul refers (2 Thess. ii. 3) when speaking predictively of the same times (*without doubt*) in the world's history. Mark the *violence* of the language, as well as the *unity of purpose* (implying a "*covenant*"—see Dan. ix. 27), which will mark the turbulent race who will be ready to give their "power and authority" to the beast—Rev. xiii. 2-5 (θηρίον)

—“all the world (ὅλη τῆ γῆ) wondered after the beast.” (See also verses 7 and 8, chap. xiii. Rev.)

But just in the midst of this world-wide turbulence and unrest the Most High looks on (see also Prov. i.) with a purpose of judgment (verses 4 and 5).

And just here occurs the prediction which refers to *the exaltation* of our blessed Lord: “YET have I set My King on My holy hill of Zion.” “For His purpose shall stand, and He will do all His pleasure.” The great interregnum between *Nebuchadnezzar* and *the Antichrist* is “the times of the Gentiles,” so called by our Lord, during which *earthly supremacy* passed from Israel (*for their apostacy*), and was given to the Gentiles. But when *the Messiah*—the *anointed One*—returns in His glorious epiphany, He will take unto Him *His great power*, and He will reign (Rev. xi. 17). But it should be noted that He will inaugurate His pacific rule by a *dispensation of judgment* on *the Antichrist*, and all who are confederate with him (Rev. xix. 11, 19 and 20). Thus the “*Faithful and True One*” of Rev. xix. is the anointed King of Ps. ii. (see verse 9 of Ps. ii., with verse 15 of Rev. xix.)—“a rod of iron” (ἐν ῥάβδῳ σιδηρᾷ); and it should be remarked that those words are exactly the same in the *Sept.* and in the Greek New Testament. So we learn this, that the Holy Ghost teaches both the ancient and modern children of faith that Jesus is to be “King over all the earth”—“that there will be one Lord, and His name One.”

Nor is it a little remarkable that even those who perhaps are not Christians, in the fullest sense of the term, should see this condition of things. In a work just issued, called *The Actual Mission of Sovereigns*, by One of Themselves, the author—supposed to be Louis II., king of Bavaria—speaking of these times, says: “*A fatal circle encloses us, both sovereigns and peoples,*” &c. And in the face of the perplexing outlook, he proposes a *league of kings*, and offers a programme for adoption! How this reminds us of those prophetic words of our blessed Lord Himself, in Luke xxi. 25, “*On the earth distress of nations, with perplexity.*” Let the reader compare this chapter with Ps. ii. and Rev. xix.; they synchronise as to time, and correspond as to circumstances.

But the *outcome* is what we are now concerned with: “I have set My King on My holy hill of Zion.” Here is Jesus in *earthly supremacy*; and this agrees with the whole line of Hebrew predictions relative to His future glory. “He shall reign from sea to sea, and from *the river (Euphrates)* unto the ends of the earth.”

Now this prediction of Ps. ii. 7 is quoted and applied by St. Paul in Acts xiii. 33, and in Heb. i. 5 and v. 5; and though Paul applies

this verse to the *resurrection of Jesus*, yet we must remember this was but in an *inchoate* way ; because, by referring to the whole *scope* and context of Ps. ii., it is clear that the words, viewed in all the fulness of their contextual import, must refer to *this exaltation* and to *this time* to which we have referred, which is yet future.

Besides, it should be noted that the *resurrection* of Christ was a *step up out of the sepulchre to the throne*, with an interval of forty days (Rev. iii. 21). True, it is "His Father's throne ;" nevertheless *He does reign* for a redemptive purpose—"for He *must reign* till He hath put all His enemies under His feet" (1 Cor. xv.). "But *then* (Rev. xi. 17) He will take unto Him His GREAT POWER (*δύναμίν σου τὴν μεγάλην*) and will reign" (Rev. xix. 6).

Blessed Redeemer ! we rejoice that Thou dost reign even now, and that "Thou hast all power in heaven and in earth !" Here is the ground of our assurance : Thou hast a *sceptre* ; our trust is that Thou wilt rule the interests of Thy people to the end of the age ! Take our *hearts*, blessed Redeemer, and rule all our motives and thoughts, and words and ways, till we are "without fault before the throne."

WILLIAM FRITH.



"WHATSOEVER HE SAITH, . . . DO IT."

JOHN ii. 3.

It may be pleasant duties—
 Things bright, and glad, and free—
 When the heart can answer swiftly,
 And laugh at things to be ;
 When the Lord is leading gently
 Over the sunlit green,
 And feeble feet are strong, and hands
 Have piercéed ones between.

But sometimes in the darkness
 Of loneliness and fear,
 The "whatsoever" meets us,
 And we must do and bear ;
 When the sunshine lies behind us,
 And the shadows lie before,
 And bruised feet are bleeding,
 While hands *feel* His no more.

Lord, whether shade or sunshine
 Thou givest, give us this—
 An utter willingness to do
 Thy whatsoe'er. We miss
 The wondrous joy Thou hast for us
 Through hearts too weak and slow
 To realise Thy purposes,
 Or trust the Love we know.

A. S.

“THE TRADITIONS OF THE ELDERS.”

See MATTHEW xv. 1-9; MARK vii. 1-13.

THE root of error betrays itself in the first words of the objection. They walked, and would have others to walk, “according to the tradition of the elders,” rather than the Word of God.

It was not that they denied the Scriptures. Far from it. They boasted that they were Moses’ disciples. If asked, they would have given the Scriptures the first place. But in their habits of thought it was not so. And in the presence of Jesus their true thoughts come out, and they show that men’s traditions really rule them.

With Christ it was the opposite. His only allegiance was to the Word of God; and hence the controversy. And so it will be with us, according as we, whatever we may profess, do really walk by God’s Word, or man’s.

There was much to say for their views. It might seem like a strong desire to serve God more perfectly, to be more entirely separate from evil, such evil as the law warned them of. Could it be wrong if they erred in that direction? And there was much Scripture to show for it. The “doctrine of washings” (Heb. vi. 2), how large a place it occupied in the Word! In all cases of defilement it was imperatively enjoined. In Levit. xxii. 6, they were not *to eat* till they had washed. Also, Exod. xxx. 21, “They shall wash their hands and their feet, that they die not.” How then could they be wrong, if they, the religious Jews, carefully observed this to the fullest extent, and even went further, to preclude the possibility of defilement?

There was a show of wisdom in all this; but in adding to God’s Word they had marred it. God had said, “Thou shalt not add thereto, nor diminish ought therefrom.” His line is exceedingly narrow and straight, for our obedience, though ever so broad for our charity towards others. If we get aside, off the rail, we must soon stumble, and may find ourselves in collision with other of His commandments. So it was with the Pharisees.

God’s “teaching of the washings” (lit., Heb. vi. 2) seems evidently that of man’s natural uncleanness, needing at every turn to be acknowledged by the act of washing; for more it could not really accomplish, except in figure. No human priest could be admitted in the sanctuary till his hands and feet were washed. In himself defiled, he needed cleansing, and thus it was shown. Nor could a priest eat of the holy things when under specific defilement. So God guarded these from profanation. Every specific defilement, from within or without,

demanded a specific cleansing. Each one of these cases had its significance and its instruction; and while to be literally obeyed by every godly Jew, it was manifestly not so much for the sake of the water-cleansing as for the teaching it was calculated to convey. But God had never said that any who had been in the markets should wash before they ate bread, or that defilement was contracted by needful contact with the outside world. The grafting of the precepts of men upon God's commands had turned these upside down, and instead of washing to confess themselves unworthy and defiled, they "washed their hands" to assert their innocency and superior cleanliness to those around them; for so it seems evident was their meaning: "Stand by thyself, I am holier than thou" (Isa. lxxv. 5). Or at least they thought to be clear from all possible or imagined taint. But it became "a smoke in His nose," an abomination in the sight of God.

In reproving this, the Lord does not so much dwell on the immediate case, but rather, as sometimes we see elsewhere, exposes the nature of the fallacy by another example—that of their "Corban"—precisely like it in character, but affording an instance more literal and pointed. None could mistake how plain was here the transgression of the Fifth Commandment.

There was much to seem praiseworthy in this tradition of theirs. It looked like a case of full consecration to God—a higher spirituality, discerning His claims upon all we have and are. It had the semblance of warrant in God's Word, "Honour the Lord with thy substance," &c.; of the carrying out to the full what was found in the law about tithes, firstfruits, and vows, or voluntary gifts. But there was a limit put by God to these, another command, which equally called for their obedience. In seeking to carry out what seemed so praiseworthy, so devoted, they had become disobedient to the other command, and their service was "in vain."

Strange to say that so late as our remembrance some have been found who taught from Luke xv. 26, 33, that to be true disciples of Jesus we must forsake—that is, *desert*—wife and children; and some have been found—people of fervent, earnest minds, who desired to be "wholly consecrated"—who have followed these pernicious ways. And perhaps we may find, if we look round, still more if we examine ourselves, that there is much in the Church, perhaps in ourselves, of holding, though unconsciously, to man's precepts and traditions, his teachings and thoughts, to an extent which makes void some of God's commands, it may be the weightier ones.

Or take another illustration. Some of us have known those who for love of peace have judged it wrong to pay taxes which might be used for war. They have refused to pay, and rather submitted to "the spoiling of their goods" by the execution of the law. Now the Word of God declares peace to be a fruit of the Spirit, and blesses the peacemakers. But does it so when they make void the plain command of Romans xiii. 6, "For this cause pay ye tribute also"? Do they not

"resist the ordinance of God," and is it not said of such, "They shall receive to themselves judgment"?

But we do not want to be finding faults in others. The illustration is given in order that we may search ourselves and see if, in our zeal for some things we hold precious, we may not be doing likewise.

Let us look at Baptism, which most of us jealously hold as a Scriptural ordinance. It is so, doubtless. But is there not a danger lest, pressing this beyond Scriptural directions, we make void the other more essential commands? We may think we have Scripture warrant, inferring from our own sense of the importance of Baptism, and so enforce it as Scripture never enforces it, making it a condition of fellowship, which Scripture never makes it; and thus, and by other things we attach to it which Scripture never does, we make it a stumbling-block instead of a blessing, and make void the new commandment of love, the unity of the Church of God, and the plainest teachings of the Word as to the practice of this, as for instance in Rom. xiv.—xv. 7.

Or take the Lord's Supper, which we have sought to reduce from the superstitions of the professing Church to the simple form which we believe is modelled upon Scripture. And precious it is.

But are we not in danger of importing into it thoughts of our own, or the thoughts of some whom we look up to, limiting the proceedings here to what they think appropriate as to "worship" so called, and thus excluding what in every Scripture teaching and example had a proper place? And thus the teaching and example are made void by men's thoughts and reasonings, which, while they seem like honouring the Lord and the Cross, are really setting aside God's Word. Still more so if we begin to think that because we have a Scriptural form we are warranted in judging our brethren who do not see it so; or if we imagine that we are holier than they because of it, or would be defiled by contact with them; or, put it in what way you will, the notion of limiting our communion to those who agree with us in such things, and excluding, in any way, God's dear children who have not our light. This is "straining at the gnat and swallowing the camel." It is holding fast to a form of Church order or ordinance which few even of God's children can see, and setting at nought the greatest truths of Christianity, the grand commands of Christ and His apostles, which every eye can see but those who have permitted this beam to blind them.

Again, of ministry. Some maintain in the worship or service of God's people a full liberty for all the gifts of the Spirit, and therefore eschew an exclusive "one man ministry," a president in the assemblies of the saints. Yes, but is there not—has there not been—danger of our asserting this principle so far as to the making void all the divine directions for discipline, order, and government? Our liberty in Christ is precious, but not if we thus carry it out in our own way. God's Word limits it; and when the directions of His Word for order and rule are followed, when we do not make these void by our traditions, it is precious indeed.

We might, in connection with our Lord's teaching on this subject, point out its application to many other lines of truth, commonly called "doctrinal" (though this term Scripturally applies rather to *practical* teaching). It might well be used to check our views of prophecy, and

many other subjects which occupy the minds of Christians. But we confine our attention now to matters of practice, for of such the Lord here speaks.

The example of the "gift"—*corban* (see Mark vii.)—shows how it applies to the things of daily life—home duties and obligations, and such like.

What danger there is—alas, how manifest sometimes!—that we mistake "holiness" (so called) for godliness, devotedness for obedience, consecration for fellowship with God. An example has already been alluded to. But though few now would be likely thus grossly to outrage the sense of Christian propriety, there is danger of erring in that direction for want of testing ourselves constantly by God's Word. May we not be found so "devoted to God's service" as to leave to the more "worldly-minded" to think of home responsibilities and family obligations? Are not the plain commands of God's Word concerning the behaviour of women, their shamefacedness and sobriety, made void on the plea of service to God? Is not the natural—the divinely taught—modesty of women set at naught by the way in which they are nowadays taught to sing and shout in the public streets, not to speak of the public preaching? Or, see Matthew vii. 22, 23. Will it profit us to have been active or successful in Gospel work, if in our personal conduct we bear no high character for integrity and truthfulness? In these, and the like, we have need to watch, lest in our zeal for service, or holiness, or consecration, or what not, we make void the commandments of God as to love and righteousness, and the adorning of the doctrine of God our Saviour in all things.

It becomes us all to "walk humbly" as to this. So foolish and fallible are we that even in the most strict adherence to some commands we may be neglecting others on which God lays more stress. Almost all received error consists in some truth displacing other truth. Anything, ever so good, got hold of by us, or rather *getting hold of us*, may overbalance us and leave us no time, or no room, for the something weightier still. The Pharisees tithed their mint and anise and cummin, and so they ought; but they ought not to have omitted the weightier matters of the law, the judgment (*justice*), the mercy, and the faith. We should see to it that we do not "omit" any of these.

"Faith." Or, as the text in Micah reads it, "to *walk humbly* with thy God." Then we are safe. To be lifted up with conceit of our own knowledge, or holiness, is to *be sure to be wrong*. We need to come always, and in all things, as ignorant children, to God's own teachings, in order to *carry out* rightly what He *has* taught us. To bring our own reasoning, our own wisdom, into it, is to go wrong inevitably. God has given us our reason not to make us as independent of His hand, His eye, His word, at every moment. The wisdom of a child of God is *not* to lean to his own understanding, but to trust in the Lord with all his heart, taking His Word as a *lamp* to his feet, so that every step may be clean and safe, in the spirit of him who said—

"I hate [vain] thoughts, but Thy law do I love. Through Thy precepts I get understanding, therefore I hate every false way."

W. COLLINGWOOD.

BIBLE READINGS.

No. 27.—“GOD IS FAITHFUL”

To forgive and to cleanse	1 John i. 9.
Not to suffer you to be tempted above that ye are able	1 Cor. x. 13.
To confirm you unto the end	1 Cor. i. 8, 9.
To stablish you and keep you from evil	2 Thess. iii. 3.
To sanctify you wholly, and to preserve your whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ	1 Thess. v. 23, 24.

No. 28.—“BE THOU FAITHFUL UNTO DEATH.”

Faithful in that which is least	Luke xvi. 10, 12.
Faithful over a few things	Matt. xxv. 23.
Speak my word faithfully	Jer. xxiii. 28.
Bring offerings faithfully	2 Chron. xxxi. 12.
Work faithfully	2 Chron. xxxiv. 12.

No. 29.—FEAR NOT

Death	Heb. ii. 14, 15.
Reproach	Isaiah li. 7, 12.
Enemies	Deut. xx. 3.
Trouble	Psalm cxii. 7.
Loneliness	Isaiah xliii. 1, 2.
Want	Matt. x. 31.

No. 30.—WORKS.

<i>Purged from dead works</i>	Heb. ix. 14 (such as Eph. ii. 9; Rom. iv. 4; Heb. iv. 10).
<i>Created in Christ Jesus unto good works</i>	Eph. ii. 10.
Prepared unto every good work	2 Tim. ii. 21.
Thoroughly furnished unto	2 Tim. iii. 17.
Fruitful in	Col. i. 10.
Abounding to	2 Cor. ix. 8.
Careful to maintain	Tit. iii. 8.
Stablished in	2 Thess. ii. 17.
Ready to every good work	Tit. iii. 1.
Adorned with good works	1 Tim. ii. 9, 10.
Zealous of	Tit. ii. 14.
Provoked and provoking unto	Heb. x. 24.
Glorifying God by	1 Peter ii. 12.
“Now the God of peace make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight”	Heb. xiii. 20, 21.

E. T.

No. 31.—WHAT GOD IS ABLE TO DO.

In Luke xii. 4, 5, 6, there are two motives given why we should
FEAR GOD, namely—

HIS POWER
and
HIS CARE.

“Fear Him which, after He hath killed, hath *power* to cast into
hell” (R.V., Gehenna).

“Fear not, therefore, ye are of more value than many sparrows.”

Warning for the sinner.

Encouragement for the saint.

H. R. F.

No. 32.—TREMBLING.

To the BELIEVER.

A man ought to tremble when he dis- } Daniel v. 19.
obeys God’s word.

To the BACKSLIDER.

He does tremble, though he may } Acts xxiv. 25.
despise it.

To the SINNER.

Will you tremble, and know the bless- } Mark v. 33, 34.
ing of being healed by it?

HERBERT R. FRANCIS.



INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

THE SECRET OF SUCCESSFUL PRAYER.

I.—FAITH.

Ask in *faith*, nothing wavering James i. 6.
Believe that ye receive, and ye shall have Mark xi. 24.
Whatsoever ye shall ask in prayer, *believing*, ye shall
receive Matt. xxi. 22.
According to your *faith* be it unto you Matt. ix. 29.
As thou hast *believed*, so be it done unto thee Matt. viii. 13.
The prayer of *faith* shall save the sick James v. 15.

II.—IN THE NAME OF JESUS.

Whatsoever ye shall ask *in My name*, that will I do John xiv. 13, 14.

III.—SUBMISSION TO GOD'S WILL.

If we ask anything *according to His will*, He heareth
us 1 John v. 14.

IV.—OBEDIENCE.

Whatsoever we ask we receive of Him, because *we*
keep His commandments 1 John iii. 22.
The effectual fervent prayer of a *righteous* man
availeth much Jas. v. 17.
The prayer of the *upright* is His delight Prov. xv. 8.
He heareth the prayer of the *righteous* Prov. xv. 29.
If any man *doeth His will*, him He heareth John ix. 31.
(Contrast :—*If I regard iniquity in my heart*, the
Lord will *not* hear me .. Psalm lxvi. 18.)

V.—SINCERITY.

The Lord is nigh unto all them that call upon Him
in truth Psalm cxlv. 18.
Let us draw near with a *true* heart Heb. x. 22.
Use *not vain repetitions* Matt. vi. 7.

VI.—BOLDNESS AND CONFIDENCE.

Ask, and it shall be given you Matt. vii. 7.
Let us come *boldly*..that we may obtain Heb. iv. 16.
Having *boldness*..let us draw near *in full assurance* Heb. x. 19, 22.

VII.—HUMILITY.

If My people will *humble themselves*..then will I hear 2 Chron. vii. 14.
He forgetteth not the cry of the *humble* Psalm ix. 12.
Thou hast heard the desire of the *humble* Psalm x. 17.

VIII.—ABIDING AND DELIGHTING IN GOD.

If ye *abide* in Me..ye shall ask what ye will, and it
shall be done John xv. 7.
Delight thyself in the Lord, and He shall give thee
the desires of thy heart Psalm xxxvii. 4.

IX.—UNION WITH OTHERS IN PRAYER.

If *two of you shall agree*..it shall be done for them .. Matt. xviii. 19.

Subject for September—*The Christian, though poor and weak in self,
is strong and rich in Christ.*

Please send in all the verses you can find, referring to either or both
halves of this subject (to Deaconess Christian Dundas, Deaconesses'
Institution, Tottenham), before the 14th of the month, writing out a
portion of each text quoted, and enclosing name and address of sender.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

LIFE AND LABOURS OF GEORGE MÜLLER, OF BRISTOL. By Mrs. MÜLLER. London: J. Nisbet & Co., Berners Street, W.; Bristol: Bible and Tract Warehouse, 34, Park Street.

The story of Mr. Müller's life has been told at length in the several volumes of "A Narrative of the Lord's dealings with George Müller," and brief sketches have appeared from time to time in other forms; but Mrs. Müller has done excellent service in giving a carefully-written epitome thereof in the book before us. There are some very practical lessons to be drawn from such a life, which are very clearly suggested in these pages. Much blessing has accompanied the publication of the larger narratives; and we believe that the present volume will prove a means of still further help to Christians, and, may we not hope, a means of salvation to many who, as yet, know not the Lord. We earnestly hope that it will be circulated by tens of thousands. The price is 1s; doubtless large quantities may be purchased at a considerable reduction.

IN THE VOLUME OF THE BOOK; *or, The Pleasure and Profit of Bible Study.* By G. F. PENTECOST, M.A. Morgan & Scott, Paternoster Buildings, E.C.

This is one of, happily, not a few books being issued from the press at the present time calculated to greatly assist believers in the study of the Word of God. Golden grains of divine truth are here to be found, beaten from full ears bearing fruit sixty and a hundred-fold; and divine truth is here presented with a freshness and fulness that cannot but prove both instructive and interesting. We urge every reader of these lines to procure a copy and study it throughout. There are two excellent introductory notes by Dr. Vincent, and Joseph Cook, of Boston.

THE SEVENFOLD GIFT; *or, The Power of the Spirit.* By the Rev. JAMES GOSSETT TANNER, M.A., Vicar of Emanuel Church, Maida Vale. J. F. Shaw & Co., 48, Paternoster Row, E.C.

A timely volume, full of precious instruction on the Person and work of the Holy Spirit. Having lately pursued this subject, through Scripture, we have been greatly impressed with its fulness and importance, and could wish that the volume just received by us had earlier fallen into our hands. We gladly commend this testimony on the Sevenfold Gift.

TEARS OF THE PILGRIMS; *or, Words of Comfort to the Tried, Afflicted, and Bereaved.* By WM. FRITH, of Trinity Church, Gunnersbury. S. W. Partridge & Co., 9, Paternoster Row.

A new edition of a valuable little book, "born in the year 1868, in the furnace of affliction and social trial," and reprinted in response to many applications for copies. The title of the book speaks for itself; and the author's name will be a sufficient guarantee as to the quality of its contents. The chapters treat of Tears under True Contrition, Social and Spiritual Vicissitude, Bereavement, Holy Gratitude, Sympathy, and in other aspects, closing with "No Tears in Heaven."

THE LEAVES OF THE TREE. This is a small book, of some sixty pages, containing graphic records concerning the work of the Association for the Free Distribution of the Scriptures, together with a statement of accounts. The instances narrated of the reception and influence of God's Word in various places, at home and abroad, are most interesting and encouraging. Copies may be had from the Hon. Secretary, Mrs. A. E. Robertson, 1, Oak Hill Park, Hampstead.



“PRAISE COTTAGE.”

IN other journals it has been our privilege to conduct we have frequently alluded to the excellent Orphan work under the management of Miss Cole, at “Mount Hermon,” 47, 49, and 55, Cambridge Road North, Kilburn, in which our interest is unabated, while we praise God for His continued mercy to this His handmaiden.

According to the intimation we gave in a previous number of *Footsteps of Truth*, a new branch of the work was opened on July 5th, in a new building erected in Mill Lane, West Hampstead, which Miss Cole has happily entitled “Praise Cottage,” which is intended to be used for twenty of the more delicate of the children in the Homes.

Meetings were held morning, afternoon, and evening, in a tent erected in the rear of the building, devoted chiefly to prayer; but in the course of the day brief addresses were given by Dr. Whittermore (rector of St. Catherine Cree, and editor of *Sunshine*), Dr. Picard, Mr. Henry Morley, Mr. Sharpe, Mr. Thompson, and other friends.

The building cost £875, the ground £300, with other expenses amounting to £138, all of which has been contributed except the last item, and towards this the sum of £80 has been received. This is irrespective of the furniture, which has been contributed by other friends, partly before and partly since the opening meeting. A Christian gardener who was present undertook to supply vegetables and a floral border for the large garden in front of the “Cottage,” which stands on an elevated and healthy spot, adjoining the reservoir.

We trust our zealous sister will still find her hands upheld in this excellent work, and the blessing of the Lord resting upon the 100 or more children now under her care. We doubt not any help our readers are disposed to send toward the general expenses and repairs (just now needed in the other houses), or toward the balance required for fencing and extras as above, will be gratefully received by Miss Cole.

AUGUST.

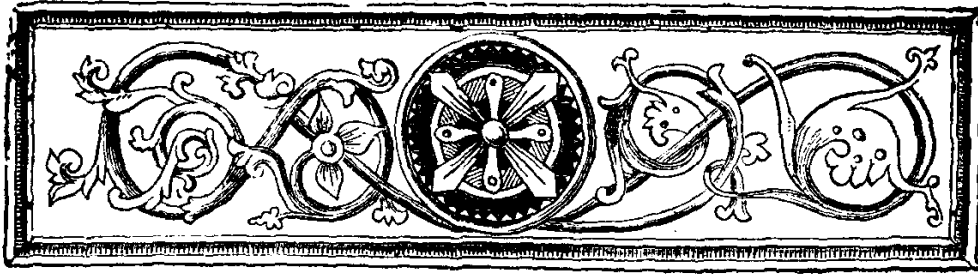
3. New Moon, 1h. 26m. M. | 19. Full Moon, 0h. 54m. A.
11. First Quarter, 1h. 29m. M. | 25. Last Quarter, 5h. 32m. M.

“The desire of our soul is to Thy name.”

Isiah xxvi. 8.

1	W	Father, glorify Thy name. <i>John xii. 28.</i>
2	TH	I have both glorified it, and will glorify it again. <i>John xii. 28.</i>
3	F	Hallowed be Thy name. <i>Matt. vi. 9.</i>
4	S	Holy and reverend is His name. <i>Psa. cxi. 9.</i>
5	§	Let us exalt His name together. <i>Psa. xxxiv. 3.</i> [ii. 9.
6	M	BANK HOLIDAY. A name that is above every name. <i>Phil.</i>
7	TU	The name of the God of Jacob defend thee. <i>Psa. xx. 1.</i>
8	W	The name of the Lord is a strong tower. <i>Prov. xviii. 10.</i>
9	TH	For Thy name's sake pardon. <i>Psa. xxv. 11.</i> [2 <i>Chron. vii. 14.</i>
10	F	If my people..called by My name, shall..pray..I will forgive.
11	S	In the name of our God will we set up our banners. <i>Psa. xx. 5.</i>
12	§	What is His name, and what is His Son's name? <i>Prov. xxx. 4.</i>
13	M	His name shall be called Wonderful. <i>Isa. ix. 6.</i>
14	TU	For Thy name's sake lead me, and guide me. <i>Psa. xxxi. 3.</i>
15	W	His name shall be called..Counsellor. <i>Isa. ix. 6.</i>
16	TH	Help us, for the glory of Thy name. <i>Psa. lxxix. 9.</i>
17	F	His name shall be called..the Mighty God. <i>Isa. ix. 6.</i>
18	S	Holy, holy, holy, Lord God Almighty. <i>Rev. iv. 8.</i>
19	§	Let them praise Thy great name. <i>Psa. xcix. 3.</i>
20	M	Holy is His name. <i>Luke i. 49.</i>
21	TU	That..wonders may be done in the name of..Jesus. <i>Acts iv.</i>
22	W	In the name of Jesus..rise up and walk. <i>Acts iii. 6.</i> [30.
23	TH	Save me..by Thy name. <i>Psa. liv. 1.</i>
24	F	He saved them for His name's sake. <i>Psa. cvi. 8.</i>
25	S	At the name of Jesus every knee shall bow. <i>Phil. ii. 10.</i>
26	§	Let us offer..praise..giving thanks to His name. <i>Heb. xiii. 15.</i>
27	M	How excellent is Thy name in all the earth! <i>Psa. viii. 9.</i>
28	TU	Do not abhor us, for Thy name's sake. <i>Jer. xiv. 21.</i> [14.
29	W	If ye shall ask anything in My name, I will do it. <i>John xiv.</i>
30	TH	Let the poor and needy praise Thy name. <i>Psa lxxiv. 21.</i>
31	F	Believing, ye might have life through His name. <i>John xx. 31</i>

NOTE.—The subject of the texts throughout the year will be “the believer's desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.

SEPTEMBER, 1883.

SANCTIFICATION.*

PSALM cx. 2—“*The Lord shall send the rod of Thy strength out of Zion : rule Thou in the midst of Thine enemies.*”

ROMANS vi. 12—“*Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*”



THE kingdom of God is twofold : it is a kingdom of mystery, and a kingdom of manifestation ; a kingdom *without*, and a kingdom *within*. The kingdom *without* was the theme of the Old Testament prophets ; the kingdom *within* was the theme of the New Testament writers. Not exclusively, but mostly. The kingdom within is defined by the apostle Paul to be “righteousness, peace, and joy in the Holy Ghost.”

With respect to these two kingdoms, or two aspects of the same kingdom, the Jews fell into ruinous mistakes. They expected the outward without the inward. They wanted the glory without the grace, the crown without the cross. This was the mistake into which Nicodemus fell, and our Lord corrected it by a double asseveration : “Verily, verily, I say unto thee, except a

* Notes of a discourse by Mr. A. A. Rees (of Sunderland), revised by the Author.

man be born again, he cannot enter into the kingdom of God." I take that to be the outward, external kingdom to which the Jews were looking forward.

Now a kingdom implies a king, and the King of that kingdom is the Lord Jesus Christ. When Pilate asked Him, "Art thou a king then?" He replied, "Thou sayest that I am a king." He was born King of the Jews, King of Israel, King of God's kingdom. In the manifest kingdom, not yet apparent, He will yet reign in person. In the kingdom of grace He reigns mediately by the Holy Ghost, dwelling in the hearts of His people.

Now there is no kingdom in this world, either of God or man, that is absolutely perfect; that is to say, there is not a kingdom in which there is no antagonistic principle, no principle of insubjection. We know perfectly well that in our own kingdom (which is, perhaps, the best on earth) there are rebels, there are anarchists, who want to be free from all law; and we are told in Scripture that when the Lord Jesus shall reign in person there shall be secret rebels, who will be kept down by power. In the end they shall be judged. There will be a terrible outbreak, when multitudes, who had been in subjection to Him outwardly, shall break through all restraints, but will then be destroyed by fire.

It is to the kingdom of glory yet to be set up that the words in the psalm primarily refer. In the first verse the King is seen seated at the right hand of God. In the second verse he comes forth from that place to rule: "Rule Thou in *the midst* of Thine enemies;" just as David and Solomon ruled in the *midst* of the remaining Canaanites. We must wait till the new heavens and earth before there is "no adversary or evil occurrent." Till then there will be evil. Only after the Millennium will all evil be confined to the prison-house of hell.

In the present kingdom of Christ, also, as you well know, there are enemies who try to subvert all authority.

The kingdom of God in Israel is a type of the kingdom of God in us. The kingdom of God in Israel was always in conflict except in the reign of Solomon. See the book of Judges, how the enemies oppressed them, and at last, after the reign of many kings, good and bad, the kingdom was overthrown, and the king deposed.

When the true King was born, who possessed the land? The Romans, who ruled it after the Babylonians, the Persians, and the Greeks.

But though God was dethroned by an usurper, yet He acknowledged the temple services till Christ, the true King, was rejected by His people; then the kingdom in every sense was taken away from the

Jews and given to the Gentiles. Then the kingdom of mystery, the kingdom of grace, the kingdom within, was set up. It is of this kingdom that the kingdom of Israel was a type. If we want to know what we are, read the history of Israel from the beginning till the time that the last king was dethroned. Read especially 1 Cor. x. We are not, therefore, surprised to find evil within.

But, mark me, if Israel had been faithful to God they would have been victorious. In the time of *David* they *were* victorious. But look at Rehoboam. What a comment on the words of Solomon concerning a man's son: "Who knoweth whether he shall be a fool or a wise man?"

Solomon was wise, Rehoboam was a fool. You often see godly parents with ungodly children, and ungodly parents with godly children. Hezekiah was a godly king; but look at his son! David was a godly king; but look at his sons! Godliness does not run in the blood; it comes direct from heaven. It comes from a new source—from the *last* Adam, not the *first*; and, by the way, the very need of a second man proves the ruin of the first. We need *all* new "under the sun."

Now remember that this does not touch the question of justification at all. Thank God it does not. The Israelites were the children of Israel before the kingdom was established. We are justified before we enter into conflict.

Justification is God's sovereign act, and never repeated.

Are you justified to-night? Then you are justified for ever. Not a link in the chain can be broken. God in heaven holds one end in His hand, lets down the middle ones to us, and then takes the other end. He keeps both ends. One is election, the other glory; and the middle, which we hold, are calling and justification.

Sanctification is a different matter. It is conflict. Sanctification in this world is limited. It is the subjugation of evil, not the extermination of it. In the reigns of David and Solomon enemies were subjugated, not exterminated. We have our *external* enemies and our *internal* enemies. Don't let them alone; deal with them. They are there, fighting to dethrone the King; but there is power to subdue. Who are these enemies? They are typified by the enemies of Israel. They were manifold; foreign and native enemies. The native enemies were the Canaanites: they possessed the land before Israel; the Philistines: they remained in the land. But outside were the Edomites, Moabites, Ammonites, Hagarenes, and Ishmaelites; and all of them were the *relations* of Israel. Just turn to that striking passage in the 83rd Psalm, ver. 2-8. There are Edom (descendants of Esau), Ishmaelites (descendants of Ishmael), Moab (descendants of Lot), Hagarenes (descendants of Hagar), &c.

Now the devil helps our relations. What is our nearest relation? The *flesh*. That is our Edom. Esau was born before Jacob. The flesh is our firstborn. But, thank God, the elder shall serve the younger. Edom shall be subjugated. Edom was subject to Israel till Israel was unfaithful to God, and *then* Edom threw off the yoke. So will the flesh, if we don't take care.

Then there were enemies *not related* to Israel—the Assyrians, Babylonians, Persians, Grecians, Romans. The Canaanites were not related to Israel; but they were in the land.

These are the world, and the devil and his forces. “We wrestle not against flesh and blood, but against principalities and powers,” &c.

You must be very close to a person to *wrestle*. It is not fighting at arm's-length; not fencing, but *struggling*. “Strive to enter.”

We have to fight against the world. The world is our great enemy. “He that loveth the world is the enemy of God.” “Marvel not if the world hate you.” So we have the world, the flesh, and the devil typified by various enemies of Israel in the land and on the borders of the land. But, thank God, the commission to the King of the kingdom within, as well as without, is, “Rule Thou in the midst of Thine enemies.”

This is the limit of sanctification—Christ rules. With regard to this, it is of immense practical importance that we should be rightly taught. There are great errors abroad on the subject. There are many who believe we can reach a greater height than the Scriptures say we can reach, and some actually assert they have reached it.

Let me repeat it: The limit of sanctification is *subjugation*.

The lust of the flesh, the lust of the eyes, the pride of life, may be subjugated. All sinful appetites may be subjugated; all lawful appetites may be controlled; all the passions of the mind may be subjugated—pride, hatred, censoriousness, misuse of the eyes, the ears, the tongue, the members of the body and mind—all may be controlled by the Spirit within. Sin, in all its ramifications, in all its shades, lighter and darker, may be subjugated, chained, and imprisoned.

“Rule Thou IN THE MIDST of Thine enemies;” not where there are *no* enemies. Sin is *there*, and wants to reign. That throws us upon our responsibility. It is our business not to let it reign, and God does not expect us to make bricks without straw. “If ye *through the Spirit* do mortify,” &c. That is sanctification. It ought to go on; it ought to be progressive. Show me a man in whom Christ reigns: I will show you a man in whom the *presence* of sin is felt, but in whom the power of it is subjugated. Show me a man in whom Christ reigns: I will show you a man who is troubled by his flesh, but who does not trouble anybody else by it. If there be a man in whom the old Adam is not seen, then the limit

of sanctification is reached. Sin remains, and if you don't take care it will rise. If you have got your foot on the necks of these kings, *keep it there*. Sin is not changed, any more than a chained tiger. If you take off your foot these monarchs of evil will rise again, and you will find it a hard thing to fight the second time. You have already expended strength in the first conflict. What a lesson we learn about this in the experience of Samson! He subdued his enemies with the jaw-bone of an ass, but then he laid his head in the lap of a woman, and lost both his sight and his strength. It is an awful thing to let the world gain power after you have once subdued it. It is like letting the rein go on the neck of a fiery horse. He will carry you where you don't want to go. So, if the flesh gets loose, you will find it a hard matter to subdue it.

There are many errors abroad on this subject. Some say that sin can be extinguished, and not merely subjugated. Then what do such people want with a mediator, an advocate, a priest, or incense? Many persons now are going in just the opposite direction to the error of the Jews. They made the outward take the place of the inward; these put the inward in the place of the outward. We must take both together.

Let me give, for young people particularly, three antidotes to these errors.

First—Grasp the teaching of Romans vi., vii., and viii. There you find two antagonistic principles *to the very end*—flesh and spirit, both remaining unchanged. The nature of each is unalterable. The Spirit has power to subjugate the flesh. “If ye, *through the Spirit*, do mortify the deeds of the body, ye shall live.” Grasp these truths. You find there are two natures, like Jacob and Esau, and there is a power in one to subjugate the other. And when the Spirit rules, though *w* may feel the struggle, no one else knows anything about it. You don't get angry or irritable, don't give way to foolish talking or jesting, to pride, or slander; you keep your lips, eyes, ears, and heart with all diligence. There are such saints. They walk through the world in white; and because they do so, they shall walk with Christ in white, *for they are worthy*.

The ocean of eternity will be tinged by the colour of this little stream of time.

There is no reformation in eternity, no rectification; but as we pass into eternity we shall remain for ever. I don't say we shall not grow in eternity; but as to recompense, we must reap as we have sown. “What we *weave* here, we must *wear* hereafter.”

Secondly—Get hold of that backbone of Christianity—the sovereignty of God. Without it Christianity is as limp as a willow. The sovereignty of God in the 9th of Romans is the lifeboat, without which

we should all be shipwrecked and lost. But in that lifeboat every elect soul will be saved. "I WILL HAVE MERCY on whom I will have mercy." Every object of mercy will be infallibly saved. "His mercy endureth for ever." His mercy could not endure for ever if it were to come short of salvation. Saved by *grace*. But *grace is grace*, and has no respect for deservings. Justification is *one* act of God, and for ever. But *settle that*; don't make any mistake here. Many think they are justified, but they are not; many trust in their faith, and not in Christ.

If a man is confident he is justified, he cannot be inconsistent. I don't mean a failure, but a course of inconsistency. To retain confidence while backsliding is a lie. "Give *diligence* to make your calling sure."

Thirdly—With respect to the kingdom about which so many are in darkness. Look at the 10th and 11th Romans. There you have dispensational truth: God gathering out a people for His name till all Israel shall be saved. Then there shall be a gathering of all nations—never before. Previous to that time, national religion is a pretence.

In conclusion, before I believe that sin is exterminated in any man, I must see it subjugated. Look at this. In sanctification, self-consciousness is either self-complacency or self-abasement. Some men say they have no sin. Then they must be pleased with themselves, and that is sin.

In heaven, the redeemed will be like Moses, whose face shone, and he didn't know it. In heaven, the redeemed will be like Adam and Eve in the garden of Eden; they were naked, and knew it not.

A sinless man is one who does not know it. Everybody else knows it, but he does not.

In heaven, we shall be as holy as God is, *and not think about it*.

I suspect (though I cannot prove it) that that bright archangel Lucifer fell from heaven by self-contemplation. Self-contemplation cannot exist in the presence of God without a fall both in heaven and earth.

In heaven, our vision shall be so filled with Him that we shall have no room for self-contemplation. Our happiness will consist in the contemplation of Christ, and we shall be infinitely happy because we shall see him *only*. The more we think of Him, the less we shall think of ourselves.

Take, in conclusion, these words of a wise man: "Let another praise thee, and not thine own lips;" and take the words of "a greater than Solomon:" "Be ye perfect, even as your Father who is in heaven is perfect." When you are so *He* will know it—*not you*.

CHRIST'S WORK AS THE FATHER'S SERVANT.

I.—THE WORK TO BE ACCOMPLISHED.

WHEN God the Father appointed His only begotten Son as His Mediatorial Servant, He had specially in view the well-being of those sinners whom He loved as His children with an everlasting love. He appointed His beloved Son as His Servant to gather these out from amongst their fellow-sinners, like unto whom they were as haters of God, "alienated and enemies in mind by wicked works." He appointed Him to make known to them His character and love as their Father. He also appointed Him to deliver them from all evil, to prepare them for His presence, and finally to bring them to glory (Heb. ii. 10). His love could only be satisfied in bringing them to the knowledge and love of Himself as their Father, and in receiving them to Himself as His many sons in the glorious home He, as their Father, had provided for them.

In their natural condition as sinners these many sons are wanderers; therefore they must be brought back. They are, under the law, guilty as transgressors; therefore they must be redeemed. They are dead in sins; therefore they must be quickened with spiritual and heavenly life. They are under the bondage of sin and Satan; therefore they must be delivered. They are subject to many trials, afflictions, and sorrows; therefore they must have consolation and sympathy. They are ignorant and feeble; therefore they must be instructed and strengthened and upheld to the end of their earthly journey. They are burdened with a body of corruption, altogether unsuited to their home of glory; therefore they must receive a glorious body suitable for the heavenly mansions.

To accomplish all this for them the Lord Jesus was appointed by the Father. To fulfil this work was His one great purpose in His life of humiliation, and in His death, resurrection, and ascension. The full and complete accomplishment of this work is still His one great purpose as He sits on the right hand of God.

II.—CHRIST THE WILLING SERVANT.

The first record of our Lord's utterances, spoken when He was but twelve years of age, in response to the inquiry of His mother after her anxious search for Him at Jerusalem, shows how much His Father, and the work the Father gave Him to do, even then occupied His mind:

“Wist ye not that I must be about my Father’s business?” To the latest moment of His life on earth His whole being was absorbed in the accomplishment of that work.

In His public ministry, as well as in His private intercourse with His disciples, He continually declared that He was but the Father’s Servant, continually doing the Father’s work; and that He never spake nor acted from His own authority, but that in all He did and said He was always under the special direction of the Father, whose commands He strictly obeyed. Indeed, so completely was He the Father’s Servant that He declared He came not to do His own but the Father’s will, although His will was ever one with the Father’s. He declared that He came not to speak His own, but the Father’s words; not to do His own, but the Father’s works. This His own words fully testify when He said: “I seek not Mine own will, but the will of the Father which hath sent Me. . . . The works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me. . . . I am not come of (from) Myself (on My own authority); but He that sent Me is true, whom ye know not. But I know Him, for I am from Him, and He hath sent Me. . . . I am not alone, but I and the Father that sent Me. . . . He that sent Me is true, and I speak to the world those things which I have heard of Him. . . . I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him. . . . I speak that which I have seen with the Father. . . . I must work the works of Him that sent Me, while it is day. . . . My meat is to do the will of Him that sent Me, and to finish His work. . . . Therefore doth My Father love Me, because I lay down My life, that I might take it again. This commandment have I received of My Father. . . . If I do not the works of My Father, believe Me not. . . . For I have not spoken of (from) Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto Me, so I speak. . . . The word which ye hear is not Mine, but the Father’s which sent Me.”

III.—CHRIST THE REVEALER OF THE FATHER.

Part of the work of the Lord Jesus, as the Father’s Servant, was to reveal the Father’s character and love. This He did by His words and works, even as He said to Philip, “Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?”

the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."

The Father's character and love are truly learned by what He told the Lord Jesus, as His Servant, to do and to say. Did the Lord Jesus heal the sick and open the eyes of the blind? it was because His Father told Him to do it. Did He deliver demoniacs from the evil power that possessed them? it was because His Father told Him to do it. Did He, the holy Son of God, enter into social intercourse and eat with publicans and sinners? it was because the Father told Him to do it? Did He go about amongst the poor, the ignorant, the diseased, the helpless, as a Friend ready to give help and healing and blessing to all? it was because His Father told Him to do it. Did He, in the Pharisee's house, look with compassion upon the woman "who was a sinner," when all around looked upon her with scorn and contempt—did He speak to her with a gentleness and kindness to which she had long been a stranger, sending the sorrowing one away with a heart full of peace and joy and gladness? it was because His Father told Him to do it, and told Him what to say to her. Did He, at Bethsaida, in all gentleness and kindness, take a blind man by the hand and lead him through the town, walking with him hand-in-hand as a true-hearted fellow-man? it was because His Father told Him to do it. Did He enter into friendly converse with the sinful woman at the well of Samaria, and with all gentleness and patience and pity point out her true need, and show how near to her was the heavenly gift that alone could supply her need? it was because His Father told Him to do it, and told Him what to say. Did He speak to the widow of Nain words of sympathy and consolation, and restore to her the son over whose loss she was mourning? it was because His Father told Him to speak the words and do the work. Did He unfold the mystery of Divine love for the lost by the parables of the lost sheep, the lost piece of money, and the prodigal son? it was because His Father told Him what He should say, that His own heart-yearnings after, and Fatherly joy over His found treasure of "many sons," might be made known to men.

By all these, and by the many other words and works of Christ, was the Father revealed to men, in order that, when men's eyes are opened by the quickening and enlightening grace of the Holy Spirit, they may see that they are brought face to face, not with an avenging God, but with a compassionate Father whose heart is full of tenderness and love.

IV.—CHRIST THE DELIVERER AND GUARDIAN OF THE FATHER'S CHILDREN.

In addition to revealing the Father, the Lord Jesus was appointed by the Father as His Servant to deliver His "many sons" from the evil

condition they were in because of their sinful, guilty, and unholy state. He was appointed to accomplish on their behalf all that was necessary for their deliverance from the condemnation of the law, and from the dominion of sin and Satan. He was appointed to watch over them continually and provide everything necessary for their well-being in this world, and to bring them safe at last to their Father's home. It was to this end that in the fulness of time God sent forth His Son, made of a woman, made under the law; and because the children were partakers of flesh and blood, the Lord Jesus Himself likewise took part of the same. He was made in all things like unto His brethren, and in every way fitted by the Father to be His Servant for the full deliverance, the safe guidance, and final glorifying of His children.

The Lord Jesus was made like unto the children that He might be to them a true Brother as the first-born among many brethren, and, as such, their proper legal substitute and representative before the law, and also their wise and rightly-constituted Leader, their victorious Captain, their all-sufficient and sympathising Head, and also their bleeding Sacrifice, their great High Priest, and their all-prevailing Intercessor (Heb. ii. 10-18).

Are the Father's many sons by nature wanderers? the Lord Jesus, as the Father's Servant, goes after them to seek and to save them. Are they guilty as transgressors, and deserving the curse of the law? the Lord Jesus, as the Father's Servant, bears their sins on His own body on the cross, and by His death redeems them from the curse of the law by being made a curse for them. Are they spiritually dead as the seed of the first Adam? the Lord Jesus, as the Father's Servant, will be their life; and the Holy Spirit will, by His quickening grace, unite them to Him, their ever-living Head. Are they under the bondage of sin and Satan? the Lord Jesus, as the Father's Servant, will set the captives free by His atoning death and resurrection power, and by the gift of the Holy Spirit. Are they subject to many trials, afflictions, and sorrows? the Lord Jesus, as the Father's Servant, will be to them a sure and sympathising Friend, ever touched with the feeling of their infirmities. One whose power and grace will be all-sufficient for every need. Are they ignorant and feeble? the Lord Jesus, as the Father's Servant, will be to them wisdom and strength; and He will, by the Holy Spirit, enlighten their minds and influence their hearts that they may grow in grace and knowledge. Are they burdened with a body of corruption? the Lord Jesus, as the Father's Servant, will give them a body of glory, fashioned like unto His own glorious body, in which, on the great home-gathering day, He will present them to His Father and their Father—the evidence of His faithfulness to His Father's commands—a ransomed family of "many sons" brought safely home to glory.

In heaven the Lord Jesus is still, as when on earth, the Father's Servant; and from thence He continues, through the manifestation of His own power, and the power and presence of the Holy Spirit, the Father's work of grace on earth in gathering out from amongst their fellow-sinners, and watching over and preserving to the end, "the many sons" the Father gave into His charge before the foundation of the world. It was in view of this He said to His Father, "Glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." He glorified the Father in His humiliation, and He desired to be exalted to His promised and fore-appointed glory that He might still glorify the Father as His Mediatorial Servant, and as the great High Priest of His people, and as the Head over all things to them.

V.—THE CHILDREN'S REGARD FOR THEIR FATHER AND FOR CHRIST.

By all this the Father's character and love are made known to His many sons ere they reach the Father's house above. In the words of the Lord Jesus which the Father told Him to speak, and in the works which the Father told Him to do, they see how great is their Father's compassion—how boundless His mercy—how infinite His love—how wonderful His condescending grace. They thereby learn that the work of Christ is not merely the manifestation of God's mercy to them who are by nature His enemies, but the manifestation of a Father's affection to them who are by sovereign grace His eternally-loved children.

They see that the call of the Gospel is not only a mercy-call to salvation for them as consciously guilty transgressors, but a love-call and a home-call from a Father whose heart is set upon having them, as His many sons, brought to their fore-appointed home in glory. They are thus encouraged to draw near to God as to a Father—their own Father—and to walk with Him in daily life as a gracious Father, whose voice of love they hear, and whose work of love they behold, as they hear the words and learn the work of Christ as recorded in His most holy Word. They see their Father's hand in the watchful care of the Lord Jesus, in whom, by their Father's provision, they find a fulness of supply for every need—a fulness of solace for every care.

In their daily path they look to their Father with thanksgiving, gratitude, and praise for all He has done for them, but above all for the gift of His beloved and only begotten Son to be their salvation and their strength—their life, and joy, and glory, now and evermore. In coming to their Father as His newly-found children they enjoy a conscious relationship with Him very far beyond what they could do if their con-

consciousness were merely that of sinners delivered from a dreaded doom. Even when, with shame and sorrow, they are conscious of having acted in any way unworthy their high relationship, they come to their Father with the consciousness of being His children—unfaithful, unworthy children, but still children; and the forgiveness they seek is the forgiveness of their own Father—a forgiveness never sought in vain.

They look to the Lord Jesus not only as the Fountain of all blessing to them by the Father's appointment, but as the chief object of their hearts' desire and love, and as their appointed Leader and Lord. To do His will, to obey His commands, is now their delight. To live by Him and for Him is now their daily aim. They find their truest earthly happiness in obedience to Him, and their truest earthly reward in that conscious abode with them of the Father and the Son which the Lord Jesus promised should be the reward of all who keep His words (John xiv. 23).

For a fuller revelation of the blessedness which is theirs, they wait the Father's appointed time when they shall be brought home to Him in glory.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.”

To Father, Son, and Holy Spirit, one God, be glory for ever and ever. Amen.

THOMAS MOOR.



SONNET.

COL. iii. 16.

THE songs of home! Though low and weak the notes,
Above the roar of earth their music floats
Up to its native heaven. Oh, may the strain,
In sweet returning freshness, like the rain,
Sun-lifted but to fall on earth again
In blessing, fall on drooping hearts, and flush
Their barrenness to bloom for His delight
Who “feeds among the lilies,” till the blush
Of morning shames the terrors of the night,
And wraps the waking world in golden light.

To Him all songs be sung, to Him be praise
Throughout the solemn night, throughout the days
Of coming bliss, while forward still we move,
Sheltered through night and day by His abiding love.

E. STACY-WATSON.

THE BELIEVER "A WRESTLER;"

OR,

HOW TO OVERCOME.

A WORD TO YOUNG CHRISTIANS.—No. 7.

THERE is a difference between fighting and wrestling. Fighting implies instruments of war being used; wrestling is two persons striving together to see which can overcome.

It would be well for us to remember what we used to wrestle against, because it magnifies the grace of God when we see what we *were*, and what we *are* by His grace. How often in the Word of God do we see the contrast drawn. Just look at one chapter in passing, Ephesians ii. :—

WHAT WE WERE,	AND	WHAT WE ARE AND HAVE.
Dead in sins	v. 1.	Quickened together with Christ v. 1.
Walking after this world ...	v. 2.	Followers of God ... Eph. v. 1.
Ruled by Satan	v. 2.	Ruled by Christ ... Eph. iii. 14.
Children of disobedience ...	v. 2.	Children of light ... Eph. v. 8.
Fulfilling the desires of the flesh	v. 3.	Doing the will of God... Eph. vi. 6.
Children of wrath	v. 3.	Blessed in Christ ... Eph. i. 3.
Lost	v. 5.	Saved Eph. ii. 8.
Low down... ..	v. 6.	Raised up Eph. ii. 6.
Aliens	v. 12.	Heirs of God Rom. viii. 17.
Strangers	v. 12.	No more strangers ... Eph. ii. 19.
Without hope	v. 12.	Christ in you—hope of glory Col. i. 27.
Without God	v. 12.	Abba—Father Rom. viii. 15.
Without Christ	v. 12.	In Christ Eph. i. 3.
Far off	v. 13.	Brought nigh Eph. ii. 13.
Unreconciled	v. 16.	Reconciled Eph. ii. 16.
Without peace	v. 17.	He is our peace ... Eph. ii. 14.
Outside	v. 18.	Access to the Father ... Eph. ii. 18.
Foreigners	v. 19.	No more foreigners ... Eph. ii. 19.
Sinners	v. 19.	Saints Eph. ii. 19.
Household of Satan	v. 19.	Household of God .. Eph. ii. 19.
Upon our own foundation ...	v. 20.	Jesus Christ our foundation Eph. ii. 20.
Inhabited by Satan	v. 22.	Habitation of God ... Eph. ii. 22.

We used to wrestle against God. The Spirit strove with us, as the Man strove with Jacob (Gen. xxxii. 24); and when He found He did not prevail with Jacob, then He touched his thigh. Then it seems Jacob just clings to Him, and the Man says, "Let me go." "No," says Jacob, "bless me first." But before He can do that He wants to know his

name: "What is thy name?" And he answered, "Jacob," which means "the crooked one" or "supplanter;" and God blessed him there, and changed his name to "Israel," which means "prince of God." Do we not remember the time when we strove against God, His providence, His Son, the Spirit, His Gospel, His ways, His love? but do we not remember the time also when God, by the Spirit, through His Word, met us in the night of sin and unbelief, when we were going on in our own way, and He touched our thigh—that is, He made us to feel our weakness, our sinfulness, our helplessness, our condemnation—and He asked us our name, and we had to say, "Sinner, Lord," and He said, "Henceforth, through faith in My Son, you are a 'saint' (1 Cor. i. 2), 'an heir of God, joint heir with Christ'?" Now it is our privilege—not to wrestle against God—to wrestle in His power against His and our enemies.

I. *What we are NOT to wrestle against.* We are not to strive against one another. "Let us walk honestly, . . . not in strife and envying" (Rom. xiii. 13); "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. ii. 3). There is nothing Satan likes better than to get saints taken up with each other, and "striving about words to no profit" (2 Tim. ii. 14). Strife causes division: see in the case of Abram and Lot's shepherds (Gen. xiii. 7); again, the herdmen of Gerar with Isaac's herdmen (Gen. xxvi. 20); and not only does it cause division and weakness among God's people, but those who strive are punished in that they have leanness of soul, and their communion is marred. Let us remember that we are "members one of another" (Rom. xii. 5); therefore let us "be kindly affectioned one to another" (Rom. xii. 10), "preferring one another" (Rom. xii. 10), "edify one another" (Rom. xiv. 19), "exhort one another" (Heb. iii. 13), "pray for one another" (Jas. v. 16), "weep with one another" (Rom. xii. 15), "bear one another's burden" (Gal. vi. 2), but never strive one against the other.

II. *What we ARE to wrestle against.* "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or heavenly) places" (Eph. vi. 12). There are four classes of evil spirits, and the influences they bring to bear upon us, that are mentioned here that we have to wrestle against.

1. "Principalities." This word is the same as "magistrate" or "ruler." Now the Word of God plainly tells us that Satan is the "prince of this world" (John xiv. 30), "prince of the power of the air" (Eph. ii. 2). But here we see it is "principalities"—plural. And the Word of God tells us that "Satan is the prince of the devils" (Matt. xii. 24). Thus we see what we have to wrestle against—Satan and all the legions of hell.

2. "Powers." Satan and his host are powerful. We see before Christ came what power they had over the bodies of men; and we see what power he has now, as the world lies in his grasp, and is led captive by him at his own will. It is well for us to remember that we wrestle against a powerful foe. "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9); and if he who had never fallen dare not rebuke him, how much more we who are fallen. Let us ever use the name and word of Jesus, then these powers will become weak, and we shall be strong in the strength of the strongest One.

3. "Rulers of the darkness of this world." Darkness is the place they dwell in and where they rule. All who are under their rule are "full of darkness" (Matt. vi. 23); "they sit in darkness" (Ps. cvii. 10); "they walk in darkness" (Eccl. ii. 14); "their food is darkness" (Eccl. v. 17); their "works are works of darkness" (Eph. v. 11). Alas! alas! do we not see that "darkness covers the earth, and gross darkness the people"—the darkness of sin, pride, unbelief, worldliness, superstition? Remember, Christian, it is the darkness of this age you are to have no fellowship with; it is true we are in the world, but not of it. Remember all that is in the world: "the lust of the flesh"—sensuality; "the lust of the eye"—covetousness; "the pride of life"—vainglory. Remember how the first overcame our first parents, Noah, David, and many others. It is a blessed fact we are not in the flesh (as to our standing), but in Christ; but remember the flesh is in us, therefore put "no confidence in it" (Phil. iii. 3); "make no provision for it" (Rom. xiii. 14); look at the Cross if you want to know God's estimate of it. Remember "that in you dwells no good thing" (Rom. vii. 18), that "that which is born of the flesh is flesh" (John iii. 6). God reckons our flesh dead (Rom. vi. 6), therefore we are to reckon ourselves to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). The worst enemy we have to wrestle against is self, and Satan knows this, and therefore puts the baits of evil thoughts, that they may develop into deeds. Now you cannot prevent these evil thoughts coming; but, as one has well said, a bird may alight on your head, but you can prevent it from building a nest there; so, although evil thoughts may come (evil thoughts are not sin, it is yielding to them that is sin), wrestle against them, and in the power of a living Christ, by the Holy Spirit, through the Word of God, we shall overcome them.

"The lust of the eye"—covetousness. Remember how this sin overcame Lot. He saw the land was pleasant (Gen. xiii. 10) that led him towards Sodom, and he gets inside. What was the result? He went

into Sodom rich, he came out poor. Achan, again, coveted the Babylonish garment, &c. (Jos. vii. 21), and it was his death. Wrestle against this sin—covetousness. Keep your eye fixed on Christ; this is the way to overcome this evil, for if our eye be single then our whole body will be full of light.

"Pride of life." Oh! how this comes up in thinking of ourselves, our attainments, our preaching, our singing, our dress, our money, our position. Strive against this. Remember how the Master humbled Himself and let His mind be in us.

4. "Spiritual wickedness." How numerous are the wiles of the devil! How continually he is coming and whispering his old lie, "Hath God said so?" trying to make God a liar, trying to gloss over the truth, telling us we are too particular. Oh! young believer, wrestle against this unseen yet powerful foe; "resist the devil, and he will flee from you." Remember your adversary goes about as a roaring lion (1 Pet. v. 8). But remember you have the Lion of the tribe of Judah, and through Him we shall be overcomers. Satan comes as an angel of light, but you bring his suggestions into the light of God's Word. He is your adversary and accuser, and that old serpent, wily and cunning; and if he cannot overcome you by puffing you up, he will try to overcome you by discouraging you: he will try to make you doubt your heavenly Father's love, your Saviour's power to keep, and the Spirit's presence to comfort and cheer you. The secret of overcoming is "DWELLING in the secret place of the Most High"—abiding in Christ; then, as we abide in our living, loving Saviour, we shall have power to overcome continually.

I have already hinted *how* to wrestle. Remember you are on resurrection ground—that Christ has spoiled principalities and powers (Col. ii. 15), and lifted you up in Himself; and, trusting in His living power, we shall be more than conquerors through Him that loved us.

What are we striving for? A crown; but no man "is crowned except he strive lawfully" (2 Tim. ii. 5). Let the Word of God be your rule book, the living Christ your power; then we shall receive the victor's crown, and then we shall have the privilege to cast it down at our Redeemer's feet, through whose power we have overcome.

See the blessings promised to overcomers in Revelation:—

1. "He that *overcometh* shall eat of the tree of life" Rev. ii. 7.
2. "Shall not be hurt of the second death" .. Rev. ii. 11.
3. "Shall eat of the hidden manna" Rev. ii. 17.
4. "Shall rule the nations" Rev. ii. 26.
5. "Shall be clothed in white raiment" Rev. iii. 5.
6. "Shall be a pillar in God's temple" Rev. iii. 12.
7. "Shall sit on Christ's throne" Rev. iii. 21.
8. "Shall inherit all things" Rev. xxi. 7.

As to the *actual possession* of all these things, they are ours in Christ (Eph. i. 3). As to the *enjoyment* of them, they are ours as we overcome.

F. E. MABSH.

FEAR THOU NOT.

ISAIAH xli. 10.

FEAR thou not, for I am with thee,
I've redeemed thee, made thee mine;
Chosen, called thee, and for ever
I am thine!

Fear thou not, for I am with thee:
When thou'rt weak and sorely tried,
I will strengthen, I will never
Leave thy side.

Fear thou not, for I am with thee:
When thy soul is sore distress'd,
I will help thee, I will guide thee
Into rest.

Fear thou not, for I am with thee:
When thou darest Satan's power,
I'll uphold thee, I will keep thee
Hour by hour.

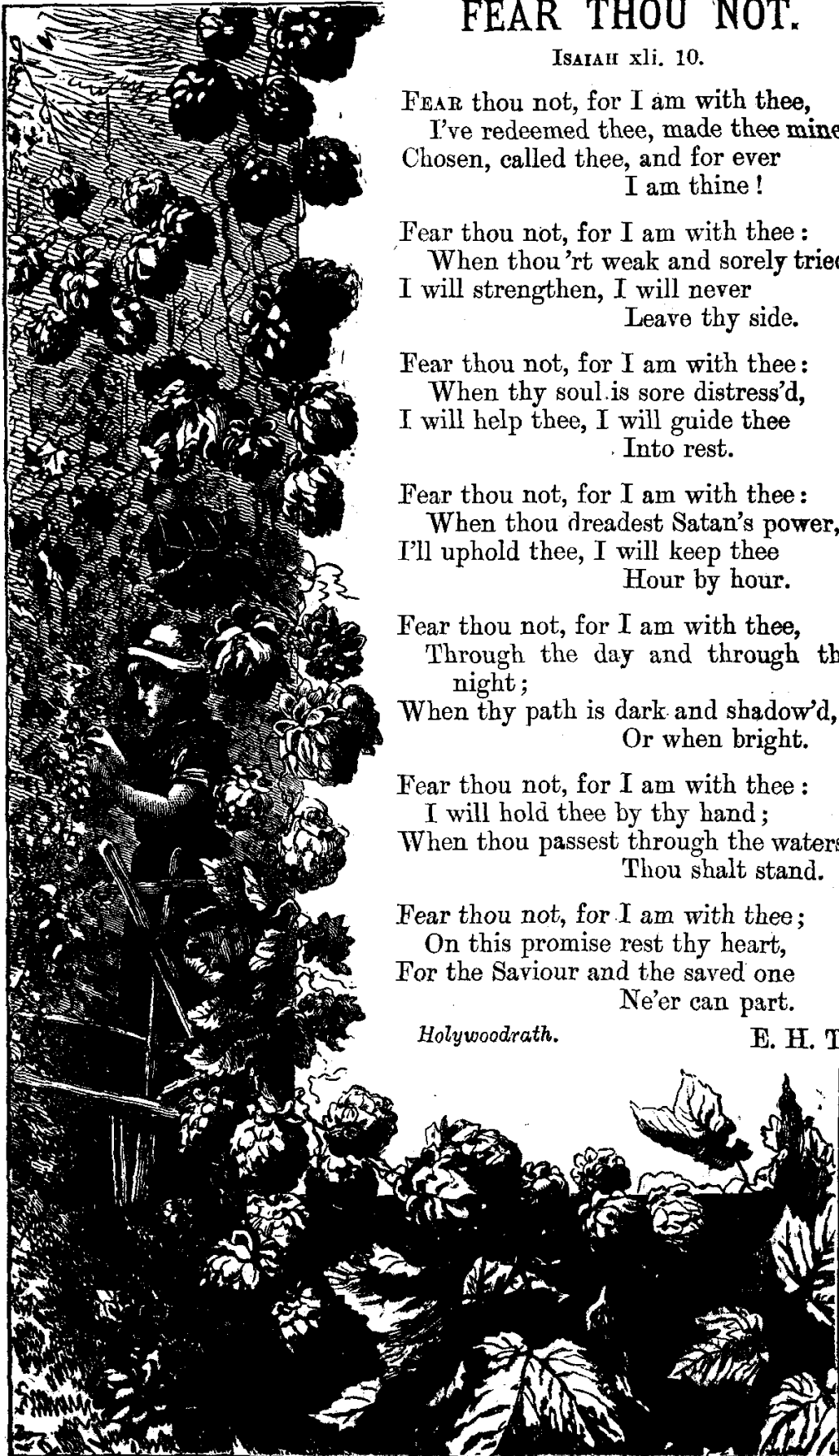
Fear thou not, for I am with thee,
Through the day and through the
night;
When thy path is dark and shadow'd,
Or when bright.

Fear thou not, for I am with thee:
I will hold thee by thy hand;
When thou passest through the waters,
Thou shalt stand.

Fear thou not, for I am with thee;
On this promise rest thy heart,
For the Saviour and the saved one
Ne'er can part.

Hollywoodrath.

E. H. T.



READINGS FROM "THE ENGLISHMAN'S BIBLE."--No. 8.

EPH. iv. 31, 32; v. 1, 2.

iv. 31.

“**L**ET all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.”

Here the exhortation is in the *aorist* imperative, expressing decision and completeness. Let all these be put away utterly and entirely.

32. “And be ye kind one to another, tender-hearted, forgiving one another.”

This exhortation is in the imperative *present*, which implies continuation. Be ye uniformly, continually kind, tender-hearted, and forgiving.

32. “Forgiving one another, even as (also) God for Christ’s sake (God in Christ) hath forgiven you (forgave you).”

God in Christ forgave you, not simply for Christ’s sake, but in Christ. (Compare 2 Cor. v. 19.) Forgave, not hath forgiven. Here it is the *aorist* indicative, not the perfect tense, in the Greek. The *aorist* expresses the ACT; the *perfect* indicates the FACT.

And this principle holds true throughout the entire Scriptures. The **SHORT** tense in the Hebrew corresponds with the Greek *aorist*, and indicates the ACT; the **LONG** tense with *Vau* corresponds with the Greek *perfect*, and indicates the FACT.

God in Christ forgave you completely, entirely, once for all, and for ever. Even so ye, from your hearts, forgive every one his brother their trespasses.

v. 1. “Be ye therefore followers (imitators) of God, as dear children (as children beloved)” (imperative *present*). Be uniformly imitators of God in His untiring love, and in His prompt and full forgiveness.

“Be ye **THEREFORE** imitators of God,” as having been frankly forgiven, and as being the constant objects of His love.

2. “And walk in love, as (even as) Christ also [*hath*] loved us.”

Walk continuously (present imperative). “Even as Christ also loved us,” not hath loved. The act (see John xv. 13): Let the one act of Christ in laying down His life for us stamp its character on all your walk.

“Christ loved us, and hath given [gave] Himself for us.” Gave, not hath given. The attention is called to the action of Christ in giving up Himself, not simply the fact. “Christ loved us, and gave Himself for us.” Christ on the cross is the one great example and pattern of Christian love.

“Christ loved us, and gave Himself for us”—for our sakes and for our redemption. So verse 25: “Christ also loved the Church, and gave Himself for it.”

“An offering and a sacrifice to God for a sweet-smelling savour.”

FOR us, but TO God.

As the burnt or ascending offering was converted into incense by fire on the altar, and all went up as a sweet savour, or a savour of rest, unto God, even so the sacrifice of Christ fully met all the requirements of the mind and heart of God, and on that finished work He is resting, and keeping THE REDEMPTION SABBATH.

THOMAS NEWBERRY.

[In “The Englishman’s Bible” these precisions of language are marked by the appropriate signs.]



DIVINE FORESHADOWINGS IN LEVITICUS.

BY THE EDITOR OF THE “ENGLISHMAN’S BIBLE.”

THE TRESPASS OFFERING.

LEVITICUS vii. 1-7.

Verse 1.

CHRIST not only made atonement for sin, but for sins. He was the Lamb of God, who bore the sin of the world. He was also “wounded for our transgressions, and bruised for our iniquities.” Thus He was the trespass offering, as well as the sin offering.

But while made sin for us, He Himself knew no sin; and while making our transgressions His own and putting them away, He was Himself most holy—or, literally, holy of holies—of all holy things most holy; nothing in the universe more holy than God’s spotless Lamb.

2. He was the burnt or the ascending offering and trespass offering in one. While bearing transgressions and putting away sin, He was at

the same time offering Himself to God for a sweet-smelling savour, and God showed His acceptance of the atonement price, as well as of the sweet savour, by raising Him from the dead; and the sprinkled blood proclaims the way of access to God, both for forgiveness and acceptance.

3-6. But while we have the comfort and the joy of this offering, the internal preciousness is for God alone; He only can estimate its real value.

There is also in this sacrifice of Christ food provided for the sustenance of the soul, if in our priestly character as males we have energy to feed thereon. But in order thus to feed, all our surroundings must be holy. That place is holy ground where God's holy royal priesthood feed on a sacrifice by the Spirit of God pronounced "holy of holies."

And when faith thus presents the offering, the soul feeds on the sacrifice in fellowship with God.



"IN HIM DWELLETH THE FULNESS."

OH, the depth of the riches of that heart of love, unfathomable in its fulness, and yet ever sensitive to our smallest need! So great is the plenitude of the Father's storehouse, that we cannot be in close proximity to Him and not receive of its bounty; therefore let us come boldly unto the throne of grace, for though He is a King, yet at the same time He is our Father, and only waiting to be asked, in child-like simplicity feeling sure He can supply the need. Do not fear to bring thy smallest grief or want to Him; they are all known beforehand by the One who has sent them, and His tender heart of sympathy yearns to give thee relief. Go in the strength of His sweet promise, "Open thy mouth *wide*, and I will *fill* it." Jehovah alone can and will satisfy where everything else fails; and, oh, may we be as waiting vessels, ready to be filled from that "deep sweet well of love," and with the blest assurance that we shall not be sent empty away. "He giveth liberally, good measure, pressed down and flowing over."

Friend, remember He is the only one to whom you can bring *every* need, and He only is sufficient to meet each one.

Lord, teach us daily to know more of that love which passeth knowledge, that we may be "filled with all the fulness of God."

Glenvar.

W. A. G.

THE NEW COVENANT.

“This cup is the new testament (or covenant) in My blood.”—Luke xxii. 20.

TO turn from man and his doctrine to God and to the word of His grace, is one of the happy experiences of the Christian. For the secret of the Lord is with them that fear Him, and He will show them His covenant. In dwelling for a little on the saying of our Lord which heads this paper, it will be helpful to remember that between God and men there are seven covenants, and that all the glory and the good of the six are surpassed in the seventh or new covenant. The first was with Noah, the head of a cleansed world; the seventh with Christ, the head of the new creation. The second was with Abraham, the father of many nations; the seventh with Christ, the father of the age to come. The third was through Moses, the mediator of a covenant which promised earthly blessings to the obedient; the seventh through Christ, the Mediator of a better covenant, established on better promises. The fourth was to Phinehas, who received the covenant of an everlasting priesthood, made good to his descendants (for he, being a priest after the order of Aaron, was deprived of his office by death); the seventh to Christ, a Priest for ever, after the order of Melchizedec. The fifth was again through Moses. When the old shepherd had led his wandering flock forty years, and had at length brought them within sight of the good pasture, he was commanded to make them a covenant, distinct from the one received at Horeb, and then to lay down his life in the wilderness because of his own sin. In the seventh, Christ, as the Good Shepherd, laid down his life for the sheep, and, as the Great Shepherd, was brought again from the dead through the blood of the everlasting covenant. The sixth was with David, the king, the man after God’s own heart; the seventh with Christ, the King of kings, the One of whom God has said, “This is my beloved Son, in whom I am well pleased.” And as it is with the heads of the covenants, so it is with every matter of detail; all the glory and the good of the six are surpassed in the seventh or new covenant, the covenant of which “this cup” is the emblem.

“This cup,” I have said, is the emblem, although the text literally makes it the covenant; just as we read of the covenant of circumcision—not that circumcision in itself was such, but it was the emblem or sign of the covenant with Abraham.

It is called the new covenant, in accordance with God’s declared purpose: “I make all things new.” Thus we have a new creature, a

new name, a new song, a new heart, a new spirit, a new heaven, a new earth.

In the Epistle to the Hebrews we read, "In that He saith a new covenant, He hath made the first old." By the first, or old, is here meant the covenant made with the fathers when they were brought out of Egypt. Indeed, the greater portion of the epistle is one continued argument to prove that the glory and good of the old is surpassed in the new. In the old, the word was spoken by angels; in the new, by the Lord Himself. In the old, Moses was faithful in his house, as a servant; in the new, Christ is counted worthy of more glory, as a Son over His own house. In the old, there was a high priest in weakness and unprofitableness; in the new, there is a great High Priest who is passed into the heavens. In the old, there truly were many priests, because they were not suffered to continue, by reason of death; in the new, this Priest, because He continueth ever, hath an unchangeable priesthood. In the old, there was the tabernacle made by Moses; in the new, a greater and more perfect tabernacle, not made with hands—the true tabernacle, which the Lord pitched, and not man. In the old, the tabernacle had two apartments, the holy and the most holy; in the new, the veil has been rent, and all the glories of the place laid open to the worshipper. In the old, there were gifts and sacrifices; in the new Christ offered Himself without spot to God. In the old, there was a remembrance again made of sin every year; in the new, by one offering He hath perfected for ever them that are sanctified. In the old, the book, and the people, and the tabernacle, and the vessels, and almost all things, were sprinkled with blood, and without shedding of blood is no remission; in the new, once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, and unto them that look for Him shall He appear the second time without sin unto salvation.

JOHN TAYLOR.



JUSTICE AND GRACE

How striking are the cleansing sacrifices for leprosy and for all uncleanness—the slain bird, and the running water! How instructive the conditions of the whole burnt offering and the freewill offering! uniting the inexorable justice and the wonderful grace of God; and that when our persons are justified by the one sacrifice, our acts of service, in all their weakness, are accepted.

THE LATE A. N. GROVES.

THE CROSS AND ITS SURROUNDINGS.

Notes of an Address at the Leominster Conference, by Thomas Newberry, Editor of "The Englishman's Bible."

JOHN XIX. 23-27.

“**T**HE Scripture cannot be broken.” It was as necessary that this portion of the inspired volume (John xix. 23, 24; Ps. xxii. 18) should be fulfilled, as that the Lord Jesus should receive the vinegar and gall.

There were at the cross *four soldiers*, and there had stood by it *four women*—Mary His mother, His mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. Was this a mere circumstance—the drapery of the picture? or are there lessons for us to learn from it? Is it a foreshadowing of things to come? I believe it is.

TRUE, THE CENTRAL OBJECT IS A CRUCIFIED CHRIST.

But what about the surroundings? Is there no light thrown by them on that wondrous cross?

We learn from the number 4 being used to show the fourfold division of His garments that there were four soldiers engaged in the crucifixion, and amongst these were the garments parted. Are not these four soldiers representative persons? I believe so.

What is there signified in the soldiers carrying about one one part and another another of the clothing of the Crucified? I cannot but see in those four soldiers surrounding the cross and wearing His garments a picture of Christendom as it has existed, and does exist at this day. By Christendom I mean the people who acknowledge Christ as the Crucified One, and who glory in His cross, some only indeed after a carnal manner. They are associated in profession with a crucified Christ. Each soldier having a part of Christ’s garments seems to me to represent Christendom in its divisions, the outward badge identifying them with the crucified Christ.

THE TUNIC OR INNER COAT WAS WOVEN WITHOUT SEAM

from the top throughout, and by its removal the Lord Jesus was stripped to the skin. As He looked at His body He was able to say “I may tell all my bones” (Ps. xxii. 17).

The soldiers, rude as they were, were struck with the peerless beauty of this sacred garment. They would not divide it. They said, "Let us not rend it, but cast lots for it, whose it shall be" (John xix. 24). Now "the lot is cast into the lap; but the whole disposing of it is of Jehovah" (Prov. xvi. 33); as if they had said, "Don't let us give it to one or to another, but let God decide whose it shall be." Can we not see in this garment left to the disposal of Jehovah the sovereignty of God in grace? While Christendom glories in the outward cross, in the sovereignty of God, those of the election of grace have part in Him that was crucified; in that garment which cannot be divided they have personal interest.

There was one who had

THE EXTERNAL GARMENT, AND WHO ALSO HAD THE INTERNAL.

There is the outer circle of Christian profession, and the inner circle of reality, according to the election of grace.

"Now there *had* stood" (such is the force of the Greek tense) "by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene"—*four women*, representative also, who had been drawn by the attraction of love to the Crucified One. First, the mother of Jesus; second, His mother's sister, the only place where she is mentioned (she had a true heart in sisterly fellowship with the mother of Jesus); third, Mary the wife of Cleophas; and fourth, Mary Magdalene, one of the last at the cross, and the first at the sepulchre on the morning of the resurrection.

These *had* stood by the cross during part at least of the hours of darkness. They were drawn by the attractions of love. They stood by Him when He uttered that piercing cry, "Eloi, Eloi, lama sabachthani?" "My God, my God, why *didst* Thou forsake me?" (the Greek tense signifying the action of forsaking, not simply the fact).

What was that darkness? The bitterest ingredient of the cup the Father had given Him to drink, signifying the absence of communion—a symbol of the outer darkness—no cry going up to the Father, no answer coming down, communion between the Lord Jesus and the Father being suspended.

WHEN ADAM SINNED HIS COMMUNION WITH GOD WAS SUSPENDED.

His body did not die for a number of years. What is the connecting link between the soul and God? Communion by the Holy Ghost. Man sinned, communion ceased. "The life of the FLESH is in the blood;" when blood ceases to circulate, death ensues. The life of the SOUL is in communion by the Spirit; when communion ceases, the soul dies.

The dead body is called in the Hebrew נֶפֶשׁ (*nepesh*, "soul"). Jesus had to drink the cup of spiritual death. He says to us, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell" (Matt. x. 28). At the time when He sits in judgment on the nations, "He will say to them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). When a judge passes sentence on a criminal, he adds to the sentence the means by which it is to be carried out. So is it in this awful passage. "Depart" is the sentence of death; the means by which the sentence is executed is indicated by the everlasting fire.

Let us then remember that a soul without communion with God is a dead soul.

"Thou hast put my companions far from me, and mine acquaintance into darkness" (Psalm lxxxviii. 18). Such was our Lord's experience. In that terrible darkness of which we have been speaking, which hung "over all the land from the sixth hour to the ninth hour," his companions stood aloof and his "acquaintance were put into darkness." He could not see them. This was an awfully trying moment. The darkness passes; He sees the four faithful ones, and John standing by them, and He says to His mother, "Woman, behold thy son!" and to John, "Son, behold thy mother!" (John xix. 26, 27). He forms new relationships around His cross. There we learn those new relationships when we surround the person of the Lord at the breaking of bread, and hear Him say afresh, "Son, behold thy mother!" "Mother, behold thy son!" The Lord Jesus takes that bond of love which drew them there and twines it round them all.

Oh! to belong to that favoured five out of Christendom; and, like John, let us carry out in the relationships of home the lessons learned under the shadow of the cross.



ANGELS' ERRANDS.

AN EXTRACT.

ANGELS heralded the birth of Jesus, and His coming into the world. An angel strengthened Him in the garden; angels were found seated in the tomb; angels announced His resurrection; and angels proclaimed His ascension; but they did not *worship* Him. "Let all the angels of God worship Him." What a scene it will be when Christ is brought by God into the world, and worshipped by the whole host of angels!

H. W. SOLTAU.

SHORT PAPERS ON PROPHECY.

No. VIII.

ELEVENTH MESSIANIC PROPHECY.

IN Psalm viii. 4-6, we have another undoubted prediction of the Lord Jesus. Here, as in Psalm ii., reference is made to a period and condition subsequent to his incarnation for suffering and death. And it is evident also, we think, that when Paul *quotes*, or at least refers to, this psalm in 1 Cor. xv. 27, he does not refer to a reign and rule and dominion which He has in the present interregnum between the two advents, but to a reign and a supremacy which He will assume when He comes “in the glory of His Father, with all His holy angels.” This interpretation is proved to be correct by referring to the antecedent verses of 1 Cor. xv. (see 24, with 28); though, of course, in a very large degree He has, *for mediatorial purposes*, a dominion and rule all along the line of these historic ages; for were it not so, He could not secure the issues and trophies of His great redemptive work. And therefore we do not dispute what some interpreters of Holy Scripture may be disposed to claim, viz., an application of the predictive words to His exaltation after resurrection, and His rule and dominion as a Priest upon His throne until He comes.

Still, by referring to Heb. ii. 6-9—where the same apostle refers to and quotes, without doubt, the words of this psalm—we get still further light as to “the mind of the Spirit” in regard to the divine meaning of this old Davidic psalm, where the royal Psalmist, inspired with prophetic vision, looks along the dark vista of the yet future and unborn ages, and describes a rule and dominion which at that time had not been inaugurated; because that which was antecedent had not yet been accomplished, viz., the incarnation of the Messiah, to which the Holy Ghost, by David, refers in verse 5, and which the Holy Ghost, by Paul, applies to the incarnation in verse 9 of Heb. ii.: “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with honour;” and therefore we are sure we are not giving a false interpretation when we so apply these words.

But if we refer in detail to the full and copious quotation of the Holy Ghost in Heb. ii., we shall see that it is *verbatim*, but with an amplification in these words: “*But now we see not yet* (*ὅτι οὐκ ἔτι*) all things put under Him.” And this agrees with verse 24 of 1 Cor. xv., which some consider to be a difficult and perplexing portion of God’s

Word; taking the words, "*when He shall have put down all rule and all authority and power,*" as referring to a *surrender of rule and authority* on the part of Jesus; whereas it refers, we think, to *His putting down all earthly rule and authority but His own and inalienable prerogative*—"the King of Kings and Lord of Lords" (Rev. xix. 16); for "the kingdoms of this world shall become the *sovereignty or dominion* of our God and of His Christ" (Rev. xi. 15).

Now, if we look at the climax of Ps. viii. we see that the Holy Ghost, by David, refers to the ultimate and world-wide supremacy of Jesus, when He shall reign and rule from sea to sea, and when Ps. lxxvii. shall have become a glorious reality in historic fact: "All the ends of the earth shall fear Him." "O Lord, our Lord, how excellent is Thy name in all the earth!"

This unquestionably is a *Millennial psalm*; the *earthly* condition of things described in verses 8 and 9 prove it. And although those who are the saved of the Lord, His Church and Bride, are above, or *over*, the earth in the glory of her bridal destiny, yet it is not a matter of small interest to the Lord's people to know that "this present evil world," now the scene of so much suffering and shame, of crime and ignominy, of perverse human self-will and violent insubordination, is to become one vast pacific empire, where Jesus shall reign and rule as the Prince of Peace, and where, the "government being upon His shoulder," "He shall reign in Jerusalem and before His ancients gloriously." For there is something to a devout and reverent mind, sad and depressed with the *present* restless and turbulent condition of the whole creation, intensely interesting in thus viewing these pacific predictions of a Millennial earth. To be able to see all along the dark pages of this world's troubled history, and right through that still darker (though, blessed be God, *short*) page which is before us (*perhaps in the near future*), is no small comfort to the child of faith.

Adorable Prince of Peace! we thank Thee for so much light and truth to cheer us in this vale of tears! Oh! sustain us in the path of life by Thy grace, that we may "serve Thee in holiness and righteousness all the days of our life."

WILLIAM FRITH.

OUR HIGH PRIEST.

God did not appoint the Lord Jesus to be the High Priest before He had tried Him. Whenever we see the Lord in trial or temptation, He was in probation for the priesthood. He was a "tried Stone." God gave Him the sheep because He died for them. H. W. SOLTAU.

THE GOD OF THE GLORY.

ACTS vii. 2 (*Newberry's Translation*).

WE read in Acts vii. that the God of the glory appeared unto our father Abraham. Abraham was in a temporal sense the father of the Jewish nation, whose seed should be as the sand of the sea; but in a spiritual sense he was the father of all them that believe. Called to an earthly inheritance, he was also the first called out of the multitude of believing ones who should reckon the promise of Jehovah greater riches than all the treasures of earth. To him God, willing more abundantly to confirm to the heirs of promise the immutability of His counsel, confirmed it by an oath (Heb. vi. 17). We are not told what special revelation He made of Himself at this time, but it is evident there was enough to make Abraham ready to take the word spoken in exchange for all beside. He was given none inheritance in the land, no, not so much as to set his foot on; and as yet he had no child; but Abraham had the promise, and the God who gave it was the God of the glory. Here, then, first, we have the linking of the glory with a divine calling, heard and obeyed by faith, which has ever since been acted on by God in His dealings with His believing people in every dispensation.

Again, when the cry of the children of Israel came up before Him, and God heard their groaning, and remembered His covenant with Abraham, He sought for one by whom to deliver them from the iron bondage of Egypt. It was a mighty work to do, for Pharaoh was a great king, and who could stand against him? Well, God chose the meekest man in all the earth to do it, because he was the best fitted to be filled with His power. But how did He do it? Here, as in the call of Abraham, God used the glory as the lever to lift Moses out of his fleshly weakness into the unchangeable purposes of His grace. He appeared to him in a flame of fire out of the midst of a bush, and the bush burned with fire, but the bush was not consumed. And God called unto him out of the bush and said, "Moses, Moses." Ah! this is His power with His saints. He comes face to face with us; He calls us by name; He looks right through us; He takes hold of our helplessness with the right hand of His strength. "Moses, Moses, . . . I am the God of thy father. . . . I am come down to deliver. . . . Come now, therefore, and I will send thee." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And He said, "Certainly I will be with thee"—I, the God of the glory.

Next we read in Isaiah vi. that in the year when king Uzziah died God gave to Isaiah a special message to the children of Israel. Uzziah had sought the Lord in the days of Zechariah; but when he was strong his heart was lifted up to his destruction, and he attempted to burn incense in the temple of the Lord, which appertained only to the priests. It was a reign of national prosperity, of building towers, and gathering hosts; but the high places were not taken away, and still God had a controversy with His people. But let us see Isaiah's preparation for this most trying service: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, Jehovah of hosts." Isaiah saw in the light of the glory the corruption that he had never known before; but God's purpose was to lift up His servant, and so we read on: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." And now the Lord speaks: "Whom shall I send, and who will go for us?" And Isaiah answers, "Here am I; send me;" for the same glory that had revealed his defilement had touched him by its wondrous power, and changed everything in his experience. As the earthly temple was sanctified by the glory, so were Isaiah's lips fitted to utter the divinely given message; and he claims from God his privilege without hesitation—"Send me."

Then look at Ezekiel the priest as he sat among the captives by the river of Chebar. He must be sent to a rebellious nation, whether they will hear, or whether they will forbear. The patience of God's grace with Israel had been set at nought, and then, as in our own day, it had become a matter of individual responsibility with the righteous or the wicked. The roll that Ezekiel must bear was written within and without, lamentations, and mourning, and woe. How can he utter it before the rebellious house of Israel? Ah! God had found a way. Three times during this charge Ezekiel had a revelation of the glory, and of the God who dwelt in it.

After this we come to the man greatly beloved, to whom was committed the vision which is yet for an appointed time—the mysteries of the iron rule which is yet to purge the nation that rejected.

God's beloved Son. It was a vision of the time of tribulation such as never was, when the daily sacrifice shall be taken away, and the temple that refused its true Messiah shall be polluted by the idols of the desolator. Yet the fire that shall consume those who forsake the holy covenant shall but purify and make white God's faithful ones. But alas for Daniel! Must he alone make confession before the great and dreadful God of the iniquities of his people? must he only bear in his bosom the awful secrets of the coming retribution? Let us read in chapter x., and we shall see how God gave to Daniel that which recompensed him a thousand-fold for all he had to suffer, in the revelation of a risen JESUS. As in the Patmos vision, His loins were girded with gold of Uphaz, His eyes as lamps of fire, His feet like unto fine brass; and as the apostle fell at His feet as dead, so Daniel had his comeliness turned into corruption. But this was only the preparation for blessing and strength, for the voice that bade him be strong communicated power and fitness to hear the message.

Later, let us look at Saul as, breathing out threatenings and slaughter against the disciples of the Lord, he went to Damascus that he might bind those who called upon His name. But there was a heart in heaven that felt every pang, and when the time needed for the blessing of His tried ones was over, He laid hold of Saul. The vessel of wrath must be transformed into a vessel of mercy, and the persecutor into a minister of God's exceeding grace to His Church. What can turn him back as, filled with blind enmity and wrath, he pursues his way to Damascus? Just one thing—a sight of the glory—a hearing of the voice that spoke to the inmost depths of his soul, "I am Jesus." It was enough for Paul. The current of his life was changed. The whole course of his mighty apostleship took its energy and fervour from these three words spoken out of the blinding light, "*I am Jesus.*" Beloved fellow-sinner, have *you* thus by faith seen Him? Have you heard His voice? We do not ask if you are saved, though it is a question of the deepest moment, but we ask, Have you seen HIM? Has the light of His glory penetrated your soul? Has it laid hold of you in its transforming power? Have *you* yielded, as Paul did, every energy of your being to the God of the glory? If not, then you have come short of His purposes of blessing—short of your eternal birthright.

But, once more, let us look at the beloved apostle in the lonely solitude of Patmos—the disciple whom Jesus loved, and who knew it, who also leaned on His breast at supper. Exiled for the word of God and for the testimony of Jesus Christ, how will God comfort His servant? Ah! there is but one way, whether for obedience, or strength, or victory—a fresh revelation of Himself. And so we read, "I turned

to see the voice that spake with me. And, *being turned*, I saw . . . One like unto the Son of Man." Ah! yes, John saw Him—no longer the lowly Wanderer among the cities of Israel, but the glorified eternal Son, having the keys of hell and of death. How much more we might see of Him if we turned thus at His words—if we gave our undistracted attention to the still, small voice of His Spirit, lost too often in the rush of service or the haste of earthly things. But we read on: "His eyes were as a flame of fire, . . . His voice as the sound of many waters, . . . His countenance as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead." And yet from the uncreated glory it was the heart once broken for us that uttered the blessed words, "Fear not;" it was the hand pierced on Calvary that touched and strengthened the beloved apostle.

But now, dear fellow-saints, we want to get this revelation in our own life experience. We are not satisfied to be saved from wrath, wonderful though the deliverance be; we want to see Jesus. By-and-bye the holy city, shown to us in symbol in Rev. xxi., shall have the glory of God, no longer as a manifestation shown her, but as a thing indwelling and outshining; for *her* light shall be like a jasper stone, clear as crystal, reflecting, without a shade between, Him who sits upon the throne in Rev. iv. But let us remember, *that which shines in now will shine out then*. This is the time of preparation, when every costly stone, purchased by the blood of the Lamb, is being fitted by the Holy Ghost for the coming day of glory. The grace inwrought in each believing soul by the trying of faith and patience in our time of waiting here will be the measure of our likeness to the glorified ONE in the day of His appearing: some thirty, some sixty, some an hundred-fold; a little seed here, a sheaf in the day of harvest. Still the fruit will be as the bud, and the reaping as the sowing. Once more let us ask you, dear fellow-believer, *Have you seen JESUS?*

A. E. W.

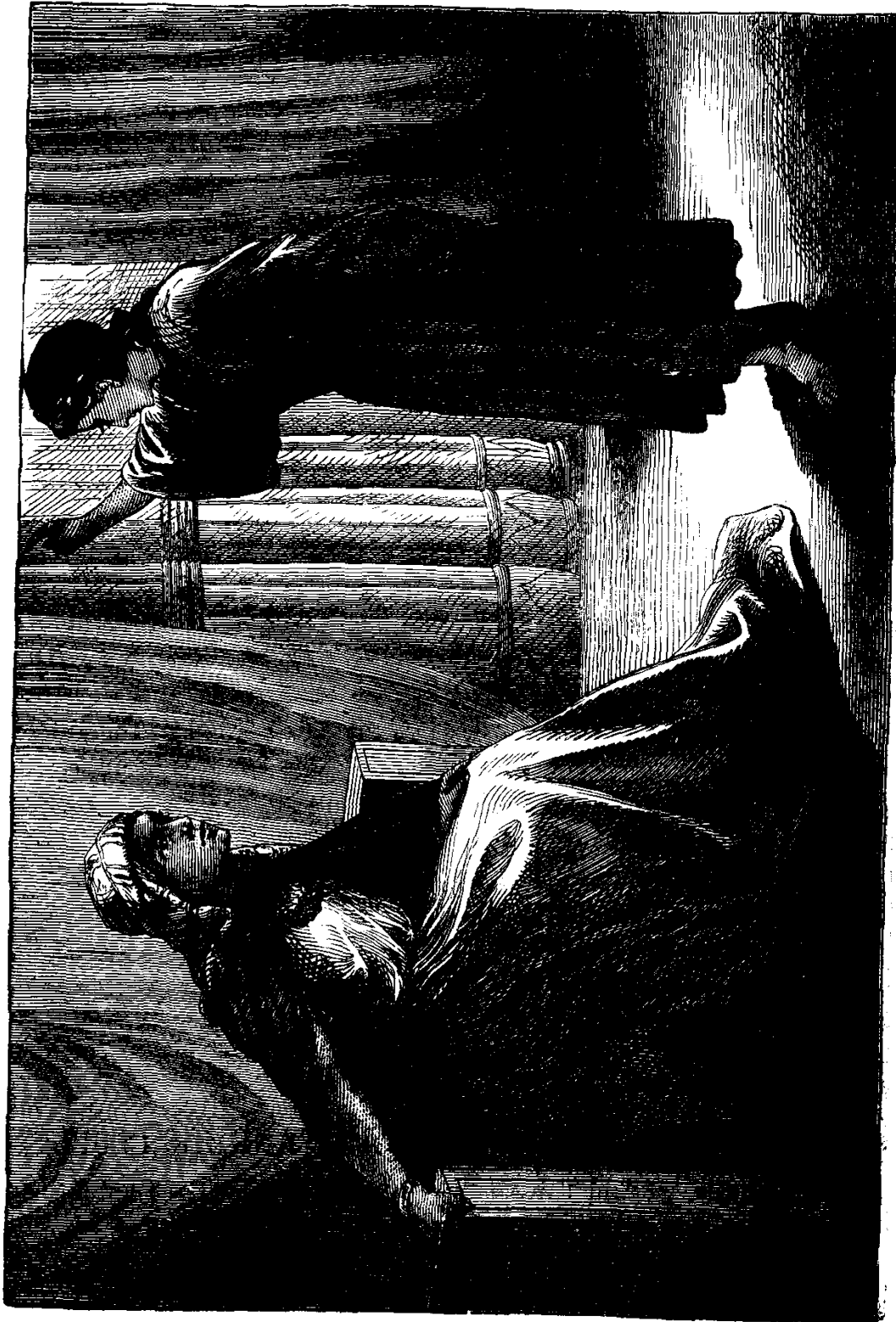
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THREE THINGS POSSESSED BY CHRIST AND HIS PEOPLE.

IN Psalm xlv. we find three things mentioned that the Lord Jesus possesses. He has an *eternal throne*, a *righteous sceptre*, and *oil of gladness*. No angel ever possessed these. They are happy, but they have not the Holy Ghost as oil of gladness; that is left for poor sinners who are saved—the "fellows" of Christ. No angel has an eternal throne, but believers will have thrones, because Christ will reign for ever. No angel has a sceptre, but believers in Christ will rule, as promised in Rev. ii. Thus those three things belong to the Church, because Christ has them.

H. W. SOLTAU.



NAAMAN'S WIFE AND THE HEBREW MAID.

THE RIVER JORDAN.

From *Sacred Streams: The Ancient and Modern History of the Rivers of the Bible.* By
PHILIP HENRY GOSSE, F.R.S.

(Continued from page 355.)

NAAMAN THE SYRIAN.

Happiness not dependent on Circumstances—The Leper—The Little Maid—
The Cleansing—The Fountain for Sin.

2 Kings v.

How little does man's happiness or wretchedness depend on the possession or deprivation of those gifts—wealth, honour, fame, professional success, high rank, or what not—which mankind in general so much covet! How often there is a cankerworm at the root of the fairest plant of worldly prosperity, blighting all its beauty, and turning its fruit to bitterness and ashes!

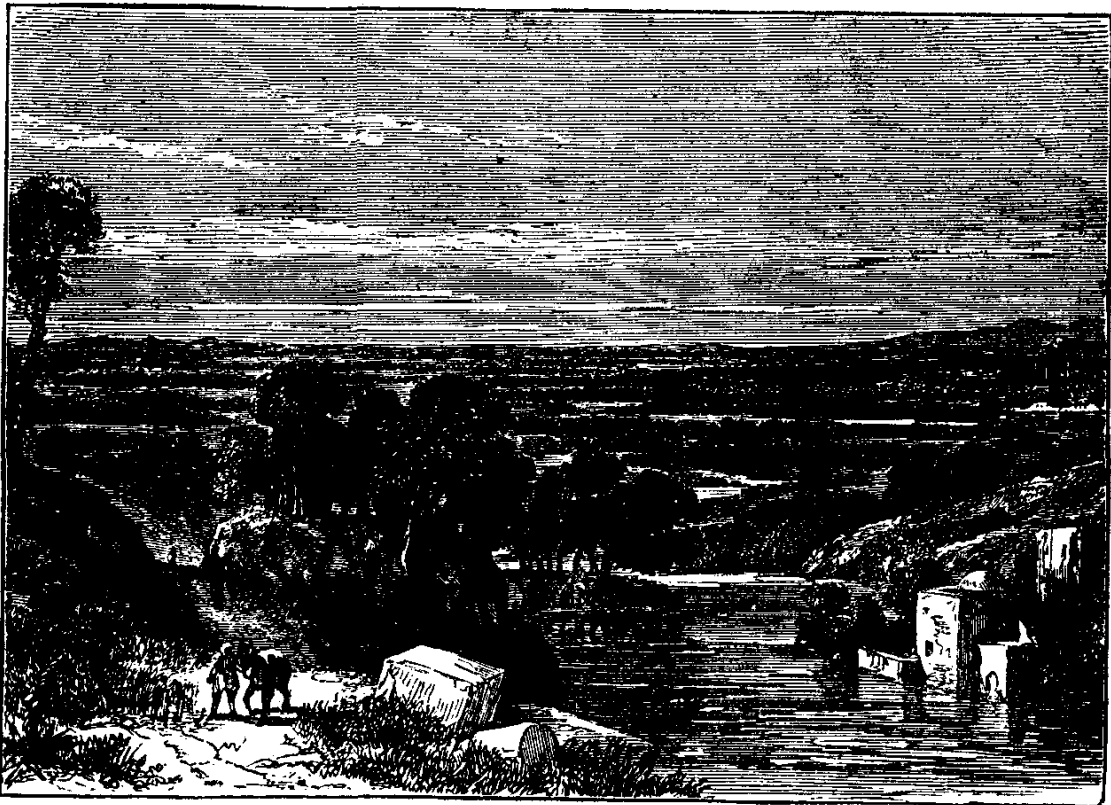
In the service of Benhadad, the king of Syria, there is one whom all look on with envy as a prosperous and fortunate man. He is the chief captain of the Syrian armies, wielding the highest military power in the kingdom; he is eminent for valour, and his name is the theme of the national songs and praises; he is the darling of the people, and in the highest favour at the court of the king, for he has recently returned from a threatening war which he has brought to a conclusion most favourable for Syria, and he has carried his conquering arms into the territories of the surrounding nations.* He is loved as well as honoured; he is surrounded by a family circle who regard him with personal affection as sincere as it is agreeable. His very servants feel his welfare and interests to be theirs; but—*he is a leper!* All his greatness and honour and power is embittered by the constant presence of a loathsome, painful, incurable disease—incurable by any hand less than God's.

* Tradition says that it was this Naaman who had drawn the "bow at a venture" which carried Jehovah's execution to the heart of proud Ahab (1 Kings xxii. 34), and that to this he owed his promotion.

In his household there is a little maid, a slave. She had been made captive in one of the late Syrian raids upon the land of Israel, and dragged away from her peaceful and happy home to bondage in a foreign land. Hard seems her lot, yet she is happy, and has pity to spare for her leprous lord.

The secret of the little maid's happiness is, that she knows the God of Israel; and, in the largeness of her heart, she utters the ardent wish that her master were with Jehovah's servant, the prophet Elisha, "for he would recover him of his leprosy." Probably she had never heard of a leper's actually having been cured by Elisha, but it is the language of faith, setting no limits to Jehovah's power, or to Jehovah's mercy. What a sweet testimony in that idolatrous land!

The remarkable words of the Hebrew maid are soon reported to Naaman, and with the concurrence of the king, his master, he undertakes the journey into Samaria. He comes, in the pride of his wealth and power, with large presents in his hand—ten talents of silver, and six



RIVER ABANA.

thousand pieces of gold, and ten changes of raiment—and presents himself in lordly state at the door of Elisha. Full of his own greatness, he expects that the prophet will come out and personally perform a cure, which he thinks himself so well able to pay for. How, then, is he mortified when a servant is sent out to him with a simple verbal message

to go and wash in Jordan! And what is Jordan? "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" Thus, in his pride and wrath, the haughty leper turns away, refusing to accept a blessing that costs so little, and that puts so little honour on the receiver!

It was well for Naaman that he had faithful and prudent servants, who, without in the least degree trenching upon the respect due from them to him, were yet able and willing affectionately to remonstrate with him, and to show him the unreasonableness of his conduct. If some severe penance, some arduous labour, some long course of self-denial, some heavy price had been prescribed, would he not gladly have performed the conditions for the sake of the result? How much more, then, when the command was simply, "Wash, and be clean"?

Convinced of his folly by this prudent appeal, the Syrian captain turns his horses' heads towards the Jordan, and soon he perceives its stream in the distance gliding through the plain like a thread of silver, here and there hidden by the overhanging bushes, and again emerging in its beauty, reflecting the light of heaven. He alights on the rushy brink, and, according to the word of the prophet, dips himself in its waters. Six times he has immersed his body, but no change is perceptible; one plunge more completes the prescribed number: will it be successful, or only a mockery? His heart throbs with anxiety, as once more his white and scaly flesh is buried in Jordan's tide; but oh! how quickly does he leap out! for he feels the tide of health thrill through his veins in all its delicious novelty; and he needs not the cry of joy that escapes from his delighted attendants to assure him of what he has already felt, that his flesh has acquired the firmness and plumpness, and ruddy healthful hue, of the flesh of a little child. He humbly, and meekly, and gratefully returns to the house of Elisha, and as he stands before his benefactor, he witnesses a good confession: "Behold! now I know that there is no God in all the earth but in Israel. . . . Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto Jehovah."

A beautiful illustration is thus presented to us of the simplicity and the freeness of Gospel grace. Man, in his pride and self-sufficiency, would often be willing to "do some great thing" for the cure of his soul's leprosy; to have recourse to other ways of salvation than that of simply washing in the "Fountain opened for sin and for uncleanness." And many cannot consent to be saved for nothing, as mere beggars, who would be willing to carry a price in their hand. But salvation is of grace; it is not to be bought—not with penitence, nor with tears, nor with prayers, nor with penances, nor with promises of reformation, nor with alms, nor with good works of any kind. It is offered without money, and without price.

To some the apparent inadequacy of the remedy is an insuperable objection. They cannot imagine how the believing on the Lord Jesus Christ can avail to save their souls; and they are ready to turn away to some Abana or Pharpar of their own. But in this God is honoured, that the channel of salvation cuts off all boasting from man. It is enough that God, the Judge, has ordained the remedy, and that He perceives its perfect suitability to the end required.

But he who, like Naaman, has been brought to try the Divine remedy, has proved its perfect efficacy. He has found that the cleansing fountain of Jesus' blood has done more than merely purge away his sins. Naaman was not *merely* cleansed, nor put into the condition of another man, but made "as a little child;" a new-born life, so to speak, was given him. And so with the poor sinner brought to the blood of Christ. He gets more than cleansing; he receives a new life imparted to him, and that is *life in resurrection*, for he is made a partaker of the life of his risen Lord. A believer is not an old creature amended, but a *new creature* in Christ Jesus.



"AS THE TRUTH IS IN JESUS."

EPHESIANS iv. 21.

WE are perhaps hardly aware how much of the special teaching of God's Word we lose by inverting or misplacing a few words, when (as we suppose) we are quoting Scripture. The sense may *seem* to be the same, and yet, when closely examined, we find that we have suffered loss by our carelessness or inadvertency.

The frequency of the misquotation of the words at the head of these remarks may serve as an illustration of them, and in thus drawing attention to the subject, may convince us of our error.

"*The truth as it is in Jesus*" is so often used as a quotation from Scripture, that familiarity has probably led us to overlook the variation from the text. Much, indeed, may we learn from them, much of the Gospel to which they would lead us; but we want *God's own words*, and shall find in this instance, as in all others, that we cannot substitute our own without loss.

Yes, Jesus is "*The Truth*" here specially set before us in His relation to holiness. From verse 17 to 19 we see the dark contrast, error, the parent of all that is unholy; verse 20, 21, give us God's remedy in its personal form, "*in Jesus*." "What fellowship hath righteousness with unrighteousness?" If we have "learned Christ," we have learned holiness, for is not this "*the truth*" He came specially to teach?

Man had sinned, had forfeited his original position in relation to God; but, even in his sinful state God follows him with His love; He would save the sinner. How? Jesus is the remedy,—"*The Holy One of God*," taking the sinner's nature and the sinner's place. God's truth remains inviolate, "*The soul that sinneth it shall die*," and His holiness remains untarnished, for the accepted sinner is presented in the name and clothed with the righteousness of Jesus the Saviour, "*created in righteousness and true holiness*" ("*holiness of truth*" margin) by the Holy Spirit, who applies and carries into effect, in the heart He renews, the work which Jesus has wrought. Thus, God can be "*just, and the justifier of him that believeth in Jesus*."

"A just God and a Saviour,"—"The Redeemer of Israel and His Holy One;" this is "*the truth in Jesus*" in relation to God. "Let every one that nameth the name of Christ depart from iniquity;" this is "*the truth in Jesus*" as exemplified in those whom He saves. C.

THE SERVANT'S PARADOX.

2 Cor. iv. 6-9.

My righteousness I do indite
As filthy rags ; yet spotless white
As Christ Himself my glorious dress,
The righteousness which I possess.

My heart's a "dungeon," black as night,
And yet a "palace" filled with light ;
And, though insubject still I own,
Within has God His royal throne.

Though in my flesh no goodness dwell,
In me's a "treasure" none can tell ;
For I'm an "earthen vessel" stored,
And yet a "temple" of the Lord.

When full I do but empty prove,
When empty I the fuller move ;
I'm dry and parched with drought, I know
Yet living waters from me flow.

My strength as weakness do I write,
But in my weakness lies my might ;
For when I'm strongest, strength is gone,
But when I'm feeble, I am strong.

My insufficiency I feel,
Yet my sufficiency is real ;
Tho' th' smallest be too great for me,
I can do all things easily.

I'm troubled much on every side,
Yet nought but peace can me betide ;
'Twas trouble brought my peace about,
And now my peace works trouble out.

Though various things my soul perplex,
Still none of these my spirit vex ;
The more my difficulty be,
The clearer am I made to see.

If persecution be my lot,
I will rejoice, and murmur not ;
That shall not cause my heart a fear
Which keeps the great Protector near.

PART II.

2 COR. vi. 8, 9, 10.

I know I'm set apart and prized,
 And yet cast out, abhorred, despised ;
 The more I do dishonour bear,
 Brighter's the honour which I wear.

If I am charged with ill repute,
 I need not argue or refute ;
 For as my "ill report" is known,
 My "good report" is thereby shown.

Though a "deceiver" I may be.
 Look, and my truthfulness you'll see ;
 For in my very craft and guile
 Are seen but love and truth the while.

I live as though I were alone,
 And yet there's no one better known ;
 My work on earth no eye may see,
 Though every act recorded be.

My life I first derived from death,
 By God the Spirit's quickening breath ;
 Behold, I live ! and yet not I,
 For as I live I daily die.

The rod may come and with me strive :
 When most it kills, I'm most alive ;
 And while I'm chastened and subdued,
 With strength and courage I'm endued.

When most "cast down," I'm highest up ;
 Mine is a sweet, though bitter cup ;
 My spirit sinks beneath its weight,
 Yet rises up and takes its flight.

I cannot call one mite my own,
 Yet have enough for every one ;
 For while I am another's care,
 All are made rich who with me share.

My poverty no tongue can tell,
 My riches are unsearchable ;
 Though "having nothing," I confess,
 Yet "all things" do I now possess.

Chard.

E. VENN.

COMMUNION.

“My sheep hear My voice.”—John x. 27.

“Behold now, I have taken it upon me to speak unto the Lord.”—
Gen. xviii. 27.

MY child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near to her.

Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much; I love generous souls, who forget themselves for others.

Tell me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee, whose affection thou wouldst regain: for all present a fervent prayer. Remember that I have promised to hear all prayers that come from the heart, and is not that a prayer from the heart which is offered for those we love, and who love us?

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell me simply how proud thou art, how sensitive, egotistical, mean, and indolent; and ask Me to come and help thee in all the efforts thou makest against it. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me, and little by little their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind; for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

To-day, what wilt thou have, my child? If thou knewest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Do they concern thy vocation? What dost thou desire? Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me—hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends whom thou lovest, and who perhaps have forgotten Me?

Tell me in whom thou art interested; what motives move thee; what means thou wouldst employ. Whom dost thou wish interested in thy work? I am Master of hearts, My child, and lead them where I

will. I will bring round thee all who will be necessary to thee. Be tranquil.

Bring me all thy failures, and I will show thee the cause of them. Hast thou not troubles? O My child, tell them all to Me fully. Who has caused thee pain? Tell Me all, and thou wilt finish by adding that thou wilt pardon, thou wilt forget; and I will bless thee.

Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting. Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

Are there those near thee who seem less kind to thee than they have been, and whose indifference and neglect separate thee from them, while thou canst see nothing in which thou hast wounded them? Pray earnestly to me for them, and I will bring them back to thee if they are needed for thy life's sanctification.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell me what has happened since yesterday to cheer and console thee. Was it an unexpected visit which did thee good; a fear suddenly dissipated; a success thou thoughtst thou shouldst not reach; a mark of affection, a letter, a gift which thou hast received; a trial which left thee stronger than thou supposed? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

Hast thou promises to make to Me? I can read the depths of thy heart. Thou knowest thou canst deceive men, but not God. Be then sincere.

Art thou resolved no longer to expose thyself to this temptation? to give up this object which inclines thee to evil? not to finish this book which excites thy imagination? no longer to give thy friendship to a person who is not godly, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who hast hurt thee?

Well, My child, go now; take up thy work; be silent, humble, submissive, kind, and come back to-morrow, and bring Me a heart still more devout and loving.

To-morrow I shall have more blessings for thee.

TRANSLATED BY A CONVERTED BRAHMIN.



DISOBEDIENCE put power in the devil over men. Obedience put power in man over the devil.

THE first dispute between men was as to the manner of approaching God.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 381.)

“**C**ONSIDER Jesus.” This is repeated in the 12th chapter, but there it is His example which is in question. Here the Jews are called to consider His claim upon their homage. He has been proved superior to the other messengers which had been sent to them; He is now to be compared with their two great leaders—ecclesiastical and political.

There were probably many in those days, as now, who rejected Jesus for want of considering Him. A little consideration would have convinced them that He was the one of whom Moses, in the law, and the prophets did write. But instead of doing this, they carelessly go on as they have been accustomed to do. Paul now bids them to consider Jesus, as Elijah long ago bade the people to consider the rival claims of Jehovah and Baal (1 Kings xviii. 21). Oh that men would now remember the searching word of the Lord Jesus, “He that is not with Me is against Me” (Luke xi. 23). If this were realised there would be less of the complacent indifference which does more harm than anything else. People would be moved to consider who He is they are thus against, and if they are ready to abide the consequence of unbelief—“They shall not enter into My rest.”

Jesus is now compared with Moses. It is first stated that both Jesus and Moses were faithful to God “in all His house.” This is a grand testimony to be received from God—faithful. Moses was kept out of the land of promise because even one sin could not be passed over in one who held such a prominent position; but God did not forget His servant’s faithfulness. Besides this testimony, he is mentioned in Jer. xv., together with Samuel, as the one who would have prevailed with God had it been possible to have moved Him.

He was faithful. In all the record of his apparently unlimited power and absolute dominion over Israel, we find no instance of self-seeking. He never forgot his position as the servant of Jehovah, and never turned aside to serve himself. We can never forget, all through the history, that he was only God’s deputy. He keeps us always alive to the fact by the ever-recurring “as the Lord commanded Moses.” It is required in stewards that a man be found faithful, not appropriating to himself that which is his master’s; and in this respect—except in the one case which was so severely punished—Moses was found without fault.

And was not Jesus also faithful? Yes; in no one instance was He guilty of self-seeking. He did not come that first time in His own glory, which must have commanded homage, but as the Son of the Father, the Messenger of Jehovah; and so He sought not His own glory, but His glory that sent Him (John viii. 50). He came not then in His own name, but, emptying Himself, He came in the name of the Father (John v. 43). He is to come in His own glory (Matt. xxv. 31), and then every knee shall bow to Him, and tongue confess Him. But when He was upon earth He never forgot His position as the dependent One, the subject Man (John v. 30). He humbled Himself, and became obedient. He rendered back in full measure to God that which had been entrusted to Him. Every power which He possessed was put out to the greatest interest, and brought such glory to the Father's name as would have been otherwise impossible. Therefore God highly exalted Him, because He proved Himself faithful.

Oh that we, too, might be found faithful! To us has been entrusted something, however little it appears. It may be time, money, intellect, health, education, knowledge of the truth; but let us remember they are all our Master's goods (Matt. xxv. 14), and live in prospect of the day when He will return and reckon with us.

How are we using these things? Remember it is incumbent upon us to make the most of ourselves—to lay ourselves out to the most advantage—not a matter of choice. Let us make it our aim that at that day we may render our account with joy, and not with grief, for that will be unprofitable for us. Shall it be true of any of us—

“As we trace our weary way,
Counting each lost and misspent day,
Sadly we find at last—
Nothing but leaves”?

God forbid! “If the readiness be there, it is accepted according to that a man hath, and not according to that he hath not” (2 Cor. viii. 12). None need grieve over what they have no power to do, but do with their might what cometh to their hand. Because there is to be no judgment of condemnation for us, let us not think too little of the account which will have to be given of the deeds done through the body (2 Cor. v. 10).

Is it not a disgrace to Christians that Romanists and their imitators, with their load on their backs, work harder for salvation than we, with our load gone, work because we have got it? It may be taken as another instance of the innate selfishness of human nature that men will work so much harder for themselves than for their God.

But with Jesus there was no such selfishness. His meat and His drink was to do the Father's will, and He did it from morning to night, insomuch that He forgot to eat His bread, and was recognised as

the living fulfilment of the prediction, "The zeal of Thy house hath even consumed me."

May God so work in us to will and to do that it may be even so with us! doing with our might the next thing that comes to hand, then looking up to get further orders: "Lord, what wilt Thou have me to do?"

"Only for Jesus! Lord, keep it ever
Sealed on the heart and engraved on the life."

Though they were both faithful, there was a great difference. Moses was faithful as a servant, Jesus as a Son.

Moses did his work—filled the place allotted to him—in the house; but Christ, even while the dependent, subject Man, was over the house. He is "Heir of all things," and though it pleased Him to humble Himself, He did not thereby lose His position. He is Head over all things to the Church (Eph. i. 22); the One who built the house, and therefore worthy of more honour than Moses, who was but a part of the house. The house, in this passage, would not seem to be identical with that in 1 Tim. iii. 15, but to embrace the saints of all dispensations, as Mount Zion does in Heb. xii. 22.

As Christ must be God to be the builder of this house, most indisputably is He worthy of more honour than Moses.

"For a testimony of those things which were afterward to be spoken." Moses was used to set forth the shadows of the things which were to come. Jesus said, "He wrote of Me" (John v. 46). The law—the shadow of good things to come—was given by Moses; but grace and truth—the very image of the things—came by Jesus Christ.

"Whose house are we." Peter says we are built up a spiritual house, by which is meant the Church, as in 1 Tim. iii. 15. This house is God's building (1 Cor. iii. 9), in which every Christian is a living stone, built upon Christ, the great Foundation (Isa. xxviii. 16). To build this house is God's great object in this dispensation; and in the work He allows us the great privilege of being "labourers together with Him." We are too much accustomed to ask God to help us in our work and look graciously upon it; but we should remember it is His work, in which He invites us to assist. This is the pledge of its success: the building is the great purpose of His heart. Happy are we if permitted to assist in raising one stone into its place, or to settle more firmly one already there.

But who can estimate the cost of raising one stone to a place in this building? Modern critics find it impossible to calculate the cost of raising one of the immense stones of Solomon's temple from its bed in the deep quarry beneath; still more impossible is it to estimate the cost of raising one of us from the depth to which we had sunk to form part of the great spiritual temple. It went far beyond any amount of silver and gold; the price was even the precious, priceless blood of the Son of God. He hath, in love to my soul, delivered me from the pit (Isa. xxxviii. 17). When we look back at the rock whence we were hewn, and to the hole of the pit whence we were digged, well may we wonder at the *depth* of the love of Christ, and confess that it passeth knowledge.

What is the purpose of this house? The first is that of the tabernacle in the wilderness, when God said, "Let them make Me a sanctuary, that I may dwell among them" (Ex. xxv. 8). "We are builded together for an habitation of God through the Spirit" (Eph. ii. 22). Then His spiritual priests must have a spiritual temple in which to worship. There must be a spiritual house for the holy priesthood (1 Peter ii. 5). "In the Church" is a distinct, definite position. Paul recognises it as such in 1 Cor. v. 5 and 1 Tim. i. 20, where he speaks of putting certain persons out of the Church as delivering them unto Satan, because it is putting them back into the sphere of Satan's action—the world.

In the time of Israel's faithfulness the land of Canaan was peculiarly Jehovah's property and care. It was the land "the Lord thy God careth for: the eyes of the Lord thy God are always upon it" (Deut. xi. 12).

Since then, while the times of the Gentiles have been in progress, the Lord's inclosure has been a spiritual one—the Church.

Ignorance of this difference leads to much confusion.

Making entrance thereinto dependent upon an outward rite, the substitution of baptism for circumcision, and their practical identity, &c., would have been impossible ideas had the spiritual nature of the Church been kept in view.

The Lord's priests in the Church to-day are in as definite a place of worship as were the priests in the tabernacle of old.

There is a third purpose for this house: "Every whit of it uttereth His glory" (Ps. xxix. 9); "that we should be to the praise of His glory." Every stone in the great spiritual temple is intended to show forth the excellencies of the Great Builder, to add to the praise which shall eternally ascend to Jehovah, and all the glory which shall be His from all intelligencies. It is a great thought that poor, insignificant beings like ourselves can add to the glory of the great Author of the universe; yet it is so.

He is glorified by the praise we render to Him for the special and daily mercies we receive at His hand; by the trust we repose in Him when, in sight of men, angels, and devils, we declare Him worthy of our trust; and are content, of our own free will, to leave in His hand our whole temporal and eternal welfare; and also by our holiness, inasmuch as we are His workmanship, as every workman is glorified by the perfection of His work, as well as by being used by Him in producing these results in others.

The statement, "whose house are we," is apparently qualified by a condition. While asserting present salvation with great assurance and decision, Paul always exhorts to perseverance. Assurance of eternal salvation should make none the less careful to maintain good works. We should cleave to the Lord with full purpose of heart, with a heart perfectly resting on the assurance of our God that we shall "never perish." Such warnings are also needful for them with whom it has not been real heart work, but a mere profession.

The remainder of this and part of the next chapter is an application of the present subject, founded upon Psalm xcv.

M. M. A.

BIBLE READINGS.

No. 33.—“DELIVERANCE.”

“Who delivered us (past), doth deliver (present), will deliver (future).”—
2 Cor. i. 10.

- | | |
|--|------------------------------------|
| I. The Deliverer—The Lord | 2 Sam. xxii. 2. |
| II. How Christ delivers. By taking guilty one's
place | Luke xxiii. 25 ;
Rom. viii. 32. |
| III. What was He delivered for? Our offences . . | Rom. iv. 25. |
| IV. How are we delivered? By taking warning . . | Ezek. xxxiii. 4, 5. |
| V. What has Christ delivered us from? | |
| 1. From wrath | 1 Thess. i. 10. |
| 2. From Satan | Col. i. 13. |
| 3. From bondage | Ex. iii. 8. |
| 4. From death | 2 Cor. i. 10. |
| 5. From the law | Rom. vii. 6. |
| VI. What <i>does</i> He deliver from as we trust Him? | |
| 1. From enemies | Luke i. 74. |
| 2. From world | Gal. i. 4. |
| 3. From temptation | 2 Pet. ii. 9. |
| 4. From fears | Ps. xxxiv. 4. |
| 5. From troubles | Ps. xxxiv. 17. |
| VII. What He <i>will</i> yet deliver us from. Body of
sin and death | 2 Cor. i. 10. |
| Our assurance | Dan. iii. 17. |
| An illustration | 1 Sam. xvii. 37. |

In what He *has* done we see Jesus as our Saviour.

In what He *is* doing we see Christ as our High Priest.

In what He *is going to do* we see our Lord subduing all to Himself.

F. E. MARSH.

No. 34.—HOW GOD COMFORTS HIS PEOPLE.

“THOU art with me; THY ROD and THY STAFF they comfort me.”—Psalm xxiii. 4.

“THY ROD.”—Ps. lxxiv. 2; Lev. xxvii. 32; Ezek. xx. 37; Jer. xxxiii. 13, &c.

“THY STAFF.”—Ps. cv. 16; Lev. xxvi. 26; Ezek. iv. 16, v. 16, xiv. 13; Deut. viii. 3; Matt. iv. 4; Jer. xv. 16; John v. 24, 39, &c.

“THY ROD and THY STAFF” (together).—Micah vii. 14; Acts xx. 28–32; Phil. ii. 16; 2 Tim. ii. 15, &c.

Also, Ps. cxlix. 6–9, “This honour have *all* His saints,” to wield “the sword,” which is the figure taking the place of “the Staff.”

“THOU, THY ROD, and THY STAFF” (together).—Matt. xxviii. 18, 19, 20.

“All power is given to *Me* in heaven and in earth. Go *ye* therefore, and teach (*preach the Gospel*) all nations; baptising . . . ; teaching them to observe *all things*,” &c.; “and lo, *I* am with you always.” Compare also, “I will not leave you comfortless, *I* will come unto you.”

“But the Comforter, which is the HOLY GHOST, whom the Father shall send *IN MY NAME*, He shall teach you all things,” &c. “If I go not away, THE COMFORTER will not come unto you; but if I depart, I will send HIM unto you.”

And again, “Who comforteth us in all our tribulation, that *we* (“Rod”) may be able to comfort them which are in any trial.”—2 Cor. i. 4.

“Comfort (YE) one another *with these words* (“Staff”).—1 Thess. iv. 18, and v. 11.

And again, “Comfort of *the Scriptures*” (“Staff”).—Rom. xv. 4.

THE ROD also used for *Correction*, &c.—2 Tim. iv. 2.

THE STAFF also used for *Correction*.—2 Tim. iii. 16.

THE ROD used for *Judgment*.—Ps. ii. 9; Rev. ii. 27, xii. 5, xix. 15; for it is written, “The saints shall judge the world.”—1 Cor. vi. 2; Dan. vii. 22–27.

THE STAFF used for *Judgment*.—John xii. 48; Heb. iv. 12.

E. F. B. B.



NOTES AND QUERIES.

It must be clearly understood that the Editor does not hold himself responsible for all statements that appear in “Notes and Queries,” nor indeed in any of the articles furnished by independent writers.

THE Scriptures are all given by one Spirit; all form one truth (John xvii. 17).

The Lord says in Job xl. 15, “Behold now behemoth, which *I made with thee*.” How sweet are these words to the man who loves God’s law, when compared with Gen. i. 24, 26! How admirably, with a touch as it were, they confirm the account there given of the creation! God made the beast of the earth and man on the same day.

E. F. B. B.

THE publican, with true sorrow for sin and desire for pardon, went up to the temple and prayed, “God be merciful to me a sinner;” and he went down to his house *justified*—*i.e.*, with the knowledge of forgiveness, that *God accounted him just*. He was justified, *not on the ground of his prayer*, but *in answer to it*. He was justified on the ground of the sacrifice he saw offered outside the temple; “for without shedding of blood is no remission.”

And so with us: *on the ground of Christ’s death for all* (Isa. liii. 6; John i. 29), *in answer to the prayer of the individual sinner*, God forgives him; he is justified. He may *feel* no difference; but he rests upon God’s word, not his own feelings; and so he goes down to his house

after he has thus been to the throne of grace, and goes about his business a happy man (Mark xi. 24; Titus iii. 7, 8). E. F. B. B.

2 PETER ii. 1: "Denying the Lord that *bought them*," they bring upon themselves "swift *destruction*." And yet the Lord bought them. How plainly this teaches those who have ears to hear *general redemption*! All Israel were redeemed with blood out of Egypt, but many of them perished in the wilderness. And all these things are written for our examples. On what other ground can we preach the Gospel *to all*? "The Lord *hath* laid on Him the iniquity of *us all*." "He gave Himself a ransom *for all*." Let not anyone doubt, then, that Jesus died *for him*; but believe and live! E. F. B. B.

It is notable that we do not find one prayer in the New Testament addressed to the Holy Ghost, nor one ascription of praise to Him.

And as the Father seeks worshippers to worship Him "in spirit and in truth" ("Thy word is truth"), we should seek the Spirit's help to teach us to *pray according to the Word*.

If we pray to the Spirit, we pray to God within us. He does not speak of Himself; but He is "*the power that worketh in us*," according to which God is able to do exceeding abundantly, above all that we ask or think.

The office of the Holy Spirit is to reveal Christ to our hearts, and to shed abroad in them God's love, to guide us into the truth, to witness to us by the Word and the Blood that we may be perfect as to the conscience (Heb. x. 14, 15). E. F. B. B.

I. "ONE day is *with the Lord* as a thousand years."

II. But when God speaks of a day with *reference to man's life* and history, it is as one year. "The *days* of his years are threescore years and ten." "I will add *unto thy days* fifteen years" (Isa. xxxviii. 5). "Yet *his days* shall be an hundred and twenty years" (Gen. vi.). And so all through the Prophets (*e.g.*, Dan. ix. 24) years are spoken of as days.

III. But when man speaks to man, one day is as twenty-four hours.

Does it not follow from this that the days of creation were each a thousand years; and that if the earth's *Sabbath*—the Day of Judgment, the Millenium—is a thousand years long, it must have been preceded, as Mr. Grattan Guinness has pointed out, by six days, each of the same length, during which God has been *working* in grace and salvation? 2 Pet. iii. 7, 8: "*The day of judgment . . .* But, beloved, be not ignorant of *this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*." This text, if accepted in its simple literal meaning, is a key to unlock the meaning of Rev. xx., and all Scriptures that speak of judgment and the earth's Sabbath; and there is no other key that I know of in the Word. *In the morning* of that day the living, the quick, are to be judged; *in the evening* the dead, small and great, who had not part in the first resurrection. Why will God's people decline to accept God's statements in the definite literal meaning of them, as they readily accept man's statements?

E. F. B. B.

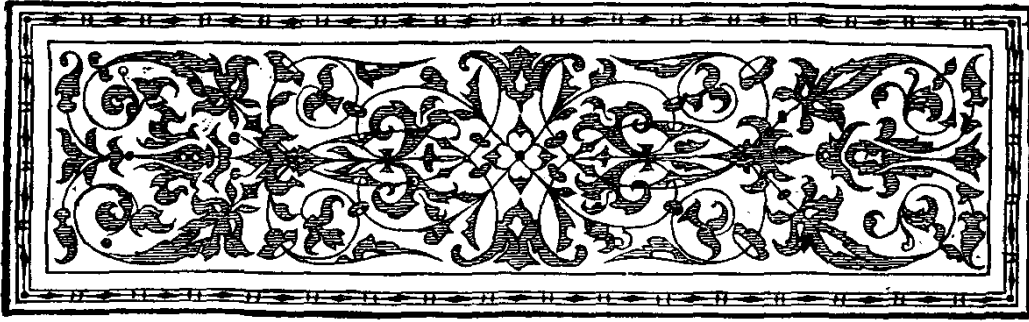
S E P T E M B E R .

1. New Moon, 2h. 14m. A. | 16. Full Moon, 9h. 41m. A.
9. First Quarter, 6h. 38m. A. | 23. Last Quarter, 0h. 51m. A.

**“The desire of our soul is . . . to the remembrance
of Thee.”** *Isaiah xxvi. 8.*

1	S	They shall abundantly utter the memory of Thy great good- [ness. <i>Psa. cxlv. 7.</i>
2	§	This do in remembrance of Me. <i>Luke xxii. 19.</i> [lxiii. 5, 6.
3	M	My soul shall be satisfied. . . when I remember Thee. <i>Psa.</i>
4	TU	We will remember Thy love. <i>Solomon's Song i. 4.</i>
5	W	His great love wherewith He loved us. <i>Eph. ii. 4.</i>
6	TH	Put Me in remembrance. <i>Isa. xliii. 26.</i>
7	F	The Lord's remembrancers. <i>Isa. lxii. 6 (margin).</i> [xlii. 6.
8	S	My soul is cast down. . . therefore will I remember Thee. <i>Psa.</i> [cxix. 55.
9	§	I have remembered Thy name, O Lord, in the night. <i>Psa.</i>
10	M	Who giveth songs in the night. <i>Job xxxv. 10.</i> [<i>Psa. lxxvii. 10.</i>
11	TU	I will remember the years of the right hand of the Most High.
12	W	He hath remembered His covenant for ever. <i>Psa. cv. 8.</i>
13	TH	I remembered God, and was troubled. <i>Psa. lxxvii. 3.</i> [20.
14	F	I do earnestly remember him still. . . saith the Lord. <i>Jer. xxxi.</i>
15	S	Remember the words of the Lord Jesus. <i>Acts xx. 35.</i>
16	§	My soul: forget not all His benefits. <i>Psa. ciii. 2.</i>
17	M	I will mention the loving-kindnesses of the Lord. <i>Isa. lxiii. 7.</i>
18	TU	I will remember the works of the Lord. <i>Psa. lxxvii. 11.</i>
19	W	The Lord hath sworn. . . I will never forget any of their works.
20	TH	Remember me, O my God, for good. <i>Neh. xiii. 31.</i> [6.
21	F	The righteous shall be in everlasting remembrance. <i>Psa. cxii.</i>
22	S	Then remembered I the word of the Lord. <i>Acts xi. 16.</i> [<i>Deut. viii. 2.</i>
23	§	Remember all the way which the Lord thy God led thee.
24	M	A book of remembrance was written. <i>Mal. iii. 16.</i>
25	TU	I will remember Thy wonders of old. <i>Psa. lxxvii. 11.</i>
26	W	He shall. . . bring all things to your remembrance. <i>Jno. xiv. 26.</i>
27	TH	Let the. . . meditation of my heart be acceptable. <i>Psa. xix. 14.</i>
28	F	My meditation of Him shall be sweet. <i>Psa. civ. 34.</i>
29	S	MICHAELMAS DAY. Remember the Lord. <i>Jer. li. 50.</i>
30	§	Thou meetest. . . those that remember Thee. <i>Isa. lxiv. 5.</i>

NOTE.—The subject of the texts throughout the year will be “the believer's desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.



OCTOBER, 1883.



GOD'S PROVISION FOR THE PERFECTION OF HIS PEOPLE IN ACCORD WITH HIS LAW.

I.—GOD'S PROVISION.



HE provision of grace and mercy which God has made for His people in the person and work of the Lord Jesus is not only one that provides for them a way of perfect legal or law-honouring deliverance from the condemnation their sins deserve, and of perfect reconciliation to God Himself, against whom they have sinned, but also one that provides for them a legal or law-honouring position as righteous (or just) before Him. When, therefore, a sinner is awakened by the Holy Spirit to see his need as guilty before God and deserving eternal condemnation, and longs to be at peace with God, and to obtain God's favour and be acceptable in His sight, he is not called upon to make any recompense to God whereby to obtain peace with Him and deliverance from condemnation, nor called upon to plead with God that He would look upon him with favour, nor called upon to endeavour, by his strivings and services and religious observances, to bring himself into an acceptable position before God; because God Himself, in His grace and mercy, gives him freely and fully all this to begin with, and never on any account takes from Him what He has thus given. His deliverance from condemnation has already been accomplished, and his peace with God has already been made by Christ, the one and only

Deliverer and Peacemaker, by His atoning sacrifice upon the cross; and by that atoning sacrifice he is already and for ever freed from condemnation and reconciled to God (Rom. v. 6-10). A position of perfect and unchangeable acceptance as righteous before God has also been already given to him in Christ, in which he stands evermore complete. These blessings are freely given to him by God Himself, to begin with, before he ever thinks of pleading, or striving, or working, or engaging in religious observances; and they are always complete and unchangeable.

II.—GOD'S PROVISION DELIVERS THE GUILTY FROM CONDEMNATION IN ACCORD WITH HIS LAW.

This provision, made by God Himself, is the result of His mercy and grace, and therefore it is "without the law" as far as regards the personal obedience of the sinner himself, for it does not require such obedience as a condition or qualification; yet it is in most strict accordance with His justice, and therefore it is in union with the law and strictly according to the law, for inasmuch as Christ is appointed by God as the acknowledged and accepted substitute for His sinful people, the law requires perfect obedience and perfect satisfaction from Him in their stead.

Abstractedly considered, God's mercy and grace would seem to be antagonistic to His justice (or righteousness); but in the person and work of Christ a provision has been made by God Himself whereby His grace and mercy do not only coincide with His justice (or righteousness), but greatly exalt it and bring honour thereto, as it is written, "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness (or 'justice') for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness (or 'justice'), that He might be just (or 'righteous'), and the justifier of him which believeth in Jesus. . . . Do we then make void the law through faith? God forbid; yea, we establish the law." Thus, in pardoning the sinner who trusts in Christ's atoning death, and in remembering his sins and iniquities no more (Heb. x. 17), God is dealing with him in accord with His law and justice, as well as in accord with His grace, because the death of Christ as the sinner's substitute has to the uttermost, on his behalf, magnified the law and exalted Divine justice.

God in His grace, even before the foundation of the world, gave His people a legal standing in and union with Christ, so that Christ could legally undertake all responsibility on their behalf (Eph. i. 4, iii. 11; 1 Pet. i. 20; 2 Tim. i. 9; Titus i. 2). As the result of that

union it is written, "One died for all, therefore all died" (2 Cor. v. 14, Revised Version). "All died" legally in the death of the One who "died for all," and because of that one death all sinners who trust in Christ stand legally and in justice free from condemnation; they are fully and for ever justified by His blood (Acts xiii. 38, 39; Rom. v. 9; Gal. iii. 13; Heb. x. 10-14).

III.—GOD'S PROVISION MAKES SINNERS RIGHTEOUS IN ACCORD WITH HIS LAW.

Deliverance from condemnation is, however, only one portion of the gracious provision God has made in Christ for the legal perfection of His people. He has also made a provision for constituting them perfectly righteous, in order that they may stand before Him in perfect acceptance continually. This, too, is the result of that legal standing in and union with Christ given to them by God Himself before the foundation of the world.

Adam's sin as the head of his seed was the sin of all in him, and therefore by his offence judgment came upon all unto condemnation. On the other hand, Christ's obedience as the Head of His seed is the obedience of all in Him, and by that obedience the free gift came upon all in Him to justification of life (Rom. v. 18, 19). This righteous obedience is right-doing according to a certain standard or law, and is distinct from suffering for wrong-doing. It is that obedience of Christ to the divine law by which He honoured that law all through His life, unto His death, and is distinct from, though one with, His work in righteously satisfying by His death on the cross the condemnatory claims which the divine but dishonoured law had against His people. None save the truly righteous (or just) can enter into life; but by the obedience of Christ sinners who trust in Him are truly righteous (or just), therefore they enter into life.

The more prominent question here is not the removal of condemnation from sinners through Christ's legal satisfaction for their sins by His death, but the constituting them righteous (or just) by His life of legal obedience in their stead; although both His life of legal obedience unto death, and His legal satisfaction by death, together comprise His one great work as the legal substitute for His people.

Thus, by God's provision, the sinner who trusts in Jesus is placed in a perfect position as regards law and justice before God for the whole of his life, notwithstanding his many imperfections. Christ's perfect work for him is untouched by the sins which he may have to mourn over before God. Indeed, those sins, and all his sins, were taken into account beforehand, and reckoned for with Christ when He legally satisfied justice for all by His death. Legally, and in justice, the sinner who trusts in Christ is reckoned as Christ is reckoned before the law and before the throne of God—that is, perfect—and always so reckoned. His good doings can add nothing to his legal perfection in Christ, neither can the bad doings over which he mourns take anything from it.

IV.—THE BELIEVER'S EXPERIENCE OF GOD'S GRACIOUS PROVISION.

Deliverance from the curse of the law, though last in accomplishment by Christ as the legal Head and Representative of His people, is yet the first in the consideration of the awakened sinner; for his first consciousness of need, when awakened to see his guilt and danger, is, not the need of a position as righteous (or just) before God, but the need of a full deliverance from the wrath to come. After his conscience is at rest about the question of condemnation, he is prepared for the knowledge and enjoyment of the further and fuller blessing by which he is constituted righteous (or just) before God through the obedience of Christ, and by reason of which he stands complete before God continually. He then becomes conscious that he is not only delivered evermore from condemnation, and reconciled to God by the death of Christ, but evermore accepted by God as just and righteous in His sight through the perfect obedience of Christ.

Thus—though Adam's fall brought in sin and drove out righteousness, and this twofold result of Adam's fall his seed are partakers of to their complete ruin—Christ's work makes an end of sin and brings in a perfect and everlasting righteousness, and this twofold result of Christ's work His seed are partakers of to their complete salvation and acceptance as righteous (or just) before God continually.

V.—GOD'S PROVISION BRINGS GLORY TO HIS GRACE AND JUSTICE.

Let it then be ever remembered to the glory of God's grace that His provision for His people, when awakened by the quickening grace of the Holy Spirit to see their guilt and need, is a perfect legal deliverance from condemnation, and a position as legally righteous, to begin with; a perfect legal deliverance from condemnation, and a position as legally righteous, to go on with and to end with—all His own provision for them in Christ. It is only thus God can take pleasure in His people. He can only delight in them as they are perfect in Christ. He is ever well-pleased with them in His beloved Son. He beholds them always before Him in Christ where He chose and placed them before the foundation of the world.

By this provision God's throne of justice (or righteousness) is established, and His mercy and grace find a full and satisfying outflow; and thus is accomplished in its highest signification the word that is written, "Justice (or 'righteousness') and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance; in Thy name shall they rejoice all the day." In this provision can alone be found the answer to Job's question, "How should man be just (or 'righteous') with God?" Here also is brought to pass the saying, "Mercy and truth are met together; righteousness (or 'justice') and peace have kissed each other;" and here only can we in some measure understand the words of our Lord when, speaking to His Father concerning those sinners who should believe in Him, He said, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

THOMAS MOOR.

ABRAHAM, THE MAN OF FAITH.

NO. VII.—“FAITH WORKING BY LOVE.”

GAL. V. 6.

WE have seen the believing one *resting* in the presence of God, and from this blessed position *viewing*, at God's bidding, all the land. We have seen him also begin to obey the command, “Arise, walk through the land;” and we left him on his first camping ground, the sweet, lowly, yet exalted *plain* of Mamre, in Hebron—lowly in the presence and companionship of Jehovah, yet so very far above the things of time, and sense, and earth. All that belongs to the child of faith was his, and his to *take possession* of. Mamre, in Hebron, is now his to be possessed and enjoyed for ever and ever.

To the man of faith this spot of rest is not a *place* of *idleness*. It is quite a wonder to find how sadly mistaken some even of the children of God are as to this. They do not seem to be able to understand that the true *rest of faith* is consistent with the “fight of faith.” They imagine that the man who enjoys quiet restfulness in the love and strength of the Lord must be a different type of Christian, and passing through a very different experience from the man who, in the din of conflict with the enemy, is proving something of the “victory that overcometh the world” (1 John v. 4); that a Mary sitting at the feet of Jesus could never be also a “beloved Persis, who *laboured much* in the Lord.” Thus we often hear of the contemplative type of Christian and the working type! It is a sad mistake. He who knows most of the rest of faith, and sits oftenest at the feet of Jesus, “*hearkening to His word*,” is also he who, when the enemy assails, is ever found readiest for the fight, and surest of victory; he who, when the Master calls to service, is certain to be found “abounding in the work of the Lord.” The truest faith in God unites in itself enjoyment of the sweetest rest, and, if one may say so, of the *hardest* toil and the *hottest* conflict. Is it not all in “Mamre, that is in Hebron”? Yes! Here is no languid, listless, enjoyment of selfish ease. Our blessed Lord never for a moment lost the enjoyment of rest in the Father (except when He was made sin on Calvary's cross: alas for the awful restlessness of the separation from God *then!*); and yet He was the busiest Man that ever dwelt on earth. His motto ever was, “I *must* be about my Father's business.” By-and-bye we, my brothers, shall enter a rest fuller than now we can even fancy; but *then* “His servants shall

serve Him” (Rev. xxii. 3). Martha’s error was not the loving service, but the not having learned the secret of service, at His *wish*, and in His *time*, because through His *word*. And so it was that of all His loved ones *only Mary* knew *when* to anoint Him to “His burying” “*afore-hand*,” and not too late, when the *ignorant* and *sorrowing* (no rest in their sorrowful service) women brought their costly spices to an empty grave.

Thus it is that “faith worketh.” Mamre is the school of genuine activity. So it is also of pure, unselfish love to the poverty-stricken, the captive, and the perishing.

How sadly often the second mistake meets us, that sweet restful companionship with God *means* selfish isolation from our fellow-men. Never! Fellowship with God and rest in God always mean love to our brother. There may be separation, as we have seen, nay, must be, even for Lot’s present good; but let Lot *need* Abraham, and the man of God is *with* his poor erring brother in a moment, be the labour, be the danger what it may. Yet one other mistake is corrected by the history before us. Faith’s camping ground is no monastic seclusion in which the Christian remains loftily ignorant of the affairs of men.

FAITH WATCHING UNTO PRAYER.

From his place of strength and happy fellowship with God, Abraham is a deeply interested observer. There may be nothing to see, perhaps, save what causes sorrow; but he will watch and pray—interceding even for Sodom to the very last—and when the opportunity offers he will *interfere* and strike a blow for God, to the overthrow of oppression and the deliverance of a poor worldly-minded Lot from the consequences of his sin. Abraham *cannot* say, “He has chosen his position, let him keep it and suffer the consequences;” he *cannot* say, even of Sodom, to the very last, “Let it alone.” Such judgment must be for Jehovah only; the sinner saved by grace will manifest grace till God has shut the door. As our concern is chiefly with Abraham, we cannot dwell on the state of matters which he saw around him. It must suffice to note that everywhere was wickedness, rebellion, war. Sodom was fast ripening to its final doom, and even before that, the kings were to be overtaken with almost universal slaughter. Terrible picture of this slime-pit of an apostate world now: the man of true faith, in fellowship with God, watching sorrowfully the progress to the terrible end, and *watching over*, though at a distance, the many poor blinded souls who are living in such close friendship with what the Lord has condemned to destruction.

My brother, it is dreadful to think how blind this poor, flesh-loving,

world-seeking man, Lot, had become. See what it is to *begin* with looking at men and things from the low level of human reason and self-advantage. He had *lifted up* his eyes and beheld the plain of Jordan that it was fair; he had chosen as *his portion* all the plain of Jordan. He had at first, it is true, only pitched his tent towards Sodom, but now we read that he *dwelt in Sodom* (v. 12).

WARNING.

To this world-seeking man the din and rage of battle, the captivity and danger, might have been a warning of still greater wrath to come; but alas! even now we see how impossible it is to open the eyes of many who are the children of God to the real state of the world and the judgments coming, which the simple souls, who *live by faith only*, so clearly see. Like Lot, they *have chosen* their portion, and it is not of God. They do not see its doom written in the Word, and all the sad warnings given in our day by the terrible events almost constantly occurring, excite a passing interest, but change neither their "*views*" nor their hearts. When "sudden destruction cometh" they shall be saved, *yet so as by fire*" (1 Cor. iii. 15), but their chosen portion shall be ruined utterly. Meanwhile it is only captivity. From this he is delivered, and all his goods restored; and Abraham is the deliverer. To Lot this must have been deeply humbling. A little while before he doubtless despised the "*folly*" of Abraham in so unselfishly permitting him to take his choice of all the land. He took, to outward sense, *the best*, glad, perhaps, of the strife which had led to his *good fortune*; and now that he has lost everything, this man of true peace, who *would not strive* with a brother, cost him *personally* what it might, unhesitatingly, fights for his deliverance when he knows that the conflict does not bring dishonour on the Lord. Abraham is not "a peace at *any price* man." He will have no strife, when, by it, God were dishonoured; he will have no *peace*; when the ruin of a brother, downtrodden by the enemies of God, may be prevented.

READY UNTO EVERY GOOD WORK.

It is blessed to see how thoroughly prepared for any emergency the man of faith is. There is a sudden call, and the call does not meet him UNPREPARED. His resources for present need are within himself and his own house, because GOD IS HIS PORTION. A man of whom this is true can never be unprepared. He is not to be taken by surprise. He is a man of peace, yet has he trained servants *in his own house*, and armour wherewith to cover them; and when the crisis comes, he has energy and wisdom to guide the pursuit and order the battle. There is

no timidity, and no dubious questionings as to the right and wrong of it; the man is equal to the occasion, and ready for action. In him faith *worketh*. My brother, I speak not of earthly strife. “*We fight not against flesh and blood,*” but when suddenly we are called to face the force or fraud of Satan, are we found prepared? Are our resources within ourselves, *only* because WE HAVE GOD, and are in fellowship with Him? We know the armour of God; can we “put it on”? (Ephes. vi. 11-19.) Do we know our *trained servants, born* in our own house? When we are truly in the mind of God, spirit, soul, and body truly yielded to Him, then by His grace and power every faculty of the mind and every bodily instrument may be subject to us because we are subject to God. Alas! how many Christians there are whose desires and appetites and feelings control *them*. Paul lived not thus—“I keep my body under, and bring it into subjection” (1 Cor. ix. 27). It was thus a *trained* servant, born in his own house.

THE TRUE RULER IS ALWAYS SUBJECT TO GOD.

These things can be only as we are truly subject to God. But let us be sure that, if God is in His loving way ruling over us, we also are able to control our feelings, words, and actions; while, on the other hand, if we know that these things get the better of us, it is idle to say that we are living in subjection to God or in fellowship with God. “He that ruleth his spirit is greater than he that taketh a city” (Prov. Read also James, chaps. iii. and iv.).

This, foremost; for if a man rule not himself, he certainly shall never rule others. Our trained servants born in our house may, however, and ought, to include our families. How blessed is the household where, because the head of it is in loving fellowship with God, ever subject to His blessed will, all the others are trained to loving subjection!

This is a large subject, and in our day its consideration is deeply needed. We cannot, however, dwell upon it here. May we not, however, in closing these remarks, well ask whether, when in Christian families there is want of unity of purpose and endeavour, want of loving mutual helpfulness and fellowship in God’s work, it may not be, first, because of the want of full subjection on the part of the head to God, and next, because of want of loving subjection to him on the part of those who *ought* to look to him and yield to him as guide?

ROBERT MCKILLIAM, M.D.



“NOT ASHAMED.”

THE Epistle to the Hebrews is in two parts. In the first division, chap. i.-x., we have Christ's *acceptance* in heaven before God, and the believer's union with Him there; and in the second part, chap. xi.-xiii., we have Christ's *rejection* on earth by man, and the Christian's association with Him in that rejection. In each of these divisions we find the words "*not ashamed.*" In chap. ii. 11, we read, "Both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." The believer in Christ is brought into God's family, and is united to the One who was the Author of all things, and who is appointed Heir of all things, and who now sits at the right hand of the throne of the Majesty in the heavens. As the risen, glorified Man, Christ has gone up on high, far above all heavens, that He might fill all things, and is now crowned with glory and honour, the Father's delight, the object of Heaven's worship; and yet He is not ashamed to call us *brethren*. As the seed corn falling into the ground dies, then springs up in resurrection bearing many seeds, a cluster of fruit, so with the Lord Jesus Christ. The only begotten Son who was in the bosom of the Father must suffer, bleed, and die, ere this union could be formed, or this relationship be brought about. But, having died, we hear Him saying on the resurrection morning, "Go and tell My brethren, I ascend to My Father and to your Father, to My God and to your God." Then, breathing upon His disciples, He said, "Receive ye the Holy Ghost," imparting unto them the spirit of sonship, whereby we cry "Abba, Father." And if children, then heirs; heirs of God, and joint heirs with Christ; fellow-heirs with Him who is the Heir of all things. Well may we say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Raised from the dunghill to sit among princes, and soon to share the throne of Him who is King of kings and Lord of lords, and who will soon fill the heavens and the earth with His glory, when the redeemed creation shall sing His praise; and oh! blessed fact! profound grace! "He is not ashamed to call us brethren."

Again the words occur in Heb. xi. 16, where *God is not ashamed to be called the God of the strangers and pilgrims upon earth*. These Old Testament worthies had embraced the promises of a glorious future. That coming glory filled their visions and eclipsed all else. It captivated their hearts, and detached them from the fleeting, fading things

of time and sense; contented with an altar, a tent, and a grave—the *altar* testifying of their relationship to God, the *tent* witnessing of their relationship to earth, and the *grave* speaking to us of their hope in resurrection. Every foot of that land was theirs by promise, and they could wait God's time for taking possession. The surrounding nations might look down with contempt upon them. Some might even say, "They are not fit to live." But God's testimony concerning them was, "Of whom the world was not worthy;" and He was not ashamed to be called their God. So with the Christian still. The same cross that has associated us with Christ in glory has severed us from a world which cast Him out, and which still says, "We will not have this Man to reign over us." The Son of God gave Himself for our sins, that He might deliver us from this present evil world. Hence our Lord's twice-repeated statement, "They are not of the world, even as I am not of the world." May it be ours to say from the heart, "Where my Lord the King is, whether in death or in life, there shall also Thy servant be"—going forth unto Him without the camp bearing His reproach; rejoicing, because found worthy to suffer shame for His name; esteeming the reproach of Christ greater riches than the treasures of Egypt; having this blessed assurance, that He who sits upon the throne of the universe is not ashamed to be called our God, and He has prepared for us a city, and that soon our pilgrim and oft-times tired feet will be resting there in the Father's house amidst all the joys of home.

Till then, it is our privilege to go forth into the world as *ambassadors* for Christ, and beseech sinners to be reconciled to God. Thus we hear that faithful witness for Christ saying, "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth" (Rom. i. 15, 16.) Paul was prepared to go to proud imperial Rome—the city where Nero lived, and where martyrs died, sealing their testimony with their blood. Even there, the apostle desired to go and plant the standard of the Cross, and preach the glorious Gospel of God's grace, which was God's mighty power whereby He would shake, not only the metropolis, but the Roman Empire, and also the whole world—the mighty lever by which a Saviour God was, and is still, raising sinners from the deepest depths and placing them in the highest heights, making them to sit together in heavenly places in Christ Jesus.

And when leaving the scene of service and of conflict, he exhorts his beloved son Timothy "*not to be ashamed of the testimony of the Lord*" (2 Tim. i. 8), but to go on preaching the same glorious Gospel, and

unfurling the blood-stained banner. Paul might be summoned home, but Christ remained. He had not to look to self, or lean upon any human prop, but to trust in the living God; to count upon the One that the apostle had proved so long, and who had never failed him along his chequered pathway. It was for Timothy to fight manfully beneath "Jehovah-Nissi," and to wield the sword of the Spirit skilfully against the world, the flesh, and the devil. Victory was certain, and the honours would be everlasting.

Again, in verse 12, he reminds his son in the faith of the many things which he had suffered, and was still suffering; yet, he adds, "*I am not ashamed, knowing whom I have believed.*"

Like Jonathan, he had stripped himself for the One he loved so much. He had sacrificed all for Christ's sake. Reputation, learning, and worldly prospects had been all given up, so that he might spend and be spent in his Master's service; using every talent and faculty he possessed, devoting time and energy to this glorious work—preaching the Gospel to the perishing around.

Neither does he forget the past kindness of Onesiphorus, who had come to Rome, and sought him out, and who *was not ashamed of his chain* (2 Tim. i. 16). He had boldly identified himself with the Lord's prisoner. Perhaps not able to preach or teach publicly himself, yet he was able to take his stand by the side of one who did, and in so doing had cheered the heart of this aged servant of the Lord. Paul did not forget it, neither did Paul's Master, for He is not unrighteous to forget our work of faith, and labour of love in ministering to the saints. He still says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And the time is rapidly coming when He will publicly and eternally reward the cup of cold water given in His name, or the kind act performed and loving word spoken out of love to Him. May both reader and writer ever seek to walk before Him, and endeavour to serve such a Lord, that we may not be ashamed before Him at His appearing (1 John ii. 28),—doing the work which He has entrusted to our charge,—faithfully and cheerfully moving in the sphere He has placed us in,—buying up opportunities to serve Him, that we may have His smile of approval now, and His word of commendation then, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Thus shall we be preserved from coming under that solemn word, "Whosoever shall be ashamed of Me and of My words, o him shall the Son of Man be ashamed, when He shall come in His own glory, and in the glory of His Father, and of His holy angels."

GEO. HUCKLESBY.

“EXCUSES.”

“**T**HEY all with one consent *began to make excuse,*” is the description given by the Lord Jesus of those invited to the banquet, who had no desire to accept the invitation. And this fatal habit of “making excuses” is common enough to-day, both with the unconverted when the Gospel is preached, and with Christians when some unpleasant duty is laid upon us, or some fault or negligence is brought home to the conscience.

Let us look at some of the sad but most instructive scenes in the Bible, when the attempt was made to hide, or at least diminish the greatness of the sin by “making excuses.”

It was in the garden of Eden that the *first excuse for sin* was ever uttered.

“IT WAS NOT MY FAULT,”

said Adam to God, when charged with having broken the one simple commandment given him. Nay, it was God’s fault! “The woman *whom Thou gavest* to be with me” was the cause of it all. Then, again, the woman passed on the blame to the serpent for beguiling her, thus following her husband’s example.

It was pride of heart that kept them from acknowledging that they were alone to blame for their wilful acts of sin. How hard it is to say, “I have sinned, and I alone am to blame.” And yet can we imagine that these “refuges of lies” ever afford any protection from the all-seeing eye of “Him with whom we have to do”? Dare we charge upon God our foolishness and hatred of His commandment, which is “holy and just and good,” or, still worse, assert that the blessings He has in love given us are the causes of our sins? Let us take heed; the example of our first parents is being only too faithfully followed to-day, and the old excuse, if not uttered by the lips, is continually spoken in the heart.

“I COULD NOT HELP IT.”

This was, in substance, the excuse that Aaron made, when charged by Moses with having led the people into idolatry (Ex. xxxii. 22–24). He was left in charge of the camp while Moses was up in the mount with God; and instead of standing up for the honour of God’s name and worship, he helped the Israelites forward in idolatry of the most specious kind, viz., worshipping God under the symbol of a calf; though nowadays it would be termed “a not unlawful concession to the natural weakness of the people.”

Let us note how the Holy Spirit describes Aaron's action in the matter, and then observe his excuses. "Aaron said unto them, Break off the golden earrings . . . and bring them unto me. . . . And he received them at their hand, and *fashioned it with a graving tool, after he had made it a molten calf.* . . . And when Aaron saw it, *he built an altar before it*; and Aaron *made proclamation*, and said, To-morrow is a feast to the Lord."

How did he try to shield himself from the holy indignation of Moses? First he blamed the people for being "set on mischief," which was only a condemnation of his conduct in yielding to their voice. Then he threw the blame on the *gold*, and on the *fire*! "I cast the gold into the fire, and *then came out this calf.*" He was not in fault; it was the gold that of its own will became an idol, or the fire that in some mysterious way produced the calf, while he, helpless to avert the sad consequences, looked on!

It would seem that there is nothing too absurd or impossible for even a child of God to urge in extenuation of his departure from God, when fear or shame induces him to endeavour to shield himself from the consequences of a frank confession. And yet the miserable excuse is perhaps, in the mind of God, more blameworthy than the sin itself.

"I WAS OBLIGED SO TO DO."

The history of Saul is that of a man "weighed and found wanting." Tested as he was by God in a variety of ways, he always proved to be unequal to the occasion, and the splendid opportunities he had of serving the Lord and His people only showed him more and more in his true character. In 1 Samuel xiii. we have the first of these testing times recorded, and Saul's excuse for his disobedience. He waited seven days for Samuel, but could wait no longer, and "forced himself" to offer the sacrifice. He had excellent reasons for doing this; prudence, "common sense," urged him. "I saw the people were scattered from me;" and if he had not taken the matter into his own hands, and "done something," the enemy would have attacked them. It was not his fault, rather was it his misfortune; circumstances were too strong for him, and so he was compelled to act disobediently.

This is the excuse always forthcoming when we fail in waiting upon God, and impatience takes the reins into her hands, and "does something." "My soul, wait thou only upon God." "Wait patiently for Him." "Though it tarry, wait for it." Who can say what the Church of Christ has lost, and what we individually have lost, by this sin of impatience? If we wait upon and for the Lord, circumstances will be *our servants*, not *our masters*.

The result of Saul's conduct was the solemn sentence pronounced by Samuel, "Thou hast acted foolishly;" and so God would give the kingdom to one who would obey Him and follow His will. "*The fool hath said in his heart, No God.*" David said, "I have set the Lord always before me."

"I QUITE FORGOT."

This last excuse is one which is perhaps oftenest on our lips, and none has been more destructive to the souls of men. We find in 1 Kings xx. 39, 40, this strikingly brought before us in the little parable used by the prophet to convict Ahab of his sin. To a certain man on the battle-field the charge of another is given: "Keep this man; if by any means he be missing, then shall thy life be for his life. . . . And as thy servant was busy here and there, he was gone." One thing only he had to attend to, and life or death depended on it. He was disobedient, and what was the excuse? Was the charge too difficult? Was it unreasonable, or unjust, or beyond his power? Oh, no; it was simply *forgetfulness* on his part that did the mischief. He was "busy here and there," occupied with other things, with some "lawful calling," which he made unlawful by putting it before the "one thing needful."

"How shall we escape if we neglect so great salvation?" People are "busy here and there" with money-making, or pleasure, or the daily routine of work, or with some cherished scheme, some loved pursuit, and they "quite forget" that eternity is before them; they "quite forget" that the Lord Jesus has the first claim upon them, and that it is for each one a matter of life and death whether we receive His salvation or no.

In these busy days, when the enemy of our souls is suggesting excuses without number to blind our minds and lead us away from the only path of light and joy, let us take heed lest there be in us an "evil heart of unbelief, in departing from the living God;" and let us exhort one another, lest any be "hardened through the deceitfulness of sin."

WILLIAM SOLTAU.



A WORD TO STRUGGLING SOULS.

LET your sins be heaped up till they reach heaven, believe that they are blotted out, and trust God. Delight God by trusting in the shed blood of His Son, by counting largely on the cross of Christ. Count up all your sins, and call them nothing because of the precious blood.

H. W. SOLTAU.

THE HEART LONGING AFTER THE PERSON OF CHRIST.

AN EXTRACT.

“**B**UT I am inclined to think that this feeling in reference to ministry is intimately connected with a deep, personal longing after more profound, rich, abiding communion with the PERSON of CHRIST by the power of the Holy Ghost. . . . Nothing is of any value that does not spring from personal love to, and communion with Christ Himself. We may have Scripture at our finger ends; we may be able to preach with remarkable fluency, a fluency which unpractised spirits may easily mistake for ‘power’; but oh! if our hearts are not drinking deeply at the fountain head—if they are not enlivened and invigorated by the realisation of the love of Christ, it will all end in mere flash and smoke. I have learnt to be increasingly dissatisfied with everything, whether in myself or others, short of abiding, real, deep, divinely inwrought communion with, and conformity to, the blessed Master. Crochets I despise; mere opinions I dread; controversy I shrink from; all isms I esteem as utterly worthless. But I long to know more of His own precious person, His work, and His glory. And then, oh! to live for Him, to labour, testify, preach, and pray, and all for Christ, and by the working of His grace in our hearts.”



UNION AND LIBERTY.

“**T**HERE is only one way of union, that of brethren and sisters with their Lord and Father, holding communion together by the one Spirit. These grand principles being admitted, all other things, such as forms of church order, are, I believe, quite subordinate; and, whilst not obligatory on any, open to all to be accepted or modified, so that this relationship of the body with one another, and their common head and Father be not denied, nor the power of the Spirit hindered. I greatly approve and value a fixed ministry, but will ever protest against an *exclusive one* (read Eph. iv.), and especially that hypocritical *freedom* which in *words* grant *liberty*, but in *fact* denies it.”

THE LATE A. N. GROVES.

WAS IT FOR ME ?

AND was it all for me, my risen Lord—

The smiting and the spear: the crown of thorn;
The deeper anguish of the wrath outpour'd,
Once in Thy suffering soul for sinners borne?

Was it for me, in that dark judgment hour
When sin's dread charge to Thine account was laid,
There was no voice of love—no word of pow'r
To succour while the debt in blood was paid?

Is it for me—the altar by the throne
In highest heaven, where Thou dost stand to plead;
The Shepherd-tending in the desert known,
Wisdom to guide the path and strength to lead?

And shall it yet be mine to see the face
Marred for my sins upon the bloody tree:
To know the depth—the mystery—of grace
That loved, and sought, and rescued such as me?

In deepest worship let me ever bring
The life Thine own has ransom'd, back to Thee!
A lowly, yet accepted offering—
Thine now, and Thine to all eternity.

A. E. W.



THE BELIEVER "A PILGRIM;"

OR,

HOW TO JOURNEY THROUGH THE WORLD.

A WORD TO YOUNG CHRISTIANS.—No. 8.

FIRST, what is a pilgrim? One who is travelling through a strange and foreign country, confessing he is not of it. Thus we read of the patriarchs "that they confessed they were strangers and pilgrims on the earth" (Heb. xi. 13). We are also reminded that we who believe in Christ "are strangers and pilgrims on the earth" (1 Pet. ii. 11). As strangers we are separated from the world; as pilgrims we are pressing towards the mark for the prize of the high calling of God in Christ Jesus. Let us look at one or two Scripture illustrations of this truth. We have the testimony of Jacob when Joseph brought him before Pharaoh: "The days of my pilgrimage are an hundred and thirty years," &c. (Gen. xlvii. 9). He thus confessed that he was a pilgrim, and that he looked for a city whose builder and maker was God. He remembered the promise made to his forefather Abraham. He remembered that he was the chosen of the Lord; and as his mind went back in the past and viewed all God's dealings with him—how He had borne with the deceiver, and blessed him and changed his name—he would especially remember the vision he had, as he lay beneath the open heaven, with a stone for his pillow, of the ladder or way cast up from earth to heaven, and the angels ascending and descending upon it, and when he awoke he exclaimed, "Surely Jehovah was in this place, and I knew it not; this is none other than the house of God, and the very gate of heaven," and he called the name of that place Bethel (House of God). Here we see the pilgrim's dwelling-place is God, and we know that the dwelling-place of God is the pilgrim. We are in Christ, and Christ is in us. We are to live in the Spirit because the Spirit is in us. Again, in the case of Ruth, we have a sweet illustration of a pilgrim. When Naomi would constrain Ruth to go back to Moab, she would not; she said to Naomi, "Where thou lodgest I will lodge." Mark, the Christian is only a lodger down here. Ruth did not say, "Where thou dwellest," but "lodge." We have no abiding city here. We ought to be like the children of Israel on the night of the passover: with loins girded—with truth; staff—of His promises—in our hand; shoes on our feet; and to press on in haste through this sin-blighted, God-hating, pleasure-loving world; for remember, we must not mix up with its customs, pleasures, and religion. One has well said, "If you put a piece of lead and gold together,

the gold is not benefited by the lead, but the reverse; the gold takes the lead, but the lead will not take the gold." So, if we mix with the world, it will be the same: we shall not benefit the world, but, on the other hand, the world will damage us; as it was in the case of the children of Israel, when the mixed multitude that went up out of Egypt with them (Ex. xii. 38) fell a lusting, and caused the children of Israel to weep for the flesh-pots of Egypt (Num. xi. 4). Oh! if this should meet the eye of a Christian who has been and is mixing with the world, be like the children of Israel in the days of Nehemiah: "They separated from them all the mixed multitude" (Neh. xiii. 3). Remember also how the Lord Jesus brings out this truth in John xvii., where we get a sevenfold view of the Christian's relation to the world.

1. *We are given to Christ by God the Father out of the world.* "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me" (verse 6). We once lived *in* the world, and walked according to the course of this world, and loved all that was in it—"the lust of the flesh, the lust of the eyes, and the pride of life." But God, by His Spirit, stopped us and brought us to Himself, and now we belong to Him who has purchased us with His own precious blood, and sealed us for ever with the Holy Spirit of promise. We are God the Father's by *choice*, God the Son's by *purchase*, God the Spirit's by *possession*.

2. *We are left in the world.* Jesus is about to leave His disciples, and He prays to His Father for His own. "And now I am no more in the world, but these are in the world" (verse 11). Jesus represented us on the cross; He now represents us in the glory; but He has left us down here to represent Him—a poor representation at the best. There is one Person who ought to be seen in our life, that is, Christ—His ways, His sympathy, His love, His mind; in a word, Himself. How are we to do this? With unveiled face—nothing between our souls and God—"reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory, even as by the Lord the Spirit" (R.V., 2 Cor. iii. 18). Now the believer is the mirror, and just as a person who looks into a mirror see his likeness reflected, so Christ, looking at us—and if there is no covering over the mirror—is reflected in us, and by us. Thus, while we are in the world, we are in it for a purpose; just as Christ reflected the Father when He was here, so we are to reflect Christ.

3. *We are not of the world.* "They are not of the world, even as I am not of the world" (verse 14). How true this was of Christ. Although in the world, He always—by His actions, His words—manifested that He was not of it. "As He is, so are we." We always need to remember

this: although we are in the world, we are not of it. We have an illustration of this in the case of Daniel—he was in Babylon, but Babylon was not in him. A ship may be in the water, but let the water get into the ship and it will soon sink; so, although we are in the world, the world must not be in us.

4. *We are hated by the world.* And the Master gives us the reason why the world hates us—"because we are not of the world." There is one thing we must always expect from the world, namely, persecution. The world cast Christ out as unrighteous, and it will do the same for us. It called the Master hard names, and it will call us hard names; but if we suffer with Him, we shall be glorified together. When John Huss was brought out to be burnt, they put upon his head a triple crown of paper, with painted devils on it. On seeing it he said, "The Lord Jesus for my sake wore a crown of thorns; why should I not then wear for His sake this light crown, be it ever so ignominious? Truly I will, and that willingly." Oh! let the same spirit characterise us that led that servant of God to seal his testimony with his blood. Let us never deny our Master or compromise with the world, but be like the Gadites who separated themselves unto David during his rejection, and they also when he was made king were exalted with him; so, if we suffer with our Divine David now in His rejection, we shall be glorified with Him.

5. *We are kept from the world.* Our High Priest is praying the same prayer for us as He prayed for His disciples, that our Heavenly Father would keep us from the evil that is in the world (verse 15). We are not to dwell in sin, although sin dwells in us; and we must warn our fellow-believers against that lie of the devil that sin can be *eradicated*. Blessed be God, it may be *subdued*; but be ever on the watch-tower: Satan is not dead, neither is our carnal nature or the world, therefore there is a great need that we should ever be on the look-out for the enemy. The following incident strikingly brings before us the truth that "if we do the trusting, the Lord will do the keeping:"—Striker Stowe was a tall, powerful Scotchman, whose position as "boss striker" at some steel works in Chicago made him generally known. Nearly all the men in his department were hard drinkers, and he was no exception to the rule. But one day it was announced among the workmen that he was converted; and sure enough, when pressed to take a drink, he said, "I shall never drink mair, my lads. Nae drunkard can inherit the kingdom o' God." The knowing ones smiled, and said, "Wait a bit; wait until hot weather; when he gets as dry as a gravel-pit he will give in; he can't help it." But right through the hottest weather he toiled, the sweat pouring off him in streams. Yet he seemed never to be

tempted to drink. A gentleman asked him one day, "Don't you miss it?" "Yes," he said emphatically. "How do you manage to keep away from it?" "Weel, just this way. It is now ten o'clock, isn't it?" "Yes." "Weel, to-day is the twentieth o' the month. From seven to eight I asked the Lord to keep me, and He did so; and I put a dot on the calendar, right near the twenty. From eight to nine He kep' me, and I put down another dot. From nine to ten He's kep' me, and noo I gi'e Him the glory as I put down the third dot. Just as I mark these I pray, "O Lord, help me—help me to fight off for another hour." "How long will you keep this up?" the gentleman inquired. "All o' my life," was the earnest reply. "It keeps me sae full o' peace and happiness that I wouldna' gi'e up for anything. It is just as if He took me by the hand and said, 'Work awa', Striker Stowe; I'm wi' ye, dinna' be fearfu'; you tak' care o' yeer regular wark, an' I'll look to the de'il an' the thirst that they shallna' trouble ye." And *He* who kept that man from his besetment is able to keep us also. *He* is able to make us stand. *He* is able to keep us from falling. *He* is able to make all grace abound to us. *He* is able to succour us who are tempted. *He* is able to do far more than we can ask or think.

6. *We are sent into the world.* "As thou hast sent Me into the world, even so have I sent them into the world" (v. 18). What did Christ come to reveal? God. What are we to reveal? Christ. And remember that He has sent us into the world for this very purpose.

7. *Preaching to the world.* Christ also prayed for them who would believe on Him through *their* word (v. 20). We each one have a work to do. Each believer is individually responsible to God to do his share in the work. Our object should be the glory of God, our motive the constraining love of Christ, our instrument the Word of God, our power the Holy Spirit; secret of success, prayer. To every man his work—some by prayer, some by money, some by preaching, *all* by being living epistles; this the greatest and most powerful of all preaching—a holy life. Thus we see what a pilgrim is in the Biblical sense of the word—one who is in the world but not of it, but one whose "citizenship is in Heaven, from whence also we wait for a Saviour, the Lord Jesus Christ."

SECOND. The Pilgrim's Dwelling-place—*Tent.*

Telling us that we should not set our affection on things on the earth, but that we should ever remember that we are strangers and pilgrims on the earth, and that our citizenship is in Heaven. We might look at a Scriptural illustration of this

truth, namely, Abraham and Lot. Mark the seven downward steps of Lot:—

- | | |
|---|-------------------------------------|
| 1. Went down with Abram (Gen. xii. 4) | Looking to man. |
| 2. Looking towards Sodom (Gen. xiii. 10) | Lust of the eyes. |
| 3. Chose <i>all</i> the plain of Jordan (Gen. xiii. 11) | Covetousness. |
| 4. Pitched his tent towards Sodom (Gen. xiii. 12) | Bordering on the world. |
| 5. Inside Sodom (Gen. xiv. 11) | Mixing up with the world. |
| 6. Testimony gone (Gen. xix. 9) | Mouth stopped by the world. |
| 7. Would be a minister of sin (Gen. xix. 8) | Lust of the flesh. |

Thus we see the result of getting away from God; and although Lot was rich when he went into Sodom, he had to escape with only his life when he came out, and we also know how the world clung to him when he came out. The Lord told him to escape to the mountain, but he wants a city, if it is only a little one. May we learn a lesson from Lot, and watch against the first step of backsliding. Now look at Abram; and in the case of Abram there is also a little fly in the ointment. We find him, the friend of God, going down to Egypt; there we find him acting the part of a hypocrite, and telling a lie. We do not read of the tent or altar in Egypt, and mark, the tent and the altar always go together; the tent is the mark of a separated walk, the altar is a mark of communion, and the sacrifice speaks of Him whose precious blood cleanseth us from all sin. How sweetly these three precious truths are brought out in 1 John i.: Walking in the light; fellowship with God and His Son; blood cleansing from all sin. Ah! and as we walk in the light—in the light of God's Word and His presence—does it not reveal to us our own sinfulness? for I am more than ever convinced that the first step in backsliding is self-consciousness—self-boasting, self-esteem—thinking that we are someone, and that there is something good in us. It will not be so if we are walking in the light; it will reveal to us our *own* sinfulness, and it will also reveal to us our Father's heart, His truth, His love, and the precious fact that the blood ever speaks for us in God's presence, or, in other words, that Jesus our Representative ever lives for us in God's presence, and that we are in Him. May we ever remember, then, our attitude towards God and our behaviour in the world, as set forth in the pilgrim's dwelling.

THIRD. The Pilgrim's Clothes.

1. *Pilgrim's Cloak.* This is the outer garment, and may be taken as an illustration of our outward life and behaviour in the world. Now, Peter, in his epistles, brings this out in connection with the word "conversation." In the Revised Version, it is not only our speech, but our whole behaviour or manner of living. We are to be holy in all manner of living (1 Pet. i. 16); we are redeemed from our former vain manner of life (1 Pet. i. 18); our behaviour is to be seemly (1 Pet. ii. 12), so as to reprove evildoers. The godly wife is to be so chaste that the ungodly husband may—as some render it, without a word being spoken by the wife, without her opening her mouth—be won to Christ by beholding her chaste behaviour, coupled with fear (1 Pet. iii. 1, 2). Then we are

to silence our persecutors and slanderers. How? By arguing with them, justifying ourselves. No, but with our good manner of living to put them to shame and silence (1 Pet. iii. 16). We read of Lot being distressed by the lascivious life of the wicked (2 Pet. ii. 7). Then, seeing everything will soon be dissolved, that Christ is coming, "what manner of persons ought we to be in all holy living and godliness?" (2 Pet. iii. 11). And if you read the passages referred to, you will find four reasons why we should thus be practically holy in all manner of living. Mark that little word "all," not some; not sometimes all manner of living, always.

1. God's relationship to us as Father, or our relationship to God as children Chap. i. 15.
2. The work of Christ for us Chap. i. 18.
3. The example of Christ Chap. iii. 16.
4. The coming of Christ 2 ep., chap. iii. 11.

There are several garments the pilgrim has—

1. Robe of righteousness (Isa. lxi. 10).. .. Our standing.
2. Clothed with *righteousness* (Ps. cxxxii. 9).. .. Practical right-doing.
3. Garments of salvation (Isa. lxi. 10) { Salvation from penalty,
power, and presence
of sin.
4. Clothed with humility (1 Pet. v. 5).. .. A costly garment.
5. Clothed with the Spirit (Judges vi. 34, margin) Our power.

2. *Pilgrim's Shoes.* This refers to our walk. Our feet are to be shod with the preparation of the Gospel of peace, so that, notwithstanding the hardships and difficulties of the way, we may be able to walk through this valley of the shadow of death. And mark what we are to be shod with—the Gospel of peace. If we are not properly shod we shall not make much progress. Christ has made peace through the blood of His cross; peace He has left us, and we, being justified by faith, have peace *with* God through our Lord Jesus Christ. This is His legacy to us, and tells us of what He has done for us. But He has also a gift to give us: "My peace I give unto you." "Let the peace of God rule in your hearts." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We are to be careful for nothing, prayerful about everything, and thankful for anything; and then the peace of God will garrison and keep our hearts. But we have also the God of peace, who has brought Christ from the dead. The God of peace shall shortly bruise Satan under our feet. We might go on; the above will suffice to show how necessary it is for us to have our feet shod with the Gospel of peace. Peace *with* God we have; the peace of God we may have as we place implicit confidence in Him. The *God* of peace tells us what He has done, what He is willing to do, and what He will yet do by us. Walking through this world, it is necessary that we should be shod with these truths, and live in the enjoyment of them, or we shall get hurt, our communion will be interrupted, and our Heavenly Father dishonoured.

3. *Pilgrim's Girdle.* The Hebrews generally wore no girdle in the house; only when they were at work or on a journey. The girdle is associated with service. There are several girdles mentioned in Scripture.

In Ex. xxxix. 5, we have the curious girdle of the high priest; it was made of gold, blue, purple, scarlet, and fine twined linen. Gold speaks to us and reminds us of Him whom we serve. Gold is a type of the Divine glory of the Lord Jesus as the Son of God. We are partakers of the Divine nature; we are co-workers with God, hence our service is divine. Blue is the heavenly colour, reminding us that our service is a heavenly one. Purple is the royal colour; we are on the King's service, therefore it is a royal service. Scarlet is associated with death and suffering—you cannot get real scarlet only through the death of the insect—reminding us that it is a suffering service; but if we suffer with Him, we shall be glorified together. Linen is white, typical of righteousness, reminding us that our service is a righteous one.

In 2 Kings i. 8, Elijah had on a girdle of leather. Now the beast had to be killed before the girdle could be got; here we have service on the ground of atonement.

Again, a girdle is to strengthen the loins. Again and again do we find David praising the Lord, and saying, "Thou hast girded me with strength" (2 Sam. xxii. 40; Ps. xviii. 32, 39). Hence we are to be girt about with truth if we would be strong, and then we shall be able to run the race that is set before us. But, on the other hand, if we loose the girdle of truth, we shall be like the Christians at Galatia; they did run well, but they let someone hinder them by not obeying the truth. Oh! let us obey the words of the Master, since He says, "Let your loins be girded about" (Luke xii. 35). See to it that you have on the girdle of truth, abiding in Him who is the Truth, holding fast the "Word of Truth." Since Jesus is coming, and we shall soon be with Him, gird up the loins of your mind—keep your mind fixed on Christ—be sober, and hope to the end for the grace that is to be revealed at the revelation of Jesus Christ.

4. *Pilgrim's Staff.* A staff is for support. We read of Jacob leaning on his staff (Heb. xi. 21). It is a precious thought that the Lord Himself is our support. "Who is this that cometh up out of the wilderness leaning on the arm of her beloved?" (Song of Sol. viii. 5). We read also of John that he loved to lean on Jesus' breast (John xiii. 23). How sweet to rest, to lean on our beloved One; to listen to His words of love, of counsel, of cheer, and of warning; and well we may exclaim as we do so, "Thy rod and Thy staff they comfort me." Yes, the Father comforts us by *His Word*, the Son by *His Work*, the Holy Spirit by *His Presence*.

5. *Pilgrim's Food.*—We cannot do better than take a Scriptural illustration. The children of Israel on the night of the passover were to eat the lamb (whose blood had been sprinkled on the door-posts and lintel), roast with fire, and unleavened bread, and bitter herbs. The roast lamb speaks to us of Him who bore the judgment in His own body on the tree that was due to our sin; and we love to remember Him who thus died and bore the judgment of a holy God that was due to sin, and to feed upon His love. We remember that He bore the curse that we might have the blessing; He died the death that we might have life; He drank the cup of bitterness, the cup of wrath, that we might have the cup of joy and salvation; His head was crowned with thorns that ours might be crowned with glory; His eyes closed in

death that we might behold the glory; His the bruising, ours the healing; His the chastisement, ours the peace. And as we remember what He endured for us, we exclaim, "How can we forget Thee, since Thou hast died for us?" May we ever remember Him and feed upon Him, and all that He is to us, and all that He has done for us." The lamb was to be eaten with unleavened bread. Leaven in Scripture is typical of evil. There was to be no leaven in the meat offering. Christ bids us to beware of the leaven of the Pharisees, which was self-righteousness, and of the Sadducees, which was denying the resurrection of the dead. This clearly shows us that, if we would feed upon Christ with delight, we must be entirely separated from everything that is evil. Again, the children of Israel, when travelling through the wilderness, had the manna to feed upon. Now the manna *fell in the night*, telling us of Him, the "Bread of Life," who came in this night of sin to supply our need. The manna was *small*, and was found on the ground, telling us of Him who humbled Himself and identified Himself with poor, fallen humanity, that He might lift us up to the very highest heaven. It was *round*, telling us of Him who is from everlasting to everlasting, and of His eternal love to us. It was *white*, telling us of Him who was the spotless One without sin, also the One who is the Righteousness of God. It was *sweet*; and as we feed on Jesus through His Word, He is sweet to our taste. It had to be *gathered every morning*; any that was gathered the previous day that was kept, stank and bred worms. Yesterday's grace will not do for to-day; we must feed upon Jesus every day; and just as the manna strengthened the children of Israel for their journey, so shall we be strengthened as we feed upon Him, the living Bread, as we journey through this wilderness of sin and death.

6. *Pilgrim's Guide.* The pilgrim's guide is the Spirit of God. And remember how He guides—by His counsel or word (Ps. lxxiii. 24)—and where He guides—into the truth, into all truth (John xvi. 13). The Lord guided the children of Israel through the wilderness with pillar of cloud by day and pillar of fire by night. He guides us now by His Word, which is a lamp unto our feet and a light unto our path. Thus, if we walk in the truth we shall walk in the Spirit, and if we walk in the Spirit we shall walk in the truth.

7. *Pilgrim's Home.* We are a heavenly people, therefore we are hastening on to our home; and oh! what joy it gives to our souls as we think of it, that we shall soon see Jesus face to face. Then we shall enjoy the sweet "no more's" of Revelation. We shall go *no more* out of His presence (Rev. iii. 12). We shall hunger *no more* (Rev. vii. 16). We shall thirst *no more* (Rev. vii. 16). There will be *no more* of Satan's persecution (Rev. xx. 3). There will be *no more* sea (Rev. xxi. 1): sea is an emblem of trouble. There will be *no more* death, *no more* sorrow, *no more* crying, *no more* pain (Rev. xxi. 4), *no more* curse (Rev. xxii. 3). Surely we can say these precious drops of honey refresh our souls as we journey on. Since such a prospect is ours, fellow-Christians, let your lamps be burning—namely, your life and testimony speaking of and for Jesus—and your loins girded—namely, strengthened with the truth of God. Live, work in the light of eternity, remembering that soon our pilgrimage will be over. Meanwhile, may our confession be, that we are indeed strangers and pilgrims on the earth. F. E. MARSH.

SHORT PAPERS ON PROPHECY.

No. IX.

TWELFTH MESSIANIC PROPHECY.

THOUGH Psalm xvi. is unquestionably Davidic, and refers to, and had its application in, the personal experience of this son of Jesse, yet there are parts of it which, we presume, cannot be taken in their application to any period of the Psalmist's life, but must find their fulfilment in the life and death of Him—"David's Lord"—of whom David was an undoubted and distinguished type. For as we look carefully through the psalm, verse by verse, we cannot fail to see that while, in some measure, the same may be called *Davidic*, it must also be regarded *Messianic*.

A careful and thoughtful revision of the psalm will lead the devout reader to see that verses 8-10, while they may have had a partial and imperfect illustration and fulfilment in the life of the King of Israel, yet have a fulness of meaning and range of application which was never discovered in the personal life of "the man after God's own heart."

Look at the 8th verse: except in a qualified sense, the words are not literally true of David. We see that it was for the want of this that he failed on more than one occasion in the life of his manhood; for had he "set the Lord always before him," he would neither have numbered the people nor placed Uriah in the forefront of the battle, nor done those things which led up to both. But when viewed as predictive of our blessed Lord, they are *literally true*; for He said, while on earth, "*I do always those things which please My Father*" (John viii. 29).

Moreover, these very words are taken by Peter, at Pentecost, and applied to our Lord; for he says (Acts ii. 25): "For David speaketh concerning Him, I foresaw the Lord always before my face," &c. Thus, as the Holy Ghost spake both by David and by Peter, there could be no misapplication. The same person is really speaking: David, in the utterance of these words, prophetically personated our blessed Lord, and the Holy Ghost *records* and *confirms* the fact by Peter at Pentecost. And it is both instructive to our minds and assuring to our hearts, as well as confirming to our faith, to see this correspondence so well and exactly brought out by collating the Scriptures of truth.

Then, too, the words of verse 9 should not be overlooked; they can have no other application than to the sleeping body of our Lord lying incorruptible in the sepulchre of Gethsemane. The word "rest" here

is in the margin "*dwell confidently*;" while the *Sept.* has *κατασχηνωσέ ἐπ' ἐλ*, which may be rendered—*shall encamp, or rest upon hope*. The idea, to us, is a very beautiful one, because it brings out more fully and forcibly the fact of the incorruptible condition of our Lord's sacred body while lying in the grave. He had merely pitched His tent there, so to speak, for a few hours—in *the land of darkness* and "the shadow of death"—but "the first-born of death" (Job. xviii. 13) touched Him not. He *slept*, and *awaked*, for HOPE does not consist with any idea of death, neither does *encamping*. And though the death was real, corruption did not supervene. A real and true miracle, Dr. Colenso!

And in verse 10 we have language still more inapplicable to anything in the *life* of David, or indeed in his *death*, as Peter well observes in Acts ii. For both 9th and 10th verses are a direct address to *the Father* (parallel with the language of John xvii.), and they teach that the Father was co-operating in the burial and resurrection of Jesus, and they correspond to the very words uttered by our blessed Lord Himself *when on the cross*, and about to enter the abode of death and *Hades*: "*Father, into Thy hands I commend My spirit*" (Luke xxiii. 46). Now this teaches us that a miraculous power was put forth to preserve the body from putrefaction and consequent decomposition. And how exactly this was fulfilled! That sepulchre saw no corruption; that body needed no embalming spices. It was in the fullest sense "this same Jesus" who, in the twilight of the resurrection morning, walked out of the sepulchre, angels alone being the real spectators of His resurrection who was "the firstfruits of them that slept" (1 Cor. xv. 20).

And there was an eminent reason why God's "Holy One" should "not see corruption." He was to be the *victor of death*—"to taste for every man"—but *only to taste* it, not to be overcome by it. "*The sting of death is sin*," but Jesus had no sin on Him as He entered the sepulchre, for "He had put away sin by the sacrifice of Himself." He had made an *end of sin* at the cross; and *from that hour* "death had no more dominion over Him." "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." There was, then, a reason why Jesus should not see corruption in His condition of death: the victor must not be overcome.

And this fact gives force to those remarkable words which Jesus uttered while on earth: "I am the Resurrection and the Life: he that believeth on Me, though he were dead, yet shall he live." For He whose sacred body saw no corruption proves how fully He has power over *death and corruption*; for "the *last Adam* was made a *quickening spirit*," and He holds "the keys of *Hades* and of *death*, bound to His High-Priestly girdle;" and "*in the regeneration*" (Matt. xix. 28) He

will utter the predictive words of the seraphic Isaiah, which he had spoken by the Holy Ghost centuries before concerning Him: "Awake, and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Thus we see that He "who saw no corruption," because He was "the Holy One" of God, will ere long exhume the sleeping dust of "the sacramental host of God's elect," and bring forth a *second Eve* from a sleeping dust, that Himself, who is the last Adam, "may present her unto Himself a glorious Church," "to the praise of the glory of His grace."

Most loving and gracious Redeemer! we contemplate thy death and resurrection with gratitude and joy. And, oh! may the fact, predicted and fulfilled, that Thou didst *see no corruption*, inspire our hearts with the most assured hope and confidence that *our flesh also shall rest in hope*, and that through Thy vicarious death and blessed resurrection we also shall have part *in the first resurrection*, on which the second death hath no power.

WILLIAM FRITH.

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OUR RESTING PLACE.

LIKE a tired bird I've nestled
 Underneath Thy sheltering wing,
 Though for long I vainly wrestled
 With myself—with everything.

Now my heart's at rest for ever,
 For from Thy dear wounded side
 Truth and mercy flow'd together,
 And my God is satisfied.

Nearer, Lord, Thou could'st not place me,
 Very gently I've been led;
 And Thy right hand doth embrace me,
 And Thy left is 'neath my head.

Let me sleep, Lord, I am weary,
 And I long for rest complete;
 This world's night is dark and dreary,
 Daylight there, will be so sweet.

Soon shall I be going yonder,
 At Thy wounded feet to lie:
 Never, then, again to wander,
 Throughout all eternity.

Hollywoodrath.

E. H. T.

THE RIVER JORDAN.

From *Sacred Streams: The Ancient and Modern History of the Rivers of the Bible.* By
PHILIP HENRY GOSSÉ, F.R.S.

(Concluded from page 458.)

THE SWIMMING IRON.

The Sons of the Prophets—The Tamarisk Tree—The Axehead—The
Tenderness of God.

CÆSAREA PHILIPPI.

Peter's Confession—Interesting Monument.

DAN.

Early Idolatry—The Golden Calf—Fountain of Tel-el-Kady—Tortoise—
Buffalo.

2 Kings vi.

THE story which we are about to relate is one of those little incidents which touchingly show forth the tenderness of the Spirit of God.

Nothing with Omnipotence is great; nothing with Love is little. The falling of a sparrow does not take place without God's ordaining, and the very hairs on the head of one of His saints are all numbered. The sympathies of God are ever exercised towards His people, and there is no occasion of sorrow to them, however trivial, or even contemptible, it may seem in the eyes of the world, for which He does not care.

Elisha is again brought before us as the exerciser of Almighty power. Not as Elijah, in stern testimony against evil, the witness and intercessor against apostate Israel, but the agent of Omnipotence in gracious service to man, alleviating the sorrows and supplying the need of the evil and the good. Thus he, too, was a beautiful type of the Lord Jesus, but in a very different aspect from Elijah.

Through the godly preaching and care of both of these devoted men the Lord had already raised up a number of young persons, who were happy, though in times when true religion was in very bad savour, to give up all their prospects and worldly consideration for the service of Jehovah. They lived together in harmony and love, constituting what have been called "schools" or "colleges" of the sons of the prophets, several of which seem to have been established in the towns of Israel. Their poverty in the things of the present life is touchingly presented to us by the circumstances of the following incident.

Finding the dwelling where they resided too small for their increasing numbers, the young men propose to seek one of larger dimensions, but they have no means of attaining their desires except by the labour of their own hands. They therefore say to Elisha, their spiritual guide and father, "Let us go, we pray thee, to Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." In our early days we often wondered why they should go so far as to the banks of the Jordan for this purpose; but the researches of modern travellers have shown a sufficient reason in the great scarcity of timber-trees in Palestine, except on the summits and sides of the higher mountains and the banks of the permanent rivers. The margins of Jordan, in particular, are fringed with acacia and tamarisk trees, growing up abundantly from amidst the thickets of shrubs that conceal the river's brim. Both of these trees afford timber fit for building purposes; but the latter was in all probability chiefly used from its greater abundance, as well as the superior excellence of its wood.

The Oriental Tamarisk (*Tamarix orientalis*) is an elegant and beautiful tree, which grows to the height of twenty or thirty feet. Its branches shoot upward at an acute angle with the direction of the trunk, and hence this tree has somewhat of the graceful slenderness of the Lombardy poplar. Its leaves are smooth and glossy, and resemble scales set on straight rod-like branches; the wood is hard, and, besides its value as timber, makes excellent charcoal. It produces galls, which are scarcely less valuable in the arts than those of the oak.

The kind and gracious Elisha is well content to accompany the humble band at their request, to solace their toil by his godly conversation, or to give them the benefit of his experience in prudent counsel. They come to the wooded bank of Jordan, and are quickly engaged in felling the straightest and tallest trees for the beams of their new dwelling. Probably their strength and industry were greater than their skill in the use of their tools; for, presently, as one of them was felling a tree that grew over the very water's brink, the head of the axe came off and fell into the river. It seems a little circumstance, but it distressed the young man's mind, for he knew not how to replace it; and *it was borrowed*. Elisha's sympathies are at once excited; he does not coldly say, "It is a trifle, never mind it." The tenderness of conscience that grieved over the loss of another's property was pleasing to the Spirit of God, and He immediately impels the prophet to work a miracle for its recovery. Elisha cut down a stick, and cast it into the stream at the place where the iron axe-head had sunk, and immediately it rose to the surface and swam; and the young man put out his hand, and took it.

It is not usually that we find the omnipotence of God exerted

miraculously about such things as these. But perhaps this was permitted, as we have hinted above, to represent to those immediately concerned, and to us, in future ages, the condescending grace wherewith He can meet every need. Of course the display of power is as truly seen in the floating of the iron as in the walking of Peter on the waves of the sea. "Both are equally contrary to nature. Neither is there any natural alliance between the cause and the effect—between the casting in of a stick and the swimming of the iron—as there was none afterwards between the putting clay on the eyes and the restoring of sight; for it is neither the skill of the workman, nor the fitness of the instrument, that is to be considered, but the excellency of the power of God."*

Matthew xvi.

THE sources of the Jordan require a brief notice, as two of them at least are connected with the historical records of Holy Scripture. The issuing of the large fountain from the mouth of the dark cavern at Paneas we have already described. Here Herod the Great built a temple of white marble in honour of Augustus; and his son, Philip, the tetrarch of Iturea and Trachonitis, built a city around it, in the appellation of which he united the name of his imperial patron with his own, calling it Cæsarea Philippi.

It was to the neighbourhood of this city that our blessed Lord resorted with His disciples after He had miraculously fed the multitude the second time. He probably sought retirement and privacy among the wild scenery with which this elevated region abounds. It was here that His inquiries, as to the notions which His disciples had formed of His person and character, elicited from Simon Peter that noble confession, revealed to Him, not by flesh and blood, but by His Father in heaven—"Thou art the Christ, the Son of the living God." A glorious declaration was this! and blessed was he that uttered it! Ignorant of much important truth he yet was; many carnal expectations, and worldly, selfish desires were in his heart; little sympathy had he, as yet, with the purpose for which his Master had come into the world; he had yet to be greatly humbled, and to learn the treachery and depravity, as yet unsus-

* "Meditations on Elisha" (Lond., 1848), p. 49. Probably in each case there is a hidden meaning, discernible only by the "scribe instructed unto the kingdom of heaven." The Holy Ghost is not limited to the rules of human composition. The story of the swimming iron suggests the following thoughts. A house is to be builded of materials gathered out of death and judgment (Jordan). God for salvation (Elisha) is with the labourers. The Power becomes subject to death. God raises Him; and the house is builded.

pected, of his own heart; nay, his earthliness was about to evoke, almost the next instant, a stern rebuke, as the very mouth-piece of Satan, from Jesus. And yet Peter was a blessed man; for he had been divinely taught to recognise Him whom the Father had sanctified and sent into the world; and "no man can say that Jesus is the Lord, but by the Holy Ghost."

A curious tradition is preserved by Eusebius, connecting this city with the woman of faith, who was cured of her inveterate disease by touching the border of Jesus' garment. The words of the early historian are these:—"But, as we have mentioned this city, I do not think it right to pass by a narrative that deserves to be recorded for posterity. They say that the woman who had an issue of blood, mentioned by the evangelists, and who obtained deliverance from her affliction by our Saviour, was a native of this place, and that her house is shown in the city, and the wonderful monuments of our Saviour's benefit to her are still remaining. At the gates of her house, on an elevated stone, stands a brazen image of a woman on her bended knee, with her hands stretched out before her, like one intreating. Opposite to this, there is another image of a man erect, of the same materials, decently clad in a mantle, and stretching out his hand to the woman. Before her feet, and on the same pedestal, there is a certain strange plant growing, which, rising as high as the hem of the brazen garment, is a kind of antidote to all kinds of diseases. This figure, they say, is a statue of Jesus Christ, and it has remained even until our times, so that we ourselves saw it whilst tarrying in that city."* Other ancient writers have repeated this story, and some add that the woman was named Berenice. The monument was destroyed either by Julian, or, according to others, by Maximin.

Judges xviii. 1 Kings xii.

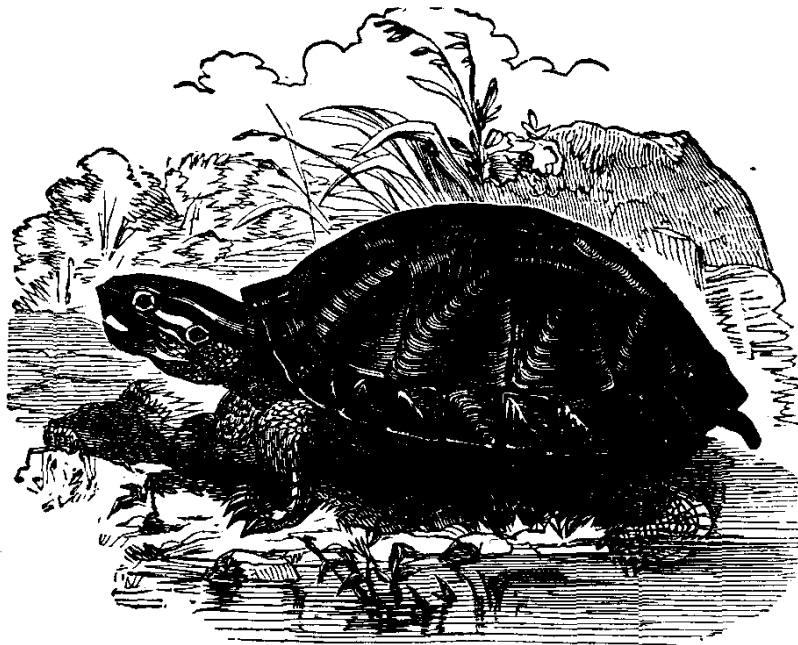
At the fountains of the Jordan, which rise at Tel-el-Kady, stood one of the ancient seats of Israelitish idolatry. The city of Laish, or Lasha, was of great antiquity; for it is mentioned as one of the border cities of Canaan long before the time of Abraham. It belonged to Sidon, but was too far removed from that powerful maritime city to enjoy the benefit of protection from it; hence, when the lawless Danites sent out a colony to smite it with the edge of the sword, and to take possession of it for themselves, they found it an easy prey. The successful invaders then changed the name of the city from Laish to Dan, "after the name of Dan, their father." Thus this tribe was widely divided in Israel;

* Eccles. Hist., vii. 18.

for the original allotment of its portion was in the south-west part of Palestine, whereas the new colony was in the far north; so that it became proverbial as one of the extremities of the land—"from Dan even unto Beersheba."

The city thus obtained became immediately the seat of an established idolatry; for the Danites set up a graven image as an object of worship, which remained "all the time that the house of God was in Shiloh." Thus the tribe of Dan, long before spoken of by the spirit of prophecy as "a serpent by the way, an adder in the path," had the dreadful pre-eminence of first establishing that apostasy from the true God which at length poisoned and destroyed the whole people.

This very city was one of the two which, in times long afterwards, Jeroboam selected as the seats of his state idolatry; for "the king took



FRESH-WATER TORTOISE.

counsel and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan."

No remains of the ancient city are now visible; but the fountain still bubbles forth as of old, and contributes its crystal affluent to the renowned Jordan. The site is a small elevation with a level summit, in the midst of which is the spring. Dr. Wilson thus describes it:—"We suddenly came upon a circular basin, about a hundred yards wide, in the bottom of which great quantities of water were rising and boiling up, and a considerable number of fresh-water tortoises* were disporting themselves. It formed by far the most copious spring which we had yet seen in the country. Two large streams of the purest water emerge

* The doctor calls them *Testudo Græca*; but he has, no doubt, mistaken the genus, for the land tortoises do not affect the water. The fresh-water tortoises constitute a very different family, that of the *Emydidæ*, to which, doubtless, belong those mentioned in his note.

from it, which, after forming a little island, immediately unite into a rapid river, ten yards wide and two feet deep, having a very quick descent through a luxuriant grove of oleanders, briars, and wild figs, and poplar, pistacia, and mulberry trees. The branch of this river was highest on the eastern side.”*

The inhabitants of the region in which these interesting localities are situated use the Indian buffalo, in association with the common ox, for the purposes of husbandry. It is an uncouth and unprepossessing animal, with shaggy hair, laterally-spreading horns, and a savage expression of countenance. The hot and pestilent morass is its favourite resort, where it delights to wallow in the mud and stagnant water, or to remain for hours, in the heat of the day, almost entirely submerged, with its black, broad muzzle alone elevated above the green surface. Its



BUFFALO.

power to bear moisture and heat makes it valuable in the neighbourhood of water; and thus, around Lake Houle and the Sea of Tiberias, it is much cultivated. Its prodigious strength also renders it a serviceable acquisition, though its treacherous and savage temper is always dangerous. Dr. Robinson considers this to be the Reem (רֵעַם) of the Hebrew Scriptures (translated “unicorn” in our version); but there seems more probability that some species of rhinoceros was intended. In the monuments, both of ancient Egypt and of Nineveh, there is a species of wild bull or buffalo frequently represented under circumstances which seem to imply that the hunting of this savage animal was an exploit worthy of the prowess of a king, and fit to be put into competition with the hunting of the lion himself.

* *Lands of the Bible* (Edinburgh, 1847), p. 170.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 466.)

NOTICE, first, the way in which inspiration is declared: "As the Holy Ghost saith;" though the psalm is attributed to Moses.

"The day of temptation" is probably the whole sojourn in the wilderness, according to the Hebrew custom of calling any special, definite period a day. So Paul said, "For about the time of forty years suffered He their manners in the wilderness" (Acts xiii. 18).

The partakers of the heavenly calling are warned not to harden their hearts against this great salvation which began to be preached by Jesus, as their fathers did against the word of the Lord by Moses. There appears to be a particular reference to Num. xiv. 23, when the decree went forth that they who believed not should die in the wilderness.

"When your fathers tempted Me by proving Me." How can men tempt God? "Men tempt the Lord when they unseasonably demand of Him sensible proofs of His Divine power, goodness, or presence" (Cruden). (See Ps. lxxviii. 18). They did not believe, and so put Him on trial as it were. This is a very different thing from that "putting Him to the test" which is the fruit of confident faith. Springing from faith, it is pleasing to God; but without faith it is impossible to please Him.

"They did not know My ways." Connect this with verse 9, "They saw My works." This is stated in Ps. ciii. 7. He made known His ways unto Moses, because he kept close to Him, and God talked with him as a man talketh with his friend; but Israel, who only followed afar off, saw only His acts. While Moses might be guided by His eye, Israel was like a horse, to be guided only by bit and bridle. They saw His works, but they knew nothing of the motives prompting them. It must ever be so. While God would not hide from Abraham that which He was about to do, Lot knew nothing until the angels went to fetch him out. They who are nearest to God know most of His secrets.

Verse 12. Why should the unbelief of those Hebrew recipients of Paul's letter be called a falling away? Does not this admit the possibility of a Christian finally perishing? In no wise.

From the general tenor of the epistle—which seems to be a persuasion towards, and argument in favour of, Christianity, as well as instruction in it—we should gather that it was written, not only to real converts, but to those who, having heard the Gospel, were, to some extent, enquirers. This being so, the falling away cannot be from

Christianity, and does not touch the doctrine known as Final Perseverance.

Any other falling away would be impossible to a Gentile, who, previous to his acceptance of Christ, had no covenant relation to God. But in the case of a Jew it would be otherwise. He had, in virtue of his being a Jew, a certain relation to God; he was one of God's covenant people. "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh" (Rom. ix. 4). He had hitherto been zealous for God as far as he knew; he went as far as the law led him before Christ came. But as it was but the schoolmaster unto Christ, it bound him to accept Christ when He should be revealed. If, prompted by an evil heart of unbelief, he should reject Christ, he would be guilty of disobedience, and would come under the curse in Deut. xviii. 19. He could no longer retain his old position with God; for "all must honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who sent Him" (John v. 23). In rejecting Christ he would be falling away from God. It is impossible to have friendly relation with God apart from Christ. Nor, indeed, can any be judged apart from Him. He will judge the world by this Man. "Whatsoever is done, He is the doer of it" (Gen. xxxix. 22).

As a remedy against this unbelief, the Holy Ghost advises mutual help and study of these things; reasoning together of the claims of Jesus. Examination has never been shunned by Christianity. On the contrary, the teaching has always been, "To the law and to the testimony." There was the command of Jesus to search the Scriptures (John v. 39); of Paul, to prove all things (1 Thess. v. 21); and the commendation of the Bereans for so doing (Acts xvii. 11). At Thessalonica Paul reasoned with them from the Scriptures (Acts xvii. 2); he reasoned in the synagogue at Athens every Sabbath, and also at Ephesus (Acts xviii. 4, 19). Apollos also showed "by the Scriptures that Jesus was the Christ" (Acts xviii. 28).

They were also reminded of the uncertainty of time: "While it is called to-day." "Boast not thyself of to-morrow" (Prov. xxvii. 1) is a principle of universal application, but never more appropriate than when applied to spiritual life.

One reason is given. The longer sin is indulged, the greater will be its hardening effect upon us; and this by reason of its deceitfulness. Did sin appear in its true character, it would have little effect: the soul must recoil from its naked hideousness. But disguised and adorned as it most frequently is, it becomes the "pleasures of sin." Thus

deceived, men are lured on until they lose all desire to retreat. They are hardened against all suggestions of the evil of their course. They are full, and feel need of nothing; and the "full soul loatheth even the honeycomb" (Prov. xxvii. 7), treading it under foot, as the sinner does the Son of God (Heb. x. 29).

"We are become partakers of Christ"—as our sacrifice, our perfect atonement, the antitype of all the sacrifices; also as our food—the Bread of heaven. Or, as some think, "with Christ," alluding to our joint heirship. This is very probable, as the possession of Canaan by the Jews is under consideration.

The four concluding verses are directed against the common idea of the Jews, that being such exempted them from the threatened punishment (Matt. iii. 9). Paul reminds them they were also Israelites who provoked and sinned and were disobedient, and thereby incurred the displeasure of God, and were excluded from the promised rest. If they failed of the temporal reward "because of unbelief," well does it become us to heed the warning that we fail not of the spiritual and eternal rest by the same course.

CHAPTER iv.

The warning with which this chapter opens is the practical application of the preceding verses. It is a call to each one to examine himself whether he be in the faith. It is put as a personal matter—"if any one of you." It is very easy to lose ourselves in the crowd, and think we must be all right because our companions are; as a woman put out of the question the danger of her being wrong, because all her relations were "that sort of people."

This will not do. The matter is pressed as a question for each one.

Some take this to mean that they must go in fear and trembling all their lives lest, after all, they should "come short," and be "cast away." But surely this cannot be the meaning of the apostle who speaks of "full assurance" (Heb. vi. 11, x. 22), and says so confidently, "we who are saved," and "have ye been saved" (1 Cor. i. 18; Eph. ii. 8). But it does call us to examine the ground upon which we build our hope of entering into that rest.

Jesus said, "By their fruits ye shall know them." We have these fruits in Gal. v. 19-21, and 22, 23, to judge ourselves by. Is that fruit of which the others are but the development—love—found in you? "Ah," one says, "that is what troubles me; I feel so cold; I am afraid I do not love Him, and so cannot be born again."

Then are you ready to give Him up? Do you feel most pleasure when furthest from Him, in company with His enemies, engaged in

those things which are most grieving to Him? All this would be the case if you did not love Him; and if it be, you may well doubt your part in Christ.

But think again, Would you rejoice in being shut out of His presence for ever? putting aside the thought of the positive side of that banishment. "Unto them that believe He is precious." If it would pain you to give Him up, it can only be because He is precious to you; and He says, "Because he hath set his love upon Me, therefore will I deliver him" (Ps. xci. 14).

But though it is often necessary to examine ourselves to make the necessary corrections, it is not the best test, as we are very likely to err in our judgment. Better let the assurance of salvation rest on something outside of us.

We can only gain admittance to that rest by having imputed to us the righteousness which is of God by faith (Rom. iii. 22); and this is done when we receive it at the hands of Him who purchased it for us at such an infinite cost. Have you ever been to God and asked for this? If so, you know on the testimony of His sure Word that it is yours; for it is written, "Every one that asketh receiveth" (Matt. vii. 8). You must be included in "every one;" therefore this must be given to you, for "the Scripture cannot be broken" (John x. 35). Thus the assurance rests on the sure Word of God instead of anything connected with you, which might change. But if you are living at all near the Lord, this will not be the only assurance; for "He that believeth hath the witness in himself" (1 John v. 10). "The Spirit Himself beareth witness with our spirit, that we are children of God" (Rom. viii. 16).

The expression here is very forcible—"come short"—reminding us of what Jesus said to the scribe who had answered discreetly: "Thou art not far from the kingdom of God" (Mark xii. 34); and reminding us also of the awful possibility of getting very near, yet failing to enter in.

To how many does this description apply! How entirely do those words of Jesus seem to be ignored: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God."

Many who cannot boast of anything like the righteousness of these men think they have quite enough upon which to base their hopes of heaven. But, when too late, they will find they have "come short" of eternal life, because in the time of their probation they "came short of the glory of God," and omitted to confess their shortcoming and receive as their own that righteousness which is upon all them that believe, and is to be had through faith in Jesus Christ, even the righteousness of

Him who could say, "I have glorified Thee on the earth" (Rom. iii. 22; John xvii. 4).

We have had good tidings preached to us, even as they had; yea, good tidings of great joy. They were told of deliverance from the land of bondage and from the power of Pharaoh; brought out from thence that they might be brought into a land flowing with milk and honey. But that related only to a time which at most could not be very long. Our deliverance is from bondage to one stronger than Pharaoh, even Satan, whose very name means "adversary." The good tidings are of deliverance from judgment to come, and the power of Satan in the present, and introduction into a state of blessing far exceeding that land of promise of Israel.

The Lord must do this for us, as He did it for them. Our struggling without Him will only have the effect of strengthening our chains. The Lord must snap them; we cannot.

"We who have believed do enter into that rest." There remaineth a rest yet to be enjoyed, but the child of God enters into rest now. Even as God's Sabbath commenced when He rested from all His works, so do we enter into rest when we cease from our own works, as God did from His. We then enter upon that perfect rest which is the fruit of Christ's work for us.

Cease from working in fear of the lash, in hope of pacifying an offended God, and find perfect rest of conscience in the fact that all has been done and no addition of ours is needed, because "His work is perfect" (Deut. xxxii. 4). But in a more complete sense than this do we enter into rest by ceasing from our own works.

After having found rest of conscience by the apprehension of the perfectness of that sacrifice which was offered once for all, many begin to disquiet themselves by vigorous efforts to please God. In a measure, this is right. The motto of our redeemed lives should be "to walk to please God" (1 Thess. iv. 1). But this result is not attained by frantic efforts followed by anxious questioning—"Did that please him? Was that wrong?" Though this begin in the spirit, and spring from love, it will not be long before it degenerates into legality and bondage. This cannot be pleasing to Him; for "we have not received the spirit of bondage again to fear," but "the spirit of sonship" (Rom. viii. 15). This is the spirit rather of the slave than the son. The true way of working is that of Rom. viii. 14—"led of the Spirit;" with quick, ready, loving obedience, following where He leads. Rest is found at first by committing the burden of sin to Him; in like manner it is found by the Christian by obeying the injunction, "Commit thy works unto the Lord" (Prov. xvi. 3). Rest in the knowledge that they were undertaken

for Him, and leave all else to Him. His will is that you be over-anxious for nothing; that you may always rejoice. This comes by ceasing to look upon them as *our* works, with which we wish Him to be pleased, and regarding them as *His*, in which He permits us to co-operate with Him.

Jesus tells us how to *find* rest after *receiving* the rest which He gives (Matt. xi. 28, 29): by being like Him, meek and lowly in heart, perfectly subject and dependent. If we want this rest of soul, we must bow with Him under His yoke—the Father's will. No longer what we *want* to do, or *hope* to do, or *try* to do, but—having ceased from all these our own works—quietly go on with what He gives us to do: “He giveth to every man his work” (Mark xiii. 34). Rest becomes possible under such circumstances. No more anxious thought, because He makes the plans, which are to be carried out “according to His working who worketh in us” (Col. i. 29). He requires nothing from us that He does not first give. Augustine knew something of His ways when he said, “Give what Thou commandest, and command what Thou wilt.”

Everything should spring from the full assurance of acceptance with Him, and nothing should be done without the consciousness of the Father's smile. If it be done without this, it will inevitably sink into an effort to earn it. If one be without this consciousness, wait upon Him until you have regained it. Go to Him and remind Him it is His own Word which tells us His joy is our strength (Neh. viii. 10). Since He has commanded us to be strong in the Lord, we may boldly claim that which is our strength. Having directed your prayer to Him, look up (Ps. v. 3), expecting Him to answer the prayer which has been in accord with His own will (1 John v. 14), knowing He will not disappoint the hopes founded upon His own Word (Ps. cxix. 49).

It is His will that every child of His should consciously walk in the light of His countenance. If it does not do so, something must have been allowed to come between. The only remedy is to get straight back to Him, make afresh a full renunciation, and lie at His feet till all is right again. Should the hours thus spent have to be taken from the period of much-needed rest, never mind: “They that wait on the Lord shall renew their strength” (Isa. xl. 31). The worn and exhausted body of Jesus was often refreshed after a day of incredible toil by a night of prayer.

“Oh, the pure delight of a single hour
Which before Thy throne I spend!
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend.”

Such an hour is worth more to the spiritual life than days of anything else. Its influence will be felt a long time. Spent in silence—perhaps even of thought—such hours teach best the meaning of “resting in the Lord.” Losing ourselves in Him, we cease to remember ourselves as being, doing, or suffering; we cease from our own works; it becomes “Not I, but Christ.” So we see what He is, and we learn what His love is, and we rest in Him who is love.

M. M. A.

CONFESSION AND RESTORATION.

A BIBLE STUDY.—(Psalm li.)

What David brought to God,

- HIS
I. CONDEMNATION
- 1. His Transgressions (verse 1).
 - 2. His Iniquity (verse 2).
 - 3. His Sin (verse 2).

What he saw in God!

- HIS
II. CONFIDENCE
- 1. Mercy (v. 1)
 - 1. Lovingkindness (v. 1)
 - 3. Tender Mercies (v. 1)
- { Forgive
 iniquity,
 transgres-
 sion and sin,
 (Ex. xxxiv. 7.)

Therefore he had

- HIS
III. CONVICTION
- 1. A Defiled Conscience
 - 2. An Unclean Heart (See v. 7, 10).
 - 3. A Wrong Spirit

Which led him to cry

- HIS
IV. CLEANSING.
- 1. Purge me (See v. 7 with Heb. ix. 14).
 - 2. Wash me (See v. 7 with Heb. x. 22).
 - 3. Renew a right Spirit within me (verse 10).

On account of this he had

- HIS
V. CONTRITION
- 1. His Bones Broken (verse 8).
 - 2. His Lips Sealed (verse 15).
 - 3. His Spirit Broken (verse 17).
 - 4. His Heart Broken (verse 17).

Which shews he had

- HIS
VI. CONDITION.
- 1. No Strength
 - 2. No Testimony
 - 3. No Energy
 - 4. No Life
- { For God. Lost
 joy is lost strength.
 (See ver. 12 with
 Neh. viii. 10).

What he sought to keep and enjoy.

- HIS
VII. CONVERSION
- 1. "Thy Presence" (verse 11).
 - 2. "Thy Holy Spirit" (verse 11).
 - 3. "Thy Salvation" (verse 12).

His future occupation.

- HIS
VIII. CONSECRATION
- 1. Teaching Transgressors "Thy Ways," v. 13.
 - 2. Singing aloud of "Thy Righteousness," v. 14.
 - 3. Shewing forth "Thy Praise," v. 15.
- E. VENN.

BIBLE READINGS.

No. 35.—DAVID'S ARMY.

1 CHRONICLES xii.

THE characteristics of David's followers, here mentioned, should also be the characteristics of Christians, as soldiers of the Lord Jesus Christ. The followers of Christ are to be mighty men—brave hearts to fight for Him, who is "the Truth"—and their fellowship is with the King of Saints.

Notice their origin.—1 Sam. xxii. 2.

They followed David in his rejection. Compare Heb. xiii. 13.

Mighty ones, because separated ones. Isaiah xiii. 3.

They perform mighty deeds. See 1 Chron. xi., Daniel xi. 32.

1 CHRONICLES xii.

- v. 1, Power. v. 8, Separation. v. 18, Dedication. v. 21, Service.
- v. 1, "Mighty men," connect Eph. iii. 16. "Strengthened with might by His Spirit." Col. i. 11, "Strengthened with all might, according to His glorious power, unto all patience."
 "Helpers of the war." Contrast Judges v. 23, "Curse ye Meroz, because they came not to the help of the Lord."
- v. 2, "Could use both the right hand and the left." Neh. iv. 17, Romans vi. 13, "Your members as instruments of righteousness unto God." xii. 1, "Your bodies, a living sacrifice."
- v. 8, "Separated—unto David." Num. vi. 8, "All the days of his separation, he is holy unto the Lord." 2 Cor. vi. 17, "Come out from among them, and be ye separate, saith the Lord," &c. Acts xiii. 2, "Separate . . . for the work whereunto I have called them." Psalm iv. 3.
 "To the Wilderness." Ezek. xx. 35, "I will bring you into the Wilderness." Hosea ii. 14, xiii. 5, Song of Solomon viii. 5.
 "Fit for the battle." 2 Cor. x. 4, "For the weapons of our warfare are . . . mighty through God."
 "Shield." Eph. vi., "Shield of Faith," &c.
 "Lions." Prov. xxviii. 1, "The righteous are bold as a lion."
 "Swift." Psalm cxix. 32, 60, "I will run the way of Thy commandments. . . . I made haste, and delayed not."
- Examples—Zaccheus, Luke xix. 4, 5, 6.
 Abraham, Gen. xviii. 2, 6, 7.
 Philip, Acts viii. 29, 30.
 Zaccheus, to meet the Lord. Abraham, to serve the Lord.
 Philip, to speak for the Lord, and to testify of Him.
- v. 17, "Mine heart shall be knit unto you." John xv. 4, "Abide in Me, and I in you."
 "To betray Me." Beware of being traitors. Matt. x. 33, "Whosoever shall deny Me before men, him will I also deny," &c. Mark viii. 38.
- v. 18, "Thine are we." Psalm cxvi. 16, "O Lord, truly I am Thy servant." Song of Solomon ii. 16.
 "And on thy side." 1 Kings xviii. 21, "How long halt ye between two opinions? If the Lord be God, follow Him." Josh. xxiv. 15, "As for me and my house, we will serve the Lord."
- v. 21, Service—"helped David." John xii. 26, "If any man serve Me, let him follow Me."

- v. 23, "Ready armed." Eph. vi. 11, &c.
 "To turn the kingdom of Saul unto him." Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." Acts xxvi. 18, "Turn them from darkness to light, and from the power of Satan unto God."
- v. 31, "Expressed by name." John x. 3, "He calleth His own sheep by name." Isaiah xliii. 1, "I have called thee by thy name: thou art Mine."
- v. 32, "Understanding." John xiv. 26, "The Holy Ghost shall teach you all things." 1 John ii. 20, 27, "Ye have an unction from the Holy One, and ye know all things."
- v. 33, "Expert in war." 2 Tim. ii. 3, 4, "A good soldier of Jesus Christ."
 "Keep rank." Eph. iv. 14, "No more tossed to and fro." 1 Cor. xv. 58, "Be ye stedfast, unmoveable."
 "Not of double heart." James i. 8, "A double-minded man is unstable in all his ways."
- v. 38, "Perfect heart." Psalm ci. 2, "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart."
- v. 39, 40, "With David"—"joy"—"eating and drinking." Rev. iii. 20, 21, "I will sup with him, and he with Me."
 Psalm xvi. 11, "Thou wilt shew me the path of life: in Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore."

No. 36.—SOME OF THE MOUNTAIN SCENES IN SCRIPTURE.

- Gen. xxii. 2.—As sinners we gaze upon substitution.
 Ex. xvii. 10.—As warriors we obtain victory.
 Ex. xxiv. 1, 9-11.—Worshippers in the presence of God.
 1 Kings xviii. 42.—As intercessors on the behalf of others.
 Mark ix. 2.—As privileged friends gazing upon His glory.
 Rev. xxi. 9.—As waiting ones looking by faith upon things which are eternal.

No. 37.—SEVENFOLD GLORY OF GOD AS THE FATHER.

- | | | |
|-----------------------|---------|----------------|
| 1. Everlasting Father | .. .. . | Isa. ix. 6. |
| 2. Holy Father | .. .. . | John xvii. 11. |
| 3. Righteous Father | .. .. . | John xvii. 25. |
| 4. Father of Mercies | .. .. . | 2 Cor. i. 3. |
| 5. Father of Glory | .. .. . | Eph. i. 17. |
| 6. Father of Spirits | .. .. . | Heb. xii. 9. |
| 7. Father of Lights | .. .. . | Jam. i. 17. |

No. 38.—SEVEN TRUTHS CONNECTED WITH THE GOSPEL.

- | | | |
|-------------------------------|---------|----------------|
| 1. Blessing of the Gospel | .. .. . | Rom. xv. 29. |
| 2. Dispensation of the Gospel | .. .. . | 1 Cor. ix. 17. |
| 3. Truth of the Gospel | .. .. . | Gal. ii. 24. |
| 4. Preparation of the Gospel | .. .. . | Eph. vi. 15. |
| 5. Hope of the Gospel | .. .. . | Col. i. 23. |
| 6. Mystery of the Gospel | .. .. . | Eph. vi. 19. |
| 7. Afflictions of the Gospel | .. .. . | 2 Tim. i. 8. |

F. E. MARSH.

No. 39.—"TRUE RICHES."

Those are poor

Who trust in earthly possessions	Luke xviii. 23.
Who glory in earthly possessions	Esther v. 11.
Who live only for this world.. ..	Luke xvi. 19.
Who trust in themselves	Rev. iii. 17.

Those are rich

Who trust in the Lord	Jas. ii. 5.
Who are poor in spirit	Matt. v. 3; Rev. ii. 9.
Who call on the Lord	Rom. x. 12.

Think of God's riches in Christ—

The riches of His goodness	Rom. ii. 4.
The riches of His glory	Rom. ix. 23.
The riches of His wisdom	Rom. xi. 33.
The riches of His grace	Eph. i. 7.
The riches of His mercy	Eph. ii. 4.

Truly they are

Exceeding	Eph. ii. 7.
Unsearchable	Eph. iii. 8.

How are they brought to us?

Through the poverty (death) of Christ ..	2 Cor. viii. 9.
In the living Christ (margin, in the man) ..	Ps. lxxviii. 18.
By the Holy Spirit	1 Cor. ii. 10.

Hence we have—

Redemption according to His riches ..	Eph. i. 7.
Prayer answered according to His riches ..	Eph. iii. 16.
Need supplied according to His riches ..	Phil. iv. 19.
Our riches are in the Lord	Col. ii. 2, 3.
God's riches are in His saints	Eph. i. 18.
God's purpose in it all	See Eph. ii. 7.

F. E. MARSH.

No. 40.—"DILIGENCE."

In keeping the heart	Prov. iv. 23.
In ruling	Rom. xii. 8.
In searching our spirit	Ps. lxxvii. 6.
In knowing the state of our flocks	Prov. xxvi. 23.
In teaching the children	Deut. vi. 7.
In doing God's commands	Ezra vii. 23.
In keeping God's precepts	Ps. cxix. 4.
In obeying the voice of the Lord	Zech. vi. 15.
In seeking the lost	Luke xv. 8.
In following every good work	1 Tim. v. 10.

Promises to the diligent.

Shall be <i>rich</i>	Prov. x. 4.
Shall bear rule	Prov. xii. 24.
Shall have precious substance	Prov. xii. 27.
Shall have reward	Heb. xi. 6.

C. O. J.

No. 41.—THE BELIEVER'S SEVENFOLD RESOURCES IN
IVth PHILIPPIANS.

1. An important exhortation—
“Rejoice in the Lord alway.”—*Verse 4.*
2. A great command—
“Be careful for nothing.”—*Verse 6.*
3. A precious privilege—
“In everything by prayer and supplication with thanksgiving let your requests be made known unto God.”—*Verse 6.*
4. A blessed assurance—
“The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”—*Verse 7.*
5. A grand life lesson—
“I have learned, in whatsoever state I am, *therewith* to be content.”—*Verse 11.*
6. True power—
“I can do all things through Christ which strengtheneth me.”—*Verse 13.*
7. An inexhaustible supply—
“My God shall supply all your need according to His riches in glory by Christ Jesus.”—*Verse 19.*

S. T.

No. 42.—“PEACE.”

“*Christ is our peace.*”—EPH. ii. 14.

1. It is a purchased peace (Col. i. 20). *Work of Christ.* We have peace *with* God through faith (Rom. v. 1).
2. It is a given peace (John xiv. 27). *Person of Christ.* This we enjoy as we let it rule our heart. (Col. iii. 15).
3. It is assured peace (Jer. xiv. 13). *Word of Christ.*
4. It is a purifying peace (Ezek. xxxiv. 25; 1 Thess. v. 23). *Spirit of God.*
5. It is a garrisoning peace (Phil. iv. 6, 7)—
As we are anxious about nothing,
Prayerful about everything,
And thankful for what is given.
6. It is a governing peace (Isa. ix. 7).
7. It is a victorious peace (Micah v. 5).
How am I to enjoy it? (See Isa. xxvi. 3.)

F. E. MARSH.

INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

THE CHRISTIAN, THOUGH POOR AND WEAK IN SELF, IS RICH AND STRONG IN CHRIST.

As *poor*, yet making many *rich*; as *having nothing*, and
yet possessing all things 2 Cor. vi. 10.
God hath chosen the *poor*. . . rich in faith James ii. 5.
I know thy *poverty*, but thou art *rich* Rev. ii. 9.
I am *poor* and needy, yet the Lord, &c. Ps. xl. 17.
He raiseth the *poor* out of the dust 1 Sam. ii. 8.
Blessed are the *poor* in spirit, for theirs is the kingdom Matt. v. 3.
Isa. xli. 17; Ps. cix. 31; Job v. 15; Isa. xxix. 19; Ps. xxxv. 10;
Ps. xxxiv. 6; Luke vi. 20; Isa. xxv. 4.

The blessing of the Lord, it maketh *rich* Prov. x. 22.
I cause them. . . to *inherit substance* Prov. viii. 21.
God would make known the *riches*. . . *Christ* in you .. Col. i. 27.
All things are yours 1 Cor. iii. 21, 22.
Deut. xxviii. 12; Prov. viii. 10, 11, 21; Matt. xiii. 44, 46.

My *strength* is made perfect in weakness 2 Cor. xii. 9.
When I am *weak*, then am I *strong* 2 Cor. xii. 10.
Let the *weak* say, I am *strong* Joel iii. 10.
Out of *weakness* were made *strong* Heb. xi. 34.
Without Me, ye *can do nothing* John xv. 5.
God hath chosen the weak things 1 Cor. i. 27.
Ex. iii. 11, 12; Judges vi. 14, 16; Jer. i. 6-8; 2 Cor. iv. 7;
2 Chron. xiv. 11, 12; xvi. 8; xxvi. 15; xxvii. 6.

Thy God hath commanded thy strength Ps. lxxviii. 28.
Be *strong* in the Lord Eph. vi. 10.
Truly I am *full of power* by the Spirit Micah iii. 8.
I can do all things through Christ Phil. iv. 13.
They that wait. . . shall renew their *strength* Isa. xl. 31.
Thou strengthenedst me with strength Ps. cxxxviii. 3.
Neh. viii. 10; Zech. x. 12; Prov. xviii. 10; Josh. i. 9.

Subject for November—*Holiness*.

Please send in all the verses you can find, showing God's high standard of Christian Holiness (to Deaconess Christian Dundas, Deaconesses' Institution, Tottenham), before the 12th of the month, writing out a portion of each text quoted, and enclosing name and address.

PAUL'S DEVOTION TO CHRIST.*

“**F**OR me to live is Christ” (Phil. i. 21). This is the glad boast of a truly converted man. It was no empty vaunting of a self-righteous Pharisee. Like the Psalmist, the apostle would make his boast in the Lord, having no confidence in the flesh.

In Acts ix., we have the divinely recorded account of Paul's conversion. Let us note a few particulars: 1. His conversion was the result of sovereign grace. (See Gal. i. 15, 16.) Conversion-work is a creation, and creation is God's act (1 Cor. v. 17; Eph. ii. 10). The gospel which Paul preached magnified divine sovereignty. The return of the prodigal may illustrate the human side of the Gospel, but who wrought in him when he came to himself? (Phil. ii. 12, 13.) If we preached more fully God's election and purpose in salvation, and ceased trying to make the gospel attractive by questionable appeals to human emotion, and more questionable methods of human compromise and adaptation, He would graciously use us with greater results. “Them that honour me will I honour.” Herein Paul honoured his Lord.

2. Conversion is the result of the revelation of the Lord Jesus to the soul (1 Cor. ix. 1; xv. 9; Gal. i. 15). There was a revelation *to* him and *in* him. The outward or physical view of Christ is not needful to salvation. “Blessed are they that have not seen and yet have believed.”

3. Conversion is the result of the Spirit's operation. “It is hard for thee to kick against the pricks.” Calmet has “spurs,” and the figure seems more natural and apt, considering Paul's early knowledge of soldier-life and horsemanship.

4. Self-surrender is an act in keeping with the operations of the divine Spirit. “Lord what wilt thou have me to do?”

5. May we not also bear in mind the prayers offered on behalf of Saul of Tarsus? Not only would the persecuted saints pray for their persecutor, but especially his own kinsmen according to the flesh who were in Christ before him (Rom. xiv. 7).

The devotion of Paul, from his conversion to his death, is seen in suffering and in service:

I. *Suffering* (Acts ix. 15, 16). Honourable distinction. “For my name's sake” (Gal. vi. 17). Perhaps some special mark put on him

* This Paper, by Geo. C. Needham, Manchester, Mass., is reprinted from an excellent American Monthly Journal, *The Truth*, edited by Dr. James H. Brookes, author of “Maranatha, or the Lord Cometh,” St. Louis, Mo., published by Chas. B. Cox, 212, North Fifth Street, which we gladly commend to our readers.

by the hand of Jesus (Gal. iv. 13, 14). Could not be the stripes which must have been covered by his garments, but something readily perceived. May be identical with the thorn in the flesh. 2 Cor. vi. 4, 5; xi. 23, &c., "stripes" and "rods," referring to *Jewish lash*, a cruel mode of punishment (Deut. xxv. 1-3); and the *rods* of the Roman lictors (Acts xvi. 22, 23). Severe in the extreme, skin-flayed, flesh-torn, muscles, sinews, nerves subjected to excruciating agony (1 Cor. iv. 9-13). His zeal no blind impulse. 2 Tim. iii. 10, 11, *enduring*.

Noble sufferer, like his royal Master (1 Pet. ii. 20-23; Heb. xii. 3). The spirit which should now animate us when persecuted for His dear sake.

II. *The service of Paul*. 1. It was prompt (Acts ix. 20; Gal. i. 15). 2. Unremitting (Acts xxvi. 22). 3. Wholesouled (Acts xx. 23, 24). His devotion a passion. Motto, "The regions beyond" (2 Cor. x. 16). 4. Tender and natural (Acts xx. 31; Phil. iii. 18). *Tears* revealing feeling. His services neither professional nor perfunctory. Paul was no dry debater, no mere theologian displaying a controversial spirit for the sake of party, or personal fame. Though he wept there was nothing weak or sentimental about him. The object which engrossed his life (Phil. i. 20). Christ's exaltation and glory. How he must have exulted in penning (Phil. ii. 5-10).

III. *The secret of his devotion*. 1. Recognition of the claims of the Lord Jesus (Acts xxvii. 23). A short, comprehensive creed. Relationship: "whose I am." Responsibility: "whom I serve." 2. Gratitude for the grace which saved him (Rom. i. 14). A "debtor." The cross always before him (Gal. ii. 21; 1 Tim. i. 15). 3. Personal attachment to his Lord. This is mighty power (Ruth i. 18; 2 Sam. xxiii. 13-17; Acts xxi. 11-13). Paul was thought a fanatic. His reasons for giving occasion to such a charge (2 Cor. v. 13, 14). 4. The presence of the Lord ever with him (Acts xxiii. 10, 11; 2 Tim. iv. 16, 17). "Lo I am with you ~~away~~." 5. Waiting for the Son from heaven (Phil. ii. 20, 21; Titus ii. 11-13). An animating hope. Thus Paul is our example. May we profit by the study, and be filled with zeal for the glory of the Son of God.

MUTUAL REQUIREMENT.

A MOTHER as much requires the child for her relief as the child requires the mother for its sustenance. So the Lord Jesus requires us to take of His fulness, and we require to take of Him to fill our emptiness.

J. STANCOMBE.

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

DR. JAMES H. BROOKES, editor of *The Truth*, St. Louis, Mo., U.S.A. (to which we have referred on page 516), thus kindly commends our magazine in a recent number of that journal.:

"It is a pleasure to give an unsolicited notice of two London journals that are heartily commended to the attention and acceptance of believers on this side of the Atlantic. The one is *The Christian*, a weekly record of Christian Life, Christian Testimony, and Christian Work, published by Morgan & Scott, and the other is *Footsteps of Truth*, an independent monthly journal and record of grace and truth, edited by C. Russell Hurditch. The reader will find no trash in either of these admirable periodicals, but much precious exposition of God's Word, and a summary of the most important news touching the cause of the Lord Jesus Christ. They are wholly for Him and about Him. The price of the former is *one penny* for each number, and of the latter, *threepence*. Mr. C. B. Cox, of the office of *The Truth*, will gladly forward the names of subscribers."

As we endorse the doctor's remarks in reference to our contemporary, we need not write a separate notice of *The Christian*, as we had previously intended, but would add it is a publication that should find a place in every Christian home, as it has in ours from its first number, about a quarter of a century ago.

PREACHING TOURS AND MISSIONARY LABOURS OF GEORGE MULLER, of Bristol, by Mrs. MULLER. J. Nisbet & Co., London, and at the Institution, 34, Park Street, Bristol. Added to his many home labours this honoured servant of Christ has long been a valued helper, by gift, correspondence, and occasional visits in the foreign mission field, but it was not till after the year 1874 he devoted any considerable portion of his time to the

ministry of the Word out of Bristol and the neighbourhood, where, as pastor and teacher, and director of the large Orphan Homes, he had served the Lord for many years. From that year, however, Mr. Müller has devoted nearly all his time to preaching the Word in "the regions beyond," visiting the churches and confirming the faith of believers generally. These tours have extended over many lands, including Palestine, and the United States, Asia Minor, Turkey, Russia, and indeed most of the European countries; as these lines reach our readers this aged bishop and preacher of the gospel will, God willing, be on his way to India accompanied by his devoted wife, who has journeyed with him through all these extensive fields of service—a diligent and faithful helper in the Lord. We will not attempt to cull any of these pleasing records, which though brief (considering the time and space they cover) are full of interest, and calculated, with God's blessing, to be immensely useful, as well as interesting, to the multitude of readers the book will certainly secure, in kindling an intenser fervour in our home churches for the deepening of the life in those abroad, and the evangelizing of the millions yet in darkness and the shadow of death. The book is enriched with an excellent cabinet photograph of Mr. Müller, which can be obtained only in this volume, for reasons fully stated in the preface.

THE KINGDOM OF GOD. By HECTOR BETTEX. Translated from the French by JOHN CHURCHILL. J. E. Hawkins and S. W. Partridge & Co.

Hector Bettex was a French Christian minister of no ordinary stamp, Converted during an illness while studying theology at Lausanne, he became an intelligent expounder of the Word of God, and a diligent preacher of the gospel, passing to his rest above at

the ripe age of seventy-two years. His views of divine truth were as clear as his grasp thereof was firm, and his testimony outspoken. We need not wonder that his word was with power to the edifying of saints and winning of souls. The volume before us is the fruit of Mr. John Churchill's labours as translator from the French, and we, in common with many others, thank him for it. It forms one of the clearest and most concise expositions of divine truth as set forth in the Scriptures on the kingdom of God and coming of Christ that we have met with. It is of a suitable size for the ordinary reader, and, steering clear of the voluminous details of many works on prophecy, is specially suitable for those whose attention has but recently been called to the important themes on which it treats. We specially commend it to our friends of the Salvation Army, and all others who are under the supposition that they are sent to *convert the world*. It is calculated to add divine knowledge and discretion to commendable zeal for God and souls.

GOSPEL TYPES AND SHADOWS OF THE OLD TESTAMENT. By the Rev. WILLIAM ODAM, Vicar of St. Simons, Sheffield. James Nisbet & Co., London; T. Widdison, Sheffield. Young Christians ought indeed to be strong in the grace that is in Christ Jesus, in these days, when so much food for the soul is found at hand in books of this class, throwing, as they do, a flood of light upon the meaning of the past ways and teachings of the Lord. Here is a dainty little volume of 62 pages, 52 of which contain as many concise expositions of this number of different types, every page being odoriferous with "myrrh and aloes and cassia out of the ivory palaces" of the king. May our author long be spared to thus feed the flock of God with wheat from the heavenly granary.

NOTES ON LATE EVENTS, Proclamation to the Churches, and other Papers. By FREDK. BOYCE.

Worse than waste paper. If simple souls are caught by such chaff, they must be *simple indeed*. The claim of the author to be "a specially-authorized messenger of the Lord Jesus Christ," should be sufficient proof of the man's delusion to prevent thoughtful people wasting their time over his

foolish writings, on which a considerable amount of money must have been spent. It is through such as these that damage has been done to the subject of prophecy, and many have unwisely been deterred from seeking after divine truth on the all-important theme by the delusive fancies of such would-be prophets.

CHRISTIAN WORK, being Recollections of several years of Labour and Prayer. By J. C. SMITH. Blackwood & Co., London.

We doubt not the labours and prayers were better than the records in this bulky volume, which is poorly written, yet may prove useful to those just beginning to serve in the Master's vineyard as village or city missionaries.

THE HERALD OF MERCY Annual Volume. Morgan & Scott.

A continuation (though lacking somewhat of the ring and freshness) of the late Duncan Matheson's monthly Gospel serial. It is abundantly illustrated, and is full of Gospel articles that cannot be too widely circulated.

We may be permitted to remind friends that our annual *LONDON ALMANACK*, in book and sheet form, is in the printer's hands, and will be ready on or before Nov. 1st. The latter will be largely illustrated, and should be largely circulated, as it forms one of the best possible means for placing the Gospel in printed form (including 365 Texts of Scripture) in the houses of the people, and in waiting rooms and other public buildings, where thousands of our last year's sheet may still be seen, having meanwhile been read by tens of thousands. Both publications may be localised, if 2,000 or more are ordered, which also applies to the "Message for 1884," our annual 8-page illustrated Gospel paper, now in preparation.

THE CHRISTIAN AMBASSADOR, our illustrated monthly Gospel paper, grows in favour amongst superintendents of missions and others. Being issued at an extremely low price, and arranged for localisation, it is suitable for widespread distribution. The two years' parts for 1882-3, bound in one, will be ready shortly, and will be found useful for mothers' meetings, cottages, hospitals, &c.

NOTES.

CLAPTON HALL, Upper Clapton, continues to prove a centre of vigorous life and work. The church grows apace, and believers are the more added to the Lord in the gospel meetings. The large and beautiful hall is crowded on Lord's-day evenings, and the smaller hall at the back also. The church numbers over 500 in fellowship. A commodious mission hall has been built, chiefly by the contributions of those friends near the Seven Sisters Road, Holloway, where a good work is being carried on, with hope of increasing vigour this winter. It was pleasant to find that veteran servant of Christ present last Sunday morning at Clapton, previous to his sailing for India, while his ministry of the Word on the love of God was with the unction of the Holy One, though marked with great simplicity in delivery. Those who remember the commencement of this work, under the fostering care of Mr. John Morley, in the Iron Room, Hill Street, many years ago, will indeed praise God for the great things He has since done there. Who can forecast whereunto this will grow? Would that all other churches in the metropolis were equally flourishing. Thank God, there are some, but not so many as there might be, and would be if the same amount of unity, love, and zeal existed, and the practical common sense displayed in the human part of its organisation.

THE recent special meetings or conference held in the grounds of The Deanery (Canon Wilberforce's), Southampton, proved occasions of manifest power from on high, both to believers and to the unconverted, a large number of the latter having given evidence of conversion to God, through faith in

the Gospel preached in the large marquee during the ten days in which brethren representing different sections of the Church of God took part. (We noticed, however, the absence of nonconformist ministers of the neighbourhood.) These were followed by a series of evening meetings by Mr. Varley in the circus a fortnight later, with afternoon Bible readings, both of which proved very fruitful. We never found a town more evidently ready for blessing than Southampton.

THE SUMMER TENT-WORK of the Evangelistic Mission has again been greatly blessed of God. Tens of thousands have gathered to hear the word of life—"the old, old story of Jesus and His love." God's one catholicon for human ills—the power of God unto salvation to every one that believeth. How much joy has been experienced in *heaven* we cannot divine, but full well we know there has been much joy on *earth*, in scores of families, over "prodigals brought home and lost ones found." Borne on daily in the rising tide of blessing, with multiplied calls on all hands, we have little heart and less of leisure to write of details, which might be given sufficient to fill volumes, for the history of nearly every one of the fifteen tents sent out by this mission, this year, is full of deepest interest both in towns and villages where they have been employed, either under our own agents or that of local friends who have undertaken the charge of the meeting. The sudden gales of last month, alas! totally destroyed three of our largest marquees after they had proved scenes of blessing to very many precious souls. In the several halls of the mission, also, much cause has been found for thanksgiving to God for

souls gathered in during the summer, while the several open air preaching bands in connection therewith have rejoiced in most encouraging and fruitful services in many parts of the metropolis and distant places. The Gospel, simply and earnestly presented, has lost none of its attraction for perishing souls, and more and more are we convinced that it needs only to be thus diligently proclaimed "in season and out of season" by earnest men of God, to bring tens of thousands more under its saving power. It is often a source of wonderment to us that, in face of the God-given success of this scriptural work, fellow-believers, having the means, do not more largely contribute to its financial necessities, so as to lighten our burden in this respect, and enable us, indeed, greatly to extend the mission to "the regions beyond." It is most needful, while personally preaching the Word almost nightly, and superintending the arrangements for a large number of places, and with the general routine work of the mission, that we should be kept free from pecuniary anxiety, which has not been constantly the case of late. We daily bear this matter before the Lord, that He would raise us up fresh helpers in this respect, and maintain and increase the liberality of those who have helped heretofore, who will rejoice to know that their fellowship has been so graciously and greatly owned of God in the conversion and upbuilding of many souls throughout the country. Several of the tents are still in use in London, Kingston, Yorks, and other parts, but will be taken down next week.

TUESDAY, OCTOBER 9TH, is fixed for MORNINGTON HALL ANNIVERSARY, at 7 p.m., and Wednesday, 17th, for BIGNOLD HALL ANNIVERSARY, at 7 p.m. Tea will be provided at 6 o'clock. We hope friends will make a note of this forthwith, and bring others with them on the occasion, as the winter's work is anticipated with much expectation of harvesting many souls, and it would be well to help us together at the Throne on those dates.

WE would remind our friends in the west of London that the Oxford Music Hall is to be re-opened for Sunday evening services on October 7th, to be continued throughout the winter, God willing, as in past years. Mr. C. Inglis will preach each Sunday in October. Christian workers will be heartily welcomed at the prayer meeting (6 p.m.) each Sunday, before the service at 7. Similar help will also be welcomed at the West End Conference Hall, Eccleston Street, near Victoria Station, where (D.V.) we are to preach each Sunday at 3.30 and 7, and Wednesday at 8. (Meetings for believers Tuesday at 11.30, Thursday at 8.) Prayer is desired for much of the power of the Spirit with the Word in both these places.

INCREASING testimonies are reaching us from home and foreign parts of the usefulness of this journal and other publications issued by us. To God alone be the glory. While recording this fact for thanksgiving, we ask our readers to *pray* that *these* publications may yet be increasingly blessed to all who read them, both in courtly circles—where we are glad to know they find a welcome—and amongst all other classes of society. We shall be grateful to all who will co-operate to increase the circulation of this journal. The present month is specially suitable for this. We will gladly send specimen copies free to any Christian who may not have seen it, and whose address is sent to us for the purpose.

THROUGH the kindness of our esteemed friend, Mr. John Haughton, of Liverpool, 2,000 specimen copies of FOOTSTEPS OF TRUTH were lately sent to Canada, which, we trust, will secure a large number of subscribers in the Dominion. Could not other friends assist to send such or smaller parcels to other English-speaking countries?

MISSIONARIES IN FOREIGN FIELDS would, it has been suggested, appreciate a monthly gift of this journal. One lady has written offering to assist in this if others will co-operate. There are thousands of such devoted labourers who are far removed from our abounding home-privileges to whom we would rejoice to send monthly, if friends will help in the necessary expenses. Contributions to this fund will be acknowledged in these pages.

OCTOBER.

1. New Moon, 5h. 54m. M. | 16. Full Moon, 6h. 45m. M.
 9. First Quarter, 10h. 20m. M. | 22. Last Quarter, 11h. 19m. A.
 30. New Moon, 11h. 57m. A.

“Follow after love, yet desire earnestly spiritual gifts.” 1 *Corinthians* xiv. 1 (R.V.)

1	M	There is a treasure to be desired. <i>Prov.</i> xxi. 20. [xxviii. 12.
2	TU	The Lord shall open unto thee His good treasure. <i>Deut.</i>
3	W	Desire earnestly the greater gifts. 1 <i>Cor.</i> xii. 31.
4	TH	Ye shall receive the gift of the Holy Ghost. <i>Acts</i> ii. 38.
5	F	Satisfy us early. <i>Psa.</i> xc. 14.
6	S	The Lord shall satisfy thy soul in drought. <i>Isa.</i> lviii. 11.
7	§	Stir up the gift of God which is in thee. 2 <i>Tim.</i> i. 6.
8	M	He gave gifts unto men. <i>Eph.</i> iv. 8.
9	TU	Give me a blessing. <i>Judges</i> i. 15.
10	W	I will bless thee, and thou shalt be a blessing. <i>Gen.</i> xii. 2.
11	TH	Give me . . . springs of water. <i>Judges</i> i. 15.
12	F	Thou shalt be . . . like a spring of water. <i>Isa.</i> lviii. 11. [xii. 6.
13	S	Having . . . gifts differing according to the grace given. <i>Rom.</i> [xii. 7.
14	§	Whether . . . ministry, let us wait on our ministering. <i>Rom.</i>
15	M	God . . . who hath made us able ministers. 2 <i>Cor.</i> iii. 6.
16	TU	Or he that exhorteth, on exhortation. <i>Rom.</i> xii. 8.
17	W	Able to exhort with sound doctrine. <i>Titus</i> i. 9.
18	TH	He that giveth, let him do it with simplicity. <i>Rom.</i> xii. 9.
19	F	Of Thine own have we given Thee. 1 <i>Chron.</i> xxix. 14. [11.
20	S	We desire that every one of you . . . show . . . diligence. <i>Heb.</i> vi.
21	§	He that ruleth, with diligence. <i>Rom.</i> xii. 8.
22	M	The hand of the diligent shall bear rule. <i>Prov.</i> xii. 24.
23	TU	He that showeth mercy, with cheerfulness. <i>Rom.</i> xii. 8.
24	W	Blessed are the merciful. <i>Matt.</i> v. 7.
25	TH	Let love be without dissimulation. <i>Rom.</i> xii. 9.
26	F	Draw near with a true heart. <i>Heb.</i> x. 22.
27	S	Thanks be unto God for His unspeakable gift. 2 <i>Cor.</i> ix. 15.
28	§	Desire spiritual gifts. 1 <i>Cor.</i> xiv. 1.
29	M	There are diversities of gifts. 1 <i>Cor.</i> xii. 4.
30	TU	O Lord, revive Thy work. <i>Hab.</i> iii. 2. [Lord. <i>Acts</i> xiii. 19.
31	W	Times of refreshing shall come from the presence of the

NOTE.—The subject of the texts throughout the year will be “the believer’s desires, and their fulfilment.”



FOOTSTEPS OF TRUTH.

NOVEMBER, 1883.

DIVINE POWER.

“Not by might, nor by power, but My Spirit, saith the Lord.”—Zech. iv. 6.



HIS was God's message to Zerubbabel, who was Governor of Jerusalem on the return from captivity of the Jews under King Cyrus. Zerubbabel had had a great work set him, for Cyrus had sent the exiles home to their native land in order to build anew the Temple (Ezra i. 2). And Cyrus's decree was according to God's purpose, for the prophet Haggai, in the name of the Lord, stirred up the people to go on with this work.

Zerubbabel had, comparatively speaking, a very limited force of workers for the great work. The entire number who returned from captivity, exclusive of servants and maids, was under 43,000 (Ezra ii. 64); whereas, when the first Temple was about to be built, the number merely of hewers and of bearers of burdens, with their overseers, was over 153,000 (2 Chron. ii. 18). Of the 43,000 only a portion would be available for all departments of the work. So Zerubbabel had neither “might” nor “power,” or, as the marginal reading gives it, neither “army” nor “power.”

God's message was to the effect that, though there was no army of workers nor power, the work would yet go forward to completion. Though neither army nor power would be given to Zerubbabel, God's Spirit would so work that the Temple would be completed and its headstone brought forth and laid. The word “spirit” is printed with a small s, signifying that our translators did not here understand that

the personal Holy Spirit was meant. If they are correct, the assurance is simply that God Himself would accomplish the work.

The Lord said, "It shall be done by My Spirit," *i.e.*, by My Spirit or by Me the Temple shall be brought to completion. In what way did the Lord mean to do this? As a matter of fact the Temple was not reared by invisible hands, or angelic ministry, or miraculously.

God did it, but he did it by the hands of Zerubbabel and his helpers. The words, "Not by might nor by power, but by My Spirit," are sometimes understood as if they expressed absolute sovereignty apart altogether from human agency. But, while they certainly express sovereignty, it is sovereignty exercised through the actual work of human workers.

God did it, but He did it by means of the skill and gifts of Zerubbabel and his helpers. The words we are considering are sometimes understood as if favouring the idea that the crudest worker might take any, even a foremost, place in work. But we have no reason to think that God used those who were fitted merely for building to do carving, or those who had no skill for building to go beyond the bearing of burdens. God sometimes uses an ungifted one in such way as to pour contempt on human pride. But His usual normal way is to train and qualify men and endow them with gifts, and to put them in their place accordingly. When He wished a man to lead out Israel, He trained one for forty years in Egypt and for forty in the wilderness. It was God who led forth the people, but He did it by the hand of His trained and qualified man.

God did the work, but He did it through the patient continuance and steadfastness in work of Zerubbabel and his helpers. It was only through the endurance of these—their bearing-up against enemies, their resistance to the inducements of ease and worldliness, their faithful plodding—that at length the very headstone was brought forth.

God did the work. He gave the command; He bestowed the gifts on the workers; He endowed them with wisdom; He renewed their spirit; He ruled and overruled, so that neither did their enemies, on the one hand, prevail, nor did faint-heartedness, on the other, enfeeble them. But for God's special working, the work could never have been done.

At the same time, *they* did the work. It was *God's* work, and it was *their* work; it was of God, and yet it bore the marks of the human instrumentality.

It may be asked, What was the benefit to them of this word of God? It did not remove the painful consciousness which they had of the fewness of their numbers. It did not lessen the need for hard work

and toil, or take away occasion for earnest thoughtfulness, and consideration, and arrangement. It did not save them from hearing the reproaches of their enemies, or make the opposition of these a matter calling for less watchfulness. It did not put down the temptations to ease and worldliness that assailed them. Of what benefit was it?

The benefit was most real and substantial. First, it gave them the assurance that the work they were engaged in was God's work, and that God's time for the doing of it had come. They knew that they were in the line of God's thoughts and purposes. Their work was not at haphazard—a thing merely of their own choice—effort which might after all be in vain. They knew definitely that in doing what they were doing they were working with God. Truly this was precious. How earnestly many a Christian has waited on God, and for how long, that he might have such assurance!

Again, God's promise afforded them rest of heart when circumstances became adverse. They might in timidity have thought that the power of the enemy, or the falling-off of helpers, or the seemingly growing greatness of the work, was some indication that God was not with them. But the word spoken was an answer to every such fear, and enabled them to be calm in adversity, and say, *It is God's work, and He will open the way.*

And further, God's promise was to them an assurance of resource in every emergency. In such a great work there would come times when the workers were in perplexity, and brought to a standstill—their resources failing, their wisdom proving insufficient; then the word would give them confidence in looking up to God and waiting on Him, and would lead them to say, *Since it is God's mind that this work should be accomplished, there must be with Him the sufficiency for it.*

The words, "*Not by army nor by power,*" are suggestive of a not infrequent method of God's working. It is as if He delighted to choose "*the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.*" Many of God's great works in these days have had their beginning in apparent weakness—in, it may be, a single man of faith and prayer. It is meant that Christians should not dwell on army and power as the requisite for the work of God, but rather on their entering into God's mind and purpose, and according with, and walking and working with God.

"*By My Spirit, saith the Lord.*" These words are the strength and comfort of the worker. In conscious weakness, and in the know-

ledge of the difficulty of the work, the thought of God Himself having that work in hand becomes an inspiration. The worker is not leading a forlorn hope; he is in the shadow of His hand who has all power in heaven and on earth. There is a Power with him that can reach the innermost being of those he speaks to; a Heart that has compassion on the lost sheep he goes after; a Wisdom that is sufficient for coping with the wisest who meet him. He is encouraged to go forth in a real and definite dependence on God.

But this comfort of God is not meant to supersede labour, and travail, and patient continuance in well-doing; it is not meant to obliterate the distinctions according to the measure of gift and qualification. It is not meant to make little of efforts to be thoroughly furnished unto every good work, or efforts in exercising the senses to discern good and evil. It is not meant to throw into the shade the lessons of experience. It is God that works, but there is such a thing as being "an instrument meet for the Master's use." It is God that works, but there is such a thing as one being "an *able* minister" and "a *wise* master builder." We strive, while at the same time it is according to His working which worketh in us.

Highgate.

JAMES STEPHENS, M.A.



GOD'S JUDICIAL & PARENTAL POSITION IN RELATION TO THE REMISSION OF SINS.

I.—GOD'S JUDICIAL POSITION IN RELATION TO THE SINS OF ALL MEN.

GOD, as the Ruler and Judge of all men, has given to them a law whereby they are to be guided as His responsible subjects in every thought, word, and act throughout the whole of life. This law is epitomised in the words of our Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The least transgression of this law is sin, and every transgressor is by his sin brought into a judicial relationship with God as the Judge of all the earth—the God of justice and truth. The only and sure result of this judicial relationship is the sinner's eternal condemnation, for the law makes no provision for forgiveness (or remission) of sins. In this relationship all mankind stand alike guilty before God, for all have transgressed this law of perfect love,

and all must be dealt with in strict justice, in order that God may uphold the majesty of His law, and exalt the glory of His name as the God of justice and truth, by inflicting the deserved penalty on those who have by their transgressions dishonoured both.

Thus God stands in relation to all the sinful children of men as the Ruler whose laws they are bound to obey, and as the Judge whose condemnation for their transgressions is sure.

II.—GOD'S PARENTAL POSITION IN RELATION TO THE SINS OF HIS PEOPLE.

If God stood in no other than a judicial relationship to men, their condition would be similar to that of the fallen angels: not one would be forgiven, not one saved from the dread doom to which justice consigns them. Like the fallen angels, their knowledge and belief in God would only make them tremble, because of the greatness of His power and the strictness of His justice.

God does, however, stand in another relationship to some of the *sinful seed of Adam besides that of Ruler and Judge—even in the relationship of a Father*. Such are not only His subjects, but His children—children, each of whom He has ever loved, and ever will love, with the special love of a Father. His relationship as their Father does not arise from His being their Creator, for He is the Creator of all. Neither does it arise from His being, as the God of providence, the Author of all good to them, for He is such to all men. Nor yet does it arise from their profession of religion; because if it be a true Gospel profession, the result of a living faith in the Lord Jesus, it manifests them as being God's children, but is not the cause of their being so. His relationship to them as their Father is the result of His own free, eternal choice, whereby He did of His own sovereign goodwill and pleasure choose them to be His children in Christ Jesus before the foundation of the world (Eph. i. 3-6). He chose them out of all the guilty family of Adam to be a special family to Himself; therefore He manifests a fatherly love to them He does not to others. In consequence of this love He opens their eyes, by the grace and power of the Holy Spirit, to see their condition and danger as sinners, while others are left in their natural state of blindness and unbelief. In consequence of this love He also leads them to see the excellency and all-sufficiency of Christ in His person and work, and to trust in Him as the Saviour by whose atoning death they are delivered from deserved condemnation, and to look to Him henceforth as their strength and light and life, while others, being left to their natural understanding, have no such special regard for Christ, but are, at the best, content with an external religion of ordinances and works, which have no living root in Christ.

Thus God's fatherly love to His children moved Him to give Christ for them—to give them by His Holy Spirit new life in Christ—to draw them to Christ—to make Christ the desire of their hearts, and to bring them to rest in Christ as all their salvation and all their strength (Rom. viii. 28–30; Eph. i. 3–7; Eph. ii. 4–10).

III.—GOD'S PARENTAL POSITION IS SUBORDINATE TO HIS JUDICIAL POSITION.

The relationship of God as the Father of His people does not ignore His governmental relation to them as a Ruler and Judge, but is in union therewith, so that in His dealings with them this threefold relationship is magnified and exalted. As a Ruler His authority is magnified; as a Judge His justice is magnified; as a Father His love is magnified. The love of God is, however, subordinate to His justice, and His authority is exercised to uphold His justice. In other words, God's position as a Father is subordinate to His position as the God of justice, and is of a more limited extent.

The justice of God is universal, and its manifestation is according to His essential character as God, and according to His universal relationship to His creatures as their Ruler, Lawgiver, and Judge. The justice of God is the very foundation of His throne, and whatever tends to slight or ignore His justice tends to overturn His throne. God cannot ignore His justice Himself, nor permit it to be ignored with impunity by others. To do so would be contrary to His nature, as well as to His glory.

The grace and mercy of God—the outflow of His fatherly love—unlike His justice, are not universal, but special and particular; and their manifestation is according to His own purpose and will, and according to His special and particular relationship to some of the sinful children of men as their covenant God and Father, as it is written, “They which are the children of the flesh, these are not the children of God;” and, again, “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy.”

Love does not bar the way of justice, that it may, in opposition thereto, obtain possession of its object; but justice bars the way of love until it has had full satisfaction for the transgression of its laws. At any cost God always is, always must be, just. If an upright judge, when dispensing justice in a court of law, should behold among the criminals at the bar three of his own youthful sons, he will not allow his fatherly affection to interfere with his due dispensation of justice.

Were he to do so, he would cease to be an impartial and upright judge; for justice is inflexible, justice knows no favour, justice must be blind to tears as well as to bribes. When, however, the judicial sentence due to the crime has been pronounced, and the judge has departed from the court of justice, the love of his fatherly heart for his guilty children has at once full and unfettered play, moving him to use every lawful endeavour to provide means whereby justice may, if possible, be fully and perfectly satisfied on their behalf, and the prisoners be set free, cleared from all condemnation. Thus his position as a father is kept, and rightly kept, in subordination to his position as a judge.

God's justice requires the infliction of the due penalty for sin upon all sinners, though many of them be His own chosen and eternally-loved children; but His fatherly love and wisdom have devised a way whereby His justice shall be honoured to the fullest extent on their behalf, while they go free, evermore cleared from all condemnation. This was accomplished by appointing the Lord Jesus as their Substitute, who, being delivered into the hands of justice, gave His life a ransom for them, and, by His most precious blood, cleared them from all condemnation, redeeming them fully and for ever from the curse of the law by being made a curse for them.

IV.—THE DISTINCTION BETWEEN A JUDICIAL AND FILIAL CONSCIOUSNESS
OF SIN.

When a sinner is quickened by the Holy Spirit with new spiritual life, he for the first time, through the teaching of God's Word, becomes truly self-judging before God's most holy law, and for the first time possesses and exercises a judicial self-consciousness concerning his sins, and concerning himself as a sinner, whereby he sees himself to be guilty before God according to the testimony of the law he has transgressed (Rom. iii. 19.) He also finds that no effort of his own can avail to remove his guilt and satisfy his self-judging consciousness now enlightened by the Word of God. When, however, he is led to look to the Lord Jesus as the one and only sacrifice for sin in His death for sinners, his judicial consciousness concerning himself and his sins is at rest. He sees that the law has been honoured and satisfied, and that God can now be a just God and yet the justifier of the sinner who believes in Jesus. He is now conscious of full reconciliation and perfect cleansing from guilt. He now knows that God judicially remembers his sins no more, because of the one all-sufficient sacrifice which has judicially taken them all away (Heb. x. 12, 17, 18); and he himself remembers them no more with fear of eternal condemnation, because of that one sacrifice whereby all condemnation has been for ever removed.

He now walks in conscious reconciliation with God as his Father. He knows that he is not free from sin within, and he ceases not to have a consciousness of sin when from want of watchfulness the sin within has manifested itself; but it is no longer a judicial but a filial consciousness—no longer a consciousness which brings him before God as a Judge, but before God as a Father—and it brings him with a contrite and humble spirit to his heavenly Father to confess his sin and seek His fatherly forgiveness. He knows also that his heavenly Father has a consciousness of the sins of His child; but he knows that it is no longer a judicial but a fatherly consciousness, and one which leads Him to deal, not as a Judge, but as a wise and loving Father with His erring child. He therefore comes before God, not as a criminal consciously guilty, pleading for mercy as before a Judge, but as a repentant child seeking a Father's ready forgiveness.

V.—GOD'S ONE LAW OF PERFECT LOVE STILL THE RULE OF LIFE FOR HIS PEOPLE.

Although God as a Father has made known in His Gospel a way whereby His justice is exalted and His guilty children for ever set free from the condemnatory claims of the law, that Gospel has not altered nor limited His law-upholding authority over them. The law of perfect love to God and man is His parental law for His children as well as His governmental law for all mankind. The influence of this law, instead of being limited, has been greatly enlarged by the double claim and authority of One whom they now know to be their Father as well as their God. Its field of operation has also been greatly enlarged by such twofold relationship, according to the precepts of the New Testament. The King's children are also His subjects; but because of that additional and higher relationship of children, duties are required from them which are not required from those who are His subjects only. It is not the privilege of all the subjects to call the King "Father;" this is only the privilege of the children, but that privilege implies the love and obedience of children. They see a Father's will and love in the King's commands, and their obedience is rendered with the love of children, as well as with the reverence of subjects. Obedience to this one law of perfect love includes obedience to all the commands which God has enjoined for every particular relationship in life, whether these commands be found in the Old Testament or in the New.

VI.—THE WAY IN WHICH THE BELIEVER REALISES THE FULL REMISSION OF SINS.

When a child of God transgresses the parental law of perfect love, he at the same time and by the same sin transgresses the governmental law

of God as Ruler over men, and his heart and conscience, being troubled because of such sin, can only find full rest by the consciousness of a double remission (or forgiveness) thereof—a remission in relation to Divine justice, and a remission in relation to parental grace and mercy. The remission of his sin in relation to parental grace and mercy is on the ground of his confession of it in prayer to his Father (1 John i. 9). He has not, however, to seek judicial remission by prayer as he does parental remission, inasmuch as judicial remission is already a completed work, because of the law-satisfying death of Christ; but he seeks a renewed consciousness of such completed remission by looking back to the death of Christ with a renewed trust in that death, as the way of full and abiding remission for that and for all his sins in relation to Divine justice. Thus, by confessing his sin to his heavenly Father, he has the assurance of parental remission; and by a renewed trust in the atoning death of Christ, he has the renewed assurance of judicial remission, thereby bringing rest to his heart and conscience.

VII.—THE DISTINCTION BETWEEN JUDICIAL AND PARENTAL REMISSION OF SIN SHOULD BE EVER KEPT IN VIEW.

It should ever be remembered that God is no longer in a judicial position dispensing justice because of the sins of His people. That position ceased for ever when His justice was honoured and His law magnified by the judicial death of Christ as His people's Substitute. He is now the Ruler and Father of His people, and in such relationship He ever deals with them—chastising them for sin encouraged (Heb. xii. 6, 7), and forgiving them for sin confessed (1 John i. 9), if they also manifest a forgiving spirit towards their fellows (Matt. vi. 14, 15); but never holding a judicial position in relation to them.

Judicial remission is not to be prayed for or worked for—it is a free gift to all who trust in Christ; but parental remission is to be prayed for, and is bestowed in answer to such prayer. Judicial remission is complete at once and for ever, but parental remission is day by day, as needed by the child. Judicial remission is according to law, but parental remission is according to grace and love. Judicial remission is in relation to God as a God of justice, but parental remission is in relation to God as a Father. Judicial remission is through the precious blood of Christ shed to procure such remission, but parental remission is through the confession of sin and the ever-prevailing intercession of the Lord Jesus Christ as Advocate with the Father for His erring children.

A right knowledge of sin, both in its legal and Gospel aspect—that is, in its relation to God's law and justice, and in relation to His fatherly love and grace—is necessary for our assured walk with God as His children, and for the ordering of our supplications aright before Him, and for maintaining a successful conflict with indwelling sin.

THOMAS MOOR.

FAMILIAR TEXTS RE-READ.

II.—THE SPIRITS IN PRISON.

1 PET. iii. 18, 19, 20.

FEW texts have received such various interpretations as the one which is to engage our attention. It has been placed into the crucible of polemics, and has received the impression of the seal of the most opposite schools of theology.

The most popular theory which the text is made to carry is, that *between the crucifixion and the resurrection the Lord Jesus Christ went into the place of departed spirits and preached to its occupants.* One writer supports this theory by an appeal to the terms which express the Saviour's mission to men: "The Son of Man is come to seek and to save that which was lost." He remarks, "When Christ said 'LOST,' who can tell how far His eye penetrated the region that to man is invisible—how far He looked down the terrestrial chasm into which man had descended—what HE saw in the darkness deeper than the gloom of the grave?" And then he asks, "Do you meet Him at the threshold of His work, and tell Him that He is too late, because some men have already gone into the captivity of hell—have passed away laden with mountains of guilt into the unseen regions—that the devil has imprisoned million on million beyond all numbering, and that, at best, Christ can only save but a few of the inconsiderable remnant?" This plausible query is strengthened by the assertion of unquestionable fact, "It is impossible to shut Christ out of any region of His universe;" and then the author proceeds to state the conclusion which he deems inevitable, "I rejoice to believe that even from hell's floor of fire clear up to heaven's loftiest pinnacle of jasper, the story of redeeming love is known in all the pomp of its simplicity, all the omnipotence of its pathos." The object of this preaching he thus defines: "To supply an evangelical basis of judgment and an evangelical possibility of spiritual life." Another writer limits the audience: "I understand these words to say that our Lord, in His disembodied state, did go to the place of detention of departed spirits, and did there announce His work of redemption—preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them." And then he adds, "Why these rather than others are mentioned—whether as a sample of the like gracious work in others, or for some reason unimaginable by us—we cannot say."

Many understand the *spirits in prison* to be souls awaiting condemnation, but explain "preached" as announcing, not *salvation*, but *condemnation*.

Some explain the term *preached* as proclaiming salvation, but regard the *spirits in prison* as the spirits of the just, whose admission to heaven was delayed until the Saviour had offered His sacrifice for sin.

Others hold both kinds of preaching—the evangelic to the spirits of the just, the damnatory to the disobedient.

These are by no means all the theories which have been propounded on this side, but they are sufficient to convey a clear idea of the general theory that between the crucifixion and the resurrection our Lord actually visited the ghostly regions and preached to the disembodied spirits of men.

Now it seems to us to follow, that—

1. If Christ preached only to the spirits of Noah's contemporaries, a grievous injustice was inflicted upon others, as no reason has been revealed, nor can be conjectured, why they should be the exclusive objects of this extraordinary distinction.

2. If the preaching was directed to all who died in unbelief prior to the Saviour's advent, they surely must have welcomed the Preacher, and, accepting the offered salvation, Hades was at once depopulated; for it is impossible to conceive of those who, like Dives, had experienced the awful consequences of sin in the other world, remaining impenitent and despising such an extraordinary offer of mercy.

3. If the preaching was to announce condemnation, it was both too late and too soon—too late, as they had already known the bitterness of their fate for two or three thousand years; too soon, for it anticipates the verdict of the great tribunal, when the dead shall be judged, "according to the Scriptures."

4. If the preaching was merely to lay an evangelical basis of judgment, the visits of the Saviour to the lost must be repeated from time to time, or at the last great crisis in the world's history, that all who have died impenitent may be judged by the same standard.

5. If the preaching was restricted to the spirits of the just, and announced their deliverance from Hades, the Saviour must have left the ransomed host at the threshold of the everlasting gates until He ascended from Olivet, six weeks later, to complete the princely conquest.

It is impossible to deny the charm which a gospel for the lost in Hades has for those who indulge what they are pleased to call the "larger hope;" but we must not allow our vision to be dimmed by the halo of a brilliant theory, nor our judgment to be warped by the effort to believe what at best we can only wish were true.

Another theory, which finds favour with many, is determined by *spiritualising the prison* referred to, and which is supported by an appeal to the prophetic terms which are used to express the Saviour's evangelic mission—"to preach deliverance unto the captives, and the opening of the prison to them that are bound." That all lost men are imprisoned by ignorance, folly, unbelief, and sin—that they are the willing captives of Satan—we freely concede; and although we shall endeavour to press another meaning from the language of the apostle, we avoid by this admission the charge of ignoring the most terrible fact in the condition of the race.

The last theory to which it may be necessary to refer, and which has its advocates, is, that those to whom Christ preached by the ministry

of Noah are now "*spirits in prison*," their imprisonment being the inevitable consequence of their continued disobedience and deliberate rejection of the offered mercy. To admit, as we freely do, that those who die impenitent are reserved unto the judgment of the last day, that they cannot escape the consequences of a guilty life, but must suffer the penalty of their transgressions, which a righteous Judge will determine, does not concede the application of the theory to the case in point.

Let us now enunciate these theories in the simplest terms possible, that we may have them clearly before us—

1. That the Lord Jesus Christ, between His death and resurrection, actually went, in spirit, and preached to the disembodied spirits in Hades.

2. That the preaching of Christ by the ministry of Noah was directed to those who were *spiritually in prison*.

3. That the preaching of Christ by the ministry of Noah was fruitless of results, for, dying in impenitence, the spirits of the antediluvians are *now in prison*.

Now, while dismissing the first theory as a pious fraud, out of which the Romish Church has woven the web of purgatory, and conceding the truth of the others as applied to men in general—viz., that the living are imprisoned in ignorance and sin, and that those who have died impenitent are reserved unto judgment—we venture to think there is room for yet another theory, and which, while it guards us from the delusion of a baseless conjecture, sheds a halo of glory on the Cross, and discovers the resources of mercy in the heart of a long-suffering God to meet the direst extremity of living men.

The simple statement of the apostle is that "Christ brings us to God" by "being put to death in the flesh and quickened by the Spirit;" in other words, that the death and resurrection of Christ are the two great factors of the redemptive scheme. The agent of the death is not mentioned, only the medium—the flesh. This was the only possible vehicle of suffering and death to the Son of the Blessed. As Christ was "put to death in the flesh and quickened by the Spirit" in order to "bring us to God," the apostle cites a simple fact to prove that God's long-suffering is not circumscribed by any age, and that the Sacrifice of Calvary was anticipated and accredited to human redemption even in that far past age when man's disobedience resisted the gracious ministry of Noah,

The ministry of Christ was exercised on the imprisoned "who were once disobedient, while the long-suffering of God waited in the days of Noah while the ark was preparing." It would be impossible to employ plainer language to indicate the *objects* of the Saviour's mission, and to determine *the time* when His ministry was exercised. It is a most gratuitous conjecture to make the "prison" to mean "Hades," the "spirits" the ghosts of men, and the "preaching" the ministry of Christ during the interval between His death and resurrection. The preaching of Christ was to "the spirits in prison which sometime were disobedient, when the long-suffering of God waited in the days of Noah while the ark was preparing."

Let us picture to ourselves the scene as Noah's prophecy, which only provoked the ridicule of the sceptic, begins to pass into historic fact. The heavens, which had smiled upon the ungodly race, are veiled

with ominous clouds which portend the coming storm. As the sluggish drops of the reluctant shower begin to fall, the merry jesters construe the threatened deluge into a passing thunderstorm. But the torrent falls, the streams are swollen, and the lowlands become an ocean bed. The dark suspicion now begins to quicken the languid fears of the ungodly, and the conviction fastens itself upon the mind that the threats of Noah, which they regarded as an old man's fables, were, after all, the counsels of consummate wisdom.

Bearing their little ones in their arms, fathers and mothers, under the impulse of the law of self-preservation and parental instinct, seek some elevated spot where they may find a refuge from the fury of the storm. But the pitiless rain descends, and the green billows of the flood are rolling up the mountain sides, and the peaks stand out like islands in the universal sea. Shut in by watery walls, they are now imprisoned. The ministry of man has ceased, but memories of Noah's preaching revive, and the story of the mercy and lovingkindness of God sheds its halo over the terrible scene. Regret, like a gnawing worm, feeds upon their souls; their cheeks are blanched with despair, and above the roar of the resistless waves and the crash of falling towers is heard the piteous wail of woe, and the plea for the mercy so long despised. The benignant smile of hope now shines faintly through the murky gloom, as men begin to chide themselves for their egregious folly, and cry for pardon to a long-suffering God. Can you conceive a scene more terrible? Imagination staggers beneath the task. And what was the result? It is generally assumed that as the flood was the expression of God's righteous indignation, and a terrible retribution which man's sin provoked, that all who found a watery grave perished without hope or mercy—that the silence of Noah sealed their condemnation and shut them up to a fate which even Divine interposition could not avert nor delay. But is it not assuming too much to affirm that God's resources of mercy were exhausted by the ministry of Noah, and that he must gaze upon the fearful scene impotent to save? that His ears were deaf to human entreaty in the dire extremity of woe, and His arm shortened that He could not reach forth a helping hand to clasp the penitent ere the whelming waves engulfed him?

Surely the mercy which plucked the dying malefactor from the very jaws of hell was sufficient to meet the condition of those who were imprisoned by the flood ere they sank to a watery grave. We must bear in mind that provision was only made in the ark for Noah and his family; no one else was invited to accept a refuge within its wooden walls from the resistless flood. The decree had gone forth—"The end of all flesh is come before me; and, behold, I will destroy them *from the earth*" (margin), Gen. vi. 13; and nothing could avert the terrible doom. We search the narrative in vain to find a single word which justifies the common belief that the inevitable doom was eternal punishment, and that "the long-suffering of God, which waited while the ark was a preparing," was exhausted when the flood which was to bear the ark upon its billowy crests began to flow.

If the language of the apostle will bear this inference, we suggest it is a splendid testimony to the power of grace of the Lord Jesus

Christ, who, to bring us to God, "was put to death in the flesh and quickened by the Spirit."

Of course we cannot announce the theory as a formulated article of the creed of Christendom, but it is not therefore to be dismissed as false or even regarded with suspicion. Let us bring our theory to the test of the Word.

1. God asserts the unqualified truth, "My word shall not return unto Me void." Did the preaching of Noah, then, only deepen the responsibility and augment the guilt of his auditors? Was the savour of his ministry only of "death unto death"? True, only eight persons were saved in the ark from a watery grave; but is it unreasonable to suppose that the waters of judgment caused the good seed of the Kingdom to germinate, the harvest of which was reaped by the sickle of the angel of death?

2. It is asserted by an inspired prophet that "when the judgments of God are abroad in the earth, the inhabitants thereof will learn righteousness." The inhabitants of the old world were not cut off by sudden judgment. Day after day, and week after week, they were fleeing before the advancing waves of the resistless flood; they heard the voice of God in the crashing thunder. "Horror took hold of them," as they sought to elude the clutch of grim death! Think you that they could maintain their unbelief in spite of judgment so terrific?

3. Add to this the emphatic testimony of Peter that Christ, in His Divine personality, "went and preached to the spirits in prison which sometime were disobedient," and we submit that the direct ministry of Christ, in such a dire extremity, renders the conclusion almost irresistible that many of these imprisoned sinners accepted the deliverance thus proclaimed, and, although the flesh was destroyed, the spirit was saved. There is a glory, as of the resurrection morn itself, bathing those crested billows on which (may we not hope?) multitudes were borne to the shores of the better land.

4. The text also affirms that those imprisoned spirits were *once*, or *sometime*, disobedient in the days of Noah; in other words, that his ministry failed to reach them while the ark was a preparing. The terms "once" or "sometime" cannot imply finality, but must refer to a condition which has terminated. Either term sheds a ray of light upon the gloomy spectacle. They maintained a defiant attitude while the old man raised his voice against their sins, and told them of the coming doom. But now defiance has given place to submission, and the darkness of unbelief has melted into the light of faith. For such a result God's long-suffering had been waiting. In spite of their stubborn disobedience He waited—the old eternal attitude—waited to be gracious; waited that, when the preacher's voice was drowned by the crash of the elements, He might command an audience; waited that the angel of salvation might hover on the crest of destruction, as the petrel perches on the wildest wave; waited till the light of life was flickering in the soul, that He might kindle the torch of immortal hope; waited till the depths of despair had been reached, that He might send from above and draw them out of many waters. Oh, the splendour of almighty grace! Truly we may exclaim with an apostle, "Where sin abounded grace hath much more abounded," and read with a newly-

added emphasis the glorious declaration, "He is able to save them to the uttermost that come unto God by Him." Yes! the uttermost of human *need*, the uttermost of human guilt, the uttermost of human *time*, and the uttermost of human despair, cannot place a repentant sinner beyond His power to save.

In this solemn baptism of the imprisoned there was a putting away of the "filth of the flesh," although they never rose from the waters of their baptism to walk this earth in newness of life.

I am conscious that the theory I have broached cannot be set forth with the certainty of demonstration; but there is this to be urged—there is nothing in the text to overturn it, and nothing within the compass of the divine revelation to relegate it to the region of baseless conjecture or visionary theory. It magnifies the grace of God and lights up the gloom which gathers around the dying bed of men who have led a wicked life. Who can tell how many, when shut up to the certainty of death and the solemnities of an eternal world, have stretched forth the timid hand to touch the skirts of the Saviour's garment, and breathed the half-unconscious prayer which was heard above the storm on the Galilean lake, "Lord, save, or we perish"? In the light of this theory, who can tell how vast a contingent of the heavenly throng have had no place in the ranks of the Church Militant?

Across the darkest cloud that ever frowned on sinful men God has written, as with a pencil dipped in sunlight, the promise which has lit many a despairing soul to the regions of the blest—"Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

From the cradle, whence the child looks forth through smiling eyes upon the opening path of life, to the margin of the grave at the other extremity, where the shadow of death falls darkly upon the heart, the Saviour pursues the sinner with infinite and tender ministries of mercy, "not willing that any should perish, but that all should come to repentance." And, as it is true "there are no acts of pardon passed in the cold grave to which we haste," is it not equally true—

"While the lamp holds out to burn,
The vilest sinner may return"?

VERNON J. CHARLESWORTH.



THE RAINBOW.

THE rainbow is God's tombstone over a perished world, the record God has put in the sky that this world *has perished*. When we see the beautiful arch spanning the sky, let us remember it is stretched over a great sepulchre, though it also contains a message of mercy. H. W. S.

CLOSE BY.

‘ His left hand is under my head, and His right hand doth embrace me.’—Song of Solomon ii. 6.

LORD JESUS, Thou art ever NEAR,
Close by, close by.
Thy voice so dear,
I love to hear ;
It casts out fear,
Dries up each tear,
And doth appear
Close by, close by.

Lord Jesus, Thou art ever STRONG,
Close by, close by.
As Thine I long
To vanquish wrong ;
So bound along,
My foes among,
Thyself my song,
Close by, close by.

Lord Jesus, Thou art ever MINE,
Close by, close by,
Oh, joy divine,
I, too, am Thine !
No more I pine,
While I recline
In arms that twine,
Close by, close by.

Lord Jesus, thou art ever BRIGHT,
Close by, close by.
This darksome night
Becometh light,
The glory height,
To my delight,
Is just in sight,
Close by, close by.

A. A. S.



READINGS FROM "THE ENGLISHMAN'S BIBLE."--No. 9.

GEN. xi. 1-9.

Verse 1.

AND *the* whole earth was of one language (lip) and of one speech" (and of similar words).

There was but one pronunciation, and the words were alike throughout the earth; not even a variety of dialect.

And what was the language? The names given up to this period will prove an answer to this.

Adam called his wife's name "Ishah," "because she was taken out of *ish*" (pure Hebrew), and "Eve," "Living" (Gen. iii. 20). So also Eve calls her sons by pure Hebrew names.

All the names until the flood up to Noah, "Rest," or "Comfort," are Hebrew, and from the flood to Babel all pure Hebrew; and as no other language was spoken, the language up to the confusion of tongues must have been Hebrew.

2. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

Shinar signifies "casting out," or "scattering all manner of ways"—a name probably given after the dispersion. (See also Zech. v. 11.)

3. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."

Building with man-made materials: in imitation of God's living stones, wherewith He builds His spiritual house; and uniting with other bonds of union than God's bond of perfectness, which is charity or Divine love.

4. "And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven" (unto the heavens).

Human reason, human will, and human consultation; God left out.

A city for society, a tower for security; companionship without God, and security from His judgments. The deluge was not yet forgotten; far less denied (2 Pet. iii. 3, 4). They little calculated how far heaven was from them, nor how far they were from heaven. And such are all human calculations when God and His Word are not consulted.

"And let us make us a name, lest we be scattered abroad upon the face of the whole earth."

God says, "In all places where I record MY NAME I will come unto thee, and I will bless thee" (Ex. xx. 24). And Jesus says, "Where two or three are gathered together UNTO (not 'met in') MY NAME, there am I in the midst of them" (Matt. xviii. 20). Man's plan is to make to themselves a name, or a denomination—a human confederacy, without a Divine centre—but only to prove the truth of Christ's word, "He that gathereth not with Me scattereth."

5. "And Jehovah came down to see the city and the tower which the children of men builded."

It is condescension in God to behold the things in heaven, and in the earth (Ps. cxiii. 6.); even though the whole world were united in the act, as here.

6. "And Jehovah said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

Union is strength, combination is power. This is a principle which God Himself recognises.

7. "Go to, let us go down, and there confound their language, that they may not understand one another's speech."

8. "So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

So long as men continued to use the language which God had taught them, they were united; when they invented languages for themselves, they were scattered. Even so, when Christians confine themselves to the pure Word of God, without addition and without subtraction, they are one; when the right of private judgment is claimed, or the authority of men is substituted for the sole authority of the Word of God, there is no end to the diversities and divisions.

9. "Therefore is the name of it called Babel (confusion); because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth."

As the remedy for the fall is Calvary, so the remedy for Babel is Pentecost.

When taught by the one Spirit of an ascended Christ, we shall all speak the same thing, and shall be perfectly joined together in the same mind and the same judgment.

THOMAS NEWBERRY.



FAITH gives the lie to everything and to every person but God. If an angel from heaven were to speak "another Gospel," it would say, "Let him be accursed."

ABRAHAM, THE MAN OF FAITH,

No. VIII.

“Who is he that overcometh?”—1 JOHN v. 5.

IN the path of faith there are many golden opportunities, but we may miss them. When Abram heard of Lot's captivity he might have been deeply interested; he might have sorrowed much, made it a matter of frequent prayer, and *done nothing*. If so, the record, so far as Abram's life is concerned, had been that of another failure instead of a brilliant victory with its added blessings. Nevertheless, it is just at this point we so often come short. It is not that we are lacking in sympathy. The need of those around us touches us keenly, and perhaps we cry to God “mightily” on their behalf; but we think not of that part of God's plan in which he delights to manifest through His believing ones, not His tender compassions merely, but also His power to deliver.

We see thousand-fold misery everywhere. We hear the cry of the oppressed, the groan of the prisoner, the sigh of the weary. It is good to feel deeply and to pray much; but, my brother, I believe that God creates His *compassions* in you that His *power* also to succour and deliver may be put forth, not through another, but through *you!* The soul that feels tenderly is meant, by God's grace, to be the brave deliverer of those for whom he feels so much. Let the weakest of us have only faith enough in the might of our God and He will show us wondrous things in this our path of faith.

Over and over again has the Lord had to say to us, “Wherefore criest thou unto Me?—FORWARD” (Exod. xiv. 15).

How many victories and songs of victory might have been ours ere now, and how many might have “risen up to call us blessed” could we have believed that God was as ready to fight and *conquer through* us as to *feel through* us. In Abram's case the compassion and the energy *kept pace together*. There was no hesitation. We read in verse 14 that “When Abram heard that his brother was taken captive he armed, &c.” It is refreshing, too, to mark the wisdom and energy, the *brilliant* execution, and the rapid result, yet all so quietly narrated as matters common and of course. One cannot fail to see that the plain unvarnished facts recorded in those three short verses (14-16), had it been the story of a worldling's victory, would have blazed in the most glowing periods that the historian or poet could furnish. But here we have God giving us the history of one of His own battles. Once we have admitted that it is the finger of God we may adore, but we cannot

wonder. As to Abram, there need be no flourish of trumpets in *his* praise. To him the calm satisfaction of work done by God through him is enough. To some extent evil has been destroyed and his poor brother delivered, but was it not God; and what else, then, could be? Whether in going out to the conflict or in coming back victorious the *believing one hides behind* God. Only the other week, far away in inland China, a young medical man was dictating his last letter to friends at home. As a student he had distanced competition and "carried everything before him." Men spake of him as certain to rise and shine in his profession; but God had put a deep tenderness for the millions of China into this man's heart, and he laid himself and his talents for *this* work into the hand of God. For a brief period God used him much, and then called him home to say "Well done." Some of his last words were, "Tell them, if they speak of me and my work, not to praise the poor instrument, but to give *all* the glory to God." A true man of faith! He needed not, nor cared he for glowing eulogy or sculptured monument. Had anything been done, it was God. Let the *Worker* have the praise. He did it. As to the instrument—well, He who uses it knows its worth or unworth for His purposes. That surely is enough. Taken up or laid down, that is enough. Yet, alas for many, "the first shall be last and the last first;" and mid the vast multitude of religious workings it shall be declared of many as they stand before the judgment-seat of Christ, "Verily, I say unto you, they have had their reward." God keep us, my brothers, living or dying, from the fulsome praises of a world-loving Church or a Christ-rejecting world!

THE TWO KINGS.

As Abram returns from this conflict, an encounter of a most wonderful character takes place. Two kings came forth to meet him. The king of Sodom and Melchizedek; the one, as we have already seen, type of dominion and greatness which existed only in the *sufferance* of God and was soon to be destroyed; the other well known type of Jehovah's true King the Lord Jesus Christ. It is blessed to mark how full of discernment true faith is. Sodom's king is *first* mentioned. Without doubt he *took* the first place, coming with pomp and glitter to acknowledge *condescendingly* that this man of God had laid him under obligation. Abram will deal with him by and by, but faith has seen the true King, and turns *first* to Melchizedek. HE is a stranger. His name is not given in the list of earth's *present line* here, in the narrative, or elsewhere. He has had no part in their leagues, their rebellions, or their battles. He is not ONE of them. Obscure, therefore, and unacknowledged, He is nevertheless to this man of faith in fellowship with the mind of God, THE **TRUE KING**.

Whatever He may be to others, He is Abram's king, and other kings must stand aside till Abram has yielded Him homage and received His blessing. "Priest of the Most High God, King of righteousness, and King of peace," He stands alone, while all is still unrighteousness, picture of the attitude which even now our blessed Lord still maintains towards "the kingdoms of the world and the glory of them" (Matt. iv. 8). It is the shadowing forth of Christ holding the kingdom in patience, not yet in power. God's Priest, He is living in God's presence for Abram and such as Abram. As Jehovah's representative He can give Jehovah's blessing to the believing one, while he cannot yet confer it on the unrighteous world. Then also "He brought forth bread and wine." How blessed and suggestive all this is! The kingdoms of the world, while all was still in unrighteousness, might not be His, but He had bread and wine wherewith to sustain and cheer the true servant. Blessed emblems of our Melchizedek's position and gifts! Bread and wine too. Can we fail to associate them with His atoning sacrifice, His dying love? "HE brought forth bread and wine." He did not send them. He *came* and *brought* all this to the wearied ones in *lowly ministry*.

Yes! this is God's King for such as we are—the true kingly character. By and by He shall be manifested as King of Kings and Lord of Lords. Meanwhile He shall be ours. His love to us in our unworthiness, His humble ministry to our necessities even unto death, that marvellous bringing forth of *the Bread and the wine, these* have conquered. "For love because He first loved us" (John iv. 19). This Blessed One still so obscure, still so little acknowledged, is OUR Lord. We gladly own that we are sustained by Him, cheered by Him, our strength, our joy. We accept at His hand the blessing of His God and our God as our highest good. We *join with Him* in adoring worship of Jehovah—"Blessed be the Most High God who hath delivered, &c."—and we gladly give, not tithes of all merely, but all we have and all we are to be His for ever. "Not as the world giveth" (John xiv. 27).

With what wondering unintelligence the King of Sodom must have stood aside and watched all this; perhaps with proud contempt and mocking scorn, perhaps in angry impatience. In any case, he now again comes forward, and how great the contrast! God's King had asked nothing, He had given abundantly, and He had received of Abram the lowly offerings of a grateful heart; but He came not in the spirit of Sodom's king, "Give me ——." So great is the presuming pride of unsanctified greatness that the mean little king doubtless thinks the permission granted to Abram, "take the goods to thyself," is magnanimous. Why, as a matter of pure justice, the whole belonged to Abram. He had taken the whole from the enemy, and the spoil was his own. This king had no right to say either "give" or "take."

The reply of the man who believes in God is grand. He had been in blessed fellowship with another king, had marked the difference between the littleness of the world's greatness and that which bears the stamp of God; *His King* had blessed him, thus giving approval to the conflict and the victory, and *together* they had worshipped Jehovah.

Turning suddenly from such a scene to the King of Sodom, need we wonder at Abram's reply? Calm, dignified, and courteous he could

not but have been, but with what wonder must this earthly prince have heard the words, "I have lifted up my hand to the Lord the Most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say I have made Abram rich."

Perhaps Sodom's king had expected bargaining and chaffering, when all at once he finds one man in the world counting all that he valued most as the very dust on which he trod. "*From a thread to a shoe latchet.*" What means this? Does Abram value the very crown jewels themselves no higher than a shoe latchet? Doubtless the king had judged of this man of God by what he had seen in Lot. Alas! Lot had chosen Sodom because of its earthly good in spite of its wickedness, but this man had chosen GOD. What teaching there was in all this to the poor wicked king, so soon to be overtaken with terrible destruction. What witness-bearing for God! This man had *consulted* God. This man had been speaking about *him* and *his goods* to God. This man had bravely reminded him also that his threads and shoe-latchet were the property of God, for He was possessor of heaven and earth. That himself, with every breath he drew, was the creature of His hand, yet living in forgetfulness of and rebellion against Him.

My brothers, this was noble, kingly, Christ-like testimony to God and to His word. We have found faith leaving the dearest ties of nature even at the word of God (Chap. xii. 1); seen it taking the lowest place of earthly vantage rather than quarrel with a brother; marked its sweet fellowship with God in Mamre; seen it rise from this at the call of a brother's need going forth to battle and victory; in the moment of victory, bidding earth's great one stand aside that it might turn *first* to God, and owing in that presence God's priestly King, Melchizedek, as its rightful lord. And now we find it "despising the riches of Egypt," because they were put at his disposal by one who considered them *his own*, to "give and take," and knew not God.

Step by step, my brothers, this is the path of faith. Think ye it is less the path now for us than for him? I dare to say, No! while the world is still as it is—our God's authority so little owned and *His* blessed Melchizedek, our dear Lord and Saviour, Jesus Christ, so little known or cared for. Oh! my brothers, let not the world say with truthfulness that we bend and lick the dust to it, its pleasures, its glories, its gains, when the honour of our Lord is at stake; let them not have to point to the sons of God and say that we, who profess to believe that the "world lieth in the wicked one," and wait for the Coming One to deliver us from "this present evil age," are grasping as eagerly after its wealth, its honours, and high places as the worldling who knows no higher good.

"Our blessed God and Father, help us that, denying ungodliness and worldly desire, we may live soberly, righteously, and godly in this present world; looking for *that blessed hope* and the glorious appearing of the great God and our Saviour, Jesus Christ, who *gave* Himself for us that He might redeem us from all iniquity, and *purify* UNTO HIMSELF *a peculiar people zealous* of good works."

ROBERT MCKILLIAM, M.D.

ONE SOUL.

ONLY one soul ! We crave and cry
 For great and lofty things,
 And in our weakness calmly claim
 The power and wealth of kings.
 Only one soul ! When thousands die,
 We must do mighty deeds,
 And gather millions to the Cross
 And Throne, for Mercy pleads.

Only one soul ! But drop by drop
 The rain falls, till the flood
 Sweeps with a mighty, surging tide
 Through valley, field, and wood.
 Only one soul ! The coral reef
 In giant strength unfolds
 A mystery ; and the weak and base
 Are in the Hand that holds.

Speak to the one as though none else
 Stood on the sinking sand :
 One sinful woman at a well
 Heard words so sweet and grand,
 That thousands rest within their power,
 And will, until the face
 Of Him who uttered them is seen
 In all its wondrous grace.

Pray for the one as though thy life
 Were for that prayer alone.
 Moses prevailed for many : why
 Not open heaven for one ?
 Follow the one, for " Jesus would
 Go forth to Galilee,
 And findeth Philip." Launch the one
 Upon life's Christ-trod sea.

Work for the one. To *Philip* comes
 The word, " Arise and go ;"
 And two rejoice, for Christ has met
 The heart that longed to know.
 Full soon, when seeing face to face,
 The wondrous song will be,
 From millions gathered " one by one,"
 " He lived and died for *me*."

A. S.

<i>Roman Day.</i>	<i>Jewish Day.</i>	
Tues.	12th day.	<p style="text-align: center;">THE DAYS OF THE PASSOVER, CRUCIFIXION, & RESURRECTION.</p> <p style="text-align: center;">Showing the relative position of JEWISH and ROMAN DAYS.</p>
12 o'clk	6th hour.	
3 „	9th h.	
6 „	12th h.	
	13th d.	<p>13TH DAY of the First Month, <i>ABIB</i>, about March or April, commencing after Sunset on TUESDAY, and lasting till Sunset on WEDNESDAY.</p>
Wed.	Night Watches.	<p>Ex. xii. 1-6. “And ye shall keep it (the lamb) up until the Fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening,” or, “between the two evenings”—margin—See Levit. xxiii. 32. “From even unto even shall ye celebrate your Sabbath.” The Hebrew day commenced at one sunset, and lasted till the next.</p>
6 o'clk	1st h.	<p>The Passover was to be observed between the two evenings, either after the First or before the Second. The Lord Jesus observed the ordinance on the First evening, and fulfilled the type before the Second.</p>
9 „	3rd h.	<p>In Egypt the Passover was killed before the Second evening, and eaten during the night.—Ex. xii. 8.</p>
12 „	6th h.	<p>The Jews, at the time of the Crucifixion, partook of it before the Second evening of the 14th day. John xviii. 28.</p>
3 „	9th h.	<p>But it would appear that in the case of the Lord Jesus to meet His express desire (Luke xxii. 15, 16) the paschal lamb was killed on the 13th day in readiness for the 14th.</p>
6 „	12th h.	<p>GUEST CHAMBER PREPARED. Matt. xxvi. 17-19. “They made ready the Passover.” Mark xiv. 12-16. Luke xxii. 7-13.</p>
		<p>LEAVEN PUT AWAY. Ex. xii. 15, 18-20. From the First Evening of the 14th, till the Second Evening of the 21st, eight days in all, no leaven was to be found in their houses.</p>

Roman Day.	Jewish Day.	
Thur.	14th d.	<p>14TH DAY commencing after Sunset on WEDNESDAY, lasting till Sunset on THURSDAY. Passover Eve.</p> <p>PASSOVER KEPT by Christ and His disciples. After Sunset First Evening. Matt. xxvi. 20-25. "When the even was come He sat down with the Twelve." Mark xiv. 17-21. Luke xxii. 14-18, 21-23. John xiii. 1-29. About six o'clock on Wednesday Evening.</p> <p>JUDAS GOES OUT—John xiii. 30-32. "He then having received the sop went immediately out."</p> <p>LORD'S SUPPER Instituted. Matt. xxvi. 26-29. "Jesus took bread and blessed it," &c. Mark xiv. 22-25. Luke xxii. 19, 20. John xiii. 33, xvii. 26.</p> <p>GETHSEMANE. Matt. xxvi. 30, 36-46. Mark xiv. 26, 32-42. Luke xxii. 39-46. John xviii. 1. BETRAYAL.—Matt. xxvi. 47-56. Mark xiv. 43-52. Luke xxii. 47-51. John xviii. 2-11.</p> <p>JESUS before ANNAS and CAIAPHAS. During the night—Matt. xxvi. 57-75. Mark xiv. 53-72. Luke xxii. 54-71. John xviii. 12-27.—Till cock crowing.</p>
6 o'clk	1st h.	<p>Before PILATE and HEROD. Between the FIRST hour (6 o'clock) and THIRD hour (9 o'clock).—Matt. xxvii. 1-32. "When the morning was come, all the chief priests," &c. Mark xv. 1-21. Luke xxiii. 1-32. John xviii. 28-40, xix. 1-16.</p>
9 "	3rd h.	<p>CRUCIFIXION. Between the THIRD hour (9 o'clock) and SIXTH hour (12 o'clock).—Compare Mark xv. 25, and John xix. 14.</p>
12 "	6th h.	<p>DARKNESS from the SIXTH hour (12 o'clock) to the NINTH hour (3 o'clock).—Matt. xxvii. 45. Mark xv. 33-36. Luke xxiii. 44, 45.</p> <p>The women and John by the Cross.—John xix. 25, 27. "Finished"—John xix. 28, 29.</p>
3 "	9th h.	<p>DEATH. Between the NINTH hour (3 o'clock) and TWELFTH hour (6 o'clock)—Matt. xxvii. 50-56. "Jesus, when He had cried with a loud voice, yielded up the ghost."</p>
6 "	12th h.	<p>Mark xv. 37-41. Luke xxiii. 45-49. John xix. 30-37.</p>

Roman Day.	Jewish Day.	15TH DAY commencing after Sunset on THURSDAY, lasting till Sunset on FRIDAY. Preparation Eve.
	15th d.	BURIAL. After Sunset—Mat. xxvii. 57-61. "When the even was come (and thus a new day commenced) there came a rich man of Arimathæa, &c." Mark xv. 42-47. Luke xxiii. 50-56. John xix. 38-42. After 6 o'clock on Thursday Evening when the 15th day commenced.
Fri.	Night Watches.	JEWS' PREPARATION DAY. "That is the day before the Sabbath."—Mark xv. 42. Luke xxiii. 54. John xix. 31. As distinct from "the preparation of the Passover"—John xix. 14. The day of the departure from Egypt—Num. xxxiii. 3.
6 o'clk	1st h.	
9 "	3rd h.	SPICES PREPARED. During the Friday—Luke xxiii. 56. "That day was the preparation, and the Sabbath drew on."....."And they returned, and prepared spices and ointments, &c."
12 "	6th h.	The Hebrew day commenced in the evening. "When even was come" Joseph obtained the body of Jesus, and buried it. That day, the 15th day of the month, Abib, was the day of the preparation, the day before the Sabbath (the Sabbath was on Saturday); the Crucifixion was on the 14th day, the day previous; so that the Crucifixion could not by any possibility have taken place on the Friday.
3 "	9th h.	
6 "	12th h.	The 15th day, according to the Hebrew calculation, commenced at Sunset, about 6 o'clock; the Friday, according to the Roman calculation, commenced at mid-night, 12 o'clock. The Scriptures go by the Hebrew calculation, tradition follows the Roman, hence the confusion.
	16th d.	16TH DAY commencing after Sunset on FRIDAY, lasting till Sunset on SATURDAY. Sabbath Eve.
Sat.	Night Watches.	SABBATH DAY. "That Sabbath-day was an high day"—John xix. 31. "And rested the Seventh day according to the commandment." Luke xxiii. 56.
6 o'clk	1st h.	SEPULCHRE SEALED AND GUARDED. Matt. xxvii. 62-66. "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, &c."
9 "	3rd h.	
12 "	6th h.	The Roman day lasts from midnight to midnight, containing two half nights, and one whole day. The Hebrew day lasts from evening to evening, containing one entire night, and one entire day. The body of the Lord lay in the grave three whole nights, two whole days, and the first part of the third; verifying His own word—Matt. xxi. 38-40.
3 "	9th h.	
6 "	12th h.	

Roman Day.	Jewish Day. 17th d.	<p>17TH DAY commencing after Sunset on SATURDAY, lasting till Sunset on SUNDAY. See Gen. viii. 4. The same day on which the ark rested. Lord's Day Eve.</p>
Sun-day.	Night Watches.	<p>EVENING VISIT. Mark xvi. 1. Matt. xxviii. 1. Render "And on the first watch of the week, as it began to draw on towards the first day of the week." The word "end" is literally late, and is used for the "first watch." Both "sabbath" and "week" are the same word. After 6 o'clock on Saturday Evening.</p>
6 o'clk	1st h.	<p>EARTHQUAKE. Matt. xxviii. 2, 3. "And, behold, there was a great earthquake, &c."</p>
		<p>RESURRECTION. At early morn—Mark xvi. 9. "Jesus was risen early the first day of the week."</p>
		<p>MORNING VISITS. BEFORE SUNRISE, "When it was yet dark," John xx. 1. Mary Magdalene, Peter and John—John xx. 1-10. Luke xxiv. 12. Christ's appearing to Mary—Mark xvi. 9-11. "He appeared first to Mary Magdalene." John xx. 11-18. As the morning Star to early and patient watching.</p>
		<p>Ascension and Entrance into the HOLIEST. Ascension to His Father. "Touch me not; for I have not yet ascended to my Father: but go and say.....I ascend," &c. John xx. 17. Entrance into the Holiest. Levit. xvi. 11-14. "And bring it within the veil.</p>
		<p>MORNING VISIT. AFTER SUNRISE—Mark xvi. 2. Visit of the women. Matt. xxviii. 5-8. Mark xvi. 2-8. Luke xxiv. 1-11.</p>
		<p>APPEARINGS. To the women—Matt. xxviii. 9, 10. "Jesus met them saying, 'All hail,' or 'Rejoice.' Having gone in and come out with acceptance. To the two disciples—Mark xvi. 12, 13. Luke xxiv. 13-34. To the eleven. Mark xvi. 14. Luke xxiv. 36-49. John xx. 19-23, 24-31.</p>
		<p>THOMAS NEWBERRY, Editor of the "Englishman's Bible."</p>

THREE PRECIOUS EMBLEMS.

CHRISTIANS have three gifts from God: *Wine*, the blood of Christ, making the heart glad; *bread*, the flesh of Christ, strengthening and sustaining; and *oil*, the Holy Ghost, making the face to shine, making the believer manifest as a holy person.

H. W. S.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 509.)

BUT although we are privileged to enjoy this rest of conscience and rest of soul here, there remaineth a Sabbath rest for the people of God. What we enjoy here is inward peace in spite of outward circumstances; but what will it be when the outward circumstances are conducive to it? Oh, how we yearn for that perfect calm as we pass through this scene of strife! And we sing—

“My soul, amid this stormy world,
Is like some fluttered dove.”

How often is it with us, when we come out from converse with our Lord, as it was with our Master when He came down from the mount, and encountered once more the sin and suffering and questionings and unbelief of the faithless and perverse generation among whom He sojourned; when even He was constrained to cry out, “How long shall I be with you? How long shall I suffer you?”

The sounds of the world grate upon the ear of one who has been listening to the “still, small voice,” and make him shrink and shudder as does the musician at sound of a jarring discord. Dull and paltry does all appear to the eyes that have been beholding Christ in the glory, and small and trifling the most important questions of the day beside the great and momentous concerns of eternity which have been occupying him.

If the true value of anything would be known, let it be taken into the presence of God, and examined in that light. Things appear very small then which were thought much of before. Some excuse themselves for not taking certain things to God by saying they are too small to trouble Him with. Is it not that they are too small for us to be troubled with? Nothing that properly relates to us is too small for God to take interest in. We have no right to trouble ourselves with anything which we cannot take to God and let His light shine full upon. One has defined “walking in the light” as “bringing, without evasion, every action, emotion, and thought into the all-searching light of His presence.” May we ourselves obey, and pass on to others, the exhortation, “Come ye, and let us walk in the light of the Lord” (Isa. ii. 5).

Sweet are the moments which can be stolen from the bustle and noise of the world to be spent in that presence of God which seems to calm into silence every fibre of our restless brain. But can we conceive how sweet it will be when we shall be delivered from the thought of

going back into the world again, which so often intrudes upon us now, and shall know that, instead of going amid scenes so uncongenial, we shall have but to rise higher and yet higher, and sink lower and still lower, in the knowledge of God which is eternal life? Yea, this is what eternal life will be—a growing in the knowledge of God (John xvii. 3). This is the business of the Christian's life, here and hereafter. Every day is lost which has not given us a deeper insight into the infinite, unsearchable God.

Will not this be rest indeed? No more surrounded by the works of the devil, by his snares which need such constant watchfulness; no more encumbered with this burdensome tabernacle, in which we have so often groaned. Oh, what will it be to be rid of this body! With what a shout of triumph

“This veil of flesh I'll drop, and rise
To seize the everlasting prize.”

With what a sigh of relief we shall realise it can no more clog our efforts, chain us to the earth, and drag down the soul when it seeks to rise into the realm of spirit.

Thank God for the “rest which remaineth”! The hope of it does much towards enabling the poor wearied traveller to bear the heat and burden of the day. How many would lie down in despair did they not borrow strength from the perfect rest which is coming, and which seems sometimes to be brought so near. Often

“It seems that but thinly the veil intervenes
Between the fair city and me;”

and our eyes are almost able to pierce it. Thank God for the rest that remaineth, and the glimpses He gives us on the road!

It is called a “Sabbath rest.” The rest of the Sabbath was from “servile work.” The rest of heaven will not be idleness, but its work will not be toil. “His servants shall serve Him” (Rev. xxii. 3), but that service will be but the natural exercise of those powers which will belong to them. This is pleasure, not pain. Work becomes toil when the powers are forced beyond their natural limit.

And when this perfectly natural work is the fruit of love, is it not at once the highest privilege and greatest pleasure? Do we not long to be allowed to do something for a loved one? A very little thing becomes important when done for such a one, and every care is bestowed upon it that it may be to some extent a representative of our love.

God desires that our work be thus done for Him. This is the kind of service He will have in heaven.

This is a very practical consideration. It touches everything we do, for all must be done for Him. If we be the Lord's servants, we must not be servants of men (1 Cor. vii. 23). We are not to be men pleasers, but to do everything with a distinct regard to God. We may receive our orders through men, but if we are in the right way they will be none the less from Him. We have no right to obey what could not come from Him. We are the Lord's property, and have no right to be used save at His pleasure (Eph. vi. 5-7).

Then let the love of Christ constrain us, not only to undertake many and great things in what is more particularly known as His service,

but to do with great care and attention the little things which fall to our lot. Not a few will have to mourn over a life wasted while longing and striving and waiting for "some great thing to do." Let us not forget that true love is found in little things; it is self-love which desires the great ones. Perhaps some of us know what it is to stand by, mortified and humbled, while one who thinks himself inferior to us, and whom we have complacently regarded as being so, does carefully, skilfully, and lovingly some trifling—we think—little thing, which we in our idle waiting for "something to do" never thought of doing, and do not know how to set about.

Self-love is a very subtle thing; let us be careful it has no place in the restless impatience for activity for which we often flatter ourselves, and are so content to be flattered.

Since it is this willing, loving service God seeks, no wonder He does not force men into heaven, as some seem to think He should.

So the decree has gone forth against some, "They shall not enter into My rest." Against whom? Against them who, when the glad tidings were preached to them, were not by faith united to them. Would there be harmony in heaven if there were those there who made God a liar? How could they join in the songs of praise? Surely it would be but a perpetuation of the discord of earth.

In the Israelites refusing to believe the good report of the land, we get a picture of the sinner who looks upon God as his greatest enemy, in spite of His assurances to the contrary.

What is the sinner called upon to believe?

1st. The fact that he is a sinner, and therefore in danger. Many, indeed most, will give their assent to this; but the faith which saves is that which comes out in practical results. Did a man really believe in the certainty of the "wrath to come" (1 Thess. i. 10), he would either set all his energies to work to escape it, or become mad with despair. Thus would he bring forth fruits of repentance; for this change of mind concerning himself and his state is that repentance which is the necessary preliminary to believing the Gospel.

2nd. Before the awakened sinner becomes a regenerate saint, he must also believe that God has provided a perfect atonement, in virtue of which he shall escape eternal punishment in the future, and be received into favour in the present. When a man closes with this he is saved, and may enter into the perfect rest we have spoken of; but if he refuse to believe it, though supported by God's solemn testimony, "he shall not enter into His rest." That he should be allowed to do so is contrary to all our thoughts of the majesty of God. God would, so to speak, have to surrender part of His character before such a thing could be.

They, in the past, failed to enter in through disobedience; and this is how many fail of the spiritual rest. Not only is the opportunity given, but men are everywhere "commanded" to repent (Acts xvii. 30); so that they are by their unbelief also guilty of direct disobedience. When we consider what daring defiance of the Almighty such disobedience is, we cannot wonder that such rebels should be "punished with everlasting destruction from the presence of the Lord, and from the glory of His might" (2 Thess. i. 9).

A time is set, moreover, for the performance of this duty—to-day (verse 7). Then who has any right to put it off? When God says, “To-day,” who dares to say, “To-morrow”?

And does not all experience teach the wisdom of the warning, “Boast not thyself of to-morrow, for thou knowest not what a day may bring forth” (Prov. xxvii. 1)? Who can say he will see to-morrow?

Also, none can come without the assistance of the Holy Spirit. Can we retain that Spirit which strives with us to-day until to-morrow? Who can be sure that before that time the awful fiat may not have gone forth, “Let him alone” (Hos. iv. 17)? Alas for the sinner, when the Spirit has given him up.

Another reason for immediate obedience was given in chap. iii. 13: “Lest you be hardened.” It will be harder to yield to-morrow, and easier to resist.

We are said to be united to the word we hear when we receive it by faith. We, as it were, receive it into ourselves, that it becomes part of us. When it is hidden in the heart, it becomes the instrumental cause of the new birth, and the fruitful seed of those graces which are to adorn us and glorify our God through eternity (Prov. iv. 21; 1 Pet. i. 23; Mark iv. 8; John xv. 8).

Verse 4. This is a very important verse, as deciding the vexed question of the days in Gen. i. The seventh day was like the other days in respect of length. If they were days of twenty-four hours, the seventh was the same.

We are told that God rested on the seventh day from His special creative work. Did He resume it when the twenty-four hours were expired? or does not this passage in Hebrews lead us to conclude the rest is going on still? Clearly we must come to the latter conclusion. So the seventh day was not one, as we understand it, of twenty-four hours, but an indefinite period—definite, of course, to God—and the six preceding days must have been the same.

Several instances might be given of a similar use of the word “day;” one may be seen in Deut. ix. 1. The Israelites did not cross the Jordan until after the rest of the events of Moses’ life, the thirty days’ mourning for him (Deut. xxxiv. 8), the events of Josh. i. and ii., and the three days’ preparation (Josh. iii. 2). No inaccuracy is meant to be implied; only the custom of using the term for periods of indefinite length. Nor need Christians be afraid of the explanation; only traditional prejudice will suffer by it, not the Word of God.

Here follows (ver. 11) the exhortation that we should “give diligence to enter into that rest.” More are lost by being slothful and putting it off—just neglecting it—than by deliberately refusing it. Many were always very ready to quote the first clause of Rom. xii. 11 in its old form: would they be as ready to quote and obey its revised version in connection with this ver. 11?

This warning is followed by a declaration of the certainty of the punishment threatened. Paul had been quoting from the written Word; he would have them know it is not a mere dead letter, but living and active. “The Word of God liveth and abideth for ever” (1 Pet. i. 23). It is living—in its power to enlighten, convert, cleanse,

or condemn. This power is not in the letter; but the Spirit who spoke it in the first instance speaks through it still, so that it comes with the power of a living voice. And it is active—it acts, takes effect, produces consequences; and those who have to deal with it find that it comes to pass even as it is written.

It is sharper than any two-edged sword, to saint and sinner. How it pierces the sinner's heart when it convinces him of sin! It makes a wound which needs more than time to heal it. If any be wounded by it, let him remember there is but One who can heal, even He whose hand held the sword which gave the wound. "He maketh sore, and bindeth up; He woundeth, and His hands make whole" (Job v. 18). "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hos. vi. 1).

It divides asunder those things which are most closely united, if not joined together by God. It often involves a separation as painful as the cutting off a right hand, or plucking out a right eye. Wisely do they keep away from the light who would not have their deeds reprov'd, for it would manifest them in their true character. But there is comfort here for every honest soul desiring light: "Thy Word is a light unto my path." It judges not only the actions, but the thoughts, and desires, and intents of the heart. Bring everything to this touchstone. Do not shrink from it. If the sword wound, it is only cutting away that which would have wrought harm.

Dear child of God, if for God's sake you obey such a word as Mark iv. 19, and call your thoughts off from the cherished "other thing," do you think He will let you lose by it, and find less happiness in Him than you did in it? To entertain such a thought for a moment is to wrong Him. We do not know the value of anything until we think about it. While our thoughts are occupied with other things, we know nothing of His infinite preciousness; but when they are centered upon Him, we find Him to exceed all we have ever known. Nothing is lost when it is put aside to make room for Him. He does not wish to deprive us of pleasure, but to make room for more. "He doth not afflict, or grieve, us willingly," "but for our profit" (Lam. iii. 33; Heb. xii. 10).

More bitter than death is sometimes the pain of the scission; but the knife is in a Father's hand, and love guides the stroke, and comforts and strengthens us under it. The more we love, the more anxious are we to remove every imperfection from the object of our love. Blemishes, unnoticed in others, are seen in them; because love does not blind, as some would say, but makes the eye more keen. "Whom the Lord loveth He chasteneth." "You only have I known; therefore will I punish you for all your iniquities" (Heb. xii. 6; Amos iii. 2). The pain of the stroke is wonderfully lessened by the knowledge that the stroke is only a proof of the loving interest our Lord is taking in us. The joy of feeling the touch of that hand often counterbalances all else. Lord, cut and polish as Thou wilt; only let me be hidden in the shadow of Thy hand.

M. M. A.

TWOFOLD GLORIES OF THE LORD JESUS CHRIST.

THE two pictures of the Lord Jesus Christ, as given to us in Solomon's Song v. 11-16, and in the Revelation i. 14-16. In the former He is seen as the "*Divine Bridegroom*," in holy communion with us, His fair Bride, and we with Him; in the latter as "*the Lord of His Church*" in His priestly and ministering service, and judging us in our walk and ways.

1. "*His head is most fine gold.*" He is here presented to us as the Son of God; His Divine glory shines forth in these wonderful three words, "*most fine gold.*" He is the Son; His offices, dignified though they be, cannot in any sense exalt Him; but He can and does give the power and character of His own Divine person unto every office and relationship that He sustains to us. How glorious thus to see Him as our Divine Bridegroom! If He could be stripped of all His official glories, His own personal excellence and glory must remain untouched and undiminished; it is this that makes Him alone the fit One to bear all the glory which God has put upon Him.

"*His locks are bushy, and black as a raven.*" He is here seen as the Son of Man. His Divine power is here implied; but in Revelation—"His head and hairs white like wool, as white as snow"—we see Him as the Ancient of Days (Daniel vii.), as the Son of Man, the one Lord of His body—the Church—full of Divine wisdom and knowledge, knowing the needs of each of His many members, and living to sustain and nourish them. He is also here seen on His throne as infinitely pure and holy (Heb. i. 8)—Divine righteousness His rule there.

2. "*His eyes as doves' by the rivers of water, washed with milk, and fitly set.*" He is ever looking on us with Divine joy, compassion, and tenderness, knowing us in all our temptations and wants, and delighting in all that He has made us as His fair Bride: "Thou art all fair, my love; there is no spot in thee"—His one pearl of great price, purchased by Him at such an infinite cost—His own blood—and made His for ever. He sees in us of the travail of His soul, and is satisfied. How He told His disciples seven times in John xvii. that "His Father had given us to Him," and concluded by praying, "He willed that we should be with Him where He is, and behold His glory"! What joy to our souls to know that our beloved Lord is always looking on and delighting in us also!

But in Revelation—

"*His eyes are as a flame of fire.*" Nothing in us can escape His Divine scrutiny and notice; He sees us perfectly and continually—how

solemn and humbling to our souls!—whether in our home or Church walk, and in all our service for Him.

3. “*His lips like lilies, dropping sweet-smelling myrrh.*” He is ever reminding us of His great love in giving Himself for us, and in all His wonderful purposes to us—soon to be fulfilled in the eternal home to which He is leading us and the glory we are soon to share with Him. His promises how sweet, and His thoughts about us how precious!

But see the contrast:

“*His voice as the sound of many waters.*” In all this book we hear Him speaking—first to His Church, in chapters ii. and iii., in rich grace, commending all that He saw in us which was pleasing to Him, and rebuking and warning for any evil into which we may be led, and after, in His awful judgments, to an ungodly world.

4. “*His hands as gold rings set with the beryl.*” Sweet token to us of the divine and eternal union He has made with us as members of His one body, and united to Him. The marriage supper of the Lamb, soon to be fulfilled—blessed prospect! intended to draw our hearts closer to Himself. How the soul feasts already in happy communion with its beloved, ere He, the Bright and Morning Star, appears, and we appear with Him in glory!

But again—

“*He had in His right hand seven stars*”—His divine messengers to minister to the seven Churches, and to His loved ones individually (Heb. i. 14).

5. “*His legs pillars of marble, set upon sockets of fine gold.*” Divine stability is here seen. “Lo, I am with you alway, even to the end of the age.” How comforting! His presence cheering us, His grace sustaining us. Oh for power to be conscious of His Divine presence with us!

But again—

“*His feet like fine brass, as if they burned in a furnace.*” He cannot have communion with us, or we with Him, if our walk and ways are not holy. Our daily sins must be judged and confessed, and this will keep us ever humble before Him.

6. “*His countenance is as Lebanon, excellent as the cedars.*” “Lebanon” means white and snowy, and “cedars” is firmness. The one may be an index of His mind, and the other His unchangeableness. “He is the same yesterday, to-day, and for ever.” How comforting again to us as our Divine Bridegroom; for, however much our love to Him may change and languish—and oftentimes sadly it does so—how blessed to know His love to us is, like Himself, eternal! “Having loved His own which are in the world, He loveth them unto the end.” Here is indeed a divine pillow on which at all times we can rest and be satisfied. Blessed truly is His fair Bride as she thus walks in communion with Him.

But again—

“*His countenance is as the sun shineth in his strength.*” Here we see Him in His bright effulgence of glory and uncreated light—“the brightness of the Father’s glory.”

7. “*His mouth is most sweet ; He is altogether lovely.*” How true to us in all that He graciously reveals to our souls of Himself and of His love and grace! How we delight to hear His voice! “Let Him kiss me with the kisses of His mouth.” What hallowed seasons of communion He gives us with Himself! how precious He is to us! and in very deed we gladly say, “He is altogether lovely.”

But in Revelation—

“*Out of His mouth went a sharp two-edged sword.*” This is seen in His searching judgments to His Church in His Word.

We thus see how great the contrasts, but it is our beloved Lord in both aspects. Well can we respond, “Our meditation of Him is sweet.” How many are His glories! Amen and amen.

W. H.



SHORT PAPERS ON PROPHECY.

No. X.

THIRTEENTH MESSIANIC PROPHECY.

IN Psalm lxxviii. 18, we have one of the earliest predictions of the Messiah’s ascension to the world of glory after the completion of His great redemptive work on the cross, though it is fairly implied in verse 11 of Psalm xvi. and in Psalms xxi. and xxiv.

In this psalm we have a beautiful and poetic description, in the style of the old rugged Hebrew poetry, of the taking of the ark into the hill of Zion by David, whose pious soul on this memorable occasion seems to have been full of holy fervency and sacred devotion. The occasion was solemn and significant; perhaps also typical. For the ark of the covenant was Jehovah’s own divinely-constituted symbol, and centre of Judaic worship. Its whole construction was mystic, symbolic, and suggestive; and the devout and spiritually-minded Hebrews saw *in it*, and *through it*, a meaning and significance which was wholly unperceived by those who were “outer court worshippers,” if not also by many who were “Israelites after the flesh.” That it was a type of Christ in many minute and interesting particulars is beyond question. Its *material*, its *contents*, its *cover*, its *position* in the “*holy of holies*,” its *Shechina*, its *blood-besprinkled state*—ALL attest this truth, and unite in one harmonious testimony.

And that the taking up of this sacred symbol to the hill of Zion, and placing it within curtains in the great metropolitan city—Jerusalem—was typical of the ascension of our blessed Lord from the low lands of this dark and dying world to “the high and

lofty place where God's honour dwelleth," will not be disputed by those who are careful to collate the Scriptures and look through their whole contextual connection.

Let this be compared with Isa. liii. 10, where we have something like a prediction of the ascension of our Lord as the outcome of His death and resurrection: "*He shall prolong His days, and the pleasure of the Lord shall prosper in His hand*": words, surely, which cannot be verified apart from His glorious ascension; taken also with these words of verses 11 and 12, "*He shall see of the travail of His soul, and shall be satisfied,*" and "*I will divide Him a portion with the great*"—both of which call to our minds His own precious and predictive words in John xvii. 24, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory"—"Where I am, there also shall My servant be." Here surely is *the travail of His soul*; and here also is He "*satisfied*" with the grand and blessed results of His redemptive work.

But we have still stronger and more direct proof that this is the right interpretation of the words, and that this is a prediction of the ascension of our redeeming Lord.

By reference to Eph. iv. 8, it will be seen that Paul quotes these words from this psalm, and applies them to the Saviour's ascension, as the very words of the Holy Ghost: "Wherefore *He saith*, When He ascended up on high, He led captivity captive, and gave gifts unto men." Here we have the very *ipsissima verba* of Psalm lxxviii. quoted and applied to the personal ascension of Jesus, and also to the great specific object for which He ascended; which also agrees with His own precious and predictive words, "It is *expedient for you* that I go away" (John xvi. 7).

And there is something very assuring to the Christian heart and hope in contemplating the great fact of the Saviour's ascension, and its purpose and object, and comparing its prediction in the Davidic psalms with its declared fulfilment by the apostle Paul some *thirty years* after it had transpired, and when the Church had received the gifts and graces which supervened upon His glorious ascension. For as our faith reposes on the truth of the ascension, and contemplates its actual fact, and the purpose of the same in the great economy of redemption, it realises the ground of assurance, and the firm foundation of "*the hope that maketh not ashamed,*" that when He shall have ended His work within the veil, and "*the mystery of God is finished,*" He will come forth again in his predicted epiphany, "to be glorified in His saints, and admired in all them that believe in that day." Meanwhile, it is a source of divinest consolation to know that this prediction, in common with all those of Messianic reference, will be exactly verified, and the words of the angels be fulfilled: "He shall so come in like manner *as ye have seen Him go into heaven*" (Acts i. 11).

Ascended Saviour! may we contemplate Thy glorious ascension with inspiring hope and hallowed joy, and so live in the divine assurance that Thou art in "the presence of God for us," that we may "occupy till Thou dost come."

WILLIAM FRITH.

DECLENSION.

IT is a sure sign of spiritual declension when the appetite for the manna of THE WORD is diminished, and delight in PRAYER and secret COMMUNION WITH GOD give place to brief and formal visits to the Throne of Grace. This, however, has invariably been preceded by some secretly-indulged sin—some delicate Agag spared that should have been immediately judged and slain; some wedge of gold, or Babylonish garment, hidden—or attempted to be hidden—from God and man; some worldly and carnal appetite indulged in times of unwatchfulness, to the destruction of the soul's real joy and fruitfulness for God, as well as usefulness to others. Such declension, unless speedily checked, will involve years of spiritual stupor and sterility, multiplied opportunities for soul-winning wasted, a dying pillow planted with thorns of bitter regrets and self-reproach, and the one splendid opportunity wasted which our brief earthly life presents for glorifying God, and winning the Testimonial from the lips, accompanied with the reward from the hands, of Christ, "Well done, good and faithful servant, enter thou into the joy of the Lord." Oh that the reader and writer of these lines may ever take to heart the abiding truth of the words, as proved in the experience of every child of God, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

C. R. H.

SONNET.

"He giveth songs in the night."

DARKNESS around, but golden skies above,
 As, through the shadows, to our home we move
 Along earth's barren shore, death-laved and strewn
 With wreckage, to the sad familiar tune
 Of grief, and loss earth-sung. The mournful dirge
 Falls back unechoed to the drifting surge;
 For souls, song-filled from heaven, heed not the roar
 Of leaping waves along the star-lit shore.

Faint-hearted, weary-footed, with wet eyes,
 Sometimes too dim to see the golden skies,
 Still, though with trembling lips, we sing of love
 And home, as forward through the shades we move;
 Of home, and love, and endless life to be
 Beyond the waves of death, above night's mystery.

E. STACY-WATSON.

WELL-PLEASING UNTO GOD.

“**E**NOCH had this testimony, that he pleased God” (Heb. xi. 5), and a wondrous testimony it was. Such a glorious record for a man to leave behind him! We have not far to look for the secret of success—“He walked with God,” and ever knew the joy of daily communion with his Lord. Yet how comparatively few of us realise what it is to truly *walk with God*,—what a privilege it is, and what an unfailing source of happiness to be in fellowship with Him—to have that sweet interchange of thought, as friend communes with friend, ever learning something more of His hidden beauties, which are only to be found by studying Him closely and seeking to gain a deeper insight of that love which passeth knowledge!

I would, however, direct your thoughts, not to Enoch, but to CHRIST, our *perfect Example*, whose sole delight was to do His Father’s will. “I do always those things that please Him,” are the words of the Divine Master; His aim and chief object was to glorify the Father, and so should this be the echo of each of His children. How careful men are to stand high in the world’s estimation, and often, alas! we think more of its praise and flattery than the approving smile of One who redeemed us that we might show forth the riches of His grace. Ah! beloved, let us labour with singleness of heart for the Lord, and seek only to find favour in *His* sight. May our motto be, “All for Jesus!” Nought that we possess can we call our own apart from Him; “redeemed” includes not only *self*, but all that pertains to self, and may the Lord enable us to unreservedly yield all that is rightfully His. If our hearts are filled with real love for the Lord, this will not be difficult, and any service must prove very sweet when done *to Him*, for “love lightens labour.” Would that we were more willing to say, with Paul, “This one thing I do, forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.” Beloved, study to show thyself approved unto God; strive to magnify *Him* in *whatsoever* thy hand findeth to do, and thus shalt thou indeed be found well-pleasing unto the Lord.

Glenvar.

W. A. G.



BEZALEEL.

“I WAS much struck this morning with the Lord’s declaration that He would put wisdom into the hearts of *all* who were employed about the tabernacle. Though there was only *one* Bezaleel, yet each had especial wisdom given for his own work. How much more in the spiritual building do we need the Lord’s guidance and Spirit for the right ordering of everything. *If we are to do all to the glory of God, we must do all by the Spirit of God.*”

THE LATE A. N. GROVES.

THE BLUE AND THE RED.*

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

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

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

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

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

A. A. R.



ON GIVING.

"WE ought to ask ourselves," wrote Lord Haddo—afterwards fifth Earl of Aberdeen—"not how much we *must give*, but how much we *must keep* : thinking how much we can deny ourselves, and how many things we can do without ; and then, after providing for really necessary expenses, giving away the rest."

ON a missionary remarking that he had not brought the cases of certain needy persons under his notice because of the number of such cases on his hands already, his lordship said, "Never do that again. What is all that I give? only *a little money* ;" adding, with deep feeling, "He gave *Himself* for me."

* Printed also on Card in three colours, 6d. per doz.; J. F. SHAW & Co., Office of *Footsteps of Truth*.

BIBLE READINGS.

No. 43.—SEVENFOLD ASPECT OF CHRIST AS OUR "LIFE."

1. He is the Prince of Life	..	..	..	..	} Acts iii. 15.
We are to be ruled by Him	..	..	..	..
2. He is the Path of Life	..	..	..	..	} Ps. xvi. 11.
We are to walk in Him	..	..	..	..
3. He is the Light of Life	..	..	..	..	} John viii. 12.
We are to look to Him	..	..	..	..
4. He is the Fountain of Life	..	..	..	..	} Ps. xxxvi. 9.
We are indwelt by Him	..	..	..	..
5. He is the Bread of Life	..	..	..	..	} John vi. 35.
We are to feed upon Him	..	..	..	..
6. He is the Tree of Life	..	..	..	..	} Rev. ii. 7.
We are to abide in Him	..	..	..	..
7. He is the Word of Life	..	..	..	..	} 1 John i. 1.
By His word we have assurance	..	..	..	..

F. E. MARSH.

No. 44.—CHRIST'S SEVENFOLD TESTIMONY TO THE FATHER'S RESOURCES IN THE GOSPEL OF JOHN.

1. <i>My Father's House</i> (earthly) ..	..	..	..	..	John ii. 16.
2. <i>My Father's Name</i> ..	..	..	..	..	John v. 43.
3. <i>My Father's Will</i> ..	..	..	..	..	John vi. 39.
4. <i>My Father's Hand</i> ..	..	..	..	..	John x. 29.
5. <i>My Father's House</i> (heavenly) ..	..	..	..	..	John xiv. 2.
6. <i>My Father's Word</i> ..	..	..	..	..	John xiv. 24.
7. <i>My Father's Commandment</i> ..	..	..	..	..	John xv. 10.

F. E. MARSH.

No. 45.—SEVEN INCORRUPTIBLE THINGS.

"Christ has brought life and *incorruption* to light through the Gospel."—

R.V. 2 TIM. i. 10.

1. <i>Incorruptible God</i> ..	R.V. Rom. i. 23; 1 Tim. i. 17.
2. <i>Incorruptible Blood</i> ..	.. 1 Pet. i. 18, 19. Christ offered Himself once and for ever.
3. <i>Incorruptible Word</i> ..	.. 1 Pet. i. 23.
4. <i>Incorruptible Inheritance</i> ..	.. 1 Pet. i. 4.
5. <i>Incorruptible Apparel</i>	R.V. 1 Pet. iii. 4; Titus ii. 7; Eph. vi. 24.
6. <i>Incorruptible Crown</i>	R.V. 1 Cor. ix. 25.
7. <i>Incorruptible Body</i> ..	.. 1 Cor. xv. 52.

F. E. MARSH.

No. 48.—“LET,” OR PRACTICAL EXHORTATIONS.

<i>Let the peace of God rule</i>	..	..	..	..	Col. iii. 15.
<i>Let your light so shine</i>	..	..	..	..	Matt. v. 16.
<i>Let this mind be in you</i>	..	..	..	..	Phil. ii. 5.
<i>Let patience have her perfect work</i>	..	..	..	..	James i. 4.
<i>Let brotherly love continue</i>	..	..	..	..	Heb. xiii. 1.
<i>Let your speech be always with grace</i>	..	..	..	..	Col. iv. 6.
<i>Let us draw near</i>	..	..	..	..	Heb. x. 22.
<i>Let us hold fast</i>	..	..	..	..	Heb. x. 23.
<i>Let us consider one another</i>	..	..	..	..	Heb. x. 24.
<i>Let us lay aside every weight</i>	..	..	..	..	Heb. xii. 1.
<i>Let us run with patience</i>	..	..	..	..	Heb. xii. 1.
<i>Let us go forth therefore</i>	..	..	..	..	Heb. xiii. 13.
<i>Let us offer the sacrifice of praise</i>	..	..	..	..	Heb. xiii. 15.

C. O. J.

No. 47.—A FEW CRUMBS FROM PSALM CXVI.

Verse 5.—“*Gracious is the Lord, and righteous; yea, our God is merciful.*”

A threefold character of God—GRACIOUS, RIGHTEOUS, MERCIFUL.

Without the atoning work of the Lord Jesus Christ, these three characters cannot harmonise; but *with* it, He can be “just, and yet the justifier.”

Verse 6.—“*The Lord preserveth the simple.*”

And *only* the simple. Men who are wise enough to go alone will surely fall. What a good thing it is to be simple enough for God to preserve us.

Verse 7.—“*Return unto thy rest, O my soul.*”

Rest follows preservation. In HIS arms we can safely rest; THERE we are secure from the turbulence of the world and the harassment from the devil. “*Return unto thy rest.*” It is our own fault we ever leave it, but it is there for us, awaiting our appropriation.

Verse 8.—*A threefold deliverance—*

Soul from death.

Eyes from tears.

Feet from falling.

How wonderful! Many understand the first *only* of these deliverances, but they are *all* for us. Singing shall displace crying, and God Himself shall lead us and keep us from stumbling.

Verse 9.—“*I will walk before the Lord in the land of the living.*”

This is *my* part. If I walk before *the Lord*, how narrowly shall I watch my steps, and “walk softly.”

F. C. SPURR.

No. 46.—THE SHEPHERD AND THE SHEEP.

The Good Shepherd gives His life for the sheep	John x. 11.
He seeks them	Luke xv. 4.
He gathers them	Jer. xxxi. 10.
He rejoices over them	Luke xv. 5, 6.
He knows them	John x. 14.
He calls them by name	John x. 3.
He puts them forth	John x. 4.
He leads them	John x. 3; Ps. xxiii. 3.
He goes before them	John x. 4.
He makes them to lie down	Ps. xxiii. 2.
He feeds them	Ezek. xxxiv. 15.
He protects them	Ps. xxiii. 4.
He heals them	Ezek. xxxiv. 16; Ps. xxiii. 3.
He keeps them	Jer. xxx. 10.
He gives them eternal life	John x. 28.
He delivers them	Ezek. xxxiv. 12.
He makes them a blessing	Ezek. xxxiv. 26.
He says to them, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom"	Luke xii. 32: S. H. B.

No. 49.—THE NARROW PATHWAY TO THE GATE OF HEAVEN.

My Birthday, John i. 12, 13; 1 John v. 1.	My Father, Jer. iii. 4; Rom. viii. 15.
My Food, Jer. xv. 16; 1 Peter ii. 2.	My Clothing, Isa. lxi. 10; Rev. xix. 8.
My Life, Rom. vi. 4; Gal. ii. 19, 20.	My Growth, 2 Peter iii. 18; Eph. iv. 15.
My Home, Ps. xc. 1, xci. 1; John xiv. 2.	My Family, 2 Cor. vi. 18; Gal. iii. 26.
My Friend, Cant. vi. 16; Prov. xviii. 24.	My School, Deut. viii. 2, 3; Titus ii. 12.
My Teacher, Matt. xi. 29; John xiv. 26.	My Lessons, 1 Tim. v. 4; Titus iii. 14.
My Character, 2 Cor. iii. 2, 3; 1 Peter i. 15, ii. 12.	My Pursuits, Phil. iii. 13, 14; 1 Peter ii. 21.
My Sorrows, Ps. cxix. 136; Phil. iii. 18, 19.	My Joys, Ps. xl. 8; 1 Peter i. 8.
My Inheritance within the Golden Gate, John xvii. 24; 1 Peter i. 4, 5; Rev. vii. 13-17, xxi. 22-25.	

FROM "NOTES FOR BIBLE STUDY."

No. 50.—MINISTRY.

The Lord Jesus, a Minister of the sanctuary, and of the true tabernacle	Heb. viii. 2.
A more excellent ministry	Heb. viii. 6.
<hr/>	
Ministers seed to the sower, and bread for our food	2 Cor. ix. 10.
Gave gifts to men for the work of the ministry ..	Eph. iv. 8, 12.
And ministers an abundant entrance into the ever- lasting kingdom	2 Peter i. 11.
<hr/>	
The ministry is received of the Lord Jesus	Acts xx. 24.
Every believer a priest to minister	1 Peter ii. 5.
Every priest standeth <i>daily</i> ministering	Heb. x. 11.

Ministers are Called

Ministers of the Word	Luke i. 2; Acts vi. 4.
Ministers of the New Testament	2 Cor. iii. 6.
Ministers of righteousness	2 Cor. iii. 9.
Ministers of reconciliation	2 Cor. v. 18.
Ministers of the mystery of Christ	Eph. iii. 7.
Ministers of the Lord	Eph. vi. 21.
Ministers of the Christ	Col. i. 7.
Ministers of the Gospel	Col. i. 23.
Ministers of the Church	Col. i. 24, 25.
Ministers of God	1 Thess. iii. 2.
Ministers of Jesus Christ	1 Tim. iv. 6.
A minister of the things which thou hast heard, and of those things in which I will appear unto thee	Acts xxvi. 16.

Ministering to God.

“Thou shalt anoint them . . . that they may minister *unto Me* . . . an everlasting priesthood throughout their generations” (Ex. xl. 15).

Chosen to minister unto <i>Him</i>	Deut. xxi. 5.
Separated to minister unto <i>Him</i>	Deut. x. 8.
Presented to minister unto <i>Him</i>	Lev. vii. 35.
Anointed to minister unto <i>Him</i>	Ex. xxviii. 41, xxix. 20.
Sanctified to minister unto <i>Him</i>	Ex. xxviii. 41.
Consecrated to minister unto <i>Him</i>	Ex. xxviii. 41; Num. iii. 3.
Clothed and girded to minister unto <i>Him</i>	Ex. xxviii. 4.
Come near to minister unto <i>Me</i>	Ezek. xliv. 15.
Chosen to minister unto <i>Him for ever</i>	1 Chron. xv. 2.

To offer unto the Lord His bread (Lev. xxi.); all the fat and the blood; the food of the offering made by fire unto the Lord (Lev. iii.); every burnt offering (Lev. i.); the memorial of every

meat offering (Lev. ii.). To pour out strong wine unto the Lord for a drink offering (Num. xxviii. 7). To come near to His table and to keep His charge.

“Thus saith the Lord, If ye can break My covenant of the day and My covenant of the night . . . then may also My covenant be broken . . . with My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply . . . the Levites that minister unto me” (Jer. xxxiii. 20, 21, 22).

“They which minister about holy things live (marg., feed) of the things of the temple” (1 Cor. ix. 13), “the most holy things reserved from the fire” (Num. xviii. 9, &c.).

“Therefore, seeing we have this ministry, as we have received mercy, we faint not” (2 Cor. iv. 1).

Ministering to the People.

“Chosen to stand and minister *in the name of the Lord*” (Deut. xviii. 5).

“God is not unrighteous to forget your work and labour of love, which ye have showed towards *His name*, in that ye have ministered to the *saints*, and do minister” (Heb. vi. 10).

Ministering to the house	.. .. .	Ezek. xlv. 11.
Ministering to the people	.. .. .	Ezek. xlv. 11.
Ministering the Gospel of God	.. .. .	Rom. xv. 16.
Ministering about holy things	.. .. .	1 Cor. ix. 13.
Ministering the epistle of Christ	.. .. .	2 Cor. iii. 2.
Ministering the Spirit by the hearing of faith	.. .. .	2 Cor. iii. 8; Gal. iii. 5.
Ministering grace unto the hearers	.. .. .	Eph. iv. 29.
Ministering to the wants of God's servants	.. .. .	Phil. ii. 25.
Ministering nourishment from the Head by joints and bands	.. .. .	Col. ii. 19.
Ministering godly edifying	.. .. .	1 Tim. i. 4.
Ministering one to another the gifts received	.. .. .	1 Pet. iv. 10.

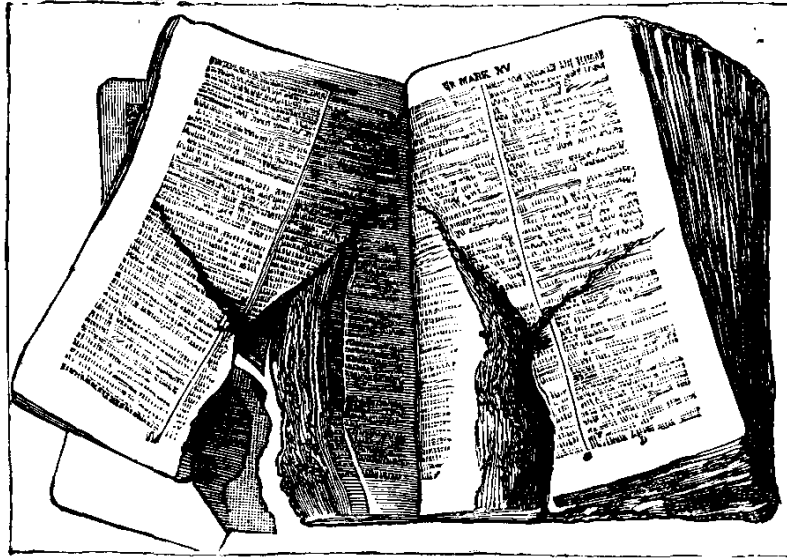
“As good stewards of the manifold grace of God, if any man minister, let him do it as of the ability that God giveth” (1 Pet. iv. 10-11).

“Men shall call you the ministers of our God” (Isa. lxi. 6). “Giving no offence in anything, that the ministry be not blamed; in all things approving ourselves as the ministers of God” (2 Cor. vi. 3, 4).

The Vessels of the Ministry.

All sprinkled with blood	.. .. .	Heb. ix. 21.
Pots, shovels, snuffers, spoons, vessels of brass, fire-pans, and bowls	.. .. .	2 Kings xxv. 14, 15.

“Touching the ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them” (Ezra vii. 24).



THE SHATTERED BOOK;

OR, HOW A SOLDIER'S LIFE WAS SAVED ON THE BATTLE-FIELD BY A
FOURPENNY TESTAMENT.

AMONG the many incidents in connection with the Egyptian campaign, few were more touching than the one recording how the life of a soldier was saved through his possessing a copy of the New Testament, which, we trust, may become a shield to him spiritually and eternally, as fully as it was bodily for this life. A bullet struck him, and was penetrating to the vital part, when it was arrested and diverted from its course by the copy of the Word of God, which was found with the bullet embedded in its shattered pages. **THAT BOOK SAVED HIS LIFE.** Here is a copy of the photograph, as produced by Messrs. Hills & Saunders, photographers, of Aldershot (by whose permission it is here reproduced from *The Graphic*). It will be seen that the book is open at the gospel recording the death of Christ. This is deeply suggestive. **THE CROSS BECOMES A SHELTER FOR THE SOUL.** Is it not through the shattered body of the God-man who died for us—the just for the unjust—that we find salvation and eternal life? Let these words, from that precious book, speak for themselves:—

“Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led *Him* away. And He, bearing His cross, went forth into a place called *the place* of a skull, which is called in the

Hebrew Golgotha : where they crucified Him, and two other with Him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. . . . When Jesus therefore had received the vinegar, He said, It is finished : and He bowed His head, and gave up the ghost" (John xix. 16-19, 30). "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed *is* every one that hangeth on a tree" (Gal. iii. 13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh ; and *having* an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 19-22). "And all things *are* of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God. For He hath made Him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in Him" (2 Cor. v. 18-21).

God grant that every reader may thus find a refuge in the riven side of the Son of God—sheltering for time and eternity behind the Cross of Christ, saying :

Rock of Ages ! cleft for me,
Lo ! I hide myself in Thee ;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure—
Cleanse me from its guilt and power.

Not the labour of my hands
Can fulfil Thy law's demands ;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone :
Thou must save, and Thou alone.

From No. 3, *Grace and Truth Tracts*, JOHN F. SHAW & Co., 48, Paternoster Row ; or Office of the *Evangelistic Mission*.



INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

GOD'S HIGH STANDARD OF CHRISTIAN HOLINESS.

THIS is the will of God, even your <i>sanctification</i> . . .	1 Thess. iv. 3.
God hath called us . . unto <i>holiness</i>	1 Thess. iv. 7.
Called to be <i>saints</i>	1 Cor. i. 2.
Blessed are the <i>pure in heart</i>	Matt. v. 8.
Blessed is he that <i>doeth righteousness</i> at <i>all</i> times . .	Ps. cvi. 3.
Blessed are the <i>undefiled</i> in the way	Ps. cxix. 1.
Blessed are they that <i>keep His testimonies</i>	Ps. cxix. 2.
They also do <i>no iniquity</i>	Ps. cxix. 3.
Whosoever abideth in Him <i>sinneth not</i>	1 John iii. 6.
He that hath suffered in the flesh hath <i>ceased from sin</i>	1 Pet. iv. 1.
<i>Be ye holy</i> , for I am holy	Lev. xix. 2; 1 Pet. i. 16.
<i>Ye shall be holy</i> , for I am holy	Lev. xi. 44.
<i>Be ye holy</i> in all manner of conversation	1 Pet. i. 15.
<i>Be ye clean</i> that bear the vessels of the Lord	Isa. lii. 11.
<i>Be ye</i> therefore <i>perfect</i> , as your Father, &c.	Matt. v. 48.
<i>Thou shalt be perfect</i> with the Lord thy God	Deut. xviii. 13.
<i>Follow holiness</i> , without which no man, &c.	Heb. xii. 14.
Put on the new man, created in <i>holiness</i>	Eph. iv. 24.
Present your bodies . . <i>holy</i> unto the Lord	Rom. xii. 1.
Worship the Lord in the beauty of <i>holiness</i>	Ps. xxix. 2.
Let thy garments be <i>always white</i>	Eccles. ix. 8.
<i>Unspotted</i> from the world	James i. 27.
Let us cleanse ourselves . . <i>perfecting holiness</i>	2 Cor. vii. 1.
That we should be <i>holy</i> before Him	Eph. i. 4.
That we might serve Him . . in <i>holiness</i>	Luke i. 74.
He may stablish your hearts <i>unblameable</i> , &c.	1 Thess. iii. 13.
That your spirit, &c., be <i>preserved blameless</i>	1 Thess. v. 25.
That ye may be <i>blameless</i>	1 Cor. i. 8.
To present you <i>holy</i> and <i>unblameable</i> and <i>unre-</i> <i>proveable</i>	Col. i. 22.
That ye may be found . . <i>without spot</i>	2 Pet. iii. 14.
A glorious Church, <i>not having spot . . holy</i>	Eph. v. 27.
These things write I unto you, <i>that ye sin not</i>	1 John ii. 1.

Subject for December—*Keeping Grace.*

Please send in all the verses you can find showing that God is able to *keep* His children, and save them from grieving Him by sinning (to Deaconess Christian Dundas, Deaconesses' Institution, Tottenham) before the 12th of the month, writing out a portion of each text quoted, and enclosing name and address.

FRUIT-BEARING.

NOW spiritual fruit is just summed up in two words—love to God and love to man; and the two must go together. That is the great want at this time. You have some very good people, as far as they go, who are full of philanthropy—and that is a word not to be sneered at. The Scripture speaks of the philanthropy of God (Titus iii. 4). Love to man is a great thing, but they do not see that they must begin by knowing the living, loving God. They go about and try to do something, but there is not much sap and life in it. There are others who speak so much about love to God that they do not seem to care much for their fellow-men, and all but themselves perceive the fact. It is high time that true spirituality and true philanthropy should meet in one.

The second commandment, Christ says, is *like unto* the first; and if we do not practise the second—if we have not a heart for the woes of our fellow-men, and a helping hand to extend to them, whether they belong to our Church or not—we may well question whether we are fulfilling the first commandment, since the second is like unto it.

This is the only evidence our generation will find time to read; men must see that kind of fruit growing in abundance wherever people call themselves Christians. If not, we will have them saying, as one said, we have just been told, when he heard that “Union with Christ” was to be our theme at this conference, “You had better talk of Christian honesty.”—*From Theodore Monod’s Address at Mildmay.* (See *Conference Report*, 1883.)



NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John’s Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, “For FOOTSTEPS OF TRUTH.”

COUNSELS AND THOUGHTS FOR THE SPIRITUAL LIFE OF BELIEVERS. By THOMAS MOOR. James Nisbet & Co.

We have already had the pleasure of giving our strongest commendation to this choice volume. A mere enumeration of the topics treated would occupy much space. We are glad to find that the hope expressed in our first notice for a speedy disposal of the first edition has so soon been realised; and this second edition comes to us, not only reduced in price to half-a-crown, but with several valuable additions to its various chapters. The book is eminently calculated to help in the realisation of Col. ii. 6, 7, given on its title page. The *young*

believers of our days are highly privileged in reaping the fruits of the matured experience of their older brethren, as preserved in such pages as these.

THY FIRST LOVE: Christ’s Message to Ephesus. By Dr. J. CULROSS. Morgan & Scott.

A precious, heart-spoken, and most instructive book, which we gladly commend. Suitable and needful for us all. Its careful perusal will be sanctified to many, for surely each child of God, in his inner communion with the Lord, is too sensible of his shortcomings, and is glad to fall in confession before Him, and be seeking a fuller measure of grace from Him in whom “all fulness dwells.” The

author reminds us how graciously the Lord commends all He *can* commend in those who are so dear to Him; and thus we are reminded of His intense interest in us, and how watchful we ought to be. Who of us that really knows and loves Him does not inwardly desire to please and honour Him more for the little while till "He comes"? Such a book as this will surely assist willing hearts so to do.

FOUND AT LAST: *Little Glory's Mission.* By Mrs. G. S. REANEY. Hodder & Stoughton.

These bright and homely sketches of life among the poor, with the deeply spiritual tone and lessons taught, we heartily commend. They are likely to be beacons to the young amongst the many temptations around them, and show them the divine power of a life spent for Christ.

THE STUDENT'S PORTFOLIO. J. E. Hawkins.

A set of consecutively-numbered envelopes, about 9 by 6 inches, with alphabetic index, enclosed in strong covers. When preparing an address on say, "Righteousness," an envelope is selected containing material previously collected, in the shape of helpful thoughts jotted down from time to time as they occur, cuttings, extracts, &c. Thus knowledge increases and important matter accumulates, sufficient material for a series of addresses being sometimes available. To preachers, Sunday School teachers, students, and professional men, such a receptacle must prove extremely valuable. Mr. Moody's idea is here well worked out.

SHAW'S HOME SERIES.—(1) *Froggy's Little Brother*, by BRENDA; (2) *Scamp and I*, by L. T. MEADE; (3) *Mistress Margery*, by E. S. HOLT. J. F. Shaw & Co.

These are sixpenny reprints, in good clear type, illustrated within and without, of works already well-known in their more expensive forms, the writers of which have proved their ability to interest and profit their readers. We are glad to see such pleasing and instructive matter thus brought within the reach of the most humble classes, and to know that these reprints are to be followed by others of a like excellent kind.

UNSPOKEN ADDRESSES. By Mrs.

G. S. REANEY. Hodder & Stoughton. We have in these four papers—"Daniel a Type of Christianity," "Spiritual Echoes," "My Baby's Sermon," and "Last Times"—most impressive and instructive words, likely to be, if followed, blessed to many readers. They are spoken from a heart aglow with Christ's love, with the desire that He, in all His Divine fulness, as the one great need and ever-satisfying portion of all who know, love, and serve Him.

Mr. J. E. HAWKINS, of Paternoster Square, and Mr. JOHN G. WHEELER, of Mildmay Park, N., have sent us assortments of Gospel texts and illuminated SCRIPTURE CARDS FOR CHRISTMAS AND THE NEW YEAR. Where all is so excellent it is impossible to enter into details. Of course the precious words of our God as exhibited in these productions need no adorning from the beautiful forms of nature and the floral world; but the latter may prove a channel for introducing "wonderful words of life" into some as yet benighted but longed-for souls of loved ones; while others will come as words of cheer to many a tried and suffering saint, as well as to friends in health and happiness, on Christmas and New Year's Days. The colour-printing of these cards is all that could be desired in delicacy, artistic merit, and truthfulness to nature. It is an increasing wonder to us how these beautiful cards can be produced at the extremely low prices at which they are sold.

REPORT OF THE MILD MAY CONFERENCE, 1883. J. F. Shaw & Co.

This is the official Report of the addresses delivered at the last Mildmay Conference, corrected by the speakers, published in an acceptable form to send to many at home and abroad who are interested in these gatherings, but who were not able to enjoy the privilege of personal attendance thereat. Greatly have we been refreshed in spirit by reading many of these pages. Pasteur Theodore Monod's address, delivered on the third day, is as a cluster of the grapes of Eshcol, as was also that of Mr. Ranisford's on the same morning. Taken together, the addresses of the three days on "Union with Christ, the ground of security, the secret of

power, and the source of fruitfulness," present a comprehensive, if not exhaustive, view of soul-sanctifying truth. We hope the edition is nearly exhausted by this time, as it was largely subscribed for before publication.

THE FIRST CHRISTIAN MISSION ON THE CONGO. By Mrs. H. GRATTAN GUINNESS. Fourth Edition. Hodder & Stoughton.

Even to ordinary readers of books of travel this must prove an attractive volume, containing as it does a graphic account of a long journey through a new world and amongst an unknown people, and illustrated by a map, numerous illustrations, and a specimen of the native language. But, for the Christian reader, it will have a deeper, if a more painful interest, as he learns of Central Africa's millions buried in the darkness of ignorance, error, and sin, hateful in their ways and hating one another, sunk in cannibalism and crime, degraded by slavery, in superstitious bondage through fear of death, and having not a glimpse of another and better life. We trust that the perusal of this book may lead to practical results. It is a cause for unfeigned gratitude to God that the excellent institution over which Mr. and Mrs. Guinness preside has been the means of sending so goodly a band of missionaries to these "regions beyond." May God bless their work more and more.

THE BIBLE STUDENT. Vols. 1-2. Conducted by the Editor of *The Young Believer*. W. B. Horner, Paternoster Square, E.C., and J. Nisbet & Co., Berners Street, W.

We have here a collection of papers on a variety of Biblical subjects, issued monthly, neatly bound in cloth, forming on the whole most useful books for Bible students and teachers. The matter is good (though somewhat fragmentary). A little larger investment in the quality of the paper on which it is printed would secure a needed improvement in future vols.

BRINGING IN THE SHEAVES is the half-yearly report of Mr. Fegan's Boys' Home at 95, Southwark Street, S.E., from whence it may be obtained for 3d. Its touching and graphic

details of Christian work amongst the boy-waifs of this great city cannot but stir the heart of every Christian reader, especially when Mr. Fegan says, "Our heart's desire and prayer to God is, that they may be missionaries of the Cross wherever their lot in life is cast, either amongst their fellow-workmen in Old England, in the far-away regions of Greater Britain, or among the savage tribes of the Dark Continent."

We would remind our friends that our *LONDON ALMANACK AND CHRISTIAN REMEMBRANCER*, in book and sheet form, may now be had of the publishers, J. F. Shaw & Co., 48, Paternoster Row, or through any bookseller (see advertisement). The book will be found to contain a large variety of instructive writings by well-known authors. The sheet is largely illustrated, and we think will be found worthy of a place in any sitting-room. They should be freely circulated in the cottage homes of the people. Through the kindness of the L. & N. W. Railway Company, our last year's sheet, framed and glazed, has been seen by many thousands in the waiting-rooms of several railway stations near London. We would urge Christian friends to endeavour to get them thus placed in waiting-rooms throughout the country. The texts which have been selected for both throw a flood of light upon the all-important subject of "Christ and Christians."

BROWN JACKET; RED DAVE; VIC: *The Autobiography of a Pomeranian Dog.* Partridge & Co.

Attractively bound and freely illustrated story books for children, published by a firm whose success in the production of moral and evangelical literature is so well known. *Red Dave* is the touching story of a little waif rescued from London street life. Subsequently converted, he became a wise winner of other souls, and, ultimately, the adopted son and heir of a good Dr. Joyce, whose only boy he had been the means of leading to the Saviour shortly before his early death. *Brown Jacket* is one of a series of five excellent moral stories, calculated to be exceedingly useful to the young, for whom they are written.

NOTES.

It is with the deepest sorrow and regret that we have to announce the decease of Mr. John Houghton, of Sandfield Park, West Derby, Liverpool, who died on Tuesday, October 10th, aged 71. In common with many other Christian works the Evangelistic Mission has lost in him a liberal supporter, and its director a personal friend. He spent the whole of his time in doing good, both temporal and spiritual, and his thoughtfulness and consideration for the poor were beyond all power of praise. He was full of his Master's spirit as regards tenderness and self-abnegation, caring not so much to be ministered unto as to minister. His absence from the body will be missed and mourned by thousands, for he leaves a vacant place which none we know can fill. He has now gone home to a sure and great reward; and confident we are that on the morning of resurrection he will be greeted by the Master whom he so faithfully served with that enrapturing welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." The funeral took place on Saturday, the 13th inst., in the Necropolis, West Derby Road. The large attendance comprised representatives of almost every section of the community, there being ten mourning coaches and a large number of private carriages. At the mortuary chapel an impressive address was delivered by Pastor H. S. Brown, from which we quote the following:— "He was no slave to denominational forms in religious work; yet did not fall in with the eccentric, grotesque, uncouth, and often irreverent ways in which some seek to make religious ordinances attractive. . . . He was the friend of all poor people, irrespectively of their religion, and of many who, he had only too much reason to know, were utterly destitute of all religion. . . . He was not ambitious of any such distinction as attaches to the founder of some great public institution, but, if he cared for any honour, it was the honour which cometh from God only. . . . The two main channels of his benefactions were the advocacy of Gospel truth and the ministrations of help to the suffering." We have but a little while.

The ranks above are being largely increased. "They rest from their labours, and their works do follow them." May the Lord raise up many more such to come to His help against the mighty. Who will be "baptised for the dead"?

WE shall be going early to press with our next number, in order to complete the volume for binding by December 1st. This will form a handsome volume, suitable for Christmas, New Year, or birthday presents; will be published at 5s.; and we venture to think this would be a truly useful gift for young Christians and Bible students generally. The cases for binding may be ordered separately for 1s. 6d. Either of these may be ordered from the publishers, Messrs. J. F. Shaw & Co., or from the Editor, 164, Alexandra Road, St. John's Wood, N.W.

WE are exceedingly cheered by the letters reaching us from many of our readers as to the welcome this magazine meets with at their hands, and the successful efforts they are making to increase its circulation. We may be forgiven for earnestly inviting all who thus receive spiritual profit through these pages, to make a personal effort to still further help our circulation, for though our subscription list is steadily growing, both at home and abroad, it has not yet reached the point to cover the cost of its production, which is considerable, as no expense is spared to render the journal thoroughly worthy of its name. Will you, esteemed reader, just now for two or three minutes consider how you may help us in this respect, and forthwith act upon whatever plan may occur to you? If each do something in this respect, and share our joy in ministering "the truth" to the lambs and sheep of Christ's flock, we shall soon find *Footsteps of Truth* planted in many thousands of Christian homes where it is at present unknown.

WILL friends having duplicate spare copies of Nos. 1 and 2 of this magazine, exchange them for those of later date? We are running short of copies.

NOVEMBER.

8. First Quarter, Oh. 4m. M. | 21. Last Quarter, 1h. 44m. A.
 14. Full Moon, 4h. 37m. A. | 29. New Moon, 6h. 54m. A.

"I desire fruit that may abound."

Philippians iv. 17.

		[ashamed? <i>Rom. vi. 21.</i>
1	TH	What fruit had ye then in those things whereof ye are now
2	F	The fruit of the Spirit is love, joy, peace. <i>Gal. v. 22.</i>
3	S	My fruit is better than gold. <i>Prov. viii. 19.</i>
4	S	Let us offer . . the fruit of our lips. <i>Heb. xiii. 15.</i>
5	M	The lips of the righteous feed many. <i>Prov. x. 21.</i>
6	TU	Now He that ministereth seed . . increase your fruit. <i>2 Cor.</i>
7	W	The peaceable fruit of righteousness. <i>Heb. xii. 11.</i> [ix. 10.
8	TH	Pray ye . . the Lord of the harvest, that He will send forth
9	F	God giveth the increase. <i>1 Cor. iii. 7.</i> [labourers. <i>Matt. ix. 38.</i>
10	S	Being fruitful unto every good work. <i>Col. i. 10.</i>
11	S	Let my Beloved . . eat His pleasant fruit. <i>Solomon's Song iv. 16.</i>
12	M	From Me is thy fruit found. <i>Hosea xiv. 8.</i> [iv. 16.
13	TU	Awake, O north wind; and come, thou south. <i>Solomon's Song</i>
14	W	He purgeth it, that it may bring forth more fruit. <i>John xv. 2.</i>
15	TH	Blow upon My garden, that the spices thereof may flow out.
16	F	Herein is My Father glorified, that ye bear much fruit.
17	S	He that reapeth . . gathereth fruit to life eternal. <i>John iv. 36.</i>
18	S	Feed me with food convenient for me. <i>Prov. xxx. 8.</i>
19	M	Thou givest them their meat in due season. <i>Psa. cxlv. 15.</i>
20	TU	Being filled with the fruits of righteousness. <i>Eph. i. 11.</i>
21	W	They that sow in tears shall reap in joy. <i>Psa. cxxvi. 5.</i>
22	TH	Give us this day our daily bread. <i>Matt. vi. 11.</i>
23	F	My God shall supply all your need. <i>Phil. iv. 19.</i>
24	S	We are labourers together with God. <i>1 Cor. iii. 9.</i>
25	S	We . . pray . . that our God may . . fulfil every desire of [goodness. <i>2 Thess. i. 11, R.V.</i>
26	M	He that abideth in Me . . bringeth forth much fruit. <i>John xv. 5.</i>
27	TU	That our garners may be full. <i>Psa. cxliv. 13.</i>
28	W	They shall still bring forth fruit in old age. <i>Psa. xcii. 14.</i>
29	TH	I desire that ye faint not. <i>Eph. iii. 13.</i>
30	F	Ye shall reap, if ye faint not. <i>Gal. vi. 9.</i>

NOTE.—The subject of the texts throughout the year will be "the believer's desires, and their fulfilment."



FOOTSTEPS OF TRUTH.



DECEMBER, 1883.



HEAVEN IN PREPARATION.



WHEN we are exhorted in the Epistle to the Colossians to “set our mind upon the things that are above” (R.V.), it is obviously of great importance that the mind should have as much material upon which to concentrate attention as may be found in revelation. And, yet when we open its pages, we find singularly little description of the things above, so little, that it may be truly said that there is no stronger desire among the children of God universally than for food for the imagination of faith in this respect.

If the cause of the omission is sought, it may not be easy to give a complete answer; and yet the precious words of Rutherford touch a chord in all our hearts, and may afford us sufficient present enlightenment on this point—

“The Bride eyes not her garment,
But her dear Bridegroom’s face;
I will not gaze at glory,
But on my King of Grace.”

God would attract our heart and hope to Himself, and spares us the distraction that a full publication of the glory of heaven would cause. “Show me Thy glory,” said Moses. “Show us the Father,” said Philip.” “Draw me,” saith the King’s Bride, “we will run after Thee;” and when the queen of Sheba had seen all the glories of Solomon’s house, and heard his words, she bore no testimony to his

majesty or his surroundings, but only to himself, his wisdom, and his justice. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (1 Kings x. 8). So may it ever be with us; and if little is told of the palace where we shall dwell, yet may we satisfy our hearts in Him whose presence shall be its chief and highest glory.

And yet another thought may be suggested by way of accounting for this absence of detail, for in John xiv. we read, "I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto Myself." Heaven is still in preparation. It is not finished. When it is so, Christ will come again. Oh, grand and glorious thought! the Lord is busy ever since He left us, adding to the attractions and perfections of that heavenly inheritance which He thus prepares for our reception. He is not resting—merely waiting till some long-settled moment comes. He is at work—at work for us; at work of love to construct a home of infinite beauty, joy, and peace for those whom He "loves to the end."

Blessed occupation! Sweet business of the heart and hand of Christ! "In My Father's house are many mansions: if it were not so I would have told you." And yet not mansions enough, or mansions complete enough, or fully furnished, for He adds at once, "I go to prepare a place for you." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit;" and yet there is "more to follow:" there is all that nearly 1,900 years of the almighty love and power of the risen Christ could add to those glories of God already prepared for His people.

There are, when we consider these preparations of Christ, three features of our earthly career as His Church, which render them necessarily continuous and as yet incomplete. (1) There are souls being added to the Church every day, and just now in numbers so great as perhaps to exceed the recruiting energy of any previous age. For each of these added souls new preparation may be, and indeed would seem clearly to be, required.

For who that thinks upon these things can doubt that as individualities differ infinitely amongst men, and glory will provide perfect adaptations to each individuality, each new conversion requires new provisions in the eternal home. The "place prepared" for the robber of Golgotha would not be a suitable place for the veteran Paul. Natural idiosyncrasy will probably have its recognition in these provisions, happiness in perfect measure being God's intention for all. The tastes, the energies, the bent of mind, the interests of men, are various, and the

combination in no two men is the same; yet heaven will provide a glory adapted to each of the untold millions whom grace saves. See what a work the Lord foreshadowed when He said those simple words, "I go to prepare a place."

Then there is (2) the growth in grace and the divine life of every saint to be taken account of. The watchful eye of the great Architect is observant of the development in every soul of spiritual capacities for the great future, and He makes preparation accordingly. The parable of the pounds teaches how full of duty heaven will be—that active responsibility of a high order and active service will be the rule of the kingdom. No mere life of meditation, or even of praise, will be that life. Men will have work to do for God (ask not yet its character), and none will be idle there. Life on earth is but school time for the realities of the hereafter. The wisdom we learn, the victories we gain, the powers we develop, the energies we exercise, are all destined for an eternal harvest of work. Not an hour, not a minute, can be wasted on earth but will unfit us to some degree for a possible destiny of usefulness. Not a temptation can be yielded to, not a bunch of spiritual fruits withered by neglect, but involves a corresponding loss in Christ's presence and service. Oh, friends, how solemn this is! "I go to prepare a place for you!" What sort of place are you aiming at? Quite right—you had rather be a doorkeeper there than to dwell in the tents of wickedness; but this is not now the question. Would you prefer to be a doorkeeper to being an ambassador? Would you prefer to serve self, and pleasure, and wealth on earth, and be of little or no use hereafter; or to live for Christ heart and soul, forgetting things behind and pressing on toward the mark, keen and strong, for the *prize* of the high calling of God in Christ Jesus? Which? Oh! Christ is preparing your place. He is for that end watching your course on earth. Hear what the sons of Zebedee demand—to sit on the right and the left of the King Himself. Do not follow the other disciples in their anger at this request. It is well to aim high. It is contemptible to seek merely to "get saved." But note our Lord's reply—"Can ye drink of My cup, and be baptised with My baptism?"

Ah, that is it! We are carving out our own destiny every moment. The judgment seat of Christ will settle all. There will be no respect of persons there. But the faithful servant will take higher place and portion, and the slothful and worldly will be—well, just saved, that is all.

And yet God will be sovereign in His gifts. He is sovereign in His grace to strengthen character here, sovereign in His glory to give corresponding bliss up there. Said Christ, "It is not Mine to give, but it shall be given to them for whom it is *prepared* of My Father." It is a solemn thing for God's children to think lightly of that upon which

the heart of the Father and the Son are occupied, to have no ambition to be fitted for the place prepared. And many that are first shall be last, in consequence of sloth; and the last in the world's estimation shall be first in the mansions of God.

But it is not only personal characteristics and personal attainments that demand our Lord's continuous activity of preparation. Is it not manifest that (3) collective harmony and adaptation will be provided also? "In My Father's house are many *mansions*." A mansion is the abode of many, not of one; and He who delights on earth "to set the solitary in families" will not bring us up to solitary confinement in heaven. The preparations of Christ, then, include the arrangement of the several groups into which He will gather us. For we can well believe that, while perfect freedom will be the very air of heaven, those whose capacities will ever be limited, however they may be magnified in resurrection, must expect to move habitually in a circle limited by their own powers of enjoyment. In forming these groups new considerations will come in.

The suitability of mind to mind, the sympathy of spirit with spirit, the community of interest and inclination, and the perfect harmony of the working of each group or family, will be His care. Is it not fair to say that our present Church instinct, so to speak—our recognition of the social and corporate place we fill, our largeness of heart for God's saints as such, our activity of service in their service—will greatly govern the formation of the groups? Narrowness, selfishness, indifference to others, want of love, of ministry, of hospitality, of faithfulness, of all the gifts of the Lord for mutual edification and blessing, will go to unfit us for the *mansion* life of heaven, and will circumscribe our future lot in probably exact proportion.*

On this point I would remind you of St. Paul's anticipation of his particular glory and joy in the presence of the Lord at His coming. "Are not even ye?" said he, addressing his children in the faith at Thessalonica. That was the group in which he felt he would have His part; and may not every simple gospeller in *this* day refresh his heart with like expectation of meetings and greetings and groupings in *that* one? I wot that some of our faithful preachers will move in a large place up in heaven if God gives them the joy of association for ever with all those whom on earth they have led to Christ. But this will be pre-eminently true of the faithful pastors of God's flock. For, for the reasons I have touched on above, *development* of Christian life, even more than life itself, will be a leading factor in the preparation now going on for the eternal state.

In these considerations we may learn, with profit, I trust, how to turn our desires for information about heaven into practical channels, and do what is better for ourselves than *knowing*, namely, *providing*, what shall be our portion.

GEORGE F. TRENCH.

* I make no point of the English word which is used to translate *μνοαὶ*, which means simply *dwellings*; my argument rests on the family, God's appointment for man, and the Body of Christ, the Church, His appointment for *saints*, as letting us into His mind (so to speak) about society in its perfected state.

OUR INNER LIFE.

THE outer life of a Christian is seriously important. The world sees that with keen and critical eyes, and then interprets the inner by what it sees of the outer man. It does not so much want words from us, as real gentle life in us. Wherever it exists, in the saints, sinners feel it, and, in silent admiration, say to themselves, "That is good; that is real." When actions spring from such a life, they are eloquent for Christ, and need no drum to thump out their power. The deepest river glides on with silent, but irresistible, force. It needs no poet to sing its depth or tell its worth. The shallow brook makes a noise, and tumbles over every boulder and pebble in its bed. I venture to think that we want more of the river, and less of the brook, in all our Christian life and work. There is potent power in the silence of a holy life. Its majesty is regal, for it wears an immaterial crown, which shines with a lustre truly divine.

Yet many think otherwise, for noise seems the order of the day, as a means of giving expression to our inner life. Is it not pitiable and degrading to see the Gospel dragged forth between fifes, big drums, tambourines, and flaunting banners? Can this be the proper outcome of a deep, calm, inner holy life? Is there anything like it in the Word of the Lord, which records the inner and outer life of many of God's greatest men? If I mistake not, their outer life came from the deep inner quiet of a life which was divine, and therefore its form corresponded with its source.

I hope I write in no narrow, and certainly in no bitter, spirit. My heart burns with love to all the faithful in Christ Jesus, and I would that all our outer life were radiant, and beautiful, and refined, and mighty with every impulse of purity and love. To this end our *reading* is a very serious matter. It profoundly affects our inner life. Some books are poison. Their natural and sure fruit is spiritual death. How can our spiritual life flourish if we pour poison on its roots? By common consent, low literature makes boys thieves, and fills our prisons. But what about our three-volume novels, which are as common as newspapers and as fashionable as the last Paris bonnet? I wish some omnivorous reader would tell us how they help, or how much they hinder the growth and expansion of the inner, better life. I cannot speak from observation or personal knowledge of their influence on the educated and the wealthy, but I can speak as to their influence on the middle and labouring classes, *Withering* is the best word that comes to express the verdict; for such reading withers up all spiritual life, and often all moral life too, like a

north-east wind on tender plants. Oh, gentle reader, if you would cultivate and nourish your inner, better life, pray read less fiction and more fact, less type and more truth. By all means give attention to reading, but by all means, too, mind what you read. May I tell you I have a library of over 2,000 volumes, but there is not a three-volume novel in the whole list. Did you whisper, "Puritan you must be, then"? Well, I don't mind in the least; nay, I rather like the term, for there was much real, deep life in the Puritans. From my heart, I wish I had as much.

There is another sort of reading equally dangerous, if not more so, and amongst some Christians there seems a perfect mania for it. I refer to books on what is called "The New Theology, or Modern Thought." They pour from the press. They are advertised from the pulpit. They are quoted as infallible oracles on inspiration, salvation, and the beliefs of men. But do they not subvert the truth as it is in Jesus, and poison the mind? Or, to put it milder, do they foster and nourish faith, and help us to "be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. i. 9)? To the true child of God this is paramount, and every hindrance to it should be carefully avoided. Persons with leisure and in easy circumstances must read something; and there are so many good books, full of interest and full of truth, that there is really no need to taint the mind with doubt and misgiving. Doubtless our reading colours our thinking and affects our feeling, consciously or unconsciously. If we read wisely our faith will be cultured and strengthened, and our inner life made brighter, gladder, deeper. What good, pure bread is to the body, good, careful reading is to the mind.

Memory just recalls what I once read, right on the point. I reach the book, that I may quote correctly. It was written by a wise and good man, now with Christ. He says: "Public, universal, and eternal sympathies belong to the wise reader. In no partial and partisan spirit can he, for long, without self-reproof, allow himself to live. And the grand and full activity of the world is as a many-vessel'd sea, by the side of which in quiet hours he can walk. If letters that pass by the Post Office are the commerce of family love and personal intelligence and design, literature—'letters' in the special sense—is for the spiritual commerce of classes, nations, times. Nay, books are the true paper money of the world—money of more than representative value. The traffic with them enriches souls. Make literature more universal in its humanity, and more truthful in its aims, and you make it more catholic and more brotherly in its tendencies. Books disperse, invest, and obtain truth for the world. Truth is wealth, and truth has its

sentiment as well as knowledge. And this is a wealth the love of which is the root of all good. The love of truth in a book gives it individual and catholic power. Such a book exhales an odour of life." Yes, reading has much to do with our inner life. May the Lord give us wisdom to choose our books wisely, and help us to read with care.

After all, one book must be mainly read. It is *the* Book of books—the precious Word of the precious Lord. In it we must meditate day and night, if our life is to be deep and holy. The picture of the man who does this is really very beautiful. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." What more need be said to induce us to read, mark, learn, and inwardly digest this precious book of God? Our outer life is full of many things, and if our inner life be but full of the living Word, all will be well. "Let the word of Christ dwell in you richly in all wisdom" (Col. iii 16).

W. CUFF.



VALENTINIAN AND THE SPOTTED GARMENT.*

"There is a story of Valentinian in Theodoret, that when he accompanied Julian the Apostate to the temple of Fortune, those that had charge of the house sprinkled their holy water upon the emperor, and a drop fell upon Valentinian's garment. He beat the officer, saying that he was polluted, not purged, and tore off the piece of his garment upon which the drop lighted, 'hating,' saith the historian, 'the garment spotted by the flesh.'" The man was decided and outspoken, and this may well make us lenient towards his rough way of showing it. The story is narrated, not that we may imitate Valentinian in his violence, but that we may regard it as a figure of the holy horror which ought to inspire us when so much as a spot of sin defiles us. We are to keep ourselves unspotted from the world—not only free from great smears and daubs, but even from spots. Oh for a deep hatred of sin, and a determination to part with anything and everything which bears its stain! Let us rend off a polluting habit, and utterly abstain from it, however pleasing it may have been. Sins of the flesh especially are so apt to grow, that the least approach to impurity must be regarded as a plague-spot; here there must be no dallying with evil, or winking at the appearance of it. The same is true of all other forms of evil; the smallest seed will bring forth a terrible harvest. From the least error, the least wrong, the least falsehood, we must be purged, if we would walk with Christ and be accepted of Him as His "disciples indeed." Lord, cleanse Thou me, that I may be without fault before Thy throne.

* From "Illustrations and Meditations," by C. H. Spurgeon.

“THE NAME OF JESUS.”

IN Jesus' name true SWEETNESS dwells,
More than an angel knows;
For the clear stream of grace and truth
From that large fountain flows.

IN Jesus' name a FULNESS dwells,
A fulness all divine,
Beyond the reach of finite ken
To grasp or to define.

IN Jesus' name a FRAGRANCE dwells
Which nothing can impair;
Intrinsic sweetness, perfect, pure,
Which God Himself can share.

IN Jesus' name COMPLETENESS dwells,
Salvation, life, and joy;
The centre of the sinner's hope,
The theme of heaven's employ.

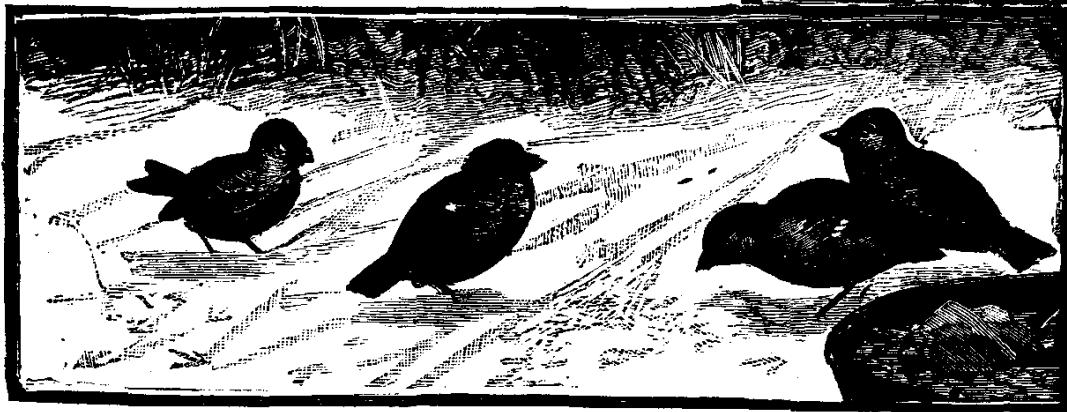
IN Jesus' name a POWER resides
Which nothing can control;
A power to aid the helpless one,
And nerve the fainting soul.

IN Jesus' name PERFECTION stands
In all its bright array;
Attractive, winning; driving fear,
Mistrust, and doubt away.

Yes, Jesus' name is so DIVINE,
Himself so precious, too,
That heaven no higher note can raise,
Or earth more sweetness know.

Newport, I.W.

ALBERT MIDLANE.



ABRAHAM, THE MAN OF FAITH.

No. IX.

“Lo! I am with you always.”

ABRAHAM'S interview with the King of Sodom had been watched by God. Perhaps at the time Abraham did not think of this; far less did Sodom's king. Nevertheless, every word was heard by Jehovah. The heart was searched, too; and it may be, as these two men parted—the king in anger and disdain, Abraham in dependence on God—that the Lord marked, what no other eye could see, a thrill of fear in the heart of His child. He had just made many enemies. His bold deliverance of Lot, and his uncompromising testimony for the Lord, had subjected him to open hostility and secret enmity. For a little, perhaps, his courage failed, but “the word of the Lord came unto him, saying, ‘Fear not.’” There is something intensely precious to the child of God in all this. The very fact that at this time the Lord speaks of “*reward*,” just after Abraham's refusal to take anything (“from a thread to a shoe latchet”) from the King of Sodom, proves Jehovah's presence during the whole of that scene, and proves, besides, that the conduct of Abraham had been “well-pleasing” to Him. Is it so, that our God is *always so near*? Are we indeed living in His very presence, and is He interested enough to listen to every word, read every motive, and mark every action? Even so; and to His child, longing to give Him joy, there can be no thought more precious. That message in Acts x. is, every time I read or think of it, a draught of new wine to my soul. “Send to Joppa, and call for Simon, whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the seaside.” Blessed Lord, it is true, then, Thou “knowest Thine own” (John x. 14); knowest all about them, their lodging place—street, and house, and number? “Thou tellest the stars,” and yet the very “hairs of our heads are numbered.” Yes, the Lord saw all that took place in that transaction between Abraham and the king, and when they parted, and the world's potentate is known only afar off, Abraham's heart is lovingly scanned by the Lord, and the rising fear is seen and checked. “Fear not, Abram: I am thy shield.” One of the many glimpses is thus given us into the tender carefulness of our Lord for His own. He cannot bear that there should be one needless fear. Did you ever see a mother's anxiety to chase away fear from her trembling little one? So, here, Jehovah not only will not allow the enemy to harm His own, but He will not permit even the pain of a moment's fear to weaken and distress. Beloved, He is the same now, this “Word of

Jehovah" who came at this time to Abram—our tender Saviour. The very same kind of thoughtful tenderness is shown by Him towards the ruler of the synagogue (Luke viii. 49, 50). Our blessed Lord was about to restore the child, but that was not enough; for when the message came from the house, "Thy daughter is dead," Jesus *immediately*, to check the just forming fear, breaks in with the words of comfort, "Fear not: only believe."

"Oh! the joy of knowing Jesus." Not religion, not rite and ceremony and learned theological dogma, not the beautiful and the grand in art or music, not any or all of them together, can do this for you or me; but Jesus can and does—Jesus! the living, loving Person, almighty in His saving power, unchanging in His marvellous love. A thousand enemies, seen and unseen, mighty, malicious, and subtle, may surround us; but *He is near*—so near that He sees my rising fear, so tender that He cannot bear me to be afraid. "Fear not: I am thy shield." It is not "I will be," but "*I am*;" His very nature so to be and so to do, at every moment and in all time. It is not "I will defend thee," but "I MYSELF am thy shield;" just as if He had said, "Fear not, Abram: I am putting Myself now and for ever between you and all your foes." This is the shield of faith—not our faith; *that* is so often weak that it makes a poor shield. The shield of faith is GOD HIMSELF. In front, behind, and around, behold God is my salvation. I will trust and *not be afraid.*" Yea, indeed, what need of fear? "If God be *for* us, who can be against us?" (Rom. viii. 31.)

THE REWARD.

Our God never allows us to suffer loss. For His name's sake Abram had refused the world's favours, but Jehovah's reward for him is greater than all worlds, and everlasting. "I AM thy shield, and thine exceeding great reward." The Word of God—Jehovah-Jesus, the fulness of the Godhead—Himself to be ours now and ours eternally. "*Exceeding great!*" Who can reckon it?

My brothers, we have by His grace been brought in some measure to forsake and despise the things of time and sense, that "perish with the using;" the world's gains and honours have no attraction for us; we have incurred in some measure its malice and hatred, but we have God. He has been pleased to make Himself over to us—all He is and all He has—now and for ever; my very own! As with the shield, so with the reward; it is not "I will be," but "*I am.*" Would that our poor weak faith could grasp that assertion of Him who cannot lie, and unwaveringly believe it! How poor everything else would seem compared with *this* of yours and mine! Let us seek moment by moment to

believe it; so shall the blessed reality of His presence as our shield and reward make us so fearless that nothing shall dishearten us, and so rich that we shall have need of nothing, and all that the world could give us shall be a trifle to be despised.

FAILURE.

“*What wilt Thou give me?*” “*I am thy reward.*” “*What wilt Thou give me?*” My brothers, is it not sad and humbling? Was it that the victory, and the very approval of his God, had wrought some pride in his heart, and he needed failure again to keep him humble? Was it that the words of Jehovah were so startling, and spread before his faith such vast fields, that he could take in only the very little at the time, and the all-fulness of God did not seem so great and real to him as the little “*what*” his heart coveted? Perhaps both. In any case the last is true, and *so like us!* Something from God—something which sense can compass; some *feeling* to enjoy *now*; some proof that God is ours; some gift, looking through which we can say God is good to us; *something from Him, instead of Himself.*

In all this God is true to Himself and true to Abram. He will give him the little thing asked, and rejoice to give it; for it is but a drop from the mighty ocean of His heart’s love, and ALL is Abram’s. Alas! that we should crave so little and think so much of drop by drop when it comes to us, while His cry is, “Open thy mouth *wide*, and I will *fill* it.” “*All things are yours.*” “What wilt thou that I should do for thee?” And yet, in the presence of Him who thus loves us and has given Himself *for us* (our shield) and *unto us* (our exceeding great reward), while we would obediently appropriate ALL and rejoice in Him as ours, we would also acknowledge, with lowly love, that one drop is sweet and very precious, and far beyond what *we* deserve.

Yes, He gives us. *Out of His fulness* we have all received, and He is not weary as He patiently gives us the little “*whats*” we ask; but, oh beloved! for the time when we shall believe it fully, and know the vastness of our possession as we take in the words, “I AM thine exceeding great reward.” The Lord help us at the close of this another year to ask more than ever we have asked, and *expect* it, because He has made Himself over to us an everlasting portion; but the Lord help us also so to believe this that we shall live in constant expectancy of *seeing, knowing, and enjoying* GOD. “Above what we ask or think” (Eph. iii. 20). Besides all this, the Lord takes advantage of this poor petition (poor, surely, in the light of the wondrous words spoken to Abram) to enlarge his vision and assure him of greater and greater things to be given and done for him. Abram had asked one thing; the Lord assures him that it shall be his, but “He leads him forth abroad.” He

turns the eye of His believing one heavenward, and bids him range the universe and tell the stars. Former promises connected him with the earth; this connects him with the heavens—"So shall thy seed be." He had asked a son who might be heir of what God had given him, but Jehovah shows him a wondrous seed, earthly and heavenly, of marvellous multitude and brightest glory, and yet ONE—his Seed, his Son. Truly it needs that God lead us forth abroad; truly it needs that His voice of power bid us look, for here we have the wondrous mystery of the Christ of God, to be seen from no spot but that to which God leads us, and by no unpurged eye—to see Christ, the eternal Son of God and Seed of Abraham; the everlasting Wisdom by whom Jehovah made the worlds, and the Babe born in the likeness of the flesh of sin and laid in the lowly manger; the "Arm of Jehovah," and the stricken Lamb of God; the Holy One of God, the sinless, and the Sin-bearer; Jehovah's Fellow, and the crucified Nazarene; the One who was dead, and is alive for evermore; the humbled God, and the glorified Man; the resurrection Seed, One and yet innumerable; God over all, and poor sinners saved and made one with Him as the Christ of God; the seed of Abraham His fellows in Heaven's glory and earth's fair new creation for ever and ever. Mystery of mysteries—the eternal purpose of Jehovah, the CHRIST OF GOD!

It is at this point that the record is given, "He believed *in the Lord*, and He counted it to him for righteousness." This is important. Abraham had trusted Jehovah when he left at His bidding his country and kindred, but it is not till this point that righteousness is declared as reckoned to him. His faith in Jehovah has been tested and strengthened, and yet we have but just seen that it had almost failed. It was not, therefore, because of his *strong* faith, but it was because his faith in the Lord *took in*, however dimly and afar off, the promise of the SEED. Like every true believing one, he was justified in *Christ*. No righteousness that God will count to us except through faith in God about the *Seed*. Should these words meet the eye of any earnest soul striving vainly to reach peace of heart and joy in God by righteousness of his own, let me plead with him to stop. Jehovah reckons righteousness *without works*. He justifies the *ungodly sinner* in association with His beloved Son. He has made HIM to be righteousness unto us, and a sinner at the feet of Jesus is righteous in the reckoning of God.

"NOT HAVING MINE OWN RIGHTEOUSNESS"

(Phil. iii. 9).

This is wondrously brought out in what immediately follows. Abram's faith had but now been marked by God, and righteousness reckoned to him, yet the very next record is a cry of unbelief: "Lord

God (verse 8), *whereby* shall I know that I shall inherit it?" What a plunge into dark unbelief all of a sudden! Well for him and well for us that there was no forfeiture of the reckoned righteousness, as in unbelief we question over and over again the Word of God, and ask "whereby we shall know that what He says is true. Surely, if any proof were needed that it is not for anything *in us* that God counts us righteous, this is enough. Surely in himself Abram is ungodly here. Ay! but God justifies the ungodly "that believeth in Jesus;" and His righteousness endureth for ever. The very righteousnesses of the saints, brightly as they shall shine forth by-and-by, can never be the cause of God justifying them from their ungodliness; but the blessed Seed *is*, and even the ungodly one associated with Him by simple faith is now and ever reckoned righteous by the righteous Judge.

THE SIGN.

Unbelief demands a sign, and it is given—the only sign from Genesis to Revelation that has been or ever will be given—the consummation of *all the sacrifices*, the death and fiery sufferings of our blessed Lord in the time of horror and great darkness. How fully the close of this answer to the unbelieving heart opens up the "vision" (verse 1) of this whole chapter! This was none other than our Lord Jesus Himself—the Word of God that had come to Abram. In vision He made known the purposes of Jehovah concerning Himself and the believing one—manifested Himself in glory, but showed also how, on account of sin, He must become the "Sign" of God to unbelieving man, as in the darkness of desertion and the *smoking* furnace of wrath He had to bear their sin. Here, and through this only, the covenant could be secured; but, blessed be God, "that same day" (verse 18) over those bloody pieces and that smoky furnace the covenant is sealed, yea, even at the very point when faith for a time has given way to unbelief, and even Abram had to see that he could be justified only through the PRECIOUS BLOOD. Let us try to think of our blessed Lord, nearly two thousand years before He suffered, unfolding in vision the terrible reality which He had to endure for us, to Abram, as the price of blessing. And this One said, "I AM *thy* shield, and *thy* exceeding great reward."

Blessed Jesus! Thou hast indeed been our shield. "Thine open bosom was the ward; it braved the storm for *me*." Thou *art* our shield, and all the powers of hell are vanquished. Thou alone shalt be our portion, our exceeding great reward. Help us to appreciate Thee, and, as we pass into another year, and onward to eternity, to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord" (Phil. iii. 8).

ROBERT MCKILLIAM, M.D.

SHORT PAPERS ON PROPHECY.

No. XI.

PREDICTIONS OF THE PENTECOST AND ITS RESULT.

BEFORE the Redeemer ascended to His Father's throne, He made a promise of Pentecostal blessing in these words: "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you." Here we have a predictive promise of Jesus which corresponds with a previous prediction of Jehovah by the prophet *Joel*, some 800 B.C., where the prophet refers to this mission of the Holy Ghost in these words: "I will pour out My Spirit upon all flesh," and at chapter ii. 28.

And though it is beyond question that these words refer to a period yet future, and to a condition of the earth as yet undeveloped, and *probably* to a time just prior to the taking up of the Church—a *last revival*—a *trimming of lamps at the midnight cry*—yet they had a partial and preliminary fulfilment at the Pentecost; because Peter distinctly declares this fact (Acts ii. 17), and quotes this prediction, referring to Joel by name. And though we can see that the fulfilment was not exhaustive (for "*all flesh*" *did not* have the enduement of the Spirit, but just a remnant of Jews), yet it was a fulfilment of Joel's prediction, as well as the Saviour's promise. The Holy Ghost, as "the Spirit of Christ," did come down in power, grace, and manifestation—"in the rushing mighty wind," and "in cloven tongues, *as of fire*."

This same bestowment of the Holy Ghost was subsequently predicted and promised by our Lord after His resurrection, and just before His ascension: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. . . . Ye shall be baptised with the Holy Ghost not many days hence . . . and ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 4-8).

Nor should we fail to mark the connection between this descent of the Holy Ghost and *the glorious epiphany* of our blessed Lord; for in that epiphany He is "to present unto Himself a glorious Church, not having spot or wrinkle, or any such thing." And the special work of the Holy Ghost is *to prepare the Bride for the Bridegroom*—the Church for her Lord; for the epiphany of our Lord would not be glorious without the prepared Bride, for she—the Bride, the mystical Body of the mystical Head—"is *the fulness* of Him that filleth all in all" (Eph. i. 23). And the method which sovereign grace has adopted to bring in this "fulness" of the mystical Body—to prepare "the Bride, the Lamb's wife"—is through "the dispensation of the Spirit;" for it is only by the Spirit

“working in us to will and to do of His good pleasure” that the scattered units of the Body can be made “as vessels afore prepared unto glory.”

Thus we see how closely the work and office of the Holy Ghost is linked with the great redemptive purpose of God and the second glorious epiphany of Jesus. He cannot come till “*the fulness of the Gentiles is brought in,*” and this cannot be effected apart from the Holy Ghost; for “if any man have not the Spirit of Christ, he is none of His.”

While, therefore, Jesus is in heaven—“in the presence of God for us”—“a Priest for ever after the order of Melchisedeck”—“expecting till His enemies be made His footstool”—the Church is here being formed by the Holy Ghost “to the praise of the glory of His grace,” that when He comes “in the glory of His Father” it may “be presented as a chaste virgin unto Christ.”

Thus Jesus, before His ascension, uttered two special predictions, which together unite in His second advent—*one*, His departure to prepare a place for the Bride; *second*, His commission of the Spirit to prepare the Bride for the place: “If I depart, I will send Him unto you;” and a *third* prediction which is the outcome of the two former: “I will come again, and receive you unto Myself; that where I am, there ye may be also” (John xiv. 3).

Thus “the ministration of the Spirit *shall be rather glorious*” than all that has gone before, because it has for its special object the creation and sanctification of those who are to form the Bride of “the second Man, the Lord from heaven.”

And how soon shall it be ere the voice shall be heard, “Behold, the Bridegroom cometh; go ye out to meet Him”? Perhaps but a *little while!* At present, we fear, the “virgins” are “slumbering” and “sleeping.” But, dear readers, “let us not sleep as do others.” “If we live in the Spirit, let us also walk in the Spirit,” and “we shall not be ashamed before Him at His coming.” Never was it more necessary for those “who wait for their Lord” to “have their loins girt and their lamps burning.” We are drawing very near the time. The Lord give us much grace, that we may so live as to be found “watching unto prayer.” “Come, Lord Jesus; come quickly.”

WILLIAM FRITH.



RESURRECTION.

GOD raises not because of eternal life having been given, but because the very dust (of the saint) is fragrant in the nostrils of God, as having been the dwelling-place of the Spirit God. HENRY DYER.

“AS FAR AS TO BETHANY.”

LUKE xxiv. 50.

A SHORT MEDITATION.

THERE is a surpassing wealth of spiritual instruction in the “acted parables” and *deed-teachings* of our blessed Lord, Jesus Christ. Hence a few *very brief* suggestions as to the heavenly import of His last walk down here, drawn from the meaning and leading associations of “Bethany,”* are here humbly undertaken, in dependence upon “the Spirit of Truth.”

I. The *meaning* of “Bethany” is “the house or abode of the poor and afflicted one;” so that it has been well represented (B. W. Newton’s “Thoughts on Parts of Leviticus”) as setting forth the place “outside the camp” (Heb. xiii. 13) of *denominational* position, or mere *humanly regarded* honourable religiousness, to which all true believers, during this age, are called forth in manifestation of their privileged association with *the great Reproach-bearer*. For brevity’s sake we only *refer* the reader to the deeply important foreshadowing type of all this momentous truth in Exod. xxxiii. 7, and the similar significance of teaching in the case of David’s followers in the cave of Adullam. The Lord’s army, too, it has been remarked, consists of five ranks—the *foolish* (according to the world’s estimate), the *weak*, the *base*, the *despised*, and the *things that are not* (1 Cor. i. 27, 28). See also Luke xii. 32. Paul’s glorying, moreover, in his infirmities, and gladness in the endurance also of reproaches, necessities, persecutions, and distresses for Christ’s sake (2 Cor. xii. 9, 10), is in fine harmony with the spirit of the above teaching. Very much more in the same heavenly strain from the inspired Word might be adduced here, but, as brevity is being studied, we proceed to treat of two important and most lovely associations of Bethany.

II. (1) The beautiful subject of *friendship* is suggested by “Bethany,” because our blessed Lord terms Lazarus “friend”† (John xi. 11); and though He called Judas “friend”‡ (in the *English* of Matt. xvi. 50), it was not by the word (in the *original*) by which He referred to Lazarus, but by a much lower term, that He addressed the traitor. In Proverbs xvii. 17, there is the sweet definition of a “friend” as of one that “loveth at all times.” And the “Friend that sticketh closer than a brother” graciously calls those who serve Him “friends,” for, added He, “all

* Mount Olivet is also named in this connection, but the last *inhabited* place mentioned is nevertheless “Bethany.”

† *Philos*, from *phileo*, I love. ‡ *Hetairos* merely.

things that I have heard of my Father have I made known unto you" (John xv. 15). The blessedness of fellowship and confidentiality are here beautifully brought out, THANK GOD! Abraham, too, was in wondrous condescension called God's friend. We also are so. (2) *Resurrection*, Christ's great resource (as it has been put), also is most closely associated with "Bethany." See the exquisitely lovely resurrectional scene of John xi. (noting especially the words "I am the resurrection and the life," where resurrection precedes life). And this is most precious, for it is the *resurrection life* of Christ that His believing servants share with Him. One most lucid proof (amongst many) that it is in *resurrectional* life that we (believers) are united with the glorified Head of the "one Body," is to be found in Rom. vii. 4 (R.V.): "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, to Him who was raised from the dead, that we might bring forth fruit unto God."

How appropriate, then, is Bethany to the parting ascensional scene!

H. M. BARNETT, B.A.



THINK AND THANK.*

(SIR MOSES MONTEFIORE'S MOTTO.)

"Bless the Lord, O my soul, and forget not all His benefits."—Ps. ciii. 2.

YES, THINK AND THANK! 'Twill lighten care,
 And make thy pain less hard to bear.
 Count up the mercies of to-day,
 And discontent will flee away;
 More calm and patient thou wilt grow,
 While from thy lips thanksgivings flow.
 Yes, THINK AND THANK! Look up and see
 By faith the home prepared for thee,
 Where neither weariness nor tears
 Can ever come—nor pain, nor fears.
 THINK how 'twas bought—by Jesus' death—
 And THANK Him with thy latest breath.

G. M. TAYLOR.

* This, as a Motto for Invalids, may be had on a large card for hanging up, price 3d., or post free 4d., from G. M. T., Young Women's Christian Association, Leamington.

PAUL A PATTERN SAINT;

OR,

HOW TO RUN THE CHRISTIAN COURSE.

THE apostle, writing by the Holy Spirit in the First Epistle to Timothy, declares himself to be “a pattern to those who should hereafter believe on Christ to life eternal” (1 Tim. i. 16). First, as one who had been reached by the infinite grace of God, a living witness to the cleansing efficacy of the blood of Christ, and to the mighty regenerating power of the Holy Spirit; a Saul of Tarsus arrested on his murderous errand, and converted into Paul the Apostle, the chosen vessel by God to carry His name unto the Gentiles. Then he became a pattern to the believer in Christ as to his whole-hearted consecration and thorough devotedness to the Lord Jesus Christ, treading so closely in the footprints of Jesus that he could say to fellow-Christians, “Be ye followers of me, even as I am also of Christ;” thus preaching what he lived and living that which he preached. It is the latter to which I would draw attention now.

1. Notice, in connection with this, how he *commenced* his Christian course. He started by asking two questions—first, “Who art Thou, Lord?” and “What wilt Thou have me to do?” (Acts ix.) Observe the *order* of these questions. There is such a danger, in these days of activity and noise, of reversing them. It is the disciple character first, then the servant. All acceptable service to God must flow out of personal communion with Christ. It was so with the Lord Himself. In Isaiah l. we behold Him as the Learner; then in chapter li. He becomes the Teacher. Grace was poured into His lips; then gracious words proceeded from His lips. God must have His servants occupied with Himself—learning His mind, receiving from His fulness—before He can use them in public. This is where Paul began, and so he continued. Years after, when writing to the Philippians, he makes known the one definite desire of his heart, namely, “to know Christ and the power of His resurrection,” &c. He had known Christ as his Saviour for more than a quarter of a century, and for many years had served in the Gospel; yet still his question was, “Who art Thou, Lord?” The deep desire of his heart was to become more intimately acquainted with the Lord Jesus Christ; not satisfied with merely knowing something about Him, or to be able to theorise upon things concerning Him, but to be drawn closer to His side, to lean harder upon His arm, and to nestle closer to His bosom than he had ever done before—to be increasing in the knowledge of Himself. Then he reminds us in 1 Cor. xiii. that whatever advance we may make in the divine life—whatever intimacy

of communion we may enjoy down here with Christ—whatever attainment there may be in the knowledge of Christ—it is, when compared with the resurrection state, but as childhood and maturity. “*Now* we know only in part, but *then* shall we know even as we are known.” Meanwhile, may we seek to follow the apostle in following on to know the Lord,—learning more of Him as the Eternal One, the Incarnate One, the Dying and the Risen One,—beholding fresh beauties in Him as the Ascended and Enthroned One, and to wait for Him as the Quickly-coming One,—to know Him better as the Father’s Delight, the Head of the Church, the King of Israel, the Lord of creation, and the Governor of the universe,—continually asking the question, “Who art Thou, Lord?”

Then follows the apostle’s second question, “Lord, what wilt Thou have me to do?” He is now ready for service; not serving *for*, but because he *had* salvation, and now was devoted to the One who had saved him. Those hands dyed with Stephen’s blood are now to be used for God; those feet which had been arrested on their deadly errand are now swift to turn in the way of the Lord’s commandments; those same lips which had testified against God’s persecuted people are now to be filled with messages from the King. Henceforth, for Paul to live was Christ. Like Isaiah of old, he said, “Here am I, send me.” So should it be still with every sinner saved by grace. The Lord has given to every man his work. The service for each one is divinely appointed. We are not saved to fold our arms and to idle away our blood-bought moments, but to be up and doing, working while it is called day, for the night cometh, when no man can work. May it be ours, beloved Christian reader, to be asking this second question continually of our Divine Master, “What wilt *Thou* have *me* to do?” and thus be stirred up to diligence and to redeem the time during the little while that remains ere our Lord shall come. But to do His work after His mind we must dwell with the King for His work (1 Chron. iv. 23). Whether it be as potters moulding vessels for the King’s service, we must abide in Christ; or if it be to water the flowers planted by our Heavenly Father in the garden of our Beloved, it must be done in fellowship with Jesus; or if we are called to be hedgers to attend to the gaps that the enemy may make to let in the foxes which spoil the vines, it must be done in the presence of the Master, in the fear of the Lord, and by the power of the Holy Spirit, if it is to be acceptable or effectual.

Then it becomes a *great* work, as was Nehemiah’s. Tobiah might laugh at the wall he was building, and point the finger of scorn at his work; but that man of God could say, with all the holy dignity of faith, “I am doing a great work,” &c., because it was a work for God, consequently a work for eternity. Then, in Rev. xxii. 12, we hear our Lord’s blessed, though solemn, words, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” As individual servants, we must meet our Master, when every one shall give an account of himself to God.

2. Thus did the apostle commence his Christian course, and so he *continued* that course here below. More than twenty years afterwards he said to his fellow-disciples, “The Holy Ghost witnesseth in every city, saying that bonds and afflictions wait for me; but none of these

things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." When before Ananias, he could say that he so walked in God's holy presence that "he was continually exercising himself to have always a conscience void of offence toward God and men." At his defence before King Agrippa he declared he had continued, by God's help (from that day never to be forgotten by him, until then), to witness both to small and great of the same precious Saviour that had done so much for him. On board ship, on his way to Rome, he faithfully showed his colours, declaring whose he was and whom he desired to serve. And having reached the metropolis of the world, he hires his own house, and, although chained to a Roman soldier, his heart was yearning over perishing sinners, and his lips continually proclaiming the glorious Gospel, telling of God's remedy for sin. Seizing every privilege, and buying up opportunities, he ceased not to preach the Lord Jesus. Writing from Rome to his beloved Philippians, he penned those weighty words: "For me to live is Christ;" "Christ shall be magnified in my body, whether by life or by death." Christ so filled his vision and so ravished his heart, that Christ became the Alpha and the Omega of his life—the beginning and the end of his service—the all and in all to his soul. The stamp of his Divine Cæsar was seen upon all he did and said, so that the life of Christ was reproduced in his life. Hence he could not help but be spending and being spent in His service.

3. Then, in 2 Tim. iv. 6-8, we see how he *closed* his earthly course. He had commenced well, he continued well, and he closes well. The hour of his departure was at hand. The executioner's block was fixed, the fatal sword furbished; at any moment he might lose his head. But he was ready. Just one stroke of that sword would sever the last tie that bound him here below, and then,

"For ever with the Saviour,
Far beyond this vale of tears,
He would swell the song of worship
Through the everlasting years."

On the very brink of time, on the threshold of eternity, he looks back and exclaims, "I have fought a good fight; I have finished my course." He thinks of the present, that which might come at any moment, and shouts, "I am ready." Then, by faith, he bounds forward into the future, and says, "Henceforth the crown!"—to be placed upon his brow by the pierced hand of the One he had loved so intensely, and served so faithfully, and followed so closely, and now so shortly to see and to be with for ever. And oh, what a welcome! As he passes through those very portals which had been entered by his triumphant Lord, methinks I see the heavenly hosts making way for him,—circle after circle of those bright beings opening to admit the mighty hero,—the highest order of angels escorting him to the throne, and placing the noble warrior in the presence of the King, where he now rests, amidst all the joys of the Father's house, awaiting the grand coronation day, when Christ shall take the reins of government, and wield the sceptre of power, and when all those that suffer with Christ now shall reign together for ever and ever.

GEO. HUCKLESBY.

NOTES ON THE EPISTLE TO THE HEBREWS.

(Continued from page 554.)

THE Lord's children not only suffer this sword, but bear it as part of their armour. It is the only weapon they are permitted to use against Satan and his ministers. Jesus has taught by His example how to do this. Be well instructed in the Word, and in communion with the Spirit, and you can defeat Satan at every point. But he can quote Scripture (Luke iv. 10): take heed that you know it well enough to have an answer, lest it should appear that the Father's adversary cherishes His words more than we, His children.

Then, in dealing with the unconverted, we are told to "preach the Word" (2 Tim. iv. 2). Nothing else will do instead. But this is sufficient; for it is "living and active, and sharper than any two-edged sword."

Let us go forth, therefore, with "the high praises of God in our mouth, and the two-edged sword in our hand" (Ps. cxlix. 6).

"There is no creature that is not manifest in His sight." This word "manifest" has much the same meaning as transparent. God can see through and through everything. There is really no such thing as hiding from God, though the attempt is by no means uncommon. "Can any hide himself in secret places that I shall not see him? saith the Lord." Ps. cxxxix. is an enlargement of this thought. Our secret sins are set in the light of His countenance (Ps. xc. 8). There is no escape from this fact. It is awful to the unconverted man, that he is thus naked in the sight of God. This is the first stage in conversion—to know ourselves open and bare to those eyes which are as a flame of fire.

But for the Christian to live in the conscious realisation of this, is what John means by "walking in the light." What a difference this would make in the lives of many! Are we not disposed to think lightly of our thoughts if they do not develop into actions? Yet God can see, and be pleased and grieved by them, as much as by actions. They are just as plain and real to Him. Only short-sighted man needs to wait to judge by actions.

How precious is this verse to the Christian who has made a full surrender, and has no will but to be what God would have him be! Then the realisation of this amounts almost to rapture. The knowledge of the perfect cleansing power of the blood; the full, unreserved confession, resulting in "a conscience void of offence" (Acts xxiv. 16); the absolute, entire surrender of "spirit, soul, and body" to God—

"Now I give myself to Thee,
Friends, and time, and earthly store;
Soul and body, Thine to be,
Wholly Thine for evermore:"

all this results in delight at the thought that His pure eyes can pierce us through and through and yet take pleasure in us, because we are His workmanship, in which He has been working all the good pleasure of His will.

We delight to lie before Him in the full blaze of that light, which now fills our souls with glory. We delight to lay open our hearts before Him, that He may penetrate their innermost recesses. If this should discover in some hidden corner something hitherto forgotten or unsuspected, we triumphantly drag it forth and lay it before Him to be dealt with unsparingly as He may command. When that is done, we look up to Him once more with the question, Is there anything more, Lord? "Search me, O God, and know my heart." If nothing more be discovered to us, "then have we confidence toward God," and can enjoy communion with Him without the intrusion of that which is so hateful to Him. There is no happiness like that of the consciousness of living in the unclouded sunlight of His smile; but it is impossible, as long as there is anything in us displeasing to Him, to meet His gaze.

Bring your self to Him, and lay it at His feet, asking Him to do what He will with it—take away that which may displease Him, and improve and perfect that which is of Himself.

Ver. 14 enters more particularly upon a subject which has already been twice touched upon—Jesus as High Priest. He has been compared with the Apostles of the Jews—Moses, who led them out, and Joshua, who brought them in.

These two parts of the work of Christ as our Leader are shown in John x. In ver. 3, Jesus is the one who "leadeth the sheep out;" in ver. 9, He bringeth them in. With primary reference to Judaism, this is true of every Christian who is brought out of the world, with its bondage and sin, into liberty and rest.

From this the comparison commences with Aaron, the spiritual leader of the Jews.

Considering who our High Priest is, is a great encouragement to "hold fast our confession"—the faith we have embraced. He is the strong Son of God, who cannot fail or be overcome.

But see the wisdom of mentioning the human name—Jesus—reminding us of the Man "made in all things like unto His brethren." Being the Son of God, we might suppose Him unable to enter into our feelings; and sympathy is often the thing we most need. But He is not one who cannot be touched with the feeling of our infirmities. Though He was without sin—the original root of sorrow—His human body rendered him liable to the pains and needs and trials to which w

are subject. As God, He could not be wearied (Isa. xl. 28); but the Man, Jesus, being wearied, sat down to rest (John iv. 6).

Neither is He ignorant of the power of actual temptation. He had to endure such temptation as was unknown to other beings, for Satan put forth all his skill for that great duel. Knowing the tremendous consequences of His quitting for an instant His position as the dependent, subject Man, Satan would spare nothing which would be likely to effect this. So it will be seen that each of the three recorded temptations were based upon His Divinity. Satan addressed Him as God; Jesus answered as Man. The voice of God direct from heaven had just declared Him Son of God; each temptation was based upon this. "Before declaring yourself the Son of God, would it not be wise to make sure of it by doing something which needs the power of God to do?" This sounds plausible, but Jesus had drunk too deeply of the Word and Spirit of His God to be ensnared by it. To the proposition that He should make bread, He replied that, as Man, the Word of God, and complete subjection thereto, was more necessary to Him than bread. It would be more profitable to go without bread than to obtain it by means unauthorised by the Word of God.

Upon this, He was tempted to put God to the proof, in a way apparently sanctioned by the Word of God. But this would have been tempting God as the Israelites did in the wilderness (Heb. iii. 9). The subject Man would not do this. He could take the Father's word without that.

So Satan was conquered. Jesus never put forth Divine power without the Father's direction; until that was given, His time was not yet come (John vii. 6). But Satan never lost an opportunity which the weakness of Jesus in His humanity gave him.

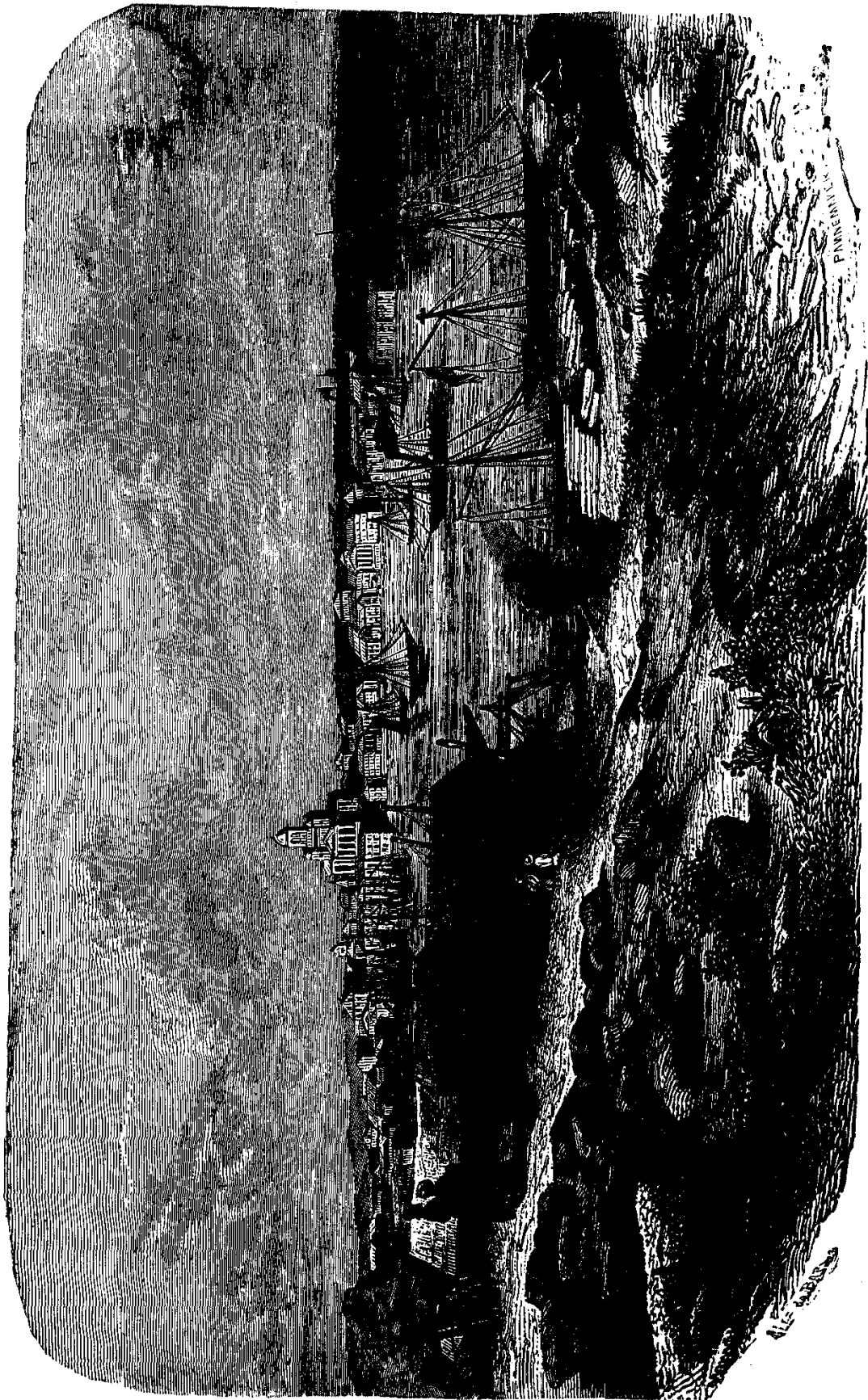
What confidence this gives us to approach the throne of grace in every time of need! He knows by experience the force of what we suffer. We can sympathise more with another in an affliction we have ourselves known; and may we not think it is even so with our Lord? He is able to succour us, not only in respect of His Divine power, but in perfect appreciation of our need, such as only experience can give.

The strongest and truest friendships are those formed in difficulty and trouble. We never know much of our Saviour's love until we go to Him with our trouble and learn what His sympathy is. We cannot take troubles to them who seem to have had none; but our sorrows are a bond of union between ourselves and the Man of Sorrows, drawing us nearer to Him than anything else could. Having this sympathy as a link between us, we can draw near with confidence unto the throne of grace.

It is to a throne of grace we are invited; not a throne of righteousness, or judgment, or glory, but of grace—kindness and favour, with no source but His own heart.

Whatever our need may be, we have abundant warrant for coming here for sufficient grace to meet it. God has been pleased that all fulness should dwell in Jesus; and out of His fulness we may all be filled, receiving grace for grace, for "He giveth more grace."

M. M. A.



HELSINGFORS.

FINLAND AND ITS PEOPLE.

IT is a cause for unfeigned thankfulness to God that the Christian Church everywhere appears to be stirred up to care for the unevangelised millions in the regions beyond; and of the many who are thus contributing to their necessities, none are more zealously devoted than our good friends Mr. and Mrs. Grattan Guinness, who from the East End Institute, Harley House, Bow, have been the means of sending out scores of missionaries to many parts of the world. In connection with this important and blessed work, Mrs. Guinness periodically issues an excellent record, entitled "The Regions Beyond." In the one recently published is an interesting article on "Finland and its People," from which our engraving of Helsingfors is taken, with the editor's permission, as also the extracts which follow:—

Not only is Finland a Christian country, and one of those into which the light of the Reformation soonest penetrated, but there is among her people at the present time a remarkable stirring of interest in spiritual things. Some of our readers may remember that Mr. Guinness visited this northern land last year, and was greatly attracted by the simplicity, manliness, and kindness of its inhabitants. Other travellers among them have received a like impression.

Equal in area to England and Scotland, her population is less than half that of London; and even this thinly-scattered people have a hard struggle, especially in the north, to obtain a livelihood from a land of which considerably more than half is covered with forest, or consists of swamp and morass, of lake and river. The rest is cultivated as pasture land, cornfields, and potato grounds. When, as often happens, a year's harvest is destroyed by one night's frost, the only escape from starvation for many farm labourers and their families is to travel the country through the winter, receiving food and shelter at the homes of their wealthier countrymen, and there is a constant emigration to America from among this struggling class. But the peasant farmers, however small their holdings, have a variety of resources, which, combined with the fewness and simplicity of their wants, enables them to weather such an emergency.

Unquestionably a strong current of religious life is betokened by manifold movements in the Established Church of Finland, and many within its pale have partaken of great spiritual blessing. But some earnest Christians have during the last twenty years, from some disagreement with her teachings, separated from her. There are Baptist and Methodist congregations, who, with other Christians not joined as members to any religious denomination, number about eight hundred. It seems to us that the great hope of increase in true spirituality, and of the real advancement of the Redeemer's kingdom among this people, is in these last-named "free" Christians, a daily growing number, who are living and labouring for their Lord free from all sectarian shackles, but willing to give the right hand of fellowship to all, in whatever division of the Church, who love our Lord Jesus Christ in sincerity. And it is good to learn how, among the true people of God in Finland, brotherly love is breaking down the barriers of party feeling, so that among hitherto "strict" Baptists, and even in the Established Church, the "free" Christians have many friends and fellow-helpers in the Lord.

Among the most prominent of these unsectarian Christians is Mr. Boije, a native of Finland, who in 1877 founded a Gospel work at Weckosky, a country place, and in 1880 moved to Helsingfors, where he has now a hall holding two hundred, always crowded several times on Sunday, and used every day in the

week. Another Christian brother of a similar spirit, and equally blessed of God, Mr. Forsberg, has succeeded him at Weckosky.

This unsectarian evangelistic work received a fresh impulse from the visit of Lord Radstock in the winter of 1879-80; while at the same time many who had long been converted to God were led by his influence, and that of his Swedish friend, Mr. Tiselius, and others, to a more entire consecration to their Lord, and a fuller spiritual liberty. Among the latter were

SEVERAL EARNEST CHRISTIAN LADIES,

one of whom had been the first in Finland some ten years before to confess Christ in baptism. Her confession was under very remarkable circumstances. Five Finns dwelling in the Aland Isles were baptised, and the Archbishop of Finland summoned them to answer for this unorthodox proceeding. One of the clergy present was so struck with their defence that he invited them to his home, and spoke kindly with them about their religious views in the presence of his family. His eldest daughter listened with great interest, and, as we have said, was in course of time herself baptised. She is one of God's most devoted servants in Finland, and has been called to endure much hardness for Christ's sake. Another of these ladies, Miss Emma Ahman, held formerly a high position as a schoolmistress, and was so accomplished a singer that a post was offered her in the Helsingfors opera. On her conversion she resigned her school, resolving to devote herself to the rescue of fallen women. Liberal support was offered her if she would place herself under the direction of worldly friends much interested in such work; but she declined this, feeling such an association was not for one who had given herself to the Lord. Casting herself on His promises, she opened a refuge without any resources of her own; and during its three years' existence she has received 16,000 francs, partly by the laundry work of her protégées, partly from Christian friends.

NINETEEN THOUSAND COPIES OF THE SCRIPTURES

were given or sold last year in Finland (where almost the whole population can read), mostly through the agents of the British and Foreign Bible Society.

We have been allowed to send one Swedish and one Finnish labourer to Finland, in connection with our Institute, and we hope that another native of that country, an undergraduate from the University of Helsingfors, will soon be with us, preparing to minister for Christ among his countrymen.

We know not yet how far such labours may be allowed to continue in Finland unopposed by the authorities of the Lutheran Church. Faithful labourers for Christ in Finland may expect opposition, but they should not provoke it. When it does occur, it will not come from the people, but from jealous ecclesiastical authorities, especially in country towns and places to which liberal opinions have not penetrated.

And this we know, and thank God for it, that there are many faithful Christian hearts in Finland, ready to brave all, bear all, if only the Gospel of Jesus Christ may be given to their countrymen in all its fulness and simplicity. If this northern land has, in her national position, the character of her people, her struggle for intellectual and political freedom, a claim on the sympathy of all civilised Europe, her spiritual aspirations surely give her a claim as powerful on the sympathy of all Christ's people. We cannot doubt they will richly reap the promised blessing: "To him that hath shall be given." Let us, as far as in us lies, by our prayers and every other means of help within our power, obtain the blessing promised to the giver.

Even as we write, tidings come to us, through a friend in Finland, of one well known in that his native country, Baron Wrede, who has lately given up all the world holds precious—all that high rank, fair temporal prospects, the affection and respect of a wide circle of relatives and friends, could do to make home dear to him—to labour for Christ among his exiled countrymen in far-off Siberia, and take charge of the first station of the Bible Society to be opened in that land. We think that a brighter testimony to the faithfulness of God towards all who in any way are called to "lose their lives" for His sake could hardly be found than in the following words sent home by this dear

brother from the borders of Asia, about halfway on his lonely journey of 2,000 miles:—

“How unspeakably happy it is to have deep communion with our heavenly Father, with our Prince of Peace. Joy and spiritual blessing hitherto unconceived I have lately experienced, thanks and praise to God, through and in my dear Saviour, since I left all I loved best on earth. Yes, I have already realised the truth of His promise: ‘There is no man that hath left house or brethren, or father or mother, or wife or children, or lands, for My sake and the Gospel’s, but he shall receive an hundredfold now in this time.’”

Let us follow this single-hearted servant of God with our thanksgiving, our sympathy, and our prayers!

Mr. Bjorkenheim, a friend from Finland, now staying among us, who is an earnest supporter of Gospel work in his dearly-loved country, and to whom we are indebted for much of the information contained in this paper, has given us the following translation of a hymn from the Finnish “Sankey,” to which, with several others translated from Swedish, it is appended. It seems to us to express just the simplicity of faith and consecration which have characterised the Finland Christians whom we have been privileged to meet.

LIVE FOR JESUS.

(TRANSLATED FROM FINLANDISH.)

1. Live for Jesus! All the pleasure
That can come from earthly things
Equals not one hour’s enjoyment
Which His blessed service brings.
2. Live for Jesus! for thus only
Does our life deserve the name:
To thy heart, before all others,
Jesus has a perfect claim.
3. Live for Jesus! round His banner
Gather souls while time doth last;
To His cross invite poor sinners,
Soon the work-day will be past.
4. Thousands of such wanderers round thee,
After peace and comfort sigh:
Tell them of the Friend who only
Can their longings satisfy.
5. Tell them simply of salvation
Thou thyself in Him hast found;
Of the grace and lovingkindness
Wherewith He thy life has crowned.
6. Live for Jesus! Life’s young springtide
Give Him, and thy summer’s prime.
Live for Him when fading autumn
Speaks to thee of shortening time.
7. Give thyself entirely to Him;
Thus He gave Himself for thee,
When He lived on earth despised,
When He died on Calvary.
8. Give up all for Him, well knowing
Thus to lose is all to gain.
Live for Jesus, till with Jesus
Thou for ever rest and reign.

THE COMING GLORY.

MATT. xvii. 1; LUKE ix. 28.

WHEN God delivered to Moses the Divine instructions concerning the place of His dwelling, He *commanded* him to come up into the mount. But here we read the Lord Jesus *took* the disciples. They had not to find their way up to the hill amid fire and smoke, but He *led* them away from earth and its scenes of sorrow to get a glimpse of the coming glory. It was not now, as at Sinai, the holiness of God manifested in the law, the breaking of which was punishable by death; but it was the glory of God shining in the face of Jesus Christ. "This is my beloved Son, hear Him." At Sinai God spoke to Moses; here Moses speaks face to face with the Son of God, and needs no veil as of old, though the mountain was overshadowed with the glory of His presence in a cloud. The disciples were soon to see a further revelation of the glory in the cross and resurrection. Surely, if we have ever seen any value in the priceless gift of Christ, it is as nothing to what is to come. Then it will not be only talking about Him, but we shall be with Himself for ever. As it was in the mount, so in the blessed moment of rapture prayer will be turned into praise. "AS HE PRAYED, the fashion of His countenance was altered, and His raiment was white and glistening." So at His coming again, changed in the "twinkling of an eye" (1 Cor. xv.), He will fashion each of His own into the likeness of His glorified body, and "so shall we ever be with the Lord." What an eternal day of rejoicing for the saints of God! Those long departed to be with Him, and those whose weary feet are treading still the sands of the wilderness, all gathered round Him, to go no more out for ever! With Him and like Him in transcendent glory! He longed for this when on earth. We find in John xvii. 24, that when the hour of darkness was close at hand, He did not lose sight of those dear to Him by the ties of redemption relationship. But, to be practical, we might say, Would to God the discourse of believers were more of His decease which He has accomplished at Jerusalem.

"'Tis past, the dark and dreary night," and now we wait for the resurrection glory. It may be that in that hour Moses had a clearer apprehension of the reason why he lifted up the serpent of brass for the healing of the bitten Israelites, as a figure of the one all-sufficient Sacrifice for sinners. Oh that our ransomed lives may be one continuous testimony to a perishing world—"HEAR HIM."

Faith clings to the truth of His death and resurrection when the surges of modern thought seek to undermine its value. It speaks in

clearest notes of an accomplished redemption and the bringing in of everlasting righteousness.

We read that the disciples fell asleep in the presence of the glory. They slept again when sorrow rent their hearts because of His departure. Surely we miss many a scene of glory by our eyes not being fixed on Him. It was because the Lord had His ear opened every morning that He could speak a word in season to him that was weary. Oh! sleeping Christians, how can you slumber and the moment so near when the song of redemption shall burst upon our delighted ears? Now it is our privilege to tell of it to a perishing world. At the very foot of the hill there was one who needed healing. Surely His longsuffering is salvation. Be up, then, and doing, and the Lord will be with thee. The King's business requires haste. Remember "The least you do for Jesus is precious in His sight." **TILL HE COME**, let us have our eyes fixed on Him, and our hands intensely busy in His service. But let us mark how in this resurrection scene there was one who entered so little into the responsibility of his position that he wanted to make three tents and there abide. Let us see to it that we are not content merely to say we dwell in the "heavenly places," while the world around us is perishing. We would seek no rest from the service of Christ until we find it in His presence above. Remember how the claims of a dying world touched the heart of Jesus—how **HE BEHELD THE CITY** and wept over it—and shall we be insensible? If we considered how momentous the issues of every moment with regard to those dying without God, surely we would suffer nothing to hinder us in seeking to save some. How blessed when with an open Bible the truth can be unfolded, and the heart filled with joy; but if we do not pass it on to others, it may become to us like the manna that bred worms. Oh! seek to bring the presence of the Lord down the hill to nerve the arm for conflict, and to relieve the heavy-laden ones around us, as we point to a risen Saviour. It was on the eighth or resurrection day the disciples saw the glory. Let us thus seek to follow the Master into the mount to behold Him, and down again to manifest what we have seen to the world below.

"Thine, only Thine, Lord Jesus:
Whom have we left beside?
For ever in Thy presence
Our weary souls would hide.
All other refuge faileth,
All other springs grow dry;
Thyself alone is changeless,
And Thou art ever nigh!"

Moses and Elias were witnesses of the scene; yet a little while and it will be an eternal reality. The wondrous love of God in His kindness toward us through Christ Jesus will be fully displayed. Till then, may each one of us speak of Him, sing of Him, labour for Him; see His grace and wisdom in every sorrow of our path; and then take the Divine message, and live it out—"Hear Him."

HERBERT R. FRANCIS.

SOUL SATISFACTION.

BRIEF MEDITATIONS ON PSALM LXIII.

FROM UNPUBLISHED PAPERS OF THE LATE J. M. CODE.

THIS psalm is, in some measure, the language of Christ when on earth as the Man after God's own heart, and as such it is fitting that it should be the experience of all who believe in Him and are one with Him. The world should be, in our experience, as a dry and thirsty land; it was so to Christ: He could find nothing here to refresh His soul—"no water"—the wilderness does not give food. In this the Israelites going from Egypt to Canaan were a slight type: they felt it to be a wilderness they were journeying through; their only food was the manna that came down *from heaven*, their only drink the water from the stricken rock. There was nothing *around* to attract or nourish them. If we are at home with the world we cannot be at home with Christ.

Verse 3. "Because Thy lovingkindness is better than life, my lips shall praise Thee." Man clings to life, and it is natural, but here the lovingkindness of God is said to be "better than life;" just as in Psalm xxxvi., after speaking of the mercy, faithfulness, and righteousness of God, the Psalmist, when He comes to the lovingkindness, says, "How *excellent* (*i.e.*, how excelling all these) is Thy lovingkindness, O God!" We shall

"Sing with rapture and surprise
His lovingkindness in the skies."

Surprise, for it is wonderful.

Verse 6. "When I remember Thee upon my bed, and meditate on Thee in the night watches." This is a good way by which to test the state of soul. If you lie awake at night, do your thoughts turn to Christ? Do you meditate upon Him in the night watches?

Verse 7. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." This is faith's language; it is not "I *have* rejoiced," nor "I *do* rejoice" only, but "I *will* rejoice."

This psalm is full of marrow to the believer, but is incomprehensible to the unbeliever. The *wilderness* is distasteful and an unhappy place to the unbeliever; but to us it ought to be a happy place, for our nourishment is from above. God is with us, and He can make us happy; in His presence there is fulness of joy. It was a happy place to Christ, because He was in His Father's presence; it will be a happy place to us in proportion as we live upon Christ and depend upon God in all things and at all times.

JESUS THE COMFORTER. •

COME, heavy-laden one ; come, wearied soul,
 Upon whose spirit many sorrows roll,
 Besetting every footstep of thy way,
 Beclouding all the sunshine of thy day—
 Troubles which darken e'en the light which stole,
 Unbidden, through the chambers of thy soul ;
 Woes that did even quench the straying spark
 That, truant-like, had wandered to the dark
 Of thy soul's sorrows.

Troubles that stilled
 The chords of music ; else had stirred and thrilled
 Their way mysterious, through that hidden thing
 We call the heart, and made it throb and sing
 Like some enraptured bird in the blue sky,
 Filling the air with its own ecstasy.
 O, there are sorrows which do make us moan
 In very anguish—leave us withered, lone,
 Like wrecks upon the stormy, raging sea
 Of our deep woe, and shoreless misery.

.
 Listen, child of sorrow.

HE LOVETH THEE :—who had a tender care
 For sparrows ; He who looked upon the fair
 And fragrant lily with a kindling eye ;
 Whose hands lit up and arched the vaulted sky,
 And sent in circling dance the myriad stars,—
 Those loving hands that bear the seams and scars
 Of man's deep hate, of God's still deeper love,—
 HE LOVES THEE—loves thee now, far, far above
 The changing love of earth. Is thy faith dim ?
 Cast all upon His care and rest in Him.
 He hears thy sigh of sorrow ; yea, He knows
 The weariness of thy unwhispered woes.
 There is no grief, infirmity, or smart,
 That touches not His tender, loving heart.
 His faithfulness is such as shall outlive
 The wreck of worlds ; yea, in thine heart shall give
 Such peace surpassing, that thy soul shall find
 He who fills heaven can fill thine heart and mind.

S. TREVOR FRANCIS.

Nearer, ever Nearer!

"Let us draw near with a true heart, in full assurance of faith."—HEB. x. 22.

A. E. W.

(BOHEMIA.)

German.

1. Near - er, ev - er near - er! Sa - viour, to Thy side,
2. High - er, ev - er high - er! Reach - ing to the goal;
3. Deep - er, ev - er deep - er! As in lines of light,

1. All the de - sert jour - ney, Let me there a - bide;
2. Ev - 'ry fet - ter loos - ened, Stead - fast keep my soul.
3. On my heart's af - fec - tion Liv - ing pre - cepts write.

1. Serv - ing, Lord,—or suf - f'ring, If it please Thee best;
2. Things be - hind for - got - ten,—Fleet - ing joy or pain;—
3. Ev - 'ry thought made cap - tive, Ev - 'ry im - pulse Thine;

1. On - ly in Thy bo - som Find - ing still my rest.
2. For Thy - self, Lord Je - sus, Count - ing loss but gain.
3. Wand - 'ring foot - steps gui - ded By a hand di - vine.

4. Lower, ever lower,
Keep me at Thy feet;
Poor and helpless, only
In Thyself complete.
Still Thy blood my title,
And Thy grace my plea;
Even in the glory,
Hiding, Lord, in Thee!

5. Nearer by the darkness,
Nearer in the light;
Pressing ever closer,
In the thicker fight.
Never, never heeding,
If Thy face I see,
Whether cloud or sunshine
Bring me nearer Thee!

ANCESTRAL WORSHIP.

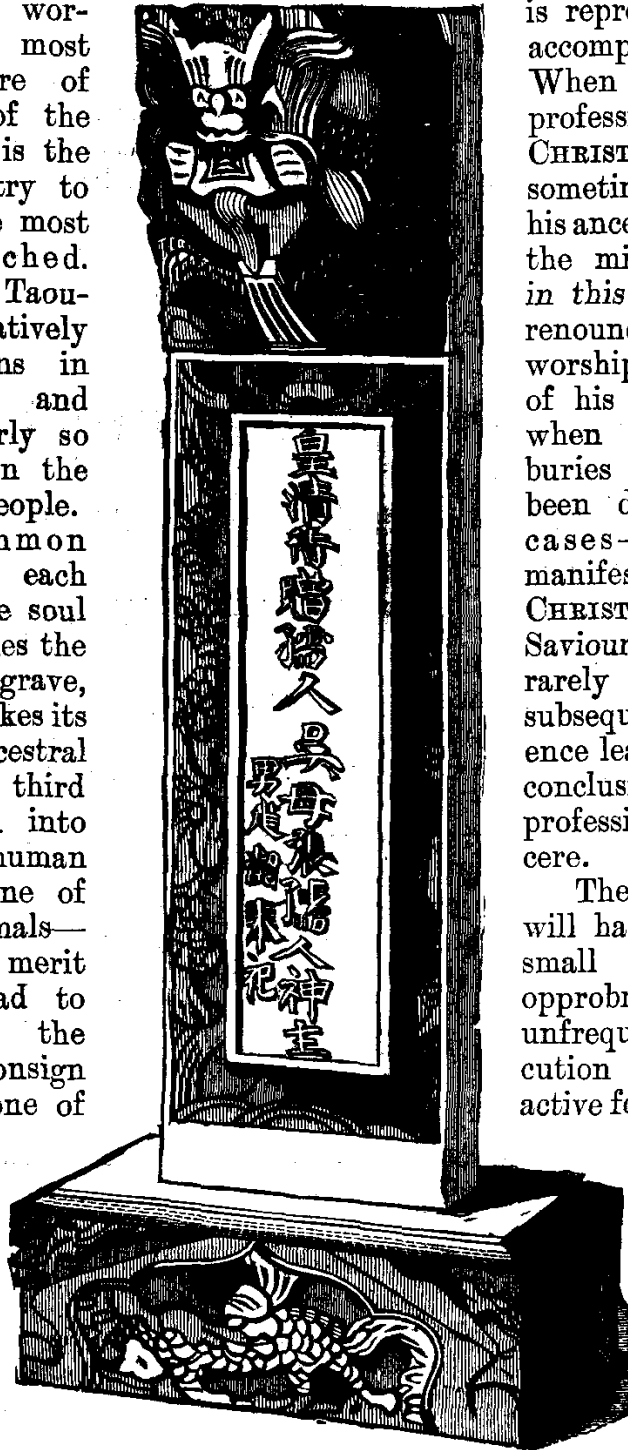
ANCESTRAL worship is the most striking feature of the religion of the Chinese, and is the form of idolatry to which they are most deeply attached. Buddhism and Taouism are comparatively recent religions in that country, and have not nearly so deep a hold on the minds of the people.

The common belief is that each person has one soul that accompanies the body to the grave, another that takes its abode in the ancestral tablet, and a third which is born into the world in human form, or as one of the lower animals—unless special merit or demerit lead to promotion to the heavens, or consign the spirit to one of the eighteen hells or purgatories of the Buddhists.

Ancestral tablets vary considerably in size and form and material. One of the most common

trying circumstances, which have to be encountered while his Christian knowledge and experience are quite limited.

May we not ask prayer that the native Christians may be filled with the Spirit, and made more than ever bright lights and bold witnesses among their heathen countrymen?



AN ANCESTRAL TABLET.

is represented in the accompanying cut. When a Chinaman professing to receive CHRIST brings, as is sometimes the case, his ancestral tablets to the missionary, and in this way publicly renounces his former worship of the spirits of his ancestors—or when he publicly buries them, as has been done in some cases—and thus manifests his faith in CHRIST as a living Saviour, it is very rarely indeed that subsequent experience leads one to the conclusion that his profession was insincere.

The new convert will have to face no small amount of opprobrium, and not unfrequently persecution in a more active form, if he take this out-and-out step; but the grace of GOD has proved in thousands of cases sufficient to nerve a man, and sustain him under these

China's great needs are little realised. There are still 1,500 counties—not cities or towns, but counties—without a single resident Protestant missionary; and millions of accessible Chinese die every year to whom the Gospel has never been presented. At the present time the number of open doors in China is far greater than all the missionary agencies existing can enter. The China Inland Mission is seeking thirty or forty additional men for work in China, and many, if not all, of the Missionary Societies labouring in China are likewise needing reinforcements. "Pray ye, therefore, the LORD of the harvest that He will thrust forth labourers into His harvest."

J. HUDSON TAYLOR.



THE SECRET OF POWER.

IT is not so much *working* for God or *speaking* for God, as *living* in the *secret of His presence*, which most glorifies Him. If we do *live before Him*, and *with Him*, we *shall* work and *shall* speak; and *then* half the effort and half the words will bring forth a thousand-fold larger harvest of results, because all will come with the Spirit's power, and unction, and presence.

Have you ever been in the presence of one possessed of vast powers of mind, and of strong and fervent affection for you,—and have you observed how (almost unconsciously at the time) your whole being was *controlled*, yea, and *elevated* beyond, above itself, and you felt as though you were a better and greater man under the benign and powerful influence of that presence? I have felt it.

Well, let us realise that we are in the presence of our Saviour, who is greater and more loving than any one else, and then our whole being will be calmed and quietly *elevated* and *controlled* in every *little* thing and *little* word. Thus we shall glorify Him, and shall become a *power* in His hands among men, and a testimony, yea, even when silent, to all with whom we associate.

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

Forgive a reiteration of the thought, that to become a blessing, we must be *holy*—we must cultivate communion with God. Considering my strength, my life has been a very active one since I left school. It has been an outward life of service, but *very little of an inner life of love*.

In wonderful condescension, God has blessed *His own word through me*; but if I had *lived near to Him—in His presence*—oh, what fruit would have been mine! How I mourn the past, and long and pray to be, in the future, the very reflection of my Saviour!

My brother, we have "died with Christ," and are "risen with Him." We have died to sin, and self, and the world, and are "alive unto God." To walk with Him, and live near to Him, we must realise this truth. Do you realise it? God grant it; and may He bless you exceedingly.

AN EXTRACT.

BIBLE READINGS.

No. 51.—“HE HATH DONE ALL THINGS WELL.”

MARK VII. 37—DEUTERONOMY XXXII. 10.

<i>Sought</i>						Rom. v. 7, 8.
<i>Led</i> —						
Tenderly						Ex. xiii. 17, 18.
In strength						Ex. xv. 13.
Like sheep—shepherded						Ps. lxxvii. 20.
Protected—fed						{ Ps. lxxviii. 14, 15, 16 ; Ps. xxiii. 2.
<i>Taught</i> —						
To witness by word						Ex. iv. 12.
By deed						Ex. iv. 15.
To follow						Ps. xxxii. 8.
To fight						Ps. xviii. 34.
To feed, self and others						{ John xiv. 26 ; 2 Tim. ii. 2.
<i>Kept</i> —						
Feet						1 Sam. ii. 9.
Hands						1 Sam. xxv. 34.
Heart						Isa. xxvi. 3, xxvii. 3.
How? Why?						John xvii. 11.
<i>Stirreth</i> —						
Proof of sonship						Heb. xii. 7, 8.
And love						Heb. xii. 6, 11.
Proof of fruitfulness						John xv. 2.
<i>Fluttereth</i>						Ps. xl. 17, xl. 5.
<i>Spreadeth</i>						2 Chron. xvi. 9.
<i>Beareth</i>						Col. iii. 3 ; Isa. xl. 28-31.
<i>Leadeth</i>						John x. 4 ; Josh. xxiii. 14.

It was the custom to inscribe the leader's name upon the banner, and to unfurl it at a feast.

“His banner over me was love.” “God is love.”

A. S.

No. 52.—SEVEN DEGREES OF FAITH.

1. No faith						Mark iv. 40.
2. Little faith						Matt. xvi. 8.
3. Great faith						Matt. xv. 28.
4. So great faith						Matt. viii. 10.
5. Full of faith						Acts vi. 5.
6. Weak in faith						Rom. iv. 19.
7. Strong in faith						Rom. iv. 20.

There are not many *kinds* of faith; if our faith is in the *right object* (Christ), it is the *right kind*; there may be *many* degrees.

F. E. M.

No. 53.—TWICE SEVEN THINGS OF FAITH.

1. Law of faith	..	..	..	..	Rom. iii. 27.
2. Righteousness of faith	..	..	..	..	Rom. iv. 13.
3. Word of faith	..	..	..	..	Rom. x. 8.
4. Hearing of faith	..	..	..	..	Gal. iii. 7.
5. Household of faith	..	..	..	..	Gal. vi. 10.
6. Shield of faith	..	..	..	..	Eph. vi. 16.
7. Work of faith	..	..	..	..	1 Thess. i. 3.
8. Breastplate of faith	..	..	..	..	1 Thess. v. 8.
9. Fight of faith	..	..	..	..	1 Tim. vi. 12.
10. Assurance of faith	..	..	..	..	Heb. x. 22.
11. Author of faith	..	..	..	..	Heb. xii. 2.
12. Prayer of faith	..	..	..	..	James v. 15.
13. Trial of faith	..	..	..	..	1 Pet. i. 7.
14. End of faith	..	..	..	..	1 Pet. i. 9.

No. 54.—SEVENFOLD POWER OF THE NAME OF JESUS.

1. For salvation	..	..	..	..	Acts iv. 12.
2. For prayer	..	..	..	..	John xiv. 14.
3. For gathering together	..	..	..	..	Matt. xviii. 20.
4. For preaching	..	..	..	..	Acts iv. 17.
5. For discipline	..	..	..	..	1 Cor. v. 4.
6. For subjection	..	..	..	..	Phil. ii. 10.
7. For suffering	..	..	..	..	Acts v. 41.

No. 55.—“I AM COME” OR “AM I COME” IN JOHN’S GOSPEL.

1. John the Baptist. “ <i>Am I come</i> baptising with water”	John i. 31.
2. <i>Jesus</i> . “ <i>I am come</i> in My Father’s name”	.. John v. 43.
3. “ <i>I am not come</i> of Myself”	.. John vii. 28.
4. “ <i>I am come</i> into this world—for judgment”	.. John ix. 39.
5. “ <i>I am come</i> that they might have life”	.. John x. 10.
6. “ <i>I am come</i> a light into the world”	.. John xii. 46.
7. “ <i>I am come</i> into the world; again, I leave it”	.. John xvi. 28.

No. 56.—SEVEN DIFFERENT OCCASIONS WHERE WE READ OF GOD “COMING DOWN.”

1. When He gave the law. “The Lord <i>came down</i> on Mount Sinai	..	Ex. xix. 20.
2. When He brought Israel out of Egypt. “I am <i>come down</i> to deliver them”	..	Ex. iii. 8.
3. When the language of man was confused. “The Lord <i>came down</i> to see”	..	Gen. xi. 5.
4. When the seventy elders were to be chosen. “I will <i>come down</i> and talk with thee” (Moses)	..	Num. xi. 17.
5. David’s testimony of the Lord’s help. “He bowed the heavens and <i>came down</i> ”	..	2 Sam. xxii. 10.
6. When Miriam and Aaron spoke against Moses. “The Lord <i>came down</i> in the pillar of cloud”	..	Num. xii. 5.
7. Jesus is the Bread of Life which <i>came down</i> from heaven	..	John vi. 41.

F. E. M.

INVITATION TO UNITED BIBLE STUDY.

FOR THE YOUNG.

GOD'S KEEPING POWER.

THE Lord is thy Keeper	Psa. cxxi. 5.
The Lord shall keep thy foot from being taken . . .	Prov. iii. 26.
The Lord preserveth all them that love Him	Psa. cxlv. 20.
He will not suffer thy foot to be moved	Psa. cxxi. 3.
He keepeth the feet of His saints	1 Sam. ii. 9.
He preserveth the way of His saints	Prov. ii. 8.
He preserveth the souls of His saints	Psa. cxvii. 10.
He is able to keep you from falling	Jude 24.
He shall deliver thee from the snare	Psa. xci. 3.
He shall stablish you and keep you from evil	2 Thess. iii. 3.
The Lord knoweth how to deliver the godly out of temptation	2 Pet. ii. 9.
God will not suffer you to be tempted above that ye are able	1 Cor. x. 13.
He is able to succour them that are tempted	Heb. ii. 18.
He is able to make him stand	Rom. xiv. 4.
He shall save His people from their sins	Matt i. 21.
Sin shall not have dominion over you	Rom vi. 14.
I am with thee, and will keep thee	Gen. xxviii. 15.
I will hold thy right hand, and will keep thee . . .	Isa. xlii. 6.
I will keep thee from the hour of temptation	Rev. iii. 10.
I the Lord do keep it, night and day	Isa. xxvii. 3.
I have kept them in Thy name	John xvii. 12.
Kept by the power of God	1 Pet. i. 5.
Kept as the apple of His eye	Deut. xxxii. 10.
Thou hast delivered my feet from falling	Psa. cxvi. 8.
Thou wilt keep him in perfect peace	Isa. xxvi. 3.
The peace of God shall keep your hearts and thoughts (R.V.)	Phil. iv. 7.
Thou shalt keep them from the strife of tongues . .	Psa. xxxi. 20.
<hr/>	
Holy Father, keep those whom Thou hast given Me .	John xvii. 11.
Keep them from the evil	John xvii. 15.
Keep me from evil	1 Chron. ix. 10.
O keep my soul and deliver me	Psa. xcv. 20.
Keep me as the apple of thine eye	Psa. xvii. 8.
Deliver us from the evil one (R.V.)	Matt. vi. 13.

Subject for January—*Fear not.*

Show that God's children need have no fear of man, nor fear and anxiety of any kind. Please send in all the verses you can find (to Deaconess Christian Dundas, Deaconesses' Institution, Tottenham), before the 12th of the month, writing out a portion of each text quoted, and enclosing name and address.

THE APPROACHING CLOSE OF THE PRESENT DISPENSATION.

THE Jewish question is settled long ago; it is a part of the counsel and purpose of God. That Word which tells us the seed of Abraham after the flesh were chosen to be a peculiar people, also tells us that their whole future is settled by God, and that He will bring it to pass according to His own purpose and plan.

You will remember that remarkable expression in Deut. xiv. 2, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." The same expression is twice repeated in that book of Deuteronomy—chosen to be a holy and peculiar people to Himself. Then, as we go on, we see God's dealings with them on account of sin, His threatenings, their fall, and the consequent dispersion of the tribes; their restoration, and continued hardness of heart and unbelief, culminating in their rejection of His Son, the promised Messiah. These threatenings have been fulfilled, are being fulfilled at this present moment. What a blessed thing to know, that notwithstanding all these sins, the Lord has, in His heart, purposes of grace for them. I am convinced that the awakened interest being manifested among the Lord's people on behalf of Israel is part of God's purposes, and that it indicates to us the approaching close of the present dispensation.

What have we in Psa. cii. 13? "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof." And further on, "When the Lord shall build up Zion, He shall appear in His glory." Remember that when He builds up Zion He shall appear in His glory, and all His true people shall appear with Him in His glory. Surely, then, it behoves us as Christians—as the followers of Christ—to do what is incumbent upon us with regard to Israel. Turn again to Psa. cxxii. There you find we are told to "Pray for the peace of Jerusalem;" and the promise is, "They shall prosper that love thee." I trust we shall all be led by God's Spirit to an awakened, yearning desire on behalf of Israel. Let us give Him no rest until He make Jerusalem a praise in the whole earth. I believe we are on the verge of the time when all Israel shall be saved. Let us be in earnest, seeking not only to learn the purpose of God with regard to His people, but also faithful in carrying out His will. We are thankful the subject is brought before us. Let us seek to do our duty, to do what lies in our power to help those who are taking such an active part in regard to those of whom who have already returned to their own land, and who are seeking the comfort, wellbeing, and happiness of this wonderful people. Let us remember that those who belong to Christ Jesus, and are spiritually by faith of the seed of Abraham, should have active and warm interest in God's ancient people.

The Right Hon. the EARL OF CAVAN at Mildmay.

LUTHER AND A DYING STUDENT.*

LUTHER once visited a dying student; for to him it was common to have resort in cases of difficulty or extremity. The good doctor and professor asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied, "Everything that is good, dear father—everything that is good!" Luther, rather surprised, said, "But how can you bring Him everything that is good, seeing that you are but a poor sinner?" The pious youth replied, "Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "this is everything good. Then go, dear son; you will be a welcome guest to God."



THE LUTHERAN CHURCH;*

OR, CHRIST THE ONLY NAME.

It was against the wish and intention of Luther that a church should bear his name. "I pray you," he said, "leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for anyone. St. Paul (1 Cor. iii.) would not that any should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, who am but miserable dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions—away with them all! Let us call ourselves Christians, after Him from whom our doctrine comes.

"It is quite proper that the Papists should bear the name of their party, because they are not content with the name and doctrine of Jesus Christ; they will be Papists besides. Well, let them own the Pope, as he is their master. For me, I neither am, nor wish to be, the master of anyone. I and mine will contend for the sole and whole doctrine of Christ, who is our only Master."



"AN ABUNDANT ENTRANCE."

WHEN Andrew Fuller was visiting Mr. Sutcliff, a brother minister, on his death-bed, he said, on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord Jesus Christ." At this Mr. S. hesitated, not as doubting his entrance into the kingdom, but as questioning whether the term *abundant* were applicable to him.

"That," said he, "is more than I expect. I think I understand the connection and import of those words, 'Add to your faith virtue'—'give diligence to make your calling and election sure'—'for so an entrance shall be ministered unto you abundantly.' I think the idea is that of a ship coming into harbour, with a fair gale and a full tide. If I may but reach the heavenly shore, though it may be on a board or broken piece of a ship, I shall be satisfied."

How truly humility is the highest grace!

* From "Luther Anecdotes," Religious Tract Society.



CASTLE OF ISCHIA.

THE EARTHQUAKE IN ISCHIA.

THE year just closing will ever be remembered as remarkable for calamities of various kinds. Among these the earthquake at Casamicciola will be noted as one of the most dreadful. Well do we remember the indescribable beauty of the scenery as viewed from the neighbouring island of Capri, from which Ischia is seen as another gem in the Bay of Naples, the whole panorama—taking in Naples, Vesuvius, Sorrento, and the islands—being of the most enchanting kind. The Castle of Ischia in the engraving stands off from the main island, and is used as a fort of detention. Alas! that in such a fair spot such a dire calamity should befall the doomed inhabitants, when suddenly, at half-past nine in the evening of July 28th, the terrible

earthquake occurred which ushered thousands into an eternity for which, alas, we fear the great majority were unprepared. A large number of these were buried alive in the *débris* of the fallen houses and rocks. Considerable numbers of these were rescued by the soldiers and others that were sent from Naples, after being entombed for days.

Photographs, brought from the spot by Mr. E. C. Newbery (whose evangelistic labours in the island have been greatly blessed), are before us, and give a vivid idea of the awful calamity, presenting one scene of universal devastation. The rich and poor were alike destroyed, and our friend records many incidents of a tragic character that are truly appalling. It is almost impossible to tell the number of souls that perished; they are variously estimated from five to ten thousand. Though this is a much smaller number than those who perished in more recent earthquakes and eruptions in the Pacific Islands, yet it is one of those terrible calamities foretold as specially characteristic of the latter days, and should impress all with their terrible import; bidding us *watch* lest, either by some sudden disaster or by the coming of the Lord, we should be found unprepared.

Though almost incredible, it is a fact that many persons at Casamicciola were *forewarned* of their danger by scientific evidences, in the drying up of their wells and other incidents which they should plainly have understood.

The principal hotel-keepers withheld the warning they ought to have given. The chief of these, in whose hotel hundreds were residing at the time, hastily paid and sent away his head servant, who was leaving suddenly on account of these signs, charging him not to utter a word, lest his hotel should be emptied of visitors. That house and nearly all in it immediately after *perished* in the general overthrow. It is remarkable also that a strange hermit-like character, who lived in the mountains, for months foretold the coming destruction of the place, repeating it with vehemence to the bishop and others on the very day it happened; but he was accounted a fool and a madman.

Thus it is, men are going on heedless of the more solemn warnings of the second coming of our Lord Jesus Christ, and of the approaching close of the present age. They scornfully ask, "Where is the promise of His coming?" and count God's messengers but fools and madmen. They heed not the accumulated signs of the times, and full soon, while they are yet crying "Peace and safety, then sudden destruction cometh upon them, and they shall not escape" (1 Thess. v. 3).

Let each reader bear in mind God's solemn and faithful word, "The end of all things is at hand" (1 Peter iv. 7); "The coming of the Lord draweth nigh" (James v. 8). Therefore said Jesus, "What I say unto you, I say unto all, WATCH" (Mark xiii. 37).

C. R. H.

“RAPTURE OF THE SAINTS.”

BEFORE another morning breaks
Our Star of hope may rise,
And shine in all His loveliness
Upon our waking eyes.

When in the twinkling of an eye
Our bodies changed shall be,
And in a passing moment
Our blessed Lord we'll see.

When with a shout He comes, He comes,
We meet Him in the air ;
Oh, how we'll mount on wings of love
To see His beauty there !

Then shall we see Him as He is,
With might and glory crown'd ;
Oh, God, what bliss our souls shall fill,
What raptures shall abound !

And when we gaze upon His face
With rapturous surprise,
We then shall ever like Him be,
To dwell amid the skies.

For ever with the Lord to dwell,
And in His glory shine ;
For ever with the Lord to share
His love, His grace divine.

Jersey.

E. H. C.



NOTES AND QUERIES.

Q.—Where in Holy Scripture are we told that God made a covenant with Christ? (See page 443.)

A.—If there be a thought of the inadequacy of the expression “with” Christ, I at once concur. In the new covenant Christ is All—Testator, Mediator, Covenant, Security, Beneficiary. This last is perhaps doubted, from the absence of a direct word of Scripture. But if not Christ, who then? Not the Jew; not the Gentile. If the Church of God, then only as (“in,” “with,” “by”) Christ, brought from among the dead through, or in virtue of, the blood of the Everlasting Covenant. And if Israel, then only when David, “He whom God raised again” (Acts xiii.), shall be king over them.

Q.—What is the difference between “fellowship” (1 John i. 7) and “communion” (2 Cor. xiii. 14)?

A.—There is *no* difference; the words are interchangeable, and signify the same thing—what two or more have in common. There is no such expression in Scripture as “the communion and fellowship of the Holy Ghost,” though often heard from pulpits and in prayer meetings.

I. T.

WHENCE AND WHITHER?

THE Old Year has almost gone, and yet its memories live, its results are immortal. Seeds have been sown which will never die, deeds done and words spoken which will never disappear. The year has left its mark on each of us for eternity. And the New Year that is coming—what will it bring? Joy or sorrow? shame or honour? ease or pain? life or death? Who can tell? And yet it is good to pause and think. It is good to put to ourselves such a question as that with which God met a poor wandering woman of old (Gen. xvi. 8): “*Whence camest thou, and whither wilt thou go?*”

I. “*Whence camest thou?*” (1.) From a year of *mercies*. Perhaps health restored or life saved, comforts renewed, prayers answered, Gospel preached, the Holy Spirit pleading, grace abounding. Each one knows best his own history, but none dare deny that “goodness and mercy have followed me all the days of my life.”

(2.) From a year of *warning*. Many solemn things have happened—sickness and death often coming very near us; political troubles abroad and at home; wars, earthquakes, and famines; increasing profanity, growing impatience of restraint and law. Are not all these signs that the Lord is at hand, yea, even at the door?

(3.) From a year of *responsibility*. What opportunities we have had both of getting good and doing good! What open doors God has set before us! What royal offers He has made us! What calls to service! What promises of reward! And what have we done? Is there one who can think of it and not say with shame, “I have sinned, and come short of the glory of God”?

II. “*And whither wilt thou go?*” There are but two ways—God’s way and the world’s. Which shall it be?

(1.) Will you go with the world? Well, you will have ease, popularity, and, for a season, pleasure; but mark, in the end eternal death. You must be prepared to be both now and for ever the “enemy of God.” You must face the verdict “*Condemned already.*”

(2.) Or will you take God’s way? It will cost you much. You must sacrifice pride; you must yield your own will; you must not expect the praise of men or the friendship of the world. You will have to fight, to wrestle, to run, to strive, to watch. And what else? First, Christ will give you as a free gift, and to make all the rest possible, pardon, peace, life. He will come to you Himself and keep you. He will give you that deep inward joy of which the world knows nothing. He will strengthen you with “all might,” and supply you with “all grace,” and when the end comes you will not fear to die, for heaven is beyond. Or if, better still, He should come first, you will rise up at the glad news and go forth to meet Him, and so shall you ever be with the Lord.

Which, then, shall it be? No third way remains, and no hope but in God’s way. God has given you but one Christ, and one life in which to find Him. I pray you, in His name, before the New Year begins, see that you can give a clear, true, and happy answer to His question, “*Whence camest thou, and whither wilt thou go?*”

Durham.

H. E. Fox.



ALMOST GONE.

(From "Sea Pictures"—see below.)

NOTICES OF BOOKS.

Books and other Publications intended for Review in these pages should be sent (as early in the month as possible), addressed to the Editor, 164, Alexandra Road, St. John's Wood, N.W., or may be left in care of Messrs. J. F. SHAW & Co., the Publishers, 48, Paternoster Row, marked, "For FOOTSTEPS OF TRUTH."

ILLUSTRATIONS AND MEDITATIONS; or, *Flowers from a Puritan's Garden, Distilled and Dispensed* by C. H. SPURGEON. Passmore and Alabaster.

Thirteen years since, Mr. Spurgeon issued a volume entitled "Feathers for Arrows; or, Illustrations for Preachers and Teachers," containing jottings from his note-book. Doubtless hundreds of congregations and classes of Sunday-school children have been helped by these "Feathers," with which their preachers and teachers sought to give wing to their Gospel arrows. Mr. Spurgeon has determined that that should form one of a series of books intended to help other ministers of the Word by supplying them with parables and comparisons; and, in keeping with this intention, has just issued number two of the series, under the above title. The present volume is an improvement upon the previous one, and contains a great variety of thoughts suggested by the figures and metaphors culled from the

valuable writings of Thomas Manton. We observe with pleasure that it is to be followed by a third volume, "consisting," as Mr. Spurgeon tells us, "of illustrations which I have long been collecting at home and abroad, and patiently jotting down in pocket-books till leisure could be found for their proper shaping and arranging." It is to us a matter of astonishment how this servant of God finds time for all his literary productions amidst the extraordinary claims of his pastorate and ministry of the Word at the Tabernacle. We are quite sure a host of preachers and teachers will thank him for the present volume, every page of which is full of suggestive thought.

SEA PICTURES, drawn with Pen and Pencil. By JAMES MACAULAY, M.A., M.D. Religious Tract Society.

Here is a volume fit for the table of royalty, from the able and ready pen of the editor of the *Leisure Hour*. This would be quite sufficient to indicate the excellent character of its

contents from a literary point of view; while the engravings with which it abounds, almost on every page, are of the very highest order, and, being printed on superior paper, they are seen to their best advantage. A small specimen is inserted at the head of these notices, but, being on thinner paper, it does not appear to the same advantage as in the volume itself, which is elegantly bound in cloth, at 8s.; morocco, 25s.

ENGLISH VERSIONS OF THE BIBLE.

By Dr. MOMBERT. Bagster & Sons. A hand-book illustrating the ancestry and relationship of the several versions. The author has bestowed much labour on this full account of the various readings of Scripture, and to all lovers of the Word it will be helpful and interesting to know how, age after age, God has been giving to man His divine thoughts of Himself in the several translations the world has possessed. A copy should be possessed by every Bible student.

THE AUTHORITY OF SCRIPTURE.

By Rev. R. A. REDFORD. Religious Tract Society.

A most valuable essay to prove the Divine authority of the Bible. To any whose minds may be unsettled, it will, we think, be useful. The author has touched upon the many points man in his ignorance has sought to displace God's unspeakable treasure to us. Happy are those, and those only, who in the spirit of children receive and value its sacred revelations.

PRIVATE THOUGHTS ON RELIGION FOR A QUIET HOUR.

By THOMAS ADAM. Religious Tract Society.

A capital pocket companion. Will well repay perusal. The happy experiences of a godly man who lived 150 years since. We shall now and again give some extracts in our pages.

BRANDS PLUCKED FROM THE BURNING, AND HOW THEY WERE SAVED.

By J. H. WILSON, D.D. Partridge & Co.

An interesting account of devoted labours amongst a degraded portion in the Justice Port of Aberdeen some thirty years since, and the happy results by the preaching of the Gospel; showing how much may be accomplished by one individual, and an encouragement for many who are still idlers to enter into this happy service for Christ.

THE SOUL AND ITS DIFFICULTIES.

By H. W. SOLTAU. J. E. Hawkins.

We would call the attention of our readers to this valuable little book, which, like "The Secret of Peace; or, Let Go the Twig," has been so abundantly blessed by God to the help of many anxious, troubled souls. While there will be so many, we trust, this winter stirred to inquire concerning the way of life, we believe the circulation of this book would be of great use.

THE PARABLES OF JESUS. A Book for the Young.

By Rev. JAS. WALLS, M.A. Nisbet & Co.

But few books have been issued on the Parables in consecutive order, especially of a class suited to the young, so that the work before us will doubtless find a welcome and secure a good sale. These twenty-six short and pithy chapters on the thirty Parables of our Lord cannot fail to interest and instruct the young, while many a "child of larger growth" will glean lessons of import, illustrated in a variety of ways.

We take exception to the interpretation which the author gives of the parables of the "Hid Treasure" and the "Pearl," and judge that the most important teaching of these is missed by the oft-repeated doctrine here advanced that they refer to Salvation as found by the sinner, instead of the Church as the true "Treasure" and "Pearl" which Christ sacrificed His all to possess in the way of redemption. The popular interpretation, too, of the parable of the "Leaven" finds no warrant in Scripture; for leaven throughout the Word of God symbolises evil, and not good, and the parable undoubtedly teaches the action of evil, so early introduced into the primitive Church, and which has leavened the whole lump, as we see at this day.

Apart from this, the book is a valuable one, and calculated to be of great use, specially for the healthy moral teaching it inculcates throughout, in keeping with the following extract:—

"Two American writers—Dr. Bushnell and Joseph Cook—describe a conversation of Daniel Webster, the great statesman. In his old age he was asked at a dinner-table what his greatest thought was. 'The greatest thought,' he replied, 'that ever entered my mind was that of my personal obligation or responsibility to a personal God.' He then explained

how this truth had been the most fruitful and elevating influence of his life. His guests were taken by surprise, dropped their knives, sat listening in the hushed room, and at the close said to one another, 'Did you ever hear anything like that?' Personal responsibility to God runs through the thirty 'Parables of Jesus' as the life-blood runs through your body, and it is the leading truth in at least nine of them. Christ thus raises it to a foremost place among His truths. But the thought that you are answerable to God becomes the greatest thought that can enter your minds only when you receive it from the lips of Christ. He makes it a far greater and more delightful truth than it can ever be to those who are not taught by Him. As a disciple of His you own your obligation to God, you accept and choose and love it, you rejoice in it as your highest honour and joy; for the grace that pardons and rewards has taken the seeming hardness out of duty and made it all delight to you. You thus reach the highest thought that can enter the mind of man. 'Oh, give me great ideas,' a famed scholar often exclaimed. Here is a great idea for you, and it makes great the life which it inspires."

The book is enriched with six full-page engravings of a superior order, though the one on the "Rich Man and Lazarus" is unequal to the rest.

FAITHFUL WORDS FOR OLD AND YOUNG. Alfred Holness.

We have just received the annual volume of this evangelical monthly. We find it has been in existence twelve years, and appears to be growing in favour, which it certainly deserves. The illustrations are abundant, high class, and on good paper, which is no small point. The volume is very attractive, while the "one thing needful" is not once lost sight of throughout its pages. It is just the thing for presentation.

"ASKED OF GOD" (1 Sam. i. 20);
"WAITING HOURS WITH 'THE HUNGRY, AND WEARY, AND THIRSTY IN THE WILDERNESS.'"

By ANNA SHIPTON. Morgan & Scott. In these two books the gifted and well-known authoress gives us the benefit of her spiritual experiences of God's grace and faithfulness. The latter book deals with the subject of prayer-

ful and patient WAITING as the secret of successful service and blessing, under six aspects—waiting for the set time—for daily guidance—while watching—for service—after failure—for deliverance. But for the abundance of other matter in type, we should have given a chapter or two from this rich store of spiritual lessons in these pages. The price (1s and 1s. 6d.) brings these valuable little books within the reach of all, and they have our heartiest possible commendation.

LAYS OF LOWLY SERVICE. By G. M. TAYLOR. Morgan & Scott.

In a former review of this spiritual book marked by true poetry we expressed a hope for its large circulation. We are glad to find it already in its third thousand. The other twenty-eight poems of which it consists are nearly all equal to the opening one, so well known to Christian readers and singers, "Oh to be Nothing!" Such springs in the desert must refresh the spirit of many a weary pilgrim, and stir to renewed girding of the loins for the heavenward journey.

LUTHER ANECDOTES. By Dr. MACAULAY. Religious Tract Society.

Dr. Macaulay has done good service in gathering from Luther's many books the excellent anecdotes relating to the great Reformer. Many of them set forth the evangelical character of the doctrines Luther delighted to preach, and afford an insight into the everyday life of this champion of the truth which multitudes have neither time nor opportunity to read in the larger works bearing on the history of the Reformation he was instrumental in bringing about. The selection has been well made and arranged. The book should be circulated by thousands, specially at the present time, when the attention of all Christendom is called to the man and work of four hundred years ago. We purpose drawing upon these pages to fill corners of this journal from time to time.

LUTHER'S TABLE-TALK. Religious Tract Society.

This is another volume of extracts selected by Dr. Macaulay, in which needful and wise discrimination has been exercised. The book forms number four of a series entitled "Companions for a Quiet Hour," and

abounds with suggestive lessons that cannot fail to be helpful to every reader.

THE WAY TO FORTUNE: A Series of Short Essays, with Illustrative Proverbs and Anecdotes from many Sources. Third Edition. London: T. Fisher Unwin.

A book full of wise counsels to young men starting in life. There are good moral principles inculcated here, somewhat of the kind given in "Self-Help," which no young man should neglect.

RICHARD SLADE. By CHARLES ERNEST. S. W. Partridge & Co.

We passed this book to one of our sons, who thus reports thereon: "A very interesting book concerning one who rose from a street orphan boy to the head of a large firm. Being accused of theft once, and next door to it a second time, he showed by his honesty and truthfulness that he was thoroughly trustworthy. The gentleman who befriended him proved that it was God who put it into his heart to be kind to him, and he afterwards became his adopted son. The story is well worth perusal."

THE GIRLS' OWN ANNUAL. Religious Tract Society.

This largely-illustrated volume forms a splendid book for the girls. Parents' tasks are immensely lightened nowadays in their selection of Christmas and New Year presents for their little ones, since publishers produce such volumes as these. The work under review is perhaps more suitable for the elder than the younger girls; indeed, we know many who have long since passed the period of girlhood who take pleasure in its pages. We could wish a little less prominence given to the *fashions*, which appear

more like pages cut from *Le Follet*, or other trade publications issued from West End houses; for, judging from some of the plates under this heading, the attire is scarcely consistent with the recommendations of Paul. With this exception, however, the book is full of wholesome moral and spiritual lessons, which cannot fail to profit those for whom they are intended. We rejoice to know that this publication has obtained so large a circulation in its weekly numbers, in a great many cases displacing the very questionable literature that previously obtained where this journal finds a hearty welcome.

HAS MAN A FUTURE? or, Materialism and Christianity Contrasted. By J. TYLER. London: W. Paul.

This author has done well in answering some of the principal arguments of the materialist. This little book will help to hold in check the roaring lion of infidelity in these days. At the same time it is, we think, much better to take up the silver trumpet of Gospel truth, and sound aloud Christ crucified, than combat the ponderous arguments of sceptical reasoners. "By faith we understand the worlds were made." This settles everything to the man whose eyes are open, and we don't expect blind people to see. Convince a man's reason and he is still a sinner, and needs salvation by the blood of Christ. Plausible objections to Christianity there are many, which neither learning nor reason can at present clear away. What *will* a man believe if he believes *only* what he sees? This childish argument reminds us of an old writer who said, "Reason is like the ass that had to stay at the foot of the hill whilst the man of faith (Abraham) ascended to offer his son."

NOTES.

Footsteps of Truth. Volume I. may now be had, elegantly bound, for 5s. We venture to express the hope that it will be thought suitable for a Christmas or New Year's present to Christians of all classes, but we specially commend it to the attention of those who desire to help young converts, and to feed the lambs recently brought into the fold of the Good Shepherd; while our binders' art in this case will favourably

compare with any, even though standing on the table of a prince.

ELEGANTLY-PREPARED CASES for binding the Annual Volume of *Footsteps of Truth* may now be had from our office at 1s. 6d. (post free).

WILL friends use their utmost effort to obtain additional subscribers to this journal for the new year?

OUR General Notes and Obituary are crowded out of this number; those of chief interest will appear next month.

D E C E M B E R .

7. First Quarter, 11h. 46m. M.	21. Last Quarter, 8h. 8m. M.
14. Full Moon, 3h. 28m. M.	29. New Moon, 1h. 0m. A.

“They desire a better country, that is, an heavenly.”
Hebrews xi. 16.

1	S	They . . declare plainly that they seek a country. <i>Heb. xi. 14.</i>
2	§	I am in a strait. . having a desire to depart. <i>Phil. i. 23.</i>
3	M	The time of my departure is at hand. <i>2 Tim. iv. 6.</i>
4	Tu	A desire . . to be with Christ, which is far better. <i>Phil. i. 23.</i>
5	W	They shall see His face. <i>Rev. xxii. 4.</i>
6	Th	Willing rather . . to be present with the Lord. <i>2 Cor. v. 8.</i>
7	F	There remaineth . . a rest to the people of God. <i>Heb. iv. 9.</i>
8	S	There is laid up for me a crown of righteousness. <i>2 Tim. iv. 8.</i>
9	§	Desiring to be clothed upon with our house which is from
10	M	These . . have washed their robes . . in the blood of the Lamb.
11	Tu	Oh that I had wings like a dove! <i>Psa. lv. 6.</i> [<i>Rev. vii. 14.</i>
12	W	There the wicked cease from troubling. <i>Job iii. 17.</i>
13	Th	Then would I fly away, and be at rest. <i>Psa. lv. 6.</i>
14	F	There the weary be at rest. <i>Job iii. 17.</i>
15	S	I will give thee a crown of life. <i>Rev. ii. 10.</i>
16	§	I beseech Thee, show me Thy glory. <i>Exod. xxxiii. 18.</i>
17	M	Thou shalt . . receive me to glory. <i>Psa. lxxiii. 24.</i>
18	Tu	He looked for a city that hath foundations. <i>Heb. xi. 10.</i>
19	W	He hath prepared for them a city. <i>Heb. xi. 16.</i> [<i>Heb. xiii. 14.</i>
20	Th	Here have we no continuing city, but we seek one to come.
21	F	In My Father's house are many mansions. <i>John xiv. 2.</i>
22	S	The Spirit and the Bride say, Come. <i>Rev. xxii. 17.</i>
23	§	Oh that Thou wouldest rend the heavens, that Thou wouldest
24	M	He that shall come will come. <i>Heb. x. 37.</i> [come down.
25	Tu	CHRISTMAS DAY. The Desire of all nations shall come. <i>Hag.</i>
26	W	BANK HOLIDAY. Behold, I come quickly. <i>Rev. xxii. 12.</i> [ii. 7.
27	Th	When shall I come and appear before God? <i>Psa. xlii. 2.</i>
28	F	Thine eyes shall see the King in His beauty. <i>Isa. xxxiii. 17.</i>
29	S	Where I am, there shall also My servant be. <i>John xii. 26.</i>
30	§	Earnestly desiring the coming of the day of God. <i>2 Pet. iii.</i>
31	M	This is . . all my desire. <i>2 Sam. xxiii. 3.</i> [12 (R.V.).

A REQUEST.—Will our readers kindly send us a line as to whether they would prefer the Calendar or other matter on the last page monthly in future numbers.

[DECEMBER, 1883.]



Footsteps of Truth,

AN
INDEPENDENT CHRISTIAN JOURNAL
AND RECORD OF GRACE AND TRUTH,

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MONTHLY.

EDITED BY C. RUSSELL HURDITCH.

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OPINIONS OF CONTEMPORARY JOURNALS.

"It is replete with bright articles by many popular writers."—*Christian Age*.

Mr. C. H. Spurgeon, in *Sword and Trowel*, for October, says—"This is a spiritual Monthly richly stored with good things. Mr. Hurditch gets together much instructive matter."

"We can commend this serial to the attention of our readers, and we trust it will be generally appreciated, as it cannot fail to be widely useful."—*Church Advocate*.

"A new magazine of great promise, full of variety, interest, and instruction."—*The Postman*.

"We shall watch its progress with interest. The get-up of this journal is very neat and attractive."—*The Outlook*.

"We give a cordial word of welcome to this new Monthly, under the editorship of our friend, Mr. C. Russell Hurditch. It is full of promise, and we shall follow with exceeding interest the progress of *Footsteps of Truth*."—*Word and Work*.

"We find in it a great deal of valuable matter. . . . It contains many well-selected articles. . . . It keeps up its good name for supplying sound expository articles on Biblical truth. We cordially wish God-speed to this very promising and edifying magazine."—*The Christian*.

Publications Issued by C. Russell Hurditch.

OPINIONS OF CONTEMPORARY JOURNALS (*continued*)—

"It gives us much pleasure to call attention to this new and most valuable monthly aid to Bible study and Christian growth. No paper more suited for the present times. The fear or favour of man nowhere to be found, but the responsibility as stewardship to God is seen in every page."—*Bible Study*.

"It is a pleasure to give an unsolicited notice of '*Footsteps of Truth*, an Independent Monthly Journal and Record of Grace and Truth, edited by C. Russell Hurditch,' which we heartily commend to the attention and acceptance of believers on this side of the Atlantic. The reader will find no trash in this admirable periodical, but much precious exposition of God's Word. It is wholly for Him and about Him."—Dr. BROOKES, Editor of *The Truth*, published in St. Louis, Mo.

"Men of high and acknowledged standing in the militant Church contribute largely to this first-rate periodical, which thus conveys much intelligence and instruction on matters of the highest moment. To young disciples of the Lord Jesus we believe this serial will prove of great value, and we very heartily recommend it."—*Young Men's Christian Association Monthly Notes*."

"Mr. Hurditch has called to his aid gifted men from all sections of the one Church. In some respects *Footsteps of Truth* stands almost alone, and is eminently calculated to conduce to a reverent and thoughtful study of Holy Scripture. . . . We can truly say that no one can rise up from the perusal of even a single number without deriving some measure of spiritual and intellectual refreshment. Personally we have but little leisure at command for general reading, and feel each year we live less and less tendency to peruse with attention the various religious and semi-religious journals; but we have gladly made an exception in favour of *Footsteps of Truth*. Each number as it has been published has had careful reading, and we have been increasingly delighted with the freshness and vigour of its contents. The editor has our hearty thanks for many a 'cup of cold water,' clear and life-sustaining, which we have quaffed from his pages. We can only hope he may continue as he has begun, and in this hope we wish him God's richest blessing on his work and in his work."—Dr. BARNARDO, in *Night and Day*.

UNSOLICITED TESTIMONIES TO "FOOTSTEPS OF TRUTH."

(*A few out of many such received.*)

"Her Majesty the Queen of Sweden and Norway wishes me to inform you that for some time she has regularly got the magazine *Footsteps of Truth*, and has received much blessing from reading it, and to express Her Majesty's thanks to you for it.—Yours truly, Countess T. WEDEL-FARBERG, *Lady-in-Waiting to Her Majesty the Queen of Sweden and Norway*.

"To C. Russell Hurditch, Esq."

Mr. A. A. REES, Sunderland.—"The Magazine is excellent."

Mr. J. G. McVICKER.—"I am glad to see how varied and excellent its contents seem to be."

P. H. GOSSE, Esq., F.R.G.S.—"Your magazine, *Footsteps of Truth*, becomes more and more valuable."

STEVENSON A. BLACKWOOD, Esq., C.B.—"I am glad to hear that *Footsteps of Truth* is prospering. I like it much."

Pastor ARCHIBALD G. BROWN, of the East London Tabernacle.—"It is very well got up, and calculated to do good."

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