





THE LATE FRANCES RIDLEY HAVERGAL.



Footsteps of



Truth.

EDITED BY

C. RUSSELL HURDITCH.

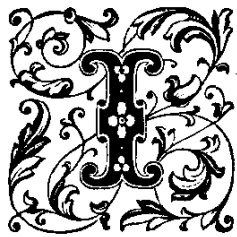


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PREFACE.



IN sending forth the sixth volume of FOOTSTEPS OF TRUTH, we express the hope that it may be found in agreement with its title. In it we have endeavoured to set forth "the things that become sound doctrine," and have probably been stimulated all the more in this effort by the activity of the opponents of truth. "To bear witness to the truth" was the purpose for which our Lord tells us He came into the world, and it is the privilege of His followers to tread in the same steps. Our desire has been to "prove all things" by the standard of the Word, and, irrespective of denominational bias, to advance that which is calculated to instruct and edify. We are deeply grateful to those kind friends who have helped us again by contributing valuable papers on a large variety of subjects, and trust they may find their present reward in the thankful appreciation of our readers.

We venture to hope that the kind reception which has been accorded to previous volumes may be granted even more extensively to the present one.

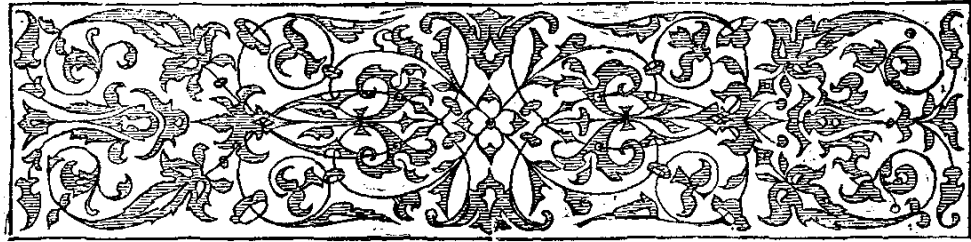
C. RUSSELL HURDITCH.

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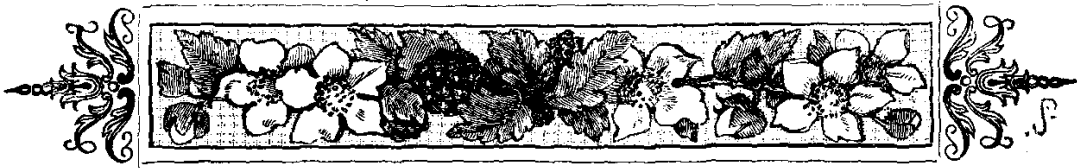
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THREE HUNDRED YEARS AGO—1588-1888.

“Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters.”—Exod. xv. 10.

“**N**O, MR. SPEAKER; BUT BY THE MIGHTY HAND OF GOD!” Such are the memorable words with which Her Majesty Queen Elizabeth replied to the flattering remarks of the representative of the Commons, as he dwelt upon the prosperous state of the kingdom, “asserting that it had been defended by the mighty arm of the Queen.”

The opening of the present year is a fitting time to recall the momentous event to which the words particularly refer, partly because of the interesting fact that this year forms the tercentenary of that event, but mainly on account of its practical bearing on the religious interests of the nation. The attempted invasion of England, in the year 1588, by the Armada of Spain, derives its chief importance from the fact that it was a direct blow at Protestantism. During the reign of Elizabeth’s predecessor, Mary, Rome had indeed “made war against the saints,” and worn out “the saints of the Most High;” but with the accession of the Protestant Queen began a period of rest for the persecuted Church. But that cruel foe, already “drunken with the blood of the saints and with the blood of the martyrs of Jesus,” was not lightly to be despoiled of her prey, and readily obtained the service of base minions who were ready to do her will. The title of Elizabeth was threatened from the commencement of her reign. Mary Stuart, the nominal Queen of Scotland, was then in France, and had been married to the Dauphin Francis, an imbecile boy of fifteen. “The French King caused the Dauphiness and her husband to quarter the Royal arms of England with their own, and formally adopt the style of King and Queen of Scotland and England. In an evil hour for Mary this proceeding was carried into effect; the title was publicly assumed, and it was privately used in legal documents, in order to render the claim familiar to the public mind.” From this position Mary never receded, and it was this which ultimately led to her execution in Fotheringay Castle, February 8, 1587.

“After the execution of the Scottish Queen, Philip of Spain made no secret of his purpose to avenge her cause, by dethroning the heretic Sovereign and taking possession of her kingdom.” To accomplish this he prepared the fleet known by the vainglorious title of the “Invincible Armada.” “One hundred and thirty large ships left Lisbon, having on board, besides their crews, nearly 20,000 soldiers and 2,630 cannons of brass. At the same time the Duke of Parma, an old and skilful military officer, moved to the coast of Flanders, near Dunkirk, ready, with 40,000 men, to second the invasion. The Royal navy of England then consisted of only thirty-six sail, and these of small size. But nobles, merchants, citizens, came with their money to the Queen, and equipped vessels at their own expense. A fleet of 140 ships soon rode on the English waters; and, though the vessels were small, the best seamen and the bravest hearts in England were on board. Lord Howard of Effingham was the admiral; and under him served Drake, Hawkins, and Frobisher.” Elizabeth visited and addressed the troops at Tilbury, and encouraged them by the expression of her confidence in God. The Armada was delayed beyond the expected time by storms, but as soon as it appeared in sight the English fleet sailed out to meet it. Howard soon threw the whole fleet into confusion by despatching some fire ships against it, and the next day a general engagement, lasting from 4 a.m. to 6 p.m., further disabled it. “The Spanish commander then abandoned the enterprise, and, in order to save the remainder of his fleet, resolved to return to Spain by circumnavigating the British Isles.” Then came the crowning disaster to the enemy. Great as had been the injury inflicted by the English, it was slight compared with what followed. “Soon after rounding the Orkneys, a dreadful tempest arose. Horses, mules, artillery, and stores were thrown overboard; and the ships were scattered in all directions. Out of the 130 ships that left Lisbon, only 53 shattered hulks reached Spain.”

Elizabeth went in State to St. Paul's, to acknowledge the hand of Providence, which had been so signally manifested in the deliverance of the country. The Dutch celebrated the defeat by a medal, bearing the appropriate inscription—“Jehovah blew, and they were scattered.”

In this most impressive manner did God at that time interpose to save this realm from the tyranny of Papal dominion. Yet it is important to bear in mind that much depended, instrumentally, on the determined attitude of the reigning Sovereign against Popery. In a variety of ways Elizabeth showed her utter hatred of that iniquitous system, and her resolute purpose to subdue it within the realm.

“The Pope, Sixtus V., invited a general crusade against Elizabeth, by renewing the excommunicating bulls of his predecessors. But, nothing daunted, she retorted, and caused the Pontiff to be publicly anathematized in St. Paul's Cathedral.”

It was during her reign, on August 24, 1572, that the horrible massacre of St. Bartholomew took place. At Madrid and Rome the tidings were received with manifestations of joy, but when the French

ambassador sought an audience with the Queen, to explain what he called "the accident," he found the whole Court clad in the deepest mourning.

In his "Secret History of Romanism," Dawson Massy gives the following characteristic story—"Elizabeth, on New Year's Day (1560), went in State to St. Paul's. A prayer-book, splendidly illustrated with pictures by the famous old masters, was placed by the Dean on her cushion, which she curiously examined, then frowned, blushed, put away, and called to the verger for her old prayer-book. As soon as the service was over, in place of mounting her horse as usual, she walked to the vestry-room, called for the Dean, and asked him why he had given her the new prayer-book. When he explained that he had placed it there as a New Year's gift to Her Majesty, the Queen remarked that he 'could never have given her a worse, for that she had an aversion to idolatry, to images and pictures of saints and angels, and the grosser absurdities resembling the Holy Trinity; and she reminded him of her proclamation against images, pictures, and Romish relics in churches.' When the Dean humbly declared that he had acted in ignorance, the Queen expressed her hope 'that God would pardon his sin of ignorance, and grant him the Holy Spirit and more wisdom for the future.' The salutary effect of this spirited rebuke of our first Protestant Queen was soon seen in the careful eradication from the walls of all the London churches of the Popish paintings, and the substitution of Scriptural texts against Romish errors."

Two opposite emotions are awakened by these vivid reminiscences. First, a feeling of devout thankfulness to God, who then so signally protected this country from the terrible calamity which threatened it. And not then only, for, "like a staunch murderer, steady to his purpose," that monster of iniquity "dreadful, terrible, and strong exceedingly," has endeavoured again and again to get this realm within his grasp.

Seventeen years later, in 1605, the infamous "Gunpowder Plot," so artfully contrived, was mercifully discovered, and thus again the country was delivered.

One hundred years later, in 1688, the perfidious James II. was frustrated in his cunning schemes, and the revolution under William III. and Mary once again established Protestantism firmly in the kingdom.

But with the feeling of gratitude is mingled a feeling of pain at what we now see. The struggle is not ended yet. Rome's character is unchanged. In various ways she is craftily seeking to honeycomb the Protestantism of the nation, and prepare the way for a final stroke. Shall not the memories of the past arouse the spirit of the nation, and renew its allegiance to those glorious principles which for the past three centuries have been the foundation of its life, liberty, and happiness? For centuries England has held a high and honourable place among the nations of the world, as a witness to the Truth; and if she is to be sustained in the noble attitude which has so long been her highest glory, then must she raise aloft once more the light of that imperishable Truth, before which the mists of error and superstition shall for ever flee away.

J. L. S.

THE POWER OF GOD.

THOUGHTS FOR CHRISTIAN WORKERS.

By MR. JAMES WRIGHT, of *Bethesda, Bristol.*

THERE is an inspired utterance of the greatest missionary of Christ that ever lived—the apostle Paul—that must find more or less response in the heart of every other missionary of Christ who is worthy of the name: “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” But does it not become every day more necessary that this Divine testimony be held “not in word only, but in power,” in our souls? “The Gospel of Christ is the *power of God.*” If it be so, can the Gospel of Christ require any human additions or accompaniments to ensure its *success*? What is success? A multitude of hearers is not necessarily a “success.” Crowds often followed the Lord Jesus Christ, in the days of His ministry on earth, with but little *spiritual* result; whereas the Sychar mission to a solitary sinner at “Jacob’s well” proved a great success, for that one sinful woman was truly quickened by the Holy Ghost, and became an instrument in the hand of God to move the whole city. Philip, when some four years after preaching Christ in this same country, met with a “success” that many an evangelist in our own day would exult in, for “the people *with one accord* gave heed unto those things which Philip spake.” But we soon see that Philip was no idolater of “crowds.” The ear of a whole city was not, in his reckoning, an indispensable requisite to “success,” for, at the bidding of the “angel of the Lord,” he instantly quits this most promising sphere of labour to follow a single chariot into a “desert,” and with the solitary traveller in that chariot he labours—oh, grand example to the “city missionary” in his dealing with individual souls!—as earnestly to “preach unto him Jesus” as he had laboured to “preach Christ” to the “masses” of Samaria. Yes, Philip knew well that obedience to the will of the “Lord of the harvest” is the pathway to “success”—yea, that *pleasing Him* by implicit obedience to His Word is itself the highest “success.”

But, if crowded audiences are not essential to the success of the Gospel of Christ, the main plea in favour of the sensational accompaniments of preaching which are so much in vogue in the present day falls to the ground, for the constant plea for these unscriptural

proceedings is, "We must adopt them in order to attract and draw the people together." Nor does the Gospel of Christ require any humanising additions to make it effectual to accomplish *God's* purpose. How often do we hear the phrase in connection with the effort to conjoin with the Gospel some enterprise of *moral* reform, "You see it is such a suitable auxiliary or handmaid to the Gospel." Now, without detracting from the value of any moral or social reform in its earthly bearing, is it not yet a fair question to ask, "What does *the power of God* want with 'auxiliaries' or 'handmaids'?" What, may we ask, does that mighty locomotive, prepared to draw that train of carriages with all their human freight, at the rate of fifty to sixty miles an hour,—what, we ask, does that giant want of "auxiliaries"? Could you forbear a smile if you saw some one harnessing a dozen horses to its buffers to help it on its way? What does yon *sun*, shining in its noonday brightness, want with candles, gas, or even electric light, as "handmaids" to *assist* it in "ruling the day"? And what, we ask, does "the law of the Lord [which] is perfect, converting the soul," want of "handmaids" or "auxiliaries"?

But it is often said, "Sinners (some, at least) are in such a wretched, sunken condition that they need this or that moral help as a 'stepping-stone' to the Gospel." Now, does there not lurk under this phrase a deep-seated scepticism as to the Divine *adaptedness* of the Gospel to the sinner's condition and need? The old stage-coaches needed ladders to enable weakly and infirm passengers to mount to the outside seats; and the phrase we are now considering really insinuates the notion that the Gospel is, in this advanced nineteenth century, such an old-fashioned, effete contrivance that, before the very low and depraved can benefit by it, you must furnish a ladder or "stepping-stone" to enable them to mount to its high privileges! But, friends, what is the real truth? Why, just this—that no modern "tram-car," with its floor less than a foot above the street,—no modern railway platform, so *level* with the floor of the carriage alongside that the veriest cripple can step in with scarce the need to *lift* the foot,—is half so perfectly adapted to the need of the would-be traveller as the Gospel of Christ is to the need of a sinner desiring to reach heaven and God. "The Word is nigh thee, even in thy heart and in thy mouth." "When we were yet *without strength*, in due time Christ died for the *ungodly*." It is literally one step, and that is out of self into Christ.

Now, if these things be so, why is it that these theories about "auxiliaries" to the Gospel prevail so widely? Two reasons occur at once as, at least in part, accounting for this—

1. The *manner* in which the Gospel works is misunderstood.
2. The *scope* or *end* that God proposed to Himself in giving the Gospel is misapprehended.

1. As to the *manner* or order in which the Gospel works. There is a significant expression in Mark i. 1—"The beginning of the Gospel of Jesus Christ, the Son of God." The expression carries a twofold sense—historical and moral. *Historically*, of course, the beginning or introduction of the Gospel dispensation was the ministry of John the Baptist, the account of which immediately follows in verses 2 to 5 of

Mark i. But, *morally*, it is also true that "the beginning of the Gospel" in regard to the *experience* of every sinner that truly receives it is the effecting in him by the Holy Ghost, in greater or less distinctness, the great object of John's ministry, namely, the bringing down of man, as man, into the very dust of conscious helplessness, ruin, death, in order that he may, by "receiving Christ" by faith, be raised to eternal life and glory.

We all remember the figure employed by John in his ministry, as recorded by Matthew (iii. 10): "Now also the axe is laid unto the root of the trees: every tree that bringeth not forth good fruit is *hewn down*, and cast into the fire." The *beginning* of the Gospel, then, is an *axe*—an axe laid to the root of every corrupt tree. But the Gospel presupposes *all* whom it addresses to be in themselves "corrupt;" and as it addresses "all men everywhere" (Acts xvii. 30), it follows that it deals with "all men everywhere" as "corrupt." "All have sinned, and come short of the glory of God;" so its first work is to cut down all human pretensions to righteousness and merit. "I came not," said Christ, "to call the righteous, but *sinners* to repentance."

When the Gospel of Christ has been received—when it has *done its work* in the soul of the sinner—it has, after first cutting down the self-righteous "tree," grafted the believing sinner *into* Christ, so that he is no longer a "tree" standing in his native soil, and nourished from his own corrupt root, but a "branch" in Christ, the "*true Vine*." And now, sustaining this new and vital relationship to Christ, *believing* sinners become the subjects of a discipline or culture peculiar to themselves. "Every branch in Me that beareth fruit He purgeth" (or pruneth). *This* treatment requires a very different instrument to the one with which the Gospel "begins." A pruning-knife is a very different instrument to an axe. An axe is for *tree-felling*; a pruning-knife is for branch-dressing. Now, as great mischief would result from confusing these two operations in earthly things—namely, by using a pruning-knife when you require an axe, and *vice versa*—so infinitely greater mischief follows in the spiritual world when the Gospel is regarded, and the attempt is made to use it, as a mere pruning-knife to dress and improve *unregenerate* sinners, instead of an axe to cut them down and graft them into Christ.

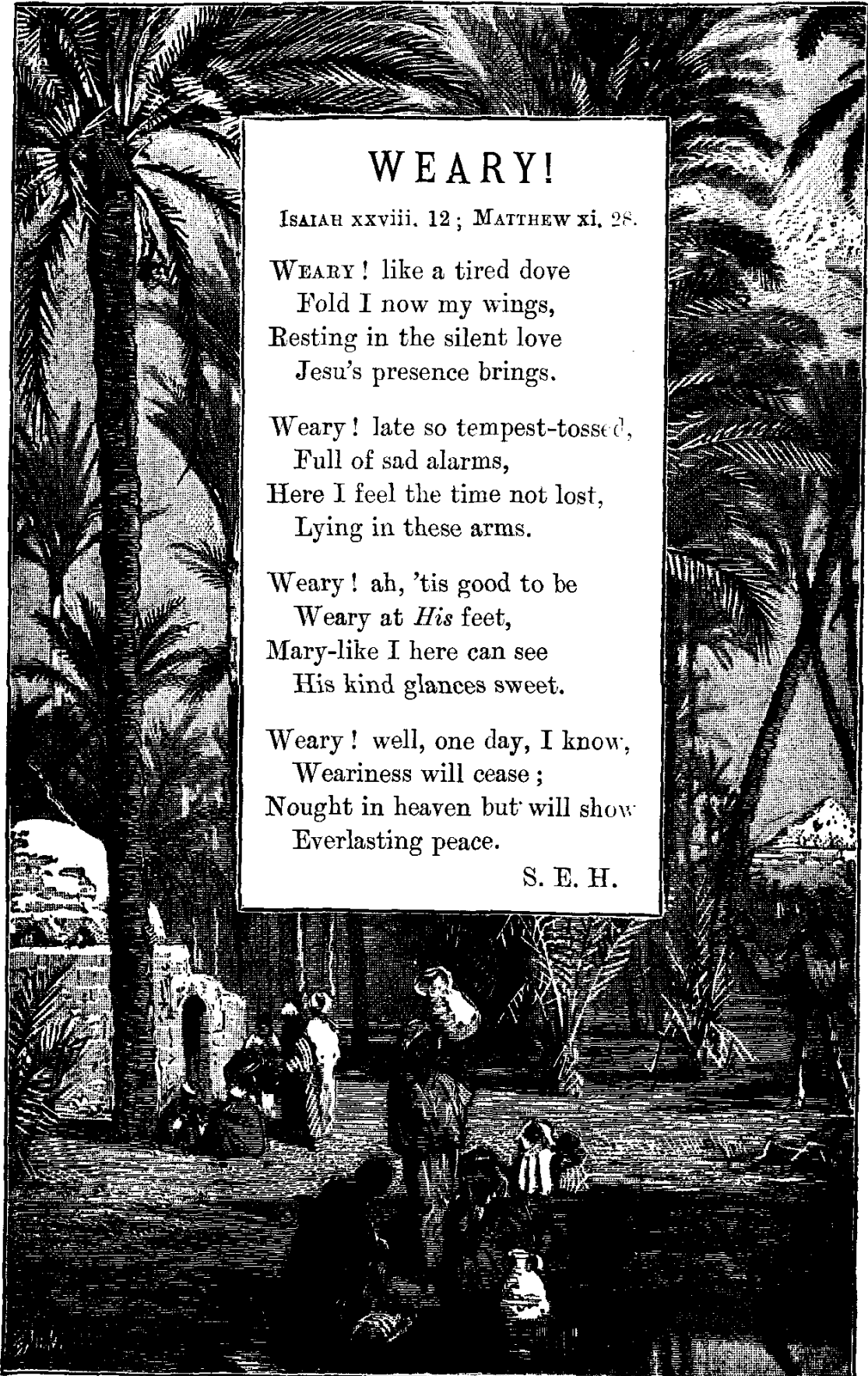
If, in essaying to preach the Gospel, I conceive it to be an instrument to *improve* the moral and spiritual condition of a being who has indeed suffered from evil surroundings and defective education, but who, nevertheless, has a sound core of goodness, a "*higher nature*," which needs only to be *developed* in order to his gradual restoration to God's favour, instead of recognising the truth of God that all pretensions to spiritual life and fruitfulness in the unregenerate sinner must be denied and cut down before he can be united to Christ by faith and become a fruit-bearing branch, I am making a fatal mistake; and, finding it powerless for the purpose to which I have (in my ignorance) applied it, namely, to *prune* corrupt trees—that is, *reform unregenerate* men—I shall be easily tempted to conclude that the Gospel alone is deficient in power, and to call in the *aid* of some social reforms to help out the business.

A second cause of the tendency to eke out the supposed deficient power of the Gospel by moral and social auxiliaries is the widespread misapprehension as to the *scope or end* which God proposed in giving the Gospel. This misapprehension shows itself in such phrases as "Bristol for Christ!" "The world for Christ!" and similar expressions used as "war cries" in aggressive Gospel efforts. Such phrases imply that, in preaching the Gospel, we are to aim at converting whole cities or nations. But, if we submit our thoughts to the plain testimony of Scripture, we learn that God's object in the preaching of the Gospel of Christ in this dispensation is *not* to convert whole cities or nations, much less the whole world, but to *gather out* of every nation those whom the Father has given to His beloved Son, according to that word, "All that the Father giveth Me shall come to Me;" to *gather out* the sheep of Christ, according to His word, "Other sheep I have which are not of this fold: them also I must bring." For *this*, its Divinely appointed end and object, the Gospel of Christ is *still*, and will to the end be, "the power of God." But, if I set before me as *my* object and end in preaching the Gospel something quite different from that which God reveals in His Word as His object, I shall surely find my expectations *not* realised; and, if I am foolish enough to attribute to the weakness of the Gospel what is simply due to my own *mistake* as to its purpose, I shall again be tempted to lean upon the broken reed of some *human* contrivance to supplement the supposed weakness of the Gospel, in order that I may help it to accomplish what *God never intended* it to accomplish.

This mistake as to the real scope of the Gospel leads to another most serious evil, viz., the losing sight of the true hope of the Church of Christ, namely, her Lord's personal return. A little girl, intent upon a little plan of *her own*, and somewhat inordinately impatient for its realisation, was told by her governess that she must wait until Friday; whereupon she inquired, "Would it be wrong to pray to God that, this once, Friday might come before Thursday?" Well, we smile and say, "What strange things *children* do say!" but, after listening to prayers that not unfrequently issue from lips of children of older growth, might we not with good reason exclaim, "What strange things *Christians* do pray for!" To pray for the gradual conversion of the whole world, and for the introduction of universal peace and blessing, before the personal return of the Lord Jesus—what is it but to pray that daybreak may come before the Daystar arises, and that the full splendour of Millennial noonday may come before the rising of the Sun of Righteousness? "Occupy *till I come*," is the Master's direction to His servants for the whole interval of this dispensation. "Behold, *I come quickly*," is the parting assurance with which He would sustain our hearts with ever-increasing joy of hope, as the promised and *certainly* coming hour draws nearer and nearer.



GOD loves His children too much to spoil them. Divine love can frown, as well as smile; strew our path with thorns, as well as roses; smite, as well as kiss; wound, as well as heal; lay us low, as well as lift us up—and all that we may be partakers of His holiness.—W. COMFIELD.



WEARY!

ISAIAH xxviii. 12 ; MATTHEW xi. 28.

WEARY ! like a tired dove
Fold I now my wings,
Resting in the silent love
Jesu's presence brings.

Weary ! late so tempest-tossed,
Full of sad alarms,
Here I feel the time not lost,
Lying in these arms.

Weary ! ah, 'tis good to be
Weary at *His* feet,
Mary-like I here can see
His kind glances sweet.

Weary ! well, one day, I know,
Weariness will cease ;
Nought in heaven but will show
Everlasting peace.

S. E. H.

PHASES OF SANCTIFICATION.

No. I.

By F. E. MARSH, *Sunderland.*

THE New Testament is hid in the Old, like the gold in the earth; and the Old Testament lies open in the New, like the gold found washed and ready for use. In the eighth chapter of Numbers we have New Testament truth like treasure hid in a cave; but we bring the light of the New Testament, and we behold the costly and manifold jewels of the truth which were unknown without it. As illustrating this, we shall briefly notice six resemblances between the above chapter and the fifteenth and seventeenth of John, bringing out the likeness between Aaron and the Levites and Christ and the believer.

1. *Chosen.*—"Take the Levites" (Num. viii. 6). "As many as Thou hast given Him" (John xvii. 2). As God chose the Levites to be His instead of the firstborn, so He has set His heart upon those who shall believe in Christ. As the Levites were given to Aaron, so the Church is given to Christ. The gift of the Father to us is Christ; the gift of Christ to us is the Holy Spirit; but the gift of the Father to Christ is the believer. God chose His love, and He loves His choice. As Abraham chose a wife for his son Isaac, so the Father has chosen the believer to be the bride of Christ.

2. *Cleansed.*—"Cleanse them" (Num. viii. 6). "Now ye are clean through the Word" (John xv. 3). Cleansing in connection with the Levites was threefold: "And the Lord said unto Moses '. . . cleanse them: Sprinkle water of purifying upon them.'" "And the Levites were purified, and they washed their clothes . . . and Aaron made an atonement for them to cleanse them" (Num. viii. 5-7, 21). There was a twofold cleansing done for them—namely, they were cleansed by water and cleansed by blood; and there was one thing they did—they cleansed their clothes. Now in like manner there is a threefold cleansing in connection with the believer—namely, the washing of regeneration and renewing of the Holy Spirit (Titus iii. 5), and the cleansing by the blood of Christ (1 John i. 7); and there is the cleansing of our ways by the Word of God, by the power of Christ (Eph. v. 26). The cleansing of the Levites with water by Moses answers to being born again by the Word and Spirit of God; the cleansing with blood, or the atonement by Aaron, typifies the conscience being cleansed through faith in the work of Christ for us; and the washing of the

clothes by the Levites themselves corresponds to the believer daily cleansing his way by preventing defilement through taking heed to God's Word, or, if he is conscious of sin, by confessing it: through the virtue of the blood of Christ there is cleansing.

3. *Offered*.—"Offer them" (Num. viii. 11). "I pray for them" (John xvii. 9). As Aaron offered the Levites as an offering to God, so Christ has offered the Church to God, as we hear Him saying, "I pray for them: I pray not for the world, but for them which Thou hast given Me;" and then He seems to say, "But we have no separate interests. I accept the gift Thou hast given Me, and yet I would return them to Thee;" "for they are Thine. And all Mine are Thine, and Thine are Mine." "I cannot and I would not have them apart from Thee, but I will have them with Thee."

4. *Possession*.—"The Levites shall be Mine" (Num. viii. 14). "They are Thine" (John xvii. 9). As God claimed the Levites for Himself, so He claims the believer in Christ. We are the Father's by right of *purpose* and *creation*; we are the Son's by right of *purchase* and *cleansing*; we belong to the Holy Spirit by right of *possession* and *calling*; and we are the Lord's by *preference* and *consecration*. "They are Thine"—Thine by creation, Thine by My death, Thine by resurrection, Thine by the indwelling Spirit, Thine by intercession, Thine by union, Thine for ever. We belong to Him as the article made belongs to the manufacturer; we are His as the slave is the property of the master; we are His as the thing bought belongs to the purchaser; we are His by relationship, by redemption, and regeneration.

5. *Service*.—"To do the service" (Num. viii. 15). "I send them into the world" (John xvii. 18). *All God's sons are servants, and all His servants are sons*. We do not serve to save ourselves, but we are saved to serve. We do not labour to free ourselves from sin and Satan, but, being made free by Christ, we labour for and with Him. We do not seek for rest of conscience from our sins, but we accept the rest and peace He has purchased that we may take His yoke upon us, and thus find rest—the rest of heart in fellowship in service with Himself.

6. *Sanctified*.—"Thou shalt separate the Levites" (Num. viii. 14). "Sanctified through the truth" (John xvii. 19). As the Levites were separated from their brethren for God to do the service of the tabernacle, so the believer in Christ is set apart to God from the world to do and to be for the Lord Himself.

We have thus briefly referred to these resemblances that we may remind our readers of the truth of the statement that we started with, namely, that the Old Testament is full of New Testament truth. And in looking at the subject of sanctification in its many phases we have need of prayerful, persevering meditation. And as we do so we shall find the truth of what good Robert Dingley says: "Meditation it enters us into the first degrees of heavenly joys, and imparts to us some beginnings of the vision and fruition of God; it enables us with Moses to discern, as we are able, some glimpses of God, that our faces shine with purity and Divine

splendour. By this we are ravished with Paul, and are caught up into Paradise, and in the twinkling of an eye are driven (as in a fiery chariot) into heaven. By this with holy Stephen we see the heavens opened, and Jesus sitting at the right hand of God. Indeed, admirable are the effects of Divine meditation. It confirms our knowledge (Ps. cxix. 99); it strengthens our memory (Ps. lxxiii. 6); it enflames our love as the bellows the cinders (Ps. cxix. 97); it cherishes affiance in God (Ps. cxix. 147, 148; it maintains a true and son-like fear of God (Ps. iv. 4); it hushes and quiets the soul in afflictions (Ps. cxix. 23); and it weans the soul from the world."

Now in looking at the subject of sanctification it is well that we should look at the negative side, and seek to show what it is not. We do this for two reasons—first, because there are so many erroneous ideas about it; and, second, because we can appreciate the truth by so doing all the better. We appreciate the light because of the darkness; food, because we are hungry; warmth, because we are cold; and in like manner we shall apprehend and appreciate the positive aspect if we dwell on the negative.

Our point is one in this paper—

SANCTIFICATION IS NOT AN IMPROVING OF THE FLESH.

There are two senses in which the word "flesh" occurs in the Word—one having reference to the body, and the other meaning the principle of evil within us. You will see this at once in the two following scriptures:—"And though after my skin worms destroy this body, yet in my *flesh* shall I see God" (Job xix. 26); "I know that in me (that is, in my *flesh*) dwelleth no good thing" (Rom. vii. 18).

Now, as we find that contrasts often help to clear away mists and enable us to see more clearly, we shall take up three—

- I. The two federal heads.
- II. The two natures.
- III. The two outcomes.

I.—THE TWO FEDERAL HEADS.

"As in Adam all die, so *in* Christ shall all be made alive." "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (read Romans v.).

Adam was the representative of the whole human race, and man being identified in him, when he fell we fell; as Thomas Boston says: "The Lord put all mankind's stock, as it were, in one ship, and, as we ourselves would have done, He made our common father the pilot." And we might add, he ran us on to the rocks and made shipwreck of us. As Levi is said to have paid tithes to Melchisedec—that is, being in Abraham, it is reckoned as though he did it, though done by Abraham (Heb. vii. 9)—and as Goliath was the representative of the Philistines, and when he fell they were defeated, so, through Adam's sin, we are constituted sinners. Now, although it is true we have lost everything by the Fall, the believer has gained infinitely more in Christ than if Adam had never sinned. And as David defeated Goliath, and in him the Israelites overcame the Philistines, so Christ has taken away

every hindrance that stood in the way of our blessing and salvation ; so all that He did God reckons as though we did it, because He did it on our account.

II.—THE TWO NATURES.

A friend objected one day, when the expression "two natures" was used, saying it was unscriptural. He was reminded of Eph. ii. 3 and 2 Pet. i. 4—"Children of wrath by *nature* ;" "Partakers of the [margin, R.V., *a*] Divine *nature*." There is no truth that is so patent and clear as the fact that through Adam's sin we have got a sinful nature, and being born again we have a Divine nature. As to the fact that we have a corrupt nature, let us briefly look at seven "cannot's" as a proof of it, seven testimonies as confirming it, and seven illustrations as an evidence of it. *Seven "cannot's."*—"That which is crooked *cannot* be made straight ; and that which is wanting *cannot* be numbered" (Eccles. i. 15). As the crooked tree cannot be made straight, or if a person is wanting a limb it cannot be reckoned, so the sinner being crooked he cannot be straight Godward, or being defective of Divine life he cannot comprehend Him. "As one breaketh a potter's vessel, that *cannot* be made whole again" (Jer. xix. 11). As an earthen vessel that has been dashed to pieces cannot be what it was before, so neither can the sinner who has been ruined by the Fall. "Thou *canst not* make one hair black or white" (Matt. v. 36). As you *cannot* change the colour of your hair, so neither can you change your sinful nature. "A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). As a crab apple tree can only produce crab apples, and a fig tree figs, so the old nature can only do evil, and the new nature only good. "They that are in the flesh *cannot* please God" (Rom. viii. 8) ; "Except a man be born again, he *cannot* enter or see the kingdom of God" (John iii. 3, 5) ; "Flesh and blood *cannot* enter the kingdom of God" (1 Cor. xv. 50). *Seven testimonies.*—Listen to *Job* : "I am vile." The hymn, "There is a fountain," &c., we understand has been altered from the original. We generally sing the line having reference to the dying thief, "There may I, *though vile* as he ;" but it should be, "There may I, *as vile* as he." It is not a comparison, but a statement of the fact that naturally we are as vile as he. Listen to *Isaiah* : "I am unclean." Listen to *David* : "Born in sin, shapen in iniquity ; and in sin did my mother conceive me." Listen to *Paul* : "I know that in me dwelleth no good thing." Listen to *Peter* : "I am a sinful man." Listen to *John* : "If we say we have no sin, we deceive ourselves." And, lastly, listen to *Christ* : "That which is born of the flesh is flesh." *Seven illustrations* or questions.—Can you make an apple tree into a cherry tree ? Can you make a nettle into a vine ? Can you change iron into a vegetable ? Can you change the Ethiopian's skin ? Can you change the leopard's spots ? Can you make a fish into a bird ? Can you make an animal into a man ? When you can effect the above implied changes, then there will be some hope of the sinner or saint changing his natural corruption into spiritual life. God does not change the flesh. What does He do ? Plants a new nature, which is created in righteousness and holiness. He can do this, because our sinful nature has been judged in Christ on the cross (Rom. viii. 3), and

our actual sins have been forgiven by virtue of the blood of Christ. Now there are two dangers, and into one of them we find many Christians falling. One is, ignoring or denying the existence of the flesh—if you do this you deceive yourself; and the other is, allowing the flesh to act and putting the blame upon the old nature when it rests upon the individual. If you allow it to manifest itself, God holds you responsible, not it. What we have to do is to reckon ourselves dead to it, because God does, through the living Christ, by the indwelling power of the Holy Spirit.

III.—THE TWO OUTCOMES.

The outcome of the evil nature can only be evil. If the fountain is impure, the stream will be the same. We remember walking through a country village with an old man who could neither read nor write, but who had remarkable spiritual perception. We were speaking on this subject, when he pointed to a nettle and said, "I might take that nettle and put it into a green-house, cultivate it, and after a while it would look better than those in the hedge, but it would still be a nettle; so," he said, "you may take the sinner, educate and moralise him, but he is a sinner still." Man does wrong because he is wrong. Now, on the other hand, the outcome of the new nature is holiness, purity, and the fruit of the Spirit. It cannot be better defined than in the seven times we find the words "born of God," or "Him," in the First Epistle of John—"Every one that doeth righteousness is *born of Him*;" "Whosoever is *born of God* doth not commit [practise] sin" (then it gives us the reason—"for His seed remaineth in him: and he cannot sin, because he is *born of God*"); "Every one that loveth is *born of God*;" "Whosoever believeth that Jesus is the Christ is *born of God*;" "Whatsoever is *born of God* overcometh the world;" "We know that whosoever is *born of God* sinneth not" (1 John ii. 29, iii. 9, iv. 7, v. 1, v. 4, v. 18).

It is said that when Alexander was coming against Jerusalem with his army, Jaddus, the high priest, went out of the city to meet him. He was adorned with his priestly robes, an upper garment of purple embroidered with gold, and a golden plate upon his forehead, wherein the name of God was written. The sight was so grave and solemn that the emperor fell to the ground. Now what we want is, that our life shall be adorned with the fruit of the Spirit, with the graces of Christ, the love and sympathy of the man Jesus—His devotedness as a servant, His subjection as a son, and His purity as a man. Let His mind be in us to walk humbly; let His claim be recognised by being yoked with him; let His devotedness influence us to do the will of God; let His love constrain us to work for God's glory; let His Spirit fill us to overcome the flesh; let His truth dwell in us, that we may be victorious over our enemies; let His peace calm us, that we may glorify God: then the Alexanders of self-seeking, worldliness, half-heartedness, fleshly lusts, envy, malice, bitterness, and want of love shall fall before us, and we shall stand erect by the grace and power of God, to His glory, our good, and others' blessing.

AN ALPHABET OF COUNSELS FOR YOUNG CHRISTIANS.

By WALTER J. MAYERS, *Bristol.*

- A**dhere strictly in all things to the "Golden Rule." Matt. vii. 12; Luke vi. 31; James ii. 8.
- B**eware of all questionable paths, doubtful habits, and uncertain companions. Prov. iii. 6; Rom. xiii. 13; 1 Peter ii. 11, 12; 2 Cor. vi. 14, 15.
- C**ultivate close acquaintance with Jesus Christ, and His people. John xv. 4; Ps. cxix. 63; 2 Cor. vi. 17, 18; 1 Cor. i. 9.
- D**evote yourself with energy, uprightness, and patience to your legitimate occupation. Rom. xii. 11; Eccl. ix. 10; Prov. xxii. 29; Col. iii. 22-24.
- E**ndeavour by meekness and gentleness to show yourself a follower of Christ, always and everywhere. Col. iii. 12-14; Eph. iv. 1-3; Rom. xv. 3; John x. 27.
- F**eed daily upon the Word of God, and read it constantly, carefully, and with much prayer. Ps. cxix. 103; 1 Peter ii. 2; 2 Tim. iii. 16, 17; Acts xvii. 11.
- G**uard against levity of manner, looseness of talk, and all light and frivolous behaviour. Col. iv. 5; Eph. v. 4; Titus ii. 6-8; Phil. i. 27.
- H**old firmly the "Evangelical Faith," and be not shaken from it by the "broad thinkers" of the day. 1 Cor. xvi. 13; Jude 3; Gal. i. 8; Rev. xxii. 18, 19.
- I**mitate your Lord and Master as fully and closely as possible. Eph. v. 1; 3 John 11; 1 Peter ii. 21; Gal. ii. 20.
- J**udge yourself strictly—others seldom, and then with charity—all people and things according to the true standard. Matt. vii. 1-5; 1 Cor. xvi. 14; Rom. xiv. 10-13; John vii. 24.
- K**eeper special watch over your tongue, your ears, your eyes, and your heart. Col. iv. 6; Mark iv. 24; Ps. xxv. 15; Prov. iv. 23.
- L**et your whole course be regulated by principles—Scriptural, clear, definite. Acts xxiv. 16; Phil. iv. 8; 1 Sam. ii. 30; James i. 8.
- M**ake some effort for the salvation of your relatives, friends, countrymen, and of the world. Prov. xi. 30; John i. 40-42; Mark xvi. 15; Jude 22, 23.
- N**ever seek to avenge yourself on others, nor to retaliate; but bear with patience, and "kill with kindness." Rom. xii. 19-21; 1 Peter ii. 23; 1 Peter iii. 8, 9; Heb. x. 24.
- O**bey with cheerful diligence your Saviour's ordinances and all commandments. Matt. xxviii. 19, 20; 1 Cor. xi. 23-26; Gal. vi. 9, 10; John xiv. 15.

AN ALPHABET OF COUNSELS FOR YOUNG CHRISTIANS. 15

- P**ray about everything—simply, sincerely, regularly, trustfully. Phil. iv. 6; Ps. lv. 17; Heb. iv. 16; Matt. vi. 5-13.
- Q**uickly decide for Christ, if you have not yet done so; He calls you now. Isa. lv. 6; Matt. xi. 28, 29; Eccl. xii. 1; Luke xv. 21.
- R**emember those set over you at home, in the Church, and in business, and always treat them becomingly. Eph. vi. 1-3; 1 Tim. iii. 15; Eph. vi. 5-8; Col. i. 10.
- S**how your faith by your works, and be consistent with your profession in the smallest things. 1 Tim. iv. 12-16; Titus ii. 10; James i. 22; 2 Tim. ii. 15.
- T**ake all right care of and exercise all proper discipline over your body, remembering that it is the temple of the Holy Ghost. 1 Cor. vi. 19, 20; Rom. vi. 12-14; Rom. xiv. 21; 1 Thess. v. 23.
- U**talise all your spare moments; be methodical, not slovenly; be a worker, not an idler. Eph. v. 16; 1 Cor. xiv. 40; 2 Tim. iv. 2; 2 Thess. iii. 11-13.
- V**igilantly guard against extravagance, practise thrift, and give systematically to the Lord. 1 Tim. vi. 10; 1 Peter iii. 3; Rom. xiii. 8; 1 Cor. xvi. 2.
- W**ork out your own salvation, remembering your personal accountability and influence. Phil. ii. 12, 13; Matt. v. 13, 14; Rom. xiv. 7; 1 John ii. 15-17.
- 'X**cel in everything in which it is possible for you to do so, especially in adherence to truth and principle. 1 Thess. i. 7; 1 Cor. x. 31; 1 Thess. v. 21; Gen. xlix. 4.
- Y**ield yourself—spirit, soul, and body—in glad and full surrender to the rule of the Son of God. Rom. vi. 19-22; Rom. xii. 1, 2; Eph. iii. 14-19; Acts xxvii. 23.
- Z**ealously do your Master's will day by day, and hopefully anticipate His coming again. 1 Cor. xv. 58; Titus ii. 13; Jude 24, 25; Rev. ii. 10.

[The above may be had in leaflet form, for letters (price 1s. per 100), of W. F. Mack, 38, Park Street, Bristol.]



WORDS OF GRACE AND TRUTH.

THE CROSS OF CHRIST.—The Cross of Christ, which sealed the doom of the old creation, is the foundation of the new.

GOD'S WORD.—God's Word makes everything so certain that to faith the future lives in the present.

THE great failing and doubt in the hearts of God's people is that they are always speaking of things that concern themselves, instead of the things that concern God. They say, Am I happy? Am I feeling as I ought? Am I loving as I ought? They look too much at their love to God instead of what God says, of what God thinks and delights in.

“BUT A FEW DAYS.”

“*They seemed to him but a few days.*”—Gen. xxix. 20.

“Time in advance, behind him hides his wings,
And seems to creep, decrepit with his age.
Behold him when passed by: what then is seen
But his broad pinions, swifter than the wind?”
—*Young.*

This is of a period of seven years that the above words are spoken; so brief did it seem to Jacob that it was even as “a few days.” Time appears long or short according to the condition of mind in which it is passed. There are moments of anxiety and pain into which months and years seem to be compressed; and there are years which flit by so happily that they appear as if reduced to hours and moments. These seven years of Jacob’s life were not spent in luxuriousness or self-indulgent ease. Listen to his own description of his experience: “In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes” (Gen. xxxi. 40). And yet, in spite of all, the years, though laden with toil, sped swiftly along. How was this? What beguiled the weary hours? What gave wings to the slow-circling years? Jacob had an object in view. The same verse reveals the secret of his unconsciousness of the lapse of time: “They seemed to him but a few days, *for the love he had for her.*” Thus the affection which thrilled his heart charmed away all weariness. Nor is this elevating power peculiar to one phase of human love, such as that which is prominent in Jacob’s case: it belongs to nearly every form of devotion of which the mind is capable, and especially to that noblest exercise of the soul’s affection, love for the Saviour, and longing for His return. With the heart fixed on the glorious Person and the great event, the believer is enabled to regard the troubles of the way as light, compared with the “eternal weight of glory;” and the springing forth of the soul to the object of its desire makes him to overleap the barriers of time, as he listens to the words, “Yet a *little while*, and He that shall come will come, and will not tarry.”

“There are in this loud stunning tide
Of human care and crime
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet
Because their secret souls a holy strain repeat.”

The worldling often resorts to expedients to “kill the time” which hangs heavily on his hands; but the believer, animated by a pure affection, engaged in a happy service, and inspired by an exalted hope, finds the “years of his pilgrimage” to shrink into “a few days.”

J. L. S.

JOURNEY JOTTINGS.

BY HENRY THORNE.

A HURTFUL FALL.

FELL near Douglas Head upon a thorn bush, and lacerated my hand with quite a host of thorns. A friend pulled out the most of them, but a few that were left were a source of pain for many a day. So is it when we fall into sin: long after we have recovered from the worst effects of the fall, the painful sting remains.

LIGHT IN DARKNESS.

Many a child waking affrighted in the night has been comforted by a night-light. God's promises are night-lights to His people, and soothe their souls in dark hours of bereavement and trial.

THE ANCHOR OF THE SOUL.

We put out in a boat at Ramsay, and, reaching the mouth of the harbour, found the sea too rough to permit of our going further. The boatman cast out an anchor, but, as the boat kept drifting, I inquired how it was, and he replied, "It will be all right as soon as the anchor takes hold." Hope, like that anchor, needs to be well grounded, and the only safe ground for it is that within the veil.

STOLEN FLOWERS.

At the time when roses blossom our garden is often stripped of such roses as may have grown in it, and I suppose those who have carried them away have used them for personal adornment or for the decoration of their homes. Do not sceptics often steal the roses of the Christian faith and flaunt them before the world as if they were their own?

BRING THE TITHES.

A man converted at a mission service brought a contribution of a sovereign, and asked that prayer might be offered for his brother and his son; and on the same day the two relatives were led into the enjoyment of peace with God. The windows of heaven are soon opened when the tithes are brought into the storehouse of the Lord.

THE DEVIL'S LABELS.

A friend took up an eau-de-Cologne bottle and poured out the contents upon her handkerchief. Although the bottle was labelled "Eau-de-Cologne," it contained ink, and the result was an ugly blot. The Devil has a bottle labelled "Pleasure," and when men pour it out they find, instead of a sweet and invigorating odour, "lamentation and mourning and woe."

THE UNFADING INHERITANCE.

A friend has just told me of an inheritance worth £8,000 which had been left to her, but it got into the hands of a dishonest trustee, and he, with the aid of a lawyer, reduced the amount to about £3,000. The inheritance of the believer is happily one that fadeth not away.

MUTUAL AID.

A blind boy has just passed my door with a lame man leaning upon his arm. The lame man gave the blind boy the advantage of his eyes, and the blind boy gave the lame man the help of his arm. Here is a parable of life. All men are deficient in some particular, and all have some faculty by which they can help others. Lord, help me to be humble enough to take advantage of the assistance I need, when it is kindly offered, and to be generous enough to bear the burdens of others when in Thy providence I am called to do so.

SIN AND DEATH.

Dead in sin—Myself.
 Dead for sin—Christ.
 Dead to sin—Myself in Christ.

LET THE LIGHT SHINE.

The object of a lamp is to give light. On a dark night it doesn't matter much whether you can see the lamp or not, but it is most important that you should see the light. Our object in serving the Lord should not be to be seen ourselves, but to let true godliness shine in such a way as that God may be glorified.

CHRIST THE RESTORER OF DIVINE TRUTH.

In an old hospital at Canterbury I saw a picture which had been painted on a stone wall in some age long passed away. Regardless of its worth and its quaint beauty, some more modern and less artistic hand had covered it with whitewash. Still later, a clue to the picture having been discovered, the whitewash was removed, and the picture is to be seen to-day in much of its native beauty. Is not this the history of Old Testament truth? The inspired writers left it, a fair picture of Divine thought. Jewish officialism covered the picture with the whitewash of tradition. Jesus came, and, wiping out tradition, restored the original design.

TWO SURVEYS OF JERUSALEM.

Solomon looked from his window upon the streets of Jerusalem, and seeing "a young man void of understanding," he moralised. Jesus "beheld the city, and wept over it." "A greater than Solomon is here."

A WIDOW'S CONFIDENCE.

Her husband had been taken from her side in the prime of life, and she was left with eight children dependent upon her for support; but she said, "As the Lord is both my Husband and my Father, I know He will take care of me."

LOVE'S RECOMPENSE.

A sister of the Queen of Sweden sold her diamonds to support a home for fallen girls, which she had been instrumental in founding. One day a weeping woman came to the home shedding bitter tears of penitence. The lady saw the tears with joy and gratitude, and said, "Ah! now I see my diamonds coming back to me." There was surely in her heart something akin to that which glows in the heart of the Redeemer when He sees of the travail of His soul and is satisfied.

PERSEVERANCE IN WOMEN.

It was with a true knowledge of human nature that St. Paul made Phoebe the bearer of an epistle to his friends. Many difficulties would have to be overcome before that letter reached its destination, but the apostle knew that where a hundred men would fail a woman would succeed.

BROKEN STONES.

I tried to break a hard stone on the beach at Port Soderic, but the stone I used for the purpose was not hard enough, and when I hurled it down it was shivered to atoms by the stone I wished to break. I was reminded of the tried and precious Foundation Stone, and of how it is written, "Whosoever shall fall on it shall be broken."

GETTING NEAR TO PEOPLE.

A friend of mine—an evangelist who was once a considerable sportsman—said to me the other day, "When I went out shooting, I never aimed at a bird until I thought I was near enough to it to hit it." Here is a lesson for those who would win souls. We must get near to men if we would win them for the Lord.

GREAT WORK BY FEEBLE WORKERS.

Alexander Cruden was half crazed, and twice the inmate of a lunatic asylum, yet he produced his marvellous Concordance; and dear blind John Kitto produced the "Daily Bible Illustrations" which so many of us have delighted to read.

BEGGARS' MARKS.

It is said that habitual beggars are in the habit of leaving marks on the doors of the houses they visit. Has it not been so with many who have been beggars at the door of mercy? David wrote there, "This poor man cried, and the Lord heard him;" and Paul wrote, "I obtained mercy."

FRAGMENTARY THOUGHTS ON PRAYER.

THE *example* of Christ, quite as much as His words, emphasises the importance of prayer. If He—the “meek and lowly” One, “holy, harmless, undefiled”—if *He* needed those nights of communion, those solitary hours, how far greater must be *our* need!

Of the two things, *private* prayer is, doubtless, more essential to spiritual life than *public* prayer, and yet special promises are attached to united supplication; and the Lord is well pleased when His children “agree” to ask of Him those things which they need. In the days of the early disciples, we find that rich blessings descended on those gathered together for united supplication—notably the Pentecostal blessing. And, through all ages, there have been similar fulfilments of the sure, unfailing word, “Where two or three are gathered together in My name, there am I in the midst of them” (Matt. xviii. 20).

We ask in the *name* of Jesus, a higher and a better thing than asking only “for His sake.” God will honour the petitions endorsed by the Son of His love. Oh, how wonderfully grand and comprehensive is the promise, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark xi. 24). One simple word in this passage we are, perhaps, too apt to overlook—“What things soever ye **DESIRE**,” &c. Alas that it should be necessary to urge upon Christians the importance of being *honest* with God! Alas that, too often, the heart’s secret language should belie the spoken words! Alas that our lips too often plead for blessings which are asked merely out of habit, and for which we are altogether unprepared! Oh that God may graciously search our hearts and try our reins with regard to this matter! On the other hand, let us guard against the opposite danger of refraining from asking because we are sadly conscious that our zeal and earnestness are less than they should be.

If we painfully realise that we are lacking in the true spirit of prayer, then is not this very thing an occasion for crying to Him? Is not our very reluctance to pray misery enough to bring before Him? Let prayer ever be the cry of a heart that has a *need*.

“When prayer attracts thee least, then learn to say,
‘Soul, now is greatest need that thou should’st pray.’”

Nor must we be surprised if we are specially tempted by Satan with regard to the matter of prayer, for this is a stronghold which the enemy of our souls is ever most eager to assail. We often sing—

“Satan trembles when he sees
The weakest saint upon his knees.”

But, as one writer has well said, "Though he 'trembles,' he does not *despair*. He will not let the saint alone *in* his closet, if he cannot keep him *out* of it, and therefore prayer is often hard work, as all know who really try to pray. All the powers of hell are against us! for if we do but *pray*, when we have 'shut the door,' the victory is gained, and Satan cannot hinder our receiving the promise, 'Thy Father shall reward thee openly.' The enemy cannot stop the *answer* to prayer, so he will stop the prayer itself, if he can; and, but that the Spirit helpeth our infirmities, we should never pray at all, however favourable the time or place."

How sweet is it to remember that in intercession we share our Lord's present work! For He has not given up that gracious ministry. "He ever liveth to make intercession for us" (Heb. vii. 25). As "priests unto His God and Father" (R.V.), it is our holy privilege to blend our petitions with His. There is ever the "MUCH INCENSE" ascending with our feeble supplications (Rev. viii. 3).

Let our hearts rejoice restfully in this. Let our faith take hold of it, as a sure and unfailing reason for expecting their fulfilment; not, perhaps, in *our* time nor in *our* way, but in *His*, which is far better. For He is able to do, and it is His *wont* to do for us, "exceeding abundantly above all that we can ask or think" (Eph. iii. 20).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

LUCY A. BENNETT.



GEMS FROM THOMAS ADAMS.

1 Tim. iv. 16: "Take heed unto thyself, and unto the doctrine." To thyself—how thou livest; to thy doctrine—how thou teachest.

2 Peter i. 1: "Peter, a servant." A good servant hath a quick eye, a listening ear, a ready foot, a working hand, an honest heart.

Ps. cxxxix. 7: "Whither shall I flee from Thy presence?" Heaven hath the presence of His glory; earth hath the presence of His providence; hell hath the presence of His power.

Col. iii. 22: "Servants, obey your masters; not with *eye service*." This is a fault with men; but let us serve our God no longer, no further, than He sees us.

Gal. i. 19: "James, the Lord's brother." So Paul calls James; but when James writes of himself it is as the servant of Christ: "James, a servant of the Lord Jesus Christ" (James i. 1). What an honour—to serve the King of kings!

Matt. ix. 38: "Pray . . . that He may send *labourers* into His harvest." Christ never bid us pray for loiterers or lookers-on.

Phil. i. 1: "To *all* the saints." Howsoever distressed, wheresoever dispersed, or whensoever despised.

Rom. x. 12: "No difference between the Jew and the Greek," &c. Exemplified by our Saviour on descending from the mount (Matt. viii.). The leper a Jew, the centurion a Gentile; leper poor, centurion rich. The leper sought personal help, the centurion relative. Both obtained what they sought, and both through the word of Christ.

Gal. v. 6: "Faith which worketh by love." Of this hand of working there are five fingers—

F *Fruitfulness*.—False faith like sandy earth: rain it ever so much, no fruit ariseth.

A *Appropriation*.—He is made ours by faith; we are made His by love.

I *Imitation*.—In imitation there are two things—action and affection—*action* not only admiring the pattern, but following it; *affection* forgiving, with a mind to forgive.

T *Trust*.—Many dare trust Christ to save their soul, but dare not trust Him for daily bread. What! shall we trust God with our jewels, and not with the jewel-box?

H *Honour* Christ as we honour the physician that saves our life, or the soldier that defends it.

With these five fingers let us lay hold on Christ in life, that He may lay hold on us in death.

Ex. iii. 18: The Israelites required to go *three days'* journey into the wilderness before they offered sacrifice. So *faith* hath three degrees before it come to justifying the soul:—*First*, to believe *there is a God*—a faith incident to devils. *Next*, to believe *God*—to credit the history of the Gospel. This is historical faith. *Last*, to believe *on God*—relying on God's mercy in Christ. This is saving faith.

Cant. vi. 3: "My Beloved is mine." His body is in heaven, where I shall find it mine; His Divinity on earth: there I do find it mine; His Gospel in my ear, to beget Him mine; His sacrament in my eye, to confirm Him mine; His Spirit in my heart, to assure Him mine.

Matt. xviii. 27: "He forgave him that debt." God hath forgiven many—David, for murder; Solomon, for idolatry; Peter, for apostasy; Paul, for blasphemy.

Gal. vi. 1: "Bear ye one another's burdens." The burden of the poor is their beggary; the burden of the rich their superfluity. The rich hath his burden lessened by giving; the poor hath his burden eased by receiving.

Luke xviii. 11: "God, I thank Thee." The Pharisee was not a petitioner, but a proclaimer. He proclaimed that he was not an extortioner, unjust, or an adulterer; yet he was all these—an extortioner in that he did rob God of His glory; unjust in condemning the publican without due proof; an adulterer, embracing the friendship of the world (James iv. 4).

1 Tim. i. 19: "Made shipwreck." Imagine thyself a vessel, the sea this world, the freight faith. There is a man-of-war against thee: the bark is diffidence; the soldiers, atheism, heresy, schism, profaneness; the charged cannons are pride, lust, hypocrisy, to which drunkenness is master-gunner and gives fire. The arch-pirate is the Devil, who so violently assaults us and boards us with his temptations that often we are fain to blow up our decks; glad, like the young man in the Gospel, to save ourselves though we leave our case behind us. Look to thy faith. Shipwreck thy faith and drown thy soul. Cast Judas out of the ship and take Jesus in. That ship is troubled that harbours a traitor; the ship is safe that hath in it the Saviour. If thou hast faith, thou hast Christ with thee; and faith obtained and faith retained shall advance thee to eternal glory.



THE POWER OF LITTLES.*



THE whole results of Gospel work in the Backergunge district of India sprang from a tract given to a young man elsewhere, who returned home, and carried with him the tidings of salvation.

It is said that mosquitoes have been known to sting to death the Esquimaux dogs on the Alaska River, and even to slay the grizzly bear when he has ventured into their swampy haunts.

Some years ago a flood occurred at New Orleans, which came in with great power, tearing up and drowning everything in its path; and it was afterwards found that all the mischief had been caused by a crawfish having burrowed into the river level, which became saturated and softened, and thus ultimately let in the great mass of water which was so destructive.

Columbus is said to have quelled a mutiny on his ship by pointing out to the discontented sailors the seaweed floating by, which was a proof that land was not far off.

In the Fisheries Exhibition there was exhibited a "cable-worm" that had pierced through the Atlantic Cable and stopped the communication between two continents. It was a very insignificant little creature, but its power for mischief was unlimited.

* From "One Thousand New Illustrations." Hodder & Stoughton.

MEMOIRS OF OLIVET.

JOHN vii. 53, viii. 1 ; HEB. xiii. 13.

NIGHT's shades had lengthened o'er the land, and spread across the sea ;
O'er desert sands and widening plains ; o'er mountains, marsh, and lea,
And the whisp'ring winds were hushed and still, and the leaves of every
tree.

The white-fleeced sheep to wattled folds the shepherd long had led ;
The sweet-voiced songsters of the air their evensong had said,
And the fox had left his woody den, while the stars shone overhead.

The frowning crest of Olivet in stately grandeur stood,
Like some grim guardian of the land, that watched o'er Salem's good ;
But along its upward path now toiled Jesus, the Son of God.

'Midst hottest rays of eastern sun from grey of early morn,
To eager, listening crowds He spoke, oft cheering the forlorn ;
But when night would draw her curtains round, He was often sad and
worn.

The multitudes which thronged all day had long since homeward sped ;
But He, the Man of Sorrows, had not where to lay His head,
And the meanest of His chosen band had each a home and bed.

Up Olivet's dark rugged steps—by paths obscure, He trod—
Reaching the brow at last, He now was quite alone with God,
And beneath heaven's starry canopy He lay on the dewy sod.

Old Salem's city lay beneath all tranquil in repose,
Unheeding David's royal Son, who wept its coming woes
On the lonely heights of Olivet till the morning star arose.

O Salem ! Salem ! had'st thou known, at least in this thy day,
The things which to thy peace belong, how different then thy way ;
But when *Jesus would—thou wouldst not* His warning voice obey.

As doth the mother-hen collect her brood with tend'rest care,
And underneath her wing they feel a perfect safety there ;
So would He have safely gathered thee, but thou would'st not have His
care.

My soul ! well may'st thou wonder feel to trace thy Saviour's way,
Who in the eternal ages past did sovereign power display ;
For when once He said, " Let there be light ! " night trembled into day.

His mandate made both bird and beast ; assigned the hills their place ;
Clothed, too, the lily of the field, and breathed the winds in space ;
And He fixed the stars in heaven's dome for the good of Adam's race.

But now, as Man of Sorrows, He would God's command fulfil ;
Rejected by His own, cast out from Salem's holy hill :
Then, my Soul, go forth without the camp to Him, and do His will.

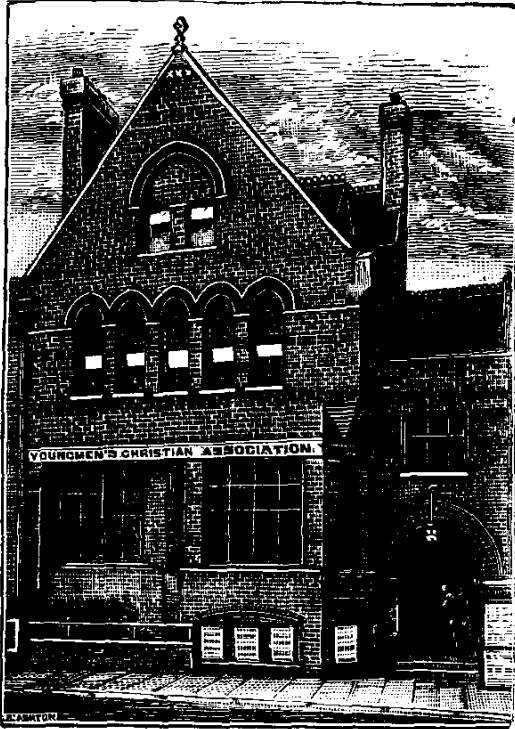
WILLIAM H. ROSS.

Forest Hill.

OUR YOUNG MEN.

Y. M. C. A.*

CAMDEN AND KENTISH TOWN BRANCH, 17, CAMDEN ROAD, N.W.



THE Camden Town Young Men's Christian Association is now twenty-eight years old, and the work of the Lord is being carried on with vigour by the members, who regard the spiritual interests of young men to be of the greatest importance.

The Sunday afternoon Bible study has always been a leading feature of the Association, the attendance now varying from 60 to 90, the winter average being 75.

But power is not in numbers, and victory is not with the strong, unless the Lord of Hosts is Leader.

Many, indeed, are the tokens of blessing that have been seen from time to time, but the great harvest

alone will reveal *all* the work that the Lord our God has wrought among those attending that branch.

There is an earnest, prayerful spirit pervading the members. A clergyman who lately wrote to the secretary, after having given an address a week or so previously, writes: "The healthy atmosphere of the place made me pray that other branches might be as yours is."

The present building was erected nearly four years since, at a cost (including furnishing) of £3,200, the whole of which was paid within six months after the opening.

On the first morning of the New Year a Breakfast Meeting is held, similar to the one held for many years at Stafford Rooms on Good Friday mornings, and is anticipated with much interest.


AN American Y. M. C. A. has recently chosen as its motto the following text, which, with the context, we trust may prove true of the members of this and all other branches:—

Ye have not chosen
Me, but I have
Chosen you,
And ordained you."—John xv. 16.

* We purpose from time to time inserting short descriptive articles of the various branches of the Young Men's Christian Association, with the view of keeping these important institutions more prominently before the family and home.—Ep.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

HE Bible is brilliant with illustrations, a perfect galaxy being found in the Book of Proverbs: let us focus our gaze upon one cluster, forming the Cross of Christ.

GOOD NEWS.

“*As cold waters to a thirsty soul, so is good news from a far country*” (xxv. 25). The Gospel is good news, for it “publisheth peace” and “salvation” (Isa. lii. 7), and proclaims “liberty to the captives” (Isa. lxi. 1). It comes *from* a far country, for we have wandered *to* a far country (Luke xv. 13); but Jesus came and preached peace to us “which were afar off” (Eph. ii. 17). This good news is compared to cold water—fresh and refreshing, new and renewing, bright and brightening, pure and purifying. “Cold”—direct from the rock; not mixed, not warmed by human invention or intervention. But it will only be valued by “*a thirsty soul.*” Solomon says the faithful messenger who brings this news “*refresheth the soul of his masters*” (xxv. 13). Even if men are not blest by the tidings of salvation, the Father, Son, and Spirit, our Masters, are pleased. The good news is not only water, it is as food; for “*a good report maketh the bones fat*” (xv. 30). There are solids as well as liquids in truth (Isa. lviii. 11).

A GIFT.

“*Every man is a friend to him that giveth gifts*” (xix. 6). God gives gifts (Jas. i. 17); specially through Christ (Rom. v. 15-18, vi. 23; 2 Cor. ix. 15; Eph. iv. 8, ii. 8). How unnatural for men not to be His friends! “*A man’s gift maketh room for him*” (xviii. 16). Shall not Christ’s gift in the Gospel make room for Him?

“Oh, lovely attitude! He stands,

With melting heart and laden hands.”

Shall we not say, “There is room in my heart for Thee”? “*A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth*” (xvii. 8). A precious stone is precious in itself; but before I personally feel its value I must have it—it must be given to me. “Unto you which believe He is precious” (1 Pet. ii. 7), and bringeth prosperity. “*Whoso boasteth himself of a false gift is like clouds and wind without rain*” (xxv. 14). Jude knew such (verse 12). To boast of the gift of life falsely, results in nothing but disappointment and emptiness—the darkness of a cloud without its blessed showers.

A REDEEMER.

Old landmarks had been removed and the fields of the fatherless entered, but they had a friend. "*Their redeemer is mighty*" (xxiii. 11). Sin bereaved us of our Father, and Satan, taking advantage, removed the old landmarks, cheating us of our inheritance; but our Redeemer is mighty in influence, wealth, and power, and has restored our possessions. Even now the enemy would remove the old landmarks and rob us of the "all things" which are ours. Through redemption every landmark is restored, and our portion even increased, for we are heirs together with Him (Rom. viii. 17). Let us watch that we lose no part of this good land.

A HIDING-PLACE.

"*A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished* (xxii. 3, xxvii. 12). There is danger; there is a hiding-place (Isa. xxxii. 2). The danger may be seen, and so may the hiding-place. A prudent man looks ahead, peers into the future, and hears a voice saying, "Because there is wrath, beware" (Job xxxvi. 18). Foreseeing that evil is coming, he gets out of its way, and "hideth himself." The simpleton, who only sees the length of his own nose, passes on, and so passes by the Hiding-Place and into the place of danger; consequently he suffers for it. It is a solemn thought that we may so pass by the Hiding-Place as to find it impossible to come back to it. Have I said, "Thou art my Hiding-Place" (Ps. xxxii. 7)? Am I hidden

In His pavilion (Ps. xxvii. 5)?

In the secret of His tabernacle (Ps. xxvii. 5)?

In the secret of His presence (Ps. xxxi. 20)?

In the shadow of His hand (Isa. xlix. 2)?

Under His wings (Ps. xvii. 8)?

With Christ in God (Col. iii. 3)?

CONIES.

"*The conies are but a feeble folk, yet make they their houses in the rocks*" (xxx. 26). These rock badgers, mountain mice, or wild rabbits, are weak but wise. They are a feeble folk, yet dwell in fine fortresses. This summer, on the rocky coast of Devonshire, I saw the rabbits playing among the cliffs, where no foot could follow them. Nothing could come to them from above; no one could clamber to them from below. They could look down upon the waves and laugh at their fury; no spray could reach their rocky home. They had a hiding-place. Note, the conies make their houses *in* the rocks, not upon them, not under their shadow. Their homes may be dark, but they are secure. In the Rock we may not see all we want, but we are safe; and safety is superior to sight.

"Thou blest Rock of Ages, I'm hiding in Thee!"

HONEYCOMB.

"*The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet*" (xxvii. 7). There is not only safety in Christ, there is sweetness—the sweetest sweetness (Ps. xix. 10); the Rock yields honey (Deut. xxxii. 13; Ps. lxxxii. 16). Christ's words in the Gospel "*are as an honeycomb, sweet to the soul, and health to the bones*" (xvi. 24). Christ Himself is our desert manna—"the taste of it was like wafers made with honey" (Ex. xvi. 31)—and He leads us into a land of honey (Deut. viii. 8). Yet the full, self-righteous soul loatheth, "*trampleth upon,*" this honeycomb. There are hungry ones, however, to whom even a bitter thing is sweet. At first Christ appears bitter; but if we have a real appetite the bitterness will soon pass away.

PLATED GOODS.

"*Burning lips and a wicked heart are like a potsherd covered with silver dross*" (xxvi. 23). An earthen vessel electro-plated. Judged by appearance, silver; in reality, a potsherd. We are all earthen vessels, and it is useless to cover the earthenware with a silvering of profession. Better be a dove, and leave the pots on real wings "*covered with silver, and her feathers with yellow gold*" (Ps. lxxviii. 13). Burning words and fervent lips are no proof of a warm and burning heart. Putting on the Gospel is not putting on Christ. After all, even the silver is only silver dross. Be real, all through alike!

A WANDERER.

"*The man that wandereth out of the way of understanding shall remain in the congregation of the dead*" (xxi. 16). Here is the picture of one who leaves the high road, and the result is death—continued death. "*The way of understanding*"—a good description of the narrow way; but this man strikes off a new way. The beaten track is too old-fashioned; he wandereth out of it, first a foot, then a mile, and the new path lands him where many have gone—in the congregation of the dead: there he remains; no voice can call him back; the first resurrection does not awake him, and nothing will till the resurrection of damnation.

A LOST BIRD.

"*As a bird that wandereth from her nest, so is a man that wandereth from his place*" (xxvii. 8). Here is another picture of a wanderer. A little bird has a nest in the church tower; but, as it grows, it looks forth into the world and desires to spread its wings. At first it hops among the ivy, but ever downward; the old birds chide, but still it flutters and falls; at length it tumbles to the earth and becomes a prey to its enemies. There is the Home nest, the Sunday-school nest, the Bible-class nest, the Church nest, God's nest—a prepared place, a place of comfort, rest, safety—the right place for the bird. Alas for those who wander! What shall we say when the old birds wander? what will become of the young ones?

A SNARED BIRD.

Here is a person who is entangled by his words: he is under legal obligations which he finds he cannot fulfil, promises which he cannot keep. How is he to escape? "*Go, humble thyself, and make sure*

thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself . . . as a bird from the hand of the fowler" (vi. 1-5). Have we not promised God to keep His law? Have we not found ourselves snared with the words of our mouth? We cannot pay; the net is all around us. Effort cannot free us; our only course is to humble ourselves and to make sure our Friend. He is not an enemy: never let us think of Him as such. Alas, how men sleep in the snare! Let us not give slumber to our eyelids until able to say, "Our soul is escaped as a bird out of the snare of the fowlers" (Ps. cxxiv. 7).

A SPIDER.

"*The spider taketh hold with her hands, and is in kings' palaces*" (xxx. 28). A picture of the sinner. Hurtful, hateful, and hunted; despised, and, when found, to be destroyed; insignificant, of no service, a murderer; yet this loathsome creature arrives at the king's palace, where she abides and sees the king's face. How? By taking hold with her hands. Wings she has not, so cannot use them; but she has hands. God's word to the weak sinner is, "Let him take hold of My strength" (Isa. xxvii. 5, lxiv. 7). This is faith, and by it we enter the palace of grace now, and the many mansions of glory by-and-by (Ps. xlv. 15). The place of

Richness (Ps. cxii. 3; Prov. xxiv. 4; 2 Cor. vi. 10; Phil. iv. 19; 1 Tim. vi. 6).

Rarity (1 Sam. ii. 2; 2 Sam. vii. 22, 23; Deut. xxxii. 31, xxxiii. 29).

Royalty (Ps. xlv. 4, xlv. 14; Isa. xxxiii. 17; Cant. ii. 4).

Some think this verse about the spider ought to read, "*The lizard thou canst seize with thy hands, yet is she in kings' palaces.*" Only a reptile, easily captured, unclean, not fit to be placed upon God's altar (Lev. xi. 30); yet it dwelt in the royal chambers. Blessed thought! unclean and not fit for the temple, I may yet attain to the palace.

"Let us keep a closer grip o' Him, for time is on the wing,
An' sune He'll come an' tak' us tae the palace o' the King."

CAPTURING A CITY.

"*A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof*" (xxi. 22). Our last illustration shows how the Gospel enters the heart. Bunyan, in his "Holy War," had this thought. Here is the city of the mighty—mighty pride, sins, prejudices, scepticisms—the soul is no mud village. The soldier who attacks it is called "*a wise man*:" such is every soldier of the Cross—wise in being a soldier; and he should be wise as a soldier. The city has confidences—its

Walls (Numb. xiii. 28).

Princes (Ps. cxviii. 9).

Wealth (Job xxxi. 24).

Power (Ps. xciv. 4-6).

The wise man does not parley, make a truce, plot and scheme. He attacks and scaleth the city, casting down its confidences. May the Holy Spirit make every soldier, even if single-handed, thus wise and brave: so shall the Gospel

"Win and conquer, never cease,
And its lasting, wide dominion
Multiply, and still increase."

SOBRIETY AND HOPE.

1 PET. i. 13.

“**W**HEREFORE gird up the loins of your mind, be sober, and hope *perfectly*.” There is the power. You have tasted the glory, the future. You have tasted a bit of glory now, like the Israelites who ate of the beautiful bunch of grapes of Eshcol. You have tasted the power of the world to come, the sweetness of God’s love, *wherefore now rein in your desires*. How solemn that is! The power of that glory is to make you gird up your loins: “Don’t love that.” Have your loins girded about with truth. Whatsoever is not in the Word, cut it off. Is there anything that you love that you cannot take from a Father’s hand, that the Word does not sanction? Give it up. Be careful not to soil your garments with anything of this world.

“Be sober;” that is exactly opposite to watch. Watch means keep your eye on the future. Sober means shut your eye to all that dazzles or enchants down here. “Be sober.” If a person gets his opinion from the newspaper, he is not sober; if he allows his thoughts and judgments to be influenced by the religious world, he is not sober.

Be unmuddled; shut out everything else; get your thoughts and judgments solely from the Word of God. Never mind what others think. Be taught of God.

“Be sober.” It is a sobriety of mind. If a person thinks the world will get better, he is not sober, for the Lord tells us things must get worse and worse.

To watch is to keep the eye on heaven. Elijah knew about being taken up to heaven, and Elisha knew about it too; they were watchers. “The secret of the Lord is with them that fear Him.” “Be sober, and hope *perfectly*.” Here it is the same thought, for it refers to the Lord’s coming. If we think many things must happen before the Lord comes, we are not watching, not sober, for the Lord says He may come at any moment. *Hope perfectly*, hope continually, hope perseveringly, though everything may distress you. “I am coming again.” He has tarried 1800 years: do you still hope? Yes, I do; Jesus is coming.

“At the revelation or appearing of Jesus Christ,” so that all the world may see. No one will see Him as God but the Church. In my ignorance I used to think His coming would be an awful thing, and here we see He is going to bring us something, just like a father who has been away brings his children home a present. “The grace that is to be brought unto you.” Every Christian

loves His coming, for then he will be done with all pain, and sorrow, difficulties, and perplexities; but to love His appearing, that is different. Am I in the right place? thoroughly consecrated to the Lord? The appearing will uncover all that. To love His appearing, I must settle it with the Lord every day as to why I do this or the other.

W. LINCOLN.



"GOD, MY EXCEEDING JOY."

PSALM xliii. 4.

JOY is the full assurance of faith; when, leaving all her concerns to God, she can sit down in the leisure of His presence, to feast on the fatness of His house, her cup running over. It is the soul forgetting herself in the abundance of the Father's house; having her tiny vessel filled to overflowing in the vast ocean of His grace. Our joy in God is the fellowship of His joy in us. His joy in us must remain, that our joy may be full. It is the result of a holy, obedient walk, in helpless dependence upon God—obedience gladdening the heart of the Father, and communion bringing back a ray of His gladness into our own. It is the soul's faith laying hold upon God; her head upon the bosom of His love, her hand upon the arm of His power. It is God's love laying hold upon the soul, quickening, renewing, energizing; bringing into captivity every thought to the obedience of Christ. It is fellowship with the Son in His relationship to the Father; our united object His glory. It is fellowship with the Father in His rest in the Son, as the portion and delight of our souls. It is our strength, because it flows from the consciousness of His power in us, who evermore giveth us the victory through our Lord Jesus Christ. It is the gathering of the grapes of Eshcol in the face of the giants, in the realization of a mightier presence than theirs. It is the song of triumph before the battle, because we abide in Him who has overcome—more than conquerors through Him that loved us. Never in the conflict with Christ but we are sure, not of victory only, but of spoil. Pressing closer and closer to the mark for the prize; learning deeper and deeper depths of the heart of God. Yes, we must *press* or turn back, for principalities and powers withstand us every step of the way. O God, make us in earnest—make us real. Keep us from falling fast asleep: it is the *living* that sleep. Lord, keep us awake. Give us to hunger and thirst for the feast Thou hast prepared for us at such cost to Thyself. Let us not taste enough to keep us from starving, and then turn away; but keep us near Thee, engrossed with the **ALTOGETHER LOVELY ONE**, that our joy may be full.

A. E. W.

HOW TO PREPARE FOR PREACHING.

“He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.”—Isa. l. 4.

BELOVED in Christ, have we, in secret communion with God, got the ear of the *learned*—not the ear of the *learner*, but the learned, the instructed? He never speaks but in a whisper. “He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.” Are we each, individually, accustomed to this wakening of the Lord? to hear each morning the whisper of God? If we are not, we shall never know the path God would have us to walk in. Now that is what we want. We ask for power, we ask for sanctification, in the Church of God. The secret of all power, in the Word and in the ministry—the secret of all efficacy in the Gospel—is this: God has whispered, and we have listened with the hearing ear; God has whispered, and we have heard. There is the secret; and then we come and repeat to others what we have heard; and there is not one who has a place in the service of God but must hear these whisperings of God, and there is not a child of God that has not his own place in the service of God. We are surrounded by a world where all is active, and God wants to lead us into the stillness of communion with Himself; God wants to bring us into the stillness, calmness, quietness, where we can hear Him, for God can never allow us to hear His voice in the din and turmoil of the world. Mary only sat and listened; but, oh! brethren, it is a thousand times harder to sit and learn than it is to teach. Oh! that is what we need—to listen to the voice of God, to sit at His feet, to seek for grace, to enter into; and then, in His own time, the ministry and service will come,—*then* we can teach. Let us ask ourselves how much of our service is before God,—how much comes out of it. Oh! may God give us exercise of soul before Him, that we may realize the secret of all this weakness and feebleness about which we are so continually making our prayers and supplications. Let us seek for God’s grace to begin at home. What is God waiting for? He is waiting for hearts that can enter into it. He is waiting for those whose feet are shod with the preparation of the Gospel of peace.

H. GROVES.



THERE is no sweeter music on earth than to hear the voice of Jesus speaking in the Psalms.—W. COMFIELD.

LIFE—LIVED,

SUCH is the phrase which rises to our lips as we lay down the interesting memoir of the late Mr. Samuel Morley.* If it be true, as Young says, that "Time wasted is existence; used, is life," then of the subject of this memoir it may be correctly said that he *lived*. Our readers will remember the sketch of our esteemed and lamented friend which appeared, with a litho portrait, in Volume IV. of this journal; and, while we find that nothing therein stated requires the least modification or correction, we are glad to see this copious record of a life which will ever remain fragrant in the memory of thousands.

In the brief outline of the family pedigree, and history of the establishment of the celebrated hosiery business of I. and R. Morley, there occurs the following interesting story:—

There is at the present time, in the employ of the Nottingham house, an old man named John Derrick, a silk framework knitter, who made the Queen's stockings for her Coronation, and, at the age of eighty-four, made stockings of an absolutely identical description for her Jubilee. During the whole of that long interval an order for the Queen has always been on the books of the establishment.

It was at the age of sixteen that Mr. Morley made his start in business in his father's house at Wood Street, Cheapside; with reference to this time the biography states:—

After Samuel had started in business life he did not continue his studies systematically. There was not much opportunity for that. He was in the habit of walking with his father from Hackney, and arriving at Wood Street soon after nine. In a very short time he made himself so useful that his services were required until seven o'clock in the evening, or later, according to circumstances. He and his brother dined with their father, on the premises, and when the day's work was done they would make their way, as fast as they could, back to their rural home.

The important crisis in his spiritual life, which culminated in decision and moulded his subsequent life, is thus recorded:—

One Sunday morning, Mr. Parsons (the Rev. James Parsons, of York) was preaching in the old Weigh House Chapel, and young Morley, as usual, was among his hearers. What the particular subject of his discourse was there is no record, but that it was upon something essentially practical is certain, for it made an impression on Samuel's mind which was never effaced. There was borne in upon him the thought, that if the life he was to lead was to answer its true end it

* "The Life of Samuel Morley," by Edwin Hodder. Hodder & Stoughton, Paternoster Row.

could only be by the surrender of himself, without reservation, to the pursuit of those things which should bring glory to God, good to man, and real abiding happiness to himself. It was characteristic of him then, and always, to act with promptness; and he said to himself, "If this is to be done, it should be done at once." And from that day forth he had a definite plan and purpose in life.

The whole course of the biography shows how real was the purpose then formed, and how faithfully it was carried out. There was no relegating of religion to a corner of time, or to a set of observances; it penetrated his life, and affected all he did.

The compatibility of real religion with true business qualifications finds a striking exemplification in his case.

His friend, the Rev. J. C. Harrison, quoted by the author, says:—

He knew how to turn the capital of the firm to the best account, never keeping larger balances than were absolutely needful lying idle, and taking advantage of every favourable change in the money market to gain by his discounts. . . . He was remarkable for his diligence. As soon as he arrived in the morning he was at work, and never flagged till he had finished what he had to do. He was a very rapid, and at the same time a very careful worker, and therefore got through a great deal in the day with singular accuracy.

With all this application to business and capacity for it, he was not absorbed and buried in it. He was not the slave of ambition. He knew how to appreciate hours of relaxation and heartily enjoy the pleasures of a holiday. It is interesting to get a glimpse of the good man when on a tour in Scotland. We quote the following from a longer extract, showing how the first Sunday was spent:—

In the evening we attended the Established Church, where there were about twenty persons beside ourselves—a poor, cold sermon, and a heartless service indeed. We took a ramble up the Dalmally Road, giving away a few tracts, which were thankfully received, and after reading together a very interesting sermon, by the Rev. James Hamilton, of London, we retired for the night, having passed our first Sabbath in Scotland, and enjoyed a quiet and, I hope, a profitable day.

As might be expected, the record abounds with touching incidents illustrative of the well-known generosity of Mr. Morley, calling forth from the various objects most affecting expressions of gratitude. His was charity indeed, without the proverbial *coldness*, for his sympathies went with the gifts, and cheered the hearts of those whom he so liberally helped. His interest in the welfare of "the people" was great, and increased with his years; and he was not afraid to make known his convictions. At the time of the great Chartist movement he thus wrote to his friend, Joshua Wilson:—

Do not be needlessly alarmed at the present aspect of events. While everything tending to a breach of the peace must be put down, and the violence of misguided men must be met by force, depend upon it, the aristocracy will never give up the prey on which they have always been disposed to fatten, till their fears are excited.

I am far removed from being a Chartist, but I have the deepest sympathy with the working classes, who are suffering an amount of misery which deserves more consideration than it has met with at the hands of the Government or the House of Commons.

As may be supposed, several chapters are devoted to Mr. Morley's connection with politics, in which he took a prominent part, representing the city of Bristol in the House of Commons from 1866-85; but neither his earliest nor latest impressions of Parliament were favourable, and it was with no small measure of relief, mingled in some degree with regret, he retired from the strain and turmoil of political life, to devote himself more unreservedly to religious, social, and philanthropic objects. In connection with these he continued to advocate total abstinence principles to the end of his most useful life.

Dr. Wilson, who was associated with Mr. Morley in Christian work for thirty years, contributes some pleasing reminiscences, among which is the following story:—

One day, for example, we were walking with an able and learned minister, who complained of being annoyed by the Primitive Methodists in his neighbourhood. "In what way?" inquired Mr. Morley. "They are so rough and irreverent," he replied. "Did you ever hear any of their preachers?" "I did," he said; "I heard one preaching in the open air, at one of these villages, from the text, 'I am the way, the truth, and the life; no man cometh to the Father but by Me.'" "How did he handle that?" "In this way: 'Brothers, attention! I am going to speak to you about the way to heaven, and will speak about the length on't, the breadth on't, the strength on't, and how to walk on't. First, the length on't: top in heaven, bottom on earth, Jacob's ladder, rungs all the way up; Jesus Christ brings heaven to man. Second, the breadth on't: so broad, would take on all the world; but there's a wicket to get through, the strait gate, and there we must wriggle through—the hardest work of the way. Third, the strength on't: So strong, would take on all the world. Millions have gone over it, and it never once bent, let alone breaking. Don't be afeared, brothers, it will take you all. And, lastly, as to how to walk on't: I say to those who are climbing, go ahead, make room for others; those who are not on it, wriggle through the wicket and get on the first rung directly. Amen.' Did you ever hear such stuff?" Mr. Morley replied, "Stuff! it's the Gospel put in a way which these people can understand, and, crude though the analogy be, it will do its work."

Mr. Morley's large sympathy with evangelistic work among the masses of the people is well known. For years he manifested the

deepest interest in it, and gave it large practical encouragement. He saw the evils of rigid ecclesiastical systems, and the need of some different means for accomplishing the work of getting the Gospel to the poor. Here are his sentiments:—

I believe in the use of *any* building. My own notion of consecration means the work done in the building, and whether it be a theatre, a garret, a cellar, or anywhere, if you can get the people to come; there, I say, earnest Christian people should be found trying, with five, fifty, or five hundred, as the case may be, to lift them up to a higher life.

How little he esteemed a merely official church position, and how greatly he abhorred all ecclesiastical pride, will be seen by the following letter written to a good man smarting under the snubs and slights of an “ordained” neighbour:—

My dear Sir,—I am sorry that my numerous responsibilities here will not permit me to comply with your wish, that I should be present at your service. I am very much of opinion that the Bill, as drawn up by Mr. C. D., makes a distinction which God’s Word does not support. In the New Testament there are mentioned officers who are chosen to preside and teach, and the brethren, the general body of believers; but there is no particular class of men, separate, as a caste from others, who are to be considered as ministers. As I understand, the congregation to whom you have been preaching have invited you to become their pastor. The invitation of the church, accepted by you, makes you a minister, and you are thereby as real a minister, in the Bible sense, as any pastor of an Independent congregation, or as the Archbishop of Canterbury. What is meant by a “lay minister,” as applied to one who becomes pastor of a congregation, I am quite at a loss to conceive. I should advise you to ask Mr. C. D. to leave out the word “lay.” If the ministers of neighbouring churches will not come to the meeting, do all you can to overcome their reluctance; but, if they persist in refusing, you must go on in a meek and quiet spirit without them. Do not let the meeting be an occasion of offence to any. You can easily make it a meeting for prayer along with your own people. Do all the good you can, and I hope you will find, in the blessing that comes, the best assurance of your ordination.—I am, dear Sir, yours faithfully,
S. MORLEY.

We are tempted to quote much more copiously, but forbear, as our space is limited. Enough has been given, we hope, to induce our readers to obtain the volume and peruse for themselves.

Justice and truth, however, demand, while thus reviewing and commending this memoir, that we should state our conviction, based on personal knowledge, that the author has inadequately stated facts relating to Mr. Morley’s religious views and associations during his later years. He seems to have gone out of his way to prove Mr. Morley an enthusiastic Congregationalist to the end, whereas he was far from this.

He sincerely mourned over those increasing defections in doctrine and practice in the Nonconformist churches, which have recently called forth the much-needed and faithful protest of Mr. Spurgeon, and has brought such a hornet's nest about him; but in which he would have had the hearty sympathy of our deceased friend. Less and less cared he for denominational creeds, and more and more was he drawn in sympathy toward all who loved the Lord Jesus Christ in sincerity, by whatsoever name they were called; whilst, as to church fellowship, he was duly registered in union with the church connected with Leigh Chapel—with those whom the author is pleased to describe as "professing to be called unsectarian, or, in other words, in full sympathy with Plymouth Brethren." This unjustly implies insincerity, as if all who refuse to be identified with the denominational shibboleths of the day cannot be unsectarian, but must necessarily be identified with "Plymouth Brethrenism"—an implication that may be treated with the contempt it deserves; but this shows the author's animus, which probably accounts for the absence from this part of the memoir of many facts, and the distortion of others, which those who knew Mr. Morley will not fail to observe. When in London, Mr. Morley generally attended the ministry of the Rev. Nevill Sherbrooke, at Portman Episcopal Chapel (another fact omitted by Mr. Hodder), and seldom, if ever, attended any Congregational chapel on the Lord's Day; but whenever he was at home, instead of his being, as stated, only an "occasional" worshipper with these "believers professing to be called unsectarian," the fact was he (generally accompanied by Mrs. Morley) most *regularly* worshipped with them at Leigh, being seldom absent from the weekly communion in "the breaking of bread,"* while he often attended the various services three times a day till his decease. There, also, the veteran missionary, Robert Moffat, worshipped.

No allusion, moreover, is made to the important Christian Conferences held at Mr. and Mrs. Morley's invitation—extending over three days at a time—during recent summers, which proved memorable seasons in the history of the privileged guests, who will not soon

* It is a curious fact, too, in this connection, that the last time the late Dr. Binney, the former friend and pastor of Mr. Morley, commemorated the Lord's Death in the breaking of bread, it was with a company of those unsectarian Christians who, apparently, are the object of the author's scorn, then assembling in the Iron Room, Upper Clapton (which has since given place to the commodious hall built by Mr. John Morley), where Mr. Samuel Morley also frequently worshipped. It was from thence those forming the nucleus of the Leigh Church went forth, on the family of the latter removing to Hall Place. The good doctor afterwards spoke of the great joy he had experienced on that occasion.

forget the earnest words and solemn manner in which Mr. Morley expressed the necessity and desire for himself and those present for a more entire consecration in Christian life that should more abundantly glorify God and tell with greater effect on the ignorance, worldliness, and unbelief around. Many other important facts are omitted which, from materials that either were at hand, or may easily have been obtained from others in frequent intercourse with the deceased, would have materially increased the interest of many readers who desired to know Mr. Samuel Morley as he really was. We, however, forbear further remark, and conclude this notice of a book that cannot fail to prove exceedingly useful and instructive, with the expression of our emphatic conviction that, as "A Servant of Jesus Christ," SAMUEL MORLEY WAS BETTER THAN HIS BIOGRAPHY.

C. R. H.



ONE TALENT, *

BETTER is it, with earnest-soul'd endeavour,
To do small things aright,
Than, gazing high, to overlook for ever
What lies beneath the sight.

To few on earth hath God's good pleasure given
In lofty spheres to dwell ;
But each may feel the sunniest grace of heaven,
Using his talent well.

The simple action, Jesu's name confessing,
And done for love of right,
Dies not unheeded by His love, whose blessing
Enrich'd the widow's mite.

A little plot indeed must be that garden
Which will not grow some flowers ;
Life's duties never need all beauty harden
Out of these lives of ours.

So out before the world, my lowly rhyming,
Fear not to show thy face ;
To reach thine height will ask but little climbing ;
Yet small things have their place.

And—it may be—thy words, though simply spoken,
May soften some heart's strife :
Sweet is a draught, though poor the cup and broken,
Drawn from the well of life !

* From "A Garland from the Parables." Mack : Paternoster Row.


HOW TO READ THE SCRIPTURES;

OR,

THE PROFITABLE HEARING AND READING OF THE WORD OF GOD AS ILLUSTRATED, IN CONTRAST, BY THE PARABLE OF THE SOWER AND THE SEED.

MATTHEW xiii. 1-9, 18-23.

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

HREE methods of reading may be mentioned. First, the *attentive* hearing and *accurate* reading of the Word of God in the Divine presence, and in dependence on the teaching of the Spirit of God, "the ear of the soul being opened to hear what the Spirit saith" (verse 9). In contrast with the *way-side* hearer.

Secondly, so hearing or reading as that the truth may lead to an *experimental* acquaintance with the mind of God, and affect the heart and character. In contrast with the *stony ground* hearer.

Thirdly, the Word of God so heard or read that it might lead to *practical* results wrought out amidst the actual circumstances of every-day life; neither the cares of business nor the possession of riches hindering fruitfulness, but rather used as a means of serving and glorifying God. In contrast with the *thorny ground* hearer.

Where these three are combined, and the Word of God heard or read *attentively*, *experimentally*, and *practically*, there is the good ground; and, just in proportion to the careful study, the experimental realisation and practical carrying out of the instructions of the Word, will be the measure of fruitfulness, whether *thirty*, *sixty*, or a *hundredfold*.

Or we may thus state it: The diligent perusal of the Scriptures will lead to a thirtyfold fruit-bearing; when with this is combined an experimental reception, there will be a sixtyfold; and when, again, the truth clearly perceived—experimentally held—is put into practice in the ordinary affairs of life, there will be the hundredfold fruit-bearing.

In solar light there is a combination of three distinct rays—the yellow or luminous ray, diffusing light; the red, the calorific or heating ray, diffusing warmth; and the blue, or actinic ray, producing fruitfulness.

When the Scriptures are read in the light of the Divine presence, their truth and beauty are distinctly seen. When read in the apprehension of the person and work of Christ, the centre theme of inspired Scripture, the heart is warmed and comforted. When interpreted and brought home by the power of the Holy Ghost, ungrieved, invited, and depended upon, the fruits of the Spirit will be brought forth in their fulness and perfection.

THE AFTER-GLOW;
OR,
CALM HOURS ON THE BORDER-LAND.



UNDER the above title, Mr. J. M. Weylland issues an interesting pamphlet containing the annual statement of the London City Missionaries' Disabled Fund, from which it is gratifying to learn that the

interest taken in the welfare of these valuable servants of Christ is still maintained. The sum contributed last year amounted to £2,831 16s. 3d.; the payments made to the pensioners being £2,488 1s. 2d. During the year six more names have been placed on the fund, raising the total number of dependents now to fifty-five, their ages ranging from sixty to ninety-one years. A new feature has this year been added to the work, viz., the inclusion of the widows of aged missionaries in the benefits of the fund. A widows' fund had previously existed among the men themselves, which gave a pension of £13 per annum for seven years. This was as much as they could do; but now the committee have taken the matter in hand, with the result that widows whose husbands have served twenty years and upwards receive a pension of £20, a smaller sum being paid to those whose husbands had served between ten and twenty years. To meet all claims a sum of £3,000 is needed annually. A lady, who at Christmas, 1885, attained her seventieth year, gave, as a thank-offering, £50, being a sovereign for each of the disabled men, and received in reply fifty letters penned by the old men, expressing "a warmth of matured grace and thankfulness to the Lord." The record contained in the brief pamphlet is full of touching interest, and shows how well deserving are these good men of all the care which can be bestowed upon them in the closing years of their lives. All communications should be addressed to Mr. J. M. Weylland, Mission House, Bridewell Place, London, E.C.

CLAPTON HALL MOTTOES, 1888.

“I HAVE BEEN CRUCIFIED WITH CHRIST; YET I LIVE; AND YET NO LONGER I, BUT CHRIST LIVETH IN ME: AND THAT LIFE WHICH I NOW LIVE IN THE FLESH I LIVE IN FAITH, THE FAITH WHICH IS IN THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF UP FOR ME.”—(Gal. ii. 20, R. V.).

“THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE, LONGSUFFERING, KINDNESS, GOODNESS, FAITHFULNESS, MEEKNESS, TEMPERANCE [SELF-CONTROL]: AGAINST SUCH THERE IS NO LAW.”—(Gal. v. 22, 23, R. V.).

THese inspired words of Holy Scripture, which have been chosen as the mottoes for the present year, are full of spiritual instruction, both in a doctrinal and practical sense, bearing as they do both upon the standing and state of the believer.

The first shows that the Divine life which we possess is on the resurrection side of the Cross, where both sin and self were fully judged to the utmost extent of God's ability to judge them; and henceforth—we having been crucified with Christ—the life we received *from* Christ we live by faith *in* Christ—yea, Christ Himself liveth in us to the glory of God; so that, judicially, both sin and self—the old carnal self—are dealt with and done with for ever (compare Rom. vi. 5-14). “Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.”

The second presents the beautiful outcome of this union and communion, in the daily life of the believer, by the indwelling Holy Spirit producing moral and spiritual resemblance to Him after whose image we have been new-created. This lovely threefold triplicate of “fruit” can only grow out of a life lived in the sense above described. It was this fruit which, in all its exquisite completeness, shone in our blessed Lord's life on earth, which was also evidenced in the lives of Peter, John, Stephen, and Paul, subsequent to the Pentecostal baptism; and while, doubtless, we are humbled as we consider this list of the graces of the Spirit, which should ever be apparent in our lives, in the recollection of how far short we have come in their manifestation in the past, let us henceforth earnestly seek to so abide in Christ that the beauty and fragrance of this heavenly fruitfulness may be seen in every detail of our daily walk and conversation, “till He come.” Thus shall we, mean while, indeed know what it is to enjoy “days of heaven upon earth.”

C. RUSSELL HURDITCH.

—From the *Clapton Hall Almanack*.

DAVID, THE MAN AFTER GOD'S OWN HEART.

BY THE LATE H. W. SOLTAU.

No. XII.—THE KING OF ISRAEL.

2 SAMUEL ii., iii.

DAVID was thrice anointed king—first, by Samuel, secondly, by Judah; and, thirdly, by all Israel. And we may say that the Son of David was anointed thrice—by the Holy Ghost, by “the woman who was a sinner” for His burial, and as Christ in glory. We read here of David’s second anointing by the men of Judah. He had learnt a good deal by his past failings; he had done very wrong in going to Ziklag, and his restoration of soul was made manifest by his inquiring of the Lord whether he should pursue Amalek. The throne was then open to him, and he might have said, “All Israel will be ready to receive me; I need not wait here. I did wrong in going to Ziklag, and I had better make haste and return.” But he did not take one step by himself.

THE GUIDANCE OF GOD IS A VERY REAL THING.

Let us remember that we must be in no haste to get *out* of a wrong position without God, though we may have wrongly brought ourselves into it. We often see God’s children make a bad business of getting out of a wrong place, because, in their haste, the flesh is consulted instead of God. The great lesson we have to learn is to trust and inquire of God. Christ is to be, not only our Salvation, but our Shepherd; and if He be our Shepherd, the sheep must follow Him, in order to know what to do, in all circumstances. If David had left Ziklag without consulting God, he would have taken a right step in a wrong way. But he asked of God, “Shall I go up into any of the cities of Judah?” And the Lord said, “Go up.” That was not enough for David, and he asked again, “Whither shall I go up?” “And He said, ‘Unto Hebron.’” The guidance of God was learnt in those days by an ephod and the high priest. But is there less guidance of God now? Is there a lesser High Priest in glory than there was in Israel? Are there less “lights and perfections” in Christ than there were in the breastplate?

Do we make it a practice to constantly consult God in the smallest changes? Do we think our own wisdom sufficient to guide us in little things, while God must be appealed to in great matters? Nay, is there such a thing in life as a *little* matter? I believe not, because our lives

as Christians, and therefore servants of God, will all be made manifest before the judgment-seat of Christ, and according to our service here will be our reward in His kingdom. This it is that gives such importance to everything we do as believers.

DIVISIONS AMONG GOD'S PEOPLE.

David then, led of God, was anointed by the men of Judah at Hebron. But Abner, Saul's cousin, anointed Ish-bosheth king over Israel, and here began the breach which ended, at Solomon's death, in the rending of the kingdom. Israel began to be accustomed to think of David as king of Judah and Ish-bosheth as king of Israel; it was not difficult afterwards to split off the ten tribes, for they had an evil example to look back upon.

See how often the people of God do certain things because their forefathers or some godly men have done so before them. I do not doubt that it had a mighty influence on the ten tribes to be able to say, "There was a division in David's time;" as Christians now say that sects and divisions are good things, because they have been so long accustomed to them that they lose the sense of sin and guilt on their consciences on account of being so divided.

David's first act on ascending the throne was to send messengers to the men of Jabesh-gilead and bless them for their kindness in burying Saul and his sons. This is a beautiful shadow of God's heart. He has never forgotten any little act of kindness and faithfulness done to Him, and never will. David knew that it was pleasing to God to see even Saul treated with respect and affection. Christ delights in remembering anything done to the Father; He rejoices when the Father is glorified, and He is the One appointed by God to requite such acts of faithfulness.

STRIFE BETWEEN BRETHREN.

We next read of Abner and Joab meeting at the pool of Gibeon, each with a band of soldiers. They were two contending parties, but neither was right in the sight of God, Joab was valiant for David, and Abner for Ish-bosheth; but the motive on each side was a selfish one—they were each fighting for a relation. The great question is not, Are you on the side of *truth*? but, Are you on the side of *Christ*? There is a great deal of controversy nowadays between different sections, but they are not contending for Christ, but for some theory or view, and there is little or nothing of the spirit of Christ in them.

Abner proposed that the young men should arise and play, and each caught his fellow by the head and killed him. This hellish play was the exhibition of what was in their wicked hearts. If man is only

allowed to have his "play," we see what his horrible nature is. Let us judge ourselves, because our hearts are full of malice and hatred. Let us not be talking of the sins and failures of other Christians, for our hearts are very sectarian, and we know how party spirit stirs up the blood.

Then Asahel pursued Abner. The name Asahel means "Made by God." He had great swiftness of foot, but what a dreadful use he made of it! Steadily and doggedly he chased Abner. Twice Abner besought him to turn aside, for he had no desire to take the youth's life; but Asahel was determined to slay him; therefore with the end of his spear Abner slew Asahel. We see here a man of one purpose, steadily pursuing his course; he would take no less a victim, and pursued his object to his death.

Are we who are Christians pursuing to the life, Christ? Have we one determined object, one steady resolution, one unflinching course? Are we using every power and all earnestness for Christ? As Asahel pursued Abner so did Paul keep before him steadily the Lord Jesus. He speaks of *winning Christ*, and of attaining to the resurrection of the dead. Nothing would satisfy him till he reached Christ; he pursued the path of life, making Christ his goal and prize. He ran the race with patience, being swift of foot for God.

The exhortation to us is to win the crowns God has laid up for those who are faithful to Him. We can earn a crown of righteousness, life, and joy, so that God will be able to say, "You have approved yourselves as My servants; you have sought to serve and please Me."

After Abner had slain Asahel, he appealed to Joab to recall the people from following their *brethren*. At the beginning of the day he called them "the young men;" at the end he spoke of them as "brethren." Had he used such a word at the beginning there would have been no slaughter, but now he had the worst of the conflict he can use the term. How convenient the truth is when it suits us! Even as believers we often follow the course of worldly-minded men. God gives us these pictures that we may not act as those persons acted. If we do not learn ourselves by God's histories, we shall have to learn ourselves by our sins.

Asahel, again, was pursuing with all his might, *death*. He did not see what was in store for him; he was blinded by his eager chase. He would not turn aside, and so the shaft of death pierced him. He was nominally on the right side—the side of David—but he perished through his own sinful recklessness and hatred of Abner.

The history of Abner is very suggestive. He knew the truth—that David would be king—but stayed with Ish-bosheth as long as it suited his purposes; but when offended by Ish-bosheth he turned round and

joined David. This is often our case. We know the truth, but cleave to error till some personal affront turn us over to the side of truth. That is not the leading of God's Spirit, though He may eventually bring blessing to us through it. We ought *at once* to do what we know to be right. We are to follow the truth to please God, and not ourselves.

DAVID'S GREATEST ENEMY.

Joab had joined David for purely selfish motives. He was a worse enemy to David than Saul was, for he knew what was right, but took David's part simply to be his lord; and David had to confess that the sons of Zeruah were too strong for him. Self-love was Joab's great sin. It is the common evil that abides with all of us. Joab could not forgive Abner for the death of Asahel his brother, of whom he was proud, and, Judas-like, he slew him treacherously. Revenge is sweet to the natural man; the feet are swift to shed blood; and unless we know the forgiveness of God we shall be revengeful as this man was. David spared Saul when he lay helpless before him, for he knew the forgiveness of God personally, and therefore could forgive those who sinned against him.

David lamented over Abner. He had died "as a fool." He did not suspect Joab, for he did not know himself. He had left Ish-bosheth because his pride was wounded, and Joab killed him for the same motive. He might have known Joab wanted him for no good purpose. Are not thousands taken in, deceived, and perish as fools, because they do not know themselves? Deluded by error, by a false gospel, or by infidelity, because they are ignorant of themselves, they will not come to themselves till they have a sense of what is right towards God.

David should have slain Joab. It was the worst thing he could do to spare him, for afterwards Joab brought back Absalom, and joined Adonijah against Solomon. He was afraid to kill him; but had he encouraged himself in the Lord, and consulted God's word, he would have avenged Abner's death. He wept over Abner as he did over Saul, and pronounced the sentence, "The Lord shall reward the doer of evil according to his wickedness." Be assured that the sentence spoken by David from the throne will be carried into effect, for it is Christ's sentence. God must pay the wages of sin. He has given all judgment to His Son, and every doer of iniquity will have his reward. And only by looking to David's Son on the cross can we be free from sin and the curse of it.



WHAT the body is, that is man by nature; the body is just the shell showing us what the human creature is.—H. W. SOLTAU.

BIBLE READINGS.

No. 271.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from Vol. V., page 659.)

No. XVI.—JOY—JOYFULNESS.

I. The Nature of Joy.

It is not earthly, natural, or fleshly.

It is not an exuberance of feeling.

It is not for the safety, but the comfort and strength, of the saint.

It is not peace, though it is closely related to it.

It is heavenly and spiritual.

It is the outcome—chiefly—of peace through the blood.

It has degrees; yet it is the will of the Triune God that the believer's joy should be full.

II. The Subjects of Joy.

1. Those who believe (Luke xxiv. 52; Acts xvi. 34).

2. Those who are just (Prov. xxi. 15).

3. Those who are wise (Prov. xv. 23).

4. Those who are peacemakers (Prov. xii. 20).

5. Those who are meek (Isa. xxix. 19).

6. Those who abide in Christ (John xv. 10, 11).

7. Those who have the Spirit (Gal. v. 22).

III. The Sources of Joy.

1. Divine election (Luke x. 20).

2. Divine salvation (Ps. xxi. 1; Isa. lxi. 10).

3. Divine deliverance (Ps. cv. 43; Jer. xxxi. 10-13).

4. Divine protection (Ps. v. 11; xvi. 8, 9).

5. Divine sustentation (Joel ii. 23, 24).

6. Divine support (Ps. xxviii. 7, lxiii. 7).

7. Divine victory (John xvi. 33).

The above is a selection only of the sources of joy.

IV. The Characteristics of Joy.

1. Great (Zech. ix. 9; Acts viii. 8).

2. Abundant (2 Cor. viii. 2).

3. Exceeding (Ps. xxi. 6, lxviii. 3).

4. Exuberant (Ps. xxxii. 11; Luke vii. 23).

5. Unspeakable (1 Peter i. 8).

6. Unceasing (2 Cor. vi. 10; Phil. iv. 4).

V. God gives Joy.

1. It is *in* God (Ps. lxxxix. 16, cxlix. 2; Rom. v. 11).

2. It is *from* God (Eccles. ii. 26; Ps. iv. 7).

3. It is through His Word (Neh. viii. 12; Jer. xv. 16).

VI. Christ gives Joy.

1. Appointed to (Isa. lxi. 3).

2. It is *in* Him (Luke i. 47; Phil. iii. 3).

3. It is *through* Him (John xv. 33).

4. It is through His word (John xvii. 13).

VII. The Holy Spirit gives Joy.

1. Joy is *in* the Spirit (Rom. xiv. 17).

2. Joy is *from* the Spirit (Gal. v. 22).

J. HIXON IRVING.

No. 272.—“THE LAMB” IN REVELATION.

THE Book of the Revelation might be called “The Book of the LAMB.”

What is it that most attracts the apostle’s gaze? The LAMB as it had been slain	v. 6.
Who is it that receives the adoration of the elders? They fell down before the LAMB	v. 8.
What is the theme of the song in heaven? Worthy is the LAMB	v. 12.
Who is it that is honoured to reveal the future? It is the LAMB who opens the seals	vi. 1.
What is it that awakes the terror of the wicked? It is the wrath of the LAMB	vi. 16.
What centre is it around which gather the redeemed of all nations? They stand before the LAMB	vii. 9.
To whom do the ransomed ascribe their salvation? Their robes are made white in the blood of the LAMB ..	vii. 14.
Whose presence is it that makes the joy of heaven? It is the LAMB that dwells among them	vii. 15.
Who is it that still in heaven watches o’er His people? It is the LAMB that feeds them, &c.	vii. 17.
What record is it that contains the imperishable names of the redeemed? It is the Book of Life of the LAMB	xiii. 8.
Who is it that leads the host of the redeemed? It is the LAMB on Mount Zion	xiv. 1.
Who is it that the redeemed delight to follow? They follow the LAMB whithersoever He goeth	xiv. 4.
Whose name is exalted by the multitude on the sea of glass? They sing the song of Moses and of the LAMB	xv. 3.
Who is it that triumphs over the hosts of Antichrist? It is the LAMB that overcomes	xvii. 14.
What describes the felicity of heaven? Blessed are they which are called unto the marriage supper of the LAMB	xix. 9.
What high and endearing title distinguishes the redeemed? The Bride, the LAMB’S wife	xxi. 9.
What constitutes the centre of worship in heaven? The Lord God Almighty and the LAMB are the temple of it	xxi. 22.
Whose dazzling glory is it that fills the place with radiance? The LAMB is the light thereof	xxi. 23.
From whence proceeds the fountain of heaven’s joy? From the throne of God and the LAMB	xxii. 1.
What is it that secures the stability of the happiness above? The throne of God and the LAMB	xxii. 3.

J. L. S.

No. 273.—THE GREATNESS OF GOD.

“Ascribe ye greatness unto our God.”—Deut. xxxii. 3.

“FOR *great* is the Lord, and greatly to be praised; and His *greatness* is unsearchable” (Ps. cxlv. 3, xlviii. 1, xcvi. 4; 1 Chron. xvi. 25).

A Great King.—“He is a *great* King over all the earth” (Ps. xlvii. 2). “For the Lord is a *great* God, and a *great* King above all gods” (Ps. xcvi. 3).

Great Power.—“The *Great*, the Mighty God, is His name” (Jer. xxxii. 18). “For *great* is the Lord, and of *great* power” (Ps. cxlvii. 5). “*Great* in power” (Nahum i. 3). “*Great* in might” (Jer. x. 6).

Great Faithfulness.—“*Great* is Thy faithfulness” (Lam. iii. 23).

Great Counsel.—“*Great* in counsel” (Jer. xxxii. 19; Rom. xi. 33, 34).

Great Thoughts.—“How precious also are thy thoughts unto me, O God! how *great* is the sum of them!” (Ps. cxxxix. 17; Jer. xxix. 11).

Great Goodness.—“Oh, how *great* is Thy goodness!” (Ps. xxxi. 19; Zech. ix. 17; Ps. cxlv. 7).

Great Mercies.—“For very *great* are His mercies” (1 Chron. xxi. 13). “*Great* is His mercy toward them that fear Him” (Ps. ciii. 11, cxlv. 8).

Love.—“For His *great* love wherewith He hath loved us” (Eph. ii. 4; John xv. 13; Rom. v. 8).

G. H.

No. 274.—A PRECIOUS PRONOUN.

“UNTO HIM.”

- | | |
|---|----------------|
| 1. Gathering <i>unto Him</i> (centre of worship) .. | Gen. xlix. 10. |
| 2. Living <i>unto Him</i> | 2 Cor. v. 15. |
| 3. Praying <i>unto Him</i> | John xi. 32. |
| 4. Coming <i>unto Him</i> for teaching | Matt. vi. 1. |
| 5. Committing ourselves <i>unto Him</i> | 2 Tim. i. 12. |
| 6. Coming <i>unto Him</i> for consolation | John xi. 32. |
| 7. Coming <i>unto Him</i> for rest | Matt. vi. 28. |

“FROM HIM.”

- | | |
|--|-----------------|
| 1. <i>From Him</i> our peace | 1 Cor. i. 3. |
| 2. <i>From Him</i> every good and perfect gift .. | James i. 17. |
| 3. <i>From Him</i> our power | Luke xxiv. 49. |
| 4. <i>From Him</i> our nourishment | Col. ii. 19. |
| 5. <i>From Him</i> our authority to testify in the world | John i. 6. |
| 6. <i>From Him</i> our joy as we abide in Him .. | |
| 7. <i>From Him</i> the new commandment that we are to love one another | 1 John iii. 11. |

“FOR HIM.”

- | | |
|---|--------------------|
| 1. As <i>Branches</i> to bear fruit for Him | John xv. 8. |
| 2. As <i>Lights</i> to shine for Him | Matt. v. 16. |
| 3. As <i>Witnesses</i> to testify for Him | Luke xxiv. 48. |
| 4. As <i>Servants</i> to serve for Him | John, xiii. 14-17. |
| 5. As <i>Pilgrims</i> to abstain for Him | 1 Pet. ii. 11. |
| 6. As <i>Soldiers</i> to fight for Him | 2 Tim. ii. 3. |
| 7. As <i>Workmen</i> to work for Him | Matt. xxi. 28. |

F. E. M.

SEARCH SERIES.

XXII.—CHRISTIANS AS TREES.

BLESSED is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit	Jer. xvii. 7, 8.
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	Ps. i. 3.
I will pour water upon him that is thirsty, and floods upon the dry ground. . . . And they shall spring up as among the grass, as willows by the water courses	Isa. xlv. 3, 4.
The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted	Ps. civ. 16.
As the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters	Num. xxiv. 6.
Trees of righteousness, the planting of the Lord, that He might be glorified	Isa lxi. 3.
The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon	Ps. xcii. 12.
He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree	Hos. xiv. 5, 6.
A good tree bringeth not forth corrupt fruit. Every tree is known by his own fruit	Luke vi. 43, 44.
Thou, being a wild olive tree, wert grafted in and partakest of the root and fatness of the olive tree. Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree. . . . If the root be holy, so are the branches	Rom. xi. 17, 24, 16.
I am like a green olive tree in the house of God	Ps. lii. 8.
Being rooted and grounded in love	Eph. iii. 17.
Rooted and built up in Him	Col. ii. 7.
A fruitful bough by a well, whose branches run over the wall	Gen. xlix. 22.
I am the vine, ye are the branches: He that abideth in Me . . . the same bringeth forth much fruit..	John xv. 5.
Subject for February—"Daily."	

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

GOD WITHOUT RELIGION: Deism and Sir James Stephen. By WILLIAM ARTHUR. Bemrose & Sons.

The able author of "The Tongue of Fire" here engages in combat with the Agnostics, Positivists, and Deists, and triumphantly exposes the shallowness of their various theories. Sir James Stephen coolly and flippantly declares concerning religion that "we can get on very well without one; for, though the view of life which science is opening to us gives us nothing to worship, it gives us an infinite number of things to enjoy." In opposition to this lightly expressed theory, the author shows what profound and incalculable changes must inevitably follow the disappearance of faith, worship, and Christian teaching, calling special attention to the noteworthy fact that Sir James Stephen adduces not a single case to support his theory, for the simple reason that there is none to cite. The rashness of the Deistic notion is made evident by the consideration that human life has never been free from the influence of religion. Consequently Deism is not in a position to say what the world would be without it, having no experience of such a condition wherewith to guide its judgment. We doubt whether Sir James has ever considered fully the logical issues of his theory; but if not, the calm, respectful, and exceedingly able arguments of his opponent can scarcely fail to secure his serious attention. Whether this be so or no, we rejoice that Mr. Arthur has wielded his pen so valiantly and successfully in the cause of truth, and earnestly commend his work to the notice of our readers. The book would serve as an admirable gift to a young man in danger of being drawn into the current of popular infidelity.

THE LIFE AND WORDS OF CHRIST.

By CUNNINGHAM GEIKIE, D.D. Cassell & Co. (7s. 6d.)

We are glad to see a cheap edition of

this excellent work. Dr. Geikie has done well, that which is at all times a difficult thing for uninspired pens to do. The advantage to the student from such a work is very great, on account of the information it contains on contemporary history, social conditions, manners and customs, together with the bearing of all these on the life and work of our Lord. We heartily commend it to our readers.

THREE FRIENDS OF GOD: Records from the Lives of John Tauler, Nicholas of Basle, Henry Suto. By FRANCES BEVAN. London: James Nisbet & Co.

Facts are stranger than fiction. Some of the facts concerning God's ways of dealing with those whom He has given to Christ are passing strange. We shall never know in this world all the ways in which God has called "His own," some not only out of the darkness of sin and ignorance, but out of the deeper darkness of superstition and will-worship. We have before us a remarkable book written by Mrs. Frances Bevan, the author of "The Story of Wesley," "The Life of William Farel," and other works. Her name is a sufficient guarantee for rigid accuracy in her accounts. The history of the earlier Reformers is of intense interest; they were in truth regarded as "the offscouring of all things," hated and persecuted by the world, and yet it was just those "true Christians" who were the beginning of a new era for the heathen and the Jewish world. This volume is an authentic and deeply interesting account of the spiritual struggles of three of these "true Christians," who lived in the fourteenth century. They were brought up in the Roman Catholic Church, but as they became gradually enlightened concerning its errors, they had to endure grievous persecution. Our author informs us that these dear saints, having passed through experiences of no ordinary nature, "were led into the sense and enjoyment of that which God had

done for them, and consequently walked in holiness of life, no longer loving the world nor serving the flesh, but following the voice of the Beloved, and delighting in His presence." Besides giving an account of the spiritual conflicts of these devoted saints, the book is interspersed with truth of a very high order—truth seldom heard and rarely realized. For example; "The favour of God to us, and His delight in us, are not to be measured by the blessed work of the Spirit in us, but by that which Christ Himself is to the Father, who beholds *Him*, and is satisfied. It is upon Christ that the eyes of God are set, and it is in *Him* that we are well-pleasing—how perfectly well-pleasing to the Father's heart! Not a shade or stain, not a spot or wrinkle, in that Perfect One, who stands before God. His righteousness is ours, as our sin was counted once to Him." It would be impossible in a short notice to give an outline of the stories of these "Three Friends of God;" we can, however, testify that their careful perusal will teach us many valuable lessons, amongst them the following:—The struggles of these early Christians should make us very thankful that we live in the light of the Gospel. When we read of the devotedness of ignorant searchers after truth, we should condemn ourselves for the lack of that entire consecration which ought to result from that full light which *we* enjoy. And, again, we cannot but be impressed with the longsuffering and love of our Lord in bearing with the ignorance, self-will, and superstition of His children. The writer concludes her narrative of the "Friends of God" of those olden days with the following solemn exhortation:—"Let us ask ourselves, 'What manner of people ought we to be in all holy conversation and godliness,' in love, in devotedness, in unworldliness, who have not only the same Lord and Saviour, but open Bibles and Gospel teaching on every hand, and the broad day instead of the dim twilight, and the open door set before us which no man can shut, and the glorious hope so long lost to the Church, held forth before our eyes? For to us has He given the Morning Star." We trust that the prayers of the writer may be abundantly answered, and that many, reading this history of the labours and persecutions of these "Three Friends,"

may be stirred up to truer devotedness to Him who has in His grace granted us fuller light and knowledge.

HOW I REACHED THE MASSES.
By Rev. CHAS. LEACH, F.G.S. Nisbet & Co.

In one of his essays John Foster comments upon the fact that religious topics so seldom form a part of general conversation, and that when introduced the remarks usually fall flat and awaken little response. The cause he attributes to what he terms the "barbarous language" in which religious ideas are commonly expressed, so that the subject does not mingle freely with the ordinary current of talk. No doubt the existence of a certain kind of jargon has greatly prejudiced the minds of people against religion itself, and Mr. Leach seems to have recognised this fact and acted upon it. There is nothing complicated in his method: he simply throws aside conventionality and clericalism; approaches the masses in a friendly and familiar way, without doing as some do who make the attempt—descending to vulgarity. By short popular addresses, founded upon or suggested by common phrases, he has succeeded in drawing and holding the attention of hundreds who would not attend ordinary church or chapel services. The addresses are characterised by point, pith, and pungency; but we hope that *as spoken* they contained clearer and fuller statements of the Gospel than they do *as written*. Probably we have here only the brief notes of what was amplified in speech.

PRESENT-DAY TRACTS ON THE NON-CHRISTIAN PHILOSOPHIES OF THE AGE. Religious Tract Society.

The contents of this volume have already appeared in separate form and in the bound editions, but being on kindred topics they are here grouped together in one book for convenience of reading or circulation. We heartily commend it to our readers as a most valuable aid in strengthening and settling the mind amid the winds of doctrine that are blowing from various quarters.

ONE THOUSAND NEW ILLUSTRATIONS FOR THE PULPIT, PLAT-FORM, AND CLASS. By the Rev. H. O. MACKAY. Hodder & Stoughton. The painstaking author of this book

has succeeded in collecting a large variety of anecdotes, sayings, similes, &c., from numerous writers, all of which may be found useful in illustrating Biblical and moral subjects. The selections have been carefully made, and the value of the book enhanced by a textual and subject index, making reference easy. The extracts we give on another page will serve as a specimen of the contents.

GOSPEL ETHNOLOGY. By S. R.

PATTISON, Religious Tract Society. The object of this interesting work is to give "representative instances of acceptance of the Gospel by all the races and nearly all the families of mankind." The terms of the great commission were "to every creature," and the records contained in this book give ample evidence not only of the need for the Gospel, but of the power it exerts on men of every nation. The comprehensive glance here given will be found helpful in forming a general view of the effect of missionary work at large. The engravings by which the book is illustrated are finely executed.

LOVING WORK IN THE HIGHWAYS AND BYWAYS. By Lady Hope, Nelson & Sons.

This gives a comprehensive glance at several of the prominent mission agencies at work in the present day, viz., Work amongst the Blind, Gray's Yard Mission, Navy Mission, Theatrical Mission, &c., &c.; together with a brief notice of the late seventh Earl of Shaftesbury and his noble efforts. As a channel of information it will serve a useful purpose, and will, we trust, be the means of deepening an interest in the welfare of the various classes referred to therein.

THE LEISURE HOUR. Volume for 1887. Religious Tract Society.

Will interest many classes of readers, because the contents are so varied—travels, adventures, tales, curious incidents of the past, biographies of eccentric or illustrious characters (including the late seventh Earl of Shaftesbury), features and customs of far-off lands, ways of life and work, current science, invention, and discovery, picturesque home rambles, social and economic matters. The illustrations are excellent and abundant. We cannot conceive of *anyone* opening the book without finding much to arrest attention and profit the mind and heart.

THE SUNDAY AT HOME. Volume for 1887.

Is issued by the same publishers, and is also very varied in contents—illustrations (from photographs) and descriptions of Hindu devotees, and other curious characters; reminiscences of living and departed religious worthies (here again the late Lord Shaftesbury is referred to); parables from nature, Bible notes and queries, expository and practical papers, missionary life, poetry and music, past and present important events, natural history of the Bible, and so on, all written in a popular way, but pervaded by a spiritual tone. As frontispiece we have a striking coloured plate, "The Healer," from the picture by the celebrated Gabriel Max; and throughout the book are other fine illustrations, coloured, or on toned paper, also numerous ordinary woodcuts, including Holy Land scenes and some of Tinworth's terra-cottas. The above two volumes each contain over eight hundred pages.

THE STRUCTURE OF THE BOOK OF THE ACTS OF THE APOSTLES IN THE LIGHT OF "THE KINGDOM TO ISRAEL." By ZETETES. Elliot Stock.

The unknown author who calls himself Zetetes, which, being interpreted, means *a seeker*, thinks he has hit the mark which students generally have missed. His leading idea is that the Book of the Acts is usually regarded as a record of the beginning of the Church's history; whereas, this is a mistake, it being, in his estimation, an account of the termination of God's dealings with Israel. No doubt this is *part* of the design; but surely the decline of the one is so overlapped by the rise of the other, and the histories of the two so blended, that it would be presumptuous to say they are mistaken who consider one main design of the book to be to record the foundation of the Church of Christ. The treatise is worthy of attention, but we regard it as one-sided.

NOTES ON THE BOOKS OF THE BIBLE. By Dr. W. P. MACKAY, M.A. Hodder & Stoughton.

A very useful book, designed to summarise each book of the Bible and give a general idea of its contents, scope, and purpose, so that the reader may be thereby better able to grasp the details. We cordially commend

it to young readers especially as a most serviceable *vade mecum*.

SOUL WINNING; or, Church Life and Growth. By the Rev. FORSTER CROZIER. Hodder & Stoughton.

A book worthy to be read and pondered and prayed over by everyone engaged in any form of Christian work. It is sound, solemn, sensible, and searching. The author reasons earnestly, calmly, and Scripturally with his readers, and goes far towards accomplishing the object of his writing. May his wise words prove helpful to many.

DAILY LIFE AND WORK IN INDIA. By W. J. WILKINS. J. Fisher Unwin, Paternoster Square.

Life and work in India are here described with the vividness which only an eye-witness can command. The homes, schools, manners, and customs of the people, their religious faiths and practices, are all spoken of, and much information of a general character also given. The book is embellished with fifty-nine engravings, which serve to illustrate the various topics. It forms a handsome volume in elegant cloth binding.

THE DISEASES OF THE BIBLE. Vol. IX. of "By-paths of Bible Knowledge." By Sir RISON BENNETT, M.D. Religious Tract Society.

This book is helpful as throwing light upon many passages of Scripture. The tone is reverent, whilst dealing with some subjects difficult to handle. Erroneous ideas are sometimes formed through misunderstanding of terms, but a perusal of this work is well fitted to correct or prevent.

SCRIPTURE NATURAL HISTORY. Vol. X. of the same series. By W. H. GROSER.

An interesting and useful book on the flora of Palestine, with numerous engravings. Very helpful for Sunday school teachers and Bible students. There is a Scripture index at the end, which greatly adds to the value of the book as one for reference.

WORDS FROM THE WAVES: A Memoir of Clement K. Layton, who was drowned at Weston-super-Mare. Fifth Edition. John Kensit, 18, Paternoster Row.

A short account of a devoted young life, cut short by a lamentable accident at the age of seventeen. The

life was one which gave promise of great usefulness. May the record prove to many readers a stimulus in the path of holiness.

THE ROYAL YEAR: A Chronicle of our Good Queen's Jubilee. Compiled by the Rev. CHARLES BULLOCK, B.D. Home Words Office. (Price 1s. 6d.)

We have not yet heard the last of the Jubilee. Such a year demanded a special record, and here is one well worthy of it. Embellished with thirty illustrations, and containing a copious account of all the grand doings, it will stand as a history of a memorable period in English annals.

THE MOTHER'S FRIEND. Volume for 1887. Hodder & Stoughton.

A friend to the mothers in more ways than one, containing words for themselves, and words for the children too, together with numerous pictures. In addition to the sound spiritual advice and teaching which its pages contain, it furnishes useful hints on domestic matters, from the important business of dressing the body down to "dressing a bullock's heart."

THE MINISTER'S DIARY AND VISITING BOOK FOR 1888. Hodder & Stoughton.

A neat and complete pocket companion, containing a place for nearly everything which a minister might wish to record.

BRITISH MESSENGER. Annual Vol. Drummond's Tract Depot, Stirling. Full of interesting reading, profusely illustrated, and laden with the Gospel. Well worthy of its name.

THE BIBLICAL TREASURY: An Illustrative Companion to the Bible. Vol. VIII. Sunday School Union.

Illustrations, drawn from various sources, on the books of Ezekiel, Daniel, Hosea, Joel, Amos, and Obadiah, for the most part very helpful in throwing light on Scripture passages, and evidently the result of much research. Though not a large book, there is much contained in it which must prove invaluable to Bible students. Those who have not access to expensive standard works, or cannot find time to wade through them, may here find much of the work done and the expense saved. The numerous engravings not only render the book more attractive, but considerably aid in illustrating the subjects.

THE WELCOME HOUR. Annual Volume. Allen, Ave Maria Lane. Well named, for it will furnish many a welcome hour to the young folks. The Jubilee celebrations occupy a prominent place in the articles and engravings, and the frontispiece is a fine chromo illustrating a pretty scene in home life.

THE FIRESIDE. Annual Volume. By Rev. CHARLES BULLOCK, B.D. *Home Words Office.*

A handsome volume in bevelled cloth, gilt, with frontispiece of Windsor Castle. The contents are, as usual, exceedingly varied, comprising articles on science, art, history, missionary work, biography, and Scripture, together with general readings and fine engravings. It forms a kind of small library in one volume, furnishing instruction as well as entertainment.

DRIVEN INTO EXILE: A Story of the Huguenots. By A. L. O. E. Nelson & Sons.

In the form of a story, this popular writer here sets forth the sufferings of those brave and faithful confessors of Christ, the Huguenots, who endured, at the hands of the Papacy, cruelties of the most terrible kind. Fact is truly stranger than fiction, and the history of those times seems scarcely to need the aid of imagination; yet many may read in this form what they would not peruse in more sober history. The book is very handsomely got up, and makes a fine presentation volume.

MATTIE'S MISTAKE. By ALICE F. JACKSON. Houlston & Sons.

A capital story, illustrating the folly of grieving over imaginary troubles, and also showing the pernicious effects of evil-speaking in poisoning the minds of young people.

FAITHFUL WORDS FOR OLD AND YOUNG. Annual Volume. Holness. (Price 1s. 6d.)

A right good book; entertaining, instructive, and full of the Gospel. The stories are facts, not fiction, and are therefore all the more valuable.

THE STORY OF A HYMN. WOOD COTTAGE. Holness.

These form Nos. 7 and 8 of the series entitled "Interesting Life Stories." They contain good healthy reading,

are well illustrated, and keep the Gospel well to the front.

NOTES OF BIBLE STUDY. S. R. BRIGGS. Toronto, Canada.

These monthly notes are still issued from the Toronto Willard Tract Repository. The contents thoroughly answer to the title, and are excellent; but the paper on which the book is printed is about the worst that we have seen. This is a fault which ought certainly to be rectified.

'TRUE AS STEEL!' **'IN A YEAR AND A DAY.'** Horner, Paternoster Square.

These form Nos. 11 and 12 of Messrs. Horner & Son's "Penny Stories for the People," thus enlarging a series which deserves, and will no doubt have, a large circulation.

"The 'Seeking and Finding' Almanack for 1888," published by Partridge & Co., contains texts arranged in acrostic form, with spaces left for filling in the chapter and verse. Here is a good monthly exercise for the young.

ADDITIONAL CARDS.—Messrs. Hildesheimer & Faulkner have made a late addition to their list by issuing a packet containing four cabinet drawings representing some of the scenes that occurred in Trafalgar Square on the memorable afternoon of Sunday, November 13, the season's greeting being printed at the back of the card. We scarcely think they are as successful with these as usual, the pictures failing to give an idea of the extent of the disturbance, and the immense crowds assembled. Nevertheless, many who were spectators or personally interested in the affair will be glad to get these souvenirs, though the idea is rather a grim one.

AMONG the pocket-books issued for the new year, the R. T. S. POCKET-BOOK AND SCRIPTURE CALENDAR, published by the Religious Tract Society, maintains its place in the front rank. In addition to the usual calendar, there is considerable variety of short illustrated articles of interest, a Scripture text and space for engagements for each day, facing pages ruled for accounts, receipts and expenditure, together with a large amount of very useful information in a small compass, and a lithographed view of the Imperial Institute, South Ken-

sington, which forms the frontispiece. THE YOUNG PEOPLE'S POCKET-BOOK, with a portrait of H.R.H. Prince Albert Victor as frontispiece, is admirably adapted for our youths just starting on the business of life. The tedium of many a journey to and from

business may be lightened by reading the *multum in parvo* contents of this capital diary. The Religious Tract Society have done well to issue a little ruled LOAN MEMORANDUM BOOK, which is most useful for registering books out on loan.



NOTES.

WE are glad to notify the safe return of our brother, Edward Hurditch, after a twelvemonths' evangelistic tour in the Australian colonies, which the Lord so graciously blessed in the conversion of many souls, and the evident stirring of many Christian hearts to increased love and labour for Christ. The work in Sydney was especially of a most encouraging character. Before leaving Adelaide, where services were held in some of the chapels, he had pleasing interviews with Mr. and Mrs. Müller, whom he found in excellent health, and full of labour for the Lord.

THE "Lectures on Palestine," to which we referred in our last number as given at Kilburn, were repeated last month at Bignold Hall, Forest Gate, E., on several successive evenings, to companies who were much interested. The very unfavourable weather interfered with the attendance to some extent.

KILBURN HALL.—On Wednesday evening, November 30th, our dear brother Mr. John Rymer, who, with his wife, has lately returned to this country to recruit his health, after eight years' labour in the enervating climate of British Guiana (South America), gave a most interesting account of the Lord's work in that colony. The account included a brief description of the geographical features of the country; the history of its transfer to the British power; a sketch of the commencement of mission work by the late revered Leonard Strong; and a description of missionary operations down to the present time. Space will not permit more than this brief notice of an address which lasted for an hour and a half, was filled with most interesting details, and listened to with eager attention by a large company. We commend our dear brother and

sister, with their fellow-labourers, and the work they have so much at heart, to the prayers and practical sympathy of Christians generally. If any of our friends would like to secure a visit from our brother ere he returns to Demerara, we shall be happy to put them in communication with him.

* * *

WE venture to call the special attention of our readers to the subject of our first article, and to remind them of the efforts of the Protestant Alliance to celebrate the tercentenary of the defeat of the Spanish Armada, with the bicentenary of the Revolution of 1688, in a suitable manner. Due notice of arrangements will appear later on.

* * *

WE have encouraging reports from the villages of Oxfordshire and Cambridgeshire concerning the evangelistic work being carried on in various parts. At Downham, near Ely, where tent services were held during the summer, the villagers have shown their interest by fitting up a barn, matchboarding the interior, supplying an oil stove, and otherwise rendering it fit for use as a meeting room. This has been done by their own labour and at their own expense. Surely those who help themselves thus, deserve helping.

* * *

WE observe with satisfaction that our friend Mr. F. N. Charrington has at last succeeded in his efforts to exclude intoxicating drinks from the People's Palace in the East End. As the result of his protest at the Mansion House some time since, followed up by subsequent agitation, and finally an appeal to the Queen, the trustees have passed a resolution that no intoxicating liquor be in future allowed on the premises of the People's Palace. This surely must be a cause for congratulation.

We rejoice to see that Mr. C. H. Spurgeon has followed up his recent decided action in reference to the "Down grade" question, by an urgent appeal to all Christians for fervent prayer that God would be pleased to grant a mighty revival of religion throughout the world, and in this way Himself reply to attacks upon the truth. We have long felt that this is the great need, and would do all that in us lies to emphasise the call.

* * *
 THE HEXAGLOT BIBLE.—We are asked to call the special attention of our readers to the effort which is now being made to bring out a second edition of the Hexaglot Bible—Hebrew, Greek, Latin, English, German, and French (printed in parallel columns)—which is acknowledged to be the most beautiful edition of the Holy Scriptures ever published, at one-fourth of the original price, viz., £3 3s., for the six royal quarto volumes, containing 4,200 pages. Full particulars may be obtained of the Secretary, 9, Great Russell Street, Bloomsbury, London, W.C.

* * *
 MR. EDWARD W. THOMAS, the well-known secretary of the London Female Preventive and Reformatory Institution, is again at this season, when liberal souls are devising liberal things, seeking the co-operation of the benevolent in the work of mercy which for so many years he and his committee have had in hand. The work in its two branches—rescuing the lost, and preventing those in temporary distress from joining the unhappy sisterhood of shame—is so well known as to need no new arguments to secure the hearty and prompt co-operation of all who have at heart the social purity and welfare of the community. The secretary is praiseworthy anxious to close the present year, as he has the thirty years in which the Institution has been so healthfully at work, free of debt. He specially asks that before the 31st of December friends will send donations either for the Open All Night Refuge, the Reformatory Homes, or the Preventive, according as the donor may desire. In each of the branches the work was never more urgent, and the success which has so graciously crowned the efforts of those engaged in it will, it is hoped, stimulate many

to contribute. About a thousand subscriptions averaging £1 each will suffice to enable the committee to close the year free of debt, and to enter upon a fresh year's effort animated by new hope. It is very earnestly to be desired that their appeal shall not be made in vain.

* * *
 Our dear brother Mr. Denham Smith still lies in a very dangerous condition, but kept in much peace. One who saw him recently remarked to him, "What a welcome, a 'Well done,' you will have from the Master for the faithful service you have rendered!" He replied, "No, it is not that: I want to see Him; to have the spotless robe of His righteousness."

* * *
 FALLEN ASLEEP.

The news of the death of the Earl of Cavan will be received with regret by evangelical Christians generally, while personally this involves the loss of another friend and helper in the Gospel work in which we have been long engaged. Lord Cavan was one of the trustees of the Mildmay Institution, while his sympathies went out towards workers of all kinds in the great harvest field of the Gospel at home and abroad. His was a character marked with humility and great tenderness combined with faithfulness. He ever held on to the great evangelical doctrines of our most holy faith, and was a firm believer in the pre-Millennial advent of our Lord Jesus Christ as the consoling and sanctifying hope of the Church, and on these themes he ever delighted to dwell in his public utterances. It will be remembered that Lord Cavan was down in a dangerous illness last year, from which he appears never effectually to have rallied, while the immediate cause of his death was bronchitis, from which disease we also regret to say the sorrowing widow is now suffering, and we need scarcely commend her ladyship to the prayerful remembrance of the Lord's people. But we would also ask our readers to pray that this bereavement may be made a blessing to those members of the deceased earl's family who are strangers to the grace which he possessed, and who were constantly the objects of his solicitude.



THE QUEST FOR SOULS.

By HENRY THORNE, *Travelling Secretary, Y.M.C.A.*



THE Lord Jesus came to seek as well as to save that which is lost, and in this blessed work all His people may have a share. As the Saviour of sinners Jesus is without helpers, but in the work of seeking for sinners He is pleased to employ many of His servants. "Your great business," said an eminent servant of God to a number of young ministers, "is to save souls." It would perhaps have been more accurate if he had said, "Your great business is to seek for souls." This is the great business of all who have themselves been found of Christ. There is no kind of service in which there is so much need for skill of the highest kind. He who would catch men must be a well-instructed angler. "I," said Jesus to His disciples, "will make you fishers of men." In such work man-made ministers must always fail. It is the Christ-made minister alone who can expect success. Those who are guided by the example of Jesus and the teaching of His Word in this holy work will seldom seek in vain. Let us consider what the Scriptures teach as to the way in which this work should be pursued.

1. Those who seek for souls should do so with

A HIGH SENSE OF THE VALUE OF SOULS.

Who can rightly estimate how much a soul is worth? Think of the *origin of human souls*. Here is the handiwork of the Almighty. The value of a work of art depends largely upon its author. A picture will sell for a high price if it was painted by Turner. A musical composition is considered worthy of distinguished honour if it was composed by Handel. The worth of a piece of sculpture would be readily admitted if it came from the deftly guided chisel of Michael Angelo. A greater than any human artificer was the author of the soul. The soul of man, though fallen, has the Maker's stamp upon it; and, though the inscription has been obscured by sin, there is still written on the spiritual features of every human being, "This is the work of God." Think of the *destiny of human souls*. Tennyson's brooklet sings, "I go on for ever;" but there is exaggeration in the song. Soon the elements will melt with fervent heat, and the rivers will no longer run down to the sea. Science is in accord with Scripture in its predictions respecting the destruction of the earth. The terrestrial will come to an end, but not

so the souls of men. In endless woe (Rev. xiv. 11) or endless happiness (John iii. 36) men will still exist.

For the loss of the soul there can be no compensation. A man may sacrifice his health and be a gainer if by his act he gives himself the satisfaction of knowing that he has pleased God. A man may part with his temporal possessions advantageously if by so doing he gives himself a grasp of the true riches; but "what shall a man give in exchange for his soul?" Christ asks, "What?" The Bible asks, "What?" Reason unbiassed asks, "What?" And there is but one reply. Would you realise the value of souls, think of the shepherd's search for the one sheep that had wandered,—of the woman's diligence in seeking the one lost piece of silver,—of the father's joy in the welcome accorded to the returning prodigal (Luke xv.). Think of the agony of Gethsemane and of the bitterness of the cross. By parables, by precepts, by entreaties, by agony and bloody sweat, God tells how precious souls are; and if we would be qualified for the work of going after the lost we must in some measure realise their value. Men search most carefully for the things they value most. Is it a pin that is lost? No one will lose much time in looking after it. Is it a penny? There will be some diligence in the search. Is it a diamond of great worth? Then the owner will search "with earnest care." Our diligence in seeking for souls will in like manner depend upon the value we set upon them.

2. Seekers for souls should

SEEK LOVINGLY.

Love often finds a way to lost ones when nothing else would succeed. It is said of a mother whose child was carried by an eagle to a nest in a high rock, that she climbed the dangerous precipice when no man would do it, and rescued her child from the danger to which it was exposed. Love brought Jesus from His throne in glory to this dark world. Love laid Him in the manger. Love bore Him onward through long days of weariness. Love led Him to the hillside, to the market-place, to the street, to the homes of publicans, to the house of a Pharisee, to the cross, and to the tomb. Oh for such love! It would quicken our steps, unloose our tongues, and carry us over all barriers in the blessed work of seeking to save.

The loving worker often finds a welcome amongst the ungodly when others would fail to do so. Love disarms prejudice, subdues anger, and pushes open the closed doors of unregenerate hearts. A rough working man, telling recently of the way in which he had been won for Christ, said, "It was love that did it."

What the world needs most is sympathy—such sympathy as that of the Master when "He beheld the city, and wept over it;" such sympathy as that of Paul when for the space of three years he visited from house to house with tears. A Christian worker once found a poor degraded woman who was so bad that her neighbours had forsaken her and left her to die alone in a wretched hovel called a room. She looked more like a fiend than a woman, but the worker spoke kindly to her, lit her fire, made her a cup of tea, swept her floor, and tenderly showed her the kindness of God. The scowl was removed from her face and the enmity from her heart. Tears of penitence flowed from the hidden depths, and when death laid its cold hand upon her she was "safe in the arms of Jesus."

3. Seekers for souls must

SEEK DILIGENTLY.

The woman in the parable (Luke xv. 8, 9) used the broom and the lamp, and sought diligently until she found the piece which she had lost. One who is now an earnest worker for the Lord has often said, "My wife prayed for me for twenty years, and her prayers were answered at last." The clergyman who led Bishop Hannington to Christ wrote him a letter which remained unanswered for more than a year; but he kept on praying for his friend during the whole time, and when at last the answer came his heart was rejoiced by the tidings that his friend Hannington was anxious about his soul.

The Devil is diligent in seeking the destruction of souls. "He goeth about" night and day, unceasingly, untiringly, "seeking whom he may devour." When Luther entered a monastery, he said, "I found the Devil was there before me." Shall we be less diligent in seeking to lead men to Christ?

The wicked seek diligently to do the Devil's work. "Their feet," says Solomon, "run to evil" (Prov. i. 16). For three years the Pharisees pursued the work of persecuting the Blessed One, and they never rested until they had compassed His death.

Drunkards are diligent. They tarry long at the cup (Prov. xxiii. 30).

Gamblers are diligent. See how they pursue their pernicious business through long days and nights, as if nothing could wear them out. Shall the servants of Christ be less diligent in the search for precious souls?

4. Seekers for souls must

SEEK WISELY.

Much earnest work is spoiled by the indiscretion of the worker. "Wisdom," says Solomon, "crieth without; she lifteth up her voice in the streets." Unwisdom often does the same. How foolish it is for an open-air preacher to select a place where there are not likely to be any passers-by, or where a congregation would be sure to obstruct a busy thoroughfare! How foolish is it for a Christian worker to attempt forms of service for which it is evident he is not qualified!

"If any man lack wisdom," says James, "let him ask of God" (James i. 5). No matter how quick or clever or learned a worker may be, he is not likely to be a wise winner of souls unless he has "the wisdom that cometh from above" (James iii. 15).

It is never a wise thing to do anything that is clearly forbidden by the Word of God. Eve regarded the forbidden tree as "a tree to be desired to make one wise" (Gen. iii. 6); but her eyes were soon opened to the folly of this thought (Gen. iii. 7).

It is well for young workers to take counsel with those who have more experience. "With the ancients," says Job, "is wisdom" (Job xii. 12); and it is often so. Paul the aged was a fitting instructor of the youthful Timothy.

We should be observant of passing events, with a view to deriving wisdom from what is going on about us. Paul seems to have regarded the world as a great university in which he was always an undergraduate. He observed the ways of athletes (Heb. xii. 1), of soldiers (Rom. xiii. 11-13), and of others. We may do the same. Mark Guy Pearse learned a lesson in the art of soul-winning by the observation of

an angler, who told him that he who would catch fish must be sure to keep himself out of sight.

Mr. Betterton the actor once taught an English Archbishop a lesson respecting the importance of reality. "We represent fiction," he said, "as though it were fact; you represent fact as though it were fiction." "The wise man's eyes are in his head" (Eccles. ii. 14). He is observant of passing events. So must it be with the man who would be a wise worker for God. Lessons in soul-winning may be learned anywhere. One who is proficient in this holy art recently gave an address on "Qualifications for Soul-winning," which was full of lessons that he had learned as a medical student in the wards of an hospital.

"Wisdom is justified of her children" (Matt. xi. 19). The wisdom of Philip in finding Nathanael, and of Jesus in speaking as He did to the woman of Samaria, and of Peter in preaching on the day of Pentecost, was justified by the result.

Wisdom, as we may gather from the example of our Lord, has regard to times and seasons. When Mary called His attention to the fact that there was no wine at the feast, He said, "Mine hour is not yet" (John ii. 4). There was a time which was the best time for the putting forth of His power, and for that time He would wait. "There is a time to speak" (Eccles. iii. 7); and the wise worker will watch for that time lest he should speak before it comes or after it has gone.

Wisdom has regard to the capacities of men. "I have many things," said our Lord to His disciples, "to say unto you, but ye cannot bear them now" (John xvi. 12). There are some whose prejudices need to be treated with the same discretion. When Gideon Ousely preached in the West of Ireland he often spoke a good word for the Virgin Mary, and always made it a point in his evangelistic work not to begin by attacking the errors of the Church of Rome. There are in different men great differences of temperament, which the Christian worker should endeavour to keep in view. What would arouse and interest one person would altogether disgust or displease another. Paul became "all things to all men," that he might "by all means save some" (1 Cor. ix. 22). His speech at Athens is a fine illustration of his courtesy even when his work lay in the midst of idolaters. Dean Howson has given a translation of the opening words of this speech which conveys quite a different idea to that of the Authorised Version. "The mistranslation of this verse is," he says, "much to be regretted, because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience." Paul was too wise a master builder to make such a mistake. He didn't begin his address by charging the Athenians with being too superstitious, but, according to the better reading, with the conciliatory words, "Ye men of Athens, all things which I behold bear witness to your carefulness in religion" (Acts xvii. 22). The apostle had drunk deeply of the fountain of the Divine wisdom, and therefore became an illustrious example of the saying, "He that winneth souls is wise." With more of his wisdom we should probably experience more of his success.

SPIRITUAL SLUGGISHNESS.

SONG iii. 1.

“**B**Y night on my bed I sought Him whom my soul loveth.” Oh, beloved in Christ, don't we know what bed-seeking means? Have we never sought the Lord with bed-seeking? Have we never sought His riches and grace and joy on our beds? There is, perhaps, not a child of God but can feel, “Alas, how often!”

Then mark the next clause—“I sought Him, but I found Him not.” “On my bed I sought Him”—there is the secret of not finding Him. We want life and joy in our own souls. “I sought upon my bed Him whom my soul loveth.” Not that I did not love Him, but I sought Him on my bed. He is not so to be sought or so to be found. There is the secret of our want of life and power and joy. A poor needy soul comes to us, and we have nothing to give him, because we have not got it. And why? Because we have sought it *on our beds*. I was thinking what a blessed thing it is that Christ is not so easily found. Christ is worth having and worth keeping, and the promise is, “He that seeks shall find.” God has sought us in pain and sorrow and blood: shall we seek Him with any less reality than that with which He has sought us? I remember a man speaking once about the asking and seeking and knocking. And his remark was so very sweet. He said: “Remember, God has sought you once, and knocked at your door once, and found you, and set you an example how to seek and knock and find. Look at how God has sought us—sought us by sending down His own Son, and led Him onward through shame and sorrow to the cross. That is how God has sought us.” Are we seeking in that way? Are we knocking at God's door as He knocked at ours? How is it? Oh! when I think of the asking and pleading and supplicating God—God on His knees, as it were, before the sinner—and the apostle saying, “We beseech you in Christ's stead, be ye reconciled to God.” It matters not how ignorant we are. A brother said to me, “It is marvellous how God blesses those who are very ignorant.” Yes, He will bless anyone who has reality. There may be all knowledge, and all gifts, and all power, but *my* gift is nothing, and *my* power is nothing else than sounding brass or a tinkling cymbal.

But to go on. Now comes the thought, “I will rise now” (that is what God seeks), “and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth.” Notice again, “*I sought Him; I sought Him, but I found Him not.*” Why? Because she has been seeking Christ on her bed, and He is not so to be found.

“I did not so seek thee, poor needy one; and if you want Me you will not find Me, seeking in that sort.” And so she could not find Him. Again, let me ask you the question, When we have looked up and down the street, and have not seen Him, have we not often gone back to our bed again? God’s word is this. When the woman lost the piece of silver, what did she do? She did what God did. God has gone about the house, and lit the candle, and sought till He found. Thank God that we starve when the heart is not real before God; thank God. And why? Because if in our laziness we could just get for the asking we would not care for it; but when the soul has learned what Christ is—the peace and rest to be found in Him—when the soul has learned *that*, it is not so easily satisfied. It is that we want. The hungry and thirsty one shall be filled. And why are we neither hungry nor thirsty? A brother said to me the other day, “I am hungry because I am weak.” Ah, how true!

Again, “The watchmen that go about the city found me: to whom I said, ‘Saw ye Him whom my soul loveth?’” She leaves no stone unturned: up and down; she *would* find the one her soul loved, and so she asked the watchmen, got no answer, but oh, how blessed! just a few steps—Jesus never tries the faith beyond its capability. God tries the faith step by step as we are able to bear it. The 22nd chapter of Genesis does not come at the beginning of Abraham’s history; he had been learning and learning so long that when at last God says, “Go and offer up thy son,” he at once arises and binds his son, and lays him on the altar, and raises the knife. Dear friends, I do desire, in speaking on this matter, to speak most tenderly of God’s dealings in grace with our souls—leading us up by little steps, not great strides at first. There are many of us who ought now to be taking strides who can scarcely walk like babes.

“It was but a little that I passed from them, but I found Him whom my soul loveth: I held Him, and would not let Him go, until I had brought Him into my mother’s house, and into the chamber of her that conceived me.” Mark these words, “I held Him, and would not let Him go.” Dear friends, there is reality, there is intensity, there is importunity, there is labour, there is seeking; up and down the streets she sought Him till she found Him, and then in an ecstasy of joy she held Him, and would not let Him go. Now notice, “I charge ye, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my Love till He please.” Oh, brothers and sisters in Christ, the deeper the love the more intense is the sensitiveness. Now it is this we have failed to realise—the infinite love of the Lord Jesus Christ—and I believe one secret of our weakness is because we

contemplate the magnitude of that love and fail to realise its sensitiveness. "I charge you by the roes and hinds of the field." We all know that with the roes and hinds of the field but a footstep is enough, and off they all go. Brethren, love is hard to find; love is also hard to keep. Oh, the wounding of the love of Christ, the trampling it under foot! oh, brethren, the trampling under foot of the love of Christ! There are two thoughts in the Canticles worthy of notice. The one is the *sensitiveness* of love, and the other the *almightiness* of love: no waters can quench it, no floods can drown it, no rivers can overflow it. With all the love we have trodden under foot, and have practically despised again and again, there it remains the same, ours from everlasting to everlasting. But the communion of love—it is the communion of love we are wanting in, the realisation of it; it is that believers are so much in need of, for only they can say the love of Christ has embraced them for eternity, they are satisfied. "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Here, dear friends, we have the seeking and the finding—seeking the Lord and finding Him—and we have the reason why she did not find Him in the beginning, and why she found Him in the end. Oh! we know what the sensitiveness of love is in human hearts. Oh that we could enter into the heart of Jesus and learn the sensitiveness of His love there! Then we should not wonder that Christ is so hard to find. And remember that we shall never find Christ in the enjoyment of our souls until we are seeking Him as He is seeking us.

H. GROVES.



THE POWER OF THE NEW LIFE.

DELIVERANCE from sin is to be found, not in dead rules and ascetic rigours—which have a fatal tendency to weaken the will, while they fix the imagination so intently on the very sins against which they are intended as a remedy, as too often to lend to those sins a more fatal fascination—but in that death to sin which is necessarily involved in the life hid with Christ in God. From that new life—that resurrection from the death of sin—obedience to the moral laws of God, and faithfulness in common relations of life, result, not as difficult and meritorious acts, but as the natural energies of a living impulse in the heart which beats no longer with its own life, but with the life of Christ.—*Life of St. Paul.*

WHAT DOES IT MEAN?

“**H**EARING the multitude pass by, he asked what it meant.” So this inarticulate preaching of the passing multitude arrested the attention of the blind man, and awakened his curiosity, and set him to inquiring the meaning of these things. “Hearing . . . he asked.” Yes, yes; that is the true progression. If there is a movement in the Church,—if a new impulse is given to the power of godliness,—if Christ walks amidst His people, even though false professors gather with them,—if the tread of Zion on the earth is like the tread of an army with banners,—then will a blind ungodly world be arrested from its hungry, clamorous quest after more worldly gain. It will consider, and wonder, and inquire. If the Church—if you, my brethren, will cease to wander, or dance, or drudge wherever the world does,—if you will be awake and up, and gather nearer to Christ, and thus nearer to each other,—if you will move onward with Christ,—then men will look up. Old Avarice will drop his muck-rake, and Ambition forget to chase his bubble; and on the highway or byway, in court and camp, and on 'Change, men will pause and look; and the movements of a spiritual Church will make them wonder, and they will inquire (while no little awe is creeping over their hearts), “What do these things mean? Where are these men going? why do they seem like strangers and pilgrims, with their loins girded and their faces set toward some far-off country? why are they so earnest? why do they seem to walk above the world, while yet they scatter ten thousand sweet charities as they pass? what means their strange speech, like an unearthly harmony? why do they sing in the way brave songs of glory, even when the cloud wraps them, and the driving storm beats them with its hail?” If Zion thus moved on with her King in the midst of her, how would the thunder of her triumph shake the earth!

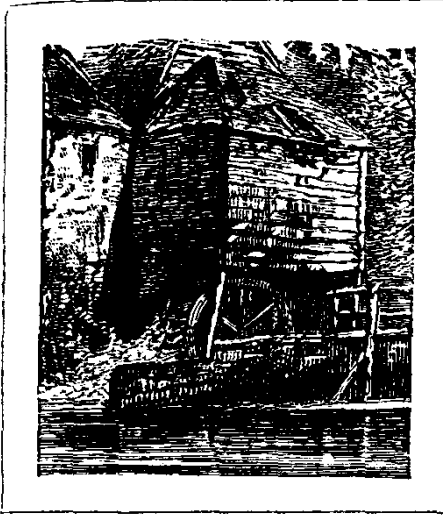
HOGUE.

BABELS DEMOLISHED.

IN the second chapter of Isaiah, where the prophet is foretelling God's setting up the kingdom of Christ in the world, he foretells how God will, in order to it, bring down the haughtiness of men, and how the day of the Lord shall be on *every high tower* and upon *every fenced wall*, &c. Christ's kingdom is established by bringing down every high thing to make way for it. 2 Cor. x. 4, 5: “For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God.” What is done in a particular soul, to make way for the setting up of Christ's kingdom, is to destroy Babel in that soul.

JONATHAN EDWARDS.

THE WATER-WHEEL.



LAST thing at night, first thing in the morning; chut, chut, chut—one perpetual noise like a steam engine; on it went unceasingly. What is it? It is the water-wheel in the mill opposite the hotel at B——. Our windows look on it, and the weather being very hot those windows are open all night; and not only the cool air comes in, but the constant noise of the stream of water rushing into the overshot wheel. It really was wearisome, quite a take-off, during our visit to a lovely village

on the coasts of Cornwall. One fancied oneself asleep in a train; but no locomotive had ever been heard of within eighteen miles of B——. After some days and nights of endurance of this noise, it struck me that perhaps there was some lesson for me in it; and I found it out. I thought that the water-wheel, whilst it remained always in one place, was going its daily and nightly round of duty;—in itself quite unable to do anything, but when moved by the constantly fresh supplies of rushing water, it was empowered to provide the daily food for the whole country side. The fruit of its labours did not rest where *it* rested, but wherever anyone wanted the bread of life, there went the flour, ground by the ever busy, noisy wheel. Its sphere limited, if you please, but the area covered by the result of its work—limitless. So I took heart and comfort, for I thought how many there are of God's dear children confined to one small spot, unable to move about from place to place, thinking sometimes that they can do nothing for their Master in their limited sphere, or that their efforts are too humble or too weak to do any good to anyone. Is it so, dear brother, confined to your village-home by the tie of the necessity of daily toil? Is it so, my brother, who has to go day by day to the shop, or the office, or the daily work, whatever it may be? Is it so, my sister, in the daily round of your little duties? Is it so, dear suffering child of God, lying on your bed of sickness? None of you can move from your place. No, neither can the water-wheel. If you did, you would probably, like it, be quite useless. It has been made, planned, and fitted by the Great Designer for *the* place in which it is placed. It can do its work *there*, where *He* has placed it; certainly *best there*, possibly not at all anywhere else. But where shall the power come from? How shall I, how can you, get the power to enable us to do our work for the Master. Look here, dear fellow-believer. There is not a stagnant pool of water standing near the water-wheel: the everlasting streams of earth, the rain of heaven has not left a little or a large puddle there, but the water is flowing, coming, rushing on and over the wheel, every moment a fresh supply, fresh out of the bowels of the earth, fresh from the green pastures, fresh dashing over the rocky bed, giving life to the flowers and fruit trees as it rushes along, life to the trout that flash through

its bright waters, and then in ever-sufficient power, just as it is needed—not too much, not too little—enabling the wheel to do all *its work*. So with you and me it is the ever-flowing, full, abundant stream of fresh grace, fresh and full from the heart of God, that, coming on us continually in its power and force and freshness, *enables* us to do His will just *there*. Then what is the effect of the work? It goes to feed the hungry souls where God would have it sent. If we are doing God's will where He would have us, He will see to it that the result of the work is not lost.

The Master Miller not only puts the wheel in order that it may grind the wheat; He sees to it that the bread of life goes throughout the world to feed the hungry and perishing ones. Say not, beloved, that any are *without* the circle of your influence: it is unlimited if only you let the Spirit of the living God have His way with you.

How is it with me? how with thee? Do we let the Lord do with us what He will? Do we really believe that He knows best and that He loves us best? Are we willing to let Him choose for us, to come in His power into our lives day and night, so that, energised by Him, we may in very deed, in whatsoever we do, do all to His glory? If so, we may know that our labour is not in vain: our prayers, our words, our very ways, will be filled with the power of Christ; the weary will be refreshed, the hungry fed, the naked clothed, and the name of Jesus above all glorified through the result of our living under the influence of the ever-flowing streams of the grace of God—the glorious river the streams whereof make glad, not only the saints on earth, but the city of our God on high.

THEODORE HOWARD.

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GETTING ON.

THE world has a principle of *getting on*, by which it sets great store. A man is nothing to the world if he does not *get on*. He may choose his means; the world will not be over-nice about that. Of course he must not do anything openly discreditable, for that would be troublesome. But if he keeps out of the meshes of the law, and away from the region of social disgrace, he may have a pretty wide latitude in other respects. He may be greedy. He may do some very sharp things. He may be ungenerous. He may be very unkind and unhelpful to others; he may push away the ladders by which they are rising; he may draw off the water that floats their boats; he may divert the little streams that irrigate their fields. But if he *gets on* the world will take him by the hand, and pat him on the back; while another, who disclaims these principles, and would rather plough a field, or sweep a crossing, than adopt them, and who sets his life to a far higher strain, and rules it by a nobler principle, is thought but little of if he does not *get on*. He may be *getting on* sublimely, in the better sense, his soul growing clear as an Alpine sky, angels keeping him company, heaven waiting for him; but if he does not *get on* here, and have something visible to show for it, let him expect nor smile, nor helping hand, nor word of cheer from the world.

DR. ALEXANDER RALEIGH.

“THE CHURCH” AND “THE BODY.”

THE terms by which Scripture designates the Lord's people are not technicalities, but the simplest and most appropriate forms of expressing the relations in which it speaks of them.

They are many and various, because of the many and various relations they sustain, or aspects under which they are seen. Yet, though so diverse, they are not inconsistent with each other. We are *children* of God, the Father; *servants* of Christ, the Lord. “Sons,” as of full age; and yet to be as new-born babes. All these, and many more, alike true of the same persons, at the same time.

Again, while some of these terms express literal facts, others are figurative; and we need carefully not to confound them. “Servants to our Lord,” “disciples of our Master,” are no figures of speech. But *sheep* is distinctly figurative. And so is the similitude of the marriage union, by which God ever illustrates His love to His people, in all ages and aspects, and what should be theirs to Him; most notably when the ingathering of His redeemed at the last is set forth as “the marriage supper of the Lamb,” when they appear “as a bride adorned for her husband.”

And so is the “*Body*,” like the “*Bride*,” not given us to define who is meant by that term, but to illustrate the Divine thoughts and teachings. “*Church*,” on the other hand, is the literal expression of a simple fact.

The word “church” (*ecclesia*) means an assembly or congregation. That at Ephesus in honour of Diana (Acts xix.) is so designated, the word occurring three times in that chapter. It is used frequently in the Septuagint for the congregation of Israel. So Stephen applies it in Acts vii. 38. And this is the chosen word in the New Testament to describe God's people, collectively or generally, or as assembled. The term is found in almost every variety of combination, except one, which may be noticed because of its frequent modern use—“the Church of Christ”—and which is never so found in Scripture. Yet, lest we should make the mistake of supposing, because of its absence, that the expression would be incorrect, we have the thing itself in Christ's own words, “My Church,” as of the whole (Matt. xvi. 18), and the “churches of Christ,” so called by Paul, of local churches (Rom. xvi. 16).

The “Church of God” is more frequent. Only one local church is so addressed—the Corinthians, in both epistles. But others are called by Paul “the churches of God.” Some he speaks of in 1 Thess. ii. 14, those in Judæa, and 2 Thess. i. 4, apparently Gentile.

Then, again, we read (Acts xx. 28) “the Church of God”—here

particularly at Ephesus; in a more general sense in 1 Tim. iii. 5, and in verse 15 "the Church of *the living God*." Also 1 Cor. x. 32, xi. 22, xv. 9; in each of which we may see at once why it is called *God's Church*—its claim to be fed, cared for, and honoured.

Elsewhere this addition is omitted as needless. See Phil. iii. 6; 1 Cor. xi. 18, xii. 28, xiv. 4-35, where, though actually local, it is irrespective of place. In other cases it is locally defined, as the church at Jerusalem, Antioch, Cenchrea; the churches of Judæa or of the Gentiles, of Galatia or of Macedonia, of the Thessalonians or Laodiceans, *in Asia or in Sardis*—*no technical uniformity whatever* being observed. Only, in a city it is always "the church," and in a district always "the churches;" those in a city being contemplated as one congregation. Yet at the same time there is frequent mention of a "church in the house"—always in places where there was a larger church consisting of the aggregate of the believers in the city; *e.g.*, of Aquila and Priscilla at Ephesus or Corinth (Rom. xvi. 5; 1 Cor. xvi. 19), of Nymphas at Laodicea (Col. iv. 15), and of Philemon at Colosse.

So, then, under whatever circumstances there is a *company* of believers, in contradistinction to *individuals*, there is a "church;" and every such is provided for and instructed according to its own condition and circumstances. Paul, when revisiting the places where he had preached, ordained elders "in every church" (Acts xiv. 23); and he charged Titus to do so "in every city" in Crete. At Ephesus, where the church was large, he gave Timothy full directions for this and other matters of order. Of course we do not find him ordaining elders in the *churches in the house*. He speaks of instructions given to every church, 1 Cor. iv. 17, vii. 17; and refers otherwise to these, 2 Cor. viii. 18, &c.; xi. 8, 28; xii. 13. He addresses the Philippians as *saints*, not as a church; yet he says to them, "No church communicated with me as concerning giving and receiving, but *ye only*."

Thus far the Scripture idea of a church is exceedingly simple. It is *the believers as gathered together*. "Wherever two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). And this manifestly refers us to the 17th verse—"the church," to which the case of discipline is to be referred after it has passed the stage of individual dealing.

But there is another aspect of it—the whole company of God's redeemed people, apart from time and place, as in Eph. i. 22; iii. 10, 21; v. 23-32; Col. i. 18, 24; the burden of these two epistles being the purpose of God in Christ towards these all, and as a whole. The same is seen in Heb. ii. 12, xii. 23.

And there is yet another aspect—where these are spoken of *generally*, rather than *as a whole*; as in 1 Cor. x. 32, here so called simply in contradistinction to Jew or Gentile as such. In the same way the Lord says (Matt. xvi. 18) He will build His Church on this foundation; where He seems to refer rather to the stones than to the building. It is right, therefore, according to this, to speak of the Church as meaning *God's people* generally, irrespective of their entirety as seen in Ephesians and Colossians, or of their gatherings, great or small, which is the most constant meaning of the word.

Of the Church in its entirety we shall have to speak again under the term "Body," with which it principally coincides; but at the usual meaning—of gathered companies—we must look a little longer, and compare what the Church ought to be with what it actually is.

In God's purpose, "the Church is subject to Christ." He is speaking here of the great whole (Eph. v. 24). Again, the Church is "the pillar and ground of the truth." Here he speaks of the gathered company, amongst whom we are to behave ourselves worthily, in godliness. But, alas! if the realisation of this in its perfectness were the claim to be the Church of God, how few, then or now, would stand the test! *It is not so, however, in Scripture.*

The Corinthians were "the Church of God," though there was so much to reprove and deplore, down to the end of Paul's second epistle. It was "the Church" even where Diotrephes ruled, and cast out those that were faithful—nay, though he *received not John* or *his* letters! They were "churches" in Asia, though in Thyatira Jezebel was suffered to carry on her adulteries, in Laodicea they were lukewarm, and in Sardis dead. And the Lord has much against many of them. The one of all these which the Lord threatens to disown as His Church—to remove the candlestick—is Ephesus, where, in their zeal against those that were evil, they had left their first *love*, *ἀγάπη*, charity, love one to another; for it was by that, not by the things He saw there to commend, they should be known as His disciples (John xiii.).

We are now only examining what Scripture says on this title. What the Church should be,—what we ought to be in it,—is another thing. For that, we would need to go through all God's Word, of which it ought to be the witness and the example. *But it is not this that makes it a Church*, according to Scripture; only the fact of God's people companying together as such, bearing His name, and worshipping Him as their Saviour and their Lord.

There were schisms in Corinth: it was still the Church of God. They were inconsistent with their calling, and the inconsistencies are reproved; but still their calling remained. Some *said* they were of

Paul: he tells them they *are* of Christ only. Theirs was a carnal error. They were babes in Christ. Yet in Christ *they were* "saints." They were not to separate one from another because some were factious, but to walk in love to each other, and *thus* suppress the evil.

Once more, the "Church" is never said, in Scripture, to be "*one*." One it is, undoubtedly, in the sense of its entirety as above noted, but in its more common Scripture sense it is essentially *many*.

When the so-called Church of Rome calls itself "Catholic," or that in our country calls itself "the Church of England," the unscripturalness is obvious to any reader of the Bible. Yet equally unscriptural and false, as the above shows, is the assumption of others to be *the* Church of God, or "the one Assembly of God." And if any of us, without assuming the title, yet practically or virtually set ourselves up as being the Church of God, to the exclusion of other Christian communities who do not see some things as we see them, we are perhaps as far from the truth as any of them. This is not said to extenuate errors, or to plead for participation in them; but to point out an error we may be falling into, while combating theirs, and an error the more serious because it touches *the essential point* in discipleship—the new commandment, the unity of the Body.

We have little heart for what is perhaps only a foolish "question of strifes of words," and would fain "avoid" it, but for the purpose of showing what errors come of false reasonings on Scripture terms. There is little serious harm in the ordinary mistakes men make in such things. But they become mischievous when they are built upon as if they were substantial foundations of truth.

"THE BODY."

We have seen how Scripture uses the term "church" for every *assembly* of believers as such, irrespective of their measure of conformity to the Scriptural order or standard. It simply states the fact.

On the other hand, the "*Body*" is a *figure* largely used by the Holy Ghost to set forth certain things in God's mind concerning them. These may be divided into three classes—

- a. The union of Jew and Gentile into brotherhood, as one body.
- b. The relationship of Christ to His people, as of the head to the body.
- c. The relationship and responsibilities of saints to each other, as the members of one body.

Here the oneness is the ever-present and essential idea. And this is what the figure is used chiefly to teach.

- a. Jew and Gentile; out of two opposites made into "one new

man," reconciled both in one body by the Cross (Eph. ii., iii.). And this unity is to be maintained as a practical thing in all that remains opposite in them, by forbearance and love (Eph. iv. ; Col. iii. 15).

b. Christ's Headship. He is to His people what the head is to the body—ruling and guiding, caring for and ministering nourishment—all proceeding from it (Col. ii. 19). And as the honour of the body depends on its head, so also Christ: His exaltation is ours (Eph. i. 23, ii. 6 ; Col. i. 18, ii. 10, &c. ; 1 Cor. xi. 3).

c. The relationships and responsibilities of saints to each other is largely taught by this figure (Rom. xii. ; 1 Cor. xii.). As the *body* is one and hath many members, so also in Christ, Jews, Gentiles, bond and free, and the different gifts. The *parable* itself is largely opened out in 1 Cor. xii. 14–26, and then, in verse 27, interpreted thus: "Now ye are the body of Christ, and, as individuals, the members." (R.V. reads "severally members"—marg., "each in his part"—which is evidently the sense of the passage, though the expression *ἑκ μέρους* is peculiar). And God, who has set the members in the body as it pleased Him, has set in the Church what answers to that—diversities of gifts, offices, &c. These things are written simply to enforce mutual service among saints, and the love and forbearance it needs and claims, none seeking their own interest or advantage, but each acting for the whole.

Yet, though the "body" is ever regarded as one, and necessarily so, we must remember that it is simply a *figure*, given to teach practical lessons, not to establish theories. So that in the place where it is most largely used it is applied to the church at Corinth. "Ye," not *we*—not the whole Church in a theoretic aspect, but they themselves as gathered in practical unity. This does not contradict the aspect of Eph. ii. or Col. i., but employs the figure in its other aspect. Here it shows what believers at Corinth, or anywhere else, *are to be towards each other*—just what members are in a body.

To object that therefore this would make out *many bodies* of Christ, when it is essentially *one*, would not be sound reasoning. It would be mistaking the use of a figure, or parable, which is, not to define and limit its subject, but to illustrate—and generally in various ways of application—the lessons to be conveyed by it. Out of such reasoning has been built up much serious mischief. The end of it invariably is to define "the Body," "the Church," "the Assembly of God," or anything else, and limit it to—*ourselves!* and thus to reverse all the blessed teachings of God's Word, which bids us embrace in love *all* that are "members of His body"—all that "belong to Christ," all that love Him in sincerity, "all that call on the Lord out of a pure heart."

Well might the apostolic charge place first of all "with all *lowliness* and meekness." Oh for the lowly heart that seeks to be least of all and servant of all, and in the consciousness of our great shortcomings esteems others better than ourselves! It is not the knowledge of truth that constitutes discipleship, but the manifestation of love. And the way to realise the "one Body" is, not to set up ourselves as being it, but to act towards all as having been made to drink into the one Spirit by which we have been baptised into it.

W. COLLINGWOOD.

SAVED BY HIS BLOOD.

From Notes of an Unpublished Address by the late HENRY MOORHOUSE.

“**S**PEAK ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb,” &c. (Ex. xii. 3-7).

I suppose, beloved friends, there must have been at least 50,000 lambs slain that night—I don't know how many, but we know there must have been a large number—and yet you don't read in this chapter about *lambs* being killed, because it is “*the lamb.*” How was Israel saved? Condemnation was abroad, judgment was going forth in the land, the destroying angel was going round, and yet God provided a way by which every Israelite could be saved. He said, “Take a lamb.” And what had they to do with it? Oh, why let this little lamb, that never did any harm, die? The Lord wanted a lamb. Suppose we tie a scarlet thread around its neck, or suppose we fasten the lamb to the door post of our house: God will see we have got the lamb He told us to get, and He will pass us by. There is not one here to-day but knows that that would not save the Israelite. God said *the blood*—“When I see *the blood*, I will pass you by;” and yet there are people who say, “Oh, Christ has left us an example. We don't believe in His Cross; we believe He has set us a glorious example. And we believe in the life of Christ, but not in the death of Christ.” You may believe in His life; you may believe in His words; you may believe that He went into Gethsemane's garden; but if you don't believe He died on the cross, the great sacrifice for sin—your sin—there can be no heaven for you. Not the live lamb, but the blood. “When I see *the blood*, I will pass over you.”

And then there is another sweet expression here—“If the household be too little for the lamb.” It does not say, “If the lamb be too little for the house,” but “If the household be too little for the lamb.” Did you ever know a heart that could take all of Christ and leave none? No, beloved friends; Christ satisfies every heart, and there is plenty left besides. “If the household be too little for the lamb.” The Lord Jesus Christ is able still to satisfy every soul that trusts His precious, precious blood. And then you read again in the 7th verse: “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” I can just imagine the Israelite as he takes the blood and sprinkles it on the door post, and he comes in and shuts the door, and his little children say, “Father, do you think we are safe?” “I have sprinkled the blood, my children, as the Lord told me to do; it now depends on God, and God cannot break His word.” Outside the house, danger; inside the blood-sprinkled house the Israelites were safe.

“HE APPEARED IN ANOTHER FORM.”

Notes of an Address by Mr. JAMES WRIGHT, of Bethesda, Bristol.

MARK XVI. 12.

THESSE words show that Jesus was wont to manifest Himself to His disciples in various ways, in varied manners. Let us seek to contemplate this fact, and draw from it practical lessons for our profit.

Before the Cross and after His resurrection, Jesus manifested Himself to His disciples in varied ways. The word “form” is understood by some to imply something unusual in His external appearance—that is, in raiment—or in His countenance. Thus, on the Mount of Transfiguration, “His raiment became white and glistening;” “white as the light,” another evangelist says. “Glistening” means, not simply *reflecting* light, but translucent—the light from within shining through it. And then His face shone like the sun—a little intimation of what it will be when He comes in His glory; and every one here who is a believer shall then see that face like the sun in its glory.

But we may consider the words as implying more than a mere physical change, viz., as suggesting the truth that Jesus is wont to present Himself to His people in varied ways, most suitable to their special condition and need. Just let us consider some of the occasions on which the Lord manifested Himself after His resurrection, and then my meaning will be seen. He showed Himself first to *Mary*. Now in what way did He appear to her? He said, “I ascend unto My Father and your Father.” He showed Himself in that aspect of His character that suited her condition and that of all His disciples, for He showed Himself as the link of connection between themselves and the eternal Father. In Him they were brought into the Heavenly Family. The “scattered” ones were thus united for ever! Then He appeared to Peter. We are not told what He said to Peter, but can there be any question that His appearance to him *individually* was with the intention of comforting the heart of His disciple? He appeared to Peter as the restoring Shepherd, longing after the wandering sheep. How strikingly was this appearance in accordance with the answer given to the question, “How oft shall my brother sin against me, and I forgive him?” “Until seventy times seven;” *i.e.*, “Let your forgiveness be unwearied.” And so,

"unmeasured in forgiveness still," He seeks out Peter after His resurrection. Then He comes to the two on their way to Emmaus. We all know the circumstances under which He appeared to them. They were sad: He appears as the Soother of the sad, the Lifter of the cloud of sadness. They were in doubt: He appeared to them as the Solver of doubts. They were cast down: He appeared as the great Burden-Sharer.

Then, again, He appeared at the Sea of Tiberias in quite another form; and here occurs an expression conveying the thought I am seeking to bring out: "*On this wise* showed He Himself"—evidently not meaning His *personal* appearance, but the circumstances and moral conditions under which He showed Himself, as the One who alone can direct His servants in their service so as to ensure success. They had been toiling fruitlessly all night, but directly He showed Himself as the source of power and success, and they depended on Him, they caught a "multitude of fishes." But He went on to show Peter wherein lies the true core of every service—"Lovest thou Me?" A searching word for Peter, and not less searching for you and me. It probed his heart. Let it probe ours now. The real secret of all acceptable service is *love* to Christ. Let us now consider a few of the practical lessons these words teach us.

We are reminded, in the first place, of the infinite, unutterable contrast between the appearance or form which Jesus wears towards the believer and to the unbeliever. This is the beginning, and we must go back to the beginning. The appearance of Jesus to the *unbeliever* we have exactly expressed in Isa. liii. 2: "He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him." This is what it is to the unbelieving heart, and what it was to you and me, beloved fellow-believers, in our unregenerate condition. This is what it ever is to the unbeliever. Now listen to the voice of faith, the utterance of one turned to God: "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Ah! beloved fellow-believers, may not *we* say, "Jesus has appeared in another form to us"? Now I would put the question earnestly and affectionately to every soul here,

HAS JESUS APPEARED IN "ANOTHER FORM" TO YOU?

To the natural heart He had, when on earth, no comeliness, and it is the same this day. This is a very searching question. It produced a mighty change in Saul of Tarsus when Jesus appeared in "another form" to him. Saul had consistently treated Jesus of Nazareth as an impostor, and "made havock of the Church," thinking he did God's

service. But now he sees a light and hears a voice, and says, "Lord, what wilt Thou have me to do?" and "no man can say that Jesus is the Lord, but by the Holy Ghost." Look at the change in the man's life after. Jesus had "appeared in another form" to him; that's the explanation of it. Now I would ask, Has Jesus "appeared in another form" to you? for in every heart to which this revelation is made a mighty change, corresponding to that in Saul of Tarsus, takes place.

And I want that we as *believers* should consider further that Jesus is wont to appear in varied forms to *His own*. Some of us, for instance, may have been for many months in the possession of uninterrupted health, but suddenly an insidious disease appears and the strength decays. Jesus "appears in another form" to His child. Whence was the health? From Him, the Fountain of health. Whence was the sickness? From the same source. At the Sea of Tiberias, who appeared? The same One who appeared before, not a different person; the same, but in "another form." So, when sickness takes the place of health, may God give us grace to say, "Jesus has appeared in another form, but it is

THE SAME JESUS,

the same Lord." Prosperity and success have perhaps attended the path of a child of God, but the time comes when they are taken away. Jesus has "appeared in another form," that's all. It is the same Lord, and He has a right to do as He likes with His own; and the place of the child of God is to say, "The same who gave the sunny days allows the cloudy ones; He has "appeared in another form." So we might go through all the providential dealings of the Lord with His disciples: it may be mental depression; it may be some trial in our service for Him. We may have had encouragement and enjoyment in it, but there may arise great difficulties and sore discouragements—difficulties out of which we can see no way. Oh, what rest it gives when the soul can say, "Jesus has appeared in another form, that's all"! It's He, unchanging in love and in purposes of blessing. Another form, but the same Christ, the same mighty grace, the same loving One. Then, again, it may be just the other way. We may be able to say, "Thou, who hast showed me great and sore troubles," not simply "shalt quicken me," but "*hast* quickened me, and brought me up again from the depths of the earth;" and "Thy gentleness hath made me great." Well, who does it? Jesus. But what is it? He has "appeared in another form." "Though I walk in the midst of trouble, Thou wilt revive me;" and the time of revival has come. Jesus has "appeared in another form," that's all. Wasn't He with us in the trouble? Yes. "I will be *with* him in trouble," but "I will

deliver him"—"another form," that's all. Oh to accustom the heart to this, dear friends, so that it shall be no strange thing when the Lord comes to us in different guise—with a seeming difference, but with the same heart, and the same hand working out His work!

Now this, dear friends, is for *all* our life. Life is a chequered scene, but let us still sing—

" 'Tis well when joys arise,
'Tis well when sorrows flow;
As well when darkness veils the skies
As in the sunlight glow."

. . . . Yes, in the midst of all these alternations, we must hold fast that it is only Jesus "appearing in another form;" and then? We glorify Him. "To obey is better than sacrifice;" and the obedient, unquestioning heart says, "It is the Lord, let Him do what seemeth Him good;" and this glorifies God more than restless activity and what is apparent success. *Man* looks on the outward apparent success; *He* looks on the *heart*.

So Jesus was wont during His earthly ministry and after His passion to appear in various forms to His people. And now that He is risen out of human sight to the right hand of God He appears again and again to His disciples in "another form." But the grandest manifestation is in the *future*, for it is written, "The Son of Man shall come in His glory, and all the holy angels with Him." Ah!

HE WILL COME IN "ANOTHER FORM"

then! "With the voice of the archangel, and with the trump of God." You and I have never seen anything like that yet. But what will our hearts say? "Jesus has appeared in another form, that's all." The scene on the Mount of Transfiguration was a miniature of it. "We . . . were eye-witnesses of His *majesty*," says Peter. It was a rehearsal of what was to come on a grander scale. As He was attended then by one who had died and one who had never died, so when He comes in glory He will be surrounded by those who have died and those who have never died, but have been changed like Elijah. So, dear friends, there is a grander manifestation yet in the future.

Now I want each heart to ask, when Jesus comes in "another form"—in the form of His proper glory, not simply as the Lamb slain, but as the Conquering One, ordained to judge the world in righteousness—What will be our answer to His coming? Shall we say, "This is our God; we have waited for Him"? Shall we lift up our heads with joy because our redemption draweth nigh? Shall we be caught up to meet Him in the air? Or shall we be punished with everlasting destruction from the presence of the Lord? In one or the other state every one must be when He appears—filled with joy when we see Him in "another form," and as we rise conformed to His image; or filled with a despair which will know no hope of cessation, if banished from His presence. Beloved, this is the accepted time; and if now unprepared you can, by simple faith in the Lord Jesus, transfer your guilt to Him, and pass from the place of God's wrath to the place where we *stand* in His favour—in the unchanging, perpetual favour of God for ever and ever.

CHRISTIAN SERVICE: A WORD TO YOUNG MEN.

Notes of a New Year's Address at the Y.M.C.A., Sunderland.

BY PASTOR F. E. MARSH.

Matt. xi. 29; Phil. iv. 13; 2 Tim. i. 12; 2 Cor. v. 9.

IN the scriptures we have chosen this morning you will find an acrostic on the Y.M.C.A.—

Y Yoked with Christ—the secret of service.

M Mighty through Christ—the supply for service.

C Confident in Christ—surrender in service.

A Acceptable to Christ—success of service.

You will see at once that the subject of our talk is service. We are taking it for granted that you are all sons of God. If there is one not saved, our words are not to you. We are not to serve to be saved; but we are saved to serve.

1. *Yoked with Christ—the secret of service.* “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls” (Matt. xi. 29). There is one word we are apt to pick out in this verse, viz., “rest.” We want this, but we must not forget to fulfil the conditions. All God’s blessings to His children have a condition attached to them. For instance, the condition of answered prayer is “keeping His commandments;” the condition of fruit-bearing is “abiding in Christ;” and the conditions in order to obtain the rest spoken of are—(1) *Faith in Christ.* We must have the rest spoken of in the previous verse, namely, the rest of salvation—“Come to Me, and I will give you rest;” and the moment you accept Him you have rest of conscience about your sins, because the blood speaks peace, and His Word assures you your sins are forgiven. (2) There must be *submission to Christ.* “Take My yoke upon you.” That means, Put your neck in the yoke; and this means submission. What is the yoke? The will of God. As Christ delighted to do His Father’s will, so we are to do the same. He said, “I *delight* to do Thy will, O My God;” “My meat is to do the will of Him who sent Me.” We want to be like Him, knowing that whatever He wills is for our good. This was sweetly expressed by the dumb boy, when the question was written upon the blackboard by a visitor to a deaf and dumb asylum, “Why did God make you children deaf and dumb, and me able to speak and hear?” The little fellow took up the chalk, and wrote, “Even so, Father, for so it seemed good in Thy sight.” (3) It implies *fellowship with Christ.* Paul, in writing to the Philippians, speaks of his “yoke-

fellow" (iv. 3), referring to those who had had fellowship with him in the Gospel. In the same sense are the words, "Take My yoke," &c. It seems as if Christ was saying, "Keep step with Me; do as I do; imitate Me; abide in Me; be occupied with Me; trust in Me; and surrender all to Me." What a privilege thus to be with Him!—with Him as Lazarus, who sat at the table with Him,—as those who have experienced His raising power; with Him as Peter, James, and John, who saw His glory on the mount, His power in the chamber of death, and His sufferings in Gethsemane: so we are privileged to have fellowship with Him. It will sometimes not be pleasing, but painful, to the flesh; but the joy of heaven is now experienced in communion with Himself. Is not this the *secret of service*? What was the secret of Enoch's testimony? the power of Moses? the purity of Joseph? the boldness of Elijah? the sympathy of Elisha? the spiritual joy of David? the calmness and courage of Daniel? the expectancy of Simeon? the peace of Mary? the faithfulness of John the Baptist? the undauntedness of Peter on the day of Pentecost? the success of Philip? the love of John? and the determination of Paul? It was because they knew what it was to dwell in the secret of God's presence.

2. *Mighty through Christ—the supply for service.*—"I can do all things through Christ, who strengtheneth me" (Phil. iv. 13). Three times in his epistles we find Paul saying, "*Be strong.*" Not, Be strong in self, or your opinions, but in the Lord. 1 Cor. xvi. 13 is the first place: "Be strong." What in? The previous part of the verse answers—"Watch ye, stand fast in the faith, quit ye like men, be strong." Thus, we see, it is, Be strong, not in your faith, but in *the* faith, *i.e.*, the truth of God. "Be strong." The second occurrence is in Eph. vi. 10: "Finally, my brethren, be strong in the Lord, and in the power of His might." "The power of His might"! Once before in this epistle we read of this—"Might of His power" (Eph. i. 19, margin). The might of His power is the energising presence and power of the Holy Spirit. "Strong in the Lord." There must be the recognition of the Lordship of Christ before there will be the realisation of the power of the Spirit. The third scripture is 2 Tim. ii. 1: "Be strong in the grace [favour] that is in Christ Jesus." Ever remembering what He has done for us is, because He would, and not of any merit in us. Thus is it to be strengthened by Christ. We shall be strong to overcome error and Satan by standing fast in the truth; we shall be strong to overthrow spiritual wickedness and self by being strong in the Lord and in His grace.

What a supply—yea, what fulness—there is in Him! There is fulness of acceptance, therefore do not doubt Him; there is fulness of peace, therefore trust Him; there is fulness of power: abide in Him; there is fulness of blessing: delight in Him; fulness of grace: receive from Him; fulness of love: be taken up with Him; fulness of truth: learn of Him; fulness of joy: rejoice in Him; fulness of riches: count upon Him; fulness of strength: lean upon Him; fulness of light: walk with Him.

3. *Confident in Christ, or surrender to Him.*—"I know Him whom I have believed, and I am persuaded that He is able to guard that which

I have committed unto Him against that day" (2 Tim. i. 12, R.V.). We refrain from dwelling upon this, but say that confidence in the Word has two aspects: there is confidence *in* God, which comes through believing what God says, and because He says it, thus being persuaded by the truth; and there is confidence *towards* God (1 John iii. 21), which comes through a continual committing of ourselves to the Lord, and walking in the path of obedience.

4. *Acceptable to Him, or success in service.*—"Wherefore we labour, that, whether present or absent, we may be accepted of Him" (2 Cor. v. 9). This is not being accepted *in* Him—we are this the moment we believe (Eph. i. 6)—but, as the Revised Version renders it, "well-pleasing to Him;" that is, as servants we may be acceptable and receive from Him His "Well done." Long to please Him, like Mary; live to please Him, like Enoch (Heb. xi. 5); labour to please Him, like Paul (1 Thess. ii. 4); and love to please Him, like Christ did His Father (John viii. 29).



DIFFICULT SCRIPTURES.

IF one temptation fail, the enemy will soon have another ready. I have known him often try, and often succeed in endeavouring to take off the attention from the most easy parts of Scripture, and to fix it upon those parts which are hard to be understood. Upon those the believer dwells too much and puzzles himself: his head grows confused; he consults commentators, and they confuse him more. And if he does not fall from hence into questioning the truth of Scripture, yet he certainly neglects the right use of it, forgetting it is the means of building himself up in his most holy faith. Reader, whenever thou art tempted about difficult texts, look up to the incarnate Word, and pray Him by His Spirit to open thine understanding that thou mayest know what thou readest; and if thou still dost not find the meaning of them made plain to thee, pass them by for the time—do not puzzle and distress thyself about them—perhaps when thou meetest with them again they will appear easy, and Christ will give thee light to see and to comprehend them.

ROMAINE.



A STRIKING TESTIMONY.

"I AM now an old man, and not far from the eternal world. You may tell anyone you like that for the first forty-five years of my life I never had a whim or a wish ungratified. I have seen life under many circumstances and in many countries. Whatever pleasures there may be in sporting life, in political life, in military life, I have tried them all, and till I was forty-nine years of age *I never knew what peace meant.* Rest and true joy were unknown to my experience; whereas for twenty-two years since my conversion to God my peace has been like a river."—*The late* MARCUS WRIGHT, of *Birdsgrove.*



LAPPS.

THE SOVEREIGN REMEDY.

“**M**ADE of one blood,” and involved in one common ruin, all mankind are susceptible of the healing influence of that Gospel which our blessed Lord commissioned His disciples to publish to the whole world. No more interesting commentary on the terms of that commission can be found than in the records of the progress of the Gospel among the various nations of the earth. Such accounts serve to show the power of the Gospel over all kindreds and tribes and tongues, and at the same time illustrate the readiness with which it is received by the needy sons of men. A recent valuable addition* to the literature on this subject furnishes some striking incidents gathered from missionary labour, among which are the following:—

GREENLAND.

“Many natives of the south that passed our habitation visited us. John Beck was at the time just writing a translation of the Evangelists. The savages earnestly requested to hear the contents of that book. He accordingly read part of it, and took the opportunity to enter into some conversation with them. . . . He exhorted them to consider seriously how much it had cost our Saviour to purchase their redemption, how He had been wounded, suffered inexpressible anguish, sweat blood, and died a cruel death for their sakes; and how awful would be their responsibility should they reject the offer of His grace. He afterwards read to them from the New Testament the narrative of Christ’s sufferings on the Mount of Olives. Then the Lord opened the heart of one of them called Kayarnak, who stepped up to the table, and said, with a loud, earnest, and affecting voice, ‘How was that? tell me once more, for I would fain be saved too.’ ‘These words,’ said the missionary, ‘the like of which I had never heard from a Greenlander before, thrilled through my frame and melted my heart to such a degree that the tears ran down my cheeks while I gave the Greenlanders a general account of our Saviour’s life and death, and of the whole counsel of God concerning our salvation.’”

THE NEGRO.

“An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labours would be lost, and said, ‘Had you not better give it over?’ ‘No, massa,’ said he, with great energy, ‘me never give over till me die;’ and, pointing with his fingers to John iii. 16, added,

* “Gospel Ethnology,” by S. Pattison. Religious Tract Society.

with touching emphasis, 'It is worth all the labour to be able to read that single verse.'

A KAFIR.

"A Kafir, who had heard a missionary preach on the wrath to come, was much troubled in mind, though he did not understand fully the meaning of the language. He was therefore brought to the Rev. Mr. Hood, from whom he obtained more just views of his lost state, and asked what he must do. Mr. Hood preached to him Christ crucified as the Saviour of sinners. The Kafir listened with eagerness, and, fixing an anxious eye on the preacher, said, 'Sir, I am old and stupid: tell me again;' and being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his astonishment at the love of God and the compassion of the Saviour."

INDIANS.

"One day, after addressing them, I asked them, 'Do any of you weep on account of your sins?' To my utter delight a young Kōli, about twenty-two years of age, a farmer, said, with considerable feeling, 'I weep on account of my sins; ah! my eyes do not weep, but my soul weeps on account of my sins.' I replied, 'If so, what do you wish to do?' He said, 'To believe in Christ.' 'What do you know of Jesus Christ?' asked I, with intense interest. 'I know that He died for my sins.' That man was baptised, and led a consistent life."



A MISSIONARY HORSE.

THE following letter from a missionary of the Sunday School Union, which recently appeared in the *Episcopal Recorder*, will interest some of our readers, by giving them an idea of the work and the character of the men by whom it is carried on. We are happy to say that "Jim" has been replaced by a successor that we hope will prove a worthy wearer of his trappings.

"HENDERSONVILLE, N. C.

"DEAR FRIEND (IN PHILA.),—Last Sunday afternoon, at an altitude of three thousand feet above sea level, I planted another *towering* Union Sunday School in this 'land of the sky.' It was the *last* journey for 'Jim!' At eight o'clock, Tuesday morning, 19th inst., at the age of thirty years—nineteen of which have been spent in the service of 'The American Sunday School Union'—my faithful old *Jim Horse* lay breathless and still, beneath the barn-yard oak! Sharp-sighted and sure-footed, from summit to valley—on roads, rocky and steep—through waters, swift and deep—in daylight and darkness—this willing servant, clad in missionary harness, has measured more than 26,000 miles!

"Under army orders in the late civil war, he served his country beneath the 'Star-spangled Banner.' And thence to the day of his death he ceased not to show the badge of his loyalty, 'U. S.,' branded on the shoulder. May a worthy successor be turned into the field of

"Your Missionary,

"G. S. JONES."

PHASES OF SANCTIFICATION.

No. II.

By F. E. MARSH, *Sunderland.*

BUNYAN, in his "Pilgrim's Progress," has given us many apt and striking illustrations of truth. There is one we wish to refer to, namely, the pilgrim at the cross and the three shining ones. You will remember that after Christian lost his burden at the sight of the cross, three heavenly messengers came to him. "The first said to him, 'Thy sins be forgiven thee;' the second stripped him of his rags, and clothed him with change of raiment; the third set a mark in his forehead, and gave him a roll with a seal upon it."

The first reminds us of the action of the Father, who forgives us our sins for Christ's sake; the second of what we are in Christ—"made the righteousness of God in Him;" and the third of the presence of the Holy Spirit, which is God's mark upon us that we are His, for "if any man have not the Spirit of Christ, he is none of His." We would especially draw attention to the latter. The Lord Jesus, in speaking of Himself as the Son of Man, says, "Him hath God the Father sealed." Now, in connection with the animals which were brought for sacrifice under the Levitical economy, they were first examined, and if they were found to be without blemish a mark was put upon them as attesting the fact that they were so. Christ was sealed because of what He was in Himself; we who believe are sealed because of what we are in Him. Thus we see that we are not merely saved from hell, our sins forgiven, and justified by His grace, but we are made meet for God's presence by His grace, by virtue of our oneness with Christ, for all that He is we are.

Now the point we wish to dwell upon in this paper is—*That sanctification is not for a few, but a fact that is true of all believers, as a matter of GIFT by the Father, SECURED to us by the work and in the person of Christ, and to be ENJOYED by the presence and power of the Holy Spirit, through faith, according to the Word of God.*

Alas! it is not always true as a matter of experience. By experience we mean, not some emotion got up and brought about by having the feelings wrought upon, but a calm consciousness that there is nothing between us and God—in a word, walking in fellowship with Himself. Now, as illustrating the point of this paper, we shall dwell upon the seven "*I will's*" of Ex. vi. 6-8, and couple with them seven "*hath's*" of the New Testament, as illustrating identity

of blessing between Israel and the Christian; the difference between them being that Israel's blessings are earthly and temporal, while ours are spiritual and heavenly.

1. *The "I will" of release and the "hath" of quickening.*—"I will bring you out from under the burdens of the Egyptians" (Ex. vi. 6). "Even when we were dead in sins, *hath* quickened us together with Christ" (Eph. ii. 5). Burdens, bondage, and bitterness were the ingredients in the cup of Israel; death, darkness, and Devil-possessed was the condition of us all. But when the "I will" of grace and the "hath" of the power of the Holy Spirit came, then our burdens fell off and rest took their place; bondage was exchanged for deliverance; bitterness gave place to joy; death fled in dismay at life; darkness was dispelled by the light; and Satan was expelled by Christ.

2. *The "I will" of riddance and the "hath" of deliverance.*—"I will rid you out of their bondage" (Ex. vi. 6). "Who *hath* delivered us from the power of darkness" (Col. i. 13). Israel was protected from judgment on the night of the Passover by the blood of the lamb; but God's purpose was to bring them out of the jurisdiction of Pharaoh by becoming their Liberator. When God says, "I will rid," sin, Satan, and self cannot stay Him. Till then Satan keeps His goods in peace, but before the power of Christ he must give place. *Hath!* Blessed certainty! Divine assurance! sweet experience! From the life of sin into life with Christ; from the thralldom of Satan into triumph in the Saviour.

3. *The "I will" of redemption and the "hath" of translation.*—"I will redeem you with a stretched out arm" (Ex. vi. 6). "*Hath* translated us into the kingdom of His dear Son" (Col. i. 13). The meaning of the word "redeem" in the first scripture is, to free, loose, or liberate, by avenging or repaying. Here we see at a glance its meaning: God would free Israel by overthrowing their enemies. This He did at the Red Sea. Now Christ, by His death, has paid down the ransom price whereby God's claims are met, Satan is rendered powerless, and, more than that, we are translated, or transported, into all that Christ is and has. What a position!—we may well praise Him; what privileges!—we should love Him; what prospects!—we should be all for Him.

4. *The "I will" of relationship and the "hath" of acknowledgment.*—"I will take you to Me for a people" (Ex. vi. 7). "Because ye are sons, God *hath* sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father'" (Gal. iv. 6). What mercy! We who were not a people are now the people of His possession; we who were once the children of the Devil are now the children of God. "I will be gracious, and will show mercy on whom I will show mercy." It is all of grace, and not of our goodness. And He *hath* given us the Holy Spirit, who assures us in the Word of our relationship and security. For as the custom of old would not permit the adopter to turn adrift the adopted, so neither will the Lord turn His children away, and the presence of the Holy Spirit is the assurance of it.

5. *The "I will" of regard and the "hath" of love.*—"I will be to you a God" (Ex. vi. 7). "We have known and believed the love that

God *hath* to us" (1 John iv. 16). What is God? There is a fourfold answer to this in the New Testament: "God is a Spirit;" "God is light;" "God is love;" "God is a consuming fire." A consuming fire to search us; love that we may know Him; light that we may be like Him; and a Spirit that we may worship Him. His love! In a measure we have known and believed His love towards us. But we want to know more and more the perfectness of His love, so that His love to us may cast out all fear and beget in us perfect love to Him.

6. *The "I will" of promise and the "hath" of possession.*—"I will bring you in unto the land" (Ex. vi. 8). "Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). As a matter of fact, it was God's purpose to bring Israel into the land of Canaan; but, as a consequence of their want of faith, only two enjoyed the privilege. As to the believer, God in His grace has blessed us in Christ with all spiritual blessings—the peace of God to calm us, the power of God to arm us, the precious blood to cleanse us, the presence of Christ to uphold us, the privilege of unbroken fellowship with Himself, the purity of Christ to cleanse us, and the panoply of God to shield us. Our position is one with Christ; our path is walking as Christ; our privilege is to manifest Christ; our power is an indwelling Christ; and our prospect is to share the coming glory with Christ.

7. *The "I will" of inheritance and the "hath" of reserve.*—"I will give it you for a heritage: I am the Lord" (Ex. vi. 8). "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy *hath* begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i. 3-5). We cannot be too confident when we have "Thus saith the Lord" as the ground of our confidence. Some have found fault with those who, in their simplicity, have spoken of their certainty of being for ever with Christ. But with the promise the Father who cannot lie, the presence of Christ at God's right hand, and the Holy Spirit as the Earnest, we may well sing—

"My name from the palms of His hands
Eternity will not erase;
Impress'd on His heart it remains
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the Earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

Blessed and Divine "*hath*"! Purchased by the blood of Christ, secured in the living Lord, and confirmed by the sure word of God, no man on earth, angel in heaven, or demon in hell can alter it. We may well say with William Dawson, the Yorkshire preacher, who on one occasion, in giving out a hymn, suddenly stopped, and said: "I was coming through the town of Leeds, and saw a poor little half-witted lad rubbing at a brass plate, trying to rub out the name; but the poor

lad did not know that the harder he rubbed the brighter it shone. Now, friends, sing—

‘ Engraved as in eternal brass
The mighty promise shines ;
Nor can the powers of darkness rase
Those everlasting lines.’ ”

Then, as though he saw the Devil rubbing, he said : “ Satan cannot rub it off.

‘ His hand hath writ the sacred word
With an immortal pen.’ ”

Now, how was it Israel failed to enter into the fulness God had provided? Num. xiv. 22 is the answer: “ Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, have tempted Me now these *ten times*, and have not hearkened to My voice,” &c. “ Ten times ”! Let us look at these ten provocations, and see if we can find any resemblances to the hindrances that are keeping Christians from enjoying what they have in Christ. For while it is true as a matter of fact that we have all spiritual blessings in Christ, still it is equally certain that they are only ours as a matter of experience as we walk in fellowship with Christ and apprehend him by faith. Let us briefly notice these provocations.

Ingratitude.—“ And they said unto Moses, ‘ Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians?’ ” &c. (Ex. xiv. 11, 12). L’Estrange says, “ Ingratitude is abhorred both by God and man, and vengeance attends those that repay evil for good.” We add, It is an insult to God, a robber of blessing, a marrer of peace, a fever to inflame, a fox that spoils the vine, an offspring of Satan, and an Achan to cause defeat.

Discontent.—“ And the people murmured against Moses, saying, ‘ What shall we drink?’ ” (Ex. xv. 24). Tillotson says, “ These are, beyond comparison, the two greatest evils in the world—a diseased body and a discontented mind.” Discontent is the mother of ingratitude; complaining is her speech, and murmuring her habit.

Discouragement.—“ And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness ” (Ex. xvi. 2). There is one of two things Satan seeks to do with the Christian. He tries to puff us up with pride; and if he cannot do that, he will try and defeat us by discouragement. We may apply the words that Pope uses in speaking of the action of some old men to younger ones: “ Most men in years, as they are generally discouragers of youth, are like old trees, which, being past bearing themselves, will suffer no young plants to flourish beneath them.” But in Israel’s case it was self, and not Satan, who was to blame. How often it is so with the believer! Discouragement leads to murmuring and discontent. Let us remember it is a sin to be discouraged.

Disobedience.—“ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none ” (Ex. xvi. 27). This was going in the face of the command that the Lord gave them—“ Six days ye shall gather it ” (the manna). Disobedience was

the cause of sin; the curse is because of it; its course is hateful to God; and, if persisted in, it brings eternal condemnation. "To obey is better than sacrifice." It is the obedient ones that experience the power of God, and the disobedient that get poverty of soul. The obedient have liberty, but the disobedient get leanness. The obedient are glad, but the disobedient are grumblers.

Rebellion.—"Wherefore the people did chide with Moses, and said, 'Give us water that we may drink.' And Moses said unto them, 'Why chide ye with me? wherefore do ye tempt the Lord?'" (Ex. xvii. 2). Verily, the word that Moses said to them afterwards was only too true: "From the day that thou didst depart out of Egypt, until ye came unto this place, ye have been rebellious against the Lord" (Deut. ix. 7). Rebellion has blighted creation, blistered the soul of man with sorrow, blurred his understanding, brought bitterness and bondage to his spirit, and blasted the paradise that God prepared for him. Beware, Christian, of this monster. Thank God that you are reconciled to Him in Christ, but take care lest you should chide with Him in His dealings with you, or chafe under the dispensations of His providence. Remember what Samuel said to Saul of this sin: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Idolatry.—"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods,' &c. (Ex. xxxii. 1). Israel made an idol of gold and worshipped it, to their shame and punishment. Beware, Christian, of the idol of gold—money; the idol of the flesh—self; the idol of the world—Satan; the idol of dress—the pride of life; the idol of worldly honour—lust of the eyes; the idol of pleasure—sin; and the idol of self-estimation, which is an abomination to the Lord.

Complaining.—"And when the people complained, it displeased the Lord" (Num. xi. 1). Some people are nearly always complaining; nothing is right for them. They are always "out of sorts," and they suffer very much from such complaints as the mumbles, grumbles, and rumbles. They are very much like the farmer that Dr. Todd speaks of. It was a wet day, and the doctor said, "Mr. N——, this rain will be fine for your grass crop." "Yes, *perhaps*; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop." A few days after this, when the sun was shining hot, he said to him, "Fine sun for your corn, sir." "Yes, *pretty fair*; but it's awful for the rye. Rye wants cold weather." Again, on a cold morning, the doctor met the farmer, and said, "This must be capital for your rye." "Yes; but it is the very worst weather for the corn and grass. They want heat to bring them forward." Complainers are always poor, while thankful ones are full of blessing. Complainers may murmur, but let them remember that their complaints will be like the arrows that Cæsar shot at Jupiter for sending the foul weather when he gave a feast to his nobles: the arrows came down upon the heads of those who discharged them.

Lust.—"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, 'Who

shall give us flesh to eat?" (Num. xi. 4). The lust of the flesh is a viper that will eat the life out. It was the downfall of our first parents, the disgrace that David fell into, and the device that Satan used in tempting Christ. The lust of the eyes is a trap that the enemy is ever setting. Into this Lot fell when he looked toward Sodom; it was by this that Achan was enchanted when he took the Babylonish garment and the wedge of gold; against this Christ warns, and the apostle Paul bids us flee. We do well to follow the advice of Taylor in his book on "Holy Living:" "When a temptation of lust assaults thee, do not resist it by disputing with it, but fly from it—that is, think not at all of it." Beware of the lustful thought, the impure desire, and the filthy imagination, for these are the deeds in embryo. Hate them because of their loathsomeness; flee from them as from a contagious disease, because they are hurtful to your soul and dishonouring to God. What a record our church rolls could give of professing Christians who have fallen into this sin! "Expelled for immorality, drunkenness, adultery, fornication, and unscriptural marriage," are the remarks we find against their names. What a record there would be if the churches were faithful in discipline!

Unbelief.—"They could not enter in because of unbelief" (Heb. iii. 19). "How long will it be ere they believe Me?" (read Num. xiv.). Let the bleached bones of Israel in the wilderness speak to us of unbelief—of its hatefulness and opposition to God, and its hindering and oppressive influence on the soul. Unbelief is like the parasite ivy, which climbs up and lives upon the oak, to the detriment, and sometimes the destruction, of the tree. Unbelief is like the worm that destroyed the gourd that sheltered Jonah. Unbelief is like a shutter that keeps out the light. Oh, Christian, let the Lord destroy this parasite, kill this worm, and throw back this shutter.

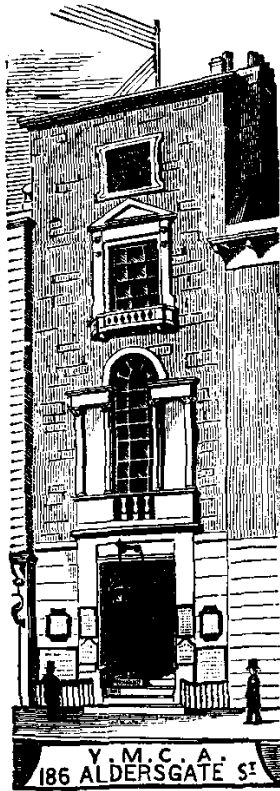
Believer, have we touched your hindrance? If so, let the Master take it away; for remember this: you cannot enjoy the provision in Christ, the presence of the Lord, and the power of the Holy Spirit, if you are conscious of anything between your soul and God. And if you do enjoy a heart that is not condemning you, do not be satisfied, but ask for more light. No; not more light, but more capacity to receive the unlimited fulness in Christ. We well remember hearing a good brother at a conference in Scotland give the following:—"I was walking down a street in K—— the other day, and saw a man I knew who was enlarging a window. 'Ah!' I said, 'you are giving them more light.' 'No,' replied the man; 'I am giving them more window; there is plenty of light.'" There is plenty of light, unlimited supply, to meet all our need, in all places, and under all circumstances. What we want is the enlarged capacity to receive. And *the* way to get more is to be faithful in what we receive.



A MOTHER'S LOVE.—You do not read in the Decalogue, "Mother, take care of your infant." So deeply is that law engraven on a mother's heart, that God our Saviour compares to it His own everlasting love to His redeemed.—W. ARNOT.

OUR YOUNG MEN.

THE CITY OF LONDON Y.M.C.A.,
186, ALDERSGATE STREET.



THIS Association was founded in 1844, and after a short sojourn in Serjeants' Inn, Fleet Street, and again in Gresham Street, settled down in the present premises. The frontage to Aldersgate Street, represented in the accompanying rough woodcut, is lofty, but very narrow. It gives no idea of the ample accommodation afforded by the fine and lofty rooms, which cover an immense area at the back.

The number of young men subscribing for the use of the rooms, and for instruction in the educational classes, has shown a large increase in each succeeding season. The annual returns register more than 2,000 members and associates, and upwards of 3,000 entries in the educational classes. There are four Bible classes, four prayer meetings, and



THE PARLOUR.

two evangelistic meetings, for young men exclusively, held during each week. Occasional social receptions for young men are held, when the Gospel is also presented, and very frequently received by many of those present. The daily intercourse in the rooms is very helpful to the spiritual development of young members.

A daily Noon Prayer Meeting, with a good average attendance, is much valued by those who frequent it. The testimonies given, by word and by letter, prove what a help by the way it has often proved to many visitors from the country as well as residents in the metropolis.

Large numbers of young men are introduced to the secretary from



THE READING ROOM.

the Colonies and abroad, as well as from the provinces; and, in turn, hundreds are commended to the associations scattered—to the number of 3,650—throughout the world.

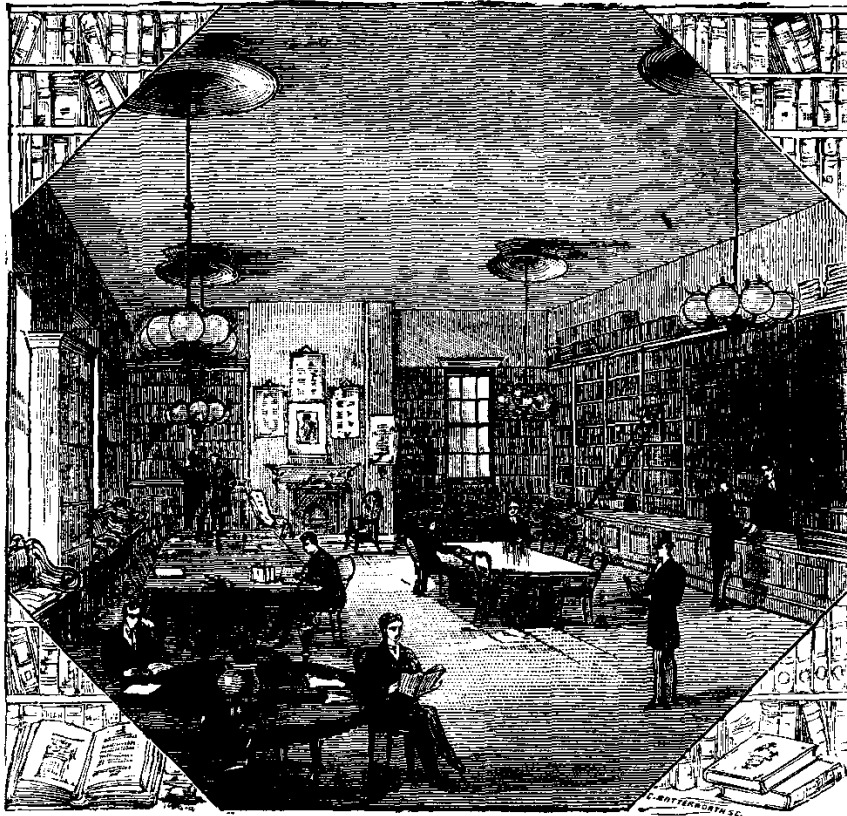
The great effort of the Association is by means of converted young men to reach other young men who are living in ignorance of the Saviour. When these men are won they are introduced to the communion of the Lord's people, and are encouraged to undertake active Christian work in connection with ragged school, lodging house, and open-air mission work, &c.

Special Gospel missions have been greatly blessed amongst the

young men of the City; as also the work of the City of London Bible Class Union, which seeks to establish and foster a Bible class in each of the large City houses, and to hold occasional warehouse Gospel meetings amongst the hundreds of *employés*.

Foreign Mission interest is stimulated, and real practical help is extended to candidates for missionary service by means of a Young Men's Foreign Missionary Society, established five years ago.

Employment registers, apartment registers, seaside homes at eight popular watering places, a well-equipped library, occasional lectures, and other methods of assisting and benefiting young men, all contribute to render the Association valuable to those for whom it



THE LIBRARY.

caters, and glorifying to God. This is the aim of the Christian friends by whose help and personal effort the Association is maintained.

The New Year opened with some very interesting and encouraging meetings, particularly on the evening of the reception of new members and associates. Many young men expressed their desire for salvation, and grace to live consistent Christian lives; forming, we trust, an earnest of continued and increased blessing upon this important work throughout the year.

All communications should be addressed to Mr. Robert Burn, the general secretary.

SIGNS OF THE TIMES.*

No. I.

THE QUEEN AND THE POPE.

PICTURES ANCIENT AND MODERN.

THE ANCIENT PICTURE.

“**T**HERE was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord. . . . He did very abominably in following idols” (1 Kings xxi. 25, 26).

“Now Jehoshaphat had riches and honour in abundance, and *joined affinity* with Ahab. And after certain years he went down to Ahab to Samaria. . . . And Ahab, king of Israel, said unto Jehoshaphat, king of Judah, ‘Wilt thou go with me to Ramoth-gilead?’ And he answered him, ‘I am as thou art, and my people as thy people; and we will be with thee in the war’” (2 Chron. xviii. 1–3).

“And Jehu, the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, ‘Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord’” (2 Chron. xix. 2).

THE MODERN PICTURE.

The *Standard*, Dec. 19th, 1887, reports that “the Duke of Norfolk, attired in his full robes as Earl Marshal of England, wearing the Order of the Garter and the insignia of the Order of Christ, and accompanied by his First Secretary and the other Attachés of his Mission,” was received by the Pope “in solemn ceremonial, with full honours.” According to the etiquette required to be observed at the Court of the Vatican, as is alleged, the Duke *went on his knees three times before the Pope* as he advanced to the Papal Throne, and as “Head of the Queen’s Special Mission to the Pope” presented the Address, given in the *Vatican Official Gazette*, as follows:—

“Holy Father,—Her Majesty the Queen, my Most Gracious Sovereign, having been pleased to select me as Her Majesty’s Special Envoy to express to your Holiness, in a public and formal manner, her sense of the courtesy shown by the mission of Monsignor Ruffo Scilla to convey your Holiness’s congratulations on the fiftieth anniversary of her reign, I have the honour to present to your Holiness Her Majesty’s letter accrediting me for that purpose.

“Her Majesty has commanded me to say that in confiding to me this *high mission* she has been moved not only by a desire to acknowledge this proof of your Holiness’s goodwill towards her, but also to *give expression to her feeling of deep respect for the elevated character and Christian wisdom which you have displayed in your high position*. The temperate sagacity with which your Holiness has

* We purpose from time to time giving under this head some simple statements of fact regarding current events of importance to the Church and nation, and beg our readers to compare them with Scripture, and especially the *Second Epistles*.

corrected errors and assuaged differences from which much evil might otherwise have arisen inspires Her Majesty with the earnest hope that life and health may long be granted to you, and that your beneficent action may be long continued. In conclusion, I beg leave to be permitted to express to your Holiness how very sensible I am of the honour which has been conferred upon me by my Gracious Sovereign in selecting me for this *high mission* and in making me the interpreter of Her Majesty's sentiments on this occasion."

The *Times*, December 27th, reports that on the 26th December "the *British Special Mission* to the Pope presented the gift of Her Majesty." This gift, as the *Daily News*, December 27th, informs us, "comprised a splendid gold jug and plate for the celebration of the Mass;" and the *Times* adds, in continuation of its announcement, that "on receiving the massive basin and ewer of gold, the Pope, with evident pleasure, remarked that they would serve for his Jubilee Mass."

The following is an account of the actual celebration of the Jubilee Mass:—

"The Pope celebrated his Jubilee Mass in St. Peter's on Sunday morning shortly before 10 o'clock. The scene was dream-like in its mediæval splendour, as the sun rose, lighting the splendid robes and violet skull-caps of the cardinals, the glittering helmets and uniforms and gaudy costumes of the Pope's Swiss Guard, and the varied glittering Ambassadorial uniforms in the Diplomatic tribune. The Pope descended from his own apartments to the Chapel of the Sacraments, where he assumed the sacerdotal garments, and was then borne into the body of the church in the *Sedia Gestatoria*. It had been ordered by the Vatican authorities that no demonstration should take place, but the enthusiasm of the pilgrims was not to be restrained, and the white solitary figure of the Pontiff, with the shining tiara carried aloft above the crowd, was accompanied by rolling volleys of cheers. During the long progress up the church the mass was sung, and an extraordinary effect was produced by the chanting of some of the responses towards the end by all the many thousands composing the congregation. The choir singers were placed in the gallery running round the Great Dome, and the strains of the world-famous silver trumpets when the Pope raised the sacred elements were wonderfully sweet and impressive. Leo XIII. contrived to use during the ceremony as many as possible of his Jubilee gifts. On entering he wore a tiara studded with more than 1,000 pearls and other gems; at the altar he changed it for that sent by the Emperor William, which is also encrusted with precious stones. He laved his hand in the gold basin sent by Queen Victoria. He pronounced the Benediction from the *Sedia Gestatoria* in front of the high altar. His departure was accompanied by the same demonstration of enthusiasm as had greeted his entrance. 48 cardinals, 238 archbishops and bishops, and a congregation of about 30,000 persons were present. After the Pope had assumed some of the sacerdotal vestments he fainted, but was soon restored to consciousness. He afterwards had a second fainting fit, from which, however, he at once recovered."

There is little need for comment: behold the pictures and consider.

We are glad to find the subjoined letter in the *Christian* of

January 13th, and heartily wish that the protest might not be confined to the clergy of the Church of England, but might proceed from the whole Protestant community of England, among all denominations :—

Sir,—A number of clergymen propose making a formal protest to the Queen and Lord Salisbury against the mission of the Duke of Norfolk to the Pope of Rome. May I, through your columns, earnestly ask (a) for the voluntary help of my brother clergy as honorary secretaries in different parts of England; and (b) for signatures (in full, with official designation), to be forwarded as early as possible to

Yours truly,

The Vicarage, Old Ford, London, E.

WM. ADAMSON.



BABYLON THE GREAT, THE MOTHER OF HARLOTS.

IN the seventeenth chapter of Revelation, and first verse, we find it written, “Come, and I will show unto thee the judgment of the great whore that sitteth upon many waters.” At the fifth verse we read, “Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

We need not go far to find the wicked Church to which this portrait points. Truly Rome has been drunk with the blood of the saints and the blood of the martyrs of Jesus. As she has been made drunk once with the blood of the saints, notably in the diabolic institution of the Inquisition, so this chapter has its crisis of fulfilment in the future, when the ten-horned beast carries this drunken prostitute for a time and supports her; and when she is again at her old murderous business, her judgment is that she is to have *blood to drink* (Rev. xvi. 6).

Few pages of history are more pregnant with interest than the early days of the Reformation in Spain. Many of the Spanish Christians were very learned men, and some were poets of rare merit, who, though they have passed away, their writings remain, and will remain as long as Milton's or Shakespeare's. They are, alas! but little known to us. One of them—Lope de Vega Carpio—has left us a sonnet that all who read Spanish delight in. The Spanish words I give below :—

SONETO.

Pastor, que con tus silbos amorosos
 Me despertaste del profundo Sueño:
 Tu que hiciste cayado de ese leño
 En que tiendes los brazos poderosos,
 Pues te confieso por mi amor y Dueño,
 Y la palabra de seguir Empeño.

Tus dulces silbos y tus pies hermosos.
 Oye, Pastor, que por amores mueres;
 No te espante el grandor de mis pecados
 Pues tan amigo de rendidos eres.
 Espera pues y es cucha mis cuidados;
 Pero cómo te digo que me esperes
 Si estás para esperar los pies clavados!

These lines have been well translated by Longfellow, but do not convey the richness and loveliness of the exquisite Castilian, which seems to fill the deepest recesses of the heart. Longfellow's translation is—

SONNET.

Shepherd! that with Thine amorous sylvan song
 Hast broken the slumber which encompassed me,—
 That madest Thy crook from the accursed tree,
 On which Thy powerful arms were stretched so long!
 Lead me to mercy's ever-flowing fountain;
 For Thou my Shepherd, Guard, and Guide shalt be;
 I will obey Thy voice, and wait to see
 Thy feet all beautiful upon the mountains.
 Hear, Shepherd! Thou who for Thy flock art dying:
 Oh, wash away these scarlet sins, for Thou
 Rejoicest at the contrite sinner's vow.
 Oh, wait! to Thee my weary soul is crying;—
 Wait for me! Yet why ask it, when I see,
 With feet nailed to the cross, Thou'rt waiting still for me!

Another by the same author is also translated by the same gifted American—

T O - M O R R O W .

Lord, what am I, that with unceasing care
 Thou didst seek after me,—that Thou didst wait,
 Wet with unhealthy dews, before my gate,
 And pass the gloomy nights of winter there?
 O strange delusion! that I did not greet
 Thy blest approach; and oh! to heaven how lost,
 If my ingratitude's unkindly frost
 Has chilled the bleeding wounds upon Thy feet!
 How oft my guardian angel gently cried,
 "Soul, from thy casement look, and thou shalt see
 How He persists to knock and wait for thee"!
 And oh! how often to that voice of sorrow,
 "To-morrow we will open," I replied;
 And when the morrow came I answered still, "To-morrow!"

Such were the more than angelic spirits that that hell-born tribunal sought and succeeded in purging off the fair land of Spain, which at the time of the Reformation had a population of thirty-five millions. The result of its iniquitous proceedings was the rapid depopulation of that richest of European countries, so that at the time of the French Revolution it had dwindled down to *twelve millions*. At last the eyes of Spaniards in the beginning of the present century were opened, and as the prophetic word declares, "They shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire," so a decree of the Cortes, then sitting at Cadiz (for Napoleon occupied Madrid), reduced the conventual, monastic, and ecclesiastic establishment in Spain by one-half. The result of this decree was to increase in fifty

years the number of the Spanish people to *eighteen millions*, which is what they number at present. This one item from the statistics of this land of the priest and the Jesuit shows at a glance the baneful influence of this pernicious system. About three years ago a book by Paul Bert, on the Jesuits, appeared in Paris. It was simply an *exposé* of the teachings, doctrines, and doings of this diabolical society. It rapidly went through several editions. The result was the expulsion of the Jesuits from France. It was simply and principally a *resumé* of their nefarious maxims and practices, and when brought before the enlightened citizens of Paris their expulsion was speedily decreed. And no wonder, when we know only a little of the proceedings of this pernicious and dangerous sect. Hardly had they constituted themselves in Paris in 1565 when their first audacious onslaught on Protestantism in France was carried out, in the year 1572, when the noble Admiral Coligny and about 40,000 Huguenots were put to death in the reign of Charles the Ninth of France, who was instigated to this atrocious act by his mother, Catherine of Medicis, and the Duke de Guise. Admiral Coligny, the leader of the Huguenots, was the first to be butchered. His son-in-law, Téligny, left him at midnight. There remained with him in the house Paré the surgeon, the chaplain Merlin, the master of the horse Yolet, two noblemen (Cornatou and Labonne), a guard of five Swiss, and the household servants.

Between two and three in the morning the noisy band of the assassins, led by Guise in person, drew near. Cosseins, the commander of the guard—at heart a bandit, just as ready to kill as to protect—knocked at the door, and demanded admission in the king's name. The hall porter, as he opened the door, was struck down by a blow of a dagger, and one of the Swiss guard was shot. The noise roused every one in the house. Coligny divined their purpose, and said to Merlin, "Pastor, offer a prayer; I commend my soul to God's mercy." Thereupon a servant rushed in, saying, "Gracious master, the house is stormed. God summons us to Himself; resistance is impossible." Coligny caused himself to be raised out of bed, put on a silk morning gown, and said, "I have long been prepared to die; but you others save yourselves, for you cannot protect me." . . . The doors were burst open, and the assassins rushed in. "Art thou the Admiral?" cried the foremost, called Behmé. "Yes," replied Coligny, quietly; "but thou, young man, oughtest to reverence my grey hairs and my helpless position. Surely thou wilt not cut short my life?" With a blasphemous oath Behmé ran his sword into his chest, whilst the others cut and thrust, until at the seventh blow he sank down on the floor by the chimney. Guise shouted up from the courtyard, "Behmé, hast thou done thy work?" "Yes, gracious lord," was the reply. "The Chevalier d'Angoulême will not believe it; hurl the body out of the window." Whereupon Behmé and Saarlamous seized Coligny, in whose body life was not wholly extinct, and hurled him down into the courtyard. Guise wiped away the blood from his face: "Yes, I know him; that is he;" and thereupon he kicked the corpse with his foot—"the man whom all French assassins had most feared as long as he lived," writes the old chronicler, full of indignation at this infamous trans-

action. An Italian, Petrucci, cut off his head and carried it to Catherine; she is said to have sent it to *the Pope!* The mutilated remains were dragged through the streets of Paris, amidst mockery and insults, and then hanged by the legs from the gallows of Montfaucon. . . . Thus died the greatest man that France then had; one of the greatest that she has ever had. . . . His race did not die out with himself. True, indeed, his children had to eat the bread of exile for years, and his widow died in prison; his daughter Louise, Téligny's wife, had to witness the death of her second husband, William of Orange (the Silent), murdered by her side in the year 1584. By him, however, she became the ancestress of the Royal Family of Orange; and, beyond that, her grand-daughter, Louise Henriette, who wrote the hymn, "Jesus, meine Zuversicht" (Jesus, my Confidence), was the wife of the great Elector of Brandenburg, and thus Coligny became the ancestor of the great Protestant monarch, the present German Emperor. . . . Murder and plunder lasted throughout the whole of this memorable day; according to reliable calculations the number of those murdered in Paris alone was between 5,000 and 6,000. But there was great joy in Rome; Gregory XIII. ordered a *Te Deum* to be sung, and went in solemn procession with all the clergy to render God thanks! A medal was struck with the inscription, "The Downfall of the Huguenots." The Massacre of St. Bartholomew was a great and fatal blunder. Charles IX. died on the 30th May, 1574, drenched in his own blood from repeated attacks of hemorrhage, and he was tormented in his last hours with heavy pangs of conscience. Henri de Guise, the executioner of Coligny, died on December 23, 1588, in the Castle of Blois, pierced by a dagger; he was assassinated by Henry of Anjou, then Henry III., who also kicked the corpse of Coligny. Then retributive justice overtook this king, for the fanatical monk, Jacques Clement, assassinated him.*

Such is another story of the Papacy, that system which Prince Albert proclaimed to be "the greatest conspiracy ever hatched against human liberty, civil and religious;" yet to it our rulers are once again servilely pandering. Thank God, there are the 7,000 in our land who have not bowed the knee to Baal, and on whose banner are inscribed the words, NO SURRENDER!!!



THE FOREKNOWLEDGE OF GOD.

"WHO hath not known passion, cross, and travail of death, cannot treat of foreknowledge without injury and inward enmity towards God. Wherefore take heed that thou drink not wine while thou art yet a sucking babe." "The *ninth* chapter of the Epistle to the Romans is the ninth. Learn first the eight chapters which precede it."

LUTHER.

* See small tract, "The Massacre of St. Bartholomew," published by Tract Society, 56, Paternoster Row. Price one halfpenny.

THE PARABLE OF THE WHEAT AND TARES.

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

MATTHEW xiii: 24-30, 36-43.

THIS parable is the second of a series of seven, in which the mysteries of the kingdom of heaven—or, rather, of the kingdom of the heavens—are given; wherein is shown the character which the kingdom of the Son of Man takes whilst He, being rejected by Israel, is seated at the right hand of God.

These parables, like the addresses to the seven churches in Asia, in Rev. ii., iii., are arranged in chronological order; they mark certain epochs in the history of the Church during the present dispensation. The parable of the SOWER and the SEED applies to the first proclamation of the word of the kingdom by Christ, and those sent by Him; just as the epistle to the church at Ephesus (Rev. ii. 1-7) applies to the apostolic age of the Church, and corresponds with the historical type in the reign of Solomon.

The parable of the WHEAT and TARES foretells the entrance of mere professors into the Church of God, which began at so early a period of its history, accompanied, indeed, by fierce persecution, as indicated by the address to the church in Smyrna (Rev. ii. 8-11), and foreshadowed by the reign of Rehoboam.

Four of these parables Jesus delivered in the presence of the multitude (verse 34); the three remaining were spoken to the disciples in the house. That of the Sower and the Seed was explained to the multitude; this of the Wheat and Tares He expounded to the disciples when alone with them (verse 36).

This second parable gives us our Lord's estimate of Christendom, from the first entrance of mere professors into the outward Church up to the time of the Lord's return; while the explanation continues the prediction to the end of the age.

Verses 38, 39. "The field is the world; the good seed, these are the children [*or sons*] of the kingdom; but the tares are the children of the Wicked One; the enemy that sowed them is the Devil; the harvest is *the* end of the world [*age*]; and the reapers are *the* angels."

Strict discipline is to be maintained in the CHURCH, and the wicked person put away (1 Cor. v.); but persecution is not to be resorted to in the WORLD: human reason may be utterly at fault here, for a

persecuting Saul may in due time become a nursing father to the Church.

“The harvest is *the* end of the age.” This harvest extends over a certain period; it is not confined to one specific action. There are three things noticed in connection with it—first, the collecting of the tares in bundles; second, the gathering of the wheat into the barn; and, third, after a time, the burning of the tares. The time of harvest is the time of ripening, both of the wheat and tares alike. As the end of the age draws nigh, false profession will have ripened, and false systems of theology will have become matured; human combinations, on fundamentally false principles, will unite mere outward professors of Christianity in bonds too strong to be broken. God will overrule all this for the accomplishment of His own purposes, and angels are the instrumentalities which He employs. The tares are not at once burnt; they are collected together, but left on the field, preparatory to the final action.

But the wheat are gathered into the barn: the real believers in Christ, sealed and dwelt in by the Spirit of God, changed in a moment, in the twinkling of an eye, will be caught up to meet the Lord in the air, and so shall be for ever with the Lord. With this the parable, as delivered in public, ends. This action closes the present dispensation; it commences at Pentecost, and terminates with the Lord’s return to receive His Church to Himself.

The interpretation of the parable not only explains what goes before, but supplements what follows after. This principle of interpretation is of the utmost importance to be observed, otherwise, in some instances, the interpretation will appear to contradict the parable. This principle will apply to the interpretation of the prophecies of Daniel, and also to the concluding parable of the Net (verses 47–50).

The same remark is applicable to the first and second epistles to the Thessalonians. The first epistle is occupied entirely with the coming of the Lord Jesus to receive His Church—that is, “the coming of our Lord Jesus Christ and our gathering together unto Him.” The second epistle supplies the details of those things which will follow after—Babylon, the Man of Sin, and the manifestation of the Lord in flaming fire.

Verses 40–42. “As therefore the tares are gathered [collected] and burned in *the* fire; so shall it be in the end of this world [age]. The Son of Man shall send forth His angels, and they shall gather [collect] out of His kingdom all things that offend [stumble], and them which do iniquity [practise lawlessness]; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

“The coming of our Lord Jesus Christ and our gathering together unto Him,” represented in the parable by the wheat gathered into the barn, closes the present dispensation; but the times of the Gentiles run on till the end or completion of the age. During the interval between the gathering of the wheat and the burning of the tares, the last week of Daniel’s prophecy of the seventy weeks of years will be accomplished. In these seven years, and especially in the last three and a half years, the tares previously collected in bundles will become fully dried, and ready for the burning. The great apostasy of Christendom, culminating in Babylon the Great, and the rebellion of man, headed up in the Lawless One, the Man of Sin, will call for the execution of speedy and signal judgment.

Before Messiah establishes His kingdom of peace and righteousness on the earth, the transgressors will be removed out of it. The Son of Man “shall gather out of His kingdom all things that offend, and them which do iniquity,” and the angels of His power will be the accomplisiers of His will; while the temporal judgment will be succeeded by the eternal judgment and unavailing woe; for, according to the prophecy of John the Baptist, He will not only “thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire” (Matt. iii. 12).

When the peaceful reign of the Son of Man shall be established on the earth—all Israel saved and righteous—the nations blessed in association with them—the knowledge of Jehovah covering the earth as the waters cover the sea—“then shall the righteous shine forth as the sun in the kingdom of their Father” (verse 43). The dead in Christ who rise first, and the living ones caught up at the Lord’s coming—represented by the wheat gathered into His garner—will then shine forth in resurrection glory, with the brightness of the firmament. Here we have the kingdom of the heavens no longer in mystery, but in full manifestation—the kingdom of the Son of Man established on the earth, and the saints of the heavenlies taking the kingdom and shining forth as the sun in the kingdom of their Father above.

Well may the Lord add, “Who hath ears to hear, let him hear” (verse 43). For in the consideration of subjects so great, so glorious, and so full, we need not only to mark well, and rightly divide the Scriptures of truth, but we need to hear the voice of that Divine Spirit under whose inspiration these Scriptures were written, and who alone can interpret them, that He may not only bring to our remembrance the very words which Jesus uttered, but give us to know “the mind of Christ” in them.

BIBLE READINGS.

No. 275.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 46.)

No. XVII.—PEACE.

I.—WHAT PEACE IS.

What a *calm* is to the atmosphere (Mark iv. 19), what *tranquillity* is to an empire (2 Kings xx. 19), what *affection* is to an household (Jud. xix. 20), what *concord* is to a church (2 Cor. xiii. 11), what *health* is to the body (Mark v. 34), what *serenity* is to the mind (Isa. xxv. 3), what *forgiveness* is to the conscience (Luke vii. 50), that *peace* is to the soul.

Spiritual peace in its Godward aspect is reconciliation on the ground of atonement made; in its manward aspect, is reconciliation with God through faith in that atonement (Rom. v. 9-11; 2 Cor. v. 18, 19; Col. i. 20-22).

II.—THOSE WHO HAVE NOT PEACE.

1. The lawless (Isa. xlvi. 22, lvii. 21).
2. The lawless know not the way of peace (Isa. lix. 8; Rom. iii. 17).
3. The lawless promise to themselves peace (Deut. xxix. 19).
4. The false promise peace (Jer. vi. 14).
5. The wilfully blind know not peace (Luke xix. 42).

III.—THOSE WHO HAVE PEACE.

Those who—

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| <ol style="list-style-type: none"> 1. Are acquainted with God (Job xxii. 21). 2. Hearken to Him (Isa. xlvi. 18). 3. Obey Him (Lev. xxvi. 6). 4. Please Him (Prov. xvi. 7). 5. Are stayed upon Him (Isa. xxvi. 6). | <ol style="list-style-type: none"> 6. Love His law (Ps. cxix. 165). 7. Believe (Rom. xv. 13). 8. Are justified (Rom. v. 1). 9. Are meek (Prov. xxvii. 11). 10. Are spiritually minded (Rom. viii. 6). 11. Seek it (Ps. xxxiv. 14). 12. Have the Spirit (Rom. xiv. 17). |
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IV.—BELIEVERS SHOULD

- H**ave peace with God and man (Isa. xxvii. 5; Rom. v. 1; Mark ix. 50).
Abundant peace (Isa. liv. 13, xlvi. 18).
Value peace (Ps. cxx. 7; Zech. viii. 19).
Endeavour to live in peace (Rom. xii. 18; Heb. xii. 14).
Pray for and promote peace (1 Tim. ii. 23; Rom. xiv. 19).
Endeavour to *make* and *keep* peace (Jas. iii. 18; Eph. iv. 3).
Announce peace (Rom. x. 15).
Cultivate peace (2 Cor. xiii. 11; Gal. v. 22).
Extend peace (Matt. v. 9; 1 Pet. iii. 8-12).

V.—SOME OF THE FEATURES OF PEACE.

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| <ol style="list-style-type: none"> 1. Great (Ps. cxix. 165). 2. Abundant (Ps. lxxii. 7). 3. River-like (Isa. xlvi. 18). 4. Perfect (Isa. xxvi. 3). | <ol style="list-style-type: none"> 5. Passing understanding (Phil. iv. 6, 7). 6. Everlasting (Isa. liv. 10). |
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VI.—PEACE FLOWS FROM GOD.

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| 1. He originates it (Ps. cxlvii. 14). | 5. He gives peace (2 Thess. iii. 16). |
| 2. He orders it (Isa. xxvi. 12). | 6. He keeps in peace (Isa. xxvi. 2) |
| 3. His thoughts are peace (Isa. xxix. 11). | 7. He is with those who make peace (2 Cor. xiii. 11). |
| 4. He speaks it (Ps. lxxxv. 8). | |

VII.—PEACE FLOWS FROM CHRIST.

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|---|---------------------------------------|
| 1. He was smitten for our peace (Isa. liii. 5). | 4. He preaches peace (Eph. ii. 17). |
| 2. He made peace (Eph. ii. 16; Col. i. 20). | 5. He gives peace (John xiv. 27). |
| 3. He is our peace (Eph. ii. 14). | 6. He leaves peace (John xiv. 27). |
| | 7. He guides into peace (Luke i. 79). |

VIII.—PEACE FLOWS FROM THE SPIRIT.

1. In Him the kingdom of God is peace (Rom. xiv. 17).
2. His is the power whereby God fills the believer with peace (Rom. xv. 13).
3. His fruit in the believer is peace (Gal. v. 22).

“Grace to you, and PEACE, from HIM which *is*, and which *was*, and which *is to come* [God]; and from the seven SPIRITS [the Holy Spirit] which are before His throne; and from JESUS CHRIST, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth” (Rev. i. 4, 5).

J. HIXON IRVING.

No. 276.—UNDERSTANDING.

ABILITY to <i>understand</i>	.. .. .	Neh. viii. 2, 3.
Desire to <i>understand</i>	.. .. .	Neh. viii. 3.
Assistance in <i>understanding</i>	.. .. .	Neh. viii. 7, 8.
Joy in <i>understanding</i>	.. .. .	Neh. viii. 12, 13.
Use of <i>understanding</i> —obedience	.. .. .	Neh. viii. 16.
He that received seed into good ground is he that heareth the Word, and <i>understandeth</i> it	.. .. .	Matt. xiii. 23.
<i>Understandest</i> thou what thou readest?	.. .. .	Acts viii. 30.
Then opened He their <i>understanding</i> , that they might <i>understand</i> the Scriptures	.. .. .	Luke xxiv. 45.
		J. L. S.

No. 277.—THE CUP IN SCRIPTURE.

1. The <i>cup</i> we deserved	.. .. .	Ps. xi. 6.
2. The <i>cup</i> the Saviour drank for us	.. .. .	Matt. xx. 22.
3. The <i>cup</i> we receive instead	.. .. .	Ps. cxvi. 13.
4. The <i>cup</i> that can never fail	.. .. .	Ps. xvi. 5, xxiii. 5.
5. The <i>cup</i> of kindness	.. .. .	Matt. x. 42.
6. The <i>cup</i> of the impenitent	.. .. .	Rev. xiv. 10.
		J. L. S.

No. 278.—GOD'S PREPARATIONS.

THOU, O God, hast <i>prepared</i> of Thy goodness for the poor	Ps. lxxviii. 10.
Thou <i>preparest</i> a table before me	Ps. xxiii. 5.
The Lord <i>prepared</i> a great fish	Jonah i. 17.
God <i>prepared</i> a gourd	Jonah iv. 6.
God <i>prepared</i> a worm	Jonah iv. 7.
God <i>prepared</i> a vehement east wind	Jonah iv. 8.
The kingdom <i>prepared</i> for you	Matt. xxv. 34.
Everlasting fire <i>prepared</i> for the Devil and his angels ..	Matt. xxv. 41.
Salvation which Thou hast <i>prepared</i> , &c.	Luke ii. 31.
The things God hath <i>prepared</i> for them that love Him	1 Cor. ii. 9.
I go to <i>prepare</i> a place for you	John xiv. 2.
	J. L. S.

No. 279.—THE HEART OF THE NATURAL MAN.

WHAT GOD SAYS OF IT.

ABODE of all evil (Mark xv. 19).	Lying (Acts v. 3).
Bitter (Ezek. xxvii. 31).	Lustful (Rom. i. 24).
Blind (Eph. iv. 18).	Mad (Eccles. ix. 3).
Covetous (2 Peter ii. 14).	Mischievous (Ps. xxviii. 3).
Deceitful (Jer. xvii. 9).	Obstinate (Deut. ii. 30).
Deceived (James i. 26).	Of little worth (Prov. x. 20)
Deep (Ps. lxiv. 6).	Perverse (Prov. xii. 8).
Despiteful (Ezek. xxv. 15).	Proud (Ps. ci. 5).
Deviseth wickedness (Prov. vi. 18).	Quarrelsome (Prov. xxviii. 25)
Divided (Hosea x. 2).	Rebellious (Jer. v. 23).
Double (Ps. xii. 2).	Restless (Eccles. ii. 23).
Erring (Ps. xc. 10).	Revoltng (Jer. v. 23).
Evil (Gen. vi. 5).	Sorrowful (Isa. lxxv. 14).
Far from God (Matt. xv. 8).	Stiff (Ezek. ii. 4).
Fat (Ps. cxix. 70).	Stony (Ezek. xi. 19).
Foolish (Rom. i. 21).	Stout (Isa. x. 12).
Fretting (Prov. xix. 3).	Subtle (Prov. vii. 10).
Froward (Ps. ci. 4).	Uncircumcised (Jer. ix. 26).
Fully set to do evil (Eccles. viii. 11).	Veiled (2 Cor. iii. 15).
Gathers iniquity (Ps. xli. 6).	Wanting (Hosea vii. 11).
Hard (Mark x. 5).	Weak (Ezek. xvi. 30).
Haughty (Jer. xlvi. 29).	Wicked (Jer. xvii. 9).
Hypocritical (Job xxxvi. 13).	Works wickedness (Ps. lxxviii. 2).
Impenitent (Rom. ii. 5).	Wrong (Acts viii. 21).
Influenced by Satan (Acts v. 3).	Zealous in evil (Eph. iv. 19).
	G. HEFFORD.

SEARCH SERIES.

XXIII.—DAILY.

1. *Daily Food.*

A daily provision of the king's meat	Dan. i. 5.
A continual allowance given him of the king, a daily rate for every day	2 Kings xxv. 30.
Behold, I will rain bread from heaven for you	
gather a certain rate every day	Ex. xvi. 4.
Give us this day our daily bread	Matt. vi. 11.

2. *Daily Guidance.*

The Lord went before them by day and by night	Ex. xiii. 21.
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3. *Daily Teaching.*

I sat daily with you teaching in the temple	Matt. xxvi. 55.
Exhort one another daily	Heb. ii. 13.

4. *Daily Mercies.*

They are new every morning	Lam. iii. 23.
Blessed be the Lord, who daily loadeth us with benefits	Ps. lxxviii. 19.

5. *Daily Support.*

Blessed be the Lord, who daily beareth our burdens	Ps. lxxviii. 19 (R.V.).
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6. *Daily Renewal.*

The inward man is renewed day by day	2 Cor. iv. 16.
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7. *Daily Self-Denial.*

Let him take up his cross daily	Luke ix. 23.
I die daily	1 Cor. xv. 31.

8. *Daily Prayer.*

I cry to Thee daily	Ps. lxxxvi. 3.
Evening, morning, and at noon will I pray	Ps. lv. 17.

9. *Daily Bible Study.*

Day by day he read in the book of the law	Neh. viii. 18.
They searched the Scriptures daily	Acts xvii. 11.

10. *Daily Praise.*

Every day will I bless Thee	Ps. cxlv. 2.
The priests praised the Lord day by day	2 Chron. xxx. 21.
He appointed Levites to praise as the duty of every day required	2 Chron. viii. 14.
Daily shall He be praised	Ps. lxxii. 15.

11. *Daily Worship.*

Thou shalt daily prepare a burnt offering	Ezek. xlvi. 13.
The daily meat offering	Num. iv. 16.
That I may daily perform my vows	Ps. lxi. 8.
The priest shall burn wood on it every morning	Lev. vi. 12.
That which they have need of for the burnt offerings let it be given them day by day	Ezra vi. 9, 10.
Watching daily at My gates	Prov. viii. 34.

Subject for March—"Seeking and Finding."

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

SCYLLA OR CHARYBDIS—WHICH?

Gladstone or Salisbury? By the Right Hon. Lord ROBERT MONTAGU. John Kensit, Paternoster Row. (1s).

A close examination of the Irish difficulty in all its bearings, by one of undoubted competency to give an opinion on the subject. The political and social aspects of recent movements obtain considerable attention; but the writer's chief objects are to detect and expose the Romish influence which forms the secret spring of the agitation, and also to point out the truckling to Popery which is apparent in much of the Irish legislation. The latter is attributed either to wickedness or weakness, or a mixture of both. In fact, this book tears off the mask and shows the face of "the beast." All the professed zeal for righteousness and humanity and freedom is shown to be a hollow mockery, and a cover for the ultimate design, which is the extermination of Protestants and the establishment of Papal dominion. We are glad of this bold and forcible statement, and trust it may be the means of undeceiving many.

REMARKS ON THE SUPPLEMENT TO THE CHURCH CATECHISM.

Proposed by the Lower House of the Convocation of Canterbury. By the Right Rev. CHARLES PERRY, D.D. Elliot Stock.

The Church Catechism is in need of enlargement, so Convocation thinks, and that august body have set about the task. There is a great defect in it; the catechumen is taught nothing about the Church and its ministers, so it is proposed to supply the deficiency, and this is a sample of the way in which it is to be done:—

i. (Q.) What meanest thou by the Church?—(A.) I mean the Body of which Jesus Christ is the Head, and of which I was made a member by baptism.

viii. (Q.) What is the office of a Bishop?—(A.) The office of a Bishop

is to be a chief pastor and ruler of the Church, to confer holy orders, to administer confirmation, and to take the chief part in the ministry of the Word and Sacraments.

xii. (Q.) Why is it our duty to belong to the Church of England?—(A.) Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

These are three out of the twelve Q. and A. which it is proposed to add; but the Rev. C. Perry, D.D., enters a strong protest against some of the definitions and statements. And if this is the case with a dignitary of the English Establishment, then what may we be supposed to think about them? The Bishop's criticism on the answer to the twelfth question, as given above, is noteworthy: he says:—"If this had been so, there would have been no need of the Reformation of the sixteenth century; and, indeed, the rejection of the Bishop of Colchester's proposal to insert a reference to the Reformation would almost seem to show that in the opinion of the majority of the Lower House of the Convocation of Canterbury there was no need for it. It would, however, be an evil day for the Church of England when this was made a part of the catechetical instruction of her children."

GLEANINGS FROM THE HARVEST.

By Rev. W. HASLAM, M.A. Morgan & Scott. (2s. 6d.)

This book is intended as a supplement to the former well-known volumes by this author—"From Death unto Life" and "Yet Not I." It contains a variety of interesting incidents connected with the writer's own experience in mission work, and these incidents are used so as to illustrate doctrines and statements from the Gospel of John. We do not agree with the fine-drawn distinctions contained in the preface,

and think they are only fitted to perplex the minds of readers; but the book itself is very readable and profitable.

ARROWS OF TRUTH. Thoughts from the Pen of the late MARCUS WRIGHT, Esq., of Birdsgrove. With Short Biographical Sketch. G. Norman & Son, Hart Street, Covent Garden.

Marcus Wright was a man of the Brownlow North stamp, having a good position and ample opportunities for the enjoyment of the world, which he freely used till well on into middle life, when he became converted, and henceforth threw all his energies into the service of God. The biographical sketch is most interesting, and the papers from Mr. Wright's MSS., which form the bulk of the book, will be found to contain much profitable instruction.

SYBIL AND DAVE ; or, The Little Comforter. By JESSIE ARMSTRONG. Houlston & Sons.

A pathetic story of two orphan children, struggling bravely against poverty, sickness, and reproach, buoyed up by a simple confidence in God, and ultimately rising above their troubles. The story is well written, and fitted both to please and profit young readers.

DOT YOUR PRAYERS. By EMILY P. LEAKEY. Shaw & Co.

A curious title for an important subject, which may be expressed as *definite prayer*. We commend it to our readers as a really helpful little book.

"A 1." Monthly Part for December. Edited by Mrs. STEPHEN MENZIES. Office: 62, Ludgate Hill, London, E.C.

Marked by much originality and freshness, liveliness without levity, and seriousness without sourness. Instruction and recreation are judiciously combined, and the engravings (which are numerous) are appropriate, striking, and well executed. The frontispiece of the December part is excellent. The magazine has our warm commendation.

BIBLE LESSONS ON JOSHUA AND JUDGES. By the Rev. J. GURNEY HOARE, M.A. Nisbet & Co.

A fresh, vigorous, and original book, from which teachers may obtain considerable help.

THE STORY OF THE CROSS. A Poem. By CHARLES NASH. Elliot Stock.

The Gospel story told in metrical form, which will probably interest some readers. The writer does not aspire to high poetic merit, but rather, by the employment of simple verse, to win the attention of the young, and interest them in "the old, old story."

OUR MOTHERS' MEETINGS ; or, Friendly Talk on Health, Home, and Happiness. By Mrs. R. D. BOLTON. National Temperance Publication Depôt, 337, Strand.

These talks are good as far as they go, but they would be far better if they contained more of the doctrines of the Gospel. There is too much of moralising, and scarcely anything about the foundation of a pure life and the real source of power. In fact, the subject of atonement seems to be shelved, and Christ is only regarded as a teacher.

**THE NATIONAL TEMPERANCE MIR-
ROR.** Volume for 1887. National Temperance Publication Depôt, Strand.

Prose, poetry, and picture are here all enlisted in the service of the Temperance cause, to extol the virtues of water and expose the vices of alcohol. The book is handsomely bound in bevelled cloth, with beautifully illuminated cover, and is quite an armoury on the subject for young and old.

THE NATIONAL TEMPERANCE LEAGUE ANNUAL. National Temperance Publication Depôt, Strand.

A book full of information in reference to the Temperance cause—social, Parliamentary, literary, and otherwise. A useful book of reference.

ST. CHRIS. A Story of To-Day. By E. VAN SOMMER. National Temperance Publication Depôt, Strand.

A thrilling story of East London life, depicting in vivid style the horrors of intemperance, with the blessings of a temperate and virtuous life.

A BRIGHT SUNSET: The Last Days of a Young Scottish Football Player. Hodder & Stoughton.

A pathetic story of great suffering, endured with patience and Christian hope, and furnishing a beautiful example to the young. While we admire the grace manifested in suffering, we cannot but deplore the

wretched folly which caused the suffering. The subject of the story was a victim of civilised brutality.

THE "BRITISH WEEKLY" EXTRAS.

No. 2. "The Second Advent: Will it be before the Millennium?" Office of *British Weekly*. (Price 1s.)

Students of any subject should be impartial in their search for truth, therefore it is well to hear both sides. An effort is here made to present a candid statement of views on both sides of this great question, and we must at least congratulate the promoters and their friends on the excellent spirit which pervades the discussion. In a friendly, gracious, yet decided manner the various writers state their respective opinions, and many will be glad to meet in a concise form a tolerably complete statement of the case. Readers must, of course, judge for themselves as to the side on which the truth lies. For our own part, we see nothing in the arguments adduced for the post-Millennial theory to lead us to change our belief that the pre-Millennial advent is the doctrine of the Bible.

"IN THE DASHING DAYS OF OLD."

By GORDON STABLES, C.M., M.D., R.N.
J. F. Shaw & Co.

None familiar with the story-books of Dr. Gordon Stables, on reading the present work, will judge that he has lost any of his tact in writing for the young. Here is a work which will do a boy good to read, and girls too, for the matter of that. The very appearance of the book is enticing, as the binder has produced a really artistic cover. The illustrations are good, and the tale is capitally told. The book is well worth the five shillings at which it is published.

PLAYGROUND OF SCIENCE. Truslove & Shirley, St. Paul's Churchyard, London.

A capital shilling's-worth of instruction in novel and interesting scientific experiments, with numerous illustrations. It cannot fail to provide amusing and profitable employment for children, both of younger and older growth, for many an evening hour.

MR. C. H. SPURGEON'S Sermon No. 2,000 (Passmore & Alabaster) is full of the marrow of the Gospel, simply yet eloquently told. God

be praised for giving His servant to continue to this present hour his truly faithful evangelical ministry! It is indeed a great honour to have been permitted to minister the Truth by means of these published weekly sermons for so long with undiminished, rather with increased, interest on the part of readers in all parts of the world, and, it might be said, in various languages. It has well been remarked that since Mr. Spurgeon's faithful testimony on the Down Grade tendency of modern preaching, his own teaching has appeared to be characterised with a special unction of the Holy Spirit. This is only another illustration of the truth of God's word, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." May his bow long abide in strength, and his ministry yet prove a blessing to hundreds of thousands of souls.

CHRIST, THE KEY OF THE PSALTER.

By an Oxford Graduate. Elliot Stock.

The principal object of this book is to set forth the relation of the Psalms to the person and work of Christ, especially noticing the titles of the Psalms. Extensive and patient study are everywhere apparent in this work, and a spirit of deep devotion breathes throughout. Some of the points dealt with are difficult and abstruse, but we think students will be repaid by a perusal of the volume.

"PROMOTED:" *A Story of the Zulu War.* **THE SLAVE CHASE.** Horner & Son.

These form Nos. 13 and 14 of Horner's Penny Stories. This series, we think, increases in attractiveness as it increases in extent. The stories are thrilling, and the Gospel is prominently placed.

THE Drummond Tract Depôt, Stirling, publish a little booklet, entitled "NO HOPE," containing an earnest remonstrance and appeal on the subject of future punishment, written by Mr. Cheyne Brady. It is concise, pointed, and faithful.

CHARLIE'S SUCCESS; or, *The Little Ambassador.* By M. SEYMOUR. Shaw & Co. (1s. 6d.)

A tale of child ministry. Charlie becomes the means of breaking down the barrier which had separated his father and grandfather for many

years, and bringing about a state of reconciliation and joy. Thus his desire to be a little ambassador is fulfilled in acting as a peacemaker. The secret of power is the simple faith of the young heart. As the little ones read the tale, they will hear the Gospel story too, so they will be entertained and instructed.

THE ROMANCE OF THE RANKS :
Reminiscences of Army Work. By
M. S. S. HERDMANN. Drummond's
Tract Depôt.

An interesting account of work amongst soldiers, full of anecdote, illustrating different characters and their difficulties. The discouragements and disappointments are related as well as the success, which should call forth the prayerful sympathy of the reader.

DAVID LIVINGSTONE : *The Story of his Life and Travels.* Nelson & Sons. A cheap edition of a life story that will never cease to have a value and an interest. The engravings are numerous and very good.

ONE OF THE LEAST, and **RAY ELLIOTT'S DELIVERER.** Nelson & Sons.

Two short, touching stories of Christmas time, illustrative of goodwill and kindness. James Moggs, the country carrier, and his good wife are fine examples of homely, unostentatious generosity.

THE LEISURE HOUR. January. Maintains its character as an entertaining and instructive monthly. This number has a fine frontispiece of an Eastern girl.

THE BAPTIST HANDBOOK FOR 1888. Alexander & Shephard, Furnival Street, Holborn.

This contains a report of the Baptist Union meetings, together with a general directory of chapels, ministers, &c., &c. From the frontispiece it will be seen how our friends are aspir(e)ing. We should be more pleased to see the money usefully employed in extending the Gospel, rather than in emulating the builders of Babel.

OUTLINES AND SKETCHES OF SERMONS BY EMINENT WESLEYAN PREACHERS. Dickinson, Farringdon Street.

A book that can hardly fail to be helpful in the suggestion of thought and style. Those will doubtless be

most benefited by it who use it as an aid to, instead of a substitute for, study. There is rather a prosy look about many of the divisions, which might be remedied by the infusion of a little freshness on the part of those who use the outlines.

HOME WORDS. Annual Volume. Conducted by Rev. CHARLES BULLOCK, B.D. *Home Words Office.*

Home words, not lectures, or essays, or dissertations. The title is descriptive of the brevity of its contents—short and pithy. The book looks all alive, and cannot fail to interest and profit.

THE KEY WORDS OF THE BIBLE. By A. T. PIERSON, D.D. Hodder & Stoughton. (2s. 6d.)

A very suggestive book, from which earnest students cannot fail to get help. Probably some of the "keys" will go rather hard, but no doubt many of them will be found to fit well.

From *Home Words Office* we have also received a copy of "The Tablet Almanack," very prettily designed and executed, in 4to form; also "Ring the Bells," being *Home Words* for Christmas, with characteristic engravings for the season, short stories, riddles, &c.

J. RENNIE, Hitchin, Herts, is sending out the "Little Pilgrim" series of tracts at half-price, in packets at 1s. 6d. and upwards. Specimens for two stamps. Mr. Rennie has sold no less than £8,777 worth of books, 134,217 bound books, 281,535 small books, and 2,127,000 tracts.

ANTI-POPERY PUBLICATIONS.

From Mr. John Kensit's Protestant Tract Depôt we have received copies of "The Confessional," by Father Desanctis; "English Convents, What are They?" "Stated Fasts;" "The Romish Doctrine of Intention;" "Popery and the Bible;" and several other pamphlets of a similar kind, all of them clear and bold in their exposure of the great apostasy. They are most valuable for putting into the hands of those who are either in the toils of that cruel system, or are in danger of being drawn into it. The tracts and books are not filled with random utterances, but are evidently penned with care by thoughtful men. We recommend these publications with confidence to our readers.

NOTES.

EVANGELISTIC MISSION.

THE annual tea in connection with the Mothers' Meeting was held at Kilburn Hall on Tuesday, January 3, when a good company of the women, with their husbands, were assembled. After tea, words of welcome and New Year greeting were briefly spoken by Miss Martin and Miss Cookson; and addresses were given by Dr. Saunders, C.B., Dr. Popham, Mr. C. Russell Hurditch, and Mr. J. D. Samme. Some cheerful singing was interspersed with the addresses, and as the meeting broke up each of the mothers was presented with a small parcel, containing an almanack, a Testament, a beautifully illuminated text card, and a volume of the *Christian Ambassador*.

WORK IN OXFORDSHIRE.

Our brethren appointed to this service—Messrs. Newell and Hall—are having a deeply interesting work in the poorer districts of Banbury and in many of the villages around. They are now holding a fortnight's mission in three chapels in Woodstock, which local Christian friends are co-operating in heartily.

At Wroxton, to which we have referred in former notices, an interesting work is going on. A disused chapel has been repaired, fitted up, and opened for services. The evangelist writes thus:—"The chapel had been closed for about ten years, and during that time had had part of the side knocked down to admit a cart, &c. When I first looked at it, parts of three fixed old-fashioned pews were standing, and part of an old pulpit; the lower part of the pulpit was formed into a dog kennel, the upper part having been used for the keeping of a number of rabbits, whilst the pews had formed stalls for some calves. At the other end of the chapel were ploughs and various farming implements; along the side was a quantity of mangold-wurzel, a space being left in the centre for the admission of a dog-cart. Spiders had taken hold with their hands, and formed tapestry

and curtains on the walls and windows. The appearance is vastly different now. The windows we have had repaired and cleaned, the ceiling stopped and whitewashed, the walls coloured, the lower part painted, the old pews removed, the pulpit converted into a platform, the hole in the wall filled in and the brick floor repaired, some texts of Scripture placed on the walls, and, above all and to end all, the blessing of the Lord already realised in the place."

At Kilburn Hall, on Wednesday, 11th January, according to previous announcement, Mr. Edward Hurditch gave an account of his recent visit to Australia. In spite of dense fog, the lecture hall was nearly filled. Many interesting facts were narrated. Alluding to the voyage, Mr. Hurditch spoke of the difficulties experienced on board, arising out of the mixed character of the company, and disagreeable associations. In the presence of card-playing, drinking, and almost every kind of vice, it required some courage and decision to make a stand on behalf of morals and religion; but this, in dependence on God, he was enabled to do, and had the pleasure of holding several services, with encouraging results. Of the spiritual condition of very many of the colonial churches he could not speak in favourable terms, formalism and worldliness being sadly prevalent. He held missions among some of these churches, and had the satisfaction of seeing considerable interest awakened and not a few conversions. In Sydney a remarkable and interesting work was done, a lengthy account of which we gave in some recent notes. At the close some information was added useful and encouraging to artisans and mechanics in reference to emigration. The lecture was repeated at Malden Hall on Thursday, the 12th, to a large and intensely interested audience. We regret, however, to state that, having taken a severe chill, our brother is now laid aside under medical care, having very narrowly escaped a second attack of rheumatic fever. We trust, however,

in answer to prayer, his recovery will be speedy and complete.

FREE TEA TO 500 UNEMPLOYED AT
KILBURN HALL.

On Wednesday, January 11th, Kilburn Hall was a scene of bustle and activity, owing to the presence of a regiment of the unemployed. In spite of fog and damp, in they came. The murky yellow atmosphere, the damp air, the greasy footpaths, which would diminish any ordinary congregation, made no difference to this one. The numerous friends who had been busy for a couple of days making preparation for the appointed meeting entertained no doubt that the place would be "furnished with guests." Admission, as on former occasions, was by ticket, distributed on the previous day from two to four o'clock, when those in work would be fully employed. The demand, alas! was far in excess of the supply. The approach to the hall was packed with hundreds of men eager for the cards which would give them right of entrance on the following night. In one hour all the tickets were gone, and numbers had to go away disappointed. By five o'clock on Wednesday everything was in readiness, and the workers at their posts, and at 5.15 the signal for admission was given. In came the men, single file—a curious assortment, the larger proportion having the appearance of artisans who were only temporarily out of work. As to general condition, suffice it to say that ventilation, at all times desirable, was especially necessary. The "Toms" and "Arrys" and "Bills" were soon quickly seated, and we must say a good word for the general behaviour. Good order was observed throughout; and although the provisions were placed on the benches before the men were admitted, and it must have required some restraint for hungry men to sit like the dog "Nel" with a biscuit on his nose until the word of command was given, yet nothing was touched until Mr. Hurditch had given a word of welcome, and the whole company had sung the usual grace, standing. After that!—the work of consumption began, and proceeded with the utmost rapidity. The capacity for tea was, as usual, enormous, and

taxed the resources of the boilers to the utmost, 180 gallons being consumed. Each man was supplied with a bag containing 1 lb. of bread and butter and 1 lb. of cake. In most cases this not only sufficed for the tea, but left a balance to take home. When all had finished, the mugs were cleared away and the second part of the evening's proceedings commenced. Mr. Russell Hurditch, who conducted the meeting, gave a few words of sympathy to the men in their troubles; and Mr. W. Holmes then briefly offered prayer. Earnest addresses followed by Messrs. W. R. Lane, Edward Hurditch, James L. Stanley, J. D. Samme, and Chas. Inglis. The addresses were interspersed with singing, sometimes by the whole company, at others by the Misses Hurditch, with instrumental accompaniment. The piece, "He wipes the tear from every eye," deeply affected the men, who would hear nothing further until it had been repeated. At the close of the meeting the men dispersed in a quiet and orderly manner as they entered, each one receiving a half-quartern loaf, a Testament, text card, and illustrated paper.

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OUR readers will, we are sure, feel a deep sympathy with the friends of the Society for the Rescue of Young Women and Children in the terrible calamity which has befallen one of the Homes. At 2 o'clock on Monday morning the Preventive Training Home for Girls at Woodford was completely destroyed by fire. The inmates escaped in the bitter cold with only their night-dresses, except one poor child afflicted with deafness, who could not escape in time, so terribly rapid was the destruction. Nothing was saved from the burning building. The cause of the fire is unknown, and will probably remain so. Temporary shelter has been provided for the poor girls; but the rebuilding must commence as soon as possible, that the good work of caring for the poor endangered girls may not be hindered. To reinstate the Home in full working order will probably necessitate an outlay of at least £1,000 beyond the amount of insurance. The girls and matrons have irreparably lost everything but their lives. The secretary, Mr. C.

Stuart Thorpe, pleads very earnestly for clothing suitable for girls of 14 to 16 years of age; for bedding and all kinds of furniture; and for contributions, which latter may be sent to the bankers, Messrs. Barclay, Bevan, & Co., 54, Lombard Street, or to himself, at Finsbury Pavement, E.C.

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MALDEN HALL ANNIVERSARY.

Our readers will be glad to have the following particulars of the interesting anniversary gathering, together with the concise epitome of the valuable addresses given on that occasion, for which those present expressed their sincere gratitude to God.

THE fourteenth anniversary of the work at the above branch brought together a good company of friends on the afternoon of Thursday, January 19th, at 4 o'clock, for praise, prayer, and exhortation. The meeting was opened by singing the hymn, "Thousands and thousands stand;" after which Mr. C. Russell Hurditch said a few words expressive of gratitude to God for the progress of the work during the past year, at the same time remarking on the losses which had been sustained by the removal of old and valued friends, special reference being made to Mr. Geo. A. Colman, Miss Colman, and to the serious illness of Mr. Denham Smith, who appears to be gradually sinking, but still kept in perfect peace. Several brethren engaged in prayer, after which Mr. W. R. LANE read and commented on Matthew xi. 20, &c. He called special attention to the statement that the cities Christ rebuked were those in which "most of His mighty works were done." We should not tone down Scripture, but take the truth as it stands. Christ had discouragement in His work. His ministry *sometimes looked like a failure.* God had hid His truth from the wise and prudent, not in an arbitrary way. It was the result of a certain cause for which man was responsible. Dwelling chiefly on the "Rest" which Christ Himself possessed, and promised to His servants, the nature and conditions of it were pointed out. Taking Christ as our model for meekness and lowliness, we shall, like Him, find rest unto our souls. Not a rest of indolence, but one perfectly compatible with earnest effort

Mr. CHARLES INGLIS followed with a concise address on the four promises contained in Isaiah xliii., verses 1-4— (1) I have redeemed thee; (2) I have loved thee; (3) I am with thee; (4) I will gather thee.

Mr. ROBERT PATON remarked that the longer he lived the more he felt that the most important thing was not the grasp which we have of truth, but the grasp the truth has of us. We might have truths in our memories, like the Masoretic Jews; we might know the number of words in the Bible, and the middle word, and the middle syllable; we might be Bibliolaters, but not Christ worshippers. One great idea of the present day is that truth should be sacrificed to love. From the 2nd and 3rd Epistles of John we learn that neither should truth be sacrificed to love, nor love to truth. Referring to a book recently published by the Religious Tract Society, entitled "Gospel Ethnology," he expressed his pleasure with the contents of the work, because of the simple and straightforward manner in which the effects of the Gospel upon men of all nations was set forth. Instancing specially the Patagonians, the remarkable fact was referred to that Darwin, who had visited the country and regarded the condition of the people as too degraded for civilisation, was so astonished at the results of missionary work among them that he subscribed £5 per annum to the Patagonian Mission.

At the close of the afternoon meeting a large number of friends sat down to tea in the schoolroom, and the evening meeting was resumed in the hall at 7 o'clock. After a hymn, and a few remarks from Mr. Hurditch with reference to the general work of the Mission in its various branches, Mr. Robson and Mr. Bateman gave cheering statements of the continued progress of the work at Malden Hall, especially rejoicing in the harmony which prevailed among the workers in the various departments. The nightly mission services conducted by Mr. Connor in November had been followed by cheering results.

Dr. MCKILLIAM, in a very happy and pointed address, drew some striking lessons from the invitation to retirement which our Lord gives to His disciples in Mark vi. 30, 31. Like the apostles, we have been gathering our-

selves to Jesus to tell Him what we have done. Jesus says, "Come"—we are to go forward into the future with Christ; "ye yourselves"—the invitation takes in the whole Church of God; "apart"—this is a great secret of prosperity and power. God's professing people are not sufficiently separated. The reason why so many children of God are not in touch with Him is because they are so much in touch with the world. "Into a desert place." And yet there can be no desert place where Jesus is. It may have been a desert place just before, but it ceases to be so when He is there. It blossoms as the rose, and there are streams in the desert.

MR. JAMES L. STANLEY read 1 Kings xix. 9-12, and offered a few words of encouragement to workers who might be cast down in their service because of apparent failure. Elijah had expected a larger result from his testimony, and he is despondent because it did not appear. God taught His servant that it was not by external and terrific manifestations of Divine power that regeneration is wrought, but by the quiet, secret voice of the Spirit in the souls of men. Christ Himself met with discouragement; Ezekiel was sent to prophesy, but told beforehand by God, "They will not hear thee." Prophets and apostles alike had to mourn over the rejection of their testimony, and it was a mistake to do what is often done, viz., to charge the non-success of the Gospel upon the Church. We must remember that the first direction of our service is toward God, and the only results which are worth having are those which will abide in the day of Christ.

MR. GEORGE HUCKLESBY commented briefly on Psalm l. 5, "Gather My saints together unto Me," referring to the present gathering of His people to Him, and the future gathering at His coming. Christ was the Great Gatherer, and it should be the joy of His people to make much—yea, everything, of Him, especially in the day when so many were departing from the truth, trying to find other objects of attraction which could never satisfy the soul.

MR. FINLAY GIBSON made some spirited remarks on a few passages

from the Epistle to the Colossians, in which he believed we might find something suited to all the errors of the present day. He called special attention to such expressions as "Christ the Head of the Church," "the Head of all principality and power," &c. The Christian life is one of mystery, melody, and ministry. The following seven passages, each terminating with the words "of God," are very suggestive, the centre one being like the middle bar of the boards of the tabernacle, which shot through the whole structure and held it together:—Chap. i. 1, "the will of God;" i. 10, "the knowledge of God;" ii. 2, "mystery of God;" ii. 19, "increase of God;" iii. 12, "elect of God;" iii. 15, "peace of God;" iv. 11, "kingdom of God."

A truly happy and profitable evening was then brought to a close with singing and prayer.

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FALLEN ASLEEP.

WE regret to receive, just as we are going to press, intelligence of the departure to be with Christ of Dr. Robert Reid Kalley (formerly of Madeira and Brazil), which took place at his residence, Campo Verde, Edinburgh, on Tuesday morning, Jan. 17th, in the 79th year of his age. The beloved widow says:—"My precious husband had of late often appeared to be more than usually weary, but only began to be ill between 4 and 5 o'clock on Monday afternoon (16th). He passed a long night of terrible suffering, from breathlessness, caused by a failing heart. He was perfectly conscious, and able to speak most clearly, though briefly, till a few minutes before the end. He frequently uttered words of ejaculatory prayer, and listened with evident refreshment to God's blessed promises. And when, soon after 8.30 on Tuesday morning, the fearful struggle was ended, we could give thanks that he has entered into rest." Next month we hope to give a brief memoir of this honoured servant of the Lord. The funeral was arranged to take place on Tuesday, the 24th, to be conducted by the beloved friend of the deceased, Mr. J. Hudson Taylor.



FORWARD—WITH JESUS.*

BY DR. ROBERT MCKILLIAM.



THOUGHT of the little verse, Mark vi. 30, while our friends were going over the past, as to the work in Malden Hall. Is not this just what *we* have been doing? We have been taking an example of the apostles, and gathering ourselves to Jesus Himself, I trust, this evening. I am sure there could not have been so much blessing during the past year, in connection with the work here, if God's servants had not often been in the habit of doing this. I believe it is one great secret of power. If we are to have much blessing in the coming year, we must get into the presence of the Lord Jesus Christ afresh. I hope that in this meeting to-night—we can almost say we are sure, in one sense, at least—that the Lord Jesus Christ Himself is the centre of attraction and the bond of union. I am afraid it is not always so. It will be a blessed thing for the Church, I think, if the Lord should tarry, if, during the coming year, all God's children shall recognise the blessedness of just getting—individually, and then together—round the person of the Lord Jesus Christ, and getting into the habit of telling Him all things—not to keep anything back from Jesus, just to tell Him out all the past. I was thinking of this very much in a watch-night meeting, where a number of us were gathered together to pray and praise Him, and look forward to the coming year, to which He was leading us, with renewed courage, faith, and hope. It is a blessed thing to look back upon the past, get near the Lord Jesus Christ, and tell Him everything, open up our hearts to Him, each one for himself and herself. I think that, in some measure, we are able to do this. I think that, in looking back upon the past, and right on to the coming year, many of God's dear servants here are getting

* Spoken at Malden Hall Anniversary, January 19, 1888.

close to Jesus, and telling Him out everything. It is a grand thing if God's dear saints and servants are, at all times, just able, not only to take the message from the presence of God, and go out with it, but to get back to Him and tell Him what we have been doing and teaching. I believe this would keep a great many from speaking the "great swelling words," as Jude says, that many in the place of teachers oftentimes speak; and I am quite sure it would keep us from much heresy also. Shall we all make up our minds, more than ever we have done, to rally round Him, and tell Him out everything? I daresay some of you may feel as I have often felt in thinking over a subject like this—that I should have to tell Him so many failures, mistakes, and blunders; but, all the same, let us get into His presence, for where can we find anyone so patient and ready as He to hear of our failures and blunders? It is a grand thing to get into the presence of Christ like this; for I believe it not only gives blessed and sweet fellowship with Himself, but is the great secret of power and success. Am I speaking to some in this hall this evening who say, "I have been keeping back from Jesus because I felt my own failures so much. There have been so many blunders, even to-day, in my life, that I do not like to get into the presence of Jesus"? Well, that is the very place to get them all rectified; for, as we come into His presence, and remember that He is the propitiation for our sin, we may be perfectly certain that we shall get the whole forgiven and blotted out, and, by His grace, start with fresh experience and fresh power.

The next verse (Mark vi. 31) has been, to myself, very much the motto for the new year. The Lord Jesus has just been saying to me, and, I believe, to many, "Come." It is such a blessed thing to know that we are going right

INTO THE FUTURE WITH JESUS

saying, "Come." He does not send us away, but asks us to come; morning by morning, day by day, just to put our hand into His, and believe He is saying to you and to me, as He said to His earlier disciples, "Come." It will be a blessed thing if the Lord leads us on like this. Is there anything to fear? We are going into the future, but it is with Jesus Christ Himself. There may be storms and difficulties, but we have the One who can hush the storm. There may be poverty in these times when there is such a cry about "the unemployed;" but He who could feed thousands with five loaves and two small fishes is with you, and saying, "Come." No fear of poverty, then. He who could cleanse the leper, and forgive the sin that caused the leprosy, and delighted to do it, is saying, "Come;" and we need not fear the future. Shall we put our hands into His, and say, "I will go forward, in simple trust in Thee, for Thou art saying, 'Come,' to me"? I believe the Lord Jesus Christ is saying to each one of us afresh to-night—to you and to me—"Come."

You notice the little word

"COME YE YOURSELVES."

He does not say it to individuals merely. "Ye yourselves" take in the whole of God's saints, the whole Church of God. So Christ wants us to remember that we are one with everyone who knows and loves Jesus.

I was so thankful to hear the testimony as to the united hearts amongst God's dear saints and servants in Malden Hall; because, unless we have union in an assembly of God's saints, we cannot have it with those outside the gathering. I long to hear more and more of union with all God's people everywhere; but if one single gathering, anywhere, is at sixes and sevens among themselves, they cannot hope to come into touch with those who do not belong to the gathering. You know there is a great heart-cry amongst many in the present day for larger union, for there is still a need to come into touch with God's saints everywhere. One thing goes before that. If, during the coming year, the Lord leads His Church into more manifested union with all saints, I am sure the Lord Jesus Christ must make Himself very manifest to us as the only centre of attraction and bond of union. I think if God's saints everywhere would make this more thoroughly practical, and put aside their own little things—what they call "distinctive principles," and everything of that kind which makes much of the little things, and so makes little of Jesus—I believe if we make more of Jesus Himself during the coming year, and get our hearts linked more to that blessed Person, and encourage God's saints everywhere to do the same, we shall get into marvellous touch with God's people everywhere.

Jesus Christ says,

"COME YE YOURSELVES APART."

I believe one reason that so many are not in touch with God's people is, that they are so thoroughly in touch with the world. I believe that never, till the true separation of God's dear saints from the world lying in the Wicked One, will there ever be anything like true manifested union of heart amongst God's people. If I had time, I might touch upon the dealings of Christ with His disciples in connection with that little word *apart*. It was *apart* that He was transfigured before them. Jesus is so little to many that they never see Him transfigured. It was when He led them *apart* into the high mountain that He was transfigured before them. In Matt. xiii. we find that He had to lead His disciples *apart* from the great mass of Judaism before He could open up to them the great mysteries of the Kingdom. A great many of God's people have never seen the mysteries of the Kingdom because they have not been *apart* with Jesus. In Matt. xxiv. we find that the Lord led His disciples *again apart*, and they came to Him privately in order to know more of His great purposes—the prophetic truths you and I are so familiar with; the coming of the Lord Jesus Christ, and the things that accompany it. Will you tell me why so large a number of God's people, in churches and chapels, do not have one single ray of light as to the second coming of the Lord Jesus? It is because they are so thoroughly mixed up with the world that they would not like the Lord to come. You and I may well be thankful if we have been clearly taught these precious truths; but never let us forget that it is because we have been first separated from the world that does not love His appearing. In John xiv., xv., xvi. and xvii. you have a marvellous mass of Church truth. It was because He had first separated His people from the Judaism around them that they saw Him in resurrection, all *apart* together. The Jews who crucified Him never saw Him in His resurrected life; it was only the band of true believers that saw

Him thus. It was when the disciples were gathered in the upper room, and separated afresh, as it were, at the command of the Lord, that He sent down the promise of the Father, the gift of the Holy Ghost. Will you tell me why large numbers of God's dear people, everywhere, at the present day, see so little of Jesus Himself? Because they are not separated. Why have we so little Holy Ghost power in the Church, notwithstanding all the light and teaching we have? Simply because we are still hand and glove with the world that lies in the Wicked One. I believe, this year on which we have entered, Jesus Christ is saying to us, as individuals, as gatherings, and as servants, in our work, "Come ye yourselves apart

INTO A DESERT PLACE."

Are we afraid to go there with Jesus? There is no desert place where Jesus is. It may have been a desert place immediately before; but if He leads you and me into it, His blessed presence makes it anything but a desert. It is where Jesus comes and takes His stand that the wilderness blossoms like the rose, and streams break out in the desert. You and I may be called to look forward to times of trial and difficulty, and we may be asked to go with Him into places that may be desert; but when we come up to it, it will be no desert, for the smile and companionship of Jesus will make it such a precious thing to be in the wilderness with Him. I have met with many of His people who dreaded to be laid on a sick bed; but when the Lord led them up to it they have blessed Him all the rest of their lives that they were ever led to lie down there. There is not one single place He may lead us into, if only He be with us, that will not become a place of blessing, teaching, sweetness, and power.

There is another sense in which we have to look at the desert place. This poor world in which we are living,—this poor London,—what a wilderness it is! Well, you and I are asked to go right into the future with Jesus. He is saying, "Come," to you and me, with respect to London or whatever sphere of labour He leads us into. There are breaking and broken hearts, because of sin, all around us; and He wants to make us channels of blessing to them. This can only be as we are with Jesus. It is not only meeting together with Jesus; it is working from His presence, and work with our hands in His; it is the presence of Jesus makes all the difference. As we get our hearts more and more linked on to Him we shall be made channels of blessing. The weary, the sinful, the backsliding, are needing us; but it is only just as we know that we ourselves need Jesus, and that we have Him and are leaning upon Him for the power and light, that He will make us channels of blessing, and *that* in the very wilderness itself.

Christ's idea of rest is, helping those who need compassion, pity, feeding, teaching—helping the needy all around us. We must not think of anything like selfish ease in going on with Jesus into the year on which we have entered. He wants to make us rest in that we have compassion on the multitude, and He will give us the power to do it. You will notice that He does not take up men who have something very great about them. I think I was kept back from doing anything for Jesus, for a long period of my Christian life, because I saw that other servants of God around me had so many gifts. I did not know that

the secret is in having Jesus Christ Himself. The question is not, How much have you? but, Have you Christ? The Lord took up the little lad. The original really means a little boy. It was a very little boy the Lord was pleased to take, who had only five loaves and two small fishes; but the Lord was pleased to single him out, and make use of the little the boy had to feed hundreds of hungry people. Is there a little boy here who says, "I cannot do anything"? No; but Jesus can. A great many of us have too much light. We have more light than we are willing to let Jesus use. The point is whether we have Jesus, and will let Him take up the little we have. It may be a very poor sphere of usefulness. That is not the question, but, Is Jesus with us in it? There may be little lads here to-night, or young men, who, perhaps, have never been used for Jesus: what a bright year it will be if we let Jesus use us! He may take up just the little you have, and may want you to hear His own voice, to-night. The little education, the little measure of spiritual light, the little opportunity, the little gift you have—He may choose to take it up, bring you with Himself right into the sphere of power and light, and make you a blessing to many. The Lord grant it, for His name's sake.



CONTINUALLY.

"**A**N holy man of God, which passeth by us *continually*." If he had his fixed times, they might know in Shunem when to look for him. One can imagine the good woman, on the day when he was due, giving a glance now and again over the plain to see if he was coming. "Continually." All the great things in nature are produced more by constancy and in quietness than in loudness and by force. The thunder is loud, reverberating among the mountains and terrifying timid creatures, but it accomplishes little beyond the clearing of the air. But here comes a soft, hardly whispering breeze, which kindles life in stagnant things, which brings colour into pale cheeks, which fills the sails of ships, which helps all the world to breathe and grow.

What is the greatest force in the world in spring? It is the force of vegetation. Yet who sees it from moment to moment? Who hears the flow and rush of it over fields, and up the sides of mountains, and to the highest tree tops? The earth has had a message from the sun—"Grow," and she is growing day and night "*continually*;" and the rooks sit canopied in the high nests, and the children play under the green shade—"continually." "Be ye steadfast, immovable, always abounding in the work of the Lord." Step by step will take you to the end of the longest journey. Line after line will bring you to the end of the biggest book. Lesson after lesson will make an education what is called complete. Duty after duty *done*, although poorly done many a time, will enable you one day to lay down your head and say with the Master Himself, "It is finished."

DR. ALEXANDER RALEIGH.

THE ETERNAL LIFE.

I TIMOTHY vi. 12.

“**H**AY hold on the eternal life” (R.V.). Thus wrote Paul to Timothy, his own son in the faith; and, later, John bore witness to the churches of “the life, the eternal life, which was with the Father, and was manifested unto us.” There is no life for us outside of Him; but “in Him was life, and the life was the light of men.” He came, not that we might have life only, but that we might have it “more abundantly.” We read of one who touched the hem of His garment in the days of His flesh, and immediately she felt in her body that she was healed of that plague. In the throng of the multitudes that pressed upon Him, He was conscious of the slightest touch of faith, and responded to it in Divine healing. Thus we gather round Him, spiritually, for deliverance from the more deadly disease of sin; and as we touch, the quickening virtue is imparted that gives liberty and rest. But it was not for this that Paul exhorted Timothy. He had been ordained for special ministry by the laying on of hands: there had been committed to his charge the doctrine by which the churches of Asia were to walk in the light of the Lord; but there was something more than this. The gospel of our deliverance from wrath is also “to us who are *being saved*” (R.V.) the power of God. Christ is not only God’s power for the salvation of those who have believed, but also God’s power “unto salvation” to every one that *believeth*. Note the present tense here—“believeth;” marking for us the index to eternal riches of blessing; for “this is the victory that overcometh the world, even our faith.” A salvation beginning in the first breath of the new-born soul, and reaching within the veil to the final and complete deliverance. We have by grace been translated into the kingdom, with its divine capabilities; but with life comes responsibility. No law claims anything of the dead. Every demand ends here, for the dead know not anything. Exhortations are for living men. And for every commandment, God has given liberally to faith the possibilities of obedience.

But here we must remember that in the spiritual as in the natural Kingdom all growth depends on environment. The seed that bursts into life in the sun at spring-time, draws light and warmth from the same source for blossom or for fruit. The animal creation would perish without pure air to breathe. All mental energy would languish without its congenial atmosphere. And so God in wisdom has provided for the incorruptible seed sown by His own Spirit the secret of His presence for a dwelling-place and a refuge. “As an hiding-place from the

wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." See also Ps. lvii. 1, lxiii. 7.

Mercy stooped to the pit whence we were digged that grace might lift us to the highest glory. All the gulf between is bridged by the one almighty Deliverer, who on the cross undertook our awful debt, and paid it by His own blood. It needs all that He is to be an unchangeable High Priest to a sinning people, just as fully as it needed Him to put away our guilt by the sacrifice of Himself. But as His death for sinners is life only to those who apprehend it, so the efficacy of His priesthood means to each one of us just what we individually make our own by acceptance of its infinite value as it is known to God. He set no limit when He glorified Christ to be an High Priest. The Divine commission is, "to the uttermost;" "not after the law of a carnal commandment, but after the power of an endless life." Faith draws the line according to her apprehension—"some thirty fold, some sixty, and some an hundred." We read, in the days of Elisha, when there was not a vessel more, then the oil stayed. Not God, but we, measure the possibilities of grace. He gives according to His riches in glory only what we take is ours. God gave to Abraham the whole land, Canaan for an inheritance; but when it came to actual possession, a definite line must be drawn. "Every place that the sole of your foot shall tread upon, that have I given you." Did God change His purpose, or did Israel fail to cast out the enemy and to dwell in the whole land? Who drew the line?

Thus God gives to us the full value of Christ's priesthood for our salvation every hour of every day. The limits are our own. We may touch only the hem of His garment, or lay hold on the very strength of our Deliverer. God has drawn no line; He has left that to us. As in the first coming for life, so in all the days of our pilgrimage: grace abounds according to the receptivity of faith; and while there is a vessel more, the oil is never wanting to overflow it.

A. E. W.



THE BURNING BUSH.

THE bush represented the human nature of Christ that is called the *Branch*. The bush grew on Mount Sinai, or Horeb, which is a word that signifies a dry place, as the human nature of Christ was *a root out of a dry ground*. The bush burning with fire represented the sufferings of Christ in the fire of God's wrath. It burned, and was not consumed; so Christ, though He suffered extremely, perished not, but overcame at last, and rose from His sufferings. Because this great mystery of the incarnation and sufferings of Christ was here represented, therefore Moses says, "I will turn aside and behold this great sight." A great sight he might well call it, when there was represented God manifest in the flesh, and suffering a dreadful death, and rising from the dead.

JONATHAN EDWARDS.

CHEAP THEOLOGY.

THERE is an aspect of childishness in the methods at present in fashion for undermining evangelical faith. When I was a little child I thought the clouds were accumulations of smoke from the chimneys. I also thought that, while the barren atmosphere above our heads was filled with stacks of dry thick smoke, the earth beneath our feet was rich and beneficent, seeing that from its bowels spring up all the waters that feed the rivers and fill the sea. Foolish child! The clouds are the storehouses in which the water is laid up ready to be poured on the earth. From these treasures the wells obtain all their supplies. We have streams on the ground because we have clouds in the sky. As the clouds create the rivers, the love of Christ exhibited in the Gospel causes streams of charity to circulate in human life. The Bible teaches this, and history proves it. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is a dogma; and before that dogma came, how much charity was in the world?

Our latest reformers, I suppose, came easily by their discoveries. I am not aware that they have passed through any preparatory agonies, like those which Luther endured at Erfurth. Your philosophic regenerator of the world dispenses with a long search and a hard battle. When he brings forward for my acceptance his savoury dish, like poor old blind Isaac, when his slippery son presented the forged venison, I am disposed to ask, "How hast thou found it so quickly, my son?" Ah! it is easy for those who have never been deeply exercised about sin to denounce dogma and cry up charity in its stead; but whence shall I obtain charity if I abjure truth?

W. ARNOT.



A TEST OF REVIVALS.

WHEN Bartimeus asked "what it meant," these preachers did not answer, "We are passing by." Yet their movements arrested him; he heard *them*. But when he asked what the multitude meant, they told him, "Jesus of Nazareth passeth by." It is a happy thing when the Church can say of all its great movements and excitements, "Jesus is passing by." This is a test of revivals, a test of all right Christian effort—"Jesus passeth by." This is the test, too, of a good sermon. "The excellency of a sermon," says Flavel, "lies in the plainest discoveries and liveliest applications of Jesus Christ." HOGG.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

HAVING taken a glance at various illustrations of the Gospel in the Book of Proverbs, let us now confine ourselves to the blessings of that Gospel as shadowed in the same portion of the Word.

SIN COVERED.

“*He that covereth his sins shall not prosper*” (xxviii. 13). Adam tried to cover his transgression (Gen. iii. 10); Cain did the same (iv. 9); Achan also (Josh. vii. 21), and Gehazi (2 Kings v. 25); but they did not prosper. The sheep will bleat, and Saul’s sin be discovered (1 Sam. xv. 14). If I say, “Surely the darkness shall cover me” (Ps. cxxxix. 11), He whose eyes are “as a flame of fire” (Rev. i. 14) sees all. “There is nothing covered that shall not be revealed” (Matt. x. 26). When gunpowder covers a spark, then may one sin cover another.

“*Love covereth all sins*” (x. 12). Peter says it covereth “a multitude of sins” (1 Pet. iv. 8). If this be true of human love, we may be sure it only feebly illustrates the love of God. His love wanted to cover our sins, but the only covering large enough was His Son; and He so loved that He gave Him to be the propitiation, or covering (1 John iv. 10). His merit covers our demerit, as a crown-piece covers a three-penny piece. He is the Living Ivy that covers our ruined nature and all its records of evil. “The depths have covered them,” may be sung over the multitude of our sins (Ex. xv. 5). As the cloud of incense covered the priest, the representative of all the sins of all the people (Lev. xvi. 13), so the cloud of Christ’s sacrifice and the incense of His intercession cover us and our sins. The valleys in themselves are black, bare, and barren; but when the valleys are “covered over with corn” (Ps. lxxv. 13), how the black, bare earth is hidden! My heart is such a valley, but God covers it with the golden harvest of life. What a difference between the rags of the prodigal and the robes of the priest! Such white robes are my covering. Nay, the best robe to cover God’s worst son (Luke xv. 22). Never let us imagine God likes to see our faults: He wishes to cover them. A good father when showing his son’s copy-book will conceal the page where the ink was upset. Love always covers defects, and has an object in so doing, for—

“*He that covereth a transgression seeketh love*” (xvii. 9). Love makes God cover our sins, that the kind act may make us love Him back. He

might find fault, He might punish; but He covers. "Blessed is he . . . whose sin is covered" (Ps. xxxii. 1).

"God wants to have us love Him!
His heart of boundless grace
Can only find its filling
Embracing our lost race;
And so in condescension,
With gifts, and deeds, and pleas,
Beseeches, where His greatness
Might claim our bended knees."

SIN PASSED OVER.

"*The discretion of a man deferreth his anger; and it is his glory to pass over a transgression*" (xix. 11). Solomon commends those who are slow to anger (xiv. 29, xvi. 32); but in this God takes the palm—"a God ready to pardon, gracious and merciful, slow to anger" (Neh. ix. 17; Ps. ciii. 8; Joel ii. 13; Nah. i. 3). Because God is thus slow to anger, "*it is His glory to pass over a transgression.*" Slow to punish, but quick to pardon. As soon as David says, "I have sinned against the Lord," it is recorded, "The Lord also hath put away thy sin" (2 Sam. xii. 13). He is swifter than our prayers; for when the dying thief said, "Remember me *when Thou comest into Thy kingdom,*" the answer came, "*To-day shalt thou be with Me in paradise*" (Luke xxiii. 42, 43). Truly it is His glory to pass over a transgression, but only when covered by the appointed covering. "When He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door" (Ex. xii. 23).

SIN PURGED.

"*By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil*" (xvi. 6). Purged, or atoned for. This is so in a limited sense between man and man; but how much more so when He who is "the Truth" undertakes the work (John xiv. 6)—He who unites the most lenient mercy with the strictest truth; He by whom "grace and truth came," and who is "full of grace and truth" (John i. 14 and 17). By Him iniquity is more than covered, it is purged—as dross is purged from gold (Isa. i. 25), as chaff is purged from wheat (Matt. iii. 12), as old leaven was purged from a Jewish house (1 Cor. v. 7), as a branch is purged from all that injures (John xv. 2), as uncleanness was purged by blood (Heb. ix. 22). He "by Himself purged our sins" (Heb. i. 3). When this is done practical holiness follows, and "*men depart from iniquity.*"

LIFE.

"*The labour of the righteous tendeth to life*" (x. 16). Without life

he could not labour, so he does not labour for life, but all he does proves life, manifesting it, spreading it, approaching nearer to perfect life. Lest any should think such labour hard, we read, "*The fruit of the righteous is a tree of life*" (xi. 30). His works are fruit, borne naturally, not manufactured by force; but lest this should destroy the thought of progress, let us add a word about the way of life, which is "*above to the wise, that he may depart from hell beneath*" (xv. 24). He who departs from iniquity will depart from hell beneath. His life, like the life of the seed, seeks to rise. "Seek those things which are above. . . . Set your affection on things above" (Col. iii. 1, 2). Thus we have a sermon with three heads:—1. The labour of life. 2. The tree of life. 3. The way of life.

RIGHTEOUSNESS.

Divine life is closely connected with righteousness. "*In the way of righteousness is life; and in the pathway thereof there is no death*" (xii. 28). In the way of righteousness is life and no death; in the way of sin is death and no life. One name given to God's people is "the righteous;" to them as such special promises are made.

"*The righteous are bold*" (xxviii. 1). "*The righteous is delivered*" (xi. 8). "*The righteous doth sing*" (xxix. 6). "*The righteous hath hope*" (xiv. 32). "*The desire of the righteous shall be granted*" (x. 24). "*The way of the righteous is made plain*" (xv. 19). "*The hope of the righteous shall be gladness*" (x. 28). "*The root of the righteous shall not be moved*" (xii. 3). "Follow after righteousness" (1 Tim. vi. 11); for "*He loveth him that followeth after righteousness*" (xv. 9).

HONOUR.

"*He that followeth after righteousness and mercy findeth life, righteousness, and honour*" (xxi. 21). This honour may be illustrated by (1) a good name; (2) loving favour. "*A good name is rather to be chosen than great riches, and loving favour rather than silver and gold*" (xxii. 1). The Bride takes the honour of the Bridegroom's name, as well as His loving favour. She has the right to use that name (John xvi. 23), and to enjoy that favour. Is there anywhere a better name than that of "Christian"? Transposed, its letters read, "A Christ in;" and the man who has Christ in him is indeed honoured.

SAFETY.

"*The name of the Lord is a strong tower; the righteous runneth into it, and is safe*" (xviii. 10). Sins are covered, passed over, purged, so he is safe from punishment. He has life eternal, so is safe from death; is righteous, so is safe from condemnation; is in the tower, and so is

safe from all dangers, set up on high, safe for ever: for his tower is not only a place to run to, it is a dwelling-place, where he "*shall dwell safely, and shall be quiet from fear of evil*" (i. 33). Obedience to God's voice insures security. Of Noah it is said, "According to all that God commanded him, so did he" (Gen. vi. 22); therefore it is also said, "Noah only remained alive, and they that were with him in the ark" (Gen. vii. 23). He dwelt safely, and so do we (John x. 28). "*Safety is of the Lord*" (xxi. 31). The R.V. says, "Victory is of the Lord," which implies there may be fighting; but there must be triumph.

JOY.

"*He that giveth heed unto the word shall find good; and whoso trusteth in the Lord, happy is he*" (xvi. 20, R.V.). Here we have the one Gospel requisite, faith—faith in "the word," both written in the book, and manifested in Him who is "the Word" (John i. 1). Such a man is happy; not thinks he is, or hopes to be some day, but *is*—"happy is he." His faith brings joy, and so do his works, for "*it is joy to the just to do judgment*" (xxi. 15). He acts according to his nature; as singing birds sing, so he who is righteous doeth righteousness.

Blessed Gospel that brings such blessings!



SPIRITUAL INSANITY.

"MANY years ago I visited the Insane Asylum at Staunton, Va., and in passing through that sad place the keeper pointed out one young man who seemed to be the picture of health. I noticed particularly his clear complexion, blue eyes, and powerful frame. I said to the keeper, 'I should think that man would be very difficult to manage if he became violent.' 'Oh,' said he, 'he never becomes violent. His delusion is that he has *no* strength. I cannot get him to pick up a piece of paper. He is always asking for tonic medicines, and complaining of weakness.' Beloved, the Church is like that—divinely gifted with superhuman power, but without faith to use it. People are praying for power. There is power enough. What we need is humility and faith—humility to be willing to be feet, or anything else; and faith to exercise, in the power of unhindered communion, the strength He has given."—C. J. SCOFIELD, *Believers' Meeting, Niagara*.

A HISTORY OF PREACHING.

THE literature on the subject of preaching has just received a valuable addition in the publication of the "Lectures on the History of Preaching"* by the late Rev. John Ker, D.D.—a book which will be warmly welcomed by those who desire to avail themselves of every aid in the prosecution of so important a work. Writers such as Claude, Sturtevant, Porter, and others have rendered much service in this direction by able treatises on methods of study, preparation, delivery, &c.; but the volume just issued differs from all these, being, as its title indicates, not a handbook on the subject of preaching, but a history of the great institution itself, from the earliest down to the present times. In a course of lectures delivered as occupant of the "Chair of Practical Training for the Work of the Ministry" to the students of the Theological Hall of the United Presbyterian Church, Dr. Ker has given a comprehensive view of the way in which the functions of the preacher have been exercised in different ages and countries of the globe. A careful study of these sketches, presenting as they do in a vivid manner the experiences of many generations, can scarcely fail to enlighten and stimulate every ambassador for Christ. In an impartial way the excellencies and defects of various representative men are faithfully drawn, and presented either for imitation or warning, as the case may be. Dr. Ker had a lofty idea of the office of the preacher, and evidently did not regard it as an institution at all likely to be superseded by any modern methods. In his opening lecture he thus speaks:—

"No one will talk lightly or flippantly of sermons and preachers, who thinks of the thousands upon thousands of men who in all the countries of Europe, and in all the churches, with the most varied ability, but many of them with the very highest, have devoted themselves to God's work in speaking for Him to their fellow-men. What a different Europe this would have been, poor as in many respects it is, and what a different country ours would have been, but for the seeds of truth and freedom and devotion that, among many weeds, have been sown by these preachers of the Word!"

Again, in the same lecture, he remarks:—

"All great revivals, all true advances in the Church, have come from the simple, earnest preaching of the Gospel of Christ. Let us never be allured from this, or scoffed out of it. It has shown itself age after age the power of God to build up the Church, to convince the gainsaying, and to gather men within the fold of Christ."

Preaching is regarded as being peculiar to Christianity, among

* "Lectures on the History of Preaching," by the late Rev. John Ker, D.D. Edited by Rev. A. R. Macewen, M.A. Second Edition. Hodder & Stoughton.

the heathen no effort being made to instruct *the masses* in moral or religious truth. "But while preaching belongs specially to Christianity, it has an ancestry in the Old Testament;" that is, "it set apart a special class of men, as does the Christian Church, to learn and declare the will of God to the people." After tracing the history of preaching through Old and New Testament times, and the period of the Early Church, the Oriental and Western Churches—from A.D. 200 to 600—are next passed under review, and the decline of preaching which set in toward the end of that period, together with its causes, are pointed out. Among the causes of decay the following is stated:—

" . . . that the doctrines of Christianity were made into dogmas. . . . If you ask the difference between a doctrine and a dogma, I should say it is this: a doctrine is a truth held for its practical value; a dogma is a truth held merely for its place in the creed. . . . Now, when a Church passes from doctrine to hard, barren dogma, one of two things happens: either there comes the torpor of spiritual death, an ossification that penetrates to the very heart; or, if there be intellectual movement left, there comes a recoil, not merely from dogma, but from doctrine, and men pass under the reign of rationalism: they denounce the formalising of spiritual truth in any way, and give up the hard shell of dogmatism for the formless gas of negativism."

After dealing with the preaching of the Middle Ages, the lectures pass on to the time immediately before the Reformation, noting the revival of learning and the increase of inventions and discoveries, together with the effect produced on the ministry by this change from a state of torpor to one of activity. An amusing sketch is given of the kind of sermons then in use, from which we quote the following:—

"The more learned preached sermons of a scholastic type, full of plays upon words and ridiculous conceits. Erasmus gives an account of one which he heard from an old theologian, who 'looked so wise that you thought Duns Scotus had come to life again.' He took the word 'Jesus' as his text, and showed what wonders it contained. 1. It is declined in three cases—Jesus, Jesum, Jesu; wherein we have manifestly an image of the Trinity. Then, the first of these ends in *s*, the second in *m*, the third in *u*; which is a deep mystery—*summum, medium, ultimum*. Further, if Jesus is divided into two equal portions, *s* is left in the middle, which is the Hebrew *שׁן*, *sin*, and this in the language of the Scots (*Scotorum opinor lingua*) signifies *peccatum*; it is thus implied that Jesus takes away the sin of the world."

In reading this ludicrous composition we were strikingly reminded of several effusions of a similar sort to which we have ourselves listened, and therefore are in full agreement with the Doctor when he says, a little later on:—

"I am afraid that this kind of preaching has not wholly passed away. It is true we do not have it in the same gross and palpable forms; but we have its counterparts. We have the men who patch up sermons out of old Homiliaria, worth as little as if they were given in the Latin tongue—dull

and dead, never passing beyond the ears of the people. . . . And we have the sensational advertiser and religious jester, as far as decency will now permit."

Passing on to Reformation times, the preaching of Luther claims principal attention, and the superiority of it to the trifles of his immediate predecessors comes out conspicuously. Luther's own words are most expressive:—

"When I was young, and especially before I was acquainted with theology, I dealt largely in allegories, and tropes, and a quantity of idle craft; but now I have let all that slip, and my best craft is to give the Scripture, with its plain meaning; for the plain meaning is learning and life."

To the same purport is the following description of Luther's idea of style:—

"Everything in regard to division and expression ends in this—Have the people understood me? Can they carry this away in order to apply it? We must call white white, and black black, and speak in a way that everyone can comprehend. Children and servants and old men and women come to our church to hear what will do their souls good, and we are not to hunt for big Greek and Latin words, and spin long, involved sentences, but to speak home to them in their own tongue."

Following upon the time of Luther comes a period of nearly a century during which there was a marked decline in preaching, arising from various causes which are pointed out, the chapter closing with this excellent advice:—

"There are two advices which I must repeat, for they are all-important. Go to the Bible for yourself, and try to reach the meaning and touch the life of the special text with which you deal. Every text has a life: seek to seize it and draw it into the warmth of your own heart. And then to your fellow-men in sympathy! Ask yourself what are their struggles and sorrows, and how this text of yours may help them; and aim with all your might to bring these two together—the Bible and the heart of man. This will, with God's help, save you from the long error of the times we have been considering, and will give to your preaching spirit and life."

A chapter is devoted to the work of Philipp Jakob Spener, whose life and preaching exerted an influence over the whole of Germany. Spener's ideas are thus given:—

"The two great essentials of preaching, then, according to Spener, are the substance of the sermon and the personality of the preacher. As to the substance of the sermon, he never wearies of insisting that it is to be found, not in philosophy or science, but in the Scriptures, and that the man who knows the Scriptures best will, other things being equal, be the best preacher. The knowledge of philosophy is helpful, but a man who is mighty in the Scriptures will always be a better minister than one who is only, or chiefly, a philosopher. One must know them, however, not in a loose, disjointed way, but according to the 'analogy of faith.'"

Space will not permit us to refer as we should like to do to the deeply important chapters on Pietism and Illuminism, but we quote the following, especially because of its bearing upon the present times:—

“Where Illuminism prevailed, the matter of the sermons was entirely changed. Some preachers, unable to find in the Bible, as they read it, topics of sufficient interest, gave lectures upon economical subjects, such as agriculture, vaccination, and the making of wills; or upon subjects taken from the natural sciences, such as the structure of fishes and birds. Most of this school, however—a very numerous one—took to ‘moral preaching.’ Sometimes they changed the language of the Bible, in order, as they said, to make it more rational. For conversion, or regeneration, they spoke of amendment of life; for justification, of forgiveness on condition of repentance; for the Holy Spirit, of the exercise of the higher reason; for the atonement of Christ, of the spirit of sacrifice which He has taught us by His example; and so on. Sermons in our day, preached and published with blast of trumpet as being new and coming up to the time, may find their parallel in volumes on which the dust of a hundred years has gathered.”

In reading this paragraph we are powerfully reminded of the words of Solomon in Ecclesiastes: “Is there anything whereof it may be said, ‘See, this is new’? it hath been already of old time, which was before us.”

The modern divines who pose as theological champions and reformers are here shown to be but the descendants of a degenerate race, destined, like their predecessors, to sink into deserved oblivion. The quotations we have given will serve to show our readers the kind and quality of the valuable work from which they are taken, and induce them to procure the volume and read for themselves. The book will certainly rank in the future among the standard literature on the subject of preaching, and serve a most useful purpose in shaping the thoughts of students.

We must confess to a little jealousy that the great preachers of this country and Scotland receive such scant notice; but where there is so much to commend we are reluctant to add a word of complaint, especially as the revered author had been called away from earth before his lectures could be given to the world. His book is a grand additional testimony to the value of a pure Gospel ministry, and we trust it may do much towards promoting it.



Two solemn “musts”:—To the sinner—“Ye *must* be born again” (John iii. 7). To the saint—“We *must* all appear before the judgment seat of Christ” (2 Cor. v. 10).

PHASES OF SANCTIFICATION.

No. III.

By F. E. MARSH, *Sunderland.*

“**G**OD blessed the seventh day, and sanctified it” (Gen. ii. 3). Before we refer to these words, and other scriptures bearing out the same thought, we shall notice the Gospel as brought out in the previous chapter (Gen. i.) and in this verse in seven particulars, confirming the points and illustrating them by seven passages out of the New Testament where the word “light” occurs.

1. *Darkness upon the waters.*—“Darkness was upon the face of the deep” (Gen. i. 2). This is typical of the state of the sinner—in the darkness of sin, ignorance, and unbelief. The purpose of the Gospel, as Christ told Paul, is to “turn them from darkness to *light*” (Acts xxvi. 18).

2. *The Spirit moving upon the waters.*—“And the Spirit of God moved upon the face of the waters” (Gen. i. 2). This shadows forth the work of the Holy Spirit in regeneration; even as Peter, in reminding us of what the Lord has done for us, says, “Who hath called you out of darkness into His marvellous *light*” (1 Pet. ii. 9).

3. *The light shining forth.*—“God said, Let there be light: and there was light” (Gen. i. 3). This reminds us of the light shining into the heart by the Holy Spirit, through the Word; in fact, the apostle uses this as an illustration of this truth. “God, who commanded the *light* to shine out of darkness, hath shined in our hearts, to give the *light* of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv. 6).

4. *Life and growth.*—“Let the earth bring forth . . . And the earth brought forth grass . . herb . . . tree yielding fruit” (Gen. i. 11, 12). God said, and then life and fruit followed. So it is with us who have heard the voice of God: we have eternal life, and the evidence of it is growth in grace, for the command of Christ is very clear—“Let your *light* so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. v. 16).

5. *Blessing and fruit-bearing.*—“And God blessed them, and God said unto them, Be fruitful,” &c. (Gen. i. 28). In and by Him we are blessed; in Him is our fruit found, and by Him we are fruitful. This is the result of fellowship with Him, for “as we walk in the *light*, as He is in the *light*, we have fellowship one with another” (1 John i. 7)—that is, with the Father and the Son.

6. *Union and power.*—"God said, Let us make man in our image, after our likeness; and let them have dominion," &c. (Gen. i. 26). This was lost by sin, but, in a spiritual sense, is restored by accepting Christ; as Paul reminded the Ephesians, in telling them what they were, are, and should be: "Ye were sometimes darkness, but now ye are *light* in the Lord: walk as children of *light*" (Eph. v. 8).

7. *Sanctification* (Gen. ii. 3).—As God set apart the seventh day as a day of rest, so He has set apart the believer in Christ to Himself; and because he is thus set apart, he is to separate from all that is, and those who are, not the Lord's. "For what fellowship hath righteousness with unrighteousness? and what communion hath *light* with darkness?" (2 Cor. vi. 14).

SANCTIFICATION—ITS MEANING.

What is sanctification, or holiness? There have been many answers given to this question. We shall give several definitions.

1. *It is likeness to God.* "What is holiness?" was the question we put to a friend. He replied, "God is holy." Then we inferred that holiness is likeness to God. It reminds us of the words of Charnock: "*The holiness of a covenant soul is the resemblance of the holiness of God, and formed by it, as the picture of the sun in a cloud is a fruit of its beams and an image of its author.*"

2. *Sanctification is the development of the new nature.* There is a sense in which we are sanctified the moment we accept Christ. Now that is not the stopping, but the starting point. Like an engine off the metals we were; but grace has saved us, and our standing is in Christ, and now we are like the locomotive on the rails. Is it there to stand still? No. It is to start, and keep on till it gets to its destination. So with the believer. As Guthrie puts it: "It is not by fits and starts that men become holy. It is not occasional, but continuous, prolonged, and lifelong efforts that are required; to be daily at it; always at it; resting but to renew the work. It is not by a few rough spasmodic blows of the hammer that a graceful statue is brought out of the marble block, but by the labour of continuous and many delicate touches of the sculptor's chisel. It is not a sudden gush of water, the roaring torrent of a summer flood, but a continuous flow, that wears the rock; and a constant dropping that hollows out the stone. It is not with a rush and a spring that we are to reach Christ's character—attain to perfect saintship—but step by step, foot by foot, hand over hand, we are slowly, and often painfully, to mount the ladder that rests on earth and rises to heaven."

3. *Sanctification is to be pure.* At one of the ragged schools in Ireland a servant of the Lord asked the question, "What is holiness?" A poor Irish boy, but a Christian, replied, "Please, your reverence, it's to be clean inside." Similar to the answer that the Bechuana gave Dr. Livingstone when he put the same question. He said, "When copious showers have descended during the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness." Purity of heart, unclean thoughts dislodged, Christ indwelling the spirit, the shower of the presence of the Holy Spirit, the dewdrop of

the grace of the Holy Spirit seen in the life, and the fresh air of fellowship with God.

4. "*Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and enabled more and more to die to sin and live unto righteousness.*" So says the Shorter Catechism. Here we are reminded that God is the *Author* of our sanctification; that it is *absolute* in its extent, having reference to the whole man—spirit, soul, and body; that its *aim* is to make us like God Himself; that it is *aggressive*—"more and more;" that our *action* towards sin is to die to it; and that our *advancement* in it is evidence of our being the Lord's.

5. *Sanctification is to separate anything or anyone from a common use to a sacred.* Our text is an illustration of this. It is interesting to note passages of Scripture where the word here rendered "sanctify" occurs, and also the different words by which the Hebrew word "kadesh" is translated in the Authorised Version, and to apply it to the believer in Christ. The meaning of the word in each case is to cause a separation, or to hallow. In Ex. xxix. 30 it is "*holy*"—"minister in the *holy* place." As the holy place was set apart for a particular purpose, so are we by the word of the Lord. In Lev. xvi. 19 it is "*hallow*"—"hallow it from the uncleanness of the children of Israel." As the altar was hallowed from uncleanness by the blood of the bullock and goat, so we are hallowed from the uncleanness of sin by the blood of Christ, and made meet for God's presence and fit for His service. In Deut. xxii. 9 it is "*defiled*"—"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*;" or, as the Revised Version, "forfeited;" or, as the margin, "consecration"—that is, set apart for destruction. What a solemn word this! We have its counterpart in 1 Cor. iii. 15—the man's work burnt up, and he himself saved as by fire. In Joshua xx. 7 it is "*appointed*"—"And they *appointed* Kedesh;" the R.V. is "set apart." As the cities of refuge were appointed or set apart for a special object, so the believer in Christ is appointed to be for God's purpose and glory in being separated to Himself. In Jud. xvii. 3 it is "*wholly*"—"I had *wholly* dedicated the silver unto the Lord." As the mother of Micah had devoted her money to the Lord (she devoted it wrongly), so all we have is to be at the disposal of Him. In 2 Sam. viii. 11 it is "*dedicate*"—"David did *dedicate* unto the Lord." As David dedicated the presents that Toi sent him to the Lord, even so should we recognise that all gifts come from Him and are to be held for Him. In 2 Sam. xi. 4 it is "*purified*"—"purified from her uncleanness." As Bathsheba was cleansed from her uncleanness, so we should cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord. In 2 Kings x. 20 it is "*proclaim*"—"Proclaim a solemn assembly for Baal." Here we find the word in an evil sense again, but we apply it to ourselves in a good sense. As Jehu sanctified this assembly and said he would serve Baal, so we should sanctify and proclaim by all we do that we are altogether for the Lord. In 2 Chron. xxxi. 6 it is "*consecrate*"—"tithe of holy things which were *consecrated* unto the Lord their God." In Isa.

xxx. 29 it is "*kept*"—"a holy assembly is *kept*." In Jer. vi. 4 it is "*prepare*"—"Prepare ye war against her." And in Zeph. i. 7 it is "*bid*"—"He hath *bid* His guests." From these scriptures we gather at once the meaning of sanctification. When applied to the Christian it might be summed up under three little words, viz., to, from, and for—devoted or hallowed *to* the Lord, sanctified or purified *from* the world, and dedicated or consecrated *for* the Lord. We shall notice four other illustrations of this in the Old Testament.

1st. *The firstborn of Israel sanctified.*—The firstborn had been preserved on the night of the Passover; while, on the other hand, the firstborn of Egypt had been slain. And now God claims the firstborn of Israel as His: "Sanctify Me all the firstborn . . . set apart every firstling of beast that thou hast" (Ex. xiii. 2, 12). As the firstborn were claimed by God, so we belong to Him, and are claimed by Him as His, and set apart *to* Him, *for* Him, and *from* the world. When a man enlists as a soldier, the moment he is enrolled he belongs to the Queen, he has to do service for her, and he is separated from his former manner of life. Paul has this thought in writing to Timothy when he says, "No soldier on service entangleth himself with the affairs of this life; that he may please him who enrolled him as a soldier" (R.V., 2 Tim. ii. 4).

2nd. *The altar sanctified, and all that touched it.*—"Thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it," &c. (Ex. xxix. 36, 37). The altar typifies Christ. Its being sanctified reminds us of Christ being set apart for the work He came to do (John x. 36). After the altar was sanctified, we read that "whatsoever toucheth the altar shall be holy." Touching the altar illustrates faith in Christ; and the moment we accept Him we are accepted in Him and made meet for God's presence, because we stand in all the completeness of His work and in all the glory of His person, and He is made of God unto us "wisdom, righteousness, sanctification, and redemption." Just as a maiden the moment she is married loses her own name, because of her oneness with him to whom she is united, so when we come to Christ as sinners, and take Him as our Saviour, He calls us no longer sinners, but saints.

3rd. *The tabernacle sanctified by the presence of God.*—"And the tabernacle [holiest of all] shall be sanctified by My glory. . . . And I will sanctify the tabernacle [tent] of the congregation" (Ex. xxix. 43-46). God dwells now in the believer. The Body of Christ (the Church) is the temple of the Holy Spirit. We read in the last chapter of Exodus that when the glory of God filled the tabernacle Moses was unable to stand before it. In like manner, if we are filled with the Holy Spirit, self will not have a place. But, unlike the glory that was hid in the tabernacle, it is to be manifested—that is, Christ is to be seen in the life of the believer; and this is accomplished by the power of the indwelling Spirit.

4th. *The food of the priests sanctified.*—"And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering" (Ex. xxix. 27). Notice the animal they were to feed upon (Ex. xxix. 15). It was the ram of consecration—a burnt offering. Now the burnt

offering typifies Christ as the One who was wholly devoted to do the Father's will, and who perfectly glorified Him by so doing. If we are meditating upon and seeking to follow in His steps, or letting Him work in us to will and to do of His good pleasure, we shall be feeding upon Him indeed.

The parts of the ram that the priests were to feed upon were the breast and shoulder. Now the breast symbolises affection (see Song of Sol. i. 3; Isa. lxvi. 11; John xiii. 25, xxi. 20), and the shoulder strength (see Num. vii. 9; Deut. xxxiii. 12; Jud. xvi. 3; Isa. ix. 6; Luke xv. 5). The spiritual thought is this—that we are to feed upon the love and strength of God in Christ, in the Word, by the Spirit; and as the priests were only to feed upon these parts, so we must not feed upon anything else but the Word of God, for there alone is revealed to us the love of God towards us and His sufficient grace to strengthen us.

Let us remember that His love has been perfected in our unworthiness, and that His strength is perfected in our weakness. Let us feed upon His love—upon its character and manner—for it will stimulate our love, it will fire the soul, it will cheer the spirit, it will increase our zeal, it will give a glow to our life, it will support us in trial, and it will comfort us in bereavement. Let us trust in the strength of God: it will enable us to deny self, mortify the flesh, overcome the world, confess Christ, walk in the ways of God, to be whole-hearted, and to be pure.

We all know how Belshazzar took and desecrated the vessels of the Temple, and how God dealt with him in judgment in consequence. Let us take good heed that we do not desecrate the vessel of our heart by allowing any unclean thing there, do not defile the chalice of our life by harbouring any questionable thing, or damage the cup of our will by allowing it to do service for self.

“Found wanting.” Against the best of us God has to write this. Found wanting in patience, in holiness, in love to each other, in separatedness of life, in pureness of thought, in singleness of aim in service, and in likeness to God. Let our failures be but filters to purify us; let our blunders be so many beacons to point out the danger; and let our stumbles be so many stepping-stones to higher and better things.



A CARNAL STATE.

“I REMEMBER a fable,” said Luther, “which well suits the present times. A lion made a great feast, and invited all the beasts, and, among the rest, the swine. Now, when all sorts of dainties were set before the guests, the swine inquired if they could have any brewers' grains. Just so it is in these days with our epicures. We preachers set before them the most dainty and costly dishes, as everlasting salvation, remission of sins, and God's grace; but they, like swine, cast up their snouts, and root after dollars, crowns, and ducats; and, indeed, what shall a cow do with nutmegs?—she would like oat straw better.”

A DREAM.

“For now we see through a glass darkly.”

“For we walk by faith, not by sight.”

FELL asleep and dreamt that I was standing at the corner of a street in Berlin, watching the effects on the passers-by of a notice on the wall. My attention was particularly arrested by two parties. The first were two young university students: they stopped and read the notice. “Will you go to it?” said one. “Go? I should rather think so,” said the other. “I would go a day’s journey at any time to hear Professor L., and to hear his last lecture on miracles! Why, I would not miss it for the world.” “Neither would I,” said the other. “New offerings to the Goddess of Reason, and another thorn in the side of your old uncle, Pasteur P., who I see coming this way; he is so kind and gentle, I never like to see him pained, so let us be off.” Just as they were out of sight, Pasteur P. comes up and is standing before the notice and reads: “On January 30th, 1865, Professor L. will deliver the last of his series of Lectures on Miracles; and earnestly requests the attendance of the Professors and Students of the University.” An expression of great anxiety (in which a physiognomist might discover a mixture of hope and fear) came over the aged Pasteur’s countenance, and, saying, “I must go and hear this one,” he moved on, and earnestly prayed for the lecturer and the listeners.

The 30th of January has come and the lecturing hall is full to overflowing, all eagerly waiting for the famous Professor L. to begin. I will not attempt to describe the scene at length; suffice it to say that, in one of his soul-stirring addresses, he told them that he had called them all together to listen to a letter he had received, and to the effects it had produced on his mind, and begged them to remember that his motto had ever been: “The man who is ashamed to acknowledge that he is wiser to-day than he was yesterday is acting as a fool.” He then read as follows:—

“Dear Professor,—You will, I know, forgive the temerity of an old man in writing you this letter, and asking you a few questions. You say you do not believe in the miracles of our Lord, because they are contrary to the laws of nature. Such a remark from a man so highly gifted in powers of reason and imagination has astonished me much; and the only way in which I can account for your holding such an opinion is, that you have not thought seriously on the subject. Allow me to ask you, ‘*What are the laws of nature?*’

“Until you can satisfactorily answer this question, it surely is want of logic

to announce that what we call miracles are contrary to these laws. Is it so very improbable that the Great Being who made this wonderful world should have kept *some power* over the works of His Hands that He did not make known to man? God has not told us *how* He works miracles, but, at least, there are two ways that human intellect will go far enough to enable us to conceive. One is *the Will of God*. Consider well that most marvellous *human power, the will of man*. You mentally say to your hand, 'Give me that book;' to your tongue, 'Say so and so;' to your body, 'Go to the right or to the left;' and they obey *your will*. Now, it is not difficult to imagine that the Creator has kept for Himself the same power over *all* His works that He has given *you* over your body. Need this be contrary to the laws of nature? Then, consider well the wonderful power God has given even man over nature in another way. Go into your laboratory and watch what apparently miraculous effects and changes you can produce—how, for instance, you can turn air into water, and water into air.

"Are these contrary to the laws of nature?"

"Go into the hospital with the doctor—see what he can do by his knowledge of medicines, of electricity, of mesmerism, of chloroform, &c.; and yet these are surely not contrary to nature's laws. Do you really think it so difficult to imagine that the Great Chemist—the Great Physician—has kept elements, gases, powers, at His command in the *great storehouse* of heaven, unknown to man, by using of which He can say to the clouds, 'Rain,' and they rain; to the blind man, 'See,' and he sees; to the plague, 'Cease,' and it ceases; to the dead man, 'Live,' and he lives? Surely there is nothing *supernatural* in this; only *superhuman*. Surely it is much more difficult to believe that *the Creator—the Almighty*—did not keep some such powers as these for Himself than that He did. 'The secret things belong unto the Lord our God, but those things which are revealed belong unto us' (Deut. xxix. 29).

"Again, begging you to forgive the liberty I am taking in thus addressing you, believe me, your sincere well-wisher,

"PASTEUR P."

Having finished the letter, Professor L. turned towards the part of the hall where the venerable Pasteur P. was standing, and said he wished thus publicly to give him his heartfelt thanks, and to assure him that he was not ashamed to acknowledge himself a wiser man since he had read his letter than he was before.

There was a dead silence—you might have heard a pin drop. The audience seemed speechless with astonishment at hearing such words from Professor L.; but just at this moment the sun, which had been behind a cloud, shone forth its golden beams upon the noble head of the professor, and so bright was the light that I became dazzled. Everything seemed to grow misty—the lecturer and the listeners vanished from my sight. I started up, and awoke!



He has said He *will* come, therefore we wait; He has not said *when* He will come, therefore we watch.



THE "ENSIGN" LEAVING THE YARD ON HER FIRST VOYAGE.

A FLOATING PARISH ;

OR,

AMONG THE DEEP-SEA FISHERMEN.

THE annals of Mission work have just been enriched by the issue of a thrilling volume recording the “initiation, struggles, and successes of the Mission to Deep-Sea Fishermen.”* The story, as told by the excellent author, who is also the founder and director of the Mission, is replete with interest from beginning to end. It is a simple record of facts so striking and impressive that they need no colour and varnish to set them off. We have been both charmed and profited by the perusal.

About six years ago an interest in these toilers of the deep was excited in the mind of the founder of the Mission, the result being that he planned and carried out a visit to the fleet which lay “nor’ard of the Dogger,” about 300 miles from the mouth of the Thames. Mr. Mather, in fact, resolved himself into a committee of inquiry ; and on the occasion referred to collected, chiefly by personal observation, a fund of information concerning the life, occupation, and circumstances of the fishermen. The condition of things revealed to his inspection was painful enough, and so deeply did the facts stir his sympathies that he returned to London determined to make a resolute effort for the improvement of the men. How nobly that resolve has been executed the volume before us shows.

The number of men employed in the North Sea fisheries is from twelve to fifteen thousand. The voyage of each crew extends over a period of two months, followed by a week at home, when they again set sail for another voyage. This is repeated throughout the year, summer and winter alike. The life is one of toil, hardship, and considerable danger, for the hazards are peculiar to their avocation. Too far from land to run to harbour at the approach of a gale, they have to weather it as best they can, the storm, alas! too frequently leaving death and destruction in its path. At the time when Mr. Mather first visited the scene the men were absolutely destitute of any provision for their bodily comfort or moral well-being, one of the most distressing facts being this—that owing to the nature of their work, and the circumstances under which it had to be accomplished, accidents were frequent,

* “Nor’ard of the Dogger ;” or, *Deep-Sea Trials and Gospel Triumphs. The Story of the Initiation, Struggles, and Successes of the Mission to Deep-Sea Fishermen.* By E. J. Mather, Founder and Director. Nisbet & Co., Berners Street. 5s.

and many of them serious. For such there was no help at hand, and the only thing to be done was to send the sufferers as quickly as possible to a hospital on shore, involving a delay of two, three, and more days, which sometimes proved fatal. Life was often lost because medical or surgical care could not be applied until after a long interval. But terrible as this fact was, there was a more terrible danger still, because a *moral* one. Dutch *copers* with their whisky ships were doing the same deadly work out on these seas as the gin palaces are doing on shore. The lure, to decoy the fisherman, was the tobacco, which the *coper* sold for eighteen pence per pound, against four and sixpence per pound on shore. To get the 'bacca they must go to the *coper*, and once within his toils it was more than most could do to resist the temptation offered by the whisky. How to break the neck of this nefarious traffic was one of the problems which exercised the mind of the humane founder, until he succeeded in completely sapping the trade, and driving the wretches from the fleets. This part of the story is given in full detail, and records an heroic and victorious struggle with difficulties. After long and persistent effort, permission was secured to obtain and send out tobacco to the fleets, taking it out of bond free of duty, so that it could be sold to the fishermen at a lower price than the *coper* could afford to take. This competition gave an effectual blow to the Dutchmen, and ultimately rid the fleets of their presence.

As the result of the earlier efforts, the first Mission vessel was equipped and despatched in the year 1882. The narrative thus records the event:—

“As the news spread at Yarmouth that a ‘Bethel ship,’ as they termed it, was being fitted out, the excitement increased daily, and grew at last to such a pitch as to induce one to hurry the vessel away to sea, in order that she might enter forthwith upon the work to which she was commissioned; and after a prayer meeting in the little cabin, commending the smack and her crew to the care and blessing of Almighty God, this pioneer Mission vessel started upon her first voyage on a Friday—a proceeding almost universally regarded amongst seamen as being fraught with certain ill-luck and disaster, yet, in this case, inaugurating what has proved to be, in the words of a recent independent observer, ‘one of the most remarkable social revolutions of modern times.’ When the little ‘Ensign’ cast off her moorings, and, in tow of a steam tug, passed rapidly down the Yare and out into the open sea, a large crowd collected to witness the departure of the strangest craft the harbour had seen since the launch of the Moravian Mission ships ‘Harmony’ from Messrs. Fellows & Son’s yard in 1832 and 1861. As the great 20-foot Mission flag shook out its folds under the influence of the increasing breeze, a shout of derision rose from the greater portion of the crowd on the pier-head. . . . Yet there were some in the throng not afraid to wave hats and handkerchiefs, and cry, ‘God speed ye!’ though, as the steward of the ‘Ensign’ told me afterwards,

‘Why, they jeered, yer see, sir, and they cheered too; but there was a lot more jeerin’ than cheerin’.’”

Such were the circumstances under which the noble little vessel left Yarmouth. How was she received when she arrived among the fleet?

“On the day the ‘Ensign’ joined the fleet, a skipper leaning over the rail of his smack scanned the new ship as she sailed by, noticed the great 20-foot flag, and, turning to his mate, exclaimed, ‘What’s the good of her? What do they think they’re goin’ to do with her?’ In God’s good providence that man was one of the very first in the fleet to prove the good of the Mission ship.”

The suspicion and derision with which the commencement of the work was greeted soon gave place to confidence, respect, and even affection, as the solid value of the effort became manifest. This was the case not only with the men, but with the owners, who were quick to discern the commercial benefit which resulted from the improvement of the moral condition of the men. The following extract bears testimony in this direction:—

“Having been ridiculed at the outset by some, I had very naturally determined not to apply to any of the owners for pecuniary assistance. What, then, was my delight on receiving, within nine months of the ‘Ensign’s’ first cruise, a letter from Messrs. Hewett & Co., saying: ‘Our men have been completely revolutionised; we believe great good has been done, and we gladly become annual subscribers of £10 10s. to the funds of the Mission.’ The same firm also gave a donation of £50. . . . Very shortly after the receipt of this agreeable communication, a smack owner placed a cheque for £2 2s. in my hand, saying, ‘That is my first annual subscription.’ I happened to know that he was one of those who had laughed when the work began; so, before appropriating the cheque, I asked, ‘What provoked you to give that money?’ ‘Oh,’ he said, ‘you are converting the North Sea smacksmen, I believe.’ ‘Certainly not,’ I replied; ‘I trust, however, that God is converting a great many of them.’ ‘Oh, I see. Well, I don’t profess to understand much about it; but if converting the smacksmen means that they won’t sell my nets to the *coper*, it will pay me very well to give you two guineas a year towards the cost of converting them.’”

A humorous and touching testimony to the reforming influence of the Mission, coming from a different quarter, is thus given:—

“A skipper in one of the East Coast fleets had been away from his wife and family, away from Christ, a man who had treated his family badly; and the children, especially one young girl, had often listened to high words between their father and mother, and had heard the father being scolded for his selfishness and his bad treatment of her and the children. But through God’s goodness the man was reached by the Mission, and when one day he appeared arrayed in a blue guernsey bearing the initials M.D.S.F., this sharp little girl said, ‘I know what *that* means.’ ‘Why, what can it mean,’ said her father, ‘but Mission to Deep-Sea Fishermen?’ ‘No, father, it doesn’t; it means, *Mother Doesn’t Scold Father.*’”

Not the least interesting part of the book is that which relates to

the practical question of funds, this portion of the narrative being eminently calculated to illustrate God's providence and strengthen faith. Thus, on one occasion, when very anxious to send out more Mission ships, definite prayer was made at the usual morning prayer meeting. The writer then says:—

“On rising from my knees, I turned to the pile of letters on my table, and on opening the third found it to be an inquiry by the Duchess of Grafton as to the cost of a completely equipped Mission vessel.”

The sequel is recorded thus:—

“A few days later I was asked to call and communicate fuller details as to the work, and before leaving, the Duchess handed me a cheque for £2,150, only stipulating that the vessel should be named the ‘Euston.’”

This is not the only instance of the kind, but space prevents our quoting more. We trust enough has been said to encourage our readers to obtain the book and make themselves acquainted with one of the noblest efforts of Christian philanthropy ever placed on record.

Since writing the above, we have read the following with pleasure in the columns of a provincial paper:—

“We understand that Mr. James Knott, of Newcastle-on-Tyne, has just presented to the Council of the Mission to Deep-Sea Fishermen a valuable 58-ton sailing yacht, suitable for their work amongst the smacksmen on the North Sea. It is to be hoped that this generous gift will stir up others to aid the association in their much-needed efforts, especially in view of the fact that each acquisition to the Mission Fleet involves a heavy additional charge upon the general expenditure. The summary of work for 1887 shows that nearly 4,000 cases were medically or surgically treated on the various vessels during the past year, and over 1,700 services were held in the different fleets.”



PARADOXES.

I THIRST for thirstiness ;
 I weep for tears ;
 Well pleased I am to be displeased thus ;
 The only thing I fear, is want of fear ;
 Suspecting, I am not suspicious.
 I cannot choose but live, because I die ;
 And when I am not dead, how glad am I !
 Yet when I am thus glad, for sense of pain,
 And careful lest that I should careless be,
 Then do I grieve for being glad again,
 And fear lest carefulness take care from me.
 Amidst these restless thoughts, this rest I find :
 For those that rest not here, there's rest behind.

—*The Christian's Magazine*, 1790.

SIGNS OF THE TIMES.

No. II.

SCIENTIFIC SOPHISMS.

VERY many strange things have been put forth by scientific men during the last century. The great accumulation of knowledge by the aid of astronomy, chemistry, biology, and latterly by the employment of the spectroscope, is such that the mind seems to have lost its balance.

Instead of being contented with the facts ascertained, and seeking for more, imagination is now called into exercise, and its wildest flights are indulged in with as much happy confidence as we once reposed on the tales of Jack the Giant-Killer, or him of the Bean-Stalk.

The occasion for these remarks arises from the consideration of a lecture lately delivered before the Royal Society by that able astronomer Mr. Lockyer, one of the foremost in that path of science, and apparently, as given in the *Times* of the 18th November, acquiesced in by an enlightened audience. This lecture professes to embrace the whole universe, and how it came into being. His statement is, when divested of technical phrases, that there existed at first one—only one—active principle, namely, gravity; and one substance—if substance it may be called—namely, gaseous or luminous vapour. By means of this one agent, acting on this conjectural vapour, the whole sidereal and planetary worlds are alleged to have been formed. By some process, not explained, this vapour became changed into minute particles, atoms of solid matter, losing in the act its luminosity, but continuing to fill the entire regions of space. Then gravitation acts, inducing some of these particles to draw together and coalesce, forming masses differing in bulk, some large, some small, while much still remains powdery. The effect of the collision of these masses induces heat and light, by which they become luminous.

The persistency of this process may, so it is alleged, be traced in comets, which, being mere dark molecules travelling together in the same direction, rub against one another in their course, and so excite the light they display; and this attrition continues, and gives the same light, whatever may be the length of their absence from our view. One might reasonably ask to be informed whence came the above vapour? how gravity arose? how happened it that the vapour changed into powder? how it became luminous when condensed? since even lumps

of stone if dashed together do not kindle or burn, though a transient spark may be produced.

All this fanciful hypothesis is supposed to be corroborated by the spectroscope, with its multitude of lines, bright and dark, skipping here and there at random.

Upon such puerilities is this lecture based. Is it not wonderful and humiliating to find able minds, careful investigators of matters within their reach, condescending to such absurdities? All proceeding from a persistent refusal to receive the Creator's own account of the works of His almighty hands, which His infinite wisdom, illimitable skill, and perfect adaptation of means to a special object, designed and established, and which His adorable goodness still maintains.

It was found by those eminent astronomers the Herschels, and has been corroborated by other observers since their day, that what appeared to be but luminous clouds when viewed with telescopes of small power were found to be stars when a higher power was employed; and if any failed to be so resolved, the application of a still higher space-penetrating power produced a corresponding result. Human skill seems now to have done its utmost in the manufacture of these optical instruments, and there are still luminous clouds unresolved. Instead of admitting the possibility of what further research in the same direction, if hereafter found practicable, might produce, these vapours—or, as they are called, "star dust"—are pronounced, contrary to all analogy, the ultimate atoms of existence, out of which, in consequence, all the chemical elements, about 64 in number—metals, minerals, gases, &c.—are brought into being. Very many are our obligations to our astronomers—most highly to be appreciated. What could navigation, and consequently commerce, do without their arduous and indefatigable labourers? Only let them distinguish facts—undeniable facts—from surmises and speculations, and not present these last on the same footing as the former. Moreover, since former hypotheses have been found unstable and necessary to be disallowed, would it not be desirable and essential to listen to the account which the all-wise and almighty Creator gives of His own performance: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 4-7).

ROBERT NELSON.


Waveridge Lawn, Malvern.

No. III.

POPERY IN ST. PAUL'S.

MORE PICTURES, ANCIENT AND MODERN.

THE ANCIENT PICTURE.

“ND king Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria, and saw AN ALTAR that was at Damascus; and king Ahaz sent to Urijah the priest the FASHION OF THE ALTAR, and the pattern of it, ACCORDING TO ALL THE WORKMANSHIP THEREOF. And Urijah the priest BUILT AN ALTAR according to all that king Ahaz had sent from Damascus; so Urijah made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king SAW THE ALTAR; and the king APPROACHED TO THE ALTAR, and offered thereon” (2 Kings xvi. 10-12).

“He sacrificed unto the gods of Damascus, which smote him; and he said, ‘Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me.’ But they were the RUIN OF HIM AND OF ALL ISRAEL” (2 Chron. xxviii. 23).

THE MODERN PICTURE.

THE NEW REREDOS IN ST PAUL'S CATHEDRAL.

(From “*The English Churchman*,” Thursday, January 26, 1888.)

“Yesterday, being the Festival of the Conversion of St. Paul, was indeed a ‘grand day’ for the Ritualists of London, but a most melancholy one for every Churchman who values the teaching of the Church of England, as to images, contained in her ‘Homily on the Peril of Idolatry.’ At 10 a.m. a large congregation had assembled in St. Paul’s Cathedral, with a view to taking part in the special service connected with the opening of the new Reredos. It was mainly composed of ladies, Sisters of Mercy, and young men of unmistakably Ritualistic appearance. The principal figures in the procession at the commencement were the Bishop of London and Canon Liddon. As the procession wound its way round the cathedral a hymn was sung, which, in the subjoined verse, teaches the doctrine of Baptismal Regeneration:—

‘The King of Righteousness, within this place,
From heav’n bestows the font’s baptismal grace.’

I examined, as closely as I could, the new Reredos itself. I was unable to approach near to it, and after the service policemen and vergers were stationed to prevent the public entering the choir for the purpose of more closely inspecting the latest addition to the ‘ornaments’ of the cathedral. It is, indeed, a marvellous structure, and although the number of its images is not as great as those on the Reredos at Truro Cathedral, I must say—having seen both—that the structure in St.

Paul's is by far the more Popish-looking of the two. The centre subject of this Reredos is the Crucifixion, and all the figures on it are life-size. To all intents and purposes the representation of our Saviour on the Cross is a crucifix, though, being attached to the wall of the Reredos, it is only an image in relief. Two full-sized figures stand on each side of the Cross, looking up, while another figure apparently clasps the foot of the Cross. Four angels—two on either side—look down upon the dying Saviour. Immediately underneath is a representation of the Burial of the Lord, while high above both the Burial and Crucifixion is a tabernacle, with a large image of the Virgin and Child. I counted ten detached images on the Reredos, and besides these there are dozens of others in relief—too numerous, in fact, to count accurately from a distance. The 'Altar' and 'Super Altar' were decorated in true Popish style. A huge brass cross rested on the latter, as also six very large vases of flowers, and two lofty candlesticks, with candles already in them; ready, no doubt, to be used as 'Altar Lights' whenever, in the estimation of the Dean and Chapter, the right moment has arrived.

At the close of Morning Prayer, Holy Communion followed, the Bishop of London officiating. His lordship, I am pleased to record, adopted the north-end position. There were a large number of communicants. After the Benediction the elements not consumed were given to a number of clergy and laity who came up for the purpose, both the bread and the wine being received by them kneeling. Following this the *Te Deum* was sung, after the Bishop of London had placed himself in front of, and facing, the 'Altar,' the clergy being grouped together on his sides and behind him, as is usual when the *Te Deum* is sung in advanced Ritualistic churches. This over, the procession reformed, the Bishop bringing up the rear.

But the saddest sight, to my mind, yesterday morning, was not so much the outrageously Popish Reredos as the presence of the Bishop of London and Prebendary Billing (the latter an avowed Evangelical and Protestant clergyman) taking part—the one as diocesan, the other as a member of the chapter—in a service for the dedication of a crucifix in a Protestant cathedral.

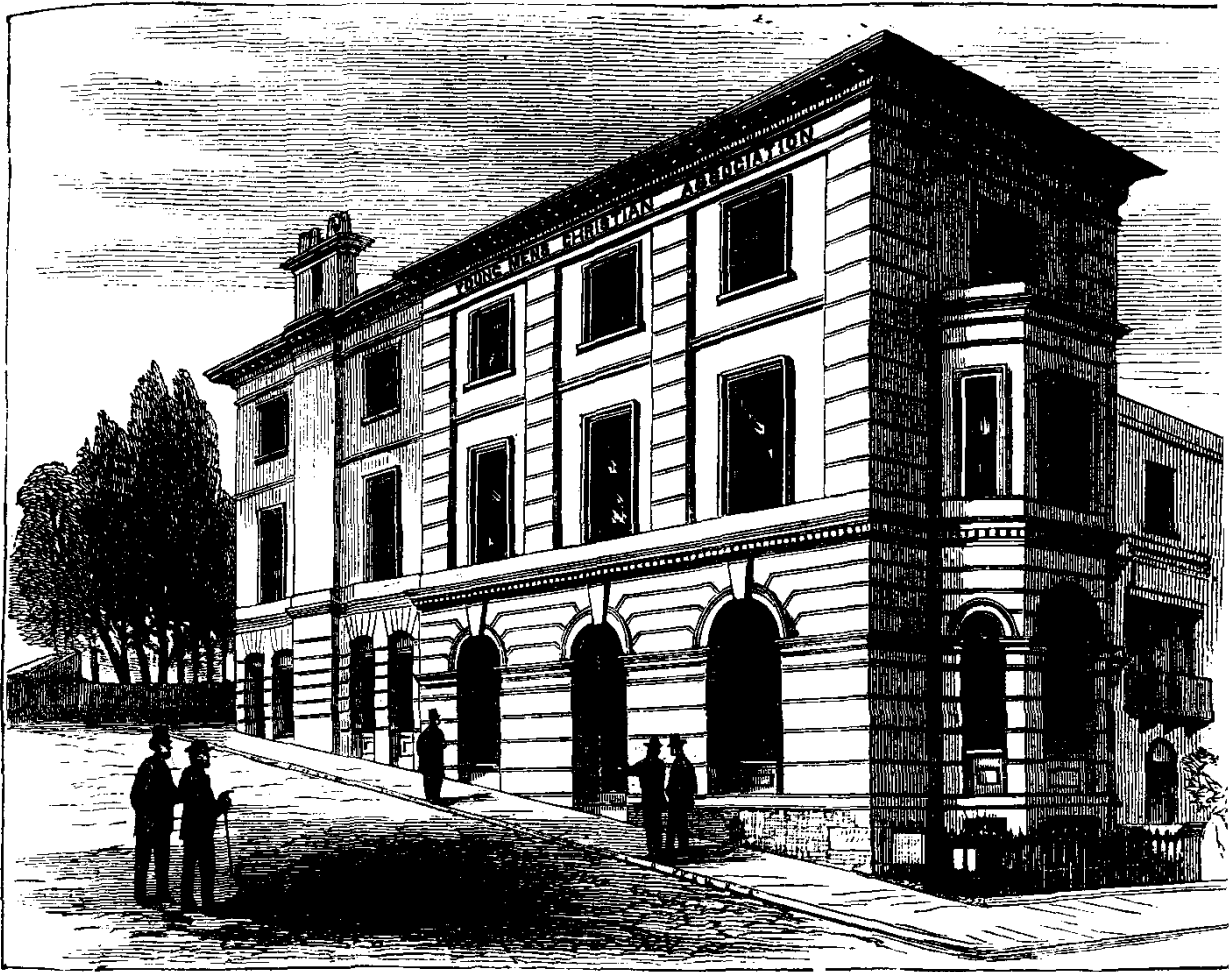
Oh for a little more Protestant consistency on the part of our Bishops and clergy! When the proceedings of the morning ended, the congregation passed out, leaving our grand old—and once Protestant—cathedral quite ready for the use of Cardinal Manning, who need not now make a single addition to its 'ornaments' before offering up within its walls the Roman Catholic Sacrifice of the Mass."

The cost of the Reredos is £25,000!!

So the *Conversion of St. Paul* is celebrated by the *Perversion of St. Paul's*, which is thus gradually being turned into a Romish Mass House.



THE PLEASURES OF SIN.—If sin had no sweetness, it might be easier to keep from sinning. Satan might fish in vain, even in this sea of time, if he had no bait on his hook that is pleasant to nature. Beware of the bait, for the barb is beneath it.—W. ARNOT.



OUR YOUNG MEN.

THE RYDE BRANCH OF THE Y.M.C.A., ISLE OF WIGHT.

THIS Association was instituted in January, 1858, and has just issued its thirtieth annual report. From the commencement it has adhered most closely to its definite work—first, in uniting in one band those whose hearts the Lord hath touched, for prayer and the study of the Scriptures; and, in the second place, helping them to become missionaries for Christ in their daily calling. The Sunday afternoon Bible class has an attendance of about 90 in the summer and 60 in the winter. There are two noon prayer meetings, which have been sustained for upwards of twenty-one years; two evangelistic meetings; and one for the systematic study of the Word of God. There are open-air services held on the Esplanade during the summer every Sunday night. The audience is very large, and considerable interest is excited, and by God's grace souls have been converted. There is also a mission band, ready to grasp every opportunity for aggressive

Gospel services. About 400 young men are connected, either as members or associates.

The building, furniture, and library have cost more than £3,000. It was the third erected in the provinces of the United Kingdom for its specific object. There is a good reference library for the special use of Sunday school teachers and others desirous of making prayerful preparation for their engagements on the Lord's Day; also an office, most sacred to many who in an anxious state of soul sought for instruction



and were led by God's grace to rest on the finished work of Christ, and to go on "their way rejoicing." The circulating library contains about 8,000 volumes; the reading room is supplied with about 90 different publications. The lecture hall is used for prayer meetings and Gospel services. There are four class-rooms, where those who desire to give attendance to reading, and study to show themselves approved unto God, workmen that need not to be ashamed, may derive the necessary help to equip them for any service to which the Lord may direct them.

Direct aggressive evangelistic services have been held at intervals during the past twenty-five years in the large public halls of the town. They were preceded by meetings for prayer, followed by house-to-house visitation. By these means souls have been led into the fold of Christ,

and many are now seeking in their different spheres to make known what the Lord has done for their souls.

The varied and numerous agencies in operation are all made subservient to the primary object—young men for Christ, and Christ for young men.

The building was erected that it might be a resort for young men, to shield them from the traps and snares that surround them, and where they may find friends and companions to direct them to the sure Rock in which they may securely hide, and on which they may ever rest.

Seventeen years ago those in the forefront felt the necessity and desirability of a seaside home for young men when absent from business either on account of their health or for their usual holiday. A munificent gift of the first £100 to start the project was spontaneously offered by a kind friend that has fallen asleep in Jesus. After two years of prayerful and persistent effort,

HAZELWOOD,

the first home for commercial young men connected with the Y.M.C.A., was opened. Special privileges are afforded to those who need fresh air and sea breezes to recruit their health, and also for orphan and junior assistants. It is most exclusively patronised and very largely used by the Lord's children, where they find many opportunities of service for their Master.

The family devotion, the exposition of Scripture, the quiet conversation, and the prayer meeting held after supper, have all been made instrumental, by God's grace, in leading some to the Saviour, and others to know the way of God more perfectly.

About 15,000 have participated in its advantages. A reunion of visitors was held on the 9th ultimo in Exeter Hall, when about 1,000 young men were present to show their appreciation of the efforts made for their highest and truest welfare.

It is a source of devout thankfulness to Almighty God to know that many who have been identified with both institutions are assiduously labouring in many departments of the vineyard at home, whilst others are in the foreign field as messengers of the churches and the glory of Christ.



UNSTEADY LIGHTS.—The lights of heaven are made to serve us, and they do it faithfully, and shine in their season without fail; but we are set as lights in this world to serve God, and do we in like manner answer the end of our creation? No, we do not; our light does not shine before God as His lights shine before us. We burn our Master's candles, but we do not mind our Master's work.—**M. HENRY.**

OUR FRIENDS IN HEAVEN.

No. XXVI.—ROBERT REID KALLEY, M.D.

ROBERT REID KALLEY, M.D., formerly of Madeira and Brazil, slept in Jesus on the morning of the 17th January, after a few hours' illness. He was born on the 8th September, 1809.

Dr. Kalley studied medicine, and graduated at Glasgow. In the midst of a gay and thoughtless career he was arrested through the effectual preaching of the Cross, and more directly by the testimony of a poor old Christian woman whom he was attending, and constrained to devote himself entirely to Christ's service in the field of missions. He offered himself to the London Missionary Society, and was accepted, in the view of being sent to China. Meanwhile, however, on account of sickness in his family, and being in independent circumstances, Dr. Kalley resigned his connection with the Missionary Society and accompanied his family to Madeira. This was in 1838. Having soon made himself master of the Portuguese language, he opened a dispensary for the sick poor, which was resorted to by persons from all parts of the island. Dr. Kalley read the Holy Scriptures to the assembled patients, and distributed copies of them in Portuguese; many purchased Bibles for themselves. In the course of two or three years a considerable effect was produced on the minds of many previously bigoted Romanists; crowds of them came to hear Dr. Kalley expound the Scriptures in his own house and garden; and he was frequently invited to go considerable distances in the interior, where he was encouraged to proclaim the Gospel in public places, and eagerly listened to by large numbers of persons. He literally went from village to village, ministering to the sick as a physician, and pointing all with whom he came in contact to the only medicine provided for the healing of the soul's diseases. When it was obvious that many persons were beginning to question the infallibility of Rome, and were disposed to accept as of infinite importance the simple truths of the Gospel, the priesthood was roused, and incited the public authorities to institute proceedings against Dr. Kalley, which ended in July, 1843, in his incarceration on a charge of "blasphemy, and abetting heresy and apostasy." Through the interference of the British Government, Dr. Kalley was set at liberty in January, 1844. Still the Word of God continued to be taught to many, both in the prison and outside. But the persecution became fiercer, so that the Doctor required great caution to avoid being separated from his

flock. In this extremity God sent the Rev. W. Hewitson to work together with Dr. Kalley. He arrived early in 1845, and for a year worked diligently in the Gospel, while the former labourer devoted himself more specially to the treatment of the sick, and to personal dealings with their souls. Soon after, in his reply to a letter of sympathy which had been sent to him, during his imprisonment, by the Edinburgh Medical Missionary Society, he wrote thus:—

“The medical servant of the Lord Jesus enjoys many advantages in His service. After having experienced the benefit of the physician’s advice with regard to bodily ailments, and been persuaded of the sincerity of his desire to do them good, men listen with deep attention to his counsels respecting the soul; and it often happens that the mask under which they hide themselves from others is laid aside before him. He has a better opportunity than other men for ascertaining the true state of the heart, and enforcing with power appropriate truths. . . . The cure of the body is as much the work of God as is the resurrection of the soul. Of both, He ought to have all the honour, for *He* alone can achieve them; but *in both* He employs human instrumentality. In both, men are responsible for what they do, and for what they neglect to do; and in *both*, the instrument may participate in the joy of his Lord.”

Once more at liberty, Dr. Kalley resumed both his medical and his evangelistic labours, under the belief that he did not thereby contravene any law of Portugal. But he was soon made to feel that a powerful enemy was at work against him. Some of the converts were apprehended and condemned. Dr. Kalley himself was pointed at as meriting public obloquy, and was threatened with personal violence by the mob; he failed to obtain the protection of the British authorities; and, to save his life, he was obliged to flee the island clandestinely. But, notwithstanding all these untoward events, the good seed sown by Dr. Kalley took root and yielded much fruit. Upwards of one thousand persons threw off the yoke of Rome, and found the means of having themselves transported, first to Trinidad, and ultimately to the valley of the Mississippi, where they found that liberty to worship God according to the dictates of their own enlightened consciences which was denied them in their native island.

This work at Madeira was at the time well designated as “the greatest fact of modern Missions.” Dr. Kalley’s own simple statement of the part he was honoured to take in it was as follows:—

“Gratuitous medical aid induced many to visit me, and experience of benefits which they prized led them to regard me as a friend. While conversing with them about the diseases of their bodies, and the remedies which they were to employ, it required little effort to turn

their attention to the soul, the Physician, the remedy, and the result, and thus they listened with less prejudice than they would probably have done in other circumstances."

Dr. Kalley, after having been usefully employed for some years in Malta and Palestine, visited the Madeira refugees in Illinois, and in 1855 settled in Rio de Janeiro, in Brazil, where he found a congenial field of labour, in which he did much good work. About ten or twelve years ago he returned to this country and settled at Merchiston, in the neighbourhood of Edinburgh, where his residence of Campo Verde has been well known as a home in which strangers have been entertained, and has been the centre of much useful Christian work, especially amongst the medical students of the University.

As a Director of the Edinburgh Medical Missionary Society, and the Bible Society, Dr. Kalley has also, in his later years, helped in the good work of spreading the Gospel.

Dr. Kalley had for long suffered from an affection of the heart, and was not unprepared for his end, which he knew might come suddenly. He was seized with an attack of asthma of the heart on Monday, the 16th January, and, after sixteen hours of great suffering, this servant of God left his earthly service for the joys of his heavenly home.

Mrs. Kalley survives to mourn her husband's loss. He was buried, on January 24th, in the Dean Cemetery, after a service conducted by his friend, the Rev. J. Hudson Taylor, in the hall of Free St. Andrew's Church, Drumsheugh Gardens, Edinburgh.

“ Servant of God, well done !
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy.

“ Soldier of Christ, well done !
Praise be thy new employ ;
And, while eternal ages run,
Rest in thy Saviour's joy.”



WORDS OF GRACE AND TRUTH.

THOSE that are not made better by God's Word and providences are commonly made worse by them.—M. HENRY.

THE giants are not all dead yet, and if a pilgrim do but show himself going toward the city of God, out they come to give him battle. So those who mean to serve Christ may as well make up their minds at once to meet opposition.

DAVID, THE MAN AFTER GOD'S OWN HEART.

BY THE LATE H. W. SOLTAU.

No. XIII.—THE WORSHIPPER.

1 CHRONICLES xiii.

WE will turn to the Book of Chronicles, because the events seem to be recorded there more in the order of instruction than they are in Samuel. The next act of David after being crowned was to bring up the ark of God from Kirjath-jearim to the city of David. The ark was the great figure of Jesus, the holiest vessel of the sanctuary, for it had the mercy-seat, where God dwelt in glory, and in it the law was shut up—hidden—that it might not break out in judgment. Of all the vessels it was the one of which God was most jealous. And the great truths connected with Christ and salvation, the mercy-seat, the way of approach to God, are truths of which God is most jealous, for they are connected with the costly gift of His Son.

A RIGHT THING DONE IN A WRONG WAY.

David was right in desiring to have the holy vessel in Jerusalem, but he was wrong in the way in which he sought to bring it there. We may have right desires, but we may try to accomplish them in wrong ways. God would have our ways, as well as the ends sought, ordered aright by His Word. It is a right thing to worship God, but God's children may do it in a way not pleasing to Him. Thus the Word directs not only the objects we should have in view, but the way to accomplish them. God requires obedience to His Word, and if we seek to please Him we must do it *in every step of the way*.

David did not consult God's Word *as to the way* of bringing up the ark. He called together the chiefs and rulers, and consulted them; he got their approval before he thought of God's approval. The act was wrong from the beginning; no wonder that it ended badly. In Acts xv. we read that the apostles came together to consider a very important question;—I may almost say a similar one, for they were consulting whether there must be an old cart for the ark or none at all—whether they should have the Gospel of Christ only, or Christ and some of the old things remaining. The answer the apostles gave was, "It seemeth good *to the Holy Ghost* and to us," &c.

Does not the question sometimes come to our minds, Does this seem good *to me and the Lord*? Do we not often consult our own

wills first and God second? How can we know what is pleasing to God but by going to His Word? There we shall find guidance and direction, and there we shall find always what is *good* for us, because the will of God is "good, acceptable, and perfect." In worship especially we should receive nothing by tradition, but should see what is pleasing to the Lord, and order our ways accordingly.

David, having consulted the people, got up a fine pageant; he made a new cart for the ark. Doubtless all the skill and workmanship of the best artificers in Israel was employed in making the cart, and it was beautifully adorned and well made throughout, for they wished to pay respect to the holy vessel. But, alas! this was all tradition. How had they ever heard of a cart at all? They had heard that the Philistines had sent back the ark thus. It had, we know, brought death and judgment upon them, so they sent it back to Beth-shemesh by the two milch kine drawing it on a cart. David had heard this story, and how successfully the plan of the Philistines had answered; and instead of consulting God's Word, where he would have found the true way was for the priests to bear it on their shoulders, he prepared the grand show.

THE RELIGION OF THE NINETEENTH CENTURY.

This is very like the religion of the day. Christ in simplicity will not do. People must have Christ dressed up; everything must be done to attract the eye and ear, because heathens and pagans have done so before, and the Word of God is neglected; and Christians join in this path. It was David, not Saul, who made the cart; and it is now not only the world who do these things, but the children of God imitate the ways of unconverted men, and dress up Christ and Christianity, making a show of them.

David thus neglected the Word of God, and, following tradition, made the cart, had oxen to draw it, and two men to look after the oxen. The procession moved on; all was joy and gladness; David was in the height of his glory, when—*the ark began to totter*. The cart-wheel had got into a rut: how could oxen guide it? How can unconverted sinners guide? What right have they to teach God's truth? None at all. Unconverted men stand up and preach, professing to understand the truth and carry it in safety. What must be the consequence? Truth begins to tremble and shake. Then Uzza put forth his hand to steady the ark. Did that not seem to be right? No; God would rather have the ark fall and be smashed than be supported in that way, and He smote Uzza that he died. God had to bring David to his senses, as He often has to bring us back to Himself. We are startled sometimes at some mishap; persons are startled at the infidelity which

pours out of the mouths of learned men and those who profess to be preachers of God's truth. This is all the result of the cart; the whole machinery is got up, and God allows death to come in to wake up His children, that they may see with whom they are associated, and how they are neglecting His Word.

Thus He awoke David and showed him his mistake, and how he had neglected to study the books of Moses, where full directions were given for carrying the ark. David immediately called the place "The breach of Uzza." He should have called it "Perez-David," for he was a greater offender than Uzza, and he should have known this. On another occasion, when he sinned in numbering Israel, it was the people who perished by thousands; David was not himself cut off. He did not see where the root of the evil lay. The ark had become the place of destruction instead of salvation. So Christ is properly salvation; but if He is not that, He will be destruction. Everyone must know Him either as the Saviour or as the Judge. Uzza died "before the Lord." It was a solemn place to die—within reach of the mercy-seat, in the presence of salvation. That stroke of death stopped the music and dancing; all the magnificent display was spoilt by God's hand, for He would not have disobedience to His word unpunished.

David was first displeased and then afraid. He was delighted with God as long as he was pleasing himself, but directly God came in judgment David was displeased. He had lost his nearness to and confidence in God, and became afraid of Him. The Galatians had the Gospel, but they were adding to it, and liked to have it adorned with ceremonies. The result was that they disliked the apostle Paul, the very man for whom at one time they would have plucked out their eyes; they were displeased with him because he told them they were wrong.

THE ARK IN THE HOUSE OF OBED-EDOM.

David then did not desire to bring in the ark with him, so he turned it aside into the house of Obed-edom the Gittite. The poor Levite was glad to welcome it, and for three months he had the blessing of it. So we see to-day God's own children in an unhappy state, fearing God and displeased with Him, while poor sinners around, like the Gittite, are getting a vast deal of blessing. The child of God, maybe, wants the ark dressed up in a fine fashion and all in order, while the humble sinner receives the Gospel in all its simplicity and fulness, and rejoices in it.

Let us, then, learn from this history not to count a thing as right because the *object* is a right one, but let every step in the things of God be ordered by His Word. Let us not receive a thing because it is handed down from ancient times; it may be a Philistine tradition, and though it may have been allowed once to succeed, God may never again allow it. Therefore let us seek always to order our ways by His Word only: then we shall have prosperity of soul, fellowship with God, and a happy countenance shining with love to God.

A TWOFOLD COMMISSION.



“As ye go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick,” &c. So run the terms of the commission with which our Lord sent forth His apostles. The advantages of the combination are obvious, and in modern days have been clearly demonstrated by

such agencies as THE LONDON MEDICAL MISSION. This Mission was founded in May, 1871, under a deep and pressing sense of the need of the sick and suffering poor of St. Giles. The Mission House is situated in the densely crowded neighbourhood of the Seven Dials, Drury Lane, Long Acre, &c. Patients receive advice and medicine free. A Convalescent Home (of which the above is an engraving) in connection with the Mission was opened at Folkestone (Claremont Road) on July 21st, 1876. Number of admissions to date, 1,150. Holiday House was opened on May 14th, 1878. About 3,030 children have spent a week there. A short service is held for the patients at 1 p.m. on Monday, Wednesday, and Friday. Besides these meetings several others are regularly held, and a lending library and savings bank are also established.

The Mission is doing a most necessary and valuable work, and has a strong claim upon the prayers and practical help of all Christians. One extract from the November occasional paper will suffice to show the dire need:—“‘Stop! carry the child; don’t drag her on like that!’ cried several women together, as a poor little one was being taken downstairs, one Wednesday morning, from the waiting-hall to the doctor’s consulting-room, by a child not much older than herself. The nurse, hearing such unusual sounds, quickly came to see what was the matter. And well might those who were looking on cry out to carry the child, for it seemed as if each step would be her last on earth. Her face so white and lips so blue, with pulse almost too quick to count, and

gasping for breath, there was not a moment to be lost. Medicinal stimulants were at once administered, and all that could be done to revive the child was quietly but quickly attended to. Then, wrapped in a blanket, and handed over to the care of the nurse, she was conveyed to the nearest hospital. And now we turn to the girl who had brought her, to ask how long the child had been so ill. ‘Only since Monday,’ was the answer. ‘Her mother died about a year ago, and now she had no one to care for her. We thought she was ill from eating crusts of dirty bread picked up from the gutter.’ A few days later we called at the address given by the child, and found that she had died the following Saturday morning in the hospital. The room inhabited by the family was of the most wretched description. Here we saw three other children, clothed in rags, and shamefully neglected. The father was employed in a neighbouring brewery, and was earning very fair wages. The sequel to this sad story may be written in three words—Drink, Neglect, Death.”

In the Convalescent Home over one hundred patients have been received during the past season. Our friends will be glad to know that those who have been to the Home have expressed themselves most grateful for the temporal and spiritual benefits they have experienced. Patients from all parts of London have been admitted; amongst these, those whose health has failed from overwork, as well as those convalescent from various diseases. Many after returning home have written to the lady superintendent expressing their deep gratitude for all the kindness shown and benefits received. We trust this noble work will continue to receive all the support and encouragement it deserves and requires. The address of the Mission is 47, Endell Street, St. Giles.



THE PARABLE OF THE MUSTARD SEED,

By THOMAS NEWBERRY, *Editor of “The Englishman’s Bible.”*

MATTHEW xiii. 31, 32.

Verses 31, 32. “Another parable put He forth unto them, saying, ‘The kingdom of heaven [the heavens] is like to a grain of mustard seed, which a man took, *and* sowed in his field: which indeed is *the* least of [less than] all seeds: but when it is grown, it is *the* greatest among [greater than] herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.’”

In the parable of the Sower the seed is the WORD ; in that of the Wheat and Tares the wheat represents INDIVIDUAL BELIEVERS ; in the parable of the Mustard Seed the grain of mustard seed is the CHURCH as at first introduced into the world.

The first stands alone ; it is not called a parable of the Kingdom. The three next are added—verse 24, “ another ; ” verse 31, “ another ; ” verse 33, “ another.” Then the three last parables come in—verses 44, 45, 47, “ again,” “ again,” “ again.”

The parable of the Grain of Mustard Seed corresponds in point of time with the era marked by the address to the church in Pergamos (Rev. ii.), when the Church, at first planted in lowliness and humility, assumed the appearance of worldly greatness, and passed from under the persecuting power of Imperial Rome, to be the subject of its patronage, in the reign of Constantine the Great ; corresponding typically with the reign of Jeroboam.

The tree with its lofty height and wide-spreading branches is an emblem of earthly dignity and greatness (compare Dan. iv.) ; but the words of the Lord Jesus to His disciples, as recorded in Matt. xx. 25-28, are these : “ Ye know that the princes of the Gentiles exercise dominion [lordship] over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of Man came not to be ministered unto, but to minister.”

In striking contrast with all this is the figure employed in Dan. ii. 34, 35, in the stone cut out without hands, which, having smote the image on the feet, became a great mountain and filled the whole earth—emblematic of the Lord Jesus, who was on earth the meek and lowly One, but who, after He will have exercised judgment upon Gentile power, in its last finished form of evil, will establish His kingdom of righteousness and peace throughout the whole earth.

The Sower is the Lord Jesus ; the field is the world as belonging to Him ; the grain of mustard seed is the Church as first planted, in its original lowliness and simplicity ; the great tree is Christendom as it appears in its outward form of earthly dignity ; the birds of the air are those evils introduced by the enemy, which are harboured and sheltered beneath its patronage.

The fear of the apostle Paul was that the Church should be corrupted from the simplicity which is in Christ (2 Cor. xi. 2, 3). And this corruption was foreseen and foretold by the Lord Jesus. What is needed in these last times is that the Church should return to her first love (Rev. ii. 4, 5)—the love of a chaste virgin espoused to one husband—and to do the first works, in lowliness and humility, and in separation from the world, as the followers of the meek and lowly Jesus, watching and waiting for His return, and earnestly desiring to be found of Him in peace, at His coming, without spot and blameless.

SPIRITUAL TRANSFORMATION.

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—2 Cor. iii. 18.

“**R**EFLECTING as in a mirror.” I believe this word is properly translated thus. Now there are two things in this verse—first, the power of the glory as a *reflecting* power; and, secondly, the power of the glory as a *conforming* power. We are not called to *have* light, but to *be* it. We often hear of people in the present day holding certain truths. Holding truths? What do you hold? The believer never holds anything that does not conform his soul to the likeness of what he holds. Oh, how we ought to be on our guard! Holding is a mighty reality; holding contains in itself the very conforming power of that on which we lay hold. We know nothing of the glory of the Church but as the glorious Son of God transforms us into His image—that is the measure. Now the first thought in connection with that word, “with unveiled face.” The glory shines on the unveiled face just as it shone on the face of Moses. Moses had been forty days in the mount alone with God. At length the glory fixed itself upon his face, and when he came down his face was so bright that they dare not look on him; he reflected the glory of the holy mount, where he had been with God. That is what God seeks at our hands, and that is what should make us feel humbled in the presence of our God. Oh! we have not been in the glory. And how do we know it? Just for the simple reason that the glory is not reflected. Oh, beloved in Christ, it is a wonderful thing to speak as the apostle here speaks. He spake of the ministry of glory. What is this ministry? It is the administration by God to us of the glory, and the spirit, and the life. Now, when that life and glory and spirit is administered to us, the result is that we become administrators of that same grace wherever we go. It was so with Mary; and the next time we read of Mary she was anointing the feet of Jesus with precious ointment. The Lord links Mary’s honour with Himself; and the Lord would take care of our honour if we would only take care of His. Oh! there is too little secret walking with God, too little secret communion. And the result is that God cannot honour us or bless us. He wants you to seek Him in everything. Let it be alone between you and Me, and I will reward you openly. The grand object God has in view by this ministry is that we, beholding the glory, might become in the world reflectors of that glory. May the Lord give us to realize that all Church weakness is individual weakness. As it was with Moses, so it will be with us: he wist it not. The moment *we see* the glory on our faces, there is nothing which so plainly shows we have not got it there. He wist it not, but every one else saw it. The second word is this, “Reflecting as from a mirror the glory of the Lord, we

are changed into the same image from glory to glory." We are changed. That is a most precious word in the eighth chapter of the Romans about God's predestination that we might be conformed to Him. Beloved, walk through the world conformed to *Him*. We are to reflect *His* glory, we are to represent *His* glory, wherever we go, by something which is brought into us, by some power within us which conforms us and makes us reflect His glory.

One word in connection with the real cause of our failure in these things. What we want to learn is that the corrupt man be more and more buried; and to learn the grand lesson that God was teaching Israel in the wilderness—that they were not to think their own thoughts, that they were not to speak their own words, that they were not to do that which was right in their own eyes; and then it will be victory. May the Lord give us to see the failure in *ourselves*. Having invited Him in as the spouse in the Canticles—"I am come into My garden, My sister, My spouse"—then it will be from glory to glory, as the apostle here says—from strength to strength. Here we have entered into the reality then. All is liberty, there is no bondage here; the Lord brings us into a full revelation of our own liberty in Him; and we go on to realize that we are nearer and nearer to Him, happier each year than the last, and that "the path of the just is as a shining light, that shineth more and more unto the perfect day."

H. GROVES.



HELPS TO SELF-EXAMINATION.

1. Do I search my heart thoroughly, and act out my convictions? (Prov. iv. 23.)
2. Do I control my tongue and temper? (Jas. iii. 2.)
3. Do I really take the Bible as the law of my heart and life? (2 Tim. iii. 16.)
4. Do I convince men that I believe in heaven and hell? (1 Pet. i. 4; 2 Cor. v. 2; Jude 7.)
5. Am I greatly concerned for the salvation of those around me? (Acts xx. 31.)
6. Do I act as a Christian in my family, in my business, and among my intimate friends? (Titus ii.)
7. Do I fully believe I have been "born again"? (2 Tim. i. 12.)
8. Do I know that I have power with God in prayer? (John xv. 7.)
9. Am I giving all I can and ought to the cause of Christ? (Prov. iii. 9; 2 Cor. viii. 7.)
10. Do I believe that I have been baptised with the Holy Ghost? (Eph. v. 18.)
11. Am I surely resting in Christ, by faith, now? (Heb. iv. 3.)
12. Am I looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ? (Titus ii. 13.)
13. Am I endeavouring to "occupy" TILL HE COME? (Luke xix. 13; 1 Cor. ii. 26.)

W. J. MAYERS.

BIBLE READINGS.

No. 280.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 102.)

No. XVIII.—UNION.

- I. Union with the Father.
1. *In* the Father (John xvii. 23).
 2. The Father *in them* (1 Cor. xiv. 25).
 3. It is the union of Father and children (John xx. 17; Gal. iii. 25).
- II. Union with the Son.
1. It is personal (Col. i. 24).
 2. It is supernatural (1 Cor. i. 30).
 3. It is immediate (Eph. ii. 8; 1 Cor. i. 2).
 4. It is fundamental (John xv. 4; 1 Cor. iii. 23; Col. i. 27).
 5. It is efficacious (John xiv. 19; Eph. iv. 6).
 6. It is indissoluble (Rom. viii. 35-39).
 7. It is fruitful (Rom. viii. 4; John xv. 8).
- III. In what does this Union consist?
1. Same spirit (1 Cor. vi. 17).
 2. Same mind (1 Cor. ii. 16; Phil. ii. 5).
 3. Same life (Gal. ii. 24; John vi. 57).
 4. Same love (John xvii. 23).
 5. Same name (1 Cor. xii. 12).
- IV. Illustrations of this Union.
1. A building and its foundation (1 Cor. iii. 10, 11; Eph. ii. 20, 21).
 2. A graft and stock (Rom. vi. 5).
 3. A tree and its branches (John xv. 1-5).
 4. Husband and wife (Eph. v. 25-32).
 5. Body and members (1 Cor. xii. 12, 27; Eph. v. 30).
- V. Union with the Spirit.
1. Subjectively.
 - (a) The Spirit in the believer (1 Cor. vi. 19; 2 Cor. vi. 16).
 - (b) The gift of the Spirit a witness to (1 John iii. 24, iv. 13).
 2. Objectively.
 - (a) Drinking into the Spirit (1 Cor. xii. 13). (b) Living in the Spirit (Gal. v. 23). (c) Walking in the Spirit (Gal. v. 16).
- VI. Some of the Blessed Results of the Believer's Union with God.
1. Sonship (John i. 12; 1 John iii. 1, 2).
 2. Heirship (Rom. viii. 17-19).
 3. The Spirit (Rom. viii. 2).
 4. Life (John xvii. 2).
 5. Fellowship (1 John i. 3).
 6. Fruitfulness (John xv. 5).
 7. Growth (Eph. iv. 15; Col. ii. 19).
 8. Security (Jude 1; John xiv. 19; Rom. viii. 33-39).
 9. Answered prayer (John xv. 7).
 10. Resurrection (Rom. viii. 11; John vi. 31; 1 Cor. xv. 22).
 11. Glory (Rom. viii. 18).

J. HIXON IRVING.

No. 281.—A CONTRAST.

THE OLD MAN AND THE NEW.

“Ye were sometimes DARKNESS, but now are ye LIGHT in the Lord : walk as children of light.”

Romans i. 29-32.

Romans xii. 1-3, 9-21.

Unrighteousness.	1. A living sacrifice.
Fornication.	2. Holy.
Wickedness.	3. Well pleasing to God.
Covetousness.	4. Not conformed to this world.
Maliciousness.	5. Transformed by renewing of the mind.
Full of envy.	6. Not thinking of ourselves more highly than we ought.
Full of murder.	7. Love without dissimulation.
Full of debate.	8. Abhorring evil.
Full of deceit.	9. Cleaving to what is good.
Full of malignity.	10. Kindly affectioned in brotherly love.
Whisperers.	11. In honour preferring one another.
Backbiters.	12. Not slothful in business.
Haters of God.	13. Fervent in spirit, serving the Lord.
Despiteful.	14. Rejoicing in hope.
Proud.	15. Patient in tribulation.
Boasters.	16. Continuing instant in prayer.
Inventors of evil things.	17. Distributing to necessity of saints ; given to hospitality.
Disobedient to parents.	18. Bless them that persecute ; bless, and curse not.
Without understanding.	19. Rejoice with them that do rejoice, and weep with them that weep.
Covenant-breakers.	20. Of the same mind one towards another.
Without natural affection.	21. Condescend to men of low estate ; mind not high things.
Implacable.	22. Recompense to no man evil for evil.
Unmerciful.	23. Live peaceably with all men.
Having pleasure in such.	24. Not overcome of evil, but overcoming evil with good.

“By their fruits ye shall know them.”

E. K. G.

No. 282.—SEVEN BROKEN THINGS.

1. Broken covenant	.. .. .	Gen. xvii. 14.
2. Broken heart	.. .. .	Ps. xxxiv. 18.
3. Broken snare	.. .. .	Ps. cxxiv. 7.
4. Broken yoke	.. .. .	Isa. ix. 4.
5. Broken cisterns	.. .. .	Jer. ii. 13.
6. Broken staff	.. .. .	Jer. xlviii. 17.
7. Broken pitchers	.. .. .	Judges vii. 19.

No. 283.—ABUNDANT.

ABUNDANT satisfaction	..	..	..	..	..	Ps. xxxvi. 8.
Abundant fruitfulness	..	..	..	..	..	Isa. xxxv. 2.
Abundant pardon	..	..	..	..	..	Isa. lv. 7.
Abundant life	..	..	..	..	..	John x. 10.
Abundant labour	..	..	..	..	..	1 Cor. xv. 10.
Abundant love	..	..	..	..	..	2 Cor. ii. 4.
Abundant answers	..	..	..	..	..	Eph. iii. 20.
Abundant entrance	..	..	..	..	..	2 Pet. i. 11.

No. 284.—"THE GOD OF PEACE" AND "LORD OF PEACE."

"THE God of peace"—

1. As a Companion Rom. xv. 33; 2 Cor. xiii. 11; Phil. iv. 9.
2. As a Victor over Satan Rom. xvi. 20.
3. As a Sanctifier of spirit, soul, and body .. 1 Thess. v. 23.
4. As the Peace-Giver by all means, at all times 2 Thess. iii. 16 (R.V.).
5. Makes perfect by His own working in the heart Heb. xiii. 20.

J. HIXON IRVING.

No. 285.—SOME EVIDENCES OF CONVERSION.

1. A full surrender of the will to God.
(Acts ix. 6; Ps. cx. 3; Phil. ii. 13.)
2. The removal of a burden of sin, gradually or suddenly.
(Rom. vi. 7, 14, 18; Ps. xxxii. 1; Isa. xxxviii. 17.)
3. A new feeling of love to Jesus and all Christians.
(Eph. vi. 24; Phil. i. 9; 1 John iii. 14.)
4. A keen relish for the Word of God.
(Acts xvii. 11; Ps. cxix. 105; Luke xxiv. 32.)
5. Pleasure in secret prayer, at least at times.
(Acts ix. 11; Ps. cix. 4; Matt. vi. 6.)
6. Sin, or sinful thoughts, will cause pain.
(Ps. cxix. 113; 2 Cor. vii. 11; 2 Peter ii. 7, 8.)
7. Desire and efforts for the salvation of others.
(John i. 41, 42; Rom. x. 1; 2 Cor. v. 20.)
8. A wish to obey Christ in His commands and ordinances.
(John xiv. 15; Acts viii. 36; Luke xxii. 19, 20.)
9. Deep humility and self-abasement.
(Matt. v. 3; 1 Peter v. 5; Micah vi. 8.)
10. A growing desire to be holy and like Christ.
(Phil. ii. 5, ii. 10; John xv. 4; 1 Thess. iv. 3.)

W. J. MAYERS.

SEARCH SERIES.

XXIV.—SEEKING AND FINDING.

Thus saith the Lord, Seek ye Me, and ye shall live	Amos v. 4.
Seek ye the Lord while He may be found	Isa. lv. 6.
Seek the Lord and His strength, seek His face continually	1 Chron. xvi. 11.
Seek, and ye shall find	Matt. vii. 7.
Seek Him that turneth the shadow of death into the morning	Amos v. 8.
Now set your heart and your soul to seek the Lord your God	1 Chron. xxii. 19.
If ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you	2 Chron. xv. 2.
If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.	Deut. iv. 29.
Ye shall seek Me, and find Me, when ye shall search for Me with all your heart; and I will be found of you, saith the Lord	Jer. xxix. 13, 14.
They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul . . . and sought Him with their whole desire; and He was found of them	2 Chron. xv. 12, 15.
I sought Him whom my soul loveth: I sought Him, but I found Him not. . . . It was but a little but I found Him whom my soul loveth: I held Him, and would not let Him go. . . .	Cant. iii. 1, 2, 4.
If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest for her as silver, and searchest for her as for hid trea- sures; then shalt thou understand the fear of the Lord, and find the knowledge of God ..	Prov. ii. 3, 5.
Blessed are they that keep His testimonies, and that seek Him with their whole heart	Ps. cxix. 2.
They shall praise the Lord that seek Him	Ps. xxii. 26.
Let the heart of them rejoice that seek the Lord ..	1 Chron. xvi. 10.
They that seek the Lord shall not want any good thing	Ps. xxxiv. 10.
They that seek the Lord understand all things ..	Prov. xxviii. 5.
They that seek Me early shall find Me	Prov. viii. 17.
Whoso findeth Me findeth life	Prov. viii. 35.
When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek. . . .	Ps. xxvii. 8.

Subject for April—*Abundance.*

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

LECTURES ON THE HISTORY OF PREACHING. By the late Rev. JOHN KER, D.D. Hodder & Stoughton. (7s. 6d.)

An extended notice of this highly important book, with extracts, will be found on another page, so that we need do little more than call attention to it here. The Christian ministry owes a debt of gratitude to the memory of the late esteemed author for this valuable contribution to its literature. It presents the results of extensive and careful research, combined with rare judgment and skill. The history of the past becomes in the Doctor's hands a teacher of the present and a guide for the future.

PERSONAL RECOLLECTIONS OF LORD WRIOTHESLEY RUSSELL, AND CHENIES. By the Rev. Francis W. B. DUNNE, LL.B. Elliot Stock.

A little record of a big life. A story of noble, yet quiet and unostentatious, self-sacrifice. The subject of this sketch, in early life, already occupying a high rank, and with every opportunity for gaining earthly distinction, preferred the lowly path of service in the cause of Christ, in which he persevered throughout a life which closed at the advanced age of 81 years. In this case, indeed, "the memory of the just is blessed."

"NOR'ARD OF THE DOGGER," or, *Deep-Sea Trials and Gospel Triumphs.* Being the Story of the Initiation, Struggles, and Successes of the Mission to Deep-Sea Fishermen. By E. J. MATHER, Founder and Director. Nisbet & Co. (5s.)

As we give an extended notice of this valuable book on another page, there is no need for us to say much here. It presents a graphic picture of the life of the deep-sea fishermen, and shows how wonderfully, in the brief space of five years, the conditions of that life have been altered, and how much suffering has been alleviated.

It also deals exhaustively with the various steps so successfully taken to checkmate the foreign *coper* traffic. The illustrations by Messrs. Wells & Staniland are excellent. We strongly recommend all our readers to purchase it and read it.

THE BLESSINGS OF THE TRIBES.

By the Rev. FREDERICK WHITFIELD, M.A. Nisbet & Co. (3s. 6d.)

A series of papers on the patriarchal blessings; originally given as discourses to the congregation in St. Mary's, Hasting. They glow with evangelical fervour, and shine with the brilliance of Divine truth. Profitable they undoubtedly were as pulpit ministry, and we are sure they will prove increasingly so through the press. We heartily commend the book to our readers.

THE KNOWLEDGE OF THE HOLY.

By Rev. FREDERICK WHITFIELD, M.A. Nisbet & Co. (3s. 6d.)

Under this general title are found a collection of papers on various Scripture themes. As expositions they will be found very valuable and helpful; as meditations they are eminently calculated by their tone to foster a devout spirit and promote healthy Christian life. It is a book of solid worth.

FRIENDLY WORDS TO YOUNG WOMEN. By H. E. STONE, Pastor of Nottingham Tabernacle. With Introduction by Mrs. MENZIES. Hodder & Stoughton.

A series of earnest, faithful, loving addresses to young women, from aptly chosen texts. We recommend it as a very suitable gift book for this particular class; and those who are engaged in work among them may find many helpful thoughts in its pages.

KEEP TO THE OLD PATHS. Introduction by J. DENHAM SMITH. Hawkins, Paternoster Row.

A booklet containing a careful

compilation of texts bearing on the subject of discernment in the reception of doctrine. These are prefaced by some seasonable words from the pen of a beloved servant of Christ, whose apparent nearness to his departure will lend a special emphasis to his remarks.

THE DAY OF DAYS. Annual Volume. No. XVI. Conducted by the Rev. CHARLES BULLOCK, B.D. *Home Words Office.*

Another of the miscellanies, richly laden with stores of narrative, exposition, poetry, Bible studies, pictures, &c. Just the book for children on Sunday or any day.

MISSING. By EVA TRAVERS EVERED POOLE. **HIS JEWELS.** By the same. Drummond's Tract Depôt, Stirling.

The first two numbers of a most attractive series of small books, printed in two colours, elegantly and appropriately illustrated, and containing words of grace and truth. They are likely to be much in favour.

NOONDAY MUSINGS. S. Bagster & Sons.

A choice little text-book of a kind in which this well-known firm excels.

THE STORY OF ISAAC LEVINSOHN, a Polish Jew. Told by Himself. Holness. (Price 1s.)

An unvarnished and most affecting story of a true seeker after Christ, recording the bitter trials and experiences through which he passed as he groped in Jewish darkness. How it puts to shame the half-heartedness of multitudes!

DIES SACRA. An Essay on the Institution and Observance of the Lord's Day. By the Rev. ROBERT GUMLEY, B.A. Elliot Stock.

A close examination of Scripture teaching on the subject, sound and forcible in argument. Well worth reading. We do not, however, agree with the temporising ideas in regard to Sunday recreations.

THE WORD. Addresses delivered at the Believers' Meeting for Bible Study, held at Niagara, Ontario, July 19th to 28th, 1887. Toronto: Willard Tract Repository.

This record of Bible study contains much profitable matter bearing on subjects of prophecy, and also on the Christian life. Readers will find many helpful thoughts.

THE WORLD-WIDE DISTRIBUTION OF THE WORD OF GOD. By JOHN WILKINSON. Shaw & Co.

Facts and incidents in reference to an important work by a well-qualified writer, with suggestions for further effort.

LAYS OF THE WESTERN GAEL, and other Poems. By Sir SAMUEL FERGUSON. Dublin: Sealy, Bryers, & Walker. London: Bell & Sons, York Street, Covent Garden.

A cheap issue of Sir Samuel Ferguson's works, which ought to have a special charm for Irish hearts. They are no mere pitiful rhymings, but productions of a scholarly and poetic mind.

LEASE AND RE-LEASE. A Seasonable Book. By SEA VERDURE. Chiswick Press, Took's Court, Chancery Lane.

A somewhat eccentric and sentimental production, in which we cannot see very much to edify. It is not easy to ascertain the drift of the treatise: all is very hazy and dreamy. The author seems to mean well, but he writes like one wandering in the dark.

IN WHAT WAY CAN ROMeward TENDENCIES BE MOST EFFECTUALLY COUNTERACTED AND SUPPRESSED? By the Rev. JOHN CULLEN, M.A. Kensit, Paternoster Row.

A short and sensible pamphlet of a practical character on a question of deep importance.

JEREMIAH AND EZEKIEL. By E. S. ELLIOTT. Morgan & Scott.

This pamphlet contains a chronological table of these two prophecies, with diagrams. It is evidently prepared with great care, and is calculated to help students in their consideration of a difficult subject. The writer is strongly of opinion that the temple of Ezekiel is to be understood figuratively, and not literally. The reasons are given, and our readers must judge. The pamphlet costs 6d.

CHARLIE COULSON, THE DRUMMER BOY. By M. L. ROSSVALLY. Horner & Son.

This is No. 16 of Horner's Penny Stories for the People. Full of pathetic interest, touching incidents, and well illustrated.

LYRA CHRISTIANA: A Treasury of Sacred Poetry. Edited by H. L. L. Nelson & Sons.

A large and varied selection of choice hymns and poems, very much on the same lines as the "Christian Year," but free from the sacramentarianism which mars that work. We recognise the names and compositions of many well-known writers, and there are a few original pieces by the compiler which are worthy of a place among the rest,

VERITIES IN VERSES. Elliot Stock. Second Edition.

About a hundred pages of versification, which appears to us a sort of metrical medley. We can hardly see what it is all about. Evidently the writer delights in his work, and probably it has furnished him with more pleasure than his readers are likely to get out of it. We fail to see any poetic merit, and therefore fear the "verities" will not be helped by the "verses."

NOTES.

REMARKABLE MISSIONARY MEETING.

To the many brilliant pages which already crowd the records of Exeter Hall, the meeting of Monday, January 23rd, will add one of the most conspicuous. The occasion was the departure of a band of missionaries from the East End Training Institute for the Philippine Islands, North Borneo, Brazil, &c., and Miss Guinness for China. Tea and conversation was announced for 7 p.m., friends being admitted by ticket, and the response to this was so large that the small hall and parlour were filled with guests. Long before 8 o'clock, the hour for the public meeting, the large hall was crowded in every part with friends and representatives of various missionary societies who had come together to testify their interest in the missionaries and their prospective work. The chairman—T. A. Denny, Esq.—was evidently impressed by the appearance of the meeting, for he remarked that although he was tolerably familiar with Exeter Hall he had seldom seen such a company as the one then present. Mr. McKitterich, who has just returned from the Congo, and who was accompanied on the platform by two native lads, created much interest by a few brief particulars of the progress of the Gospel in that country.

Dr. BARNARDO, who spoke with his accustomed fire and energy, gave expression to his hearty sympathy with Miss Guinness, whom he had known from her infancy, and who he considered had served a good apprenticeship in her seven years of labour in East London. Mr. REGINALD RADCLIFFE was quite in

his place, rejoicing in the accession to the ranks of the missionary army, and urging on all a spirit of true consecration to God. The remarks of Mr. H. GRATTAN GUINNESS were anticipated with special interest, and did not disappoint. As he himself observed, it is one thing to send out other people's children; it is quite another thing to send out your own. It was the saddest and yet gladdest meeting he had ever addressed. The few words which he spoke were felt by all to be exactly fitted to the occasion, the circumstances adding a peculiar tenderness to the characteristic eloquence of the speaker. Comparing missionary work to that of the lifeboat service, he humorously spoke of his daughter as one to whom they might give the name of "Grace," while he knew she was a "Darling."

In closing, Mr. Guinness said:—"I look away from the million-peopled city with its Bibles and churches, to the million-peopled empire with its age-long darkness and moral destitution. We seek heaven for ourselves; we have laid hold of Christ for ourselves. But these Chinese brethren and sisters want heaven too, and they want Christ too, but they cannot find the way. And so we say, 'Go, dear daughter, and show the women and children of China the way to heaven.' That is her purpose; nothing else. Now, who here will consecrate themselves, first, to the Lord, and then to His work and service? Oh, may many, by God's grace, say, not 'I will go,' or 'I will do,' but 'I am the Lord's: do what Thou wilt; send me.' Amen and Amen."

Catching up the allusion already

made, the chairman, in a fatherly manner, called on "Grace Darling" (Geraldine Guinness) to address the meeting, which she did for about ten minutes, expressive of her gratitude to God for His guidance, her delight in anticipation of the work, and her desire for the consecration of others to the same service.

Mr. Archibald Brown afterwards spoke a few words of loving interest, and the meeting was brought to a close about 10.30.

The whole meeting could not fail to make a vivid and lasting impression on the minds of all present, and will no doubt be the means of stimulating a desire in the hearts of many to consecrate themselves to the service of the Lord.

* * *

EVANGELISTIC MISSION.

ANOTHER FREE TEA TO THE UNEMPLOYED.

On Thursday, January 26th, another gathering of the unemployed took place at Malden Hall, Kentish Town, to the number of 450. As at Kilburn earlier in the month, all possible care was used to ensure the tickets falling into the right hands, and there is little doubt that this end was attained. Our friend Mr. Philip Gough, who was present, and who has had a large experience among the destitute, was impressed with the respectable appearance of most of the men and the general indications they presented of being genuine workmen, and not mere loafers. Every available spot in the schoolroom was occupied by the guests, who seemed heartily to enjoy the fare provided for them, viz., 1 lb. of bread and butter and 1 lb. of cake, which was handed to each man in a paper bag. After tea, the men adjourned to the hall above, where the rest of the evening was occupied with hymns, and addresses by various friends. On leaving, each man was presented with a Testament, an illustrated paper, and a half-quartern loaf.

WORK IN OXFORDSHIRE.

At the invitation of several of the ministers, our brethren Newell and Hall visited the town of Woodstock in January, for the purpose of conducting special Gospel services. From the first much interest was manifested, which increased as the meetings proceeded. Nearly all the houses in the place were visited by the evangelists,

Gospel papers distributed, and invitations given to the services. A noon-day prayer meeting was also held and well attended. Meetings were conducted in various chapels, the largest being crowded. Children's services were also held, and proved very successful. At the close of the mission a tea meeting was held, and was attended by 240 persons. At all the services the people appeared much impressed, and a considerable number have professed faith in Christ. The following letter bears valuable testimony to the reality of the work:—

“Woodstock, Feb. 7th.

“Dear Sir,—Permit me, on behalf of the Christians of Woodstock generally, and also on my own account, to thank you personally for sending Messrs. Newell and Hall to conduct the mission among us which closed yesterday. The fortnight has been one continued season of spiritual blessing. The two brothers were unremitting in their labours, and the congregations increased in numbers to the end, which was the largest of the series. A great many were reached of that class of godless ones whom it is so difficult to touch, and, thank God, many are awakened, while a considerable number profess to have found peace in believing. The writer is among a large number of others who have to praise God for a large increase of light and joy He has sent to us during our intercourse with your two evangelists.—Yours sincerely,

“W. C. BROTHEFTON.”

WEST KENSINGTON HALL.

The anniversary of this branch of the Evangelistic Mission was celebrated on Thursday, 9th Feby., by a tea and evening meeting. After Mr. H. S. ROBERTSON had opened with prayer, Mr. W. R. LANE spoke of the workers in an ancient revival referred to in the Book of Ezra. Christians also are set free from bondage that they may build (1) the altar, (2) the temple, (3) the walls of the city, working outward from the centre. Service must come from fellowship, remembering, as Bunyan shows in his "Holy War," that when the counsels of Mr. Carnal Security prevailed, Mr. God's-peace left the city of Mansoul. Mr. JAS. L. STANLEY'S short address was upon keeping the heart with all diligence. The man

with heart disease is regarded as doomed. Solomon says, "A sound heart is the life of the flesh." Affection is essential to healthy spiritual life. The heart is a fountain from which issue either good or bad streams; also a council chamber the deliberations of which influence the whole man; so that the great question is not what we *do*, but what we *are*. If the steam of a vessel be shut off, it does not immediately stop, but the motive power is gone. Though the Lord said of the church at Ephesus, "I know thy works," that church had left its first love. Time spent in complaining of the state of the Church is wasted, because general revival must be the result of individual attention to spiritual health. Mr. RUSSELL HURDITCH referred to the necessity for common sense or enlightened spiritual judgment in means or plans for bringing the people under the sound of the Gospel, and keeping the converts for God and His work. Dr. POPHAM, who has local charge of the work of this branch, said that the work is not superficial, but quiet, steady, and genuine in power and life. Mention was made that some converted in this and other halls of the Mission have been found working in distant places. Mr. ROBT. PATON was always interested in the work of the Mission, of which it might be said, "The poor of the flock that waited upon me knew it was the word of the Lord." There is in the Church much unused talent requiring adaptation to Christian work. Mr. JOHN SHORT, of Notting Hill, bore similar testimony. The meeting was characterised by much warmth and earnestness

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AN IMPORTANT CONFERENCE OF WORKERS.

SPECIAL afternoon and evening meetings of Christian workers, for prayer and conference on "How more effectually to promote the Evangelisation of the Masses of the Metropolis," were held at Morley Hall, Upper Regent Street, on 14th February, from 4 p.m. Among those who wrote regretting inability to attend were Lord Kinnaid, Dr. Habershon, J. E. Matheson, J. Gurney Sheppard, R. C. Morgan, Esqs., Mr. Gawin Kirkham, and Pastors W. Stott, Archibald Brown, F. B. Meyer, and W. Cuff. Among those present were T. A. Denny,

W. H. Segrain, F. Newth, G. E. Morgan, H. P. E. De St. Dalmas, Robert Paton, Esqs., Drs. Popham and Saunders, Mr. H. D. Brown, Pastor W. M. Smith, of Bow, and many well-known evangelists. There was much prayer, and many took part in discussing topics connected with the subject for conference. We can only mention the chief points made. The main lesson of the recent religious censuses was that a large proportion of the people do not attend the preaching of the Gospel. Warm approval of Mr. Spurgeon's recent action was unmistakably manifest on mention of his name. Some of the colleges had been for a quarter of a century pouring forth unconverted men. Rationalism, Ritualism, Romanism, and inordinate love of pleasure abound, and call for the old methods, prayer, the Word of God, and a fresh baptism of the Holy Ghost, to stem the tide of ungodliness amongst professors of religion. As to the use of methods, wisdom is required to draw the line between the extremes of foolish prejudice and ungodly innovation. If the country is to go back to the revival scenes of 1859 and 1860, it will only be when all is shut off but God. The work is not mine, your's, or so-and-so's, but God's work; but false humility often refuses to take the place God appoints. Irreverence, or mere tricks to make services attractive, must be avoided. We do not talk about sin as our forefathers did; and we cannot expect a revival if we are unfaithful to the Word of God. Some encouraging testimonies were given as to the results of "street corner" work for Christ. The evils of the present day are not unexpected, but prove the truth of God's Word. Much open-air work is a disgrace, from absence of intelligent study of and experience in the Scriptures; while many who are fully qualified for such work require thrusting out from their comfortable seats in churches and chapels. One practical outcome of the conference was a proposal that, with a view to break up the isolation of Christian workers, a weekly meeting of ministers and evangelists be held on Thursday afternoons, from 3.30, in some central part of London, for mutual help in Bible study and prayer, on the broad lines of loyalty to the Lord Jesus Christ, especially in His atonement and substitutionary

sacrifice, and with due safeguards against unprofitable talk. The first meeting was fixed for Thursday, February 23. Particulars on application to the hon. secretaries *pro tem.*—Messrs. A. Garstin, 53, Jewin Street, E.C., and G. Morgan, 12, Paternoster Buildings, E.C.

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JOTTINGS FROM ABROAD.

KABYLIA, NORTH AFRICA.

“Dear Brother,—I have not long returned from my fifth journey in North Africa, where I had the privilege of seeing the Lord’s servants in connection with the Kabyle Mission, and other Christian labourers. It is very cheering to find, though sometimes hundreds of miles distant from one another, little groups of witnesses for the precious name of Jesus among the millions who follow Mohammed instead of Christ, and read the Koran instead of the Bible. When we remember that seven years ago there were no missionaries to the Mohammedans in these parts, we thank God that in these dark days He has raised up such a testimony. Neither has the Lord left the labourers without some encouragement amid their many difficulties. Here and there are found men and women who manifest some concern about the Gospel, and privately confess that they believe in Jesus Christ, and not Mohammed, now; but they are afraid to say so publicly, as it would bring upon them bitter persecution from their Moslem neighbours. Two or three, however, have publicly renounced their old faith and been baptised in the name of Jesus. One constantly feels, however, as one traverses the vast plains and walks through the streets of large cities, how totally inadequate is the number of labourers for such a field. How few can we at home reach with all our appliances! Our city missionaries are thought to have quite a large enough district if they have 500 houses, or about 2,500 persons, under their care. What, then, can the thirty or more missionaries of the Kabyle Mission and the other scattered workers do among the 16,000,000 of Mohammedans spread over tens of thousands of miles of country? Every year more than 500,000 of these people pass into eternity, beyond the reach of the Gospel. If all the workers in North Africa—say perhaps fifty in all

—could take these dying ones alone, and each visit 2,500 of them, there would still be 375,000 whom they would not touch. One is appalled at the thought, but two things occur to us to pray for—first, that these dear servants of the Lord, feeling their own insufficiency in every sense for this work, may cast themselves upon the Lord, to be filled with His Spirit, so that their labours may be in demonstration of the Spirit and in power: thus shall each do the work of ten; second, that many more Spirit-filled workers may be drawn by the constraining love of Christ, and guided by the Holy Ghost, to go among them and live and preach among them. Any desiring to do so can have further particulars by writing to me, or by procuring *North Africa*, published quarterly by Messrs. Partridge & Co., 9, Paternoster Row. Those who go must be prepared to trust God, as we are unable to give any *guarantee* of support, and can only help as we ourselves are helped of God through His servants. Commending the precious souls that God loves to your notice, and begging for them an interest in your sympathy and prayers, I remain, yours heartily in Christ,

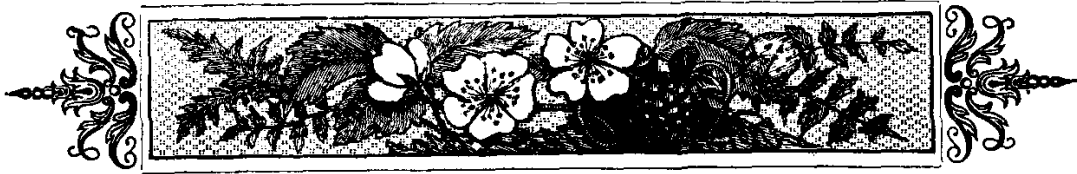
“EDWARD H. GLENNY.

“21, Lenton Road, Barking.”

* * *

FALLEN ASLEEP.

WE regret to record the death, during the past month, of Mr. H. G. INSKIP, who for many years has been one of the principal brethren in connection with the work at the Odd Fellows’ Hall, Brighton, formerly of Tunbridge Wells, who fell asleep in Jesus on Tuesday, February 14th. Also of Mrs. HENRIETTA SOPHIA KIRBY, the beloved wife of Dr. Kirby, who for over a quarter of a century has been associated with the Lord’s people in worship and work in the West End of London, and will be well remembered as one of the constant attendants and workers at the meetings at Stafford Rooms in former years. Her departure took place somewhat suddenly on Wednesday, Feb. 8th. We commend the members of the bereaved families of the above to the prayerful fellowship of our readers. We regret also to hear of the recent decease of Mr. VINE, who for many years has laboured in the Gospel at Bijou Hall, Bournemouth. He was a true and diligent servant of Christ.



THE HEBREWS AMONG THE PHILISTINES.

“What do these Hebrews here?”—1 Sam. xxix. 3.



OW did the Hebrews come to be amongst the Philistines? The 27th chapter shows. Worn out with the incessant persecutions of Saul, David and his men had left their own country and gone over to the ranks of the Philistines. It does sometimes happen with the people of God now that, wearied by the trials of the way, they yield to the temptation to seek relief by desertion from the path of obedience. Two opposite dangers are pointed out in the Word of God, viz., despising the chastening of the Lord, and fainting when rebuked of Him. The snare into which David and his men fell was something akin to the latter of these. “Oppression,” Solomon says, “maketh a wise man mad;” and the long strain to which David had been subjected, for a time broke down his spirit.

In the country of the Philistines they obtained deliverance from Saul and his hosts, but they had no easy time of it. In trying to escape from one set of troubles they fell into another, and the 27th chapter shows what a task David had to perform in order to keep the favour of the Philistines, and yet be patriotic to his own nation.

For a while he and his men manage to live among the Philistines; but at length a crisis comes, and they can no longer play a double part. War breaks out again between the Israelites and the Philistines, and the hosts are mustered for battle. The situation is decidedly embarrassing. What will David do? He and his company make a show of hostility against Israel and loyalty to Achish; but the Philistines are suspicious of the Hebrew contingent, and indignantly and impatiently ask, “What do these Hebrews here?” The question looks at us with a mingled expression.

I.—THE QUESTION IS SARCASTIC.

It is full of contempt, scorn, ridicule. The Hebrews cannot conceal themselves; they cannot hide their identity. "The show of their countenance doth witness against them." They may dress like the Philistines, and talk like them, and behave like them; but if they be indeed true-born Hebrews they will be at the best but awkward in the enemy's land, and will proclaim their foreign character when they know it not. David may join them, as he did on a former occasion; but they will find him out, and say, "Is not this David?" Peter may go among the servants, but someone will say, "Surely thou also art a Galilean, for thy speech bewrayeth thee." Christians may mingle with the world in its unholy pleasures and pursuits, but let them not be deceived: the world can see through them. Whatever may be said of the people of the world, they are generally quick in their perception of fitness; and, though they condemn themselves in doing it, they will readily discover and expose the conduct of a hypocrite. And the world despises such characters. *It knows how to respect those who honestly oppose it, but it has the bitterest contempt for those who try to wear two faces.* There is a story told of a certain clergyman who, under the plea that he wished to study the elocution of a particular actor, was found among the crowd in the pit of a theatre. During an interval in the performance, a wag sitting near discovered the clergyman's presence, although the latter had pulled his hat down over his face to avoid recognition. Bending down, he looked with a malicious gleam into his face, and then, with a gesture of mock solemnity, exclaimed, before the audience, "Let us pray." Why did he do that? and why did the audience join in laughing at the coarse jest? Because they knew very well the incongruity of the circumstances, and that a Christian had no business to be there. The world knows *where* the Hebrews *ought* to be, although it prefers to keep its own place.

II.—THE QUESTION IS SUSPICIOUS.

Not only did the Philistines express surprise at the presence of the Hebrews, but they utter their suspicions and state the ground. "And the princes of the Philistines said unto him [Achish], Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?"

They had no confidence in them; and neither has the world any confidence in worldly Christians. It regards them with suspicion, and

deservedly so. They are deserters: they have proved false to their Master, and, who knows? perhaps they may prove false to us. To suit their purpose they *join* our ranks, and to suit their purpose they will *desert* them. Self is at the bottom of it all. They cared not for their former lord, and they do not care for us. A mere trimmer is an object of disgust. Nobody has confidence in him. Trying to please all, he ends in pleasing none, and covering himself with shame.

III.—THE QUESTION IS REPROVING.

In the form of a question the Philistines told the Hebrews they were in their wrong place, and that they had no business there. It was hard to be told that at all, but harder to be told it by the Philistines. To His servant Elijah God once said, "What doest thou here, Elijah?" and while that was a sharp reproof, this was a great deal sharper. It is not a comfortable thing to have our faults condemned and our duty pointed out by the people of the world. We ought to be their teachers; it is our shame when they have to be our instructors. How galling it must have been to Abraham to hear Pharaoh say, "What is this that thou hast done unto me?" How mortified he must have felt when Abimelech subsequently reproved him for a similar fault, saying, "What hast thou done unto us? and what have I offended thee, that thou has brought on me and on my kingdom a great sin? thou hast done deeds that ought not to be done." But when we desert the way of truth and the path of obedience, we expose ourselves to this humiliation; we become the ministers of our own dishonour, as well as the dishonour of our God. We drag the name of Christ in the mire and give occasion to the enemies of the Lord to blaspheme. The world is cruelly quick to see and use its opportunity, and delights to give religion itself a thrust in the person of its faulty representatives. Let us look well where we tread; let us take care of the company we keep; let us remember the cause whose interests are bound up with our profession, and be on our guard lest we betray it into the hands of the enemy. "He that walketh uprightly, walketh surely."

JAMES L. STANLEY.



GOOD INTENTIONS.—The secret of a happy life is to set the house in order, and keep it in order. Above all, keep as few good intentions hovering about as possible. They are like ghosts haunting a dwelling. The way to lay them is to find bodies for them. When they are embodied in substantial deeds they are no longer dangerous.—
W. ARNOT.

“EL SHADDAI.”

GOD has been pleased to reveal Himself to His people at different times under a variety of names and titles which were most applicable to the circumstances of each case; an instance of which we have in the Divine title “El Shaddai” (*i.e.*, God Almighty, or God All-sufficient), whereby He revealed Himself to Abraham, to Isaac, and to Jacob (Ex. vi. 3).

As “the God of Glory” the Lord appeared unto Abraham in Mesopotamia, outshining all his home surroundings and enabling him to leave his country, his kindred, and his father’s house; and it was the city of glory filling his vision that made him a stranger and a pilgrim here below. And as he trod that pilgrim path we have God appearing unto His servant in this suggestive character, “El Shaddai,” God all-sufficient to meet his every need until the bright destination was reached.

The special time when God appeared unto Abraham under this name is worthy of notice. In Gen. xv. God assured His servant that He would raise up one who was to come forth from his own bowels to be his heir. But while faith was being tested, and while patience was doing her perfect work, we find Abraham, in chapter xvi., walking by sight, and not by faith. Sarah, his wife, in the impatience of unbelief, sought to bring about the purpose of God in a fleshly way, in the matter of Hagar the Egyptian. Then, in chapter xvii., when they had learned to write the sentence of death upon themselves and trust alone in the God of resurrection, the Lord appeared upon the scene as “the Almighty God,” the One who had all power to carry out every jot and tittle of His promises, and who was all-sufficient for faith to rest upon until the promise was fully accomplished.

It was to God in this same blessed character that Isaac directed the eye of his son Jacob when leaving his home for Padan-aram; and in chapter xxxv., when Jacob returned to his own land twenty years afterwards, God again appeared to His servant by this same glorious title at a very special time. Trouble had come upon Jacob through settling down at Shechem, and God had to say, “Arise, go up to Bethel, and dwell there.” We now find conscience at work: the idols were buried under the oak by Shechem, and in the spirit of self-judgment he proceeds to the place where God had appeared unto him in the day when he fled from the face of his brother Esau, and there he erected an altar unto the Lord. The path of faith is the path of blessing, but not always the smoothest and the brightest to flesh and blood. Thus we

learn from this chapter that heavy trials and deep sorrows were in store for Jacob. He has to part with his beloved Rachel; Reuben, his first-born son, brings shame and dishonour into his family circle; he must soon stand by the open grave of his father Isaac; and for many years he was to lose his dearly loved Joseph. Jehovah foresaw all this, and in His tenderest pity and abounding grace He reassures His servant that He is still “El Shaddai,” “God All-sufficient.” The God who fulfilled His promise to Abraham, and who had been so faithful to Isaac, was abundantly able to sustain Jacob amid the abounding trials and increasing difficulties which were coming upon him.

To this Divine title he clings in the hour of his deep distress, in chapter xliii. 14. The sorrow seems to be overwhelming. “Joseph was not; Simeon was not;” and now “the son of his right hand” must be given up. Benjamin must go into Egypt, or they must otherwise perish by the famine.

It was to El Shaddai that Jacob, at the end of his pilgrim path, commended Joseph and his brethren, in chapter xlvi. 3. God would be the All-sufficient One to them, whether surrounded by the glories of Egypt, or in the midst of the sorrows and the afflictions of Egypt. And this God is our God for ever and ever. However men may fail and things may change, “El Shaddai” remains the same.

Hence the apostle could commend the saints at Ephesus to God and to the word of His grace as he saw the dark clouds arising, and the troubles which would so soon beset the Church after his departure. And as “the Almighty One” the Lord revealed Himself to John in Revelation i. ere He showed him the fearful state into which the professing Church would lapse, in chapters ii., iii. The individual believer who had an ear to hear what the Spirit saith unto the churches would still find an all-sufficiency of grace and power in Him to tread the narrow path of separation unto the Lord. Faith finds all her resources in Him while seeking to serve Him here below. As we gaze upon a scattered, needy Church, and as we behold the crying need of a dying world, we may well say, “Who is sufficient for these things?” But we can also add, “Our sufficiency is of God.” He says, “My grace is sufficient for thee;” and we can say, “I can do all things through Christ which strengtheneth me.” The grace which met the need of Peter in prison, and Paul when he stood at Nero’s bar, and of John when an exile in Patmos, can and does meet the need of saints to-day, whether it be to suffer or to serve.

The child of God still engaged in conflict with the world, the flesh, and the Devil, knows that he has El Shaddai on his side; and he can triumphantly exclaim, “Greater is He that is in us, than he that is in

the world." The furnace of affliction may be heated seven times hotter than it is wont to be heated, still the Son of God is there. Dark clouds may cross our sky; tempests may sweep across our path; yea, the angry billows may roll, and seem ready to engulf us; but above all the tumult, and amidst all the distress, faith hears the still small voice saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Yea, we may be called to pass through death itself, but He who has conquered death will be by our side, making us more than conquerors even there. Feeling the grip of His powerful hand, and hearing the gracious words falling from His lips, we shall find an all-sufficiency of grace in Himself to support us in the swellings of Jordan, which will enable us to say, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Then, beyond the tomb, at home in the Father's house, we shall still find an all-sufficiency in Christ to fill our vision, to ravish our heart, and to occupy our lips for ever and ever.

G. HUCKLESBY.

CROSS - MAKING.

We make God's will a cross when we lay our own will across it.

God's will is straight and must be best,
 If we will but believe it:
 A pillow where our heads may rest,
 If we as such receive it.

'Tis when our plumes we proudly toss,
 And spurn the will He sends us;
 'Tis then we make His will a cross,
 And sorrowing attends us.

Lord, let me lay my will by Thine
 Thy will with meekness taking;
 And never cross Thy will with mine,
 A cross of anguish making.

WILLIAM LUFF.

SYMPATHY WITH CHRIST.

2 SAMUEL, xxiii. 13-17.

“**A**ND David was then in an hold;” but the hearts that loved him foredated the kingdom, and thus, in the highest sense, David already reigned. Nevertheless, Saul was the acknowledged king, and David rested in the Divine purpose, and waited God’s time, and his faithful ones waited with him. The kingdom, with its rewards and its glories, was not yet; but they had David’s person, and they were content to gather round him. It was a cave, and not a throne; but David was with them, and, since his future was also theirs, they could afford to share in his time of rejection.

“The garrison of the Philistines was then in Bethlehem.” The enemy takes his stand in the place of power. God had said of Bethlehem, “Out of thee shall come a Governor, that shall rule My people Israel (Micah v. 2; Matt. ii. 6). Thus it was in the place from whence the kingdom was to be established that the enemy made himself strong; just as, spiritually, Satan and his hosts occupy the heavenly places where our true blessing is (Eph. vi. 12). If they had no business at Bethlehem they might have saved themselves from their enemies; but—“David longed.” It was this that moved their hearts and nerved their arms to break through the hosts of the Philistines. It was only a draught of water, but it was for him. This was the secret of their strength and victory—their fellowship with David’s longing. What a voice to us! Surely not in vain the inspired pen lingers over it, marking the measure of their devotedness to an earthly king. They “drew”—they “took”—they “brought;” reminding us of our deeper debt of allegiance to ONE mightier than David, whom we so feebly serve.

But what was David’s appreciation of this wondrous act of self-sacrifice, when with the jeopardy of their lives they brought the water for his thirst? He esteemed it as the blood of the men who had not counted their lives dear unto them for his sake, and, as too costly to drink of, he poured it out unto the Lord. Is there nothing in all this that speaks to us of our Divine King, who delivered us from death that He might purchase to Himself, by the right of redemption, every energy of our lips and lives, to be only and entirely His? He gives the strength for every conflict, the power for every victory, not first that He may see of the travail of His soul in His Shepherd care and guiding, but that He may present us to God, as those committed to His keeping, holy and unblameable and unproveable in His sight; that every act of worship, every thought of praise, might be poured out as an offering to Jehovah. “I seek not Mine own glory;” but, “Herein is My Father glorified, that ye bear much fruit.”

A. E. W.

LARGE-TYPE CHRISTIANS.

AMONG a crowd of placards, varying much in size and subject, which jostled and overlapped each other on a piece of neglected wall at the entrance of a large city, one particularly arrested me. At the distance at which I stood, it exhibited only these words, "Large Type Christians." Doubtless intermediate lines in smaller letters, invisible where I stood, informed the nearer reader that some publisher had prepared a series of tracts in large type for the special use of aged Christians. From my view-point at the time, only the larger letters were visible.

I passed on with what I had got, not desiring to exchange it for the meaning that a closer inspection would have revealed. Large-type Christians! That is not the conception which the writer of the hand-bill intended to convey, but is the conception which, in the circumstances, it conveyed to me; and I determined to retain it. Large-type tracts may be good, but large-type Christians are better. Tracts, large and legible, may win their thousands of captives in the battle of the kingdom; but Christians, large and legible, if we had them, would win their tens of thousands. We have many who are really Christians—more, perhaps, than either a scoffing world or a desponding Church would acknowledge—but not so many who are clearly, largely,

UNMISTAKABLY CHRISTLIKE,

whatever they may be doing, and whoever may be looking on. If the graces of the Spirit, though real, are small and stunted, and especially if they are overshadowed by a rank growth of vanity, worldliness, and self-pleasing, they will not be seen by those who most need their evidence. The careless passenger will class you according to the earthliness which is large in your life, and not according to the heavenliness which is small. If conformity to every vain show make up the bulk of your history, while your compliance with Christ's will can only be detected by the microscope, your influence will, in point of fact, tell on the side of the world.

Christians, although the light of life be within, yet, if it is choked and hidden by an abounding worldliness of spirit and conduct, you are, in point of fact, hindering the kingdom of Christ. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

W. ARNOT.

BROAD HEMBURY, DEVON; AND THE AUTHOR OF "ROCK OF AGES."

THERE was a time when the authorship of this hymn was seriously disputed. Many claimed it for Charles Wesley. Mr. David Creamer, in his "History of the Methodist Hymn-Book" (New York, U.S.A., 1848), after combating rival claims, very reluctantly decides that it must be ascribed to Toplady. No one doubts it now.

Toplady is more widely known in connection with this hymn than by any of his works; but there are other hymns of his hardly less worthy of universal esteem than that which, with most Christians, is the favourite of all favourites. Of these we will mention one or two.

But, before we do so, let us take the reader with us to the parish of Broad Hembury, S.E. Devon, where Toplady wrote most of his hymns and other works, and of which parish he was vicar; and let us pay a visit to the neat little church where he used to preach some of his telling sermons.

It was on the last Wednesday in December, 1887, that the writer set out from Sidmouth by an early train to "the Junction." Proceeding inland, a thin covering of snow lay on the ground. Leaving Sidmouth Junction, or Ottery Road, he found it pleasant walking along the narrow and winding roads, with the crisp snow beneath and the bright sun overhead. A road perfectly straight would take one to Broad Hembury in little more than three miles; but Devonshire roads are not straight, and the windings and turnings make it at least five miles. But then one is repaid for the extra length by the constant change and beautiful variety. Some people can see no beauty in the country. I am sorry for their taste. Yes, sorry. They lose a great deal of enjoyment which is both cheap and beneficial, and the sight of much which is both instructive and elevating. As a rule, country people themselves do not admire the charming scenes amid which they "live, and move, and have their being." The drawbacks of country life tell upon them. The mud and mire, and cold and heavy toils, close the apertures of rational enjoyment. But there is an unconscious enjoyment of the country air and scenes notwithstanding, as is seen in the often ruddy countenance, the cheerful glow of the face, and the ease—not to say pleasure—with which long

walks and frequent toilsome duties are performed. Life every way is often more real, and, therefore, more thoroughly enjoyable.

The five miles to Broad Hembury were performed without much companionship or meeting many travellers. All was silent, excepting as the birds sang their little songs, as now and then a pair of pheasants rose on the wing, and as here and there the rattle of a threshing machine told of past mercies and future needs, and illustrated lessons of patience, perseverance, and providence, Divine and human. The ferny banks, the trickling of water, the occasional clusters of icicles sparkling in the sun, with the constant succession of hedge-row trees—beech, oak, ash, fir, elm, and holly—conspired to make the walk a real delight.

Approaching that part of the village which clusters around the church, you pass under an avenue of beeches, with, here and there, on the right, giant specimens of the fir, venerable with years, and, on the left, the mansion of General Drewe, a descendant of an ancient family which have resided there for many generations.

The village has an old-world appearance. All the houses are covered with thatch, and the windows in the upper stories peep out from under the eaves. The church has been "restored," and is a comfortable place for a parish church. The venerable woman who showed me over it claimed that it would seat seven hundred, but I put it down at two hundred or a little more. There were no candles on what is still called the *communion table*, though both it and the baptistery were elegantly adorned with flowers, and "Hymns Ancient and Modern" have been introduced recently. There is no monument or memorial of its most illustrious vicar, nor, indeed, of any of the vicars, the family of the Drewes figuring on almost all the sculptured marble. Toplady's best memorial is his hymns, especially the immortal "Rock of Ages."

The vicar was ill and old, and away for his health, so I did not fulfil my intention of calling, especially as the present vicarage is not the house where Toplady lived and wrote. I had it second-hand from an admirer of Toplady, who is nearly a century old, that he occupied a cottage in another part of the parish, and that there he lived and wrote his never-dying hymn and most of his other writings. Toplady and Wesley were, for a time at least, theological combatants; and it is curious to note that a little chapel has recently been erected in the parish, not far from the church, by Wesley's followers, while, in another part of the parish, sentiments more generally akin to Toplady's own are inculcated in a Baptist chapel. The whole neighbourhood—the interior of the church excepted—seems as though it had changed

but little since, in 1775, Toplady went, on the advice of his physician, to try if London air would suit his weak lungs better than the moist atmosphere of Devonshire. It is interesting to note that many of the trees which adorn the manorial park, or shadow the roads, must have been growing when the most ethereal of our English hymn-writers walked or rode the sometimes miry, but often pleasant, lanes to and from the church where many heard the life-giving words of the Gospel to the salvation of their soul.

Toplady was in his thirty-eighth year when he joyfully ended his labours and entered upon his reward. A few particulars of his memorable life may well be added.

His father, Richard Toplady, was a major in the British Army, and was killed at the siege of Carthage, soon after the birth of his son, in 1740. The child seems to have partaken of the courage and fortitude of his father, but still more of the delicate tenderness, the buoyant cheerfulness, and the ethereal brightness of his mother. She was living at Farnham, Surrey, when the birth of her son was speedily followed by news of the death of her husband. With unusual maternal tenderness, and wisely arranged methods for his education and advancement, she brought up her boy. Westminster School imparted his first classical learning. At the age of fifteen his soul was awakened to a consideration of the things of God. The next year his mother had need to visit Ireland to pursue her claim to an estate there. Her son went with her. While there—in August, 1756—he was led to attend a preaching service in a barn, at a place called Codymain. Mr. Morris, the preacher, was an uneducated layman; but, if he knew nothing of Horace or Virgil, he knew something of the Gospel of Jesus Christ, and he preached it as knowing and feeling it. The text was, "Ye who sometimes were afar off are made nigh by the blood of Christ." Toplady was brought to a thorough decision to serve Christ. It was not, however, until 1758 that, in reading Dr. Manton's sermons on the 17th of St. John, he was brought into a clear and full view of the doctrines of grace. Here he took his stand; and in these doctrines he lived and rejoiced, preaching them earnestly and faithfully, all his days. "I shall," says he, "remember the years 1755 and 1758 with gratitude and joy, in the heaven of heavens, to all eternity."

Toplady was a laborious student, especially of the Word of God and Puritan theology, and he was also well versed in classical learning. When only nineteen he published, in Dublin, his "Poems on Sacred Subjects." These were largely on doctrinal subjects. They gave promise of what he would become. In 1762 he received ordination

as a minister of the Church of England. His first living was Blagdon, Somerset. This, for some reason not recorded, he resigned. He then held the living of New Ottery, and in 1768 he became vicar of Broad Hembury. This he held till his death.

'Like Michael Bruce, Kirke White, Murray McCheyne, and others, Toplady was called home while still a young man. Pulmonary disease discovering itself, he removed to London in 1775, where, after resting awhile and preaching only occasionally, he arranged with the trustees of the French Calvinistic Reformed Church, Orange Street, Leicester Square, for the use of their chapel for Sunday and Wednesday evening services. For two years and a quarter he continued these services, preaching with a solemnity and fervour as of one on the verge of the tomb and at the threshold of heaven.

For a short time he was the editor of the *Gospel Magazine*, a periodical which was commenced in 1766, and has been continued, very much on the same lines, to the present. His most celebrated hymn was first published in this magazine, March, 1776, and is entitled "A Living and Dying Prayer for the Holiest Believer in the World." The title reminds us of the controversy Toplady held with John Wesley and others concerning Christian Perfection. It is evident Toplady understood the subject, whoever did not. Some time we may write a paper on this hymn, and the marvellous use God has made of it to countless thousands in all parts of the world.

There are two others, written, the one during his long and lingering illness, and the other when in near prospect of dissolution—

"When langour and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away."

It has many verses, and some of them used to be often quoted fifty years ago, or less. Many an afflicted Christian has sung—

"Sweet to be passive in His hand,
And know no will but His."

And not a few, in the realisation of spiritual consolation, have sung—

"If such the sweetness of the streams,
What must the fountain be!
Where saints and angels draw their bliss
Immediately from Thee!"

The other hymn is entitled "The Dying Believer to his Soul." It possesses ethereal beauties, and other excellencies which place it immeasurably before Alexander Pope's celebrated ode. Excepting the closing lines, that might have been written by a heathen with the Bible

in his hand; while this displays, from the first line to the last, the devout, humble, trustful, rejoicing Christian believer—

“Deathless principle, arise!
Soar, thou native of the skies!
Pearl of price, by Jesus bought,
To His glorious likeness wrought,
Go to shine before His throne,
Deck His mediatorial crown;
Go, His triumphs to adorn!
Made for God, to God return.”

The third verse is exquisite—

“Is thy earthly house distressed,
Willing to retain its guest?
'Tis not thou, but she, must die;
Fly, celestial tenant, fly!
Burst thy shackles, drop thy clay,
Sweetly breathe thyself away;
Singing, to thy crown remove,
Swift of wing and fired with love.”

His own end was in close keeping with his hymn. When told by his doctor that his pulse was getting weaker, he said, “Blessed be God! my heart beats every day stronger and stronger for glory.” With rapturous joy he made his exit. He was buried in Tottenham Court Chapel, London. A well-known verse from one of his hymns will be an appropriate ending—

“Blest is the man, O God,
That stays himself on Thee!
Who wait for Thy salvation, Lord,
Shall Thy salvation see.”

R. SHINDLER.



A BAD BARGAIN.—A Sabbath school teacher, when making some remarks on the passage, “Buy the truth, and sell it not,” observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge if any of them remembered an instance in the Scriptures of a bad bargain. “I do,” said one; “Esau made a bad bargain when he sold his birthright for a mess of pottage.” “I do,” said a second; “Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver.” “And I do,” said a third, “our Saviour says that he makes a bad bargain who, to gain the whole world, loses his own soul.” It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.—*From the “Biblical Museum.”*

SIGNS OF THE TIMES.

No. IV.—DESECRATION OF THE LORD'S DAY.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves LOVERS OF PLEASURES RATHER THAN LOVERS OF GOD.”—2 Tim. iii. 1-4.

THE Upper House of the Convocation of Canterbury were on March 2nd last engaged in a discussion upon the petition laid on the table by the Bishop of Exeter with reference to the alleged “profanation of the Sabbath by the upper and fashionable classes of society.” We need not do more than quote the utterances of some of the bishops on the subject; the testimonies are clear, and will speak for themselves.

What the BISHOP OF LONDON says:—

“This petition, your Grace, has been sent to me already, as I suppose it was sent to every other bishop; and I think the allegation in it, *‘that there has of late been a very marked increase in the employment of the afternoon and evening of the Lord’s Day for amusements of various kinds in the upper and fashionable classes of society,’* is true. I do not think we can say that it is very much exaggerated. I think that the practices complained of have been quietly increasing for a number of years; but I do not think that those who indulge in amusements of this kind, and who spend Sunday in this way, do so more in London than they do in any other diocese. It is a very serious mischief, and I think it is particularly to be regretted that the upper classes use the Sunday, which ought to be to them more than to any others especially a day for public worship and for doing honour to God, in such a manner as this.”

What the BISHOP OF EXETER says:—

“I have had placed in my hand a paper called the *Bat*, of June 20, 1887, which contains the following article:—‘How many coaches went out of London this very last Sunday? As many almost as were built. There are still a few sticklers for Puritanical propriety who assemble their guests in obscure mews, and leave London by depressingly low neighbourhoods, in which they are not likely to encounter their friends; but as a rule the coaches make a bold show in Piccadilly on their way to Hampton Court and Richmond. There is now a club formed for the express purpose of driving to Richmond every Sunday. Its members are miscellaneous, maybe, though two-thirds are to be found without much trouble in “Burke” and “Debrett,” and the tedium of the old Sunday is utterly lost on them. And, above all, London has the river only of recent years opened to it on the Sunday, any more than the Serpentine was till this summer, “Sunday up the river” being as much a recognised phrase now as “five o’clock tea.” Paddington is crammed with those intent on catching an early train to Maidenhead. Waterloo is packed with those content to take the smaller and later journeys; and the river from Moulsey to

Pangbourne is thronged. There once was a time when this would have been thought wrong, as even now there are those who would oppose the letting out boats on the Serpentine to men who have no other chance of a holiday. The race of congenital idiots will in all probability never die out. A pull in a boat and a run through glorious scenery in a steam launch are not likely to do anyone much harm. And returning, one need not be bored of an evening, as was wont to be the fashion. At the New Club one can see plays; at the Pelican Club one can see boxing, and hear the pick of the music-hall talent. Sunday dances are now frequently given, to say nothing of the charming entertainment at the Gaiety Theatre.'

"I think a public statement like that entirely justifies some expression of opinion of this House regarding the relaxation of the observance of the Sunday; and if there might be some such general expression of opinion as that which was talked over amongst us the other day, I think it would, at all events, assure those who deeply feel the wrong which is being done to our land that we are not indifferent. I am afraid, if the matter be postponed, that there will be a feeling that the Upper House view the relaxation of the Sunday with indifference. A general resolution, simply stating that the Upper House, having had its attention called to this evil which has lately manifested itself in respect to the observance of the Lord's Day, is of opinion that such a state of things is derogatory to the spiritual and moral health of all ranks of the people of this country—I think such a statement would satisfy those who are anxious for the maintenance of the Lord's Day, and would therefore venture to move that some resolution of this kind may be passed."

What the BISHOP OF LINCOLN says:—

"I think that anything that might come from your lordships as to the tendency of the instruction to be given to the boys when they come home from school would be of value. I am thinking of people in all classes of society who really say they do, not know how far to be strict with their boys when they come home; and, for the sake of the guidance of parents, I should be glad to second this motion, because I do feel myself that there is a considerable danger in the present day of people not giving sufficient quietness and thought to the higher concerns of life, and, therefore, there is great danger of their ultimately missing that happiness which they think they are attaining by following in the lower line."

The resolution *unanimously carried* by the Upper House of Convocation is as follows:—

"That, the attention of the Upper House of Convocation having been attracted to the relaxation of Sunday observance, which appears to have increased of late years, even among those who have fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow-men, not to suffer this Church and country to lose the priceless benefit of the rest and sanctity of the Lord's Day. Its reasonable and religious observance is for the physical, moral, and spiritual health of all ranks of the population, and to it our national well-being has been largely due."

KILBURN HALL, OLD AND NEW.

FROM a detailed announcement which accompanies this number of *Footsteps of Truth*, it will be seen that an immediate necessity has arisen for the rebuilding of Kilburn Hall, which is situated at Kilburn Gate, in the West of London. This building was the first we erected in connection with the Evangelistic Mission, twenty years ago; though it was preceded by tent services, and special services in theatres, music halls, &c., for some years previously. The building consists of iron and wood, and has done good service throughout the period; many have been the seasons of joy and blessing experienced by those who have regularly assembled there since the opening. The many friends who have come from a distance on the occasion of the Bank Holiday Conferences, will ever remember with pleasure and gratitude the times of refreshing they enjoyed; while many have been the souls brought to God through the preaching of the Gospel within its walls.

The recent heavy gales, however, gave the finishing stroke to its already insecure framework, and it is no longer possible or safe to meet there.

How many instances we could tell of parents in the provinces, whose hearts have been made glad on hearing of the conversion of their sons and daughters who have come to London to make their start in life, and who have been converted to God there!

It is, therefore, with confidence we ask the sympathy and co-operation of Christian readers throughout the country to assist us in the present emergency. While building the new hall, it is proposed to add a commodious schoolroom, soup kitchen, caretaker's rooms, and to make provision for the general offices of the Mission, which are much needed, thus securing a saving of £60 annually for rent of other premises; the estimated cost of the whole being £5,000, towards which those connected with the hall have already promised £800.

If every reader of *Footsteps of Truth* would do something to help us forthwith, this would be speedily accomplished, and the building erected, paid for, and opened—God willing—in a short space of time. Contributions, however small, will be thankfully received by C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, London, N.W.



MEN sin in comfort when they forget God, and forget God that they may sin in comfort.—W. ARNOT.

PHASES OF SANCTIFICATION.

No. IV.

By F. E. MARSH, *Sunderland.*

MANY are the pictures, types, and illustrations that we have in God's Word. We may safely say that there is not a New Testament truth but what we can find an illustration of it in the Old Testament. In confirmation of this statement we shall refer to SAMSON AS A NAZARITE, AS AN ILLUSTRATION OF SANCTIFICATION. Before we dwell upon his Nazariteship, we would draw attention to the fact that, like many of the characters in the Old Testament, he is a type of Christ. Let us briefly notice this in seven particulars.

1. *An angel foretold his birth.* "Angel . . . said . . . lo, thou shalt conceive, and bear a son" (Jud. xiii. 3-5). So it was in the case of Christ. "Angel said . . . thou shalt conceive . . . and bring forth a son" (Luke i. 30, 31).

2. *He was separated unto God.* "No razor shall come on his head: for the child shall be a Nazarite unto God from the womb" (Jud. xiii. 5). Even so was it with Christ. "He shall be called a Nazarene (Matt. ii. 23).

3. *He acted in the power of the Holy Spirit.* "The Spirit of the Lord began to move him" (Jud. xiii. 25); "The Spirit of the Lord came mightily upon Him" (Jud. xiv. 6, 19; xv. 14). The same was true of Christ. "Holy Ghost descended upon Him;" "Jesus, being full of the Holy Ghost . . . led by the Spirit;" "returned in the power of the Spirit;" "The Spirit of the Lord is upon Me" (Luke iii. 22; iv. 1, 14, 18).

4. *He was mighty to overcome his enemies.* "He found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith" (Jud. xv. 15). As Samson used a dead jawbone as the instrument to overcome his enemies, even so Christ, by His own death, has destroyed him that had the power of death, that is, the Devil (Heb. ii. 14).

5. *He was treated unkindly by his own people.* "Her father said, I verily thought that thou hadst utterly hated her [his wife]; therefore I gave her to thy companion" (Jud. xv. 2). As Samson's wife was given to another by her father—thus they rejected him—so the Jews, by their

sin and unbelief, rejected Christ, and gave themselves into the power of Satan; for "Christ came to His own, but they received Him not."

6. *He was misused and mocked.* "She began to afflict him . . . put out his eyes . . . bound him with fetters of brass; and he did grind in the prison house . . . he made them sport" (Jud. xvi. 19, 21, 25). As Samson was ill-used, even so was Christ. "He was despised and rejected of men; a man of sorrows, and acquainted with grief."

7. *He destroyed more enemies by his death than he ever did in his life.* "So the dead which he slew at his death were more than they which he slew in his life" (Jud. xvi. 30). Even so with Christ. By His death He has been the death of death; He has robbed death of its sting, the grave of its terrors, sin of its power, and Satan of his authority.

But to come to the Nazariteship of Samson as illustrating the subject of sanctification. The meaning of the word "Nazarite" is, sanctified or consecrated to God. It is the same word as we have in Ex. xxix. 6—"the crown." This crown was a plate of pure gold, tied round the mitre of the high priest with a lace of blue, with the words "Holiness to the Lord" engraved upon it. Thus a Nazarite was one who was holy to the Lord, and as such was to keep to his Nazarite vows. We shall note two main points in connection with Samson as a Nazarite—first, an explanation of the Nazarite; second, an exhortation not to fail where he did.

I. *An explanation of the Nazarite.*

1. *Some were born Nazarites,* as in the case of John the Baptist and Samson. As Samson was a Nazarite from his birth, so the believer in Christ; as soon as we are born again we are consecrated to God. We are loved by the Holy Father, and, as His children, have His nature. We are united to the Holy Son, and, as His members, enjoy His life and power; even as the branch of the vine participates in the fruitfulness and fulness of the same. We are indwelt by the Holy Spirit, who is in us as water to cleanse and fertilise, as fire to purify and warm, and as oil for unction and mellowness.

2. *Others were Nazarites by dedication.* "Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite," &c. (Num. vi. 2). Here we see that if anyone wished to be a Nazarite he had to dedicate himself to the Lord, and to yield himself up to do as the Lord commanded. Now in the case of the believer it is the same. Only let us remember it is not merely a matter of choice, but the Lord claims and commands us to dedicate and surrender all to Him. Our *aim* is to be and do all for His glory: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31); our *business* is to be done for Him: "Not slothful in business; fervent in Spirit; serving the Lord" (Rom. xii. 11); our *calling* to be continued in: "Let every man abide in the same calling" (1 Cor. vii. 20); our *delight* and *determination* to obey Him: "As obedient children" (1 Pet. i. 14-16); our *ears* to listen to Him: "He that hath an ear, let him hear" (Rev. ii. 7); our *eyes* to look to Him: "Looking unto Jesus (Heb. xii. 1); our *feet* to walk in

His ways: "Walk worthy" (Eph. iv. 1, 2); our *gain* to be godly content: "Godliness with contentment is great gain" (1 Tim. vi. 6); our *hands* to work for Him: "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. ix. 10); our *heart* to be occupied with Him: "Set your affection on things above" (Col. iii. 2); our *mind* is to be staid upon Him; our *soul* is to love only Him; our *spirit* to have fellowship with Him; our *time* is to be filled up for Him; our *occupation* is to be done to Him; our *talents* are to be used for Him; our *tongues* are to speak for and testify of Him; our *money* is to be at His disposal; and our *body* is to be a living sacrifice. Dedicated to the Lord, to be for Him—for Him as the slave is for the master, for Him as a vessel for use, for Him as a branch to manifest His fruitfulness, for Him as a trophy of His grace and as a temple for His occupation.

3. *A Nazarite had to abstain from wine, &c.* "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk" (Num. vi. 3, 4). Wine, in Scripture, symbolises earthly pleasure, and it is that which excites nature. This is descriptive of the tone and tendency of all that is in the world. All that was connected with the vine the Nazarite was to abstain from; and all that is in the world the believer is to keep from—from the vine of earthly pleasure and everything that is an hindrance to the spiritual life, from the strong drink of passion and unholy temper, from the vinegar of sadness and dolefulness, from the moist grapes of discontent and distrust, from the dried grapes of murmuring and rebellion, from the kernel of selfishness and ambition not of God, from the husk of pride and worldly honour. Beware of anything that would excite nature. The old nature is like gunpowder, and the world is like fire. The only thing is to keep them apart.

4. *A Nazarite had to let his hair grow long.* "All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow" (Num. vi. 5). Now, if we look at 1 Cor. xi. 14, we see that it is shame for a man to have long hair. What does this teach us? To lay aside all pride and so-called dignity, and dare to do and be like Christ, although, like Him, we are despised and rejected. Yea, go a step farther: as the woman glories in her long hair, so glory, as Paul did, in your infirmities and afflictions, that the power of Christ may rest upon you.

Beware of pride. James and John were quarrelled with for being ambitious to have a good place in the kingdom of Christ, and the other disciples were displeased and jealous in consequence; but they were never ambitious to be near to Christ, or to have the baptism of suffering. Verily, as good Berridge says, "pride is like a man's shirt: it is the first thing on, and the last off." Beware of pride of face, pride of race, pride of place, and pride of grace. The proudest man is the one that

thinks he is humble, and the humblest man is the one who thinks and knows himself to be proud. The highest step in holiness is humility.

5. *A Nazarite was not to go near a dead body, or any unclean thing.* "All the days that he separateth himself unto the Lord he shall come at no dead body" (Num. vi. 6). Those that are unsaved are said to be dead in trespasses and sins; they are separated from God by sin, and living after the world and self. Now, as the Nazarite was not to touch a dead body, or make himself unclean, so the believer is not to have fellowship with the world. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." If we put a piece of gold and a piece of lead together, and let them be for a time, we shall find that the gold will take the lead, but the lead will not take the gold. So with the Christian: if he goes into the world, he will be the worse for it. Place a canary and a sparrow near to each other, and let them be for a time, and we shall find that the canary will begin to chirrup like the sparrow, but the sparrow will not sing like the canary. In like manner, if we fail to walk in separation from the world, we shall find that we shall not benefit the unconverted, but, on the other hand, do damage to our own spiritual life. Our only safety is to keep to our position, and not compromise with worldliness and worldly people. Let us follow the example of the Christian lady who was asked to patronise a ball. The friend who asked her said, "It is quite an harmless affair." "I cannot do it; I am a Christian," was the reply. The gentleman was impressed, and said, "I honour you. If there were more Christians like you, more men like myself would become Christians."

II. *An Exhortation.*—Let us take heed that we do not fail as Samson did. We are hearing a good deal about the "down grade" just now. Mark the down grade of Samson.

1. *Unholy Alliance.*—"He loved a woman in the valley of Sorek, whose name was Delilah" (Jud. xvi. 4). The names "Sorek" and "Delilah" are suggestive. The first means a tendril of the vine, and the second languishing. As a Nazarite he should not have had anything to do with the vine, and as an Israelite he should have kept away from this Philistine woman. His love cost him the loss of his power. He got into the languisher's lap, and she proved a very leech to rob him of his strength.

2. *Seduction.*—"Entice him" (Jud. xvi. 5). How many enticers the Christian has! Satan with his cunning (2 Chron. xviii. 20); sinners with their pleasures (Prov. i. 10); the flesh with its lustfulness (James i. 14); false teachers with their errors (Col. ii. 4); and the world, like Delilah, with its deceitfulness. Beware of sin, for it is deceitful; beware of the world, for it seeks to allure from Christ; beware of self, for it is the worst enemy you have; beware of Satan, for he comes as an angel of light.

3. *Surrender.*—"He told her all his heart" (Jud. xvi. 17). Give the world or Satan an inch, and they will take a yard. Some are always talking about going down to the world, or giving in on minor points, as they say, to win those who are unsaved. What do we find? Invariably we find that those who surrender one point to the world are soon dragged down to its level, and instead of raising up their unconverted

friends they are disgusted with their shallowness and driven further away from Christ. Keep to your position. Do not give in on a single point. Separation is your only safety.

4. *Asleep*.—"She made him sleep upon her knees" (Jud. xvi. 19). Oh, how many sleepy Christians there are! Some are like Saul—unconscious of the danger they are in; others are asleep to the glory of Christ, as the disciples were on the mount; others are like Jonah in the boat—asleep to their Lord's command; others are like the ten virgins—asleep to their responsibility to watch for the Bridegroom; others are asleep to their Master's word, "Watch," as the disciples in the garden; and others are like Samson—asleep to the cunning of the world.

5. *Strengthless*.—"His strength went from him" (Jud. xvi. 19). His seven locks are gone. His power is fled. The Devil can do anything with a Christian who is asleep in the lap of the world. He will come with the scissors of unbelief and cut off the lock of confidence in God; he will come with the knife of pride and cut off the lock of humility; he will come with the shears of carelessness and cut off the lock of watchfulness; he will come with the knife of fault-finding and cut off the lock of love to our brethren; he will come with the knife of neglect-prayer and take away the lock of waiting upon God; he will come with the knife of laziness and take away the lock of love for souls; and he will come with the knife of self-sufficiency and take away the lock of power with and for God.

6. *Ignorance*.—"He wist not that the Lord was departed from him" (Jud. xvi. 20). This is the worst of all. Powerless and not knowing it. It is possible to say prayers and not to pray; to be labouring in Christian work and yet not aiming at God's glory; to think we are humble when we are proud, and pride ourselves on our faithfulness and yet be walking in disobedience. How are we to know when we are right? When we have the seven locks of faith in God, humbleness of mind, watchfulness of soul, loving the brethren, waiting upon God, working out of love to Christ, and fellowship with God.

7. *Bondage*.—"The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (Jud. xvi. 21). Blindness, bondage, and bitterness is the result of going to Sorek and Delilah.

It is said that the Romans painted Honour, in the temple of Apollo, as representing the form of a man with a rose in his right hand, a lily in his left, above him a marigold, and under him wormwood, with the inscription, *Levate*—"Consider." The rose denotes that man flourishes as a flower, but at length is withered and cast away; the lily denotes the favour of man, which is easily lost, and is soon of no account; the marigold shows the fickleness of prosperity; the wormwood signifies that all the delights of the world are sweet in execution, but bitter in retribution; *Levate*, Consider what lesson of earthly vanity is here. Bitter indeed are the pleasures of the world. They bring blindness of heart and cast a haze over our spiritual vision; they bind us with fetters and rob us of the joy of salvation.



God gives His wrath by weight, and without weight His mercy.

JEHOVAH-JIREH.

GEN. xxii. 8-14.

“God will provide Himself a lamb.”

YES; but not till He wanted it. God did not want it till the trial of obedience was over. Abraham might have wanted it earlier, had he walked by sight; but he did not. We are not told what was passing within him, what depth of feeling, what struggle of nature. All these there might have been. So much the greater would be the victory. Only none of these are mentioned, for faith was ruling, and God bears witness to its triumph. He does not ask us to be without feelings; there is no sin in these. What He wants is, that over them all, faith and obedience shall prevail; and so shall we get the blessing. God did provide the lamb as soon as He wanted it.

Thus, too, it was in another instance in the same chapter. God provided a wife for Isaac. She was growing up and preparing for her place. Yet Abraham only now for the first time hears of it; and when the time was fully arrived he finds her all ready, by God's preparing, to make up the blessing God now swore to him.

When God wants anything He can always provide the means. When He wanted men to work, when in His purpose He needed a sanctuary that they should make, all was readily forthcoming, even in the wilderness. There was no lack of gold, or silver, or brass; of blue, and purple, and scarlet; of skins, or wood, or precious stones. Egypt had been laid under contribution for all these, and the people had been sufficiently enriched. Neither was there lack of either willing or wise hearts: *then*, when God wanted them to work, He provided all.

It was not always thus. There were times when God wanted to do the work Himself, and then He wanted His people's faith and obedience. When there was no sword found in Israel but with Saul and Jonathan, one sword sufficed to overthrow the garrison at Michmash. “They fell before Jonathan, and his armour-bearer slew after him.” When David went against the giant, Saul would have provided him with armour. David would take only what God had given him—the sling and stone; and these prevailed. Abraham took what God's word gave—his son, and all that was needed for the sacrifice. God provided the deliverance. There was no sword in the hand of David; he found one provided for him. There was “no sword like that,” either then or after.

God provides when and how *He* needs it. To save Noah, He did not create an ark at the last moment. That might have sufficed for Noah, not for God's purpose; for He wanted a gospel preached during His time of longsuffering, and "while the ark was a-preparing" this was fulfilled, and the ark was ready for its blessed use.

We know not how long the ram had been in the thicket before Abraham lifted up his eyes and saw it. It was shown him all in good time. God's provisions are ready long before they come out. Rebecca was provided in readiness for the message that brought her. Again, "I will send thee" (1 Sam. xvi. 1) "to Jesse the Bethlehemite; for I have provided Me a king among his sons." Now for the first time we hear of it, when Saul had been rejected; though how long it had been in God's mind preparing, see the story of Ruth—and long before that. "When the fulness of the time was come, God sent forth His Son . . . to redeem those that were under the law." "In due time Christ died for the ungodly." Long had the world been waiting. At best they little knew what was in store in God's purposes. Only they knew "*a Lamb*" was coming, the woman's seed; and God had it all provided ready for the time He needed it. When man had gone through his trial and his training,—when everything else had been done, and found to fail,—then God gave the Gift that was to accomplish all His blessed will, His perfect work, His full salvation. He had it all in preparation, but it only came out then.

How much we need to learn this for all our daily experience! We are apt to run before God. It is one thing for faith to lay hold on God Himself, and, unarmed, to go forth to the battle, as at Michmash (1 Sam. xiv.) or the valley of Elah (xvii.); one thing for obedience to take up the plain command of God, however contrary to feeling and sense, like Abraham, when he offered his son for a burnt offering; but it is another thing to take our own thoughts about our service and our needs, and go about God's work in our own way and our own time. We may do some good, but we shall doubtless do more harm. Our ways of doing things often make a sad mess of it. If we take God's way—that is, the directions He gives us in His Word—then what He wants is done, and He is glorified in it. There was not a man lost at Jericho, because the battle was fought by His direction; and so always, if we believe and obey. Not that we shall escape suffering; far from it. "All that will live godly in Christ Jesus shall suffer persecution." That is the present heritage of obedience, the way to the crown. What we shall escape will be God's dishonour and His disapproval. We need fear nothing else; nothing else is *loss* or harm to a servant of Christ.

On Abraham's faith and obedience in the case referred to, depended, in a sense, his being the heir of the world. "Because thou hast *obeyed My voice.*" It was a great prize to win, and God thought it worth the great trial. David was to be God's king. His first conflict and subsequent sufferings were such as worthily approved him so. If we are to be counted worthy of the kingdom of God it must be through the walking worthy of Him, like our father Abraham, who "believed in the Lord," and who "obeyed *His voice.*" Blessed be His name for that grace that accepts such poor faith as He finds in us, such poor obedience as He gets from us, so long as it *is* FAITH and OBEDIENCE! Fail we shall, in measure. So did Abraham and David, but God did not account their failures against them; only when David "*sinned*" He laid it to His charge, yet pardoned it.

Now is the time for the walk of faith and obedience. "In due season we shall reap, if we faint not." All we want—all *He* wants for us—now, He will provide now. Daily bread He daily gives; daily strength for daily service. Whatever He wants us to do, great or small, He will find the means, if means are needed. If they are not needed He will give *the word*; that is what we need *then*—the word of promise, the word of command. If we have not these He does not want us to do the work.

"In due season." The great reaping time, the great rewarding time, the great delivering time is coming. All *present* reapings, or rewards, or deliverances, let us take them thankfully; let us trust for them as He shall see good to deal out to us; but let our hearts be set on His appearing. Then for the crown! then for the fulness of joy in His presence! Then we shall be satisfied, when we awake up in His likeness.

"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 to Myself; that where I am, there ye may be also.

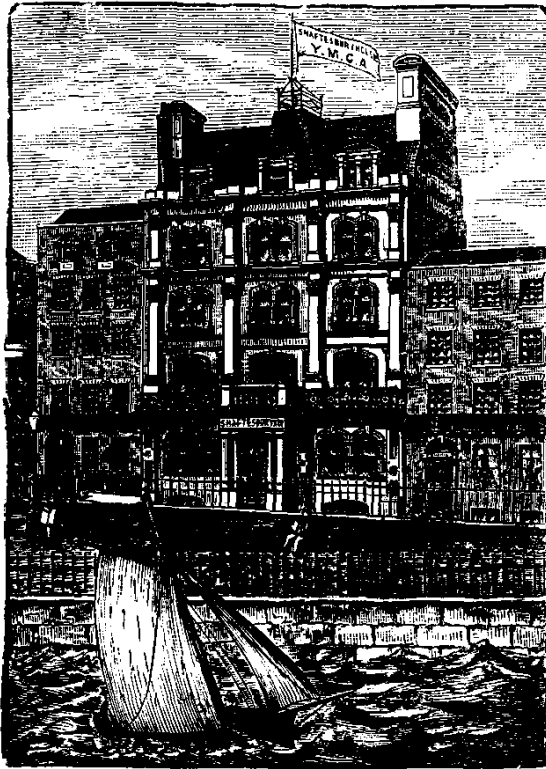
W. COLLINGWOOD.



THE POWER OF PRAYER.—A company of young inquirers once met in a pastor's study to talk with him about their immortal interests. They could give no particular cause for the seriousness and anxiety which had so suddenly come over them, but, as one expressed it, he thought "somebody must have have been praying for us." And so it proved. A company of pious mothers and sisters had been for some time entreating God to awaken and convert their souls, "and the Lord hearkened and heard them."—*From the "Biblical Museum."*

OUR YOUNG MEN.

SHAFTESBURY HOUSE, MARGATE,
THE SEASIDE HOME OF THE Y.M.C.A.



IN June, 1882, through the munificent liberality of influential Christian friends, Shaftesbury House was secured as a Seaside Home for commercial young men needing rest and recreation, where congenial companionship might be obtained, without the temptations which often beset young men on their holiday trips. The increasing number of visitors in the summer months proves how much the institution is valued, and the forethought and kindness of its founders appreciated.

Those in charge of the Home have very much reason to praise God for the spiritual blessing He has given to many of the young men during their holidays, not a few having been led to take Jesus as their Saviour, whilst many Christians have returned home with renewed zeal for the Master's service.

Well-attended Bible readings and Gospel meetings are held every Lord's Day during the summer months. An open-air service is also held every evening on the sands near the house, and very many have thus been reached with the Gospel of God's grace, not a few of whom have testified to the blessing received. Applications for residence should be made to the manager.

The salubrity of Margate is established beyond question. The soil is dry, and this, with the pure and bracing sea air, which reaches it from every quarter, renders it *the most healthy place in the kingdom at all seasons*. In winter the temperature is higher than that of London; the rain and snow-fall are also considerably less; and the air, being dry and invigorating, is especially suited to constitutions enfeebled by long hours of work and close application to business.

Professor Airey says: "From meteorological observations, I find

that Margate has a larger number of hours of sunshine, a less rainfall, and a more even temperature than any other seaside town in the three kingdoms."

The *Lancet* of August 6th, 1887, in commenting on the quarterly return of the Registrar-General, containing recent mortality statistics of forty-six of the principal seaside and inland holiday resorts, refers thus to ten of their number: "It should, however, afford satisfaction to those proposing to visit Herne Bay, Margate, Bognor, Weymouth, Lyme Regis, Tenby, Aberystwith, Beaumaris, Buxton, and Matlock, to know that during the three months ending June last not a single death from any of the principal zymotic diseases was registered in any of these towns."

THE WATER SUPPLY OF MARGATE.—Professor Wanklyn, the eminent public analyst, of 7, Westminster Chambers, London, S.W., reports (July 26th, 1887) that "this water is a remarkably pure water."

Terms, and all necessary information, may be obtained on application to the secretary, Mr. W. Owens Mell.



LIFE'S JOURNEY.

HAS thy life been lone and weary?
 Has the road been rough and dreary?
 Still thy Saviour has been near thee!

Is thy heart yet sore with weeping
 For the "precious dust" now sleeping?
 It is safe within God's keeping.

And thy dearest, gone before thee,
 Wait thine entrance into glory,
 At the close of thy life's story.

Until then, amidst life's mazes,
 And its varied, chequer'd phases,
 He will teach to sing His praises.

By the waters still, He leadeth;
 In the pastures green, He feedeth;
 He'll supply whate'er thou needeth!

Fear not, Jesus is beside thee;
 'Neath His shadow He will hide thee;
 Into glory He will guide thee!

E. H. T.

Holywoodrath.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

SIN brought the knowledge of evil; the Gospel brings the knowledge of good. When we receive the saving revelation it may be said, "*Then shalt thou understand the fear of the Lord, and find the knowledge of God*" (Prov. ii. 5). It brings a knowledge of God as emphatically the Holy God: "*The knowledge of the Holy One is understanding*" (ix. 10, R.V.). This knowledge is not natural to any of Adam's fallen sons; when they know themselves they have to say, "*I neither learned wisdom, nor have the knowledge of the holy*" (xxx. 3). The world by wisdom knows not this God (1 Cor. i. 21); whom it ignorantly worships, the Gospel declares (Acts xvii. 23).

"*That the soul be without knowledge, it is not good*" (xix. 2). Not good in itself, for itself, or for others. Ignorance is uncertainty, prevents gratitude, leads to error, and leaves in danger. Truly it is not good; and if we measure the importance of knowledge by the object known or unknown, how evil must be any ignorance of God! How can the soul worship, love, and obey a God it does not know? Happily the whole aim of the Book of Proverbs, among the other books of Scripture, is to give this knowledge (i. 4). But here a difficulty arises, for—

"*Fools hate knowledge*" (i. 22). "This is the condemnation, that light is come into the world, and men loved darkness rather than light" (John iii. 19). Men hate the knowledge of a holy God: this is the secret of opposition and persecution. A knowledge of self as a sinner, and of God as a sin-avenger, is not pleasant. A black heart naturally hates the Divine purity. What must be the result of this hatred? "*Calamity,*" "*fear,*" "*desolation,*" "*destruction,*" "*distress,*" "*anguish;*" "*for that they hated knowledge*" (i. 26-29; Rom. i. 28).

"*He that refuseth instruction despiseth his own soul*" (xv. 32). He so despises it that he does not think it worth teaching, and treats it as an idiot, incapable of anything higher than eating, drinking, and sleeping. "*The ear that heareth the reproof of life abideth among the wise;*" but of fools it is written, "*They despised all My reproof*" (xv. 31, i. 30). "He that despised Moses' law died without mercy . . . of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" (Heb. x. 28, 29). "*Whoso despiseth the word shall be destroyed*" (xiii. 13). Then what value will there be

in any other form of knowledge? Will astronomy find a star of hope; mathematics shorten the years of eternity; philosophy soothe the anguish of despair; or chemistry put out the unquenchable fire?

“*The ear of the wise seeketh knowledge*” (xviii. 15). He wishes to know self, sin, and salvation, so goes where he can hear. It is said of him, “*Thou criest after knowledge*” (ii. 3). The knowledge of God is worth the seeking. It is the highest botany, for it reveals the Lily of the Valley and the Rose of Sharon; it teaches the language of heaven, makes known the Sun of Righteousness, comprises the history of all time, and publishes the secrets of all eternity. But it must be sought. “If any man think that the Spirit is given to save us the labour of hard and long studies, Solomon hath spent so many chapters in calling them to dig, search, cry, labour, wait for wisdom, that, if that will not undeceive them, I cannot; they may as well say that God’s blessing is to save the husbandman the labour of ploughing and sowing, as that the Spirit is given to save men the labour of learning to read the Bible, or to hear it, or think of it, or to pray to God.”—*Richard Baxter*.

Thus seeking, we “*find knowledge*” (viii. 9)—“*the knowledge of God*” (ii. 5). This was Paul’s great desire (Phil. iii. 10; Eph. i. 17; 2 Pet. iii. 18; 2 Cor. iv. 6). Like the pillar of fire between the Israelites and the Egyptians, God is a dark mystery to the world, but a bright reality to His own people, who know Him by His words, His ways, His works. When we know God as our Father, we need not trouble to know many things that puzzled us before: we know Him, and He knoweth all things (1 Sam. ii. 3; Job ix. 4, xxxvi. 4; Ps. cxlvii. 5; Heb. iv. 13).

It is said, Prov. xxi. 11, “*When the wise is instructed, he receiveth knowledge.*” Though it is perfectly true that we seek this knowledge, it is equally true that we receive it, but not in a miraculous way; it is received by instruction, according to that promise, “*I will make known My words unto you*” (i. 23). We seek; that is the active part: we receive; that is the passive. Thus “*the heart of the prudent getteth knowledge*” (xviii. 15). The heart, not the head. We may have a foolish head and yet a wise heart, for the knowledge the Gospel brings is for the inner being. The heart has sinned; the heart is sad; the heart needs the Saviour.

“*Apply thine heart unto My knowledge*” (xxii. 17). This is a step further; the heart knows, and then applies itself to know more. “*My knowledge*”—given by Me, and revealing Me. Apply thine heart to this, as the merchant to merchandise, the artist to art, the scientist to science.

Let “*the words of the wise*” have the application of thine whole heart,

“for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips” (xxii. 18). A man describing his conversion said, “The word came in at one ear, went out at the other, and then came back and lodged.” Words thus kept within the heart are sure to come from the heart, and are sure to fit the lips.

“Wise men lay up knowledge” (x. 14). Store the mind with memories of the past, with God-revealed facts for the present, and with promises for the future. “Lay up these my words in your heart” (Deut. xi. 18; Job xxii. 22; Prov. vii. 1). As Joseph laid up corn for famine, so lay up all you know of God and His Christ (Gen. xli. 48). Then may you truly say, “Soul, thou hast much goods laid up for many years” (Luke xii. 19). Fruit laid up for a visit from the Beloved (Cant. vii. 13).

In Prov. v. 2 we read about keeping knowledge. The Gospel seed needs to be kept in the soil, for there are many evil birds with sharp beaks ready to steal it (Luke viii. 12). Some folks have the knowledge of salvation to-day and lose it to-morrow. God would have us keep this knowledge in spite of fears, feelings, foes, failings, or fainting fits. By the importance of the instruction, “we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip” (Heb. ii. 1). Keep knowledge, as the miller keeps back the water to turn his mill; keep knowledge, as a tradesman keeps a horse—to work—not as a lady keeps a lap-dog—to fondle. Keep this knowledge always at hand, as a sword: “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Pet. iii. 15).

“The lips of the wise disperse knowledge” (xv. 7). This looks like a contradiction: how can we keep and yet disperse? How can any man disperse who does not keep? If the farmer stored no seed-corn, he could not sow it. If you can only say, “One thing I know,” tell somebody that one thing. A boy learned A, B, C; it was all he knew, yet he offered to teach another boy his letters; and by the time he had taught him A, B, C, he had himself learned D, E, F; and so he went on dispersing all he knew. Christ does not give us ears without bidding us use our tongues. “What I tell you in darkness, that speak ye in light” (Matt. x. 27). *“The tongue of the wise useth knowledge aright”* (xv. 2).

Knowledge thus laid up and used will be *“pleasant unto thy soul”* (ii. 10). Oh the pleasure of knowing God and His way of salvation! There is always pleasure in solving mysteries. Here the greatest of all mysteries is solved, and the pleasure is proportionate. If our knowledge of the Gospel is not pleasant, it is not real and clear, for it

is the knowledge of PARDON PURCHASED, PEACE PROCLAIMED, POSSESSIONS PROMISED.

“*Through knowledge shall the just be delivered*” (xi. 9). From slander, from sorrow, from sin, from self, and from Satan.

A knowledge of God’s love delivers from dread.

A knowledge of God’s Son delivers from death.

A knowledge of God’s salvation delivers from damnation.

If we better knew the Divine Dispensary we might often be delivered from many a pain. A knowledge of the promises would frequently find a key to open Doubting Castle. To be able to say, “We are not ignorant,” is to be well armed (2 Cor. ii. 11).

“*The eyes of the Lord preserve him that hath knowledge*” (xxii. 12, R.V.). It is a mercy He does not leave the wisest to their own wisdom. God’s wisdom is engaged to preserve our wisdom. A friend was climbing Snowdon; he knew the way fairly well, and so had knowledge. But when he reached the summit he found one who knew more than he, and who had been watching him all the way with a glass to see he did not wander. In climbing life’s hill, God gives us a certain amount of knowledge, and expects us to use it; but it is blessed to know that His eyes preserve us even though we have this knowledge.

There is a twofold end in Divine knowledge. “*That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?*” (xxii. 19-21). God makes us know the truth, that our trust may be in Him, and that we may have an answer for any who question us. We must “*know the certainty of the words of truth*” before we can “*answer the words of truth.*” Yet some folks tell us we cannot know. Both Solomon and John evidently thought differently, for a parallel passage to this in Proverbs is found in 1 John v. 13—“*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.*”

We end this paper with an extract from Richard Baxter’s “*Knowledge and Love*”:—“*All our knowledge of God Himself is given us to kindle in us the love of God. It is the bellows to blow up this holy fire.*”



EVEN the *promises* of a holy God, as well as His performances, are the joys of holy souls: there is the joy of *faith*, as well as the joy of fruition.—M. HENRY.

TRIPLE ANOINTING.

THE three anointings of David are typically suggestive. David's *first* anointing was in secret (1 Sam. xvi. 13). Apparently even his own family did not witness it. His *second* anointing was as king over Judah (2 Sam. ii. 4). In this case his sovereignty was owned, but only by those who, as members of the same tribe, were more nearly related to him than was the rest of the nation. Under his rule this partial sovereignty was maintained and extended, until at length he was *again* anointed king, and this time over all Israel (2 Sam. v. 3).

To these occurrences there seems to be a parallel in the case of Christ. He was *first* anointed by the Holy Ghost (John i. 33), unknown to any human being save John the Baptist; just as Samuel alone seems to have been cognisant of David's first anointing.

Our Lord's second anointing *by God** was after His death and resurrection, and upon His enthronement as King-Priest (Heb. i. 8, 9, and ii. 9). As in the case of David's sovereignty over Judah, this sovereignty of our Lord is a partial one. It marks the present dispensation, when He is acknowledged as King only by those who are specially related to Him through faith, and who fight for the extension of His kingdom.

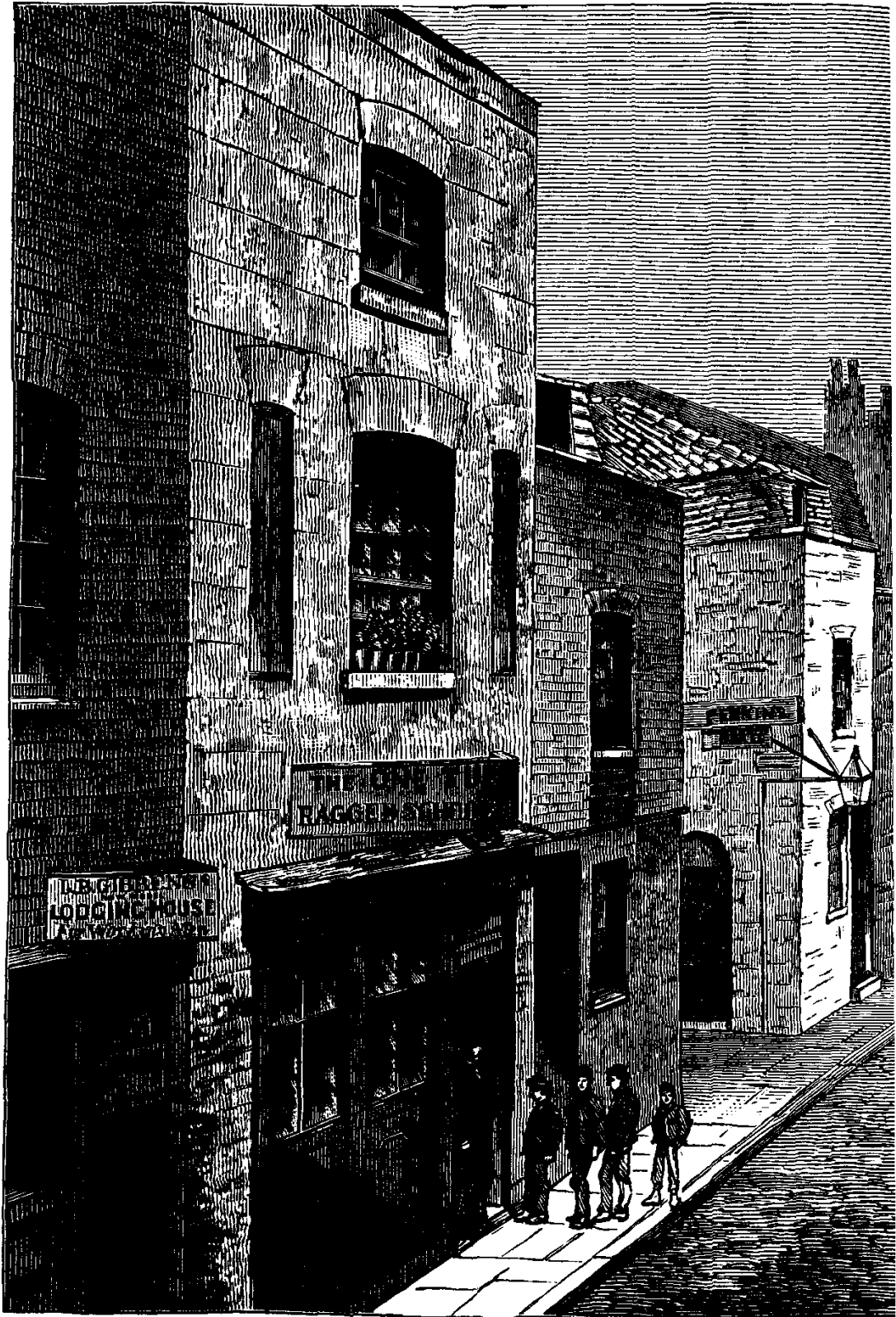
The Lord's third anointing, when He shall be "King of all the earth," reigning "over the heathen" (Ps. xlvii. 7, 8), is still future. It will be attended with the destruction of His enemies (1 Sam. ii. 10; Ps. xcii. 9, 10).

There is also a parallel to the cases of David and his "greater Son" in the case of every believer. *First*, the believer receives the Holy Spirit secretly (John iii. 8). Then he receives the Spirit in power to enable him to confess and serve Christ, and to exercise rule over sin within him. This, however, is the period of conflict and partial dominion. When the Lord returns and is anointed the third time as King with universal sway, His people will share this dominion with Him (Dan. vii. 13, 14, 18, 21-27; Rev. ii. 26, 27, and iii. 21).

The all-important question then arises, What is the personal position of each of us in regard to these momentous truths? In seeking to answer this question let us bear in mind that *the second anointing is the evidence of the first, and the pledge of the third*. If, therefore, we are not owning Christ as our King now, and are not, under His leadership, extending His rule in our own lives and those of others, we may be certain that we have not received the first anointing, viz., that of the regenerating Spirit; and that unless we receive that first anointing we shall never receive the third—that of triumphant coronation with the Lord. On the other hand, if we have received the second anointing, let us rejoicingly accept all that it involves; and look forward to, fight, and suffer for, the third. The crown will far more than compensate for the cross; and unless we bear the cross we shall never wear the crown.

C. N. B. MUSTON.

* His anointings by human hands (Luke vii. 38; John xii. 3) fall within quite a different category.



‘For nearly two hundred years it was known as a thieves’ public house.’
(See next page.)

A BLESSED TRANSFORMATION;

OR,

THE STORY OF THE "ONE TUN" MISSION.

THE title of this Mission is an instance of the redemption of a name. Formerly the name "One Tun" was suggestive of vice and villainy; now it is associated with virtue and beneficence. For nearly two hundred years it was known as a thieves' public-house; for thirty years it has been the scene of philanthropic and Gospel labours. It is well when we see new edifices being reared for the advancement of good works; but it is even better when we behold the citadels of Satan wrested from his grasp, and used as rallying places for the servants of the Prince of Light.

The thirtieth report of this excellent work has recently been published, from which we cull a few extracts, which will, we trust, interest our readers and enlist their sympathy. The writer says:—

"We have seen remarkable changes in the locality where the Mission has been carried on. Thirty years ago, Victoria Street, now thronged with vehicles and pedestrians, had just been opened up by the destruction of a large number of small houses in Broad Sanctuary, and was popularly known as 'The Ruins,' forming the playground of the children from the 'slums.'

"Thirty years ago there was *no underground railway*, and consequently *no Victoria Station*, and it was rarely indeed that a cab traversed a region of such evil repute. A speculative builder had run up some skeleton houses with shop fronts, but, as they remained unfurnished, they only increased the dreariness of the street, and afforded a harbour of refuge for the homeless, or for the many evil-doers who were supposed to be prowling about, for London was suffering from 'a scare,' caused by *garotters*, who were said to be dwellers in Duck Lane.

"It was at this time that the Lord sent His servants into the lanes, the highways, and hedges, to bring in the poor and the maimed, the halt and the blind (spiritually), to the Gospel feast, and to gather in at the eleventh hour those standing 'idle in the market-place, because no man had hired them.'

"Our mission, therefore, was to the *whole community*, to parents as well as children—parents, many of whom had suffered the penalty of the law, and were even then carrying on dishonest occupations.

"*Thirty years ago* we secured a *piéd à terre* for the commencement of our Mission in Perkins' Rents, Old Pye Street, by the acquisition of a twenty-one years' lease of the old 'One Tun' public-house, which had been for many, many years the resort of thieves, who were the terror of the neighbourhood; £500 were kindly subscribed by friends, the old skittle-ground was converted into a capital schoolroom, and a comfortable schoolhouse was prepared for our excellent master and

mistress, who, with their young family of four children (all of whom are doing well), cheerfully and *trustfully* took up their abode in what proved to be a happy and comfortable home, to the end of the term, and they continue with us unto this day.

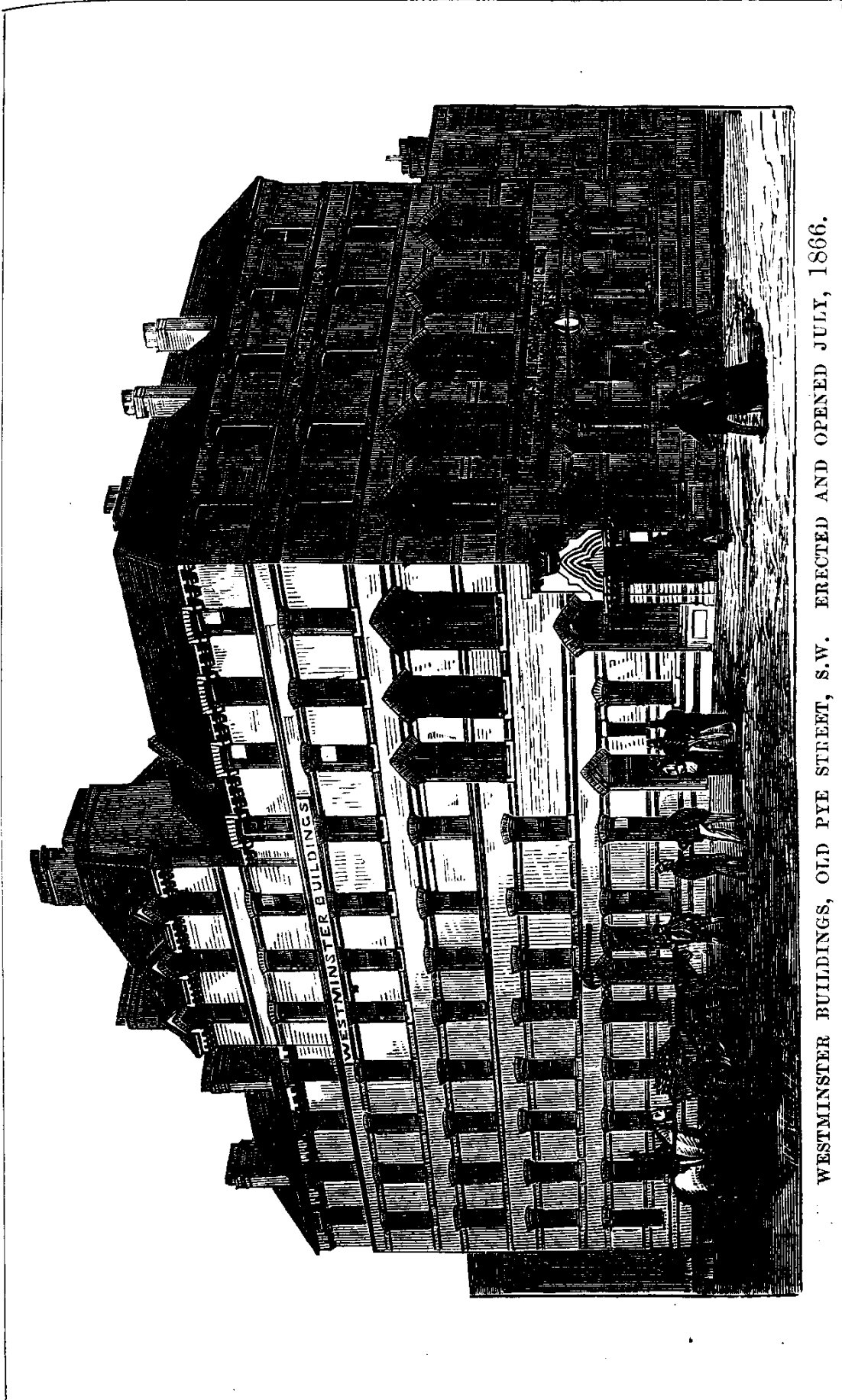
“*Lord Shaftesbury* warmly welcomed this effort to bring the Light of Divine Truth into these dreary dwellings, and by his constant presence at various meetings, and his cheering letters and messages to young and old, the poor people who had believed themselves cast off from all human sympathy were brought to realise what constituted true Christianity.

“The late *Marquis of Westminster* (who was born at Millbank) became deeply interested in the Mission as he marked the improvement among ‘the natives’ of the Pye Street and Duck Lane districts. He kindly visited some of those who were sick, and was shocked at the total absence of all sanitary provisions for decency and health; and as the *Peabody Trustees*, when appealed to, did not see their way to improving this thronged locality, Lord Westminster most generously advanced on mortgage at 3 *per cent.* the sum of £7,500, for the securing of a vacant piece of freehold ground in St. Ann’s Lane, and the erection of a *Model Dwelling-House* and a *Working Men’s Club*, the latter to replace a prosperous club hitherto carried on in Duck Lane, but required by the Vestry for sick cases from the workhouse.

“*Westminster Buildings* (Old Pye Street and St. Ann’s Lane), a plain, substantial dwelling-house to accommodate *sixty-one families* of the *poorest* class, was opened in July, 1866 (see next page). The rents were arranged, *by Lord Westminster’s wish*, at a price merely to render the building *self-supporting*—for a single room, 1s. 9d. a week; for two rooms, 3s. a week; and for three rooms, 4s. 3d. a week. This effort, we thankfully repeat for the *twentieth* time, has been entirely successful; *the rents have been always honestly paid*, and *have been sufficient to pay all the expenses* of superintendent’s salary, gas, water, rates and taxes, repairs, and the requisite painting and renovation required from time to time.”

The engravings which accompany this sketch represent the old “One Tun” public-house (now demolished), where the Mission had its origin, and the fine buildings to which recently the work was removed in 1879.

Space will not allow us to do more than enumerate the various departments of this excellent work, which, under the care of the indefatigable honorary secretary, Mrs. J. Barker Harrison, are kept in full vigour and activity. There are Day and Evening Schools, Sunday Schools, Youths’ Institute, Band of Hope, Sick Fund, and Mothers’ Meetings, all of which are maintained in a state of efficiency, and meet with the grateful appreciation of those for whose benefit they are intended. The report contains many cheering letters bearing testimony to the good results accomplished by many years of patient toil, and which furnish encouragement to workers not only in this particular Mission, but all similar agencies established for promoting the spiritual and temporal welfare of the masses of mankind.



WESTMINSTER BUILDINGS, OLD PYE STREET, S.W. ERECTED AND OPENED JULY, 1866.

DAVID, THE MAN AFTER GOD'S OWN HEART.

BY THE LATE H. W. SOLTAU.

No. XIV.—THE CONQUEROR AND REFORMER.

I CHRONICLES xiv., xv.

DAVID had left the ark at the house of Obed-edom, the Levite, where it remained three months, during which time God had to deal with David. On a former occasion God had sent the Amalekites upon Ziklag, in order to oblige David to consult Him; and in this instance he allowed the Philistines to invade the land, and thus, in his extremity, David was driven to God. This is one way in which God deals with His children: they go astray, and are displeased with, and afraid of following Him, because they are following their own wills; for a backslider is one who follows his own will, and thus, becoming distant in heart towards God, he complains and murmurs, then is afraid, and God often has to send some attack of the enemy to compel him to consult Him—it may be a sickness, a misfortune, or some inroad of Satan.

DAVID'S RESTORATION OF SOUL AND HIS VICTORIES.

The Philistines compelled David to inquire of God, and he was thus again pursuing the right path. God answered his two questions; the Philistines were defeated, and he recorded in the victory his previous defeat, for he called the place Baal-perazim—*perazim* being the same as *perez* in Perez-uzza. The Lord had “broken forth” upon Uzza; now David said, “The Lord hath broken forth on Baal.” This proves to us that David's thoughts were turned back to the old breach; he saw his own folly and mistake in not consulting God.

Another remarkable thing he did was to burn the idols. He ought to have burned the new cart—it was quite as much an idol as the Philistines' gods. For anything that the child of God adds to the truth is an idol, for it is something that the heart clings to more than to the Word. It was very well of the Philistines to use a cart for the ark; it was very bad in David's case. *Remember that what in the unbeliever may be tolerable, in the believer is intolerable.* We may compassionate the unbeliever who adopts foolish and wrong customs, but in the believer it becomes idol-worship; there is no compassion for him—the idols must be burned.

ALWAYS GET A VICTORY OUT OF A DEFEAT.

Let us learn this great truth—always to get a victory out of a defeat;

let us never allow a defeat that ends not in a victory, and let us place the same name on the victory as on the defeat. That was Samson's characteristic: he never failed to write a name of victory in the place where he had sinned, because he roused himself, and trusted in God; and at last, when in his worst plight, a poor blind prisoner, he gained his greatest triumph. Just so should we act: in our failures we must encourage ourselves in the truth of God, and get a victory out of our falls; we must watch against the devices of our heart, and, knowing what our weak point has been in times past, let that be the strong point in the future. If a skilful engineer be fortifying a city, will he not make the weakest part the strongest? will he not mark where the enemy might most easily make a breach, and, summoning thither all his skill, make it the place of greatest strength? So the believer, in learning his weakest points, should bring there his greatest strength hereafter, to defeat Satan in his inroads.

Thus we see David's soul was in process of restoration to God; he was brought back to confidence in Him. Peter, when restored in soul, after cursing and denying Jesus, could say, "Lord, Thou knowest all things; Thou knowest that I love Thee." There was confidence in Christ, for, though he had so grievously failed, he could now, in presence of the light of Christ's countenance, say, "Lord, Thou knowest all things." It was the confidence of a friend who knows his friend's heart.

A SECOND PROOF OF DAVID'S RESTORATION.

God tried David a second time, that He might see that David was content not only to consult Him once, but twice. God is not satisfied with an occasional approach to Him; He demands our confidence on every occasion, and we never weary Him by coming to Him; the only thing that wears God is our sins. So the Philistines were permitted a second time to come against him, that he might not say, "I consulted God yesterday: why should I to-day?" That would have been unbelief; for in speaking of God we should not only think of our necessities, but should remember that He delights in hearing us, as a father delights in the voice of his child. Let us consult Him again and again: love should compel us to do this.

On this occasion God directed David to take quite another path; he was not to attack them in front, but to "fetch a compass" from behind. There were much the same circumstances, but the attack was to be altogether of a different nature, to teach us that we must not go by what has happened before, but must inquire of God *in every step*. So David was told to go behind the Philistines, and when God was heard in the mulberry trees, then he was to fight. What was the condition

of the enemy? God was on one side of them, and David was on the other. David was to be quiet until he heard the advance of God, and when the sound of the Most High reached his ears he might strike the blow. So Joshua saw the Captain of the Lord's hosts going before him to victory. David's power was in the presence of the Lord of Hosts. Where was the ark now? In the house of Obed-edom. It should have been in the battle; as Moses said, "Arise, O God, and let Thine enemies be scattered." God spoke of going in the tops of the mulberry trees, but the going should have been between the cherubim, over the mercy-seat. The Lord then acted in wonderful grace towards David.

This second success seemed to remind him of the ark which he had set aside, and the next chapter contains the history of bringing it back. The close of chapter xiv. mentions the fear of David being on all the nations, instead of the fear of God being on David. God had reversed the fear, for David's heart was restored to Him, and the terror of God was upon the enemies. The saints of the Most High have a godly fear, which is godly confidence in the Word of God, and we see how distinctly David was brought back by God to His Word. If, as Christians, we wish particularly to follow God, the only way we shall do so is by reading the Bible much alone. Prayer only will not advance us; it becomes a sort of salve for the conscience. We must study the Word with prayer, and that will open our eyes.

STUDY THE WORD OF GOD FOR YOURSELF.

We take a great deal too much for granted, instead of searching out for ourselves; we receive what some good man tells us, and we do not discern what is truth and what is error, because we do not search the Scriptures. When we stand before the Lord Jesus, shall we be able to excuse ourselves by putting the responsibility on those from whom we learned? We must own Christ as Lord, not with the lips merely, but by implicitly believing what He says, and by submitting to His Word for guidance. The life of our souls depends upon the Word of God.

Having been brought back to the Word, David found that "none ought to carry the ark of God but the Levites"—a fact he might have known long before, had he taken pains to search for it. If we find the Bible a drudgery, and care not to read it, or do so merely as a matter of duty, it is a sign that our hearts are far off from God. This is a very fair test for our souls. If, on the other hand, we find our souls comforted and refreshed by it, then we are in fellowship with God.

David gathered all Israel, and arranged the priests in their order, with instruments of music, and the ark was borne on the shoulders of the Levites. It was by no means a light thing, and the Levites felt it

pressing on their shoulders, but God helped them to bear it. The truth of God is like a responsibility on our souls; and if we seek to bear it, God will help us, and we shall praise Him more and more for the death of Jesus and the blood poured out for us. Each believer is responsible to uphold and maintain the truth as a priest to God; and as the ark showed forth God as a God of glory and mercy, we must always maintain, in the midst of reproof and unbelief, that God is a God of marvellous mercy at the same time that He is a God of righteousness and glory. And then the Cross of Christ is the wondrous exhibition of peace and righteousness—reconciliation through the blood, and sin judged in the person of Jesus. We have to bear this truth steadfastly and unweariedly through the world, for it is the great thing that Satan attacks. We see men of reputation setting at nought the Cross of Christ. This is a fresh attempt of Satan to foil poor sinners of obtaining God's mercy; for he knows the power of the blood, and his best agents attack the Word of God, and the ark is either turned aside, or the cart is looked at. Jesus and the Cross are surrounded with forms and tawdry adornment, or the Word of God is perverted; and in either case the sinner is turned aside from the one object of salvation, Christ crucified.

THE OFFENCE OF THE CROSS.

David proceeded on his way, in the fulness of his joy dancing before the ark; and as the Levites were helped of God, they sacrificed. The death of Christ was portrayed; the way was marked by sacrifice, every step of the way telling of God's sustainment of those who bore the ark. But when Michal, Saul's daughter, saw the king dancing, clothed in a linen ephod, she despised him in her heart. She would have liked to have seen him attired in a splendid robe, with a crown upon his head. He had to bear offence for his honouring God.

So the world despises simple faith in Jesus, and the followers of the Lamb of God; it mocks at the joy of the poor believer who is rejoicing in Jesus, and calls it excitement; but God delights in beholding the joy of the saved sinner.

What joy filled David's heart on this occasion! We never find again in his history such a scene of happiness. The world came in upon him; his very prosperity marred his peace and joy, and he had great trials and sorrows. With the joy of the believer the stranger intermeddled not. Michal was at a distance from the scene—far off. It was too high for her, though she thought it too low. By-and-by the world will look up at what it now seems to look down upon. When the Lord Jesus, the Ark of God's strength, comes into the procession, what a scene it will be! The glorious Head accompanied by the hosts of the redeemed, and the glorious company of the angels! The world will see it all at a distance. They despise the joy of Christ now, and so by-and-by they will have no portion in the glory of Christ's return. Let each reader of these pages learn this joy of Christ by beholding the Cross of Christ, and then they will be able to share in His everlasting joy in the presence of His Father.

A BIRD'S-EYE VIEW OF THE BOOK OF JOB.

AMONG various plans that are profitably adopted for the study of the Word of God, pondering it verse by verse is perhaps that which most feeds the spiritual life. There is another and more difficult one, which provides the reader with an entirely new set of lessons of great value, and it is—Finding the general scope of the instruction given in any one book—where the *chapter* takes the place of the *word* in the verse, and the entire writing unfolds truth that may be compressed into a single sentence.

The traveller on his way from Bath to Salisbury may be almost startled in looking out of the window, as he nears Westbury, with the clear and distinct image of a white horse cut out of the turf on the side of a range of hills some three miles distant, the chalk formation bringing the figure into strong relief. It requires no effort of the imagination to see the resemblance, for the proportions are so just that the little child will exclaim in surprise as readily as its parent as it passes before him. But if the curious traveller stops at the station and walks to the hill for a closer inspection of this work of art of the Middle Ages, he finds himself unable to trace any likeness whatever to the horse. Let him stand at any point of the figure he will, his eye cannot take it all in; its proportions are lost upon him.

It has thus happened in the converse way that the student of the Book of Job, after an attentive examination of "*the argument*" (as our forefathers called it) in each chapter, closes the history with an undefined sense of disappointment. The expectation has been awakened of the question at issue between Job and his friends being finally settled, and yet the *cause* of his severe and multiplied trials finds no solution even in the voice of God out of the whirlwind. May not the answer be that the point on which our interest is concentrated is not the Divine lesson which we are to learn?

The foregoing illustration is a failure in one particular, namely, that whereas the work of man referred to must be viewed from a distance to be seen at all, this book of God contains profoundly beautiful lessons in individual verses, and lessons from its chapters of distinct and separate value to that given by the book as a whole. Look at Job's reply to his wife's temptation in chap. ii. 10. (The word *receive* is rather *accept*, as of one who puts out his hands for a gift.) "WHAT? SHALL WE ACCEPT GOOD AT THE HAND OF GOD, AND SHALL WE NOT ACCEPT EVIL?" Can we find among all recorded utterances of men a sublimer sentence from a suffering saint walking in darkness? Ponder the details of what he

had been called to endure, and this portion of a verse will repay hours of prayerful study. These words also mark a distinct period in the history before us. Job had suffered all that Satan could devise, and had triumphantly vindicated all that his God had said concerning him. The added anguish he was called to bear in the false charges of his friends (which the following chapters unfold) was not inflicted at Satan's request. God, who delivered DANIEL from the den of lions as soon as possible after his steadfastness had been proved, saw fit to permit His servant JOB to continue as he was after uttering the foregoing words for seven days and seven nights, without a ray of hope to gild the thick darkness of his accumulated sorrows. Then Job broke forth in piteous lament. Far better it appeared to him not to have been born than to come to such a pass as he found himself in. Perhaps he expected from day to day that some explanation or alleviation of his trouble would be given. God remained silent, and his heart, so to speak, *broke* under the continued pressure.

The three friends who had as spiritual physicians found themselves completely at a loss hitherto, because nothing could be remembered against the man of God to account for his present dire affliction, immediately began to prepare their prescriptions. Their stock of medicines was wonderful. Most of them were of Divine origin in the detail, but the compound was an offence unto God and an aggravation to the sufferer, because they were at fault as to the disease. First they hinted at, and afterwards openly charged him with, guilt of which he was entirely innocent, in order to justify God in His dealings with him. (See chap. xxii. 5, 6, 7, 9.)

We thus learn from the earliest recorded discourses of spiritual teachers that *a man's utterances may be full of the truth of God, and yet that his conclusions may be wholly false.* This is a fact of such overwhelming importance in the present day that God has given us chapter upon chapter to fix it upon our minds. Further, it is a caution to us that, however sure we may feel that a certain sin or sins have been committed when we are brought face to face with sudden and complicated trouble, we are not justified in uttering our thoughts, still less in laying these sins to anyone's charge, without *evidence* of their commission coming before us,

We learn from later scriptures that affliction is not necessarily connected with failure in the past, but is sometimes sent, like Paul's thorn in the flesh, to prevent the development of spiritual pride after any great spiritual triumph. The *patience* of Job recorded in the first two chapters of the book was God's answer to Satan's aspersions; the *impatience* that comes to light under the taunts of his friends is

what Job would afterwards have in sorrowful remembrance. "Could I indeed have spoken thus of my God?" and this would enable him to hold the doubled cup of prosperity with a sober hand.

The many chapters occupied with Job's defence of himself are a wonderful record of the exercises of an upright heart accustomed to communion with God, but now feeling itself forsaken of Him, and accused on all sides with having grievously offended Him. Job's condition seemed so to justify these accusations that his heart rose against God; and we may truly say his mind lost its balance, for he spoke of the high and lofty One that inhabiteth eternity as if He were a neighbour who had done him an injustice, and of whom he had a right to demand satisfaction.

ELIHU brings this to his notice, but avoids laying to Job's charge things which he knew not, as the others had done. The latter part of Elihu's speech draws off Job's attention from himself to contemplate the perfection of God's works in providence, and when God at length speaks out of the whirlwind He continues upon the same lines. The Almighty asks Job more than a hundred questions, to all of which he must needs say, "I know not," while acknowledging that the end that their Maker had in view was perfectly answered in every case.

"Doth the hawk fly by thy wisdom?" for example. Certainly not; but its powers of flight, whether for rising in the air or swooping down on its prey, were perfectly attained by the *wings* which Divine skill had bestowed.

Every question had the effect of making him *smaller* in his own eyes, and filled him with *increasing* wonder at the measureless wisdom and power of God. The truth came home to his soul that his Maker was also the Maker of all these things. Infinitely varied as His dealings with *them* were, the result was to their Maker's glory; and was Job going to be a solitary exception? The word of Elihu (chap. xxxiii. 13), "Why dost thou strive against Him? for He giveth not account of any of His matters," is emphatically the lesson of the Book of Job; and Job's soul was at rest when, by reckoning himself as one indeed of *His matters*, he looked forward with certainty to a blessed outcome. He would not only *say*, "When He hath tried me, I shall come forth as gold" (chap. xxiii. 10), but find his darkness become light as he realised it.

The comment of God Himself on the conversations that form the principal portion of the book is found in the last chapter, and calls for deep and reverent attention. In verse 7 He tells Eliphaz and his two friends that His wrath is kindled against them for not having spoken of *Him* the thing that is right. Had they not with one consent

ascribed wisdom and power and glory to Him? True, but they had attached the weight of His name to their own false inferences concerning their suffering friend. The fact that he was suffering under the hand of God was evident to them, and it should have made them very, very tender in their touch. May we all remember this, else the sublimest exhortation goes for nothing. The same verse speaks approvingly of the testimony of Job. How this seems to contradict the evidence before us! but it only brings out exquisitely the tenderness and the truth of Him that searcheth the hearts. He had counted all the tears and the throbbings of His servant's heart in the furnace of affliction. The mother that bends over her delirious child and receives a slap on her cheek neither reckons it an affront nor remembers it as an injury, far less allows it to obliterate years of loving and dutiful service that had gone before.

It is, at the same time, deeply interesting to notice that God recognises the original kindly intention of the three friends who had proved such miserable comforters; for not until Job had interceded for them as those to whom he had become fully reconciled, is his captivity turned. Does not the history as a whole illustrate the verse in 1 Cor. iv. 5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God"?

E. K. GROVES.



TWO STREAMS.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). There are two sacrifices—the sacrifice of praise and the sacrifice of doing good. Do not separate these two, as some do. If we do not judge ourselves, God will judge us. God has joined the two together. These two streams should be going from the believer—one of praise going up to God, and another going out to others and enriching others. If I am really enjoying His love, it will be displayed in this other way. If I spend all my time in going about, and neglect my own soul and communion with the Lord, that is wrong; and, on the other hand, if I pretend to be so spiritual as to be always praising God, and find no time to minister to the saints, that is equally wrong. How remarkably God has put the two together!

W. LINCOLN.

THE "BIBLICAL MUSEUM."

ONE of the most important qualifications for a really serviceable commentary is practical utility, and that is possessed in an eminent degree by the copious work known as the "Biblical Museum." Many Sunday school teachers, Bible class leaders, and preachers are not only without the means needed for obtaining expensive theological works, but cannot command the time requisite for wading through them. Expense, labour, and time are all saved by the work we have before us. The fifteen volumes which compose the set, furnish a collection of expository and illustrative matter as remarkable as it is extensive.

The "Biblical Museum" is a *complete* Commentary on the Scriptures. It places in the hands of the reader the latest results of modern scholarship in exposition of the Bible in a readable and popular shape, the most appropriate illustrative matter in a condensed form, and the most efficient instructions for arranging each text for teaching.

Each verse, or group of connected verses, throughout the Bible is elucidated by the following notes—

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2. **Brief and suggestive NOTES**, in which, by laying under contribution all the most competent authorities, ancient and modern, both the letter and the spirit of the sacred text have a careful elucidation.

3. **ILLUSTRATIONS, ANECDOTES, APOTHEGMS, PARABLES, ILLUSTRATIVE QUOTATIONS, &c.**, from standard writers. These illustrations, which are most important in the teacher's work, are given under each text throughout the Bible, and are such as really illustrate the subject of the verses.

4. **Scripture References and Parallel Passages**, which bear on the subject of the text to be found in other parts of the Bible, making Scripture explain Scripture.

5. **Names of Authors** quoted, with, when necessary, the volume and page of the work referred to in the body of the comment, and the titles and pages also of other works, not quoted, but in which further help will be found.

6. **Archæological Notes, and the Etymology of old Bible Words**, with frequent illustrations of their use in former and present times, and in different languages.

7. **Quotations and Aphorisms**, classical and modern, serving the purpose of side-lights, and suggesting ideas upon the passage under notice. Of these notes there are, in the entire work, about 21,000.

In addition to these different classes of notes, each book is prefaced by a condensed *Introduction*, giving some account of its author, date, credibility, peculiarities, &c., and *synopses* of its contents.

There are also two very full Indices, one of Subjects and one of Anecdotes, which put the vast stores of help the work contains at the disposal of the reader.

The specimen page which we reproduce herewith will perhaps give our readers a better idea than any description could convey, and will, we hope, induce many to avail themselves of the help provided by this treasury of knowledge. The volumes are offered at 3s. 6d. each.

SPECIMEN PAGE OF "BIBLICAL MUSEUM."

Cap. i. 1-4.]

II. CORINTHIANS.

109

CHAPTER THE FIRST.

1, 2. Paul . . God^a [iv. 8.] Timothy, not named in salutation of 1st Ep.; being then on a journey,^b fr. wh. he has now returned. with . . Achaia, a circle of brethren in Christ. grace, etc.^c [iv. 8].

What makes a saint?—To the constitution of a true saint there is necessary: I. A separation—from the confused company of the world—from the kingdom of Satan; II. A dedication of ourselves to the service of God; III. An inward qualification to enable him never to forget the image of God; IV. A new conversation—a new language—the language of prayer and praise.^d

Comparisons of saints.—Saints are compared to the sun, to the stars, lights, Mount Sion, Lebanon, treasure, jewels, gold, vessels of gold and silver, stones of a crown, lively stones, babes, little children, obedient children, members of the body, soldiers, runners in a race, wrestlers, good servants, strangers and pilgrims, sheep, lambs, calves of the stall, lions, eagles, doves, thirsting deer, good fishes, dew and showers, watered gardens, unfailling springs, vines, branches of the vine, pomegranates, good figs, lilies, willows by the watercourses, trees planted by rivers, cedars in Lebanon, palm-trees, corn, wheat, salt.^e

3, 4. blessed,^a praised. the . . mercies,^b of many kinds, offered to all. the . . comfort,^c through whatever channel it comes, and in whatever form, all comfort for the sad is fr. God. who . . tribulation,^d comfort in kind and degree suited to the trial. that . . able, and we should be willing. trouble, of mind or body. by . . God, out of comforted hearts speak comforting words: out of comforted circumstances administer comforting aid.

Affliction a school of comfort.—I. In speaking of the benefits of trial and suffering, we should of course never forget that these things, by themselves, have no power to make us holier or more heavenly. II. While affliction itself does not necessarily make us gentle and kind,—nay, it may be, even makes us stern and cruel,—the want of affliction does not mend matters. III. God, while He chose worldly trial to be the portion of His saints, sanctified it by His heavenly grace, to be their great benefit. He brings them into trouble that they may be near Him. IV. Thus, instead of being the selfish creatures which we were by nature, grace, acting through suffering, tends to make us ready teachers and witnesses of truth to all men. V. We must remember, also, that affliction is sent for our personal good.^e

Affections as a medium of comprehension.—Every man understands by his affections more than by his reason: and when the wolf in the fable went to school to learn to spell, whatever letters were told him he could never make anything of them but *agnus*; he thought of nothing but his belly: and if a man be very hungry, you must give him meat before you give him counsel. A man's mind must be like your proposition before it can be entertained: for whatever you put into a man it will smell of the vessel; it is a man's mind that gives the emphasis, and makes your argument to prevail.^f

A.D. 57.

**super-
scription and
salutation**

a 1 Co. i. 1.

b 1 Co. iv. 17; xvi. 10; Ac. xix. 22.

c 1 Co. i. 3; Ro. i. 7.

"Show the same civility to strangers as you would to your fellow-townsmen." — *Phocylides*.

"He who respects himself will also respect others."

— *Seneca*.

d R. Sibbes.

e J. Bate.

**the source
and uses of
comfort**

a Ep. i. 3; 1 Pe. i. 3; Ph. i. 3; Col. i. 3, 4; 1 Th. i. 2, 3; 2 Th. i. 3.

b Ps. lxxxvi. 15.

c Is. lxvi. 13.

d 2 Co. vii. 6; Ps. lxxxvi. 17; Is. li. 12, 13; Jo. xiv. 16-18; 2 Th. ii. 16, 17.

"A man's greatest riches consist in his ability to live upon little with a contented mind." — *Lucretius*.

"Unhappiness is common to all men; life is a wheel, and pleasure is nothing constant." — *Phocylides*.

e J. H. Newman.

f Bp. Taylor.

"David's pen never wrote more sweetly than when dipped in the ink of affliction." — *Mason*.

BIBLE READINGS.

No. 286.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 159.)

No. XIX.—FELLOWSHIP.

- I. Fellowship with God the Father.
 1. The person (1 John i. 3).
 2. The place (Exod. xxv. 21, 22; Heb. iv. 16).
 3. The principle (2 Pet. i. 4).
 4. The power (Jude 20).
 5. The purpose (1 Cor. iii. 9).
 6. The path (Amos iii. 3).
 7. The provision (2 Cor. vi. 14-18).
- II. Fellowship with God the Son.
 1. The origin (1 Cor. i. 9).
 2. The ground (Heb. ii. 14).
 3. The character (Phil. iv. 10; 1 Pet. iv. 13).
 4. The symbols—
 - (a) Bread; (b) wine (1 Cor. x. 16).
 5. The objects—
 - (a) Answered prayer (John xv. 7).
 - (b) Fruit-bearing (John xv. 4, 5).
 6. The reward (1 Pet. v. 1).
- III. Fellowship is with God the Holy Spirit.
 1. The instrumentality (1 Cor. xii. 13).
 2. The character (2 Cor. xiii. 14).
 3. The designation (Phil. ii. 1).
 4. The reward (1 Pet. iv. 13, 14).
- IV. Fellowship is with Believers (1 John i. 7).
 1. In faith (Philemon 6).
 2. In the Gospel (Gal. ii. 9).
 3. In the one body (Acts ii. 42).
 4. In the Lord's Supper (1 Cor. x. 17).
 5. In prayer (Eph. vi. 18).
 6. In worship (Ps. xxxiv. 3; Acts i. 4; Heb. x. 25).
 7. In giving and receiving (Rom. xv. 27; Gal. vi. 6; 1 Cor. ix. 11; Phil. iv. 14, 15; 1 Tim. vi. 17-19).
- V. Fellowship forbidden with—
 1. Sins of other men (1 Tim. v. 22).
 2. With those who deny the Divine, eternal Sonship of Christ (2 John 11).
 3. With all unrighteousness (2 Cor. vi. 14).
 4. With darkness (2 Cor. vi. 18).
 5. With demons (1 Cor. x. 11).

J. HIXON IRVING.

No. 287.—THE HEART.

WHAT a contrast in appearance, character, and manner of speech, Jehonadab, son of Rechab, must have presented to Jehu, the son of Nimshi! The furious driver needed company. Like all busy, earnest spirits, the need of fellowship is felt. The drive was not enough. Though he drove furiously, he could not get away from his thoughts. So he reins in his steeds at the sight of Jehonadab, and calls the contemplative Rechabite to his help with the well-known words, "*Is thine heart right?*" (2 Kings x. 15).

What a crucial question! Were we to examine the busy, wrestling crowd of buyers and sellers on 'change or mart, in warehouse, counting-house, or factory, and could put aside all whose hearts were more or less diseased, with what wonder we should note their number. How vital is it to have the heart sound *physically*! How clear the skin, bright the eye! Then a man can be brave, restful, fearless, and wise! For a sound mind, a well-balanced mind, is more likely to be established when the heart is right.

Morally, too, it is a question we must ask. Who cares for friendship if the heart of the proffered friend be not "right"? Love on the lip merely is of less value than open enmity. With what anxiety we strive to know if the hearts of our friends are, as we say, real and true—that is, right.

Do not business men know the difference between a servant whose heart is right with his work and one whose heart is out of line with the strivings of his hands?

The Hebrew looked upon the heart as the source of wit, understanding, love, courage, grief, and pleasure. The heart by nature is "deceitful and desperately wicked;" but "grace in the heart," and there is no more deceit; but "established with grace" (Heb. xiii. 9) the heart will be good, or right.

Scripture uses this thought expressed by Jehu to Jehonadab in many ways. A few passages may throw much light, for this is THE question for to-day. Every imagination of man's heart is evil (Gen. vi. 5). So we *live amid a world* of "wrong" hearts.

The hearts of the people thus described are "rebellious" (Jer. v. 23); "waxed gross" (Matt. xiii. 15); "fat" (Isa. vi. 10); senseless (Hosea vii. 11); an unconcerned, indifferent heart (Jer. xii. 11); hard (Mark x. 5); full of "snares and nets" (Eccles. vii. 26).

These are the people among whom and to whom the Gospel of healing is sent. The Gospel is given to be used; and as of old the law, so the Gospel brings "astonishment of heart" (Deut. xxviii. 28), "searchings of heart" (Judges v. 16), a pierced heart (Ps. xlv. 5), broken heart (Ps. li. 17), a "searched" heart (Jer. xvii. 10).

Then follows a "sore pained" heart (Ps. lv. 4), "overwhelmed" (Ps. lxi. 2), failing heart (Ps. lxxiii. 26), "withered" (Ps. cii. 4); and at last the heart "cries out for the living God" (Ps. lxxxiv. 2).

Then comes a "one heart" (Ezek. xi. 19), "new" (xviii. 31), "another heart" (1 Sam. x. 9), a heart to know God (Jer. xxiv. 7; Isa. xxxii. 4), God's law in (Ps. xl. 8), wisdom enters (Prov. ii. 10), Christ dwells in (Eph. iii. 17); and then "melody" (Eph. v. 19),

“peace” (Col. iii. 15), comfort (Col. ii. 2), Spirit (Gal. iv. 6); and so the image of Jesus is manifest in the life of the “changed one.”

That the change of heart must be sudden is self-evident, for when self ends, Christ comes in; yet the coming King casts the shadow of His presence over the soul. So sin is abhorred, and repentance is real, not in form—not formal, not in set words. How can any penitence be real that is expressed in another’s words? He *puts His fear* in their hearts (Jer. xxxii. 39), makes a covenant with them, plants them in *truth and stability*, and leads them, disciplines them, transforms them, and, finally, receives them into glory.

This is the Gospel declaration. A right heart is *given* to those who trust the Word of God and rest in the blood-shedding of Christ Jesus as having *paid* the ransom due to the Just and Holy Being who, being Judge, *cannot* condone sin.

H. E. STONE.

The Tabernacle, Nottingham.

No. 288.—FOUR GREAT SIGHTS—THE GOSPEL.

1. A sight which God saw—The Lord looked down . . . Ps. xiv. 2, 3.
Man’s utter ruin.
2. A sight which the people had—*That sight* Luke xxiii. 48.
The atonement for sin—Calvary.
3. A sight for the believer in Christ Heb. xii. 1-3.
“Looking unto Jesus.”
4. A sight for everybody Rev. i. 7.
“*Every eye shall see HIM.*”

S. TINSLEY.

No. 289.—FOURFOLD BLESSEDNESS OF GOD’S PEOPLE.

Ps. lxxxix. 15, 16.

1. A Blessed People—Blessed is the people that know the joyful sound.
2. A Blessed Position—They shall walk, O Lord, in the light of Thy countenance.
3. A Blessed Privilege—In Thy name shall they rejoice all the day.
4. A Blessed Prospect—In Thy righteousness shall they be exalted.

“How happy the man whose heart is set free!
The people that can be joyful in Thee!
Their joy is to walk in the light of Thy face,
And all their delight is to sing of Thy grace.

“Their daily delight shall be in Thy name;
They shall as a right Thy righteousness claim;
Thy righteousness wearing, and cleansed in Thy blood,
Bold shall they appear in the presence of God.”

S. TINSLEY.

SEARCH SERIES.

XXV.—ABUNDANCE.

THE Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth	Ex. xxxiv. 6.
He is able to do exceeding abundantly, above all that we ask or think	Eph. iii. 20.
Our God will abundantly <i>pardon</i>	Isa. lv. 7.
The <i>grace</i> of God by Jesus Christ hath abounded unto all men	Rom. v. 15.
God is able to make all <i>grace</i> abound toward you ..	2 Cor. ix. 8.
The riches of His <i>grace</i> , wherein He hath abounded towards us	Eph. i. 8.
Our Lord Jesus Christ according to His abundant <i>mercy</i> hath begotten us	1 Pet. i. 3.
In His days shall the righteous flourish; and abundance of <i>peace</i> so long as the moon endureth	Ps. lxxii. 7.
The meek shall delight themselves in the abundance of <i>peace</i>	Ps. xxxvii. 11.
I will reveal unto them the abundance of <i>peace</i> ..	Jer. xxxiii. 6.
The God of hope fill you with all joy and peace in believing, that ye may abound in <i>hope</i>	Rom. xv. 13.
The abundance of their <i>joy</i> abounded	2 Cor. viii. 2.
Our <i>consolation</i> also aboundeth by Christ	2 Cor. i. 5.
I pray that your <i>love</i> may abound	Phil. i. 9.
The charity of every one of you aboundeth	2 Thess. i. 3.
I am come that they might have <i>life</i> , and that they might have it more abundantly	John x. 10.
The <i>Holy Ghost</i> , which he shed on us abundantly ..	Titus iii. 5, 6.
I will abundantly bless her provision: I will <i>satisfy</i> her poor with bread	Ps. cxxxii. 15.
They shall be abundantly satisfied with the fatness of Thy house	Ps. xxxvi. 8.
Eat, O friends; drink, yea, drink abundantly.. .. .	Cant. v. 1.
An <i>entrance</i> shall be ministered unto you abundantly into the everlasting kingdom of our Lord	2 Pet. i. 11.
We beseech you that as ye have received of us how ye ought to <i>walk</i> and to please God, so ye would abound more and more	1 Thess. iv. 1.
Always abounding in the <i>work</i> of the Lord	1 Cor. xv. 58.
Add to your <i>faith</i> <i>virtue</i> . . . <i>knowledge</i> . . . <i>temperance</i> . . . <i>patience</i> . . . <i>godliness</i> . . . <i>brotherly kindness</i> . . . <i>charity</i> . For if these things be in you and abound, they make you that ye shall neither be barren nor un- fruitful in the knowledge of our Lord Jesus Christ	2 Pet. i. 5-8.
A faithful man shall abound with blessings	Prov. xxviii. 20
Subject for May— <i>Lacking</i> .	

*Friends are invited to send in texts for the SEARCH SERIES of Readings
Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

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."

THE PATTERN PRAYER PLAINLY PUT. An Exposition of the Lord's Prayer, in nine chapters. By JOHN HERRIDGE BATT. Bourne, Paternoster Row. (1s.)

A helpful treatise on the subject, experimental rather than critical. The chapter on the Fatherhood of God might have been made clearer, but the writer speaks very definitely when he says, "Without the acceptance of the Gospel we cannot pray the Lord's Prayer."

SHARP ARROWS. A Packet of 150 Two-page Illustrated Narrative Tracts. (Price 6d.) Hawkins, 17, Paternoster Row.

A very attractive and useful series, which has already reached a large circulation. They are appropriately named "Arrows," being short, sharp, and well feathered with anecdote.

THOUGHTS ON CHRISTIAN JOYFULNESS. By the Rev. HENRY SHARPE, B.D. With Introduction by the Rev H. C. G. MOULE, M.A. Third Edition. Hunt & Co., Paternoster Row.

A choice little book for all Christians, but especially for the down-hearted. All its instruction is well based on the Scriptures, the teaching of which on the subject of joyfulness is well grouped and forcibly presented. It must prove a help to many hearts.

RAYS OF MESSIAH'S GLORY; or, Christ in the Old Testament. By DAVID BARON. Second Edition. (3s. 6d.) Hodder & Stoughton.

We are glad to see this excellent book has reached a second edition. Written, as it is, by one who is a son of Abraham in a twofold sense, it has a special value; and is edifying in the highest degree. In addition to its general usefulness as an exposition of Old Testament prophecy concerning Christ, we consider it is well fitted to counteract much of the loose doctrine now current regarding the person

and work of our Lord, and we therefore most heartily recommend it to our readers.

THE MYSTERY OF HIS WILL. By the Rev. MARCUS RAINSFORD, B.A. Hodder & Stoughton.

Meditations on the first chapter of the Epistle to the Ephesians. A spiritual feast for spiritual minds. This is a chapter of heights and depths, into the treasures of which the author endeavours to lead his readers. Nor will his endeavours be in vain, for none can thoughtfully read these expositions without obtaining some further insight into the mysteries of God.

THE LIFE OF GEORGE M. MURPHY. By ANNIE TAYLOR. Elliot Stock, Paternoster Row.

Another, and a worthy, addition to the long line of biographies. If there was ever a life which deserved a record, this is one; and the sister of the departed has here given an account which will be prized by all who knew him, as well as read with interest by many who were unacquainted with him personally. George M. Murphy was minister and philanthropist in one, a hero in Christian work, a friend of the people, and a servant of God. We commend this affecting and thrilling narrative to the attention of our readers.

DORIS CHEYNE: The Story of a Noble Life. By ANNIE S. SWAN. Oliphant, Anderson, & Ferrier, Edinburgh.

The characters in this story are all well drawn, the heroine of the tale being depicted in a remarkably vivid style. Courage, self-denial, devotion, are the virtues exhibited and held up for imitation. The moral tone is of the highest degree, but there is a lack of the spiritual element; it is not absent, but is weak.

THE LORD WAS THERE: *Incidents from my Journal.* By ANNA SHIPTON. Morgan & Scott.

Anna Shipton's books are too well known to require much comment. We trust this one may be used, as others have been, to encourage others in the Lord, as they trace His hand in the little things of everyday life.

JEREMIAH AND EZEKIEL. By E. S. ELLIOTT. Morgan & Scott. (6d.)

In a recent notice of this pamphlet we, by mistake, described the exposition of Ezekiel's Temple as *figurative*. What we should have said is, that the writer believes it to have been fulfilled in the time of Zerub-

babel, and not to form part of the prophecies relating to Israel in the future. We were misled by some passages in which a figurative interpretation is given to parts of that prophecy.

IN GLENORAN. By M. B. FIFE. Edinburgh: Oliphant, Anderson, & Ferrier.

A story of injured innocence, which, however, is cleared in the end and restored to honour and position. Idleness, fickleness, and meanness are exposed, dishonesty held up to reproach, while purity and integrity receive their due commendation and ultimate reward.

[*Press of matter obliges us to hold over some Book Notices till next month.*]

NOTES.

AFTER prayerful consideration of desires strongly expressed by several friends, we have arranged for a series of special Sunday evening services at the Portman Rooms, Baker Street, formerly occupied by Madame Tussaud, and which have recently been fitted up by the proprietors at great expense. Mr. Abraham Wallis will preach on Sundays in April at 7 o'clock, commencing on the 8th; Mr. W. R. Lane during May. We earnestly invite the co-operation of Christian workers in the neighbourhood, and ask prayer that much blessing may accompany this new effort in the West of London.

WE have also taken the commodious Town Hall, FOLKESTONE, for evangelistic services, to be conducted each Sunday afternoon at 3.30, and evening at 7, on and after April 8th, by Mr. Nathaniel Harris, who will also conduct Gospel meetings in other parts of the town during the week.

DURING the past month Mr. Adam Chambers, of New York, has given his lecture on the "Pilgrim's Progress" in four of the halls of the Mission—March 7th, at Kilburn; 8th, Malden; 14th, Bignold; 15th, West Kensington—on each occasion to considerable audiences, who were delighted and profited. The lecture is illustrated by a series of large panoramic views,

specially painted by Mr. Chambers to illustrate the subject, and are highly creditable productions. They serve to bring out in a very vivid manner many of the principal points in the wonderful allegory, while Mr. Chambers's graphic and earnest discourse constitutes a thorough Gospel sermon. We wish him God-speed in his useful mission.

THE weekly meeting for pastors, evangelists, and other Christian workers, referred to in our last number, has been held regularly throughout the month at Aldersgate Street Y.M.C.A. On each occasion there has been a large attendance, a spirit of earnest prayer, and much interest in the Bible reading which occupied the second hour of each meeting. From the hearty manner in which many friends have responded, we are hopeful that wide and lasting results in the way of spiritual revival may flow from this effort.

WE greatly rejoice in the effort now being made by the Evangelical Alliance to present a protest against the present tendency to departure from evangelical doctrine. It was a refreshing sight to see the large Exeter Hall, on Wednesday morning, March 14th, crowded with Christians of various denominations, who had assembled to hear the testimonies

which were delivered concerning the "Inspiration, Authority, and Sufficiency of Scripture; the Unchangeable Gospel; and the Person and Work of the Holy Ghost." In a calm, logical, and forcible address Canon Girdlestone dealt with the first topic, setting forth the solid character of those foundations on which the Christian faith is based. Then came Mr. Spurgeon, with bitter irony exposing the weaknesses of some of the modern teachers, and in powerful language exhibiting the unchangeableness of the Gospel. Afterwards came Canon Fleming, who said he would gladly have come fifty miles to hear the two previous addresses, and who then delivered a short discourse on the Work of the Spirit. The enthusiasm repeatedly manifested by the audience told its own tale, and showed that amid widespread declension there are still the seven thousand who have not bowed the knee to Baal. We are unable to notice the other meetings which were held in different parts of London.

A SECOND interesting village conference was held in the mission room at The Folly, Marden, Kent, on February 28th, when a considerable number assembled from various parts of the county, including some brethren from London, Folkestone, &c. A very profitable time was experienced throughout the day, with conscious nearness to the Lord in prayer, and liberty in the ministry of the Word. The burden on the hearts of all present seemed to be the need for a larger measure of the power of the Holy Spirit throughout the Church and in the ministry of the Gospel; and the conviction was expressed by several that, notwithstanding the difficulties of the present times, and the "down grade" tendency of doctrine in a multitude of pulpits, we are on the eve of a gracious visitation of the awakening power of the Spirit of God. A most hopeful sign of the times is the desire of true and loyal-hearted believers thus to come together for mutual conviction, humiliation, and earnest prayer; and He who says for these things He will be inquired of, will surely not disappoint His praying and expecting people. We would strongly recommend fellow-Christians in other parts

to endeavour to promote similar conferences to these in the smaller towns and villages, as well as in the more important centres of population.

* * *

THE first Bank Holiday meetings for this year will (D.V.) be held on April 2nd, but *not* at Kilburn as formerly. As will be seen from an announcement in another part of this number, we are no longer able to use the building, owing to its insecure condition. It has therefore been arranged to hold the meetings this time at the CONFERENCE HALL, ECCLESTON STREET, PIMLICO, S.W. (near the Victoria Railway Stations), which can easily be reached by 'bus or train from all parts. The following pastors and evangelists have promised to attend and take part: Messrs. D. Cameron, Chas. Inglis, M. Laseron, M.D., R. McKilliam, M.D., F. B. Meyer, B.A., R. Cope Morgan, Robert Paton, W. Smith, W. M. Stott, and E. Wright.

* * *

THE *Sunday Evening* services hitherto held in Kilburn Hall will be transferred on the 8th inst. to the TOWN HALL, Belsize Road, until the completion of the new hall. For several Sunday evenings the service has been held in the lecture room, but, as this is inconveniently crowded, we have secured the above hall, which affords larger accommodation. The *Wednesday* evening services will still be held in the lecture room as usual.

* * *

FALLEN ASLEEP.

It was with deep regret that we heard of the departure to be with Christ of our dear brother George Brealey. He fell asleep on March 6th, at Weston-super-Mare, the cause of death being an attack of apoplexy. For a long course of years he laboured diligently and faithfully among the degraded population of the Blackdown Hills, and was instrumental in turning many to righteousness. His loss will be keenly felt by many who, under God, owe their temporal and eternal happiness to his earnest efforts; while his fellow-labourers will greatly miss the genial presence of their co-worker in the service of Christ. Next month we hope to give a brief sketch of our brother's life and work.



THE MYSTERY OF GODLINESS :

OR,

THE WORD MADE FLESH.

BY THE LATE HENRY CRAIK, BRISTOL.

JOHN i. 14.



THESE words declare to us one of the fundamental truths of our most holy faith, the consideration of which is fitted, through the energy of the Spirit of God, to stir up our hearts to lively gratitude and adoring admiration. I shall first endeavour briefly to explain the amount of the statement contained in them ; and secondly, deduce from the statement, so understood, some suitable reflections.

In laying before you the amount of the statement herein contained, I shall direct your minds to the four following points:—

1. THE ESSENTIAL DIGNITY AND PRE-EXISTENT GLORY OF THE WORD.
2. THE REALITY OF HIS HUMANITY.
3. HIS SINLESSNESS IN OUR NATURE.
4. THE UNION OF THE HUMAN WITH THE DIVINE ATTRIBUTES IN ONE CHRIST.

First,—Respecting the dignity of the person here spoken of, the evangelist has given a decisive testimony in the preceding context, “The Word was God.” Were this a solitary declaration of the divinity of our Lord, it might, more plausibly, be explained away. But it does not stand alone. Its plain and obvious meaning is confirmed by the repeated testimony of the Spirit in the writings of inspiration. The prophets and apostles unite in assuring us that He was and is “God over all, blessed for ever.” Jehovah is the name peculiarly belonging to the true God (Psalm lxxxiii. 18). In the 97th Psalm, it is of Jehovah that the Spirit speaks when the command is uttered, “Worship Him, all ye Gods.”

Yet the apostle, in writing to the Hebrews, asserts that these words are referable to Christ when He cometh the second time into the world (Heb. i. 6). The divine nature resident in the man Christ Jesus claims the adoration of the angelic hosts. I do not think it necessary to produce a multitude of testimonies. You are most of you able to refer to them for yourselves. It is not profitable to speculate on this revealed truth. Let us approach it as Moses drew near to the burning bush. Let us not attempt to rend away the veil of mystery by which it is concealed; but while reposing on the word that Jehovah has spoken, let us expect clearer apprehensions and brighter revelations, when we shall see Him face to face. Maintain the UNITY OF GOD, yet hold fast the distinction of Father, Son, and Spirit. A thousand questions may be asked respecting these points, to which no human understanding can frame a reply. Be content to be fools for Christ's sake. I acknowledge that of all the facts of revelation, this is the most opposed to the power of the natural intellect. You will find no rest for the sole of your feet, save in the very language of Scripture itself.

Secondly,—The reality of His humanity. In ancient times angels appear often to have assumed the form of human beings; and in some instances, our Lord Himself appeared to the fathers under the resemblance of a man. But His coming in the flesh was altogether different from any such appearances. The words of our text imply that He really *became man*. Nothing that can be called a property of our nature was wanting in Him. He partook of flesh and blood as truly as you or I. He had a human body, which gradually advanced through the several stages of infancy, youth, and maturity. His body was sustained by food, and rendered Him susceptible of pain, when fasting in the wilderness. But to have had a human body was not sufficient to complete His humanity. He had also a human heart. He was tried in all points, like as we are. Every sinless infirmity, every innocent affection belonged to Him. He came down into our very condition of being. Its weaknesses, its sorrows, its mysterious union of mind and matter, He assumed. Fix it in your hearts, that the object upon whom all your warmest affections are invited to rest, and the Being to whom you owe the immense debt of endless gratitude, was and is of the very same nature with yourselves.

Thirdly,—The next point which I intended to notice is the sinlessness of His humanity. In regard to this truth, the Scriptures are remarkably express. There is no passage that even remotely conveys a contrary sentiment. He Himself could charge His bitterest enemies with the enquiry, "Which of you convicteth Me of sin?" "He came not in the *flesh of sin*, but only in the *likeness* of sinful flesh" (Romans viii. 2).

Peter declares that "He did no sin;" and John joins together with his fellow apostles in testifying that "sin has no existence in Him." The writer to the Hebrews, who goes farther than any of the others, in opening up the reality of His relationship to His people, guards his statement with the express exception, "yet without sin" (Heb. iv). After these testimonies we need no further proof. The evidence they contain is ample, clear, and decisive. The fact of His being in our nature is fitted to inspire us with feelings of holy nearness and familiarity; the fact that in that nature He alone lived upon earth without sin, is fitted to fill our hearts with sentiments of veneration and admiring awe. Even in the characters of the best of men blemishes are found, and these naturally operate as hindrances to love. But no such hindrances exist in Jesus, to impede the full tide of our affections from flowing forth upon Him. Reflect how noble is our nature, were it not marred by sin. How admirable is human wisdom, how amiable is human tenderness. See these qualities in perfection in the person of Emmanuel. He is the Holy one and the true. You cannot err in loving Him too ardently. He is human, yet you may worship Him without idolatry. He is divine, yet you may lean upon His bosom, and tell out to Him your whole heart, without the risk of a repulse.

Fourthly,—When He became man, He ceased not to be God. This is important to be noted and considered. It is quite possible that one creature might be turned into another, and thereby lose the properties of its first condition. —Thus the body of Lot's wife, when miraculously changed into a pillar of salt, ceased any longer to possess the properties of flesh and blood. But the Word did not cease to be God by becoming man. His Godhead was veiled, but not merged or lost in His manhood. In Acts xx. Paul asserts that the church was purchased by the blood of God; and had the Word at His incarnation ceased to be God, the mystery of God manifest in the flesh would be a delusion, instead of being so certain as to preclude all controversy (1 Tim. iii. 16). Here is, indeed, a fathomless sea of wonders; yet our inability to understand the mode can in no degree weaken our evidence of the fact.

To attempt to explain it would only bewilder the mind in vain speculation. Let our heart's desire now be, to receive with simplicity all that is revealed. Let the very obscurity of our perceptions and the deficiency of our knowledge stir us up to long earnestly for that time when the day of glory shall dawn, and we shall know even as we are known.

Having briefly set before you the doctrine contained in this comprehensive statement, I come now to deduce from it some of the practical principles arising out of the doctrine so understood.

And first, let it be observed, that the nature of the divine record is such, that the practical principles proposed for our conduct all naturally flow from the doctrines proposed for our faith. We can easily conceive that a revelation might have contained, on the one hand, a system of doctrinal discoveries; and, on the other hand, a system of practical precepts, both originating in the same source, and sanctioned by the same authority, yet in no wise necessarily connected together. Now just the reverse of this is the character of that revelation contained in the Bible. It has pleased the wisdom of Him who intimately and perfectly understandeth our frame, so to connect, in His word, the doctrines to be believed, with the practice to be followed, that the heart-felt belief of the former leads, by a constraining necessity, to the obedience of the latter; so that in proportion to the clearness and extent of our knowledge, and the depth and reality of our faith, will be the measure of our attainment in the holiness of the gospel.

It is not enough to assert that a right faith *ought* to produce corresponding effects; we are warranted to go further, and to maintain the position that it *must* produce them.

The great object, therefore, in order to the attainment of that character which becomes the children of God, is to aim after an increase of faith in those fundamental truths on which all true holiness must be grounded. It is for the understanding clearly to apprehend the discoveries made to us in Scripture; it is for the heart to become impressed with the influential principles exhibited, and, in some instances, exemplified in those discoveries; and it is for the life to manifest outwardly the beautiful correspondence between the several parts of revealed truth.

I am deeply convinced that it is possible to urge practical duties in such a way as to retard rather than to promote our progress in the divine life. A believer *ought* to possess the graces of humility, love, spirituality, and prayerfulness, but his mere sense of obligation will not directly help him in their attainment. Faith in the scriptural declaration respecting our own depravity will produce a low opinion of ourselves. Believing meditation on the sufferings of Jesus will produce a soft and loving heart. A firm conviction and steady expectation of the coming glory will tend to raise our desires and affections above the present world; and a heart-felt experience of our utter weakness will drive us repeatedly to the throne of grace. The faith which is attended by such results is the work of the Eternal Spirit; and when it is once wrought in the heart it will produce its effects according to the objects upon which it rests. The gospel is a divinely contrived plan for rendering us holy, not through the declaration of a law, but through

the operation of a principle. The conscience may be alarmed ; our self-complacency may be disturbed ; we may, like Herod, be so wrought upon as to do many things ; yet all the while be ignorant of the spring of new obedience. . Outward devotedness can never be a correct standard whereby to judge of our state of heart, except when taken in connection with the doctrine and principles whence that devotedness arises.

Let me now briefly apply these general remarks to the great doctrine of our Lord being made flesh. Like every other fundamental doctrine of the Bible, it is fitted to instruct us in practical holiness.

(1.) It is the most marvellous display of divine condescension and humility on the part of Christ. Ambition is natural to us all. We strive, in our unconverted state, to rise higher and higher in the world. We aim after eminence and distinction among our fellow-men. Nor is this unholy root entirely destroyed at our conversion. If we no longer seek for eminence in the world, we are in danger of seeking for it in the church. Now to rebuke this aspiring tendency, let us frequently contemplate the example of true greatness. Let us remember His incarnation, and present glory, and coming kingdom, as the brightest illustration of the truth which Himself hath spoken, "He that humbleth himself shall be exalted." His humiliation did not consist in a negative contentment with His own position, but in a positive renunciation of that which rightfully belonged to Him as the Creator and Preserver of the universe. Let us be willing to be low, despised, poor. How ever low we may sink, the Lord of glory has experienced an infinitely deeper humiliation ; and the deepest abasement from the greatest height of human elevation would, in comparison, be as nothing.

(2.) Let the fact of our Lord's incarnation excite in our hearts the return of grateful love. The Apostle Paul illustrates the love of Christ in dying for His people, by contrasting it with the utmost degree of affection from one human being towards another. "Scarcely for a righteous man would one die ; peradventure for a good man some would even dare to die ; but God commended His love to us, in that while we were yet sinners, Christ died for us." Now the measure of love displayed in the act of the incarnation must be viewed in connection with the sacrifice on the cross.

What a proof of affection would it be for the most exalted of human beings, or the most elevated of the angelic host, to lay aside all that ministered to his enjoyment,—yea, to change his condition into that of the vilest reptile ; to submit to live as a worm among worms ; to allow himself to be trodden upon and crushed to death ; and all in order to accomplish some benefit to others, which could be attained in no other way. Such love as this Jesus manifested towards you and me. He

became bone of our bone, and flesh of our flesh; He clothed Himself with the capacity of suffering; He became a broken-hearted and sorrowful man; He exchanged the adoration of the heavenly hosts, for the bitter reproaches and revilings of the very creatures whom His power created; and now that by His deep abasement He has secured our everlasting elevation, not so much by His injunctions, as by the memory of His acts towards us, He asks for the *devoted* affection of our hearts.

(3.) Let us adore the evidence of Divine wisdom which this fact exhibits. Wisdom displays itself in two distinct ways. It may be displayed in the result which it aims after, or the means which it employs for the accomplishment of that result. This remark may be illustrated by the assertion of our Lord, that the children of the world are wiser in their generation than the children of light. Not that they are wiser in the ultimate end after which they are pursuing, but in respect of the means which they employ in the pursuit.

Now the wisdom displayed in the incarnation of the Son of God is worthy of admiration, whether we consider the end aimed after, or the means made use of for its attainment. The end to be accomplished is the salvation of an infinite number of ruined creatures; to bring back to favour and fellowship with God a world of lost souls; and the only possible means of accomplishing this object were utterly beyond the reach of any finite discovery; since we have reason to believe that the only possible plan whereby the end could have been attained, was by the incarnation, obedience, sacrifice, death, resurrection, ascension, intercession, and dominion of the Christ of God.

In the scheme of redemption, there is exhibited to man as sinful, the strongest possible evidence of God's willingness to be reconciled to him; and of the existence of the tenderest compassion in the heart of that awful Being, from whose presence we naturally shrink away. God has spared no pains to convince the returning sinner of a gracious reception. Although He is the Holy One of Israel, who cannot look upon sin without abhorrence, yet He has liberally expended the wealth of heaven in proving His affection for the sinner.

The heart that, oppressed with guilt, dare not look upon the face of the Eternal, finds something to invite confidence, and confession, and hope of acceptance, in the countenance of Emmanuel. Have we found it so in our own experience? Has an inward perception of the preciousness of the Divine promises been granted to us, whereby we realise their truth, and expect their fulfilment? Has this conviction imparted peace to our tempted spirits, and opened up to us a constant source of comfort? If so, we are living evidences of the accomplishment of part

of that object for which the Son of God became incarnate, and suffered in the flesh; and while we are called upon to adore the wisdom that devised a way to bring back His banished ones; we are at the same time called upon to remember that the same wisdom has arranged and appointed every single circumstance that concerns us.

Our bodily infirmities, our sorer mental trials, our overwhelming seasons of depression at the sense of our unworthiness, our repeated disappointments, all are permitted and managed by that very wisdom which originated the scheme of our salvation.

The promised results of this salvation are not more wonderful than the means that have already been employed. The consideration of the wisdom displayed in the plan leads forth the heart in expectation of the vast results. He *shall* save His people from their sins. In spite of every obstacle the promise must be accomplished. Sin once wholly had dominion over us; sin even now daily and hourly plagues us; but the day is at hand when we shall be as sinless as our Head.

Many things are possible, some things are probable, but a few things are certain, and this is one of them. Every struggle with our great adversary is the earnest of our final triumph: let this promise be our watch-word in the time of danger, our support in the hour of trial.



“IS THAT WHAT GOD IS?”

THE following touching incident is recorded in a recent letter from the devoted F. S. Arnot, missionary in Central Africa, and beautifully illustrates the softening influence of the Gospel on savage natures. He writes:—“I have been much cheered with a blacksmith who has been at only one of my Sunday morning services, and who responded in a remarkable way to what was said. He declared before all the rest that he had received new light that day. With an honest expression, and in a sincere manner, he repeated afterwards ‘Is it so? Is it so? Is that what God is? Is that the nature of God’s love?’ These earnest questions quite won me. This was the Sunday before I left for the three weeks’ tour. On returning, my feet were so sore and blistered, I began to give in on nearing the capital, and sent on for my hammock, hoping some one about would volunteer to carry me. The blacksmith heard of the opportunity and did not lose it. He met me with four other volunteers. He took hold of the pole behind—the heaviest end—and would let no one change with him, and left, when my door was reached, with a hearty ‘good night.’ It was for no present or pay that he thus gave me his cheerful aid. This comes like a fresh, cool breeze to one’s soul.”—“*Echoes of Service,*” April.

THOUGHTS ON THE SAINTS' PRESENT REST.

Mat. xi. 29.

THE Israelites missed it. 1st. To have it, we must be in the presence of Jesus: "Learn of me." The scholar must be with the teacher, so we must be in Christ's presence, or we cannot rest. 2nd. We must serve Jesus: "Take my yoke upon you," whether in the house, or in the office or shop, or however employed; our work must be done for Jesus if we would rest; and when we do our work for Christ, rest enters the heart. 3rd. To have rest, we must work *with* Jesus: "Take my yoke;" two oxen yoked together is the figure. We are workers together with God, "The Lord working with them," "Without Me ye can do nothing." How light the most impossible burden becomes when the Saint and Jesus work together, what our weakness can't do, His strength can. Joshua had heavy responsibilities upon him, but when the man with the drawn sword appeared for him and the army, everything was made easy. So when Jesus appears for us, all is easy. 4th. To have rest, we must learn from Jesus. How different our Bible reading will be when we spread it before the Lord in meditation and prayer, till we feel that Jesus is teaching us. What teaching he gives! How the whole body is filled with light when we thus wait for the *Master*. 5th. *Rest in endurance*. Take my yoke, my burden. We are not in Heaven yet; this must still be the kingdom of the patience of the Lord. How singular it is, but true. It is not now Satan's iron yoke, nor the Pharisees' heavy burden, still we must have the burdens till the kingdom of glory comes. "We groan, being burdened," "Sorrowful, yet always rejoicing." In heaven alone the happiness will be unalloyed with sadness. 6th. *Rest, by being made of the same spirit with Jesus*. (1) *Meek*; not the fierceness of the lion, but the lamb-like spirit; sharpness and anger take away rest—unless anger against sin. (2) *Pride* also takes away rest. Wisdom and rest are only with the lowly in heart; the proud man cannot be *with* Jesus, cannot work *for* Jesus, cannot *work with* Jesus, cannot take Christ's yoke, is not of His spirit, and so cannot rest. If we have not rest in our souls, it is because we fail in one or more of the above points. This subject I consider very important for Christians.

W. WIGSTONE,

Missionary, Linares, Spain.

A SERVANT OF JESUS CHRIST.

An Address delivered at the Workers' Meetings of the Evangelistic Mission, at the Conference Hall, Eccleston Street, on Easter Monday.

BY PASTOR F. B. MEYER, B.A.

(of Regent's Park Chapel).

IN Mr. Froude's "Oceana," he tells us that he paid a visit to Sir George Grey, who is now living in comparative retirement there, though certainly one of the finest men in the colony. Sir George Grey appointed one of his servants, a stalwart young man, to row Mr. Froude round the island, and point out to him all the points of interest. In the course of their voyage Mr. Froude asked his companion what he was fond of. "Are you fond of pleasure?" "No." "Are you fond of scenery?" "No." "What do you care for then?" "To be the servant of Sir George Grey." The one thing that seemed to fill his mind with pride was to serve so good a man. What are you proud of, Christians, to-day? Are you proud of your denomination? Are you proud of your attainments, or your knowledge of the Word of God, or your achievements? If so, I discount you. Surely, in this audience to-day, there is one thing of which we are proud—that we are the servants of the Lord Jesus Christ. I never shall forget, in the streets of Tangiers, encountering, for the first time, a slave. Never before had I seen a slave, for slavery cannot live in England. When I saw that woman, and knew that she was a slave, my heart leaped up; and I looked up into the blue sky above me, and thanked God that if she were one I was another, and that I had commenced to learn what St. Paul meant, when he said, in the opening verses of the Epistle to Romans: "Paul—the bond-slave of Jesus Christ." This is the slavery that makes us free; this is the bondage that may make us glad. I remember Thomas Guthrie telling of one of the prisons in England, through which he went on one occasion, and found a criminal engaged in brightening his fetters. Guthrie wondered that a man could be so degraded as to glory in his fetters. Oh! men and women, I think we know what that is—to brighten our fetters, to glory in our slavery, and to feel that from morning to night, through and through our days, with the whole of our being, we have but one glorious Master to serve; and we may say what Mary Magdalen said upon the morning of the resurrection, when she flung her whole womanhood into one word, and threw it at the feet of Christ: "Rabboni, that is to say, Master." Women, have you ever met the risen Lord, and flung your womanhood at his feet; in that one great word,

gathering up the whole of life—the kitchen, the drawing-room, the church, and the nursery: “Rabboni, Master”?

I suppose that most of us here know what it is to yield their whole being to Christ—I am taking that for granted—for this is becoming so common an experience now, compared with what it used to be. Thank God, that one does meet with persons all about, who say with gladness, “Dear sir, I know what it is to be wholly surrendered to Christ”; but one so often meets with this: “I have not the first blessing, the happiness, the ecstasy of the moment of my first surrender.” It may be that I am addressing some here whose complaint it is that the sunshine has gone off their life. In answer to that, let me say—Your wisdom is still to maintain entire your surrender to Jesus. Joy or no joy, sunshine or no sunshine, ecstasy or not, it matters not—in the depth of your nature, in the citadel of your being, in your central self, your will, maintain the attitude of entire surrender to the glorious Christ. If He likes to send you some of the grapes of Esheol, thank Him for it; but if He chooses to withhold them, you will glorify Him all the more if you will stand true to your position of entire dedication. Do not think, friend, that the absence of joy proves that He is grieved with you; do not think that it proves that you have lost ground or gone back; do not suppose that, necessarily, you are less consecrated than you were. The Lord Jesus does not bind Himself to keep our lives filled with joy, though, for the most part, He does so fill them. If you have lost your early ecstasy, search your heart, to see if there be any retrogression in yourself; and if, so far as you know, there is nothing, then serve God in the dark as well as in the light, and be as surrendered to Him when the storm wrack is scudding across the sky as when the blue azure canopied your head. I remember reading of that sweet Christian, Geraldine Guinness. When a little girl she was joked by her brother about going through a railway tunnel—they said that she would be frightened when the tunnel was reached. She answered, in her merry way, “He that believeth shall not be afraid in dark tunnels.” I think that is just how we ought to live. Sometimes we are flashing out into the light, then through the long, dark tunnel; but never mind, keep always devoted and surrendered to Christ, and the joy will come again presently.

There is one thing more I want to say. I am persuaded, beloved friends, that we lose the joy that Jesus loves to give us, because many of us are not constantly stepping up to obey Him. We permit a chasm to come between our obedience and the horizon of our known duty; and, just in so far as you permit a break to intervene between what you know to be right to do on the one hand, and your per-

formance of it upon the other, you will enter into condemnation and sin. Now, are we, all of us, living up to all we know? In the early light your servant goes into your room and dusts it, and she thinks that she has left it clear; but, when the twilight has been exchanged for the meridian noon, she finds that there is much dust which still dances in myriad motes in the glorious sunbeam. As the light grows upon a Christian's heart, so far from his being satisfied with himself, he who once said he was the least of the apostles comes to call himself the least of saints, and ends by calling himself the chief of sinners. As the light grows we detect more quickly our failure, and catch sight of some new duty that the Lord Jesus calls us to. Are you sure, beloved friends, that there is no duty in your lives that you have not done? It is all very well to come to a conference, and listen to sweet words, but you will go away unhelped, and rather condemned, unless you let the electric light of God's Spirit flash in upon your inner consciousness to show you wherein you are coming short—the discovery being followed by the resolution to obey. Is there no command you ought to keep? Is there no duty you ought to perform? Is there no confession you ought to utter? Is there no vain trinket you ought to abandon? Is there no evil habit that, from now, you ought to cut off? Are you able to look up into God's face and feel that, as the growing light has broken upon your soul, you have been living up to it? God will give you no further light until you have lived up to the light you have. God will give you no new promise until you have performed the duty contained in the promise already given. Oh! let this great audience make up its mind to do what Mary said so sweetly to the servants: "Whatsoever He saith unto you, do it."

"Ah! but," you say, "you have just laid your finger upon one of my great difficulties. Can you help me? I do not know but that I ought to give up something, or do something. It is true—I know it, but I cannot do it, I have not the power." Now, let me help you. "I will cry unto God most high, unto God that performeth all things for me." Will you trust God to perform all things for you? All that God wants of you is willingness, and, if you are willing to be extricated from that bad society, and to be set free from that ill habit—if you are willing to be made what you know you should be, tell him so, and the Lord Christ will work in you to will and to do. Put your will on Christ's side, and you will find that He will come into your life, and your difficulties will dissolve as the hoar frost before the morning sunshine. Things that now cramp and confine you will suddenly fall away and let you go at liberty, the crooked places of your life will be made straight and the rough places smooth, and things which you now

do not feel able to do, you will be able to do. You say to me, "One great difficulty is, how to speak for Christ in the railway train, in the street corner, in the drawing-room. I would like to speak for him, but I do not know how." Tell Christ you are willing to speak; put your being into His hand, and Christ will use you. He wants the jawbone of the ass; He wants the rod; He wants the trumpet; He wants the earthen pitcher, with the light within. If you would only let Jesus do—what could not He do. The Lord is a man of war, but he wants armour and weapons for the fight. Who here is willing to be a sword in the hand of Christ? Oh! let us go to Christ to-day and cast our whole nature at His feet, and let Him use each of this assembly throughout London as He will.

It seems important, if you want to be used by God, that your memory and heart be full of His Book. The Holy Ghost cannot use many workers in our days, because there is nothing in their addresses with which He can work, nothing that He is familiar with, nothing He has inspired. There are a great many addresses one hears, full of personal experience, good in its way, but with no teaching, no text, no word of God in it. The Holy Ghost inspired that Book that it might be his battle-axe. The more of the Bible you have in your heart and speech the more the Holy Ghost will understand how to work in you, through you, with you. Ah! we need to get back to our Bibles. If you want to love that Book that you may live it, you will have to give up reading some of the rubbish professing Christians read. When, as a boy, I could not eat my dinner, my mother asked me, had not I been spending my money on sweets? We all well know that, if children will eat sweets, they cannot eat beef. Some Christians tell me they have no taste for their Bibles. What do you read in your leisure hours? "Tit-Bits?" Ah! men and women, it is only when you and I shall give our entire life up to God—our thought, memory, and whole being—that God can use us. Why should we not from to-day give ourselves again to our Lord, again to His Holy Word, again to prayer—then the fire of God will come.

I am persuaded that, at a Conference, we need to think as well as to talk. We are having these Conferences all over England, and they are, in some cases, comparatively inoperative, because persons listen to sweet talk, go away, and merely say, "Wasn't it lovely?" There is something better to do—the burning of idols, definite consecration, taking up the Bible again to read it, the baptism of the Holy Ghost and of power, and giving all to Christ. A little while ago I took a house, temporarily, in the neighbourhood of London. There was one room in that house locked against us. The persons who let us the

furnished house put all their valuables into that room and locked it up. I felt, immediately we entered the house, that we were not to stay in it. That locked chamber told us it was not our home, that we were to be only as strangers staying there for a while. I moved into my own house last week, where every room is open to me; and I know it is mine, because I can walk all through it. Will you shut up one chamber of your being against your blessed Lord? If so, He may come and stay with you for a few hours, but He will not live with you. If you wish Jesus Christ to make a home of your heart and life, you must give Him, not the guest-chamber only, but the key of every room, and say, Blessed Jesus, come and live in me for ever. "Behold, I stand at the door and knock. If any open the door, I will come in."



"THEY SHALL NEVER PERISH."

"AND the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward" (2 Kings, xix. 30, 31). The corn's springing again after it had been cut off with the sickle, and bringing forth another crop from the roots that seemed to be dead, and so once and again represents the Church's reviving again, as it were, out of its own ashes, and flourishing like a plant after it had been seemingly cut down past recovery. When the enemies of the Church have done their utmost, and seemed to have gained their point, and to have overthrown the Church, so that the being of it is scarcely visible, but like a living root hid underground, yet there is a secret life in it that will cause it to flourish again, and to take root downward, and bear fruit upward.

JONATHAN EDWARDS.



NO PARTIALITY.

IN Christ's service there is no partiality. Every one is close to Him. Every one will enjoy heaven without annoying his neighbour. To obtain that without preparation here would be impossible misery. The penitent thief was just the one man at that moment who confessed Christ. If Peter heard Christ's reply, what did he think?

E. MALAN.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

THE target of every Gospel arrow is the heart; if that is missed, all is missed. The bleeding heart of Christ is full of balm for the bleeding hearts of men. Civilisation affects the *arts* of the world—Christianity the *hearts* of the world. Nowhere is this phase of truth better illustrated than in Solomon's Proverbs.

“*The Lord pondereth the hearts*” (Prov. xxi. 2). He weighs them in the balances, and judges of the man by the ounces of heart he possesses. “*Every way of a man is right in his own eyes.*” But the Lord does not accept our opinion of ourselves. It is wonderful what a man can think right if he does it himself, and likes doing it; if other people did it, of course it would be wrong. When the Lord has pondered, considered, weighed the heart, what is the result?

The heart of the wicked is little worth” (x. 20). It is the most important part of him; so if it is little worth, there is not much of value about him. Why is his heart of little worth? Because it is a bubble of pride, ready to burst. “*Before destruction the heart of man is haughty*” (xviii. 12). Big, bright, and beautiful, but soon to break. “*A proud heart . . . is sin*” (xxi. 4); and sin is of such an estimation in God's sight, that He tramples it under foot. Sin is filth, and filth lowers the value of what might be precious, if clean. The heart is a defiled vessel, and as such is of little worth. “*Who can say, I have made my heart clean?*” (xx. 9). It is easy to say it, but will God repeat His “Amen,” after our saying? “*There is a generation that are pure in their own eyes, and yet is not washed from their filthiness*” (xxx. 12).

As a man “*thinketh in his heart, so is he*” (xxiii. 7). This proves that the Lord rightly judges, when He judges by the heart. As the works of the clock move, such is the clock—a good timekeeper, or the reverse. A good case and face may decide about it being a good piece of furniture; but as a clock we must judge by the internal ticking: so with man. In time of war, an enemy is no less an enemy because he comes into the camp in the uniform of an ally; he is rather a greater enemy on that account. What the heart is, the man is.

“*He that trusteth in his own heart is a fool*” (xxviii. 26); for he trusts in that which is of little worth. His confidence is in a bank without capital. He trusts to rise to heaven on a bubble. He is a fool, not on the first of April only, but every day of his life, for only

a fool's head would trust in a foul heart. He trusts in what does not really exist, in any good sense, for Solomon says of a fool—

“*He hath no heart*” (xvii. 16). He has heart enough for gold and glory, fame and fashion, pomp and pleasure, but no heart toward God. Talk about politics in the hearing of a dog, and he has no heart; but say, “Rats!” and his heart is found at once. Men are like dogs, only the interesting word is a little different.

To an entertainment they crowd; to chapel they creep;
At a play, all attention; at church, all asleep.

“*He that heareth reproof getteth a heart*” (xv. 32, marg.). This is gospel to those who feel they have no heart for Divine things. We hear anxious ones say, “I have no heart.” Behold the remedy! Here is obtained a new heart and a true heart, a right heart and a bright heart, a filled heart and a stilled heart—

“A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine.”

If, as a man “thinketh in his heart, so is he,” and if the heart is “in every thought renewed,” then the man who owns the heart is a new man. Hallelujah!

“*A sound heart is the life of the flesh*” (xiv. 30). The old heart was faint, diseased, broken; the new heart is strong and healthy. Such a heart means life—enjoyed life, working life. Who would not sound the praises of a sound heart! To be sound in doctrine is blessed, but to be sound in heart as well is a double blessing. The Revised Version says in the margin, “*a tranquil heart.*” A violet in the valley, unruffled by the tempest that shakes the tall pines—a little pebble, resting in the depths of Divine love—a dove, abiding in the Rock—“a heart at leisure from itself”—“a heart from every sin set free.”

“*My son, give Me thine heart*” (xxiii. 26). A child had a new watch; but he understood little about watches: so he looked at it, and listened to its ticking, until presently the watch stopped. The child was dismayed, and went to its father, telling him the watch was spoiled. “No,” said the parent, “it only wants the key.” So his strong hand wound the watch, and it ticked merrily once more; but in time it stopped again: then the child said, “Father, I will give you my new watch to keep until I am older.” So the father wore it very near his heart, and the child would come close and hear its ticking, and hear the throbbing of his father’s bosom as well. Father, keep my new heart, as that father kept the watch.

“*Keep thy heart with all diligence*” (iv. 23). The margin of the Revised Version says, “*above all that thou guardest.*” God keeps our hearts by helping us to keep them. It is God’s gift; keep it as such for His sake. Keep it in His keeping. Do not want thy watch to show at the world’s fair.

“*The preparation of the heart in man . . . is from the Lord*” (xvi. 1). He prepares it to feel, to fear, and to follow; to worship, and work, and wait. If my heart is to be His altar, He alone must cut and polish; no tool of mine is allowed (Ex. xx. 25). A part of the preparation is that He traces His laws upon the new tablet, and then bids us go over the blessed lines.

“*Write them upon the table of thine heart*” (iii. 3; vii. 3). This is said twice, as if God would show us that he writes what we write, and so there are two writers, yet only one writing (Heb. viii. 10). This writing must not be rubbed out. “*Let thine heart retain My words*” (iv. 4). “*Bind them continually upon thine heart*” (vi. 21). God’s words are a plaister for every heart wound. “*Let thine heart keep My commandments*” (iii. 1). They are to be (a) bound upon, (b) written in, (c) kept by, the heart. The best way to keep the heart is for the heart to keep God’s words. “*Keep them in the midst of thine heart*” (iv. 21), as a garrison to keep thee.

“*Guide thine heart in the way*” (xxiii. 19). Have reins to thy heart, and see that it does not run away, or turn aside (vii. 25). The heart is a fountain; have channels for its streams, and so guide it (xxi. 1). As a mother guides her babe, guide thou thine heart.

“*Give wine unto those that be of heavy hearts*” (xxxii. 6). Some wines only make heavy hearts heavier; God’s wine, bought “without money,” truly cheers (Isa. lv. 1).

“*Ointment and perfume rejoice the heart*” (xxvii. 9). No medicine for sad hearts like the mention of Him whose name is as ointment, and whose love is the perfume of heaven (Cant. i. 3).

“*Trust in the Lord with all thine heart*” (iii. 5). Some try half-hearted religion, and it fails. Do not hang to the Lord with one hand only; do not stand upon the rock with one foot, while the other is on the quicksand; both feet, and nothing less, will ensure firm standing. Trust God for a heart, and with thine heart.

Thank God, Christ’s gospel deals with hearts, and gives that new which it finds “of little worth.” Gurnal says of those who have this new heart, “An old heart would have served well enough to have done the Devil’s drudgery withal; but God intends them for more high and noble employment, to lift up their heads out of sin’s prison, and prefer them to His own service; therefore He throws away their jail clothes, and beautifies them with the graces of His Spirit, that their hearts may suit their work.”

"JEHOVAH IS MY ROCK."

2 SAM. xxii. 2.

NOTES OF AN ADDRESS BY MR. JAMES WRIGHT, OF BRISTOL.

WHAT we need as creatures, and especially as sinful creatures, is to *know God*; and there are two things necessary to the knowledge of God: firstly, God must reveal Himself, and secondly, we must believe the revelation. Now God *has* revealed Himself. The blessed written Word contains a revelation of God so complete and so abundant, that the Holy Spirit, in Psalm xix., compares it to the natural sun, whose beams light up the whole world. Therefore, we need not walk in darkness. And, dear friends, as you treat His Word, so you treat Christ. He links Himself with the Word in this way: "He that rejecteth Me and receiveth not My words, hath One that judgeth him." The words and person of Christ are intimately linked together. I mention this because it is the bounden duty of every one who attempts to minister the Word to keep on reiterating this—that this Book contains the revelation of God, and that as we treat it, so God regards us as treating Him. Every wound inflicted on it, is a wound inflicted on Himself. Now one of the rays from this spiritual sun we have in this passage, and, if God helps us to dwell on this one revelation of His character, we shall not meditate in vain.

"JEHOVAH IS MY ROCK."

I want to notice at the outset that the Lord Jesus Christ claimed this title and applied it to Himself, as we read in Matt. xvi.: "On this Rock I will build My church;" and of this Rock the apostle says, "Other foundation can no man lay." The Lord Jesus is *God*; therefore, He appropriates this title to Himself. And this is one of the indirect proofs that he is God, because he appropriates the title used to set forth God; and, as he Himself declares, "No man hath seen God at any time," therefore we should expect that any figure the Holy Spirit uses to shadow forth the glory of the invisible God, should be a figure which the Lord Jesus Christ would take, and uses as a shadow of what He is. Here's one, a "*Rock*."

Now in Matt. xvi. He speaks of Himself as the

FOUNDATION ROCK.

Now this has been understood to allude to the confession Peter made, and to the testimony he afterwards bore to Christ in his public ministry, and it does not very much affect the point whether we take it one way or the other, for if we take it as referring to the confession and testimony of Peter, what makes his confession and his teaching as

recorded in Acts fundamental? *Christ* is the substance of it; therefore, whether it is applied to Christ or to the testimony of Peter, it comes to much the same point. Just as the apostle applies the same term to Christ as to the Gospel. "Christ the *power* of God" (1 Cor. i. 24), and "The Gospel of Christ . . . is the *power* of God" (Rom. i. 16). Why is the Gospel the power of God? Because it is instinct with Christ—for it is no Gospel unless Christ is the beginning, and middle, and end. This Gospel Paul preached (1 Cor. xv. 1-4). Now just as Paul spoke of the Gospel and Christ as "the power of God," so it is equally true to call Christ, or the testimony about Him, a "*Rock*." But, dear friends, is it not likely that Peter knew what the Lord meant? (and with the in-dwelling Spirit shall *we* not be as well instructed?) and in 1 Peter ii. 6 what does he say? "Behold, I lay in Zion a chief corner Stone," plainly referring to the testimony Christ bore to Himself as the Rock on which the church should be built. Now, beloved friends, let us consider this and make it practical, for a mistake in this matter is fatal. There are many things about which we may differ without fatal consequences, but here a mistake is fatal. "Other foundation can no man lay than that is laid, which is *Jesus Christ*." He is the Rock, therefore, and no other. Every other foundation, however plausible, and however much commended by the world and trusted by the readily trusting heart of man, is of Satan, and he is the arch deceiver. Every other foundation is sinking sand, but of Christ the believer may say—

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

There are a great many different kinds of sands, and of all colours, and any who have been to the Isle of Wight will have seen them—grey, blue, green, &c., but one is as much sand as the other. It is no matter what sand you are building on, if you are building on the sand. You may be building on the sand of self-righteousness, the sand of religiousness, the sand of sacraments, or the sand of chapel-going—for there is such a thing as religious sand, but that is not Christ. There is also the sand of self-conceited opinion. "You believe what you like, and I will believe what I like, and we shall both come right in the end." Sand, utter sand! Hasn't God a right to decide by what means the sinner may be saved; and if he has declared His will, who shall dare to set it aside? All is sand for the rest of the soul but Christ.

SACRAMENTS ARE NOT A ROCK.

Take baptism. In Acts ii. Peter laid the foundation in testimony to Christ crucified and risen, and then we read, "They that gladly received His word were baptised"—on the reception of his testimony concerning

the Rock they were baptised, as "the answer of a good conscience towards God." The Lord's supper, mis-called "the sacrament of the holy communion," is no Rock. Where does it come in? When those who had received His words gathered round Him. And Paul says: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death," that on which our faith is founded, the guarantee of the forgiveness of sins, "till He come." We are looking for His coming. It is not a *means* of salvation, but a showing forth of the *ground* of salvation. So in Acts, it is the *disciples* who came to "break bread," as those who had already sat at the feet of Jesus and heard His Word. Both these ordinances have to do with the children, with those already saved, for it is as saved sinners that we come to both. And *good works* are no foundation. The centurion, in Acts x., abounded in good works; but what do we read that Peter said, did he tell him they would save him? No; he said he had come as a witness in keeping with the holy prophets, to testify that "through *His* (*i.e.*, Jesus) name, whosoever believeth in *Him*, shall receive remission of sins." Three times here does he testify to a crucified and risen Christ; therefore, in xi. 14, we read of "words, whereby thou and all thy house shall be saved." He needed to be saved; therefore, good works are not a foundation any more than ordinances. No; *Christ* is the foundation. How laid? In death. "It *pleased* Jehovah to bruise *Him*." (Blessed be God, no art of men or angels could alter that!) Who? The One who was His equal, "the brightness of His glory, and the express image of His Person. It pleased Jehovah to bruise *Him*. When? When He "made His soul an offering for sin," and "made to meet on Him the iniquity of us all." Then it pleased Jehovah to bruise Him. He bore the due reward of the sins of His people, and thus for ever atoned for their guilt, and made them fit for the presence of God. In Him we have forgiveness. What a Rock, dear friends! Now, are you building on it, that's the question, or are you building on sand of any colour? The one question is: "What think ye of *Christ*?" Isn't the foundation that God has laid, the one to build on? Oh, dear friends, listen to the accents of a beseeching God. "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." He has provided a way, whereby, without impairing one of His attributes, He can receive you to His bosom. Come now, accept the true Foundation Stone which is laid—that blessed Rock, for it is the *Foundation* Rock.

"Jehovah is my Rock." As the awakened anxious sinner *ought* to say. So the *believer* should say. The peace, the settled peace of the believer, entirely hinges on this. Beloved fellow believer, what are you

resting on? On frames and feelings, or on Christ? "I was so happy last Tuesday, I seemed to rise to the presence of God." How about Wednesday? "I was not so comfortable." Was there any difference in your *security*? That's the point. A poor shipwrecked mariner climbs shivering on a rock, but the rock does not shiver. Presently he is clothed, and warmed, and more comfortable, but is he safer? Not a bit. If you have rested your soul on the complete finished work of Jesus, if really resting on Him, there is no difference in your security, however much your feelings vary. "By Whom also we have access by faith into this *grace*, wherein we *stand*"—not access into a gracious condition on our part, but access into the favour of God. Brought into the favour of God, we stand perpetually in it, by day and night, in light or darkness: still in the favour of God. Whether on the heights of joy, or in the deepest depths of sorrow: in the favour of God. Whether things are as we like, or against us: in the favour of God. Whether the sky is bright and cloudless, or dark clouds are piling up: in the favour of God. Whether surrounded by loving friends, or one after another forsaking us: in the favour of God. Whether people praise and admire us, or say all manner of things against us: in the favour of God. Christ is the Chief Corner Stone—the Rock—and feelings don't touch it. The ground of the believer's security is outside himself. *Christ* is the Rock—let us rest on it, dear friends. Christ is also the

ROCK OF SUPPLY.

The same Jesus who was crucified for us, and put away our sins, is now the *risen* Christ, and from Him all manner of blessings descend upon His weary people—blessings day by day, and for every step of the journey. Have we drunk of the Rock to-day? Communion with Christ alone can satisfy. "They drank of that Rock that followed them," and we are to drink of the Rock Christ. A beautiful figure is the experience of Israel at the close of their forty years' journey. Again they were thirsty, and Moses was directed only to *speak* to the rock. We know the sequel. Moses disobeyed and forfeited entrance into the land, God showing how contrary to His mind was this marring of the type when he smote it a second time. The Rock was once to be smitten. Jesus *was once* smitten for us. "Jesus, with His atoning blood, has expiated sin." But now He is exalted, "as Intercessor," and what are we to do to Him? To *speak* to Him, dear friends. And there is a beautiful shade of difference in the Hebrew word used on these two occasions. The word used for the smitten rock, means a *table* rock, a rock suitable for a *foundation*, exactly agreeing with this—Christ as the *Foundation*. But the word for rock in the second place,

means an *elevated* rock—pointing to Christ as the Risen One. He is not to be smitten again; but we are only to *speak* to Him. This shows the Source of supply. “Ask, and it shall be given you”—a great principle. We want—we are to *ask*.

“ Dear name! the Rock on which we build,
Our Shield and Hiding Place;
Our never-failing Treasury, filled
With boundless stores of grace.”

But there must be the present application and coming. The blessed God delights to give. But we are to “ask.” We must be askers, if we would be receivers; and knockers, if we would have the door opened to us. Oh, dear friends, what an abundance of blessing, what an overflowing cup will be ours, if we simply obey our Lord. It is impossible to tell the overflowing character of the cup of those who trust His Word. God is true to His Word; and to every one who treats Him as the living God, will he prove Himself to be the living God.

The Foundation Rock is a Rock of supply, not simply for water either, that is for the absolute necessities of life. The Lord Jesus Christ does not simply supply necessities, but we read, in Deut. xxxii., “He made him to suck honey out of the rock, and oil out of the flinty rock.” “Oil”: what is that? The symbol of joy. “Honey?” the symbol of sweetness. Do we want joy, to find joy and peace in believing? Go to the Rock. Do we want that sweetness which transmutes every bitter thing into sweetness? (It will make your temper sweet too.) Do you want to dip your foot in oil, that your walk may be acceptable to your brethren? Do you want your face to shine? Go to the Rock.

Then this passage reminds us that this precious Rock is a

ROCK OF DEFENCE.

“The Lord is my Rock, and my *fortress*.” Christ is the Rock of defence, and the Holy Spirit gives us a beautiful hint about this in Psa. civ. 18. “The high hills are a refuge for the wild goats, and the rocks for the conies”; and if you turn to Proverbs, you find what conies are—“a feeble folk” (xxx. 26). So the Rock is for feeble folk. Remember, beloved fellow believers, if you want to know Christ as a Rock of defence, you must learn to know your feebleness. It is a difficult lesson, and when even the Apostle Paul was put into that class in the school, he prayed to be taken out of it; but the Lord said, “My grace is sufficient for thee,” and Paul was delighted to be a coney directly. “Most gladly, therefore, will I rather glory in my infirmities, that the

power of Christ may rest upon me." Don't you see the point of union—feebleness and strength, weakness and power. "Out of the depths have I cried unto Thee, O Lord." Two extremes: the throne of God, and the depths of necessity. If you want to know Christ as a Rock of defence, you must be content to learn the lesson of your feebleness—a precious lesson! God touched Jacob in the place of natural strength, and Jacob halted; but what came out of it? He was called "a prince with God." God is teaching us, dear friends, and "none teacheth like Him"; and depend upon it, the experience we are passing through now is the very best experience, and the place we are in is the very best place for God to teach us this lesson: our feebleness and weakness, and His strength.

In Isa. xxxii. we have a beautiful thought: the Rock as a

PLACE OF REFUGE.

How blessed an illustration of the relationship in which Christ stands to us! These are days of tempests, and the winds are uncommonly wintry: the cutting north winds and the biting east winds of heterodoxy and error, blow on every side. What is Christ? A shelter from them. I know the connection here is with the scorching rays of the sun; but it also speaks in the same verse of "a hiding place from the wind, and a covert from the tempest." Where is our refuge? In the Rock. He is our refuge, our "Alpha and Omega," our foundation, and everything. If you once begin with Christ, you will want to go on with Him and no one else—all others will be precious only as they bring Him to you, and you see Him in them. If you have Christ, you look at everything in relation to Him. If you get Christ, you get everything: "life, or death, or things present, or things to come"—all events that give fear, anxiety, trial, all are yours, because united to Him—all are your servants to work out His marvellous purposes of blessing to you.

Now it says: "Jehovah is *my* Rock." Can we all say that, dear friends? It is of no use simply to admire Christ as the Rock, if we do not build on Him. Build you on the Rock, and then you can say: "Jehovah is *my* Rock." It is a great thing to speak out boldly, and believers should not go halting on their way, giving an uncertain sound, and bringing up a bad report of the land. Jesus is our Rock of supply, and those who believe in Him know no want.

"A fulness resides in Jesus, our Head,
And ever abides to answer our need."

May we all, taught by His Spirit, be able to say, He is *my* Rock—for Foundation, Supply, Defence, and Refuge. Amen.

THE FRUITS OF SIN.

Lessons from 2 KINGS iv. 38-41 ; 2 KINGS ii. 19-22 ; EXODUS xv. 22-25.

WE find in these Scriptures three distinct aspects of truth shown forth in figure. Sin bringing forth death ; sin producing barrenness ; and sin followed by the inevitable consequence of suffering. Each being met by God in deliverance, cleansing, and rest.

I. 2 Kings iv. We learn, in verse 38, the divine purposes of provision. "Set on the great pot." Not that every one of them may take a little, but abundantly ; as in the feeding of the multitudes, when there was gathered of the fragments that remained twelve baskets full. In verse 39 we read of the poisoning of the meal by the vine of the earth cast into the pottage : "For they knew them not." Verse 40 : As they were eating comes the awakening, "There is death in the pot ; And they could not eat thereof." In verse 41 we trace in the fresh meal the thought of HIM, who, in the likeness of that which had been at first defiled, went down into death, not to save only, but to be to His people the Living Bread that "*came*," and "*cometh*," down from heaven, "that a man may eat thereof and not die" ; not once, but evermore ; for he said, "As the living Father hath sent Me, and I live by the Father : so he that eateth me, even he shall live by Me" (John vi. 57).

II. In 2 Kings ii. 19-22, we get the figure of sin producing barrenness, in Jericho, the city of the curse. Like a whited sepulchre, beautiful outside ; but within, no water to sustain life, and no fruit to God. The "spring" (verse 21), denoting the heart, the affections, is purged by "salt" ; showing us the incorruptibility of grace in the new nature ; and there is no more from thence death or barren land.

III. Exodus xv. 22-25. The unvarying experience of saved souls. Three days seeking water in the wilderness, and finding none, because they sought it where it was not. Verse 23 shows us a more difficult lesson : "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter." Thus we, too, follow earthly shadows of joy or rest, and awake to find them empty—perhaps bitter to our taste. Verse 24 : The first resource of nature is to murmur : of faith to cry to God (verse 25). The people looked to Moses : Moses "cried unto the Lord ; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." God did not then create the remedy to meet their need ; it had been ready, only they saw it not. Neither did He cast the tree into the waters, but left to faith the privilege of laying hold of the divine provision, and making it her own. He did not take away the bitter water, but turned it by grace into a channel of refreshing, to satisfy their thirst in the wilderness.

A. E. W.

“NOT I, BUT CHRIST.”

BY HENRY THORNE.

“Not I,” in conflict with the world’s
Alluring legions;

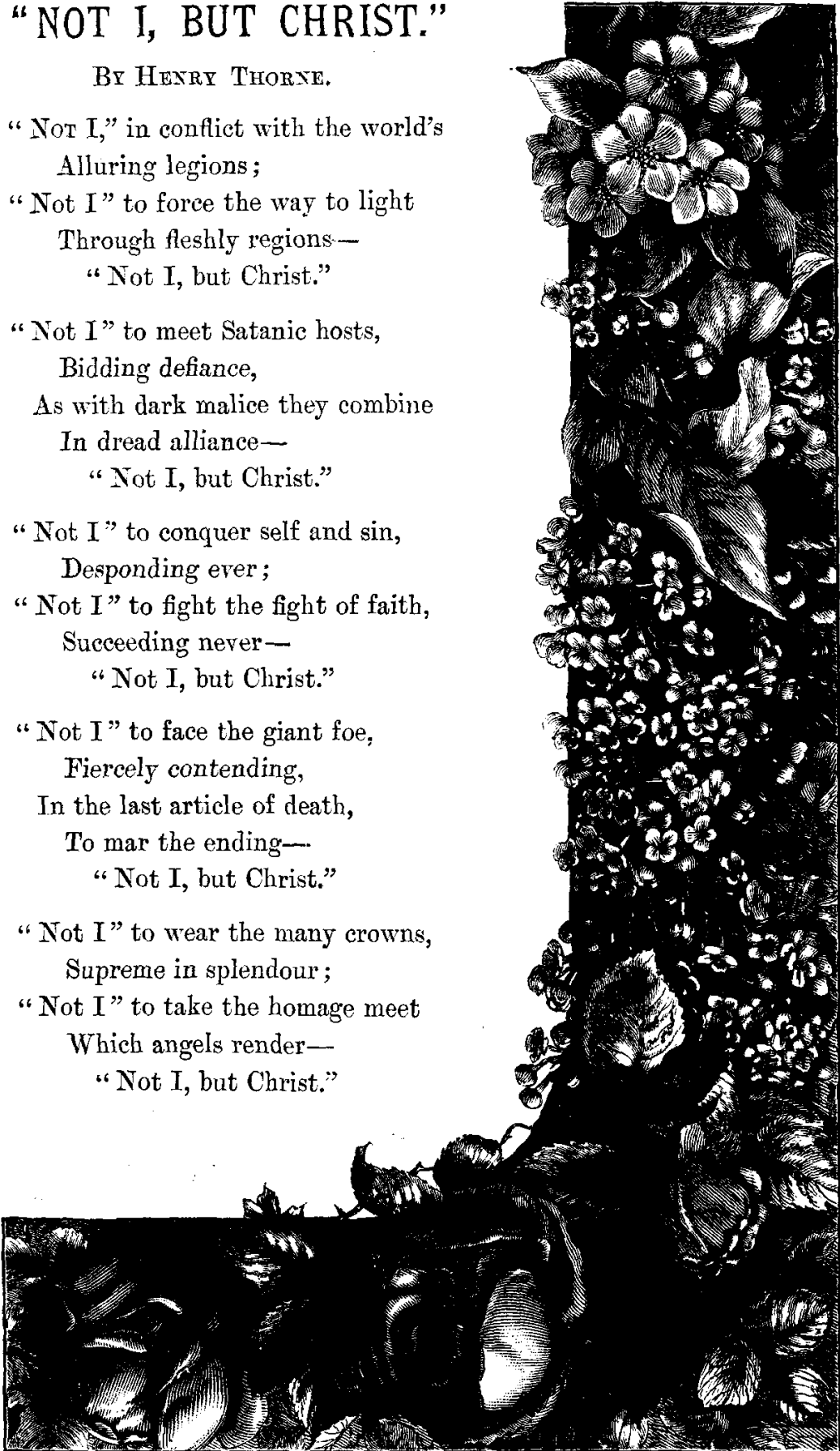
“Not I” to force the way to light
Through fleshly regions—
“Not I, but Christ.”

“Not I” to meet Satanic hosts,
Bidding defiance,
As with dark malice they combine
In dread alliance—
“Not I, but Christ.”

“Not I” to conquer self and sin,
Desponding ever;
“Not I” to fight the fight of faith,
Succeeding never—
“Not I, but Christ.”

“Not I” to face the giant foe,
Fiercely contending,
In the last article of death,
To mar the ending—
“Not I, but Christ.”

“Not I” to wear the many crowns,
Supreme in splendour;
“Not I” to take the homage meet
Which angels render—
“Not I, but Christ.”



PHASES OF SANCTIFICATION.

No. V.

By F. E. MARSH, *Sunderland.*

QUONE of the beauties of Scripture is its simplicity. Rome would sever the Word of God from us, and scholars often mystify it, but the Spirit taught man grasps its meaning.

The subject of sanctification, taking it in its entirety, has three very important meanings. (1) It is separation or dedication to God. (2) It is position, or oneness with Christ. (3) It is progress, or practical likeness to Christ by the power of the Holy Spirit. Thus, we have the purpose of the Father; our position in the Son; and the power of the Holy Spirit. It is the first we draw attention to, viz.:—
SANCTIFIED BY THE FATHER, OR THE PURPOSE OF GOD.

We shall notice three points in looking at this subject: (1) The *will* of the Father, or His purpose in giving Christ. (2) The *work* of the Son, or God's purpose carried out by Christ. (3) The *walk* in the Spirit, or the purpose of God carried out in the believer.

I. *The will of the Father, or His purpose in giving Christ.*—Christ came to His own people—the Jews—and they received Him not. One day, in speaking to them, He aroused their indignation by saying that He and His Father were one, and they took up stones to stone Him. And the Lord asks them what they were going to stone Him for. And they answered, “Because thou, being a man, makest thyself God.” He replied, “Is it not written in your law, I said, ye are gods? If He called them gods, unto whom the Word of God came, say ye not of Him, whom the Father *sanctified*, and *sent* into the world, “Thou blasphemest; because I said, I am the Son of God?” (John x. 36). In the above words we have the fact stated by Christ Himself, that He was set apart and sent into the world by the Father; and the following Scriptures bear testimony to this fact, and from them we learn the absolute necessity to believe on Him as the *sent* One of the Father for our salvation. Christ, speaking to Nicodemus of God's purpose in this respect, says: “For God *sent* not His Son to condemn the world” (John iii. 17). John, speaking of Him, also says: “He whom God hath *sent* speaketh the words of God” (John iii. 34). When the disciples came back from Samaria, after having bought meat, they found Christ talking to a woman, and after she had left they prayed him to eat, but he said, “My meat is to do the will of Him who *sent* Me” (John iv. 34). Christ, speaking of His coming in judgment, says, “He that honoureth not the Son, honoureth not the Father who *sent* Him.” In connection with receiving eternal life, “He that heareth My word, and believeth on Him that *sent* Me, hath everlasting life.” His object was “To do the will of Him who *sent*.” His works bore witness of Him who *sent* Him. The Father bore witness that He *sent* Him. He had to say to the Jews that they had

not the word of God abiding in them, from the fact that they believed not on Him whom He had *sent*. When they asked what they were to do to work the works of God, He replied, "This is the work of God, that ye believe on Him whom He hath *sent*" (John v. 23, 24, 30, 36-38; vi. 29; and so right on through the gospel of John). Forty-three times are we told that He was sent by the Father (vi. 38-40, 44, 57; vii. 16, 18, 28, 29, 33; viii. 16, 18, 26, 29, 42; ix. 4; xi. 42; xii. 44, 45, 49; xiii. 16, 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 18, 21, 23, 25; xx. 21).

As we look around on God's fair creation we see design, order, and beauty. His purpose in all this is that we might see His glory. As God had a purpose in creation, so He has in redemption. For what purpose does the architect draw the plan? That the building may be erected according to the design. For what purpose does the engineer make the locomotive? That it may be on the railway. For what purpose does the damaged ship put into the dock? That it may be repaired. For what purpose does a man give himself up to be a soldier? To defend his country at the risk of his life. For what purpose does the man make his will? That those whom he desires should have his money. What was God's purpose in giving Christ? That the plan, or covenant, which they had entered upon should be carried out, viz.: that the church should be formed; that the believer might be drawn from earth to heaven; that Christ might be identified with us, to remedy the mischief which sin had done; to give Him up to death, that we might be saved; to bring us to Himself that we might share His glory. But to be more explicit—

1. *He gave Christ that we might be saved from sin's penalty.*—"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). God could not receive us with our sin. Christ, as our *propitiation*, has fully met the claims of God for us. Christ, as our *substitute*, has borne the wrath of God instead of us. There are three expressions that we are apt to think synonymous, namely: The cross of Christ, the blood of Christ, and the death of Christ. Now, the cross of Christ reminds us what he endured, that is, the pain, persecution, and shame. The blood of Christ is the ransom-price He paid to procure the blessings of the Gospel, while the death of Christ tells what He suffered instead of us, and our identification with Him.

2. *God gave Christ that we might be His children.*—"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). We are children of God through faith in Christ Jesus, through accepting Him as our Saviour, and resting in what He has done for us.

3. *God gave Christ that we might be united to Him.*—"But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4, 5). O wondrous union! exalted position! blessed life! glorious prospect!

4. *God gave Christ that we might be delivered from the power of sin.*—"Who hath delivered us from so great a death, and doth deliver: in

whom we trust that *He will yet deliver us*" (2 Cor. i. 10). Here we have a threefold deliverance—past, present, and future. Delivered from the desert of sin, through faith in the death of Christ; delivered from the dominion of sin by abiding in the living Christ; and we shall be delivered from the presence of sin when He comes again. God has made no provision for the believer to sin, although, if we do sin, there is provision made.

5. *That we might have a new standing and life.*—"If any man be in Christ Jesus, he has 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" (2 Cor. v. 17). The measure of our standing and acceptance before God is, what Christ is. As He is, so are we; we have implanted a new life, which must manifest itself in fruitfulness to God.

6. *God gave His Son that we might be for Himself.*—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—(R.V., 1 Pet. ii. 9) "A people for His own possession; that ye should show forth the praises of Him who hath called us out of darkness into His marvellous light, which in time past were not a people, but are now the people of God."

7. *God gave His Son that we should share His glory.*—"Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away—reserved in heaven for you who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time" (1 Pet. i. 3, 4). These are a few of the purposes for which God gave the Lord Jesus for us. What a marvellous gospel! what unbounded love! what glorious prospects! Well may we obey Him, and thus show our love to Him. Well may we praise Him, and thus manifest our gratitude to Him. Well may we surrender all to Him, and thus declare we are for Him. Well may we follow only Him, that it may be seen that we are truly His.

II. *The work of the Son, or God's purpose carried out by Christ.*—"Lo, I come to do Thy will, O God. . . . By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. x. 9, 10). As Isaac was willing at the bidding of his father to be offered up, even so was Christ as the sacrifice for sin. We behold Him as the *sacrifice*, bearing the righteous wrath of God. We behold Him as the *sacrificer*, offering Himself. As Aaron, on the day of atonement, went into the holiest of all, and sprinkled the blood on and before the mercy seat, even so did Christ meet the claims of God by His death, bringing glory to God and blessing to the believer. We behold Him as the *servant*, wholly devoted to do the will of God. We behold Him as the *subduer*, conquering every foe. Now see how these four thoughts—viz., Christ as the sacrifice, sacrificer, servant, and subduer—are brought out in the Epistle to the Hebrews in the four times that we are told that Christ is seated at God's right hand. (1) "When he had, by Himself, purged our sins, He sat down at the right hand of the Majesty on high" (Heb. i. 3). Here we see Him as the sacrifice, who takes

away our sins. (2) "We have such an high priest, who is set on the right hand of the Majesty in the heavens" (Heb. viii. 1). Here we behold Him as the sacrificer, who has offered up Himself, and also the High Priest, who represents us. (3) "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Here we see the willing Servant, who accomplished the work that was given Him; the Man, who has perfectly glorified God; the Surety, who has smarted for us; and our Representative, in whom we are identified, and in whom we are sanctified. (4) "Who, for the joy* that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). The cross with its shame, hell with its prince and demons, and men with their hatred, stood in the way, but He kept on His way, and triumphed gloriously. †

How perfect is His work. How glorious His achievements. Verily, He did, in the minutest details, carry out the work the Father gave Him to do. He carried out the purpose of God by offering Himself as a sacrifice for sin, in bearing the just and holy wrath of God against sin, and in perfectly glorifying God. And because of what He has done, God has raised Him from the dead; sent the Holy Spirit; and quickened us together with Christ; brought us into perfect standing before Himself—hence we are as safe as the Son of God is.

III. *The walk in the Spirit, or the purpose of God carried out by the believer.*—"But as He who hath called you is holy, so be ye holy in all manner of conversation [behaviour]; because it is written, "Be ye holy, for I am holy" (1 Pet. i. 16). This is a quotation from the book of Leviticus. There are several passages in Leviticus where the words "*Be holy*" occur (we note seven)—Lev. xi. 44, 45; xix. 2; xx. 7, 8, 26; xxi. 6-8. Now, in these Scriptures we have seven *reasons* why we should be holy, and seven *requirements* of us in consequence.

1. *Seven reasons to be holy.*—(1) Because of what God *is*, "*I am holy.*" Thomas Watson says, "God is holy intrinsically. He is holy in His *nature*; His very being is made up of holiness, as light is the essence of the sun. He is holy in His *Word*. The Word bears a stamp of His holiness upon it, as the wax bears an impression of the seal. "Thy Word is very pure" (Ps. cxix. 140). It is compared to silver refined seven times (Ps. xii. 6). Every line in the Word breathes sanctity; it encourages nothing but holiness. God is holy in all His *operations*. All He does is holy; He cannot act but like Himself; He can no more do an unrighteous action than the sun can darken. "The Lord is holy in all His works" (Ps. cxlv. 17).

2. Because of what He *has done* (Lev. xi. 45).—As God brought Israel out of Egypt, and delivered them from Pharaoh; therefore, He had a claim upon their gratitude and obedience; even so has He with us. We *love*, because He first loved us; we *serve*, because He has served us; we *trust*, because He has been true to us; we *obey*, because of His Word to us; and we walk in His ways because of what He has done for us.

* We apprehend the joy is twofold—Godward and manward. The joy of bringing glory to the Father, by doing His will; and the joy of saving and glorifying hell-deserving sinners.

3. Because He *commands* it (Lev. xix. 2).—We know of a little fellow who, when he is told to do anything, invariably says, "What for?" And the reply his father gives him is, "Because I tell you to do it." In like manner, with reference to this subject, we are to be holy because the Lord tells us to be. He commands, and it is ours to obey; for obedience is the life of holiness. It is not for us to compromise, or question, as king Saul did in relation to Agag (1 Sam. xv.), for to obey is better than sacrifice.

4. Because of *His relationship to us*.—"Sanctify yourselves, therefore, and be ye holy, for I am the Lord your God" (Lev. xx. 7). Newberry, in the margin of his Bible, renders the title "Lord"—"Jehovah-Mekaddeshcem." Wherever we get the title of Jehovah it brings before us God in covenant relationship. There are ten different aspects in which God reveals Himself as Jehovah—He is Jehovah-Jireh, to provide for us; Jehovah-Ropheea, to heal us; Jehovah-Nissi, to enable us to conquer; Jehovah-Shalom, to calm us; Jehovah-Tsebahoth, to lead us; Jehovah-Rohi, to care for us; Jehovah-Heleyon, to lift us up; Jehovah-Tsidkeenu, to cover us; Jehovah-Shammah, who is with us; and Jehovah-Mekaddeshcem, to sanctify us.

5. Because of *His choice of us*.—"And ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people that ye should be mine" (Lev. xx. 26). Why has He chosen us? to save us from hell? Yes; but more than that, we are chosen in Christ that we should be holy, and without blame before Him in love. Talk not of election, if there is not the evidence of it in holiness of life. For, if you are like the Ephraimite who said that he was not an Ephraimite; but when put to the test by the Gileadite, who told him to say "Shibboleth," but he could not, and said "Sibboleth," thus betraying that he was what he said he was not; in like manner our life will soon speak out what we are (Judges xii. 6).

6. Because of *our relationship to Him*.—"They shall—the priests—be holy unto their God" (Lev. xxi. 6). Aaron and his sons were to be holy because they were priests. We are royal priests to shew forth the praises of Him who has called us out of darkness into His marvellous light for the express purpose. How careful in demeanour, how courteous in manner, and constant in attendance the Queen's servants are. And why? because they are the Queen's servants. We are servants of the King of Kings, and that is the reason we are to be holy.

7. Because *He promises to do it*.—"He shall be holy unto thee, for I the Lord, which sanctify you, am holy" (Lev. xxi. 8). We may be sure of this, that when God tells us to be, to do, and to suffer, He will meet our need, even as in the case of Paul, who prayed thrice that the thorn might be removed, but the Lord answered by saying, "My grace is sufficient for thee."

We shall note *seven requirements* of us, in connection with the above Scriptures, and as illustrating these we refer to seven Scriptures in the New Testament where the word "keep" * occurs.

* These words—"Kateko," "Teereo," "Phulasso," and "Hupōpiazo," are all translated "keep." The word "Kateko" means to hold fast; it is the

1. *Separation from uncleanness of action.*—"Ye shall not defile yourself with any creeping thing" (Lev. xi. 44). This reminds us of the words of Paul when he says, in 1 Cor. ix. 27, "I *keep* my body under," or, as the little girl said, "the soul on the top."

2. *Separation from unclean things.*—"This is the law. . . . To make a difference between the clean and unclean, &c." (Lev. xi. 46, 47). This brings to our mind that part of the prayer of Christ, in John xvii., where He prays that His disciples may be kept from the evil in the world—"I pray not that thou shouldest take them out of the world, but that thou shouldest *keep* them from the evil" (v. 15).

3. *Separation from idols.*—"Turn ye not unto idols" (Lev. xix. 4). We are distinctly told by the beloved John in his first epistle that we are to *keep* from idols" (1 John v. 21).

4. *Separation from disobedience.*—"Ye shall keep my statutes and do them" (Lev. xx. 8). Talking is not doing, pretensions are not practice. The evidence that we love and know the Lord is expressed in the following powerful and pointed words—"If ye love me, ye will *keep* my commandments" (R.V., John xiv. 15.); "And hereby we do know Him, if we *keep* His commandments" (1 John ii. 3).

5. *Separation from those who are not of the Lord.*—"I have severed you from other people" (Lev. xx. 26). Religion according to the world is mere attendance at meetings, and outward show; but religion according to God is expressed in the following words: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to *keep* himself unspotted from the world" (James i. 27).

6. *Separated to do His will.*—"The offerings of the Lord made by fire, and the bread of their God, they do offer" (Lev. xxi. 6). Everything in connection with the priesthood had to be done according to the word of God; disobedience meant death, as we see in the case of Korah. And the evidence that the Word of God has fallen into good ground is, "That we hear the Word of God and *keep* it" (Luke viii. 15).

7. *Separated to His service.*—"Thou shalt sanctify Him therefore, for He offereth the bread of God" (Lev. xxi. 8). Paul, in writing to Timothy, says to him, "O Timothy, *keep* that which is committed to thy trust" (1 Tim. vi. 20). Faithfulness is the badge of a true servant, continuance is a mark of genuineness, and devotedness is a proof of love to Christ.

"How precise you are," said one to an old Puritan. "Yes, sir, I serve a precise God," was the reply. Let us remember that separation from all evil, separation from everything that is not according to God's Word, and separation to God Himself, is the manifestation that we belong to Him, and thus His purpose is carried out in us.

word that we have in Luke viii. 15. The word "Teereo" means to keep; observe, it is the word that we have in John xiv. 15; xvii. 15; Jas. i. 27; 1 John ii. 3. The word "Phulasso" is the word that we have in 1 Tim. vi. 10; and 1 John v. 21 it means to keep guard, watch. The word "Hupōpiazō" means to keep down, to press under; it is the word we have in 1 Cor. ix. 27.

“FIT TO GO OUT.”

IN 1 Chron. vii. 11, we read of “seventeen thousand and two hundred soldiers, fit to go out for war and battle.” Blessed are they who are really qualified for any needful work in this weary world! A beautiful character is this—“fit to go out.” How many men go out before they are fit; how many go out to preach, to teach, to lead, who have no qualification for the office which they have assumed? Men should not go out until they are sent; in other words, men should not go out to warfare at their own charges. There are controversialists, whom God has specially qualified and inspired “to go out for war and battle.” There are men of combative mind, their very sentences, like Luther’s, are half battles; they never realise the extent of their capacity, or the energy of their character, until they are called upon to take arms in a great cause. Other men are fit to go out to sing sweet music to the weary and sad: on no occasion could they fight; they have a perfect horror of war, but their voice is music, every tone is a revelation of sympathy; when they breathe, men are conscious of the descent of a benediction. Others, again, are fit to go out to preach; they are workmen not needing to be ashamed, rightly dividing the word of truth; they combine both the foregoing classes, the controversial and the musical. How they denounce wrong! How they burn against injustice! How nobly they encourage virtue! How sweetly they administer consolation; with what energetic music they proclaim that the Living God would have all men saved! We must find out what we are fit for, and do that particular work with both hands earnestly. Do not let us foolishly wait under the impression that by some dazzling sign God will point out the speciality of our gift. We must put ourselves into practice, and let revelation come through experience. “Stir up the gift that is in thee.” “Put on thy strength.” “Awake, awake.” “Arise, shine.” There is something for us to do; we must begin where we can; if we cannot speak to a kingdom, we may be able to speak to a family; if we dare not address a whole family, we may venture to speak some word of instruction or hope to a little child. “He that doeth the will shall know the doctrine;” in other words, he who is obedient in all directions and at all times, will soon come to discover what he can best do, and how he can best do it.—*From the “People’s Bible,” Vol. viii.*



“HOW DO YOU TREAT MY MASTER?”—Dr. Payson once, when travelling, having occasion to call on a lady, when she and some of her friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left, he said, “Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part—How do you treat my Master?” The visit was much sanctified, and led eventually to the conversion of the lady and her household.—*From the “Biblical Museum.”*



THE LATE GEORGE BREALEY.

OUR FRIENDS IN HEAVEN.

No. XXVII.—GEORGE BREALEY

(OF THE BLACKDOWN HILLS).

IN all great spiritual awakenings, from the earliest ages, God has stamped the indelible seal of His Sovereignty on His work, not only in the *power* He has exerted, and the mighty results which have followed, but equally so in the *wisdom* displayed in the choice and training of His servants. In the one case He shows that “it is not by might, nor by power, but by His Spirit”—in the other, that He has “chosen the weak things of the world to confound the mighty”—and in both “that no flesh shall glory in His presence,” but that “he that glorieth” may “glory in the Lord.” We have but to look at a Moses, a Joshua, a Gideon, a David, or a Nehemiah, to see this forcibly illustrated—the servant precisely suited to the crisis, and the character of the work to be done. Nor has it been confined to the past dispensation; the annals of the Church and the history of our own times furnish us with abundant evidence of the same Divine Sovereignty, both in the character of the work and the choice of the workers—in a Paul, a Luther, a Wycliffe, a Knox, or a Wesley. It is even so among the “lesser lights”—and the servant of God whose life and labours form the subject of the present paper was no exception to the rule.

BIRTH AND EARLY TRAINING.

George Brealey was born at North Tawton, Devon, on September 4th, 1823, of poor, but respectable, parentage. His father was for many years foreman of a “tucking mill,” connected with a serge and woollen factory in that town. At six years of age his son George was, from stress of circumstances, taken from the little school at which he had learned to read and write, and put to work in the same factory, where, from six in the morning till six at night, he plied his round of daily duties. About this time the Sunday School connected with the Independent Chapel where his parents worshipped was to hold its Anniversary Services, and as a stimulus to the scholars, and an additional attraction to the people generally, a Bible had been offered to the scholar who should on that day repeat verbatim the *whole of the Gospel of John*. The day arrived, the chapel was crowded, and excitement ran high. Ten competitors entered the lists, but the *only one* who accomplished the extraordinary feat was a little

boy, not then seven years of age, the youngest by far of the whole, who received a perfect ovation from the delighted congregation, but, what was to him of infinitely more value than all, the Book—the treasure which in after years was to be to him so precious, and, through him, so powerful to thousands of his fellow-men. That little boy was George Brealey. “The child is father to the man” it is sometimes said, and, in his case, so it proved. God had a special and unique work for little George to do, and was even now preparing the “diamond in the rough” to sparkle to His praise in days to come. The Word of God was to be to him his broadsword, shield, and girdle, and the impetus that day’s success gave him was of untold value. He would go away alone with his precious prize and read and learn the wondrous words, and as he read the tears would flow and his heart would burn, and he longed even then to be able to preach to others. His early life, however, was one of hardship, and there seemed but little prospect for the future, for soon the influence of a godly mother would cease to shine directly on his pathway. She had from his birth—to use her own words—“dedicated him, and his children’s children, to the service of the Lord,” but she had not the help and sympathy of her husband in the matter, for as yet he was not a Christian. Therefore, not having the fear of God before his eyes, he saw nothing objectionable in placing his only boy apprentice to his brother, an infidel, who, in addition to his trade as country shoemaker, kept a public-house. Into this atmosphere, at the age of 15 or 16, the boy was placed. The influence of the man and the elements around soon told on the tender susceptibilities of the lad, and here the uncle, who was his “godfather,” who had promised to see that his godson “should renounce all the sinful lusts of the flesh” (?), taught the nephew to drink, to swear, and to fight. Yet a divine hand was overruling all this, for, as a child, he was timid and most meek-hearted. It was needful for his future work that he should develop a courage and dauntlessness that should fit him for the pioneering work it was his to undertake in later years. And so the wisdom of God caused the very circumstances in which he was placed to be a means of moulding the character and framing the *man*, and the qualities which were developed in the service of sin afterwards became consecrated to the service of Christ.

HIS CONVERSION.

About this time, however, the purpose of God was still further to be developed. An illness overtook him, and he went to his mother to be nursed. While there she anxiously watched and prayed for her son. And now she had the fellowship and prayerful sympathy of her husband,

for he had been converted. Into the young man's ears and heart she poured the words of Jesus, so dear to her, and watered the seed by many streaming tears. But even yet the crisis was not come. Her son recovered, and again returned to his former habits and companions, who hailed his reappearance with great delight. He appeared the same, but a change was near to come. He had now brought with him the memory of his mother's words, her prayers, her tears, and he fondly loved her, though so filled with sin. Sir Alexander Campbell was to preach in the town, and the mother's heart yearned for her son's salvation. She therefore greatly desired that George should go to hear him, and she fervently hoped and prayed he might be saved. But, no; he flatly refused to be seen in a meeting-house. She urged and pleaded, but in vain; he would not go. Already, however, the arrow had penetrated to his soul, yet he dared not divulge the secrets of his heart; he feared the consequences. But what may not a mother do? What has she not done? And his mother determined not to give up her son. One never-to-be-forgotten day she followed her son to the public-house, where he was regaling several of his godless companions. She entered the room, and said, "George, it pains me more than I can tell to find you here; will you come with me to the meeting?" And falling on her knees, while blinding tears suffused her face, she pleaded with God to save her boy. That was too much for the young man, so turning to his associates he said, "Good-bye, mates, I shall never enter this place again as I have done!" "What!" they replied, "*you* going to turn 'Methody?' He's afraid of his mother!" This taunt roused the whole of the young man's soul, and suppressing the uprising indignation, he calmly said, "No, I am not afraid of my mother. I love her too much for that; but I am afraid of God and of my sins. Will either of you go to hell for me?" "No," they replied; "we don't want to go for ourselves, much less for you." "Then," said he, "don't laugh at me for turning round and wishing to escape." He went to the services, and, in answer to his mother's prayers, was truly converted that week, to the joy of his parents and the amazement of all who knew him.

HIS FIRST BRUNT WITH THE ENEMY.

The next Sunday morning five of his former companions determined to waylay him as he went to the chapel, and endeavour, if possible, once more to get him back among them as before. They stood sentinel against a wall, intending on his first appearance to swoop down on him, and either to assume the flatterer and entice him, or failing that, to oppose and abuse him. But they had "reckoned without their host," for they had not counted on *their being first attacked*; so that when

their supposed quarry pounced on them, laying hold of the two central figures, one with one hand, and the other with the other, and then and there preached to them, the wind was completely taken out of their sails, and, crestfallen and utterly cowed, three of them ran away; and as he often afterwards said, when alluding to the circumstance, "the other two would have, if they could." From that time he never had any trouble in shaking off old companions. Many a young convert has feared he would not be able to "give up" his former associates. With George Brealey "the mountain became a plain," for they were only too eager to "give up" him. His company now was distasteful, for his Lord and Master was hateful to them, and, as he said, "the difficulty was to get at them at all." The whole of those five have since been converted, we believe; and the atheist uncle, at the age of eighty-two, was savingly brought to the knowledge of the truth some ten years ago by the preaching and visits of his godson and nephew, George Brealey, one of the greatest joys that nephew ever knew.

"COALS OF FIRE."

But though his companions evaded his presence, they exalted not his piety, and whenever an opportunity occurred they hurled their hatred in his teeth. Foremost in malice and evil-speaking was a woman who lived near him, and whose drunken, evil habits called forth many a warning and counsel from the young "Methody," as he was called—words and wishes which were only resented, and recompensed with greater abuse than before. An event, however, occurred soon after this, which, under God, was used to "overcome evil with good."

An unusually hot summer was drawing to its close, when a terrific thunderstorm burst over the town and neighbourhood. The reverberating thunder was appalling, and the lightning blinding, when, to add to the alarming nature of the scene, a thunderbolt fell in the main street of the town, ploughing up the roadway to a great depth, while the rain, falling in torrents, deluged the whole district. The river, rising in the Dartmoor hills, a few miles off, and fed by numerous streams, soon overflowed its banks, and, rising higher and higher, overleaped the bridge and rushed a rolling torrent down the valley, sweeping everything movable before it. Hundreds were watching it rise and roll with anxious hearts, when, to add to the intensity of the excitement, already at its tension, a woman was seen floating down the roadway—herself converted into a torrent—towards the river, just below. She was drunk, but was kept afloat by the inflation of her nether garments, and was frantically appealing for help. None dared venture. Her husband, a witness of the scene, said, "let her go! she ba'n't worth saving!"

One at least thought otherwise, and, as George Brealey plunged into the rushing stream, the crowd was stilled to breathless silence, while he urged his way forward. Reaching the drowning woman, and grasping her in his arm, he bravely bore his course against the current, and landed her safe and *sobered* on the bank. On gazing on her deliverer she was overwhelmed with gratitude and shame, while the crowd vociferously cheered the gallant fellow who so nobly risked his life for one who was his bitterest enemy. Need it be said she afterwards became one of his most ardent admirers? and eventually a converted woman!

On another occasion, some years after this, he was subjected to continuous abuse and persecution from a neighbour, who, not content with using her *own* tongue and its gall against him, had assiduously trained her girl "Lizzie" to do the same whenever she passed his door. "*I'll kill them yet,*" he was heard to say, and most effectually did he carry out his purpose. This girl was one day leaning on some rotten railings, looking at the millstream as it glided under the great water-wheel of the mill; the fence gave way, and with a piercing scream she fell into the water. The alarmed neighbours rushed from their doors to the spot, but before she could rise to the surface she was swept under the wheel, and soon was seen on the other side floating on the turbulent foaming waters, apparently lifeless. The mother on the bank was terror-stricken and almost frantic, and as she tore her hair in her impotent grief she was about to rush into the deep and troubled stream, when a man who had just arrived on the spot laid his hand on her shoulder and said, "you must not go in! you will be drowned!" and at once plunging into the stream himself he caught the child as she was sinking, and handed her alive and safe, though unconscious, to her mother's arms, and, strange to say, uninjured, without even a bruise. She had passed between the broad floats of the wheel, and so escaped unhurt. The people shouted "she's saved! she's saved!" but the mother, falling on her knees in gratitude to the rescuer, said, "Oh! Mr. Brealey, God forgive my unkindness to you—I'll never, no never, say a word against you any more!"—(See "Blackdown Tracts," No. 29, published by Messrs. Morgan & Scott)—and what was better, both were brought to the Lord.

A CHANGE IN LIFE—LABOUR IN EXETER.

In 1844 he was married to a godly young woman named Miss Susan Gibbings, a farmer's daughter, from the neighbourhood, and with her he set up housekeeping in Exeter, carrying on his business as boot and shoe maker. But, as is often the case, the chilling influence of the world, the claims and calls of family life, damped the fervour of the young disciple, and for several years he sank to what we may term the

level of an "ordinary Christian," which, though doubtless an extraordinary term, is sufficiently understood as to need no explanation. He could attend the usual "means of grace," and engage in occasional service for the Lord, but it lacked fervency of spirit, and was of a formal nature. Perchance, the arch-enemy hoped the energetic, strong-willed, dauntless young Christian would soon be carried down the stream of professors and be lost in the vortex of worldliness, but God had another purpose, and was not wanting in means to accomplish it. In the same street as George Brealey, lived an old man—a drunkard and an infidel—whose life and habits were known to all his neighbours, and formed the subject of frequent comment among them. Early one morning a loud knock at the door, and the startling announcement, "Old Evans has hanged himself," brought George Brealey face to face with the solemnity of life, and the responsibility of living for God and the souls of others. As he cut down the body from the stairway, where the ghastly deed was done, and gazed into the distorted features of the man who had lived and died within a stone's-throw of his own door—lived a life of evil and he had not warned him, and died in his sin and he had not offered him the Gospel—the terrible thought of his accountability to God and his responsibility to his fellowmen pressed so crushingly upon him that there and then he gave himself afresh to God and His service, with a determination never relinquished or relaxed.

Henceforth his one business was to warn and win souls, and he at once began with his next neighbours—inviting them to family prayers in his own house and carrying the Word to them in theirs. Several were thus brought to the Lord, and some are living testimonies to this day of the power of the Gospel from his fervent lips. But he was not satisfied with this—his desires enlarged as the Gospel was enlarged to him in his own soul, and he determined to sound it out throughout the entire city. To this end he at once began by reading the Scriptures aloud as he walked along the streets, and preaching in various parts of the city, so that there was scarcely a street, lane, alley or court, a public-house or den of infamy, that was not made the scene of his zealous labours for Christ. And such was the blessing given, that many were snatched as "brands from the burning," through the power of the old, yet ever new, story of the Cross. One instance we must give, among many, illustrating the simplicity of that "Word of Faith which we preach," and the remarkable leadings of God in the salvation of individual souls. In "Blackdown Tracts," No. 14, Mr. Brealey says:—"In 1861 the Lord seemed to speak to my soul in a very distinct way—'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' . . .

After waiting upon God in prayer for guidance and courage I took my Bible, and, commencing at the bottom of a street, I read portions aloud as I walked along, stopping at all the cross-ways, courts, and alleys to declare the good news. While thus occupied at the bottom of a court, a window was thrown open, and an old man put his head out and shouted, 'what's that?' Again the text of scripture, 'Christ hath once suffered for sins, the just for the unjust, that He might bring us to God' (1 Peter iii. 18.), was repeated, and as the words fell upon his ear he cried out, 'thank God, I'm saved! My dream is out—I'm saved!' He came downstairs and told me that he had dreamed the night before that God was going to give him something. He could not remember all of his dream, but the *very text* I had read aloud had been proclaimed to him, and he wrote down the words in the morning on a piece of slate, which he produced. I asked him how he knew he was saved. 'I must be,' he replied, as 'Jesus has died—the Just One for the unjust—I must be saved. Jesus was the Just, I am the unjust, so I must be saved.'" We must refer the reader to the Tract (No. 14) above referred to for the remarkable history of this man, which is well worth the reading.

"RED-HOT PERSECUTION."

For some time many thought the strange preacher was mad, and his own wife at times felt many misgivings, and anxious thoughts would sometimes arise; but as one once said, "Would that many another might be bitten with the same complaint!" which Paul explains in Acts xxvi. 25, and 2 Cor. v. 13, 14. Such unorthodox proceedings drew forth the bitterest opposition from the "enemies of the Cross," while the greater part of the Christians in the city either denounced him as a fanatic, or treated him with coldness and stood aloof entirely. In connection with his open-air work a striking coincidence must not be overlooked, as it singularly points to the guiding hand of God connecting the links of his early efforts with the chain of his after-life work on the Blackdown Hills. A terrible murder had been committed in a village in the hill-district of East Devon, and the murderer was to expiate his crime on the gallows at the county gaol in Exeter. Crowds had gathered to witness the revolting spectacle—a depraved taste happily no longer tolerated—and taking advantage of this opportunity for spreading the Gospel, George Brealey went among the multitude scattering tracts and preaching the Word. Little did he then dream that he would in a comparatively short time live in the *very parish* from whence that murderer had come, reside in the *very house* that had been the home of the murdered man, and eventually be led by God unwittingly to the death bedside of the murderer's mother, and, in response

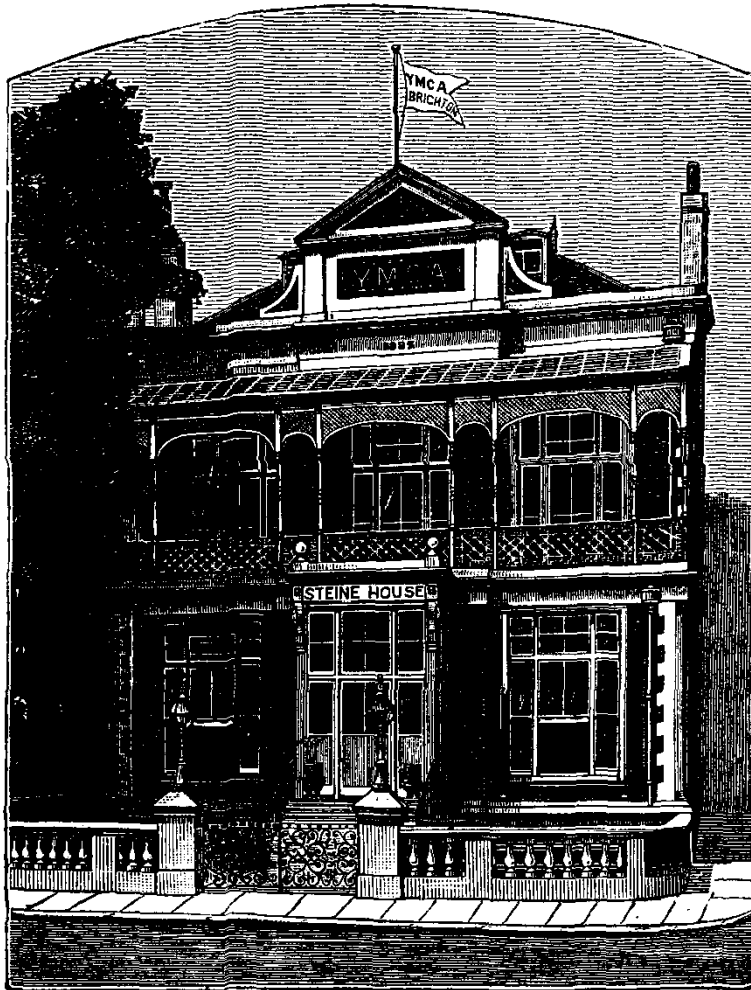
to the dying woman's wish to make the Gospel "plainer," should use that gallows scene as an illustration, which, by the power of God, was blessed to her conversion. Yet so it was; but more of this anon. The future was wrapped in obscurity—the present alone he had to do with, and, realising that "to-day was but his own," he sought by every means to redeem the long-lost time. The opposition increased, and the persecution grew so hot that three several times he was stoned through the streets and pelted with the vilest refuse. But "none of these things moved him neither counted he his life dear unto him." It was truly a trial of faith, and patience, and courage, but bravely did he stand the test. Just as the persecution was at its highest, an event occurred which completely turned the balance in his favour. A terrible fire burst out in one of the narrow streets of the city. The building was in a complete blaze, when two little girls were observed at one of the windows screaming for help. In the confusion and bewilderment of the scene they had been overlooked, and while beds, bedding, and furniture of every description had been thrown from the windows the children had been left. The terror-stricken parents stood aghast in their impotency, and the flames but seemed to mock their agony. None dared venture to the rescue—the stoutest heart quailed before the belching flames—and yet the pale white faces appealed for life. George Brealey was standing in the crowd, and, unobserved, he snatched a blanket from the heaps of household stuff that lay in confusion on the ground, soaked it in the water that was bursting from the fire-plug, and wrapping himself therein, rushed up the flaming stairway, reached the children, and taking one under each arm, enveloped them in the blanket, and brought them safely down to the parents and the crowd, almost beside itself with joy. Cheer after cheer rent the air, and from that time his name and presence was held in great respect, and no man ever gained a more willing ear among the populace of the city than did he, and often, when a drunken man has sought to annoy or disturb him in his preaching in the streets, has a brawny fellow stood out to defend the preacher from abuse and blows. His active, enterprising zeal for the Lord aroused and stimulated many another in the city, and through his example many were helped to give themselves entirely to the service of the Lord.

(To be continued (D.V.) in our next.)



OUR YOUNG MEN.

BRIGHTON Y.M.C.A.



It was in the year 1870 that a number of friends met one evening at the Odd Fellows' Hall, Queen's Road, and, after prayerful consideration, agreed to form a branch of the Y.M.C.A. in Brighton.

Unpretentious premises were taken in Prince Albert Street, rules agreed upon, a secretary and a few other appointments made, and the thing was afloat. A fair number of young men joined the Association, and some Ministers and other gentlemen gave us their

support (among whom might be mentioned such revered names as the Revs. E. Paxton Hood, John Graham, W. Poole Balfern, and many others). By the help of friends we were enabled to comfortably furnish our rooms, supply one room with literature, and by the kind gifts of books from sundry donors to obtain a fairly numerous library.

A Sunday afternoon Bible Class was started, conducted by several gentlemen alternately, with varying success as regards attendance. Looking back over the past years, it is a matter of unfeigned thankfulness to remember that a considerable number of young men were, in these obscure and unattractive rooms, by God's grace brought out of the "Kingdom of darkness into the kingdom of His dear Son." We well remember, as we write, men of high Christian character now filling posts of trust and usefulness who look back upon these humble premises as the place of their spiritual birth and blessing.

During these years several efforts were made, unsuccessfully, to obtain for the Association a more suitable building, and it was not till the

Spring of 1884 that the property on the Old Steine, which now forms the handsome and commodious quarters of the Association, was secured by a friend of the work, in the hope that means would be forthcoming for furnishing and adapting it to Y.M.C.A. requirements. These hopes have been fulfilled in a remarkable degree.

These newly-adapted premises were opened on the 2nd April, 1884, by a public meeting in the Dome, presided over by the late Lord Shaftesbury and supported by the late Earl of Chichester, Geo. Williams, Esq., and many others of note.

During the three years that succeeded the work greatly developed under the secretaryship of Mr. Ashby Wiffen, supported by the assistant secretary, Mr. Edward Moulton, and the remaining debt was cleared with the exception of £150, when, on the 31st January, 1887, the building was practically destroyed by a most disastrous fire. During the restoration and rebuilding of Steine House, which lasted nearly six months, the Association work was carried on at temporary premises situated on the Old Steine, and on August 3rd of the same year the restored building, greatly enlarged and improved, was reopened with much rejoicing. (See engraving.) The re-opening service gave a fresh impetus to the work, bringing new friends and supporters, and under the management of the new secretary, Mr. John W. Stuttle, late of the Norwich C.E.Y.M.S., the Association has regained its important position and become a centre of religious and educational activity in the town.

There are Twenty Educational and Evangelistic Meetings held in the building every week, exclusive of the Noon-Day Prayer Meeting and the quarterly Social gatherings of members.

The Sunday Afternoon Conversational Bible Class, conducted by the esteemed chairman of the Association, Marriage Wallis, Esq., J.P., has always been a leading feature of the Association work, the attendance varying from 80 to 100 young men. Many are the tokens of blessing that have been seen and the testimonies given to the value of this class.

The Evangelistic work of the Association is carried on with great vigour by the members, who undertake a wide Christian work in the town and villages. Then the physical welfare of the young men is not overlooked. The Brighton Y.M.C.A. can boast of a well-appointed gymnasium, greatly appreciated by the young men. Good Swimming, Football, Cricket, and Cycling Clubs are also well supported by the young men.

The Reading Room of the Association is large and handsomely furnished, well stocked with literature, possessing a fine balcony, facing the Steine gardens, with a beautiful view of the sea, and is, perhaps, unequalled in Brighton for its charming situation. It also possesses a Lecture hall, capable of seating 250 persons.

The Parlour and Chess-room is also well furnished, and adds to its attractiveness the possession of a good pianoforte. The Library and correspondence room is unique of its character.

Lastly, this Branch combines with its prominent Association work the great advantage of being a Holiday resort and sea-side home for London young men and others. It has a commodious Dining room, with Residential accommodation for twenty-five Visitors.

THE PARABLE OF THE LEAVEN.

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

MATTHEW xiii. 33.

Verse 33. "Another parable spake He unto them: 'The kingdom of heaven [the heavens] is like unto leaven, which a woman took, *and* hid in three measures of meal, till the whole was leavened.'"

This parable corresponds in chronological order with the address in Rev. ii. to the fourth church, the church in Thyatira. The historical type is found in the account of the reign of Ahab, with his wife Jezebel.

1. The MAN sows the good seed (verse 24).
2. The ENEMY mingles tares with the wheat (verse 25).
3. The MAN sows the mustard seed, but the EARTH adds its own increase, changing the herb into a tree (verses 31, 32).
4. The WOMAN puts the leaven into the meal (verse 33).
5. The MAN takes up the work again, and purchases the field for the sake of the treasure (verse 44).
6. The MERCHANT MAN seeks and buys the pearl (verses 45, 46).
7. The FISHERMEN cast the net and draw it to shore; the ANGELS at the end of the age complete the work (verses 47-50).

The three measures here mentioned are, according to the Greek, three sata, each saton being equal to one seah in the Hebrew; and the three measures are equal to one ephah.

In the parable of the Mustard Tree, the Lord Jesus had foretold the appearance which the kingdom of the heavens would assume, during the present Church dispensation, in outward, worldly form.

In the parable of the Leaven, He foreshows its internal, doctrinal corruption. The Church of God, represented by the three measures, or one ephah, of meal, looked at as in Christ, is said to be unleavened (1 Cor. v. 7). Leaven, in Scripture, is sour dough beginning to ferment or corrupt, which diffuses its influence throughout the entire mass into which it is inserted: hence always used to typify corruption in morals or doctrine.

It is the woman who puts the leaven into the meal, reminding us forcibly of the words of the Lord Jesus in Rev. ii. 20: "Notwithstanding I have a few things against thee, because thou sufferest *that* woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants." The apostle Paul says, "I suffer not a woman to teach, nor to usurp authority over *the* man, but to be in silence" (1 Tim. ii. 12);

and, in Eph. v. 24, "As the Church is subject unto Christ." The Church's true position is that of entire subjection to Christ, both as to practice and in doctrine; she is to learn rather than to teach, to obey rather than rule; and even as to discipline it is only in so far as the Church carries out the mind of the Lord Christ that what is done on earth is ratified in heaven.

In the temptation in the garden of Eden, Satan does not make his first assault on Adam, who had received the prohibition as to the tree of knowledge of good and evil directly from the mouth of God, but on Eve, who had heard it from the lips of Adam; and God reprimands Adam for hearkening to the voice of his wife in thus being induced to transgress the Divine command (Gen. iii. 17; 1 Tim. ii. 14). And that old serpent the Devil, encouraged by that first success of his wiles, still continues to act on his former tactics. What we learn in direct communion with and communication from God, by His Spirit, through His Word, becomes fixed and immovable in the experience of the soul. It is when doctrines are learnt at second hand on human authority, or on the teaching of the Church, that we are open to Satan's seductions. In Jesuitism the authority of the human will is substituted for the authority of Christ; and in Romanism the teaching of the Church is substituted for the teaching of God, by his Spirit, through the Scriptures. God is not permitted to speak directly to man through His Word; hence the possession and perusal of the Bible is discountenanced, and the Scriptures themselves, she says, are only to be received on the authority of the Church and as explained by her: thus it is that the woman introduces the leaven into the meal, and thus not only are souls corrupted from the simplicity that is in Christ, but the whole system of revealed truth has been vitiated by her.

Before the manifestation of the Son of Man for the execution of judgment, two things must take place: first, "the falling away"—literally, the apostasy; and, secondly, the revelation of the man of sin (2 Thess. ii. 1-8). Ecclesiastically, the leaven of false doctrine, working in professing Christendom, will culminate in Babylon the Great. Politically, the mystery of iniquity, or lawlessness, which already works, will be headed up in the Wicked or Lawless One, the man of sin. During the present dispensation, whilst the Holy Ghost as Comforter, maintaining the authority of the Lord Jesus, is on the earth, there is a restraining power, keeping down the full development of ecclesiastical and political evil. But when the fulness of the Gentiles shall have come in, and God shall have taken out from among Jew and Gentile a people for His name, and a bride for His Son, this restraint will be removed: the living saints being caught up to meet

the Lord in the air, the outward lifeless shell of nominal Christianity will become apostate, and during the first three years and a half of Antichrist's reign will become the harlot of the beast, and during the latter three and a half years "*the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*" (Rev. xviii. 2).

This is strikingly foreshadowed in the vision of the ephah (Zech. v. 5-11). The prophet is shown first an ephah going forth (verse 6); then a talent or weight of lead (verse 7); thirdly, a woman who was to sit in the ephah (verse 7). The ephah, as we have seen, is three measures; the talent of lead is a restraining power; and the woman herself is said to be "wickedness"—literally, "lawlessness," in the feminine, or the lawless woman: just as Antichrist is styled the "Lawless One," masculine, or the lawless man.

In the parable of Matt. xiii. the woman is said to put the leaven into the three measures, or ephah, of meal. In the vision of Zechariah the woman herself is cast into, and sits in the midst of, the empty ephah; as also the Lawless One will sit in the temple of God showing himself that he is God (2 Thess. ii. 4). Matt. xiii. 33 shows the corruption of doctrine in Christendom during the present dispensation; the prophecy of Zechariah goes further, and shows the final apostasy. Two women are seen in the vision with the wind in their wings, which may represent their going forward in the full current of popular favour; their wings as the wings of a stork—that is, with the outward appearance of great piety, the stork being remarkable for its care of its parents and its affection for its young, and is, as its Hebrew name implies, the emblem of kindness and piety. They lift up the ephah between the earth and the heaven, giving it a position in reality neither earthly nor heavenly, and they carry it forward to establish it on its original base in the land of Shinar, the site of ancient Babylon; thus fulfilling the prophecy in the Revelation, of the Mystery, Babylon the Great.

The spirit of lawlessness which began to work in the apostle's time, and the manifestation of which is becoming more and more apparent in various forms, will reach its full and final development in the empire of the beast, with the Lawless One, or man of sin, at its head. Intellect apart from the teaching of the Holy Spirit, or science without God, will find its adequate representative in the false prophet. These both will be destroyed at the coming of the Son of Man and the revelation of His glory and power (Rev. xix. 20). But the apostasy of Christendom, developed and matured in Babylon the Great, will be completely and for ever overthrown by the combination of the ten kings: "For God *will* put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17).

SIGNS OF THE TIMES.

No. V.

THE AGE OF LUXURY.

"Men shall be lovers of their own selves."--2 Tim. iii. 2.

WE are often, and painfully reminded of the real poverty which abounds. It is well sometimes to take note of the startling opposite to this condition of things. The one serves as a foil to the other. Facts are better than arguments. Here is one taken from the report of a case recently heard in the High Court of Justice—

"**SANDER V. THE DUCHESS OF MONTROSE.**—In this case the plaintiff sued the Duchess of Montrose to recover £1,730 in regard to the supply of orchids, and the fitting up of a greenhouse with rockwork, palms, and ornamental foliage plants. One item of the claim was for 1,000 orchids at a guinea apiece, and another item was £120, also for orchids, which it was said were supplied on the occasion of a visit of the Prince of Wales to the defendant."

Well may the *Daily Chronicle* thus comment on the case—

"Twelve hundred pounds' worth of greenhouse plants for a dinner party is a big order, but, in the opinion of the judges of the Queen's Bench Division, that is the amount which Mr. Sanders is entitled to claim from the Duchess of Montrose for floral decorations on the occasion of a visit to her Grace by the Prince of Wales. Mr. Sanders' total claim was for seventeen hundred and thirty pounds, and the Duchess disputed it on the ground that it was excessive, and beyond the contract price. Accordingly Mr. Sanders yesterday brought an action to recover the amount. The Court ordered her Grace to pay seven hundred pounds to the plaintiff, and five hundred more into Court, but gave her leave to appeal against the amount beyond the seven hundred. The items in the little bill included a thousand orchids at a guinea apiece. The total amount charged for the display of these beautiful flowers, however, was eleven hundred and twenty pounds. The Duchess almost rivalled the City Corporation in the costliness of her hospitality to the Heir-Apparent. The figures we have quoted are suggestive of the vast resources of the luxurious classes in this country. It is to be regretted that within a very short distance of the Duchess's palace there are many thousands of impoverished people who have a desperate struggle to get bread."

This instance comes prominently before the public on account of a dispute, but how much is there which the public never hears of? Remember what is said of Sodom (Ezek. xvi. 49), and of Babylon (Rev. xviii.)

BIBLE READINGS.

No. 290.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 214.)

No. XX.—JUSTIFICATION.

I. The need.

1. None good by nature (Psa. xiv. 3; Eccl. vii. 20).
2. All under sin (Gal. iii. 22).
3. All guilty before God (Rom. iii. 19).
4. All condemned that believe not (John iii. 18).

II. The nature.

1. It is not pardon merely ;
2. It is not sanctification ;
3. It is not a change of character ;
4. It is the non-imputation of sin.
5. It is the imputation of the righteousness of Christ to those that believe (Psa. xxxii. 1, 2 ; Rom. iv. 4, 5).

III. *How men are not justified.*

1. Not by works, however good in themselves (Rom. iii. 20 ; iv. 5 ; Gal. ii. 16 ; Titus iii. v.).
2. Not by self-justification (Job ix. 20 ; Luke x. 29 ; xvi. 15 ; xviii. 14).

IV. *How men are justified.*

1. By divine knowledge (Isa. liii. 2).
2. By divine grace (Rom. iii. 24 ; Titus iii. 7 ; Eph. ii 8, 9 ; Rom. xi. 6).
3. By the blood of Christ (Rom. v. 9).
4. By faith (Rom. v. 1 ; iii. 28-31 ; Gal iii. 16).
5. By the resurrection of Christ (Rom. iv. 25).
6. By the Spirit (1 Cor. vi. 11).
7. By works (evidently) (Jas ii. 21, 24, 25).

V. The extent of justification.

1. From all things (Acts xiii. 39).
2. The whole life (Rom. v. 13).
3. No judgment for the justified (John v. 24 ; Rom. viii. 33).

VI. The blessings that flow from justification.

1. Peace (Rom. v. 1).
2. Salvation from wrath (Rom. v. 9).
3. Non-imputation of sin (Rom. iv. 4, 5).
4. Freedom from condemnation (Rom. viii. 1, 33, 34).
5. An inheritance in heaven (Titus iii. 7).
6. Glorification (Rom. viii. 30).

VII. The part the Father takes in justification.

1. He is a just God (Rom. iii. 26).
2. He is the justifier (Rom. viii. 33).
3. He justifies the ungodly (Rom. iii. 30).

VIII. The part the Son takes in justification.

1. Born under law (Gal. iv. 4, 5).
2. He magnified the law (Isa. xlii. 21).
3. He bore the curse of the law (Gal. iii. 13).
4. He redeemed His own from the law (Gal. iii. 13).
5. He rose from the dead for their justification (Rom. iv. 25).
6. His name is that in which God justifies (1 Cor. vi. 11).
7. His righteousness is that in which believers stand justified (Isa. lxi. 10; Rom. iii. 22; v. 18; 1 Cor. i. 30; 2 Cor. v. 21).

IX. The part the Spirit takes in justification.

1. He justified Christ (Rom. i. 4; 1 Tim. iii. 16).
2. He justifies those who believe in Christ (1 Cor. vi. 11; Titus iii. 5-7).

J. HIXON IRVING.

No. 291.—THE HEART.

WHAT GOD CAN MAKE IT.

ASSURED (1 John iii. 17).	Meditating (Ps. xix. 4).
Believing (Rom. x. 10).	New (Ezek. xviii. 31).
Broken (Ps. xxxiv. 18).	Obedient (Rom. vi. 17).
Clean (Ps. li. 10).	Opened (Acts xvi. 4).
Circumcised (Rom. ii. 29).	Peaceful (Col. iii. 15).
Comforted (Col. ii. 2).	Perfect (Ps. ci. 2).
Contrite (Ps. li. 17).	Praying (Ps. lxii. 8).
Directed (2 Thess. iii. 5).	Prepared (Prov. xvi. 1).
Enlarged (2 Cor. vi. 11).	Pure (Matt. v. 8).
Enlightened (2 Cor. iv. 6).	Rejoice (John xvi. 22).
Established (1 Thess. iii. 13).	Seek (Ps. xxvii. 8).
Faithful (Neh. ix. 8).	Single (Acts ii. 46).
Filled (Acts xiv. 17).	Sprinkled (Heb. x. 22).
Fixed (Ps. lvii. 7).	Steadfast (Acts ii. 42).
Glad (Ps. iv. 7).	Strengthened (Ps. xxxi. 24).
Good (Luke viii. 15).	Tried (Ps. vii. 9).
Honest (Luke viii. 15).	True (Heb. x. 22).
Humble (Ps. cxxxii. 1).	Truthful (Ps. xv. 2).
Inditing (Ps. xlv. 1).	Understanding (1 Kings iii. 9).
Joyous (Ps. cv. 3).	Upright (Ps. xxxii. 11).
Kept (Phil. iv. 7).	Willing (Ex. xxv. 2).
Loved (Rom. v. 5).	Wise (Prov. x. 8).
Loving (Matt. xxii. 37).	Zealous in good works (Titus ii. 14).

G. HEFFORD.

No. 292.—PRIDE.

THE LIFE AND DEATH OF OUR LORD JESUS CHRIST ARE A STANDING
REBUKE TO EVERY FORM OF PRIDE TO WHICH MEN ARE LIABLE.

Pride of Birth and Rank—

Is not this the Carpenter's son? Matt. xiii. 55.

Pride of Wealth—

The Son of Man hath not where to lay His head Matt. viii. 20.

Pride of Respectability—

Can there any good thing come out of Nazareth? John i. 46.
 HE shall be called a Nazarene Matt. ii. 23.

Pride of Personal Appearance—

HE hath no form nor comeliness Isaiah liii. 2.

Pride of Reputation—

Behold a man gluttonous, and a winebibber, a
 friend of publicans and sinners Matt. xi. 19.

Pride of Independence—

Many others which ministered unto Him of
 their substance Luke viii. 3.

Pride of Learning—

How knoweth this man letters, having never
 learned? John vii. 15.

Pride of Superiority—

I AM among you as he that serveth Luke xxii. 27.
 HE humbled Himself Phil. ii. 8.
 Made a curse for us Gal. iii. 13.

Pride of Success—

He came unto His own, and His own received
 Him not John i. 11.
 Neither did His brethren believe in Him. John vii. 5.
 He is despised and rejected of men Is. liiii. 3.

Pride of Self-reliance—

He went down to Nazareth, and was subject
 unto them Luke ii. 51.

Pride of Ability—

I can of mine own self do nothing John v. 30.

Pride of Self-will—

I seek not mine own will, but the will of The
 Father which hath sent Me John v. 30.

Pride of Intellect—

As My Father hath taught Me, I speak these things. John viii. 28.

Pride of Bigotry—

Forbid him not: . . . for he that is not against
 us is in our part Mark ix. 39, 40.

Pride of Resentment—

Father, forgive them: for they know not what
 they do Luke xxiii. 34.
 Friend, wherefore art thou come? Matt. xxvi. 50.

Pride of Reserve—

My soul is exceeding sorrowful, even unto death;
 tarry ye here, and watch with Me Matt. xxvi. 38.
 The Son of Man must suffer many things and be rejected.

Pride of Sanctity—

This man receiveth sinners, and eateth with them. Luke xv. 2.
 Learn of ME; for I AM meek and lowly in heart Matt. xi. 29.

“God forbid that I should glory, save in the cross of our Lord
 Jesus Christ, by whom the world is crucified unto me, and I unto the
 world.” Gal. vi. 14.

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."

THE INSPIRED WORD: a Series of Papers. Edited by ARTHUR T. PIERSON, D.D. Hodder & Stoughton. (6s.) Last November a Conference was held in Philadelphia on the subject of "The Plenary Inspiration of the Scriptures." This book is the result of the Conference. It contains eighteen addresses, by as many different speakers, all combining to maintain the full inspiration and divine authority of the Scriptures. It is a worthy memorial of the Conference, and a valuable contribution to Biblical literature. We shall probably have something further to say about this volume in a later issue.

GLIMPSES OF GEORGE FOX AND HIS FRIENDS. By JANE BUDGE. Partridge & Co.

In these compromising times, a book like this is particularly seasonable. The brief records here given of Fox, Pennington, Penn, Barclay, &c., are the memorials not only of illustrious men, but of heroic struggles for truth, the recollection of which puts to shame the ease-loving and temporising character of modern days. We hope the book may have the circulation it deserves. We heartily recommend it as an excellent addition to all Y.M.C.A. and Sunday school libraries. This is the kind of reading to put into the hands of our young people: instructive, interesting, edifying; it cannot fail to do good.

THE COMPANION TO THE ENGLISHMAN'S BIBLE. Large Type Edition. By THOMAS NEWBERRY. Hodder & Stoughton. (3s. 6d.)

This book explains the principles upon which the "Englishman's Bible" is edited, and furnishes a guide to its proper use. Those who use this edition will find the advantage of larger type, especially in the signs employed by the Editor. Mr. Newberry claims that in the Englishman's Bible a means will be found for "counteracting the unsettling tendency of the Revised Version," which, according to certain influential critics, is defective in some important particulars, though it surely will be fully

granted that, on the whole, the Revised Version is helpful in the highest degree.

A GREEK TESTAMENT PRIMER: *An easy Grammar and Reading Book for the use of Students beginning Greek.* By the Rev. EDWARD MILLER, M.A. Henry Frowde, Clarendon Press. (3s. 6d.)

Any of our readers who may be anxious to acquire a sufficient knowledge of Greek to enable them to read the New Testament in the original tongue, could not do better than adopt this excellent primer. By clearing the ground of everything not absolutely necessary, and by a careful arrangement of the parts, the author has succeeded in producing a very simple grammar, which no one of average ability need be afraid to attempt. The reading exercises are taken mainly from the New Testament, which is a great advantage to the student, so that by the time the primer is mastered the pupil will be fairly on the road to a good knowledge of the Greek New Testament.

ADDITIONAL SACRED SONGS AND SOLOS, with Standard Hymns. Compiled by IRA D. SANKEY. Morgan & Scott.

Three hundred and nine more songs and hymns, mostly of the same class as the former ones, with the addition of a few standard hymns and tunes. We also recognise some from the Christian Choir. The collection will, no doubt, be readily welcomed wherever its predecessor is found. And where is it that it is not found? It is almost an omnipresent book.

WHICH SOVEREIGN: Queen Victoria, or the Pope? By Rev. J. A. Wylie, LL.D. Morgan & Scott. (3d.)

A warning voice in regard to Papal encroachments. Rome is judged out of its own mouth, and its true aims are faithfully exposed.

THE PEOPLE'S BIBLE. By JOSEPH PARKER, D.D. Volume VIII. Hazell, Watson, & Viney.

This work has now reached the first book of Chronicles. The volume before us is characterised by the same

brilliance of authorship that marks the preceding ones, every page being laden with massive and original thought, expressed in forcible, eloquent, and thrilling language. The Doctor possesses a wonderful power for allegorising: going down into the depths of a narrative, and, seizing on the principles that lie at the bottom, he brings forth lessons of tremendous moral force. It is impossible to read some of these pages without feeling conscious of the presence of a marked power in them. And, yet, we are at the same time painfully conscious of a certain lack in these discourses. Why is it that the evangelical tone is so habitually missing? "*The People*" not only want the high moral teaching of the Bible, but surely they want, above all, the power to live it. In this respect it does not seem to us that "*The People's Bible*" helps them as it should.

THOUGHTS FOR CHURCH SEASONS; in the order of the Book of Common Prayer. By DANIEL MOORE, M.A. Nisbet & Co. (5s.)

Though we are not of those who "observe times and seasons," after "the order of the Book of Common Prayer," or any other order, yet we can appreciate the "thoughts" of this writer. They will be found profitable "out of season" as well as "in season," and may be read quite independently of their original association. These short chapters are expository and experimental, and together form an edifying series of papers.

SPIRITUAL DECLINE IN THE CHURCH OF GOD. By ALFRED HILL. Elliot Stock.

Some plain and faithful speaking on a topic of great importance. We commend the little book to the careful attention of our readers.

1888; or, the Name in the Number. By Lady BEAUJOLIS DENT. Drummond's Tract Depot, Stirling. (6d. doz.)

The writer finds the name of Jesus in the figures of the present year, and takes occasion by it to pen some thoughts exalting to the Saviour, and helpful to His people. The practical teaching is good, whatever may be thought of the peg upon which it is hung.

PROMISED COMPANIONSHIP OF OUR LORD TO BELIEVERS. Texts arranged by C. E. Gowan. T. Hamblen, Leamington.

Little bouquets of flowers from the Garden of Scripture, ready cut and arranged for those who may not have time to select them themselves. May their fragrance revive many spirits.

We have received from Mr. Sargeant, Peterborough, some samples of cards and leaflets of a choice character. Our readers would do well to obtain quantities for circulation.

RECORD OF ENQUIRERS, for the use of Christian Workers. Compiled by Geo. E. Williams. Woodford, Fawcett, & Co., Salisbury Square, E.C.

A very novel, complete, and useful set of forms for the methodical Christian worker. Each leaf contains three sections; two drafts which can be easily detached, and a counterfoil to be retained. With its assistance no enquiries ought to be overlooked.

THE BIBLE MIRROR. By LEONARD WEAVER. Horner & Son, 27, Paternoster Row.

An ingenious diagram, or group of diagrams, representing in pictorial form the various symbols by which the Word of God itself is set forth and illustrated. It is executed in colours, has an attractive appearance, is well fitted to excite enquiry, and so prepare the way for wholesome instruction. The price is sixpence.

THE REJECTION OF HOME RULE: Our Christianity Defended; a reply to Mrs. Josephine Butler's "Our Christianity Tested." By an Irish Christian.

A searching criticism, in which the other side of the matter is set forth by a very competent authority, although the authorship is concealed.

ECHOES OF SERVICE for April. Hawkins, Paternoster Row.

Contains much interesting intelligence from Missionaries in various parts of the world, including a letter from our brother, F. S. Arnot, in Central Africa. This letter abounds in pathetic and striking incidents, and breathes, as usual, a spirit of devotion, enthusiasm, and heroism in the cause of Christ. This little monthly deserves to be more widely known. We give one extract from Mr. Arnot's letter on another page.

NOTES.

EVANGELISTIC MISSION.

KILBURN.—Since the closing of Kilburn Hall the Sunday Meetings have been transferred to the TOWN HALL, Belsize Road, which has been nearly filled for worship in the morning and completely filled at night for the Gospel Meetings, in addition to which, services have been held at Portman Rooms, Baker Street, though not so largely attended as at Kilburn; yet, with the increasing interest felt therein, we are looking for larger results this month.

The week-night prayer meetings and Wednesday evening lectures are held in the Lecture Hall adjoining the old building by Kilburn Gate; but we are now sadly inconvenienced under present circumstances, and are earnestly praying that the Lord may soon dispose His people to supply the necessary funds for the erection of the new hall, for which we require about £2,500 beyond what has been given and promised towards the £5,000 covering the whole of the buildings which we are anxious to provide for the work, both amongst young and old, particulars of which we have given in a special occasional paper last month. THIS WOULD SPEEDILY BE ACCOMPLISHED IF EVERY READER OF THIS MAGAZINE WOULD SEND US EVEN A SMALL CONTRIBUTION TOWARDS IT. Will those who desire to have a share therein kindly forward their contributions, by postal orders (or cheques) crossed "London and County Bank," to the Editor, 164, Alexandra Road, St. John's Wood, London, N.W. ? Seeing that a large proportion of those blessed through the ministry of the Word at Kilburn Hall came from the provinces, we may fairly ask friends in these parts to have fellowship with us in the erection of the new buildings, for which our own local friends, mostly poor, have done, or are doing, nobly.

* * *

BANK HOLIDAY MEETINGS.

The Bank Holiday meetings usually held at Kilburn Hall were, on Easter Monday, April 2, transferred to the Conference Hall, Eccleston Street, Pimlico, on account of the insecure state of the former building. The change of place, however, had no

diminishing effect upon the attendance, which was even larger than on previous occasions, the hall in the evening being crowded. After the opening hymn—"O God of Bethel"—and a few introductory remarks by Mr. C. Russell Hurditch, the first half-hour was devoted to prayer, especially on behalf of various branches of Christian work which had been previously named by representatives present.

Mr. D. M. CAMERON, of Wandsworth, then gave a brief address, founded on the words in Philippians i. 21, "For me to live is Christ." Commenting upon the fact that the words were penned by Paul after a period of thirty years in the forefront of the battle, and sent forth from his prison in Rome, he dwelt chiefly on three thoughts suggested by the passage, viz.: *Life through Christ*; *Life from Christ*; and *Life for Christ*.

Pastor F. B. MEYER, B.A., of Regent's Park Chapel, taking up the thought of living for Christ, beautifully expanded and illustrated the subject. A full report of this address will be found on another page.

Mr. ROBERT PATON, referring to some passages of Scripture which had been read at the commencement of the meeting, emphasised the words in Malachi iii. 16, "that thought upon His name;" telling a story of one who had been for years laid by in sickness, and who derived much comfort from the consideration that God had a special regard for those who *thought upon His name*.

An adjournment then took place for tea, from 400 to 500 availing themselves of the accommodation provided in the adjoining rooms.

The evening meeting was resumed shortly before 7 o'clock. After singing and prayer, Pastor W. STORR, of Abbey Road, gave a fervid address on "The need of more GRIP in Christian work." Various passages of Scripture came to his mind. There were men of old who did *cleave* to their King. There was a certain godly young woman who did *cleave* unto her mother-in-law. In the early days of the Church there were young converts who did *cleave* unto the Lord with purpose of heart. But the instance which took most hold of his mind was this one of a young soldier in the

time of David, whose sword did so *cleave* to his hand that when he would have put it down he could not. Either it was that the blood which flowed from his hand had fixed it there, or he had so grasped it that when he would have laid it down the muscles were unrelenting. The sword and the hand that wielded it were one. What we want in this strangely troublesome time is to get hold of the Spirit's Sword like that: to hold tightly to that word, and go to our work hewing down the Philistines of unbelief and sin. We want to love the word, and know it as a treasury of things new and old. Many people read the Bible often, but for much the same reason as the farmer's wife put up the horse shoe behind the door—to keep evil spirits away. We want more grip of *prayer*, more grip of God's *promises*, and more grip of the Master himself.

Mr. R. C. MORGAN, referring to some remarks of the previous speaker, concerning the vital importance of doctrines relating to the blood of Christ, observed that it was an old question, and has come up again and again. The best way to have it decided is by God himself. Quoting sundry scriptures in support of this position, he remarked that we have too many resources. When we have got to the end of the end of them, then the Lord will vindicate His people and His truth.

Dr. MCKILLIAM, read the words in Heb. vi. 19, "Which hope we have as an anchor of the soul," and remarked he could not help feeling that while it is true, if the Lord Jesus is permitted to come in, everything will be right, still we who are his elect people in these days are not to be allowed to forget that the figure here brought before us means that we have to ride at anchor in stormy waters. Our blessed Father and the Lord Jesus Christ want us to know practically the meaning of those words, "Have faith in God." The people of God who have faith in Him, not only *can* do, but *actually do* the things spoken of in Heb. xi. They by faith triumph over all the sophistries of sceptical science; by faith they obtain acceptance with God through the sacrifice of Christ; and by faith, like Abraham they go forth in obedience to the command of God to do His will. [We hope to give a report of this address in our next.]

Lord RADSTOCK (who had just arrived

from Bournemouth and was to leave shortly afterwards for Vienna) observed that if there were an intelligent entering into the purpose of God, it would be to build according to the pattern showed in the Mount. But if we are to do this, we must be in the Mount to see the pattern. We may think we have got the pattern—we have all got a pattern, but is it *the* pattern? Now in this precious word of God we have no "perhapses" or "ifs"; we have the *purpose of God*. It is a blessed thing to come back to this purpose and see what God is about to do. He could not help feeling that there is this sort of tendency now,—if there is a badly trained crew, there are a great many suggestions. He did not believe in a committee of sailors in the presence of the storm. We have forgotten that Christ is head over all things to the Church. There should be a deeper calm in the knowledge of the fact that God is working out all His purposes. Meanwhile let us not miss the blessing conveyed in the message from God, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Dr. LASERON thanked God for all the opposition that in these days is made to the Word of God. When persecution comes, then men take heed to the Word of God. It was so in ancient times: persecution came upon Israel because they had idols, and because they linked themselves with the heathen, who laughed at the living God, Jehovah. Referring to God's dealings with Israel, he surveyed in general outline the future destiny of the nation when restored to the favour of God, and made His missionaries to the rest of mankind.

Pastor W. M. SMITH, of Bow, in a brief but very hearty address, contrasted mere theoretical knowledge of truth with the certain conviction which is the result of personal experience. This he illustrated by his own history, describing the change through which he had passed since becoming an ordained minister; and also by appropriate and pithy comments on the story of the blind man in the 9th of John.

Mr. EDWARD WRIGHT then followed with some practical remarks, and a short Gospel message for the unsaved who might possibly be present, and the meeting was brought to a close about 9 o'clock.

Easter Monday gatherings were held as usual in the village of Leigh, Tunbridge, and profitable times were enjoyed throughout the day. The evening meeting was somewhat altered in character, the occasion being used to present Mr. Maxted, who has retired from the charge of the work in Kent, and has removed to Walham Green (where he laboured for the Lord), with a purse of £100 and an address, in token of the affectionate regard in which he is held by those amongst whom he has happily served the Lord during the past seventeen years. Our brother intends devoting himself, for the present, to evangelistic work in various places, as the Lord may lead.

* * *
WHIT-MONDAY, BANK HOLIDAY.—We would remind our friends that the gathering of Christian workers, usually held at Kilburn Hall, are arranged to take place (as on Easter-Monday) at the Conference Hall, Eccleston Street, near Victoria Station, on May 21st, at half-past three instead of four o'clock, as previously. Several well-known speakers are to take part, and we anticipate a large attendance and fruitful meetings. More complete arrangements have also been made for accommodating a larger number at tea, both in the large and small halls and the several side-rooms, so that we believe that all that come will be fully supplied, and that with due comfort. We ask the prayers of our readers that the occasion may prove one of much reviving grace.

* * *
TENT MEETINGS.—As soon as the summer weather becomes settled, we are desirous of commencing tent work in various places, and are making needful preparations for this. We regret, however, to say that some of the tents were so roughly treated in the several severe storms of last autumn, that they are now beyond use. We therefore earnestly desire to replace these with new ones, while we are having those capable of further use put into efficient state of repair; and we shall be glad if friends will help us in this most important department of Christian work, by such contributions toward the necessarily heavy expenses as early as they may be enabled to send.

* * *
 OUR brethren, D. Newell and N.

Harris, have had some interesting meetings at FOLKESTONE during the past month on Sundays in the Town Hall, afternoon and evening, and in various buildings in the town, and at Sandgate during the week. The greatest blessing, however, has been witnessed in the rooms of the Young Men's Christian Association, where that excellent lady, Miss Moore, is working amongst young women, with so much encouragement. These services will be continued throughout the present month.

* * *
VILLAGE WORK, STRETHAM, CAMBS.—The weather, during the anniversary meetings here, proved unfavourable. Notwithstanding this, a large number assembled on the Lord's Day, when Mr. Holmes, of Kilburn, preached with gracious help from the Lord; and a goodly company assembled on Monday afternoon, when addresses were given by Mr. Russell Hurditch and other friends. The wet weather prevented so large a contingent as usual coming from Little Downham, though the leading brethren came over and shared in the blessing of the day. After a social hour for tea, the Hall was filled at night for the evening meeting, and a good time was experienced in praise, prayer, and addresses. The work there, generally, continues vigorous, and gives promise of still further increase in and around Stretham.

* * *
OXFORDSHIRE.—The villages round Banbury are being regularly visited by our brethren, Newell and Hall, who are still carrying the Gospel from house to house, and holding special meetings in cottages and chapels, wherever these can be got. They have been cheered with many tokens of God's blessing with the Word spoken, which, we believe, not a few have received to the salvation of their souls. Tent meetings in these various villages are in contemplation for the summer, as soon as the new marquee is provided, to take the place of the one so greatly damaged last year.

* * *
MOUNT HERMON ORPHAN HOMES.—The twenty-fourth annual report of this excellent institution, founded by the late Miss Cole, has been issued by the superintendent, Mrs. Parry, and will be gladly forwarded to anyone desiring a copy on receipt of a

postcard addressed:—Mount Hermon, 55, Cambridge Road, Kilburn. The reading of this testimony to the Lord's faithfulness cannot but prove strengthening to faith, and encouraging to fresh Christian effort. The Lord be praised for all His goodness to this important work, which for so many years has been carried on unostentatiously, and proved so productive of good result for time and eternity to many who found a "home" indeed in this excellent orphanage.

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THE BLACKDOWN HILLS MISSION.

We gladly give insertion to the following statement from our brother, Mr. W. Brealey, son of our late beloved brother, Mr. Geo. Brealey, who now succeeds his father in the charge of the work:—

Clayhidon, Wellington, Somerset,
April, 1888.

Beloved Friend and Fellow-Helper,

Out of much anguish of heart and with the most profound grief I have to record the departure from earthly scenes of my precious and honoured father, Mr. George Brealey. He passed in to see the King he so dearly loved and so nobly served on Tuesday, March 6th.

Since the attack of paralysis in October last, he had not regained the health and strength he enjoyed before—though he was sufficiently restored, in answer to the prayers of the Lord's people, to be able to engage in pastoral work and occasional preaching, for his whole soul was burning with zeal for the Master's service. Feeling that a change of scene might be beneficial, he, with Mrs. Brealey, went to spend a few days as the guest of a valued friend in Weston-super-Mare. While there, he seemed to be much improved in health, and repeatedly wrote to me of his well-being, and purposed, the Lord willing, to return home on Monday, March 5th. But the Lord had need of him in the home above; for on Saturday, the 3rd inst., he was suddenly seized with a fit of apoplexy from which he never rallied, and with his whole sorrow-stricken family around him, passed over to "the other side" on Tuesday morning, at 8 o'clock, March 6th, there to wait for the grand reunion with loved ones at the coming of the Lord. His end was peace; and we could but say, "A prince and a great

man had fallen" in the battle—fighting to the last—fallen but to rise. His was truly a fight nobly fought; a race nobly run; a course faithfully finished.

The kind Editor of "*The Christian*," in a touching letter of sympathy, says: "He had lived and laboured indefatigably for many a long and weary year; and he has left a magnificent memorial of his life-work in the changed character of the Hills." The work remains, though the chief earthly worker has gone to his reward.

It has been my joy and privilege to be his fellow-helper for 18 years, and during the whole of that time we have never had the slightest disagreement in our fellowship and labour. It was his desire that I should, as far as the Lord enables me, seek to continue in the work and care for the flock in the wilderness; and though I feel utterly unworthy and entirely insufficient of myself, yet, by the grace of God, I would desire to spend and be spent still further for His glory.

The following message I found in my beloved father's cash-box, after his decease, with the request that it should be printed and forwarded to the helpers of the Mission. It was written *eight* years ago; and if it expressed his desire then, how much more would it do so now, after eight more years of unbroken, happy fellowship and increasing affection! He writes:—

"As life in this world is uncertain, and I know not what the Lord may do in this or any other attack of sickness, I commend my son, Walter J. H. Brealey, who has been my true yoke-fellow for the past ten years in the Gospel, to the fellowship and hearty sympathy of all my helpers in the Lord's work on the Blackdown Hills—as Superintendent of the Mission—who has had the management of all the funds, being Secretary to the Mission, and, who, by his godly walk and testimony in the Gospel, has proved himself fitted to carry on the work. 'Like a son with the father, so hath he laboured with me in the Gospel.' Him I commend to your hearty sympathy and fellowship, beloved fellow-helpers, that the work which the Lord has so greatly owned for the past seventeen years, may not be allowed to fail from want of sympathy.

"Also my beloved wife and daughter—who have been my fellow-labourers in caring for the needs of, and in ministering to, the poor—I commend to your hearty fellowship, who will, if the Lord permit, continue their work for Him. Many are falling in the battle. Let others fill their places quickly, that there be no gaps in the ranks.—GEORGE BREALEY."

This will speak for itself. I need but add that as far as the Lord enables me, I shall endeavour to carry

on the work in precisely the same way as my beloved and departed father ever did. We have no resources but in God. He is enough for faith, and He who knows the needs will most assuredly show Himself strong on our behalf. Any help which may be sent in for the needs of the Poor, the Schools, the General Fund of the Misson (which covers rents, repairs, keep of horse, etc.), or for the personal needs of the widow or the family, shall be faithfully applied as heretofore. Trusting we may continue to have your sympathy and prayers, and earnestly longing to be endued "with a double portion," if it can be, of the Spirit of God so manifested in my beloved and honoured father,

Believe me, sorrowing, yet rejoicing,
Yours very faithfully in the Lord,
W. J. H. BREALEY.

* * *

OUR lady friends at Kilburn and Malden Halls have been favoured with a series of addresses by Mrs. Yapp, giving lessons from the life of David, in which considerable interest was manifested, and many practical lessons drawn from this fruitful theme being of the utmost importance. We much wish we could give our readers the benefit of these expositions, but Mrs. Yapp is very rigid in limiting her audience to women, and would undoubtedly object to any reporter being present. Our gifted sister is purposing giving an evening each to Bignold Hall (May 2nd, 8 o'clock), and West Kensington Hall (May 4th, 8 p.m.), when she will address women on "Eliezer and Rebekah; or, the secret of a yielded will." Our lady friends in these districts would do well to attend.

* * *

OBITUARY.—We omitted to mention last month, that amongst those well-known Christians who had departed to be with Christ was the late Mrs. Bewes, of Plympton, who formerly sent so many choice contributions to the pages of the *Latter Rain* (since incorporated in *Word and Work*), and who was well-known to thousands in Devonshire as a most consecrated handmaid of the Lord, into whose presence she was called. Our sister fell asleep in Jesus on February 27th, at the age of sixty-three years.

* * *

THE good work at the STRATFORD

CONFERENCE HALL continues to prove immensely attractive to the residents in that crowded district. This is undoubtedly one of the most successful and permanent outcomes of Messrs. Moody and Sankey's last mission to England. The hall is, in every way, commodious, with convenient rooms underneath. In these latter the work of the Young Men's Christian Association is carried on, under the efficient secretaryship of Mr. Butlin. The annual meeting was held last week, at which the Earl of Aberdeen presided, and about £700 was raised towards the £1,500 required to clear the total cost of the erection of these splendid mission premises, the main hall of which seats about 2,000 persons. It has been our joy to preach the Gospel there on the Sunday afternoons and evenings of the past month—to large congregations in the afternoon, the hall being filled in the evenings, while it has been our joy to find, amongst the many enquirers on each evening, some who appeared to have fully received the Gospel of God unto their salvation. Here, as in other parts of London, it is seen that the Gospel, simply and earnestly preached, has lost none of its power to attract the working classes, who almost entirely compose the congregations weekly assembling there, and in connection with which many branches of good work, amongst young and old, have been established.

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The various CHOIRS which were formed in different parts of London in connection with Messrs. Moody and Sankey's visit have been associated, and their first annual social meeting was held at Mildmay Park on Thursday, April 19th, when, after tea and social intercourse, they adjourned to the larger hall, and a pleasant evening was spent in prayer and Christian song, interspersed with reading and brief addresses by Messrs. James E. Mathieson, G. Godfrey, of Ilford, and C. Russell Hurditch, including a few words to those among the invited audience who were as yet unsaved. These choirs form an important factor in the prosecution of evangelistic work in the Metropolis, and they are glad to conduct evangelistic meetings within easy reach of their respective districts, the respective secretaries of which may be reached by letter, addressed care of this Office.



ASSURANCE OF SALVATION.

BY GEO. F. TRENCH.



PROMINENT throughout the whole great spiritual movement which began in 1859, and continues under various conditions until now, has been the doctrine of the believer's assurance of salvation.

And this in two respects. It has been employed by the Spirit of God to give a decision, a joyfulness, and an extraordinary activity to the religion of true believers; and it has been one of the principal tests by which the superficial and unreal character of the religion of mere professors has been exposed to themselves.

Having recently had occasion to defend this blessed and all-important truth from an assault on the part of some very godly and earnest Christians and fellow-workers in the Gospel, I was led to review for myself and for those to whom I minister the grounds upon which it rests, and believe it will interest and perhaps be a blessing to the readers of this magazine if I record briefly the result of that investigation.

Now the first thing we have to do is to settle the meaning of the words which we propose to discuss; for you must know that the words "assurance of salvation" are used in two very different senses. They may mean the assurance of a present interest in Christ—the sense of pardon and grace received; or they may mean, in addition to this, the assurance of happiness for ever in the life to come. To many—perhaps to most—of my readers these two senses will not appear at first either different or distinguishable; for they have always understood that to be "in Christ," to be pardoned, and to be subjects of God's grace, involved as a necessary result their eternal salvation.

But this is just what the friends with whom I have had this amicable

controversy deny. Admitting, say they, most heartily and fully that the believer can be assured of his possessing Divine life, and even ought to be in the enjoyment of the sense of forgiveness and salvation, nevertheless, if he fails to fulfil the necessary conditions of that position, he may ultimately lose it, and become a castaway.

Is this, or is it not, the teaching of Scripture?

Holding as I do that it is a perversion of Scripture and a dangerous heresy, I have put to myself the following question:—On what grounds does Scripture teach that a believer can be secure of his eternal salvation, in the presence of, and in spite of, the numerous lamentable shortcomings, inconsistencies, and sins of which he is conscious in this life?

To which question I reply, that his salvation is secure on several grounds, the first of which is that he possesses eternal life. “He that believeth on the Son hath eternal life” (John iii. 36). This seems, at first sight, simple and conclusive enough. The life which the believer on Christ possesses is an eternal, or inalienable, or imperishable life.

There is no doubt, I fear, that from careless—that is, irreverent—attention to the words, many read the passage as if it said, “hath a Divine or a spiritual life,” or as if it said, “hath a spiritual life which may become an eternal life.” But to them let me point out that, while other passages give us descriptions of the *character* of the life, this refers chiefly to the *duration* of it. It is eternal. Similarly, while other passages present to us blessings which are conditional, and give us the conditions of their attainment and retention (for example, John xv. 7), here is a blessing which is given to the believer absolutely and unconditionally: he HAS eternal life.

Again, it may be said, Does not this mean that he has eternal life in prospect, as the heir to a great estate may be said to have the estate because if he lives he will have it? No; for although such looseness of speech may be excusable in man, it is not consistent with reverence for the inspired Word to attribute to it any such inaccuracy. The heir to an estate does not possess it; but the believer has eternal life.

Let us be simple, unsophistical, in dealing with our Father’s words. Do we possess the new life? then the quality of eternity attaches to that life from its inception.

And this not without a reason; for it is Divine life. We are “begotten of God,” “born of God” (1 John iii. 9, R.V.); “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John i. 13). Now let us ask ourselves this, Why is our present human life perishable? Is it not because we are born of mortal man? The character of mortality attaches to our earthly life from its origin.

Why, in like manner, is the life of the saint imperishable? Is it not because he is born of God, who is eternal? "We are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20, 21). Mortal man can only convey mortality to his offspring; the eternal God, eternity to His.

But my friendly antagonist compares this eternal life into which I have been born to a river flowing through my garden. It is an eternal river, he says, but unless I keep an irrigating channel clear my fruits and flowers will gain no good therefrom.

This is, however, quite beside the issue; for our question was not, How am I to secure producing fruits of grace and life—in which sense I would accept the illustration, for there can be no fruit without constant communion. Our question was as to duration, viz., Is the life into which I have been born of God eternal or perishable? God nowhere throws it upon the sinner to dig a channel and keep it clear in order that he may *get* life, nor upon the saint in order that he may *keep* it. "The *gift* of God is *eternal* life"—eternal in its essence, unconditional in its bestowal.

Upon these and a hundred other like solid and plain statements of their Father His children rest their souls.

To deprive us of their simple force and grandeur is to rob us of all our strength for holiness and service; for in the assurance that God has made us His for ever, "for better for worse, for richer for poorer," in this abandonment of safeguards or conditions He has linked our hearts to His by bonds more strong than fetters of iron.

That I, so guilty, so defiled, and, since He brought me home, so often graceless and ungrateful, should be His chosen, His beloved, and His child for ever, in spite of all my provocations—this is what subdues my stiff neck and conquers Satan's wiles. But let the suspicion once enter my carnal, worldly heart that my position is one of terms and bargain, one that may be maintained only as men hold their own with one another, and all the old wilfulness revives, God's smile of grace is seen no more, and my life becomes the familiar life of our modern Christianity.



OH for a pulse of life in those frozen hearts! a flush of blood in those pale cheeks! Give me Saul breathing out threatenings and slaughters, rather than Gallio caring for none of these things. Some arrow of truth has pierced the heart of Saul, or he would not rage so, and soon you read of him as the Apostle Paul. But I fear Gallio went on in his careless way, till the pains of hell made him care for ever.—
HOGG.

FAITH'S TRIUMPHS AMIDST PRESENT DIFFICULTIES.

AN ADDRESS AT ECCLESTON HALL, ON BANK HOLIDAY,
BY DR. MCKILLIAM.

HEBREWS vi. 19, 20.

WHILE it is true that whenever our Lord has been permitted to decide for us in times of difficulty, the result has always proved for us His unerring wisdom and care for our good, still we, as His elect ones, should never forget, especially in these days of increasing trial, that the figure here before us implies that we shall have to ride at anchor on *stormy seas*.

This will be made increasingly manifest to the Church of God, in order that we may know practically the meaning of our Lord's words, "Have faith in God."

As witness-bearers for HIMSELF down here, we are only beginning, as it seems to me, to enter into the meaning of "having our anchor in the things within the veil." One of the greatest hindrances to church life in the present day is, that we fail to live in the power of *unseen* realities. Our eyes are fixed on the seen and temporal; our attention drawn to feelings, experiences, and judgments, and our hearts are not fairly anchored in the realities of God. While the storm may rise, and the billows and wind be contrary, and we may no doubt experience to a greater extent than ever the increase and spread of false doctrine with its sad results, and see many drawn aside from the truth by the direct appeal which the false makes to the senses, and to human reason and intellectual power, nevertheless, we who are of the little band of *believers*, having faith in God *alone*, are called to know that all this confusion *is to be* for the little while till Jesus comes, in order that our faith may not rest in our brethren, in circumstances, in what seems to be, but in the unseen God, and in the power of our Jehovah, Jesus. In Ps. lvii., David shouts out, "My heart is fixed . . . I will sing." Ah! that is what the Church is needing. As we look round about upon the poor world that has come in and very much swamped things in the professing Church, we can, in spite of it all, with clear faith in our God, say, "My heart is fixed . . . I will sing praise." Even when David was fleeing from Saul, David's heart was fixed, and he could sing and give praise to God. If we have our hearts thus fixed,

and we walk by what we do not see—that is faith. When I take God's word, and put it upon my eyes, and look through that word only—that is faith. It is not possible for me to shut my eyes of reason, look within the veil, and not see *the blood*. It is man's foolish, fallen intellect that denies salvation through the blood of Christ. As we shut our natural eyes, so to speak, and look, through God's Word, within the veil, we see everything which is of God, based upon eternal redemption through the blood; and we can *sing*, for we see that temporal things *are* only temporary, passing, fading away. Without this grip of God and things within the veil, through His Word, we may look at false doctrine, and be very much troubled about its prevalence; but we look to Jesus, through the Word, and find Him pleading for His true Church, in spite of all these things. We do not know those who are preaching false doctrine; they may, some of them, be the children of God, and may be under the snare of Satan; but we know that the whole true Church is borne upon the heart of the Christ of God, and we can *sing*.

Read Heb. xi. I begin to be tired of hearing what we *may* do, God here tells us what we *SHALL* do. Those who have true faith in the unseen *do* the very things of which we find illustrations in that wonderful chapter. We see it in daily life. When our dear brother exhorted us to have a grip of prayer, he knew perfectly well that he had seen marvellous things resulting from it. When, in simple faith, we thus take hold of God, we cannot live a single day without seeing marvellous answers to prayer. When the members of the true Church of God live by faith on Him, they *do* see wondrous things, and are enabled to *do* wondrous things to the praise of the glory of His grace.

When the apostle Paul wrote that first verse of Heb. xi., he probably looked down through the ages and saw the absurdities of the evolution theory, and demolished it with this one master-stroke: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Who believes him? Surely the men who walk by faith in God's Word; not those who say, "I will not believe any part of this Word till my intellect goes with it." No, no; by faith we understand. The little child believes this blessed Word. A man, though a fool as to mental acquirements, who takes the Word of God, and simply believes the great statements of God's truth—*he understands*, he has what Daniel calls "the understanding of the holy," and sees, at one glance, the absurdity of the so-called scientific theories of the day.

By faith we *do* wonderful things. Abel offered a more excellent *sacrifice* by simple faith—another manifestation that "blessing" is *by the blood only*; it is only faith that can see it. Man's mere reason or

intellect is sure to reject *the blood*; but let faith in God's Word take the place of mere intellect, and we offer "a more excellent sacrifice than Cain;" and what is that sacrifice? The precious sacrifice that Jehovah can alone accept—the Lord Jesus Christ the *crucified*.

The times are coming when God will scatter His people. I thank God for it; for many of His people need it, in order to glorify Christ in testifying for Him, so as to bring souls in other spheres to Him. Only the men and women of faith will hear the call. By faith Abraham heard the call of God, and went out, not knowing where he was going. He did not look for comfortable quarters in a place before he made up his mind to go to it; he hadn't a great committee at his back, with the appliances of the present day; but he had God, and, in simple faith and obedience, went forth, not knowing whither. God blessed him, made his life a blessing, and gave him sweet fellowship with Himself. So may it be with hundreds of God's people present, for His name's sake.



THE CHRISTIAN'S LOVE TO GOD.

I CAN think of no better illustration of the relation of the Christian's love to the love of God, than that which is afforded by the contemplation of the rising spray from the Falls of Niagara. Who that has stood beside that mighty cataract, and looked upon the water pouring in a thundering torrent over that stupendous precipice, and watched the mist as it floats upward and backward over the Falls, and outward over the river and land, has not been charmed and filled with holy admiration as he has contemplated this parable in nature? That mighty torrent pouring itself, with ceaseless and exhaustless energy day and night, into the river below, is what the love of God is to sinners. Who can measure it? Who can estimate it? The thin and yet beautiful spray rising from the foot of the Falls, is just a little of these same waters going back in grateful acknowledgment to the source whence they came. So is the believer's love to God. It is the rebound of His own love—only a little, yea, only an infinitesimal portion given back to Him who so loved us. As the spray does not rise by any forced effort of its own, so the believer, who stands under the Niagara of God's love, poured out through Christ, will not have to make an effort to love God: his love will ascend without effort.—
From "A South Window," by Dr. Pentecost. Hodder & Stoughton.

THE SMITTEN ROCK.

JOHN vii, 37-39.

EXODUS xvi., of the manna, finds its counterpart or antitype in John vi. of the bread from heaven, the *body* and *the blood* of CHRIST.

This, corresponding to John vii., is of *the Spirit given by Christ*.

“The *Rock was Christ*,” plainly, from 1 Cor. x. The Rock was to be smitten, in Exodus xvii., for the water to come out from it. But once smitten, it was *not* to be *smitten* again. See Num. xx. Moses’ error seems to correspond (in type) with that in Hebrews, “crucifying to themselves the Son of God afresh,” not recognising the completeness of the one sacrifice once offered. In the power of the Rod (the *budded Rod*) he was to *speak* to the Rock and *so* give the needed drink. In the power of the risen High-Priesthood of Christ—always living, always ready—we have only to *speak*, to draw nigh in His name, to drink of the Spirit, the living water.

Christ is *the Rock*. The Water is *the Spirit*, as we know from John vii. 39. It flows from the Rock. The translation of verse 38, though generally accepted, hardly can be true. It contradicts the verse which says, “If any man thirst, let him come unto *Me* and drink,” by saying we must drink *from His people* water flowing *from them*. The words, “He that believeth on *Me*,” belong to the previous sentence, “let him drink,” explaining who it is that drinks, and how. As in vi. 35, He says, “He that *cometh to Me* shall never *hunger*, and he that *believeth on Me* shall never *thirst*.” And the reference to what “the Scripture hath said” identifies Him as the One from whom that living water flows. The quotation is almost certainly from the Greek of Ex. xvii. 6, combined with Ps. cv. 41. The order of the words in John has led to the commonly received translation. But read thus, *πινέτω ὁ πιστέμων εἰς ἐμέ*, it agrees with the *πίεται ὁ λαός* of Exodus xvii. 6.

The Spirit. That is, the Holy Ghost, who was not yet (given), because that Jesus was not yet glorified. Therefore, not in the general sense in which the Spirit is spoken of previously, but in some special sense. In the more general sense, the Spirit of God wrought in creation—spoke in the word of prophets—see “the Holy Ghost” in Mark xii. 36; Acts xxviii.; Heb. iii. 7, ix. 8, x. 15; 2 Pet. i. 21, &c., or in the heart, as Ps. li. It was the self-same Spirit, but not yet in the full manifestation of His Person.

Then, in opening the New Testament, we see Him personally. He

comes on Christ in bodily shape. And lastly, He is given by Christ, after His death and resurrection, to His believing people.

This is again in a twofold way. At Pentecost it was miraculous power. Already He had given them miraculous power, but here rather power of testimony—gift of *tongues*. This, however, was not given to all His believing people; specially it was to the Apostles, and those in that day for “confirming the word.” Such, at least, was the fact, though it is not clear how far it might have been continued but for man’s failure. Still it would seem that this power was not to be the ground of comfort or joy to Christ’s people. See Luke x. 20. And thus it becomes the more evident that the gift of Christ, here mentioned (John vii. 39), is, in another special sense, the Spirit of adoption, the earnest of our inheritance, whereby we are sealed to the day of redemption. This, as truly as the miraculous powers, flowed from the crucified and risen Christ. His first act after resurrection was to breathe on them, saying, “Receive ye the Holy Ghost”—yet not “in power”—they had to tarry for that; it was for testimony to forgiveness of sins through Him, apart from miraculous gift as such, this being in measure true of all believers, the Spirit witnessing with their spirit that they are children of God.

It was distinctly, then, the Holy Ghost as “the Spirit of adoption whereby we cry, Abba, Father.” That was the Spirit which was not yet given till He was glorified. And that is our portion. Thus we come to Him to drink, to Him as having been once for all offered, and now risen, glorified, resting for ever. In His “adoption” (compare Rom. i. 4) His finally accomplished work and declared “Sonship,” by the Spirit, we share, and by that Spirit we claim it, and use it, and enjoy it. That is the earnest, our present part of our glorious inheritance as joint heirs with Christ. Once we were servants—bond-servants—now we are children; servants still, as a *child* is a *servant*, not for pay, but for love; far better servants we ought to be than if the other.

The Holy Ghost, thus given by Christ, may be regarded as a three-fold power.

1st. As “working in us to will and to do” what flesh cannot do. Of ourselves we can do nothing. “Not by might, nor by power, but by My Spirit.”

2nd. For comfort—“the Comforter.” And as seen under the type of oil—“Oil of *gladness*”—“Oil that makes the face to shine.

3rd. As resulting from these two, for Sanctification. See the “fruit” in Gal. v., by comparing ourselves with which we may know whether we are really walking in the Spirit, “drinking into it,” as we shall if we are “abiding in Christ”—coming to “Him.”

This is what He has provided for our thirst—“Rivers of living water”—“The water that I shall give him shall be in him a well of water springing up unto everlasting life.”

“Drink, yea, drink abundantly, O beloved!”

W. COLLINGWOOD.

PHASES OF SANCTIFICATION.

No. VI.—SANCTIFIED IN CHRIST.

By F. E. MARSH, *Sunderland.*

NONE has said, "Our prayers and God's mercies are like two buckets in a well: while one ascends, the other descends." So with this truth: while we are led to look up to Christ, through faith, in the Word, by the Holy Spirit, and see what we are in Him, there descends upon us the truth of what He is to us. Thus sanctification in Christ brings before us what Christ is to us and what we are in Him, independent of what we are, have been, or can promise to be and do; even as another has said, "Our blessedness is that our true life is before God in heaven, where Christ now is, and that we are in spirit where He is, and in standing before God as He is." We shall take up three points at this time, namely, standing, supply, and saintship.

I. *Standing, or what we have in Christ.*—"By which will we have been sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 10, 14). Here we emphasise the word "*perfected*," for it is said of those who are Christ's that they are so. Now we find that there are six different words that we have rendered "perfect." Let us notice them.

1. Acts xviii. 26: "Expounded unto him the way of God more *perfectly*." Here the word means *accurately*. Apollos was like a school-boy who had not got his lesson right; so Aquila and Priscilla explained the truth more accurately to him.

2. 2 Tim. iii. 17: "That the man of God may be *perfect*." Here it means fitted, as an able workman who can do what he is bid.

3. Rev. iii. 2: "I have not found thy works *perfect*." Here it means to fill, make full. Like an *employé* who fills up the time of his employer and does what he is told; not like the stony ground hearer, who brought no fruit to perfection—*i.e.*, did not fulfil the purpose for which the word was received.

4. Col. i. 28: "That we may present every man *perfect* in Christ Jesus." Here it means ended, or complete. Paul's aim in ministry was not to have babes in grace, but men; not dwarfs, but giants. The same word is rendered in Heb. v. 14 "*age*:" "Strong meat belongeth to them that are of full age." In 1 Cor. xiv. 20 it is "*men*:" "In understanding be men."

5. 1 Cor. i. 10: "*Perfectly* joined together in the same mind."

Here it means to fit, to thoroughly adjust. Just as a limb out of joint is not perfect, but when in joint it is. The same word is translated in Matt. iv. 21 "*mending*:" "Mending their nets."

6. Heb. x. 14: "*Perfected* for ever them who are sanctified." The word "*telioō*" occurs nine times in the Epistle to the Hebrews: eight times it is rendered "perfect," and once "consecrated" (vii. 28); it means to end, to finish. It is rendered in Luke ii. 43 "*fulfilled*:" "When they had fulfilled the days;" and in John xvii. 4 "*finished*:" "I have finished the work."

We shall note the word "perfect" as we find it in the Epistle to the Hebrews as enforcing its meaning, and as bearing out the fact that every child of God is brought into a perfect standing before God by virtue of what Christ has done. 1. "To make the Captain of their salvation perfect through sufferings" (ii. 10). Here it means that if Christ had not suffered death His work would not have been completed or His end accomplished, namely, to bring us into union with Himself. 2. "And being made perfect" (v. 9). That is, by virtue of His completed work, He is seated at the right hand of God as the channel of blessing to us. 3. "For the law made nothing perfect" (vii. 19). That is, the priesthood of Aaron was not complete; but the priesthood of Christ is a complete one, unlike the Aaronic. 4. "That could not make him that did the service perfect, as pertaining to the conscience" (ix. 9). All the sacrifices of old could not give rest of conscience. 5. "Sacrifices which they offered year by year continually make the comers thereunto perfect" (x. 1). Here we see that the sacrifices on the day of atonement could not take away sins, but only foreshadowed Him who could and did. 6. "God having provided some better thing for us, that they without us should not be made perfect" (xi. 40). That is, the Old Testament saints will share in the glory that we shall have with Christ, although they will not be the Bride of Christ, but the friends that rejoice with the Bridegroom and Bride; thus God's purpose will be accomplished. 7. "Spirits of just men made perfect" (xii. 23). The spirits of just men before Christ came were in Hades, but Christ took them to Paradise after His death; hence as to their spirits He has accomplished His purpose, although they, with us, wait for their glorified bodies. 8. "Perfected for ever them that are sanctified." In these words there are at least three precious facts—(1) That Christ by His perfect offering for sin has for ever settled it in a penal sense for those that believe in Him; thus we have rest of conscience because resting in His perfect work. (2) We have a perfect Saviour, who has procured for us a salvation perfect, complete, and eternal. (3) And we are brought into a perfect standing before God, because "as Christ is,

so are we in this world." What a blessed position to be in! In Christ! Think what it means.

Accepted in all the loveliness of His person (Eph. i. 6).

Blessed with all the riches of His grace (Eph. i. 7).

Covered with all the perfection of His atonement (Rom. v. 11).

Delivered from all the wrath to come by His sufficient death
(1 Thess. i. 10).

Endowed with an eternal inheritance (1 Pet. i. 3).

Fitted for the glory of God's presence (Rom. v. 2).

Gifted with the gifts of the Kingdom (2 Pet. i. 3).

Having God and His fulness (R.V., Col. ii. 10).

Identified with Christ and all He has done, is, and is to be
(Eph. ii. 5-7).

Justified and cleared from every charge (Rom. viii. 33-35).

Kindness is the crown upon our head (Ps. ciii. 4).

Loved by the Father as He loves Christ (John xvii. 23).

Made meet for the inheritance of the saints in light (Col. i. 12).

Near to God, as Christ is (Eph. ii. 6).

Obtaining the precious promises (2 Cor. i. 20).

Partaking of the Divine nature (2 Pet. i. 4).

Quietness and assurance through the righteousness of Christ
(Isa. xxxii. 17).

Resting from an accusing conscience (Heb. ix. 14).

Sealed with the Holy Spirit (Eph. i. 13).

Triumphant over Satan, sin, and self (2 Cor. ii. 14).

Unspeakable joy in believing (1 Pet. i. 8).

Complete in Christ! What a glorious truth! As one has said, "Having pitched on Christ for our completeness, let us believe strongly, be established fully in Him, not doubting in the least, for our completeness is a complete God. God makes us complete in Himself. God must be displeased with His own perfection if with a saint in Christ, for a saint's perfection is Christ, and Christ is the fulness of the Godhead."

2. *Supply, or what Christ is to us.*—"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). Think of what He is to us as illustrating the fulness of supply. He is the Atonement to cover us, the Advocate to look after our interests, the Brother to sympathise with us, the Bread of Life to feed us, the Companion to cheer us, the Captain to command us, the Deliverer to liberate us, the Day-Star to guide us, the Example to influence us, the Emmanuel who is with us, the Friend to stick to us, the Foundation to uphold us, the Guard to

protect us, the Guide to direct us, the High Priest to represent us, our Husband to cherish us, the Intercessor to plead for us, the I Am to supply us, Jesus to save us, Jehovah to keep us, the Life to ennoble us, the Lovely One to attract us, the Minister to serve us, the Mediator to act for us, our Near Kinsman as one with us, the Nourishment to sustain us, the Offering to atone for us, the Overseer to superintend us, the Purifier to sanctify us, the Passover to shelter us, the Rock to hide us, the Refuge to shield us, the Strength to empower us, the Shepherd to defend us, the Teacher to instruct us, the Truth to arm us, the Understanding to enlighten us, the Unction to enrich us, the Vine to enrich us, the Virtue to bless us, the Way into the holiest, the Wonderful to charm us; yesterday, to-day, and for ever the same; the Zeal to inspire us, Zero to encircle us. Thus we see that the Lord is not only our Saviour and Sanctifier, but our Supplier as well; and He supplies that we should be holy and useful. God gives us not blessing for our own spiritual enjoyment merely, but that we should exhibit Christ in our life, and that we should be channels of blessings to others. We see this in the case of Joseph: he was saved to provide for others. Again, on the night of the Passover, God not only saved Israel from the judgment that fell upon the Egyptians, but provided them with the roast lamb to feed upon. God brought Israel out of Egypt that they might enter the land of Canaan and enjoy the good things there. He fed, led, protected, and provided for them in all their wanderings. So it is with us. God has saved us from the wrath to come that we might delight in His wealth. He saved us that He might supply all our need according to His riches in glory by Christ. Again, as it was in the case of Mephibosheth—David blessed him for Jonathan's sake, and brought him from Lo-debar to Jerusalem, where he was treated as a king's son, and ate bread at the table of the king continually—even so is it with us in a far higher sense. God has blessed, saved, redeemed, and brought us to Himself that we might enjoy Him, for man's chief end is to glorify God and to enjoy Him for ever. Since this is so and Christ is our supply, let us be continually receiving from Him. Since He is our Atonement, let us look alone to Him. He is our Advocate: let us place all in His hands. He is our Brother: let us take all to Him. He is the Bread of Life: let us have none but Him. He is our Companion: let us be always with Him. He is our Captain: let us always obey Him. He is our Deliverer: let us stand fast in Him. He is our Day-Star: let us be guided by Him. He is our Example: let us follow only Him. He is our Emmanuel: let us rejoice in Him. He is our Friend: let us have no friend but Him. He is our Foundation: let us build upon Him. He is our Guard: let us leave ourselves to Him. He is our Guide: let us be led by Him. He is our

High Priest: let us go only to Him. He is our Husband: let us be true to Him. He is our Intercessor: let us trust in Him. He is our I Am: let us count upon Him. He is Jesus: let us know none but Him. He is Jehovah: let us be staid upon Him. He is our Life: let us not hinder Him. He is the Lovely One: let nothing keep Him from our view. He is our Minister: let us reverence Him. He is our Mediator: let us have faith in Him. He is our Near Kinsman: let us rest in Him. He is our Nourishment: let us receive from Him. He is our Offering: let us remember Him. He is our Overseer: let us be subject to Him. He is our Purifier: let us surrender to Him. He is our Passover: let us abide in Him. He is our Rock: let us shelter in Him. He is our Refuge: let us remain in Him. He is our Strength: let us recognise Him. He is our Shepherd: let us follow Him. He is our Teacher: let us learn of Him. He is the Truth: let us be armed by Him. He is the Unction: let us wait upon Him. He is the Vine: let us continue in Him. He is our Virtue: let us imitate Him. He is the Way: let us draw near to Him. He is our Zeal: let us be influenced by Him.

III. *Saintship, or a Name given.*

1. We are saints by election. "That we should be holy" (Eph. i. 4); "Elect, holy, and beloved" (Col. iii. 12). The word translated "holy" in each case is the same as "saints."

2. We are saints by calling. "Called saints" (1 Cor. i. 2). That is, God calls us saints. It is a title given us by God Himself. It is not a name we may expect to gain by anything we are or can do, but a name bestowed upon us by the Lord.

3. We are saints by union. "Saints in Christ Jesus" (Phil. i. 1); "Salute every saint in Christ Jesus" (Phil. iv. 21). When a maiden marries a man she loses her own name and is called by her husband's name. Even so with the believer: when we accepted Christ we lost our name "sinner," and we are called saints in Christ Jesus.

4. We are saints by the indwelling of the Holy Spirit. "Temple of God is *holy* [same word as 'saint'], which ye are" (1 Cor. iii. 17, R.V., margin). Thus we are, as saints, to be saintly—*i.e.*, holy. God does not ask us to try to be holy, but He makes us so by His grace, and then calls upon us as His holy ones to manifest His holiness. We see this in Paul writing to the saints at Rome. He bids them to receive Phœbe the deaconess (Rom. xvi. 2, R.V., margin) in the Lord, as becometh saints; that is, treat her as the Master Himself would treat her—in kindness and love. Again, Paul, in writing to the church at Ephesus, in speaking of certain sins, says, "Let it not be once named among you, as becometh saints" (Eph. v. 3). Thus we see that we are not to be *saintly to be saints*, but we are *saints to be saintly*, and as such turn from all unholiness, and do what is pleasing to the Lord.

"Are you a Christian?" was the question once put to one. And the answer that was given was, "You must live with me to know that." Yes, that is it. If we are saints those with whom we live will know it.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

CHRIST'S Gospel is emphatically a gospel for the poor. He said, "Blessed be ye poor: for yours is the kingdom of God" (Luke vi. 20); and He gave to John's disciples, as a sign of His Messiahship, "The poor have the Gospel preached to them" (Matt. xi. 5). Poor, not only in purse, but in heart. This poor man's Gospel is well illustrated in the book we are considering.

THE CAUSES OF TEMPORAL POVERTY ILLUSTRATE THE CAUSES OF SPIRITUAL
POVERTY.

SLEEP AND SLOTHFULNESS (vi. 11, xx. 13, xxiv. 34).—While men slumber, poverty overtakes them "*as one that travelleth*" post-haste, and "*as an armed man.*" How many sleep the sleep of death, and so are spiritually poor, robbed of what little they had, and never likely to earn more!

EXCESSES.—"The drunkard and the glutton shall come to poverty" (xxiii. 21). "*He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich*" (xxi. 17). A pampered body always makes a lean soul. He who wastes all on his flesh leaves nothing for the spirit. The sluggard sleeps until poverty comes to him; the spendthrift runs so fast *he comes to poverty.*

VANITY.—"He that followeth after vain persons shall have poverty enough" (xxviii. 19). Company brings many a man to penury, both of home and heart. There are many pickpockets in Vanity Fair. Going to a theatre costs more than the mere price of admission.

STINGINESS.—"There is that withholdeth more than is meet, but it tendeth to poverty" (xi. 24). Many a man has filled his bag until the weight has forced the bottom out. God says, "Give Me all—thy goodness and thy badness;" and when we obey He changes our farthings into golden pieces, but if we keep back it will tend to poverty. Money, like manna, if kept, breeds worms that eat it up, and the soul of the keeper too (x. 4).

REFUSAL.—"Poverty and shame shall be to him that refuseth instruction" (xiii. 18). He that refuseth the instruction given in Christ's Gospel must come to want, and want with shame attached.

Those who are thus poor are slaves, for in their extremity they have sold themselves for nought (Isa. lii. 3), and are under a cruel lord. "*As a roaring lion, and a ranging bear; so is a wicked ruler over the*

poor people" (xxviii. 15). Oh, what a tyrant is Satan, that roaring lion (1 Pet. v. 8)! How he tantalises poor hungry souls! "*Eat and drink, saith he; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words*" (xxiii. 7, 8).

Yet some who are poor as church mice think they are rich as stalled oxen. "*There is that maketh himself rich, yet hath nothing*" (xiii. 7). He thinks his broken chips of glass are diamonds; his tinsel, solid gold and silver; his county court summons, a title to an estate. (Rev. iii. 17) "*Hath nothing.*" Good Gospel condition! that prepares a man to say—

"Nothing in my hand I bring;
Simply to Thy cross I cling."

"*The righteous considereth the cause of the poor*" (xxix. 7). This the good Lord does. The poor man did not consider his poverty before it came (xxviii. 22), but God did (Eph. 1). He considered the need, and made provision to meet it.

"The Father's good pleasure hath laid up in store
A bountiful treasure to give to the poor."

"*Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard*" (xxi. 13). This implies that the poor cry. "*The poor useth intreaties*" (xviii. 23). God has made provision, but He expects us to take the place of beggars. Mere wishes are not enough. "*The soul of the sluggard desireth, and hath nothing*" (xiii. 4). Many who desire heaven get hell. Needing must lead to pleading. If God commands His people not to stop their ears at the cry of the poor, is it likely He will stop His own? The ear has no door; this letter-box is always open. "*His ears are open unto their cry*" (Ps. xxxiv. 15, xviii. 6; 2 Sam. xxii. 7). But crying is not the only means by which the poor become rich.

"*By humility and the fear of the Lord are riches*" (xxii. 4). A proud beggar seems an anomaly; yet there are such beings. To find divine riches I must descend into the mine of humility. "*As waters meet and rest in low valleys, so do God's graces in lowly hearts.*"—*Trapp*. Poverty and pride are ill-mated, and the sooner they are separated the better: then comes a holy, reverent fear—not dread. Such an approach to God, in the name of Jesus, is sure to obtain "*riches, and honour, and life.*"

"*He that hath mercy on the poor, happy is he*" (xiv. 21). Oh the happiness of Jesus when having mercy! We sometimes seem to think He requires urging to mercy—nay, it is His delight. Which was the happier, poor, blind Bartimæus when he received sight, or the Lord who gave sight (Mark x. 46)? Helping poor souls was a part of the joy set before Him (Heb. xii. 2). It brings Him blessing to bless us. The mercy which Christ shows is practical—bread and wine.

"*He that hath a bountiful eye shall be blessed; for he giveth of his*

bread to the poor" (xxii. 9). An open ear to hear, and a bountiful eye to give. John Berridge has so quaintly hit off this verse, that we cannot do better than give his words:—

"Jesus hath a bounteous eye,
Calls the sick and needy nigh,
Seeks the friendless as they roam,
Brings the wretched outcasts home.

"Gathers crowds around His door,
Looks and smiles upon the poor,
Gives the bread for which they cry—
Bread which princes cannot buy!

"Pleased to help them in their need;
Pleased if, hungry, they can feed;
Pleased to hear them tell their case,
Pleased to cheer them with His grace.

"All that hunger for His bread
May and will be kindly fed;
He will pass no beggar by:
You may eat, and so may I.

"Hallelujah to the Lamb!
Let the poor exalt His name!
Raise your voice as angels raise,
Sing and give Him lusty praise.

"Jesus, with Thy bread impart
Something of Thy bounteous heart;
I would learn to copy Thee—
Feed the poor as Thou dost me."

In addition to the bread of life, so well described in John vi., the poor soul wants its thirst quenched, that he may "*drink, and forget his poverty, and remember his misery no more*" (xxxii. 7). This Christ provides. Not as the world giveth, giveth He wine: His wine does in reality what other wines only pretend to do (Prov. ix. 2 and 5; Isa. xxv. 6, lv. 1; Matt. xxvi. 27). They who drink Christ's wine, though before "*ready to perish,*" and "*of heavy heart,*" literally forget all former misery (Isa. liv. 4).

"*The blessing of the Lord, it maketh rich, and He addeth no sorrow with it*" (x. 22). No true riches without His blessing, and His greatest blessing is in the Gospel; therefore, Gospel blessings make the poorest truly rich. "*And He addeth no sorrow.*" Sin is all sorrow; salvation brings no sorrow. How rich is he who hath God's blessing, if he hath nought beside! The text does not say, "The Lord blesseth with riches," but, "*The blessing of the Lord,*" in itself, with nothing beyond, "*maketh rich.*"

"*The rich man's wealth is his strong city: the destruction of the poor is their poverty*" (x. 15). A Christian's riches in Christ are his strong city—his city of refuge—his rock city, stronger than Edom—his treasure city—his new Jerusalem—his city of gold with gates of pearl. No famine, no foe, no fear, can reach him. On the other hand, the poverty of the unsaved soul is its destruction: it tries to trade without capital, or even credit; for who will trust one who "*hath nothing*"? Soul, thine only safety is to take the place of humility, use intreaties, and thou shalt have bread and drink, and riches, and honour, and life, and all that is good for thee.

WITNESS-BEARING.

“But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts i. 8.

IN connection with this subject, notice three things—(1) Witness-bearing, what it is. (2) The sphere of it. (3) The power for it.

I.—WITNESS-BEARING, WHAT IT IS.

What is a witness? A witness is one who bears testimony to that of which he has personal knowledge. What was it, then, to which the apostles were to bear witness concerning Christ? For, saith He, “ye shall be witnesses unto Me.” The apostles were to bear witness to the glory of Christ’s person, and the foundation truths of the Christianity He established, His miraculous conception, His stainless life, His marvellous works, His sufferings and death as an atonement for sin, His burial, His resurrection, and His ascension into glory. These, I gather, were the facts to which the apostles bore witness concerning Him whom they owned as Lord and Master. Besides the apostles, there were others who bore witness to Christ, they having seen His mighty works, and many of them having been the happy subjects of them. There, for instance, was the man who had been born blind, and to whom Christ gave sight. Fearlessly did he testify for his Benefactor. In answer to the question, “How were thine eyes opened?” he replied, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.” And when the Pharisees, unable to gainsay the miracle, said to him, “Give God the praise; we know that this man is a sinner,” he answered and said, “Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see” (John ix. 15–25).

Lazarus also was a witness for Christ. I am not aware that we have any record of Lazarus having testified orally for Christ. That he did so is not improbable, yet that mattered little. His death had been a well-attested fact, and now His living presence in their midst was to the people of His time an eloquent testimony to Christ’s mighty power. The people who were eye-witnesses of the miracle bore record of the same, and the result of the whole was many converts to the new faith, and a princely ovation to its founder (John xi. 9–18).

The disenthralled Gadarean demoniac was another bright witness for Christ. His had been indeed a lamentable condition. Night and day living among the tombs and the mountains, crying, and cutting himself

with stones. A poor derelict, tossed ruthlessly about on a sea of trouble at the will of demon rage; but when Christ rebuked the unclean wrathful spirit, and made a sweet hallowed calm to steal over the hitherto-troubled soul, the subject of this glorious change went forth and began to publish in Decapolis how great things Jesus had done for him, and all men marvelled (Mark v. 20). The blind man bore witness to Christ's power to give light, Lazarus to His power to give life, and the demoniac to His power to give liberty.

That lame man who lay at the beautiful Gate of the Temple, who obtained healing, was also a witness for Christ. He bore witness—or rather, the miracle of His cure witnessed—to the fact of Christ's presence at the Father's right hand, for it was in the name of the risen Jesus that the miracle was wrought (Acts iv. 10). We, too, who believe in Jesus are Christ's witnesses. We bear witness to the conscience-pacifying power of His death, the soul-preserving power of His life, and the comforting and sustaining grace of His Holy Spirit. If we are Christ's, and know Him, these blessings are ours; and if these blessings are ours, it is but right for the honour of Christ that we make the fact known. This can be done in two ways—by the lip and by the life. Lip testimony, however, if unaccompanied by the testimony of the life, is worse than useless; it does a positive injury to Christ's cause; it mars Christ's beauty, and casts an unpleasant odour around His Blessed Name. But where the testimony of both lip and life harmonise, the name of Jesus becomes wondrously sweet, beautiful, attractive. May we all so witness for Christ!

II.—THE SPHERE OF WITNESS-BEARING.

“Ye shall be witnesses unto me in Jerusalem,” &c. Jerusalem, the Jewish capital. In God's order the Jew is always first, and for this reason, doubtless, the Gospel was to be preached first at Jerusalem. It is said, “Charity begins at home,” and certainly witness-bearing ought to begin there. Home has the first claim. “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee” (Mark v. 19). But, further, may there not have been another reason why the apostles were to plant their standard first in Jerusalem? May it not have been because that there the Lord was crucified, and that being the head-quarters of opposition, it was desirable that it be assailed first, and, if possible, carried. Seize an enemy's capital, and what remains of his outlying territory will be less difficult to subdue. If Jerusalem fall, Judea will follow in due course; and if a man make a stand for Christ first in his own home, and conquer there, operations beyond that will become comparatively easy. Christ, speaking in the prophets, saith, “Those are the wounds with which I

was wounded in the house of My friends ;” and in the days of His flesh He said to His disciples, “ A man’s foes shall be they of his own household ” (Zechariah xiii. 6 ; Matthew x. 36). The home position is the one which is most difficult for the Christian to take, and having taken it, it is the most difficult to hold ; but this done, the enemy’s chief position is carried.

The next territory mapped out to be advanced upon by Christ’s followers is Judea—all Judea. Here we have an extension of area, and the truth herein signified I take to be an extension of grace to the whole Jewish household. Witness-bearing was to be begun, but not to end, at Jerusalem. Jerusalem was to be simply the base of operations, and from there they were to spread themselves out over the whole land of the Jews. From this let every Christian learn, that while home is the first place where he should witness for Christ, it is in no wise to be the last. Beyond the home circle there is a wider circle, a circle of relatives, those united to him by ties of flesh and blood, and among them also it is his duty to confess Christ, and, if possible, win them for His gracious Master. Samaria is next mentioned as coming within the sphere of the Church’s operations. Here we have a still further extension of grace. Samaria had been the head-quarters of the ten tribes, even as Jerusalem had been of the two tribes of Israel. How the cleavage in the camp of Israel was brought about is well known to readers of the Bible, and from the time of this division no good feeling existed between those respective houses. Hence the force of the saying, “ The Jews have no dealings with the Samaritans.” Of such differences, however, Christianity takes no note, but, as different parts of the same ocean, separated by some far-stretching sandbank or reef of rocks, are again made completely one by the flowing tide, so every human distinction is done away by the advancing tide of the Divine compassion, as that is seen to flow from the heart of the world’s Redeemer, Christ Jesus. Samaria, therefore, is included in the Divine purpose of redemption. And did not Jesus Himself open the door to Samaria when, on that memorable day, He dispensed the first draught of living water to her sinful daughter at Jacob’s well ? (John iv.). Samaria comes next in order to Judea, and, I think, for this reason, viz., because of the close relationship existing between the people of those two countries, and, therefore, as having the next claim on the Divine favour. And now, as concerning ourselves, allow me to say that beyond the home circle, beyond the circle of our more immediate relatives, there is the circle of those to whom we stand more distantly related, and also the circle of friends and acquaintances to all of which we may have access, and

there, too, is it our duty and privilege to witness for Jesus. Finally, the apostles were to be Christ's witnesses unto the ends or uttermost part of the earth. Here we have the incorporation of the Gentiles with the Jews—the enfranchisement of the world in the purpose of grace. It was unquestionably the purpose of God that the first blast of the Gospel trumpet be heard on the hills of Judah, yet not that the joyful sound should be confined to the people of those regions, but that it echo through all lands until distinctly heard by the people of every clime and nation. Moreover, God meant that the gracious movement originated at Jerusalem, should spread out in ever-widening circles until the uttermost parts of the vast sea of humanity feel its benign influence—that the living waters emanating from Mount Zion should flow on, ever deepening, ever widening, until, becoming a mighty river, branching out in every direction, they fertilise, beautify, and gladden the entire habitable globe. The purpose of God in grace is world-embracing. “The arms of love that compass me, would all mankind embrace.” Here, then, my Christian brethren, we have clearly pointed out to us our field—the world. “Go ye into all the world, and preach the Gospel to every creature.”

“The field is the world, and our work is before us,
To each is appointed a message to bear;
At home or abroad, in the cottage or palace,
Wherever directed, our mission is there.”

III.—THE POWER FOR WITNESS-BEARING.

“Ye shall receive power after that the Holy Ghost is come upon you.” There is no undertaking more difficult than that of bearing witness for Christ when attempted in one's own strength. Of this the case of Peter furnishes a striking example. When Jesus said to His disciples, “All ye shall be offended because of Me this night: for it is written, ‘I will smite the Shepherd, and the sheep of the flock shall be scattered abroad,’” Peter answered and said unto Him, “Though all men shall be offended because of Thee, yet will I never be offended;” and when Jesus informed Peter that before the cock had crowed he should have denied Him thrice, Peter grew louder and stronger in his protestations, declaring that though he should die with Him, yet would he not deny Him (Matthew xxvi. 31). The sad sequel we know. In the High Priest's palace, before a servant-girl, the mighty man ignobly falls, bringing upon himself everlasting contumely. After all the vaunting cedar reveals itself to be but a reed. Christ's other disciples did not err so grievously as did Peter, yet they also exhibited signs of great weakness, for in the hour of their Lord's deep humiliation “they all forsook Him, and fled.” It will not do, however, to be too

hard upon Peter and his brethren, for theirs was not exceptional, but representative conduct. All adown the centuries the same sad scene, in fainter or stronger hue, has been witnessed in the lives of Christ's followers, and the reproduction of the same sad spectacle may ever be looked for where a man in his own strength attempts to witness for Christ. More than human power is needed to enable a man to stand up for Christ amid unfriendly surroundings. It takes Divine power for this. Therefore said Jesus to his disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49); and, again, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). Now notice the wonderful change which this heavenly endowment works in a man: there is Peter, the very same person who, before Pentecost, at the word of a damsel winced, cowered, and denied his Lord with oaths and cursings, now standing up in the very heart of his Lord's enemies, Jew and Roman, and fearlessly charging home upon them the blood of his holy Master. He says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23). The man is transformed. What has done it? The power of the Holy Ghost, with which he is filled (Acts iv. 8). Yes, by the power of the Holy Ghost, the coward is changed into a conqueror. Stephen was filled with this power, and what a bright witness for Christ was he! not all his enemies could resist the wisdom and spirit by which he spake (Acts vi. 5 and 10). Finally, this is the power by which all who have ever witnessed a good confession have been sustained. And this is the power we all need, may have, and ought to tarry for.

ARCHIBALD TURNBULL.



WORDS OF GRACE AND TRUTH.

THE Cross of Christ, which sealed the doom of the old creation, is the foundation of the new.

SANCTIFIED KNOWLEDGE saith, "There is an infinite fulness in Christ—the fulness of an ocean." Faith saith, "That is all for me, for He is my Husband." Then saith Prayer, "If all this be thine, I will go and fetch it for thee." And Thankfulness saith, "I will return praise to God for it."—MATTHEW LAURENCE (1657).

"EVERY DROP OF MY BLOOD THANKS YOU."—Dr. Doddridge once exerted himself to procure the pardon of a man condemned to die. When he succeeded and hastened to the cell with the glad news, and the prison door was flung open, the poor man cast himself to the earth, and, clasping the feet of his deliverer, exclaimed, "Every drop of my blood thanks you, for you have saved them all."

THREE GREAT REALITIES IN HEBREWS.

THERE are three *great* realities brought before us very prominently in the Epistle to the Hebrews. In chapter ii. 3 we read, "How shall we escape if we neglect so *great* salvation?" In chapter iv. 14 we read, "Seeing then that we have a *Great* High Priest, that is passed into the heavens, Jesus the Son of God;" and in chapter xiii. 20 we read, "Now the God of Peace, that brought again from the dead our Lord Jesus, that *Great* Shepherd of the sheep."

Observe how the Holy Spirit describes the first of these: it is a "*salvation*;" it is also a "*great* salvation;" and, yet still more emphatic, "*so* great salvation." It is so great on account of its infinite cost. The vast fields of creation which reveal God's wisdom, and show forth his handiwork, cost God but a *word*; for "by the word of the Lord were the heavens made; and all the host of them by the breath of His mouth;" but this salvation cost him the life-blood of His own beloved Son. "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." It is so great because of the infinite sacrifice which the *Eternal* Son of God made to secure it. Sin was an act of rebellion on the part of the creature against infinite love and inflexible holiness. Divine Justice could not pass over sin without having its infinite claims righteously and adequately met. Thousands of rams, and ten thousands of rivers of oil, could not make an atonement for the sin of our soul. Not ten thousand bright angelic hosts, nor myriads of worlds, could ever satisfy the claims of God's Throne. But in Christ we see Jehovah's Fellow, the Lamb of God. He who was very God becomes perfect man, and He gave His back to the smiters, and His cheeks to them that plucked off the hair. Those hands which had broken the five loaves, and fed the five thousand therewith, were nailed to Calvary's cross; those feet which were oftentimes dusty and weary going on errands of love and mercy, were transfixed to the tree of shame. And there, amid the agonies of Golgotha, Jehovah's sword did its solemn work; Satan was allowed to bruise the heel of the woman's seed, and wicked, impious man dared to say, "He saved others; *Himself* He cannot save." And why? The apostle replies, "Christ loved the Church, and gave *Himself* for it;" and the individual Christian exclaims, "He loved me, and gave *Himself* for me."

The sufferings are over, the cross is passed, and He who was dead is alive again for evermore; and having by *Himself* purged our sins, He

sat down on the right hand of the Majesty on high—a proof that the work was finished. At the place called Calvary

“Mercy gained her diadem,
And Justice sheathed her sword.”

Mercy and truth there met together; righteousness and peace there kissed each other, and now God is just, and yet He justifies the sinner that trusts in Jesus. Without any violation of His character, and in perfect harmony with all His attributes, He pardons the guiltiest, and cleanses the vilest sinner that believes the Gospel. The Holy Ghost has come down from heaven to bear testimony to the perfection of the work, and to declare the infinite value and the eternal efficacy of the atoning death of Christ.

This salvation is so great on account of what it accomplishes also. It has met Heaven's highest claim, and it meets the sinner's deepest need. It rescues the soul from the power of Satan, and translates it into the kingdom of God's dear Son. It raises the beggar from the dunghill, and places him among princes. It brings the sinner from the place of distance, darkness, and of death, into a place of intimate nearness, of unclouded light, and of eternal life and blessedness. It saves from sin to holiness; from enmity to love; and it delivers from an eternal hell, and fits for everlasting glory. Hence we have the unanswered question asked, “How shall we escape if we neglect *so great salvation?*”

Those who receive this great salvation as God's free gift are thus brought inside the veil, and there, within the holiest of all, they learn that they have “a *Great High Priest*,” even Jesus, the Son of God, engaged on their behalf. The law had many priests, and could even boast of many high priests, but none could ever claim to this title, save the Lord Jesus Christ. In Him faith beholds the Divine Aaron, the true Melchisedec. As the former, He ever meets all the requirements of the sanctuary on His people's account. He undertook their case upon the cross, and He lives to carry it on before the throne, and He will yet bring it to a triumphant issue, placing them—spirit, soul, and body—in that scene of unsullied light and of uncreated brightness,

“All at home, no more be scattered,
Inside the veil.”

As the latter, we have in Him the true “*King of Righteousness*,” the real “*King of Peace*,” who ever lives to bless His saints, feeding their souls with the Bread of God, and gladdening their hearts with the royal wine of Heaven. He is a *Great High Priest*, for He has the heart of a priest, and the arm of a king. He has carried His humanity to the Throne of Heaven. And the believer rejoices in the fact that all

the love and grace of His humanity, and all the wisdom and power of His Divinity, are exercised for him. Infinite wisdom cannot err, and perfect love will do its best for its object; therefore, all must be well.

Then in the second part of this grand epistle, where the Spirit of God views the people of God as strangers and pilgrims on the earth, passing through a scene of trial and temptation, He presents the Lord Jesus in chapter xiii. as "the *Great Shepherd* of the sheep." The flock was given to Him by the Father. The youngest lamb in it cost Him His own life-blood. Every sheep of His has His own special and Divine seal upon it, and He now lives to watch over that flock by night and by day, to preserve it from the roaring lion, the subtle bear, and from the devouring wolf. He loves to make His flock lie down in green pastures, and to lead them beside the still waters; and, although passing through a vast spiritual desert, faith can say, "The Lord is my Shepherd; I shall not want." And in the midst of deadly foes, and surrounded by subtle enemies, the eye of faith rests on the *Great Shepherd*, and says, "I will fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me."

"All power has been given to Him in heaven and in earth," and no created power shall be ever able to pluck one sheep out of the mighty Shepherd's hand. Like David, the shepherd king, He keeps his Father's sheep in the wilderness, and He will one day present that flock to the Father, and say, "Those that thou gavest Me I have kept, and none of them is lost;" behold "the flock which was given Me, Thy beautiful flock." And there, upon the everlasting hills of glory, "the Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. vii. 17, R. V.).

G. HUCKLESBY.



A CURE FOR COLDNESS OF HEART,

WHEN thou art considering thy love to God, and ashamed at the sight of it, then look at His. Look especially at His when thine is little. Believing views of His will increase thine. Thou hast nothing else to excite or to nourish it. Thou art not called upon to warm thyself with the sparks of thy love to God, but with the pure constant flame of His love to thee. His is to keep up thine. His is the first cause; thine is but the effect. The experience of His will heal all the infirmities of thine. When thy love is little, unsettled, cold, and dull, then study the divine properties of His; these rightly understood will increase, settle, warm, and actuate thine affections. By believing meditation thou wilt find a pardon provided for thy little love; the sense of it will comfort thy conscience. Thy heart will grow hot within thee; while thou art musing the fire will kindle. It will break. Thou wilt speak with thy tongue praise and thanksgiving to thy loving God and Father.

ROMAINE.

DAVID, THE MAN AFTER GOD'S OWN HEART.

BY THE LATE H. W. SOLTAU.

No. XV.—THE SWEET SINGER.

I CHRONICLES XV.

WHenever there is any fresh blessing or restoration of soul, we find it always accompanied by *the ministry of song*. The creation, as it burst forth fresh from the hands of God, was accompanied with song:—"The morning stars sang together, and all the sons of God shouted for joy." At the next great event of the world, the birth of the Lord Jesus, the angels began to sing, "Glory to God in the highest, on earth peace, goodwill towards men." Mary sang when the promise of a Saviour was given, and Elizabeth also joined in praises to God; and when the Lord Jesus was presented in the Temple, there was song from Simeon and Anna. So we shall find throughout the Scriptures that in all great restorations, or fresh instances of blessing, there was always *song* accompanying it. The Revelation is full of songs, short, but occurring constantly throughout the book; at every fresh burst of blessing, a fresh burst of song is there also.

THE SWEET SINGER OF ISRAEL.

When David brought up the ark into its place at Jerusalem, he began to sing; we never read of any such song during Saul's reign. There were many victories, but no songs. There is no record of any song sung in the time of Deborah and Barak. Before that, again, Moses had sung after the crossing the Red Sea; and all the great events of Israel's history are marked by songs.

This tells us a great truth; if we cannot sing to God and make melody in our hearts to His name, we are ignorant of Him; we do not know His grace or restoring power. And it is a fact that when a fresh work of the Holy Spirit in conversion is manifested, songs are heard. See how, during the last two or three years,* there has been a marked springing up of songs of praise to God! Why is this? Because men are beginning to know God a little better; there is a more distinct apprehension of His love and grace, and a song is as natural to a new-born child of God as is a cry to a child born into the world. If there is not a song to greet the ears of God as our Parent, a song which rejoices the angels watching over us, and one to greet Christ as our forerunner, there must be something wrong; we must be ignorant in some way of God, and of Christ, and of the blessing bestowed on us.

* NOTE.—This was spoken in the year 1862.

This was David's *first recorded song*. He had lamented over Saul and Jonathan; he did not sing over their death, but when he ushered the ark of God in Jerusalem, and God prospered his way, then he appointed the courses of singing with instruments of music. God had not appointed this in the tabernacle service; but David broke forth into something not before revealed, and appointed a variety of song to be constantly before the ark of God. He further recognised God as a God of joy and happiness: One who delights to bless, and to hear persons proclaiming the blessings He has given. Christ knew that the heart of God delighted in joy, and thus, when He speaks of the mercy of God, He tells of music and dancing in the house because of the returning prodigal. The house was silent while the elder brother, the mere keeper of the law, was there, but as soon as the returning sinner stepped across the threshold, music and dancing were heard. Thus David, being acquainted with the heart of God, struck up a ministry of song.

THE FUTURE SONG.

Then again there was silence till Christ entered the world, and the song which began there has been rolling on ever since, and when there is a new creation the song will burst forth again in its fulness. At the old creation the morning stars sang together, but they were stopped by the entrance of sin, and their song has not been renewed. Now the song of praise is very weak, coming from a very few hearts in the world; the sounds of revelry and mirth are heard on all sides, but how few unite to praise God in spirit and in truth.

Christ is the chief musician, the sweet Psalmist of Israel. In Psalm xxii. we find Him saying, "In the midst of the Church will I sing praise unto Thee." He, the centre of song Himself, will lead the praises of His redeemed people: thus He presents them "faultless before the presence of His glory with exceeding joy."

This song is composed of three psalms, a part being taken of each; and probably he afterwards divided this song into those three parts, Psalm cv., xevi., and ci.

The first subject is a very old, and yet an ever new one—

GOD'S COVENANT AND WILL.

David did not speak of the covenant under his sight—the tables of stone; they were hidden in the ark, covered by the mercy-seat. God's demands and man's responsibility were not seen, for the cherubim of glory and the mercy-seat shut them from sight. Christ's person and glory make manifest the place where God can have mercy, and can cover over judgment and man's responsibility. David did not speak of that covenant of work, but of the covenant with Abraham, Isaac, and Jacob,

the covenant of promise. When the law was given at Sinai, it was accompanied by thunder and lightning, for God was dealing with Israel as a Demander; but with Abraham, as with us, it is as Giver He deals. In Genesis and in Jeremiah we find the words "*I will,*" instead of "Thou shalt," "I will give," "I will put My law into their hearts," &c. So in this song Sinai and the law are omitted, and David speaks of the confirmation of the covenant of promise to Israel, in presence of the mercy-seat, rejoicing in God as the great Giver. It is His great joy to give. "It is more blessed to give than to receive," as the Lord Himself said; and David recognised God as one determined to give.

The second part, from Psalm xcvi., speaks of

GOD AS A GOD OF POWER.

, It speaks of His power in creation and of His coming again to rule and judge the world with glory, and calls upon all creation to sing and rejoice. It would be a poor thing if God was willing to give and had no power so to do, but "His love is as great as His power," and so Christ is the *power of God* unto salvation. I believe the whole power of God is put forth in salvation, to wash a filthy sinner clean, to raise the dead, to overcome Satan, and vindicate His own holiness.

The third part, from Psalm cvi., tells of the wonderful restoring grace of God:

"HIS MERCY ENDURETH FOR EVER."

It speaks of Israel's failures, murmurings, perverseness, and back-slidings; and ends up with a prayer for their restoration by-and-by. After all that has happened, God will bring them back; they are beloved for their fathers' sakes, "for the gifts and callings of God are without change of mind."

The most choice aspect of the ark and mercy-seat is God's unchangeable mercy. It would not be sufficient for God to have the will and the power to save. He must have mercy to endure with the saved ones, mercy unchanged towards those He loves, for His own people are perverse, crooked, faint-hearted, and easily turned aside, like Israel. This is the first time this little sentence occurs in the Bible, "His mercy endureth for ever," and we may connect it with the ark in this way. For fear the mercy-seat might tumble off, and, being displaced, the tables of the law made visible, God commanded Moses to place a crown of gold round the ark, so that the mercy-seat was held firmly in its place; and that ledge of gold, we may say, represented the enduring mercy of God to His people. No shaking, no stumbling, no crooked paths could possibly displace that mercy-seat.

Thus this little sentence was Israel's great song, and is *five times mentioned* in the Bible as being sung. First by *David*, secondly by

Solomon, when the glorious Temple was erected, and the whole company of priests clothed in white, and the vast concourse of people raised one shout, praising God, "For His mercy endureth for ever." But it was soon hushed, the Temple service was soon neglected. For the third time it was sung by *Jehoshaphat's* command, and ensured a victory to Israel; then again all was silent and dark in their history, and the song was not sung until *Ezra* revived it, for the fourth time, when the foundation of the second Temple was laid. It has never been sung since by Israel, but in *Jeremiah* it is prophesied (chap. xxxii. 1-11) that again Israel will take up the song, when they are restored to their own land.

If my heart goes astray (and whose heart does not?) I can yet say, "The golden circle is round the mercy-seat—His mercy endureth for ever." I may go at once and claim that unfailing, enduring mercy, to cover all my backslidings. The Christian who is most happy in the consciousness of salvation yet looks for mercy; the glory of resurrection is mercy flowing in through Christ, therefore it is said in *Jude*, "Looking for the mercy of our Lord Jesus Christ unto eternal life." The only demand of God upon us, as sinners, is that we receive and be willing to take His mercy. He says, "Whosoever will, let him take the water of life freely." All who take His wondrous salvation, and trust in His everlasting mercy, are able to sing David's song, the song of joy ending in *Hallelujah*, and will join the song above, when the countless multitude, with one voice, as the voice of many waters, the voice of mighty thunderings, will swell the mighty chorus, which will roll down so as to startle the world itself: "Hallelujah, for the Lord God omnipotent reigneth."



THE RIGHTEOUSNESS OF THE LAW.

RIGHTEOUSNESS is a perfect conformity to the law; if it be tried by the balance of the sanctuary, it is full weight; if by the standard, it is full measure; if judgment be laid to the line and righteousness to the plummet, it is quite upright. There is no defect in it of any kind. This is the righteousness of the law—it must be perfect and continual, failing in no one point: for the unrighteous shall not inherit the kingdom of God. And it is an adjudged case that there is none righteous, no, not one. It is left upon record that all have sinned, and come short of the glory of God; therefore, by the deeds of the law there shall no flesh be justified in His sight.

ROMAINE.

THE SLIGHTED SAVIOUR.

SONG v. 2.

HERE we have Christ seeking communion; and there is not a more solemn truth than this which is connected with Christ yearning after communion and fellowship with us. Christ yearns to bring us into the banqueting house, that He might enjoy His fill of love in poor sinners saved by the riches of His grace. And here we find the Blessed One seeking to touch the sleeping spouse's heart: "It is cold outside, and My head is filled with dew." Jesus out in the cold night, and the Bride in her bed asleep, but her heart awake. Verse 3: "I have put off My coat; how shall I put it on? I have washed My feet; how shall I defile them?" Remember the sensitiveness of the love of Christ. There is no more frequent cause of deadness in the children of God than this failing to attend immediately to the voice of the Son of God. It is the moment the voice is heard love seeks an immediate answer and response; love cannot bear to be put off. So with the Lord Jesus: He cannot bear to be put off. Is this the way He dealt with us when He came down from the brightness of His glory, and clothed Himself in humanity, and came down here a poor babe wrapped in swaddling clothes? And the result we find immediately: "My Beloved put in His hand by the hole of the door, and my bowels were moved for Him." He makes one effort more, and the Bride seems to hear the hand moving in the lock. Her heart is stirred. "Is it so I treat this beloved One who has shielded me in His bosom, and plucked me out of the jaws of hell, and lifted me up out of the mire? Is it thus I treat my Lord?" And she rises from her bed: "I rose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock." She thought more of the sweet myrrh that dropped from her own hands than she thought of the dewy locks of that beloved One outside; she thought more of her privileges than of her Lord's love; she was thinking more of what surrounded her. And what was all that myrrh that dropped from her hands but myrrh that was distilled from the Cross of Calvary? Oh, shame, when she thought of the myrrh, but forgot the gall and the cruel cross! But is it not true? Some have said, "Do you believe the Book of Canticles inspired?" I can hardly believe a soul not seeing the seal of inspiration on this blessed book—so true to the depths of our own nature, and of that blessed One's.

Again, "I opened to my Beloved"—*gone*. Ah! dear friends, is it

not often so with us? And we say to ourselves in the hour of anguish, "Oh, just one minute too late! He is gone." "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer." I scarcely like to repeat such words as we get in the Proverbs, but there they are: "I called, and ye would not answer; I spake, and no man regarded: therefore, saith God, I will turn a deaf ear." Christians, have we never learned what it is to get to the deaf side of God? have we never known what it is in the bitterness of woe to get to the deaf side of God? Dear friends, God is real, and God will have us real; He does not want shams for children, but He wants reality. We have a real Father; and, oh! let us bless and adore that grace that makes God real. But we must be real; and if we are not, we cannot enjoy a real God. And the reason we know so little of the reality of God is because we are so little real to God. We get from God the coin of His sanctuary, and God must be paid back in His own coin. We must pay it back bearing God's image and superscription, and if we bring Him anything but this He will blow upon it.

Verse 7: "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." Notice—and it is very interesting—the contrast between what she meets from the watchmen now, and what she met from the other ones. In the third chapter it is, "The watchmen that go about the city found me: to whom I said;" but now, "The watchmen found me, and they smote me, they wounded me; the keepers of the walls took away my veil from me." That, I believe, represents to us the discipline of the providence of God. As we inquire, we take a step, and then we find that that very same guidance which we seem to have in the third chapter we fail to realise in the fifth. Here it is wounding and smiting and tearing off the veil. And who by? By God's own providence. Ah! it is that that seems hard to bear—when God's watchmen are against us. The watchmen went about the city taking care of the walls; and by that I understand the providence of God that takes care of the walls round about His people. Oh, thank God for all the misery and tears and sorrow that make us know this! Christians, you and I have to learn that it is a bitter thing to depart from God and not to open to Him the moment He calls and comes to us.

Now notice how different is the message to the daughters of Jerusalem in the two chapters. In the fifth verse of the third chapter it is, "I charge you, O ye daughters of Jerusalem, by the roes, and by


the hinds of the field, that ye stir not up nor awake my Love till He please." In the full sunshine of realisation, shut out everything that might disturb the peace of my soul. Oh! that is what we need. I heard but recently of prominent Christian men with season tickets in the opera. Oh! be on your guard against worldliness. The Devil is around us on every hand, and the Devil is leading away God's children in a way he has not done for many a long year. We dare not thus trifle with God, for I say love is very soon driven away, and so here "I charge you." But notice in the fifth chapter (eighth verse), "I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell Him that I am sick of love." That is the very thing God wants—for love to make us sick and ill; and then God can come in. We often hear people talking about broken-hearted *sinner*s. Would God there were more broken-hearted *saint*s! if there were, there would be a tenderer walk with God. Turn to Isa. lvii. 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy." Where does this holy One dwell? "I dwell in the high and holy place" (that is one place), and I dwell "with him also that is of a contrite [or broken, as the word is more properly rendered] and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Mark, there is no talk about the fingers dropping myrrh; the thought of the loved One has got hold now. Where is joy to be found? By ministering joy to Him. And no Christian will be a happy Christian who is not welling out into the bosom of his Master. We think too much of our joy: let us only think to give *Him* joy, and then shall be fulfilled that beautiful word, "Thy joy shall be as a river." Yes, as a river: you cannot hinder it. Now, then, what does this poor broken-hearted Bride say? As I said just now, it is a broken and a contrite heart with whom God will dwell. And here she says now, "Go and tell Him that this poor heart of mine is broken and sick with longing for Him who, when He came, I was not ready to let in."

Now one thought more, and that is unspeakably precious; and it is this—that the close of the fifth chapter gives us the sweetest and fullest description of the beauty and grace and glory of the Lord Jesus Christ that we have in the Book of Canticles. There we see the result of all the tearing and the bruising; there we see what God has wrought out in the soul, when He has brought His Bride into a broken-hearted state. Her soul is kindled with fire, and she begins, and does not know how to end. "*This is my Beloved, and this is my Friend, O daughters of Jerusalem.*" Oh, fellow-believers, lay hold upon it: "Though I despised Him, 'this is *my* Beloved, and *my* Friend.'" "

H. GROVES.

GEORGE FOX AND HIS FRIENDS.*

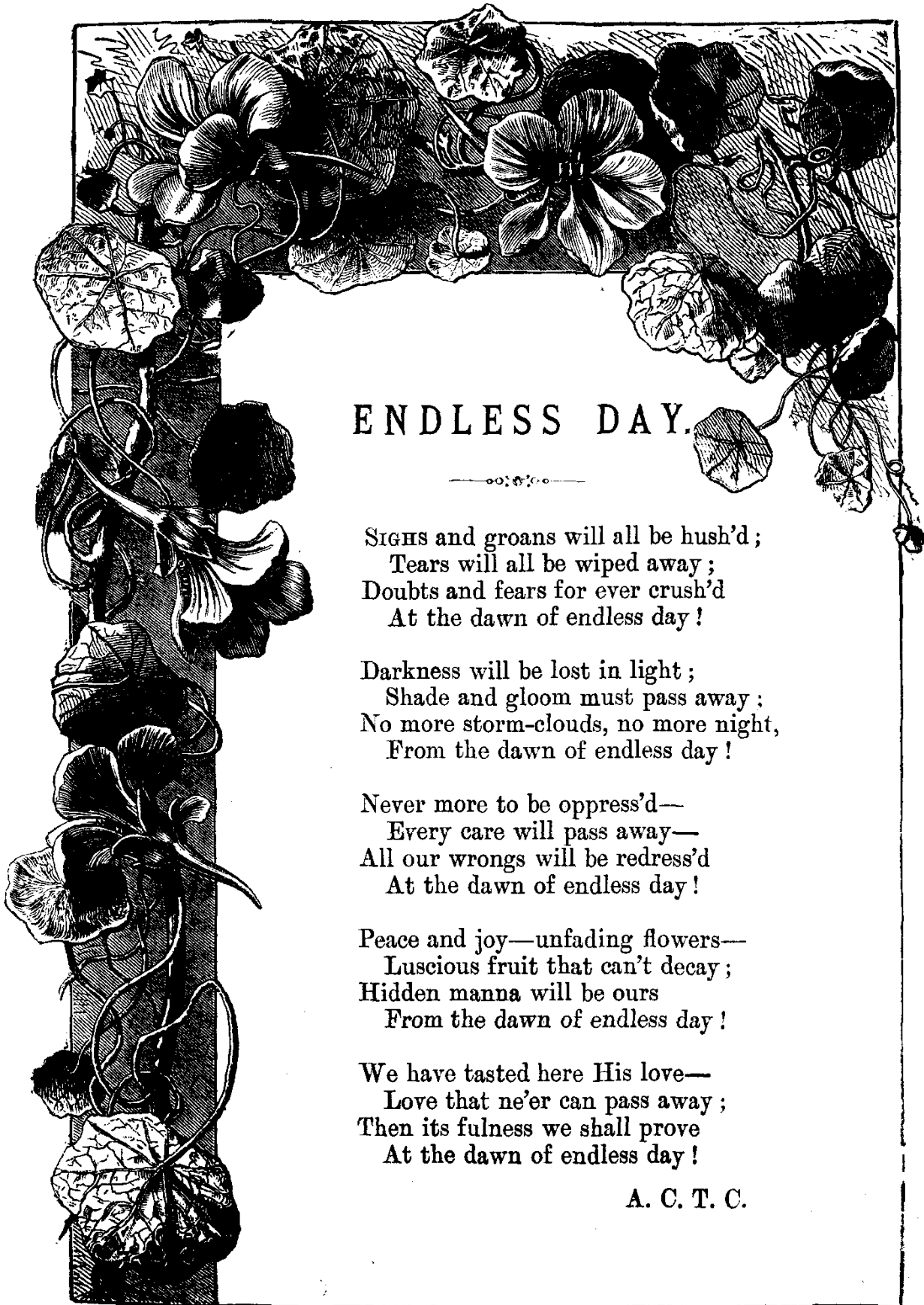
GEORGE FOX AND OLIVER CROMWELL.

“T was in 1654 that George Fox had his first interview with Oliver Cromwell. . . . He entered Cromwell’s presence-chamber with the apostolic greeting, ‘Peace be in this house.’ He then went on to give the Protector a long exhortation, and they had much religious discourse. When at last the entrance of others caused Fox to think that it was time to withdraw, as he turned away, Cromwell caught his hand, and said, with tears in his eyes, ‘Come again to my house, for if thou and I were but an hour of a day together we should be nearer one to the other;’ adding that ‘he wished me no more ill than he did to his own soul.’ Captain Drury followed Fox to tell him that he was free to go whither he would; and then, by his master’s order, invited him to stay and dine with the gentlemen of the Protector’s household. ‘I bid them let the Protector know I would not eat of his bread nor drink of his drink.’ When he heard this he said, ‘Now I see there is a people risen and come up that I cannot win either with gifts, honours, offices, or places; but all other sects and people I can.’”

GEORGE FOX IN PRISON.

“At Leicester they were taken first to an inn where the landlord was anxious to keep them, being most unwilling that they should go to prison; but they gratefully declined his kindness, and were turned over to the gaoler, of whom they had a very bad report. After a while a friend of the town came to see them while they were still in the prison-yard, where they had been left all day. Of him George Fox asked the pertinent question whether the gaoler or his wife was master. And being told that the wife was master, and that though she was mostly confined to her chair by lameness, yet that she kept her husband in order with her crutches, he at once saw that this energetic woman who so maintained her authority under difficulties would be the right person to apply to; and after some negotiation with her they were furnished with a room. Before this latest consignment of Friends arrived, when those who were previously in prison held meetings together, the gaoler had been in the habit of coming in with his staff and his mastiff dog to attack anyone who engaged in prayer. On these occasions the mastiff, instead of helping him, used to take the staff out of his hand, showing that he had much the finer instinct of the two. But when Sunday came after George Fox’s arrival, he bade one of his companions take a stool into the yard and give notice of a meeting. ‘So the debtors and prisoners gathered in the yard, and we went down and had a very precious meeting, the gaoler not meddling.’”

* From “Glimpses of George Fox and his Friends,” by Jane Budge, Partridge & Co.



ENDLESS DAY.

SIGHS and groans will all be hush'd ;
Tears will all be wiped away ;
Doubts and fears for ever crush'd
At the dawn of endless day !

Darkness will be lost in light ;
Shade and gloom must pass away ;
No more storm-clouds, no more night,
From the dawn of endless day !

Never more to be oppress'd—
Every care will pass away—
All our wrongs will be redress'd
At the dawn of endless day !

Peace and joy—unfading flowers—
Luscious fruit that can't decay ;
Hidden manna will be ours
From the dawn of endless day !

We have tasted here His love—
Love that ne'er can pass away ;
Then its fulness we shall prove
At the dawn of endless day !

A. C. T. C.

THE LATE GEORGE BREALEY, OF THE BLACKDOWN HILLS.

(Continued from page 260.)

DESIRE FOR FOREIGN MISSION WORK.

SOON after this his sympathies were greatly aroused by accounts of the Lord's work in Demerara, through the late well-known Mr. Leonard Strong; and under the influence of his stirring appeals for helpers in the work he was, after much prayer, led to offer himself for service in that foreign field. Many spoke with him on the subject, and most considered him to be the right man for the work. But Mr. George Müller, of Bristol, had an interview with him, and, while impressed with his reality, earnestness, and love for the Lord and for souls, did not feel persuaded that Demerara was the place for him. He therefore, though quite able to defray the whole expense of outfit and passage, and that of his wife and three children, offered only a part—though by far the larger part—feeling that if it were truly the will of God he should be sent, the money would in due time be forthcoming. *On this small pivot the whole of his after life was balanced!* And here again the wisdom and foreknowledge of God were exhibited in a very singular way. Berths had been secured in an outward-bound vessel, and the passage money almost made up. The captain was asked to reduce the fare to accommodate the limited purse, and while waiting for his answer some friends at Wellington invited the would-be missionary to pay them a farewell visit, which he accepted. While there, he was asked to go to the hill country some miles to the south and preach the Gospel. To this Macedonian cry he responded, and several meetings were held in a cottage, with such marked blessing that the villagers begged him to stay and continue to preach the Gospel to them. He told them he was just about to leave for Demerara, to preach to the black people. "Oh, no, maister; you've made a mistake," an old woman replied. "You've made a mistake; we be the blacks: we've got black hearts." After events clothed the words with an almost prophetic meaning, and proved the woman right: they were the heathen, and he was to be their missionary, for on returning to Exeter it was to find the captain's refusal to lower the charges, and, on inquiry, to discover that the vessel had gone. In less than twelve months from that time George Brealey, his wife, and three children were settled on the hills, which will for many a year be closely associated with his name, and from which at the coming of the Lord hundreds of precious souls shall be his "joy and crown"—a lasting memorial of the power of the old-fashioned Gospel preached in earnest simplicity from his lips.

BURIED GERMS.

The district he had come to evangelise had eighty years before been the scene of the labours of the Rev. Ellis Williams, a poor but very godly curate of the Church of England. This clergyman had in a remarkable way been connected with the well-known John Newton, of St. Mary Woolnoth, London, and from him not only received great spiritual help and blessing, but much temporal aid in his most straitened circumstances. He laboured in the district (serving three parishes, with barely sufficient stipend to find himself and his family food, and not enough for clothing) for nine years, during which time a great revival took place. Many were by his instrumentality turned "from darkness to light, and from the power of Satan unto God." But we must refer the reader to the fuller and more graphic account of this good man's life and labours as given in "The Life and Letters of John Newton," by Josiah Bull, M.A., pages 290-295. The seed had been sown, and though this God-sent young curate died in 1790, at the early age of 32, many seals were left to his ministry, while the buried germs were not lost, though for seventy-five years little was seen of life or fruit. The clergyman who succeeded him was of a different type, and the church, which had been crowded, was soon deserted; while the people, thirsting for the simple Word of Truth, were found travelling many weary miles over the hills to hear the Gospel at a little Baptist chapel built under the famous "Five-Mile Act." A period of spiritual dearth and darkness soon set in, and when, in 1863, George Brealey came to the hills, it was to find the once "garden of the Lord" a very wilderness indeed—"a region of darkness and the shadow of death." And yet the yearnings for the light and truth, begotten in the generation past, had not been buried with their dust, but reappeared in the children whom they left behind, and this accounts in great measure for the hearty welcome he received and the ready acceptance of the Gospel immediately it was preached. The seed was hidden, but not dead; a generation had passed away, but "the word of our God abideth for ever," and the harvest was soon to come. "One sows, and another reaps;" both shall "rejoice together" (John iv. 36, 37); and ere now who knows but Ellis Williams and George Brealey have joined in fellowship of praise o'er golden sheaves gathered from the fields of their joint labours?

LAUNCHING FORTH.

The first few years of his labours on the hills were times of testing and proof, trial and triumph. Some Christian gentlemen interested in the locality offered him a salary to evangelise on the hills, and for about a year he worked under this arrangement; but on the Lord

blessing the Word to many souls, he felt it his privilege and duty to instruct them further in the Word of Righteousness. The consequence was that, on coming simply to the Scriptures, the converts plainly saw the mind of God concerning believers' baptism and breaking of bread the first day of the week, and thereupon wished to confess His name in the one ordinance and commemorate His love in the other. George Brealey was not the man to put any obstacle in their way, but rejoiced that the Word of the Lord had had such "free course," and that a desire to walk in the way of His commandments was so evident. This outcome of his Gospel efforts, however, had never occurred to some, at least, of his most liberal supporters, and on the wish of the believers being expressed these at once took alarm, and a most distinct prohibition was placed on the proposal. "But what must I do with those who are brought to the Lord? They require shepherding, and must needs be taught. If I teach them absolute submission to the authority of Scripture, must I *hinder* them in their desire to obey the Word of the Lord? Am I not responsible to help them to obedience?" This was self-evident; yet it was by some of his friends thought objectionable to form a church or baptise the converts. The pressure brought to bear was too much for the independent spirit of the evangelist, and he who had braved death in many forms that he might carry out his duty to his God and his fellow-men was not likely to flinch, even though his salary was at stake. He therefore determined to carry out the injunctions of the Word of God—"teaching them to observe *all things*, whatsoever I have commanded you" (Matt. xxviii. 20)—and, at the sacrifice of his income, he took the step, and cast himself entirely on the Lord for his support. He felt he could not be fettered or hampered either in the manner of his work or in the sphere of his labour, and abundantly did God bless him for his courage and his faith.

EARLY EXPERIENCES ON THE HILLS.

The meetings were held in the same cottage where he first preached, which soon became so crowded that another room was thrown into it. This proved too small; and as the ceiling was barely high enough for a tall man to stand erect, the air was almost suffocating. The bedrooms over were removed, and one was improvised as a gallery. Here in this primitive cathedral (still to be seen in its original state) the "Gospel of the grace of God" was "sounded out," and scores were made the subjects of its power. Within two years 140 had been baptised and received into fellowship at the Lord's table, and hallowed were the seasons spent beneath that simple roof of thatch. Many a burdened heart was made to "shout for joy," and many of the brightest

of the Lord's children in the locality with gratitude confess that their eyes were opened to see themselves and know the Lord. But as in days of old, when Pentecostal power accompanied the preached Word, "there was a great persecution," so closely did it track the Gospel message on the hills. It was no "strange thing." The ranks of Satan had been broken into, and rich trophies of grace had been rescued from his grasp. Many of the worst characters were now, like the man of Gadara, "sitting at the feet of Jesus, clothed, and in their right mind," and Satan raged.

It was found needful to build a suitable mission room. Friends from far and near most liberally sent their generous contributions toward the building fund, and in a short time sufficient was in hand to meet the need. The land was purchased and the contract for the building signed, when a difficulty arose. There was a piece of common ground in the parish that had been left by will as a legacy to the poor of the neighbourhood, where they were allowed to cut furze and turf for fuel; and it was further bequeathed as a quarry from whence stones and sand might be dug for any building purposes in the parish, free of cost. As soon as it became known in certain quarters that stones and sand were being dug to build a chapel, two or three of the most influential men in the parish determined to hinder it. "Not a stone should be used for such a purpose," said one, and he would prevent it. However, "prayer was made without ceasing of the church unto God" concerning this matter; and He who heard the praying few for Peter, and sent an angel and opened the prison doors, came to the help of His trusting ones on the hills. The principal opposer was suddenly cut off by death, and the rest "feared exceedingly." Leave was no longer unrighteously withheld, and in a few months the mission room was completed.

Now while the flint stones were being dug out and hauled for the building, many living stones were being quarried out of nature's ruin, and were being also cut and polished for the temple of the living God. One of these is worthy of being noticed.

A FORTUNE-TELLER'S CONVERSION.

Mr. Brealey was visiting a district at this time that was not noted for its excess of morality, when he met a woman who was known as a fortune-teller. He spoke to her of eternal things, and offered her a tract. She endeavoured to throw off the Word by saying, "Shall I tell your fortune, sir?" He replied, "I know my fortune, for I am a fortune-teller, and I am going to tell the fortunes of many to-morrow evening"—naming the place—"and there will be no charge: will you

come?" She was taken aback, and said, "Are you, sir? I'll come." The next night the little meeting was packed to the door, and among the company was the "fortune-teller" of the previous day. Remembering the word he had said to her, he began by reading a part of the 6th and 7th chapters of the Revelation, saying, "I have promised to tell the fortunes of many persons;" and as he proceeded with the subject, contrasting the position and condition of each, there were sobs heard from one and another of the company as God the Holy Spirit was carrying home the Word by His own almighty power, the "fortune-teller" among them. She was writhing under the consciousness of her sin before God, and trembling because she had in her pocket a pack of cards with which she had duped many a poor silly woman or girl out of the few coppers they had at their disposal to barter for such lies. Now these seemed to burn her as they were fire, and there was no peace until she had committed them to the flames. "Oh, sir, I never thought you could read fortunes in that way," she said some days after. "I've had no sleep or rest of mind since that meeting. I seem to be hanging over the pit of hell. I've been a terrible sinner. Though I am not very old, I am old in sin. What shall I do? Oh, sir, mine is a bad fortune—to be cast into the lake of fire;" and she wept again over her newly discovered prospects. Mr. Brealey then sought to show her that he had been in the same condition once, and that Some One who loved him had *exchanged fortunes* with him, for He had taken all his deservings and borne all the punishment due to him,—had given him wealth, riches, peace, joy, forgiveness, eternal life, and eternal glory; adding, "That same Friend is willing to bestow the like blessings on *you*." She was enabled at length to receive the Word in faith and joy in the Holy Ghost, and she became from her conversion a witness for God; and more than once afterwards, when called to tell some one's "fortune," she said, "Yes, I can do so now truly, and without money," and many heard the Gospel from her lips; while daily from house to house did the Word of the Lord spread, till numbers of cottages had become the abode of praise and prayer.

FRESH TROUBLES.

The Word so spread at this time that every convert was a preacher in some way. Farm labourers, servants, mechanics—all told of the wonderful things God had done for them. This stirred up the wrath of such as were not willing to listen to the Gospel, and these banded together to crush the work of the Lord. Many were turned out of work, some were ill-used, and others were threatened to have their houses burned over their heads. It was no little comfort to them

in this new trouble to be shown from the Word that this was *part of their inheritance*. Jesus had said, "In the world ye shall have tribulation; but be of good cheer: I have overcome the world;" and, "It is given unto you in the behalf of Christ, not only to believe in Him, but also to *suffer for His sake*;" "that the trial of your faith, being much more precious than gold which perisheth, though it be tried with fire, may be found unto praise and honour and glory at the appearing of Jesus Christ." They were strengthened to endure, and endure they did, and multiplied likewise.

George Brealey had been seeking to comfort some timid ones who were threatened with pains and penalties for opening their houses for prayer meetings, &c., when on his return home he found a "notice to quit" the house which had been so recently built for him. This was a new stroke from the enemy, and how to meet the difficulty was the next thought. He felt this was a stratagem of the Devil to get rid of him out of the parish, as there was not another house which was suitable. And there was no little rejoicing among the ranks of the enemy at the prospect of his probable removal. But God was his Shield, and he trusted in Him. He was therefore enabled to *rejoice* when there was no visible cause for rejoicing, save to faith; because it is written: "Rejoice in the Lord *alway*; and again I say, Rejoice. Let your yieldingness be known unto all men. The Lord is at hand [near to help]. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil. iv. 4-7).

DELIVERANCE.

The time had nearly come when he must leave the house, and there was yet no way open. He felt sure the Lord would vindicate His cause and come to his help, and thus it was proved. There had been much prayer for guidance and deliverance, when a man who had just come into possession of the former house he had been obliged to leave because of its unhealthiness and tumble-down condition, came to him and said, "I hear you have to leave this house, and that you have not another; I shall be glad to do up the house at the mill and let it to you." He thanked him, and said he would consider his offer and let him know; and after waiting on God in prayer the offer was accepted. Still the injustice in turning him out of the house he felt much, and but for the word, "Let your yieldingness be known unto all men," he might have withstood the landlord who had thus acted. When the goods were packed and at the door, turning to the man, he said,

“Remember you will surely be called to account for this act. We are God’s servants, and in your acting thus towards us you are virtually turning the Lord out of your house, and God will deal with you for this.” God had blessed the Gospel message to several of this man’s family through George Brealey’s instrumentality; his action therefore appeared the more unaccountable. Yet God had a special purpose to subserve by all these things, and how soon did He bring it about! *On the same day* on which the house was left, the landlord received notice to leave the land which he rented, and on which much of his living depended; nor was any other to be obtained. Soon his daughter was taken to be with the Lord; then a second daughter; then a son-in-law; and, lastly, he himself was thrown from his horse and broke his thigh—all in the short space of a few months. George Brealey constantly visited him and his family, though he never alluded to the past unkind treatment. But God in His grace and love was dealing with his conscience, and one day, while still suffering, he said, “Mr. B., can you tell me why God is dealing with me as He has done for the past year?” Mr. Brealey replied, “God hath often to *break a man’s bones to break his heart*, and He often chastens men with sore trial and sickness to keep back the soul from the pit.” “Yes,” he said, “it may be so, but God is dealing with me because of my dealing as I did with you. I have never forgotten your words; they have caused me many hours of sorrow. I wish I had never done it. I’ve been miserable ever since, and I shall never be right till you are back again, for God’s hand is against me, and I can’t withstand God. I’ll make the house much larger for your family. I’ll do anything to get you back, for the hand of God is against me.” So in due time the house was reoccupied, let for as long as he chose to remain in it, never again to be turned out. The landlord was happily brought to the Lord, and died most peacefully and trustingly, leaving a clear and unmistakable testimony behind of his faith in the Lord Jesus. Thus prayer was answered, hindrances removed, and fuller blessing brought by means of the trial.

(To be continued.)



THE ungodly world bids anxious souls to hold their peace. It cannot bear the sinner’s distress. If *his* conscience is disturbed, its own is not quite easy.

LAZINESS is a slow devil. He looks easy, and sometimes amiable. But none are more obstinate, and few have carried more souls to hell than he.

OUR FRIENDS IN HEAVEN.

No. XXVIII.—MR. WILLIAM LINCOLN.

IN the death of William Lincoln, the principal minister at Beresford Chapel, the Church of God has lost one of its clearest and ablest lights. He was a man of no ordinary gifts, and both through his spoken ministry and his writings his name has become endeared to many thousands of Christians both at home and abroad.

William Lincoln was born on June 29th, 1825, and lived without Christ till seventeen years of age. His father died when he was five years old, and his mother when he was of the age of nine; no one seemed to care for his soul. He was aroused to a sense of his spiritual death by reading Doddridge's "Rise and Progress of Religion," much of which he learned by heart, though he never recommended the book to young people. Light came to him gradually; and, happily, he ever acted up to the light he had. He subsequently studied for the ministry, and at the age of twenty-four was ordained clergyman of the Church of England, in connection with which he had every prospect of high advancement, though his earlier intention had been to go as a missionary to India. On leaving the Establishment, from conscientious conviction, he was able to retain the building known as Beresford Chapel, which he held on lease from the railway authorities, who had previously become owners of the property adjoining their line.

He was a man of eminent learning and an eloquent preacher, attracting intelligent and spiritually-minded people from all parts. He was the author of a remarkable and bulky volume, entitled "The Javelin of Phinehas," bearing upon the union of Church and State, which excited much interest at the time of its publication. The more valuable works, however, from his pen were "Lectures on the Book of Revelation," "Types of Genesis," "Lectures on the Epistle to the Hebrews," and "Lectures on the Epistles of John," with sundry other smaller works.

He continued firmly to adhere to his undenominational principles to the end, as he often emphatically stated that he "joined no *party* whatsoever;" on which account, as might be expected, he was criticised and condemned by sectarians on all sides. How he revered and loved the Scriptures few knew. He never seemed tired. If he had been at it for hours, he used after tea to take up his Bible again, and say, "I have just read through the 1st Epistle of John," or some other epistle; and his face would glow with pleasure.

As a teacher he was greatly appreciated and beloved. William Lincoln was no "down-grade" man. He held on to *fundamental truths* of Scripture with a tenacity none could excel, and he would as willingly have gone to the stake for any of these as did Cranmer, Ridley, and Latimer. "JESUS ONLY" was the motto he loved to quote, and one that seemed truly impressed on the greater portion of his life and ministry. Redemption through the blood, the Priestly service of the Lord Jesus Christ, the glory of His person, the oneness of His body the Church, and the blessed hope of His speedy return, were the truths on which he loved to dwell; while the believer's completeness in Him, their risen Head, and the corresponding responsibilities bearing upon worship, walk, and work, were constantly insisted on with an enthusiasm which carried conviction to many hearts.

For some years past Mr. Lincoln was a great sufferer from physical maladies, which sometimes depressed the mind, but were not allowed to prevent his earnestly pursuing his ministry so long as he was able to stand. His parents died of consumption, but he himself used at times to laugh and say, "I have lasted a good while; there is nothing like preaching to cure a weak chest."

While in him there was great jealousy for the truth of God, which imparted an air of apparent sternness at times, he possessed a cheerful, and even playful, spirit amongst his intimate friends, and there was a vein of sanctified humour which, while never descending into frivolity, imparted a sparkling freshness to his public addresses, and specially to his private conversation.

Mr. Lincoln kept no papers or memorandum that could possibly be used in the way of "memoir," as he wished not to be talked of after his departure, and the desire he expressed to his beloved wife (who, through the Lord's tender grace, was enabled to faithfully nurse him to the end) was that his remains should be "put into the ground quietly, and forgotten." "I am only a poor saved sinner," he remarked; "don't let there be any fuss made about me. If anything is put upon my tombstone, let it be 1 Tim. i. 15."

One of the speakers at the funeral very aptly drew a correspondence between William Lincoln and the Jew Apollos (Acts xviii.); and those who knew the former can certainly testify that he, like the latter, was "an eloquent man, and mighty in the Scriptures . . . instructed in the way of the Lord, fervent in the spirit, [and one who] taught diligently the things of the Lord." This witness indeed is true. Throughout his ministry he sought to please, not man, but the Lord who had redeemed and called him by His grace, and from whose lips he earnestly hoped and sought to receive what he once, in our hearing, called "Christ's grand testimonial"—"Well done, good and faithful servant, enter thou into the joy of thy Lord." For this may we also devoutly pray, and this "testimonial" may we all as earnestly strive to win.

" Lord Jesus, come!
And take Thy people home;
That all Thy flock, so scattered here,
With Thee in glory may appear.
Lord Jesus, come!"

C. R. H.

THE PARABLE OF THE TREASURE HID IN THE FIELD.

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

MATTHEW xiii. 44.

“AGAIN, the kingdom of heaven [the heavens] is like unto treasure hid in *a* [the] field; *the* which when a man hath found, he hideth [hid], and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

This parable corresponds chronologically with the address to the church in Sardis (Rev. iii. 1-6). The historical type is found in the history of Jehu (2 Kings ix., x.). The man who found the treasure, as shown in the preceding parables, is the Lord Jesus; and the field is the world. What, then, is the treasure? In the parable of the Wheat and Tares, “the good seed, these are the children of the Kingdom,” mingled together with mere professors so as with difficulty to be distinguished from them. Here the same children of the Kingdom are looked at as treasure hid in the world—that is, among the mass of mankind. Up to the time of the Reformation in the sixteenth century, after the first ages there was no distinction made between those who were actually saved and those who outwardly belonged to the professing Church, whether Greek or Roman; and the Reformation itself, although in the energy of the Holy Ghost it brought again to light the great truth of justification by faith, made no vigorous attempt to separate those who were justified and in the possession of everlasting life, from the professors around: it simply divided between Protestants and Roman Catholics. Nevertheless, the foundation of the Lord stood firm; the Lord knew them that were His. From eternity He had foreknown them; they were His treasure—every individual soul of more value than the world itself; and as at the first He would not suffer the tares to be gathered out from among them, so at this period of the Church’s history their separate and united testimony was in a great measure obscured by their surroundings. These precious souls given to Christ by His Father, redeemed by His precious blood, quickened and sanctified by the Holy Spirit, were not only His treasure, but His joy; the world knew them not even as it had known Him not, and He was content that for a season they should remain in obscurity even as He had been, in the

anticipation of that time when He, the Son of God, shall be manifested, and they shall be manifested with Him in glory. Though in the form of God, and thinking it not robbery to be equal with God, yet He emptied Himself, and for the joy that was set before Him endured the Cross, despising the shame. The result of this surrender of Himself and all that He had was not only the redemption of the souls of His elect, and the remission of their sins, but creation itself was ransomed, and the world became His by the double right of creation and redemption, all authority being given to Him in heaven and on earth.

When David was commanded by God to go up and rear an altar to Jehovah in the threshing-floor of Ornan the Jebusite, in order that the sword of the angel who was executing judgment might be put up again into its sheath, David not only purchased the threshing-floor as the site for the altar for fifty shekels of silver, the redemption price for one hundred souls (2 Sam. xxiv. 24), but he also purchased "the place"—that is, the surrounding field—for six hundred shekels of gold (1 Chron. xxi. 25), whereon the Temple was to be erected to Jehovah's praise. And we learn from Col. i. 20 that the blood of the Cross has not only made peace for ransomed souls, but has reconciled all things to God, whether they be things on earth or things in heaven.

The world is not purchased so much for its own sake, but because of the treasure contained in it. It is now a "purchased possession" (Eph. i. 14), but not yet redeemed by power from the hand of the usurper. The life of the believer is hid with Christ in God, and creation groans, waiting for the manifestation of the sons of God, when creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 19-21). Then Christ Himself shall be manifested, and His redeemed shall appear with Him in glory.



AN ATLANTIC PROMISE.

"I WILL never leave thee, nor forsake thee" (Heb. xiii. 5). I call this an Atlantic promise. I call it as wide as the solitude between calm stars. It is so: it comes from the Lord and Master of peopled space. When does this *never* begin? Why, from the moment you are Christ's disciple. You may relapse, and you will be a giant if you do not, but Christ won't forsake you. Be sure of that. Be sure that He has power to help you against all your foes.

E. MALAN.

HANDFULS OF PURPOSE FOR EVERY DAY.

GEMS FROM SAMUEL RUTHERFORD'S TRIUMPH OF FAITH.

Providence.

1. Adam's first sin was the Devil and hell digging a hole through the comely and beautiful frame of the creation of God, and that is the dark side of Providence; but the Flower of Jesse springing up to take away sin, and to point out to men and angels the glory of a heaven and a new world of free grace, that is a lightsome side of Providence.
2. Consider the act of Providence. The Devil sometimes shapeth, and our wise Lord seweth; Babylon killeth, God maketh alive; sin, hell, and death are made a chariot to carry on the Lord's excellent work.
3. The Providence of God hath two sides—one black and sad, another white and joyful. Heresy taketh strength, and is green before the sun. God's clearing of necessary and seasonable truths is a fair side of that same Providence.
4. Christ scourged,—Christ in a case that He cannot command a cup of water,—Christ dying, shamed, forsaken,—is black; but Christ in that same work redeeming the captives of hell, opening to sinners forfeited Paradise, that is fair and white.
5. Joseph weeping in the prison, for no fault, is foul and sad; but Joseph brought out to reign as half a king, to keep alive the church of God in great famine, is joyful and glorious.
6. The apostles whipped, imprisoned, killed all the day long, are sad and heavy; but showed with this, that God causeth always to triumph and show the savour of the knowledge of Christ.
7. Paul triumphing in his iron chains, and exalting Christ in the Gospel, through the court of bloody Nero, maketh up a fair and comely texture of Divine Providence.
8. It is our fault that we look upon God's ways and works by halves and pieces, and so we see often nothing but the black side, and the dark part of the moon.
9. We should walk by faith, we walk much by feeling and sense; we have these errors in our faith, we make not the Word of Promise the rule of our faith, but only God's dispensation.
10. God's law of faith, Christ's concluded atonement, is better and surer than your feeling. All that sense and comfort saith is not canonic Scripture; it is adultery to seek a sign, because we cannot rest upon our husband's word.

Faith recognising God's hand.

11. Faith seeth Him as a witness, and as a record in heaven, as Job (xvi. 19, 20); even when God cleaveth his reins asunder, and poureth out his gall upon the ground (verse 13).

12. Believe then that Christ gloometh, that He may kiss; that He cuts, that He may cure; that He maketh the living believer's grave before his eyes, and hath no mind to bury him alive.
13. Christ breatheth the smoke and the heat of the furnace of hell on the soul, when peace, grace, and heaven is in His heart.
14. God breaketh the hollow of Jacob's thigh, so as he must go halting all his days, and it is His purpose to bless him.

Grace.

15. There is no goodness in our will now, but what it hath from grace; and to turn the will from evil to good is no more nature's work than we can turn the wind from the east to the west.
16. When the wheels of the clock are broken and rusted, it cannot go. When there is a stone in the sprent and inwork of the lock, the key cannot open the door. Christ must oil the wheels of mis-ordered will, and heal them, and remove the stone, and infuse grace; if not, the motions of will are all hell-ward.
17. Christ can make and frame a fair heaven out of an ugly hell; and out of the knottiest timber He can make vessels of mercy, for service in the high palace of glory.
18. The fairest face that standeth before the throne of redeemed ones was once inked and blackened with sin.
19. The land of grace hath two summers in one year. They are not mortal men that are in grace; there is neither sickness nor death in that land.
20. You may trust your soul, with all its diseases, to Christ. He hath given many rare proofs of His tried art of grace; He hath made many black limbs of hell fair saints of heaven; such a man, such an artificer, threw down an old dungeon of clay and made it up a fair palace of gold.
21. All Christ's bracelets about our neck in heaven, and the garland of glory, are of the free grace of God.
22. Though we change places when we die, we change not husbands.
23. The high inns of the royal court of heaven is a free and open house, and no bill put upon the inhabitants; neither fine, nor stint, nor excise, nor assessment, nor taxation—all is upon the royal charges of the Prince of the kings of the earth.
24. Every apple of the tree of life is grace; every sip, every drop of the sea and river of life is the purchase of the blood that is in the midst of them.

Affliction.

25. The hot furnace is the workhouse of Christ; in that fire he taketh away the scum, the dross, the refuse of the true metal.
26. Afflictions drive us to seek God; they being His hired firemen, and His hired labourers, sent to break the clods and to plough Christ's land.

27. Christ the corner-stone: though there were no sin in Him, yet, before He was made the chief corner-stone, He was by death hammered.

Faith.

28. Faith is not a flower that groweth out of such a sour and cold ground as nature; it is a stem and a birth of heaven.

Prayer.

29. Tears have a tongue, and grammar, and language that our Father knoweth. Babes have no prayers for the breast but weeping; the mother can read hunger in the cry.
30. Prayer is a pouring out of the soul to God, and faith will come out at the eye, in view of another door. Stephen looked up to heaven; he sent a post—a greedy, pitiful, and hungry look up to Christ out at the window, at the nearest passage—to tell that a poor friend was coming up to Him.

F. E. M.



BIBLE READINGS.

No. 293.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 268.)

No. XXI.—TEACHING.

I. God is the Source.

Ps. lxxi. 17, cxix. 102; Isa. xxviii. 26, xlvi. 17, liv. 13; Ps. cxliii. 10; John vi. 45; 1 Thess. iv. 9.

II. Christ is the Channel.

Isa. l. 4; Matt. vii. 29, xxii. 16; John iii. 2, viii. 28; Acts i. 1; Eph. iv. 20, 21.

III. The Spirit is the Agent.

Numb. ix. 20; Luke xii. 12; John xiv. 26; 1 Cor. ii. 13; 1 John ii. 20, 27.

IV. The Word is the Instrument. By it believers are taught the—

1. Way (1 Sam. xii. 23; Ps. xxv. 8, 9, 12; xxxii. 8; Isa. ii. 3; Matt. xxii. 16).

2. The fear of the Lord (Ps. xxxiv. 11).

3. Knowledge (Ps. xciv. 10).

4. Wisdom (Ps. xc. 12; Prov. iv. 11; Isa. xxviii. 9).

5. The Word (Ps. cxix. 12, 26, 33, 64, 68, 124, 171, &c.).

6. Self-denial (Titus iii. 11).

7. To love (1 Thess. iv. 9).

God teaches those who are *in Christ, by His Spirit, through the Word. They need the anointed eye, the opened ear, the willing spirit, the obedient mind, and the subject will.*

J. HIXON-IRVING.

No. 294.—“WHO AM I?”

EXODUS iii. 11; 1 CHRONICLES xxix. 11.

PART I.

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| <p>1. That I may know <i>how frail I am</i> (Ps. xxxix. 4).</p> <p>2. I am as when they have gathered the summer fruits . . . <i>there is no cluster to eat</i> (Micah vii. 1).</p> <p>3. I am <i>undone</i> (Isa. vi. 5).</p> <p>4. Behold, <i>I am vile</i> (Job. xl. 4).</p> <p>5. I am a man^s of <i>unclean lips</i> (Isa. vi. 5).</p> <p>6. I am <i>black</i> (Song i. 5).</p> <p>7. I am <i>carnal</i> (Rom. vii. 14).</p> <p>8. <i>Sinners</i>, of whom <i>I am chief</i> (1 Tim. i. 15).</p> <p>9. I am <i>ready to halt</i> (Ps. xxxviii. 17).</p> <p>10. I am <i>a child</i> (Jer. i. 6).</p> <p>11. I am <i>feeble and sore broken</i> (Ps. xxxviii. 8).</p> <p>12. I am <i>weary of my crying</i> (Ps. lxix. 3).
I am <i>weary with my groaning</i> (Ps. vi. 6).</p> | <p>1. The king shall joy in <i>Thy strength</i> (Ps. xxi. 1).</p> <p>2. From <i>Me is thy fruit found</i> (Hosea xiv. 8).</p> <p>3. He saw that there was <i>no man</i> . . . therefore <i>His arm</i> brought salvation (Isa. lix. 16).</p> <p>4. <i>But ye are washed</i>, but ye are <i>sanctified</i>, but ye are <i>justified</i> in the name of the Lord Jesus Christ (1 Cor. vi. 11).</p> <p>5. <i>Keep the door of my lips</i> (Ps. cxli. 3). O Lord, <i>open Thou my lips</i> (Ps. li. 15). <i>Grace is poured into thy lips</i> (Ps. xlv. 2).</p> <p>6. <i>But come by</i> (Song i. 5).
These . . . have <i>washed</i> their robes, and <i>made them white</i> in the blood of the Lamb (Rev. vii. 14).</p> <p>7. <i>Born</i> . . . not of the will of the flesh . . . but of <i>God</i> (John i. 13). The <i>right to become the sons of God</i> (John i. 12).</p> <p>8. A <i>Friend of sinners</i> (Luke vii. 34). Christ Jesus came to <i>save sinners</i> (1 Tim. i. 15). This Man <i>receiveth sinners</i> (Luke xv. 2).</p> <p>9. <i>Strengthen ye the weak hands</i>, and confirm the <i>feeble knees</i> (Isa. xxxv. 3).</p> <p>10. Thou shalt go to all that I send thee (Jer. i. 6).
<i>Except</i> . . . ye become as little children (Matt. xviii. 3).</p> <p>11. A <i>bruised reed</i> shall He not break (Isa. xlii. 3).
He <i>healeth the broken in heart</i> (Ps. cxlvii. 3).</p> <p>12. They shall obtain <i>joy and gladness</i>, and <i>sorrow and sighing shall flee away</i> (Isa. xxxv. 10).</p> |
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BIBLE READINGS.

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13. I am come into *deep waters* (Ps. lxxix. 2).
13. When thou *passest through the waters, I will be with thee* (Isa. xliii. 2).
The *Lord* on high is *mightier* than the *noise* of many *waters* (Ps. xciii. 4).
14. I am *full of heaviness* (Ps. lxxix. 20).
14. *Casting all your care upon Him*; for *He* careth for you (1 Peter v. 7).
15. I am *in trouble* (Ps. lxxix. 17).
15. In the *time of trouble* *He* shall *hide me* in His *pavilion* (Ps. xxvii. 5).
I will be *with him* in *trouble* (Ps. xci. 15).
16. I am *troubled*; I am *bowed down greatly* (Ps. xxxviii. 6).
16. *When men are cast down*, then thou shalt say, *There is lifting up*; and *He* shall save the *humble person* (Job. xxii. 29).
17. I am so *troubled* that *I cannot speak* (Ps. lxxvii. 4).
17. I *opened not* my *mouth, because Thou didst it* (Ps. xxxix. 9).
Be still, and know that I am *God* (Ps. xlvi. 10).
18. I am *poor and needy* (Ps. xl. 17, lxx. 5).
18. Though *He* was *rich*, yet for your *sakes He became poor*, that *ye* through His *poverty might be rich* (2 Cor. viii. 9).
19. I am as *a wonder* unto many (Ps. lxxi. 7).
19. But *Thou* art my *strong Refuge* (Ps. lxxi. 7).
20. I am *a worm* (Ps. xxii. 6).
20. *Fear not, thou worm Jacob . . . I will help thee . . . thou shalt thresh the mountains* (Isa. xli. 15).
21. I am *desolate* and *afflicted* (Ps. xx. 16).
21. *None . . . that trust in Him* shall be *desolate* (Ps. xxxiv. 22).
22. I am *forgotten* as a *dead man* out of *mind* (Ps. xxxi. 12).
22. *Yet will I not forget thee* (Isa. xlix. 15).
23. I am like a *broken vessel* (Ps. xxxi. 12).
23. *He made it again* another *vessel* (Jer. xviii. 4).
24. I am *weak* (Ps. vi. 2).
24. *When I am weak*, then am I *strong* (2 Cor. xii. 10).
25. I am like a *pelican* of the *wilderness*.
I am like an *owl* of the *desert*.
I watch, and am as a *sparrow* alone upon the *house-top* (Ps. cii. 6, 7).
25. *Consider the ravens . . . how much more are ye better than the fowls?* (Luke xii. 24).
Are not *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).

Sunderland.

F. M. K.

SEARCH SERIES.

XXVI.--LACKING.

WHAT lack I yet?	Matt. xix. 20.
Let thy head lack no ointment	Eccles. ix. 8.
Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering..	Lev. ii. 13.
Let patience have her perfect work, that ye may be perfect and entire, wanting nothing	James i. 4.
My people are destroyed for lack of knowledge ..	Hos. iv. 6.
It withered away because it lacked moisture ..	Luke viii. 6.
He that lacketh these things is blind, and hath forgotten that he was purged from his old sins ..	2 Pet. i. 9.
The sluggard shall beg in harvest, and have nothing	Prov. xx. 4.
The soul of the sluggard desireth, and hath nothing	Prov. xiii. 4.
An idle soul shall suffer hunger	Prov. xix. 15.
Thy want shall come as an armed man	Prov. vi. 11.
Thou sayest, I am rich, and have need of nothing; and knowest not that thou art poor	Rev. iii. 17.
Thou art weighed in the balances, and art found wanting	Dan. v. 27.
One thing thou lackest: sell whatsoever thou hast . . . and come, take up the cross, and follow Me	Mark x. 21.
When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing	Luke xxii. 35.
The Lord thy God hath been with thee; thou hast lacked nothing	Deut. ii. 7.
There failed not aught of any good thing which the Lord had spoken; all came to pass	Josh. xxi. 45.
Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof	Josh. xxiii. 14.
There hath not failed one word of all His good promise	1 Kings viii. 56.
They shall fear no more, neither shall they be lacking	Jer. xxiii. 4.
Neither was there any among them that lacked ..	Acts iv. 34.
Thou didst sustain them . . . they lacked nothing..	Neh. xix. 21.
The Lord is my Shepherd, I shall not want ..	Ps. xxiii. 1.
No good thing will He withhold from them that walk uprightly	Ps. lxxxiv. 11.
There is no want to them that fear Him	Ps. xxxiv. 9.

Subject for July—*Patience.*

Friends are invited to send in tests for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

THE DIVINE PROGRAMME OF THE WORLD'S HISTORY. By Mr. and Mrs. H. GRATTAN GUINNESS. Hodder & Stoughton. (7s. 6d.)

This fresh volume from the busy pens of our good friends claims to be evidential; and such it undoubtedly is. Its aim is to set forth, from Scripture, the Divine forecast of the world's history as given at various times, and to demonstrate the correspondence of these predictions with the facts. Though this work necessarily traverses a portion of the ground covered by the previous volumes—"Approaching End of the Age" and "Light for the Last Days"—yet the subject of *unfulfilled* prophecy occupies a comparatively small portion of its pages. The scope of the present work is far wider than either of the former. In tracing the programme of the world's history, seven main sections are recognised, "corresponding with seven great epochs of fresh commencement, which stand out prominently in the Bible story of humanity." It is shown that "connected with each of these there has been a fresh Divine revelation, sketching out with more or less fulness the events designed to transpire in the course of the age then beginning. These seven great epochs are associated with seven memorable names—Adam, Noah, Abraham, Moses, David, Nebuchadnezzar, and our Lord Jesus Christ." The particular line of proof of the Divine authorship of Scripture which the authors seek to establish is that which is afforded by the fulfilment of prophecy, and this is worked out with great skill and patience. The Scriptures themselves challenge investigation of their credentials on this ground, viz., the agreement of prediction with subsequent event. The test is a good and sufficient one, and any readers who study carefully the facts and arguments here presented will find therein a tower of strength against the assaults of infidelity. This, however, is not the only valuable object attained by the work before us. The earnest and devout student of prophecy will find material aid in the

examination of that portion of it which is unfulfilled, by the consideration of the whole scheme of prophecy as it is here presented to view. The due observance of the relation of the different parts one to another will greatly assist in forming right conceptions, and leading to a correct understanding of that which yet remains to be accomplished. This principle holds good whatever may be thought of some of the author's interpretations; for a comprehensive and intelligent view of progressive revelation cannot fail to render the student more capable of understanding any particular part. Therefore, while dissenting from some of the views herein contained, we commend the book as an expository and evidential work of considerable value.

"THEOPNEUSTIA:" *The Plenary Inspiration of the Holy Scriptures.* By L. GAUSSEN, D.D. With Prefatory Note by C. H. SPURGEON. (3s. 6d.)

It is scarcely necessary to do more than announce the reprint of this well-known and valuable work. Mr. Spurgeon has done good service in issuing the book again, that, as he remarks in his prefatory note, "it may have another life of usefulness." We are heartily glad of the resuscitation. It would be a pity that a volume like this should become extinct. The need for it is too sadly evident, and we hope its reappearance may be the means of confirming not a few waverers. We only wish the price, low as it is, could have been made lower still, to bring it within the reach of a larger number.

PRINCETONIANA: *Charles and A. A. Hodge, with Class and Table Talk of Hodge the Younger.* By a Scottish Princetonian (Rev. C. A. SALMOND, M.A.). Oliphant, Anderson, & Ferrier.

The memory of these lives is indeed blessed. Wisdom, piety, and love were beautifully blended in the characters and actions of these excellent men. They were hard-headed and tender-

hearted, and by their wise administration, combined with skilful tuition, have made Princeton Seminary for ever famous among the schools of the prophets. These brief sketches have a special value just now as a testimony and influence against the broad tendencies of the times. The following extracts will show the spirit and principles of the men and the institutions with which their names are so honourably associated. Charles Hodge on one occasion thus wrote:—"Whenever you find vital piety—that is, a penitent and devotional spirit—there you find the doctrines of the Fall, of Depravity, Regeneration, Atonement, and of the Deity of Christ. I never saw or heard of a single individual exhibiting a spirit of piety who rejected any of these doctrines." A. A. Hodge on another occasion thus spoke:—"It is absurd to suppose that true intellectual progress consists in the mere change of opinions, or that it is consistent with the destruction of the foundations which have been laid in the verified knowledge of the past. Truth, once adequately established, must be held fast for ever, while we stand prepared to add to it all new truth substantiated by equal evidence. And it is a law which all educated men should be ready to hold as axiomatic, that truth in any department, once established, must ever hold the place of valid presumptions, influencing the course of new investigations in every department. Ruskin well testifies 'it is the law of progressive human life that we shall not build in the air, but on the already high-storied temple of the thoughts of our ancestors.'" Such were the sound principles on which from first to last the heads of Princeton College based the education of the students, endeavouring to form a class of men who, like themselves, should not belong to what is aptly termed the *invertebrata theologica*, but who should be strong in their allegiance to the truth and valiant in their defence of the faith.

WHITHER ARE WE DRIFTING? or, The Progress of England Romewards.
By the Right Hon. LORD ROBERT MONTAGU. Morgan & Scott.

Another word of warning from the pen of this able writer. In this brief

pamphlet the author shows that "the rites and ceremonies of Rome have all been borrowed from Paganism;" and that "the Papal principle of Paganising Christianity in order to Christianise the Pagans, has been continued to this day." Thus these pages show that England is going, *via* Rome, back to heathenism.

WHERE IS CALVARY? and other Papers. By WALTER J. MAYERS, of City Road Chapel, Bristol. Partridge & Co. (3s.)

A series of short, pithy, homely, lively papers on Gospel themes, designed for general reading and calculated to do good. The pages are embellished with numerous engravings, and the whole appearance is attractive. We hope the price will not hinder the sale, but we are afraid, seeing that the demand is for cheapness.

THAT GLORIOUS FUTURE! or, Key to the Revelation. By the Rev. J. L. THOMPSON. Passmore & Alabaster.

This volume is put forth as the result of an independent study of the Book of the Revelation, and contains many remarks of a practical and spiritual nature. In his preface the author says: "Through much study of the Word and entire dependence on the Spirit of Truth, I have now found an interpretation that clearly and fully agrees with the teachings of both Old and New Testament." This is a bold claim to make, and readers will no doubt judge for themselves as to the accuracy of the opinion expressed. The author has freely stated his estimate of all other writers on the book of Revelation in these words: "I have found none that fully and satisfactorily harmonised with the teaching of the Prophecies, Gospels, and Epistles." Since he claims that his own interpretation is perfectly harmonious, he will not be surprised, perhaps, if some readers are disposed to contest his right to that position. Like all other books it will have to stand the fire of criticism, and we could not assure our friend that it will be found shot-proof. Whatever may be thought of the expository portion of the book, it will be evident that the spirit which breathes throughout is one of reverent and affectionate longing for the glorious consummation.

ELIJAH, AND THE SECRET OF HIS POWER. By Rev. F. B. MEYER, B.A. Morgan & Scott.

The leading object of this book seems to be to show that Elijah's God is our God, and how a like power may be ours if our dependence is in the living God. It is encouraging and stimulating, and yet full of solemn warnings; Some parts are grandly written and

of thrilling interest. We would commend the book to all, specially to Christian workers.

HUMPTY-DUMPTY'S SILVER BELLS.

By MARGARET HAYCROFT. Religious Tract Society.

The story of a crippled lad. An interesting and well-written book for children. The Gospel is clearly put.



NOTES.

CLAPTON HALL CONFERENCE.

ONE of the most interesting and profitable Conferences that has ever been held in London assembled, on the invitation of Mr. John Morley, at Clapton Hall, Alkham Road, Stoke Newington, on the 9th and 10th of May, when the commodious building was filled for morning and afternoon meetings, and very crowded on the evening of each day, including the smaller hall at the back; thus realising hopes and desires that had been long cherished, to give believers in London the opportunity for assembling for definite teaching on some of the most important themes bearing on Christian life, worship, work, and hope. Several well-known gifted teachers were invited from a distance, some of whom came, including Mr. F. C. Bland, from Dublin; Mr. George Trench, from Tralee; Mr. Alexander Stewart, from Glasgow; Mr. Henry Groves, from Kendal; Drs. Neatby and McKilliam, and Mr. T. B. Millar. The subjects on the Wednesday were as follows:—In the morning, "Practical Sanctification;" afternoon, "The Holy Spirit in relation to Worship and Ministry;" evening, "Prophecy in relation to the Jews, the Gentiles, and the Church of God." Thursday's subjects were—In the morning, "Hindrances to the Fulness of the Spirit in Individuals and Assemblies;" afternoon, "Our Responsibility in relation to the World;" evening, "Fundamental Truths of the Gospel." The teaching on these important subjects was clear and helpful in the highest degree, the speakers being evidently much helped by the Divine Spirit, whose gracious presence and power many had earnestly sought in prayer, both in private and public; indeed, in the several engagements throughout

these days, whether in prayer, worship, or addresses, there could be no doubt as to the presence of the Lord in the midst of His gathered people; and many have been the testimonies that have reached us and others, as to the blessing received at these important gatherings; and we have the deepest conviction that the fruit of this will be seen after many days, in the higher life and ministry of many present on that occasion. When the Lord is manifestly near to, and in the midst of, His people, the fruit will be seen, as on this occasion, in sobriety, reverence, and godly order, together with love, joy, and praise. Several hundreds of the visitors from a distance gladly availed themselves of the refreshments which, between the meetings, had been freely provided, in the rooms underneath the hall, by their hospitable host. It is our purpose to give some of the addresses in following numbers of *Footsteps of Truth*, while the whole will be published in collective form as a separate volume, which, we doubt not, will prove very helpful to those who were not privileged to be present on the occasion, and will doubtless be read with even increased interest by those who were. Several friends remarked how vividly these meetings brought back to their remembrance the exceedingly happy gatherings that used to assemble half-yearly at Willow Park, in connection with the Dublin Believers' Meetings, in the time of the much-beloved Mr. Henry Bewley; and well indeed they might, for no other conferences that we have attended have been so much like them for Christian fellowship, and in the variety and freshness of the truth ministered. On reviewing the conference as a whole, and contemplating its possible results, we have

been much impressed with the great opportunities for usefulness in helping the people of God and advancing the knowledge of Christ which lie within the reach of those who have been entrusted of the Lord with this world's wealth. God grant that such an example as this, set by Mr. and Mrs. Morley at Clapton, may be followed by others possessing similar means for furthering the interests of Christ's cause, spreading the knowledge of His truth and grace, and in promoting that godly fellowship amongst Christians generally, without respect to denominational names or distinctions, "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."

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EVANGELISTIC MISSION.

BANK HOLIDAY, WHIT-MONDAY.

ON Bank Holiday, May 21st, the usual gatherings of Christian workers in connection with the Evangelistic Mission took place at the Conference Hall, Eccleston Street, Pimlico, large numbers of friends responding to the invitations which had been freely circulated. The afternoon meeting, convened for 3.30, was presided over by Sir R. Phayre, and opened by the singing of the hymn, "O sing of Jesus, Lamb of God," and prayer by Mr. C. Stuart Thorpe. After another hymn, a brief time was spent in prayer for special objects named, including prayer for Mr. Denham Smith, Mrs. Samuel Morley, work at Folkestone and many other places.

Mr. CHAS. INGLIS spoke on 1 Sam. iii. 19, 20. The times were bad, Eli had miserably failed, and God raised up a mere boy to do His service. Four things were observable:—

1. *He was a progressive one.*—"Samuel grew." The place to grow is before the Lord.

2. *He was a privileged one.*—"The Lord was with him." The presence of God is a great blessing and reality.

3. *He was a powerful one.* None of his words fell to the ground. Every word was full of power; he was a powerful man. The great want of the time is power.

4. *He was a prosperous one.*—"All Israel knew that he was established to be a prophet of the Lord." God would

have us to be prosperous too. It is said of Daniel: "So this Daniel prospered." Why should it not be so with us? "Lord, send now prosperity."

Mr. GEO. HUCKLESBY read Eph. i. 18, "The eyes of your heart being enlightened," &c.; chap. iii. 20, "Now unto Him," &c.; Acts i. 8, "But ye shall receive power," &c. Three things are important to be borne in mind—the personality, presence, and power of the Holy Ghost. The Holy Spirit is always with and in the people of God. In these three scriptures we have the power of the Spirit working *for* the believer, *in* the believer, and resting *upon* the believer.

Mr. T. A. DENNY wished he could preach and divide his subject into three or four, but he never could and never should. The previous speaker had spoken very disrespectfully about worms, but worms are a great power: they move tons of earth every year. We should endeavour to see how we can best succeed in getting hold of the people. We should not be indifferent to results, but seek to accomplish definite things. Mr. Denny introduced two ladies who are engaged in missions among the railway men in Switzerland, one of whom addressed a few words to the meeting explanatory of their work and its needs.

Mr. W. R. LANE—speaking from Psalm lxxxv. 6, "Wilt Thou not revive us again?"—remarked that the prayer implied the existence of spiritual life; revival implied that the life had declined and needed to be revived. One hopeful sign in these days is the desire for revival. If there is to be a revival, it must begin as an individual thing. The prayer supposes there has been a decay and backsliding; the soul feels it, and cries out, "Wilt Thou not revive us again?" "Grey hairs are here and there upon him, but he knoweth it not." Decay steals on imperceptibly. Let us be on our guard.

After an adjournment for tea, the

EVENING MEETING was resumed at 6.30, and was commenced by a few minutes of silent prayer and the singing of the hymn, "Whom have I, Lord, in heaven but Thee?"

Mr. C. RUSSELL HURDITCH, referring to an ingenious little clock in Mr. Denham Smith's room, which is

illuminated at the patient's pleasure by an electric current, spoke of the importance of being in contact with God, so that we might shine as lights in the world.

Sir R. PHAYRE read from John xvii., showing the position of believers as the light of the world. Referring to the main topic of the afternoon, the need of spiritual power, the source and secret of that power in a living union with Christ was pointed out and applied.

Mr. THOMAS MILLER, referring to the words "Christian workers," raised the question how far these words were applicable to all present. A Christian worker is one who has learned salvation for himself. Alluding to the young man found by David in one of his wars, an interesting comparison was drawn between his position and that of a Christian believer. The young man made terms—"Swear unto me that thou wilt neither deliver me to my old master nor kill me thyself." That was the position of a true believer. He will neither deliver us to our old master, or slay us himself.

God is raising up *individuals* to do His work. It is a grand thing to have a great and good ambition. We should seek to serve God to the best of our ability. Those whom God raises up have many faults, but God does not expect perfect servants. When Gideon blew the trumpet, thirty-two thousand were gathered after him. A grand response. But God said there are too many here. That is what is going on every day. The first thinning process removed all the fearful ones. It's a grand thing to have faith in God. The second process was the test at the water, which finds its analogy in the water of the Word now, and by which God tests men's characters. The love of the world spoils and mars Christian work.

LORD RADSTOCK said: In days of frequent meeting, conference, and talk we need to remember the words, "If any man speak, let him speak as the oracles of God." If we take the ground we profess to take, and have faith in God, man will be overshadowed by the Divine presence. God does not make a distinction between saints and workers. I know

no other work but obedience. There is a danger lest we suppose that only those persons are workers who talk in a particular way, or go to meetings, or give away tracts. People divide their life, and speak of their ordinary life and their life for Christ. Is that Scriptural? No. It denies the resurrection character of the life as a whole. Some of the brightest saints are never seen on the platform at all. The Christ-life is the portion of every believer. One of the first lessons for a worker is, "How shall they go except they be sent?" Some people are waiting for a call to go and preach the Gospel in some other planet, neglecting the service at their door. Let us have more calm rest in God Himself.

Dr. BARNARDO read and commented on the words: "Son, go work to-day in My vineyard," showing the principles which should guide Christian workers in their service. Specially emphasizing the word "*son*," he showed that there should be not only the *fact* of relationship, but the *sense* of relationship, so that the motive of service should ever be *love to God*.

The meeting was brought to a close soon after 9 o'clock.

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TENT WORK.

WE have already sent out two tents, one to Oxfordshire and one to Cambridgeshire; but we are earnestly desirous of sending out several others on hand into places greatly needing such Gospel work. This, of course, involves expenses in working, and much is needed in order to cover the many parts of the field open to us. We are wondering who will have the privilege of assisting in this. May the Lord graciously move many hearts to help in the matter of funds where they cannot personally assist in other ways. We earnestly ask our readers to pray much that the summer may prove one of gracious ingathering of souls through the preaching of the Gospel, with the Holy Ghost sent down from heaven.

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SPECIAL SERVICES AT FOLKESTONE.

WE have lately arranged a series of special Sunday evening services in the

Town Hall, Folkestone, and various buildings through the week, concerning which a kind local correspondent sends us the following:—

“Messrs. Newell and Harris have just terminated a month’s mission in Folkestone, and their plain and simple manner of declaring the Gospel story has proved a blessing to many a sin-sick soul. Eight or nine meetings for women, and also for children, have been held in the Y.W.C.A. Rooms, at which the attendance has been large; and there have been several cases of very real conversion, besides many of the Christians having testified to the fact that they have been much helped by these services. Among the children also many were led to give their hearts to the Lord, and it was most touching to see their rapt attention while Mr. Newell spoke to them on the four ‘little things’ in Proverbs. There is no doubt that the visible results of this mission are only a small part of the blessing that attended the Word spoken, and that eternity alone will reveal all those who can trace their conversion or restoration back to this time.

“G. C.

“Folkestone, May 14th.”

These services were continued by Mr. Edward Hurditch for eight days, the Town Hall being filled on the Sunday afternoon by an audience much interested in the address announced on “The Second Coming of Christ;” the week evening meetings being held at Emmanuel Church (of which Mr. Toke is the minister), with afternoon Bible readings at the Y.W.C.A. Increasing interest was manifested in these meetings, and some good results, it is believed, were reaped in the winning of souls, for which the Lord be praised. It is intended to resume these special services (D.V.) in the autumn, when the ministers of the town have asked the director of the Evangelistic Mission to conduct a united mission, in which they have expressed their readiness to co-operate. We ask the prayers of our readers that all concerned may be guided aright in the arrangements to be made.

* * *

The Annual Dublin Believers’ Meetings, announced for May 28th to June 1st, will be in progress as this reaches many of our readers. We ask their

prayers that these important gatherings may be manifestly in the power of God. We trust to give some of the addresses delivered there in subsequent numbers of this journal.

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REBUILDING OF KILBURN HALL.

We have to this date received gifts and promises to the extent of about £2,750 for the new hall, schools, soup kitchen, &c. We are earnestly praying that we may be speedily supplied with the remainder of the amount required, and shall be grateful for any help readers of *Footsteps of Truth* may be moved to send us, either in large or small sums. We should rejoice if each reader would have some little share in this rebuilding of the headquarters of the Evangelistic Mission, for want of which our worshippers and workers are now scattered and have to meet in sundry hired buildings, which involves considerable expense and inconvenience. We are grateful to those readers who have sent help during the past month. See acknowledgements elsewhere.

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JOTTINGS FROM ABROAD.

We have received a copy of the SEVENTEENTH EVANGELISATION REPORT OF THE FREE ITALIAN CHURCH for the year 1887; also of the ITALIAN EVANGELICAL SCHOOLS. These reports are full of interesting and encouraging facts and statements, including accounts of the labours of the venerable Signor Gavazzi, now in his eightieth year. These simple records show the bitterness of Papal opposition, and, at the same time, the power exerted by the Gospel, in spite of all resistance. Here is a striking instance:—“Dr. Joseph Beltrami, ex-Roman Catholic priest, and formerly Professor of Philosophy in the Episcopal Seminary of Brescia. This prepossessing young man has not yet reached the age of thirty. A brilliant future in the Romish Church opened before him, but the task being imposed upon him by his superiors of studying the Bible, in order to confute from his pulpit the errors of Protestantism, he was converted himself by the light of the Gospel, and immediately gave himself up to the work of evangelisation.”



REDEMPTION.

BY MR. A. STEWART.

(An Address delivered at the recent Conference at Clapton Hall.)



AM glad that redeeming love is to be my theme. I ask you to read in the first chapter of the Epistle to the Ephesians, the 7th verse: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." I beg you to observe the note of certainty that is in that verse. There was, I believe, a gentleman who sometimes went to hear a certain great preacher, of whom he said, "When I go to hear him, he seems to me an earnest man in search of a religion." We may not claim in a full sense to be earnest men, but we can and do claim that we are not in search of a religion. We know that in Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Take another passage in the same chapter—the 13th and 14th verses: "In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Now I draw two simple distinctions. There is a redemption that we *have* and a redemption that we *hope for*; there is a redemption by *purchase* and a redemption by *power*. That is revealed to us in the verses we have read. The moment the sinner, by the grace of God, believes the Gospel, he comes under the shelter of the blood of atonement, and he is sealed by the Holy Ghost, and then his eyes are turned to the place whence the day is about to spring, and he waits for the redemption which the Lord Jesus Christ by the right hand of His power is to work for him. Let me be simple in illustration if I can. Suppose a man has purchased a quantity of goods, but does not mean to put them to a present use, and, as is

often the case, stows them in a warehouse. He seals them with his seal and leaves them there. By-and-by he comes back again, and takes to himself and appropriates to its proper use what he had already purchased and paid for and sealed. That is a very rude illustration, but it may help us to understand what is meant. We are already redeemed by the precious blood of the Lamb, and sealed by the Holy Ghost, and we are waiting for God's Son from heaven to assert and make good His title to the purchase of His blood. We are dealing with doctrine, but let us connect doctrine with Christ Himself. There is One—the Son of God—who is wisdom and righteousness, sanctification and redemption, all in one, unto those who believe on His name. We have not redemption merely, but a Redeemer. I wish I could speak worthily of Him. I thank God there are so many in this room who are trusting Him. There was another great preacher—not the one I referred to before—one of whose characteristics was his great liking for precious stones. You might have seen him with supplies of unset diamonds and rubies in his waistcoat pocket, taking them out and delighting in them. He used to find satisfaction on a Saturday in going into a great jeweller's shop in New York and feasting his eyes on the articles that he saw there. But, my friends, it is beyond all the pleasures that earthly jewels can afford to look on the workmanship of the Holy Ghost. It is a most blessed thing to see such a congregation as this, to find in it a response to the name of the Lord Jesus Christ, and to feel that He is the Nail fastened in a sure place, and that we are only hanging on Him like cups and flagons. The word "redeemer" in the Old Testament Scriptures, in the Hebrew language, folds in its compass three distinct meanings—one meaning, perhaps, expressed in three—and it is translated in our version of the Scriptures by three different words. These three meanings are—kinsman, redeemer, and avenger. A redeemer is one who is at once kinsman, redeemer, and avenger. Now, keeping that in mind, read the second of Hebrews, and in the 14th and 15th verses you will see these three characters of the Son of God appearing and flashing out of the text: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage." As the Kinsman He took flesh and blood; as the Avenger He destroyed him that had the power of death—only the inceptive fulfilment, because there is a destruction yet to come; and to this end—that as the Redeemer He might deliver those who through fear of death were subject to bondage. We are to speak to-night on fundamental

truths of the Gospel. We want to get right down to the bottom of the Gospel. What is that? Well, my friends, we are saved by the precious blood of Christ, and we may say that atonement is the foundation truth of the Gospel; but remember that incarnation is behind atonement, and that Godhead is behind incarnation. You have got to the bottom now. God is my salvation. It is bottomed and grounded upon this—that the Word was made flesh. A hundred years ago, when times were rougher and speech was ruder, there was a clergyman in Haworth called Grimshaw. Rude in speech he was, but sound and true, and he said once, “God must un-God Himself before I can be damned.” There is an anecdote told sometimes which seems to fit at this point. It is about an old woman who was professing herself sure of being saved. There are always people ready to suggest doubts to such, and I suppose they were telling her *not to too sure, because she might be lost after all.* “Well,” she said, “if I am lost, there will be a great loss: I shall lose my soul, and God will lose His character.” That is our position. God is our salvation, and His word our assurance. The Son of God took flesh of the Virgin; He was born in Bethlehem of Judæa. What then? That moment He was Kinsman of man; He took responsibilities upon Him that could only be solved by death. When He became the Kinsman, by blessed necessity He became also the Redeemer and the Avenger of men. The “solidarity of humanity” is a sounding phrase. People would like to think of the unity of the mass of mankind, and to argue that, as all the rivers run into the sea, all mankind shall one day be saved. But, when they talk thus, think of two things. Think of Cain and Abel in the fourth of Genesis: that is where the streams began to diverge; then go to the Book of Revelation, and think of the new heaven and the new earth, and the lake of fire. You know that parallel lines will never meet, and that is the end of the record. A new heaven and a new earth, and a lake of fire. Now observe that, though the Lord Jesus Christ became man, our union with Him is as risen from the dead. I guard myself at this point. What, then, was it that the Lord Jesus Christ in grace became bound to do when He took upon Himself flesh and blood? Just the two things we read of in the second of Hebrews—to redeem and to avenge. I suppose people sometimes speak, foolishly, as if the Gospel were only to be found in the Gospels, and perhaps, somewhat extended, in the Epistles. Remember that all these great truths—shall I say that they are organic growths?—root themselves at the very beginning of the Book, and go through the whole texture, so to speak, of the Scriptures. At the very beginning God was

teaching these lessons. In the twenty-fifth of Leviticus, and the 24th and 25th verses, you read these words: "And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." And read the 47th and 48th verses: "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him." The kinsman was the redeemer, and there were two subjects of redemption: one was the man, and the other was the man's possession. It is very simple. Turn to the eighth of Romans, and the 19th verse: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." That was a mighty basis for God to work upon which was laid in the Cross of Christ. When the man fell, you remember he did not fall alone; he dragged his inheritance down with him. What then? In the Cross of our Lord Jesus Christ God has laid the foundation for bringing the very groaning creation back into the liberty of the glory of His sons. There is a very ancient illustration of this result of the Cross. The creature is likened to a nurse that has brought up a royal child, and shares, when the time of his crowning comes, in the benefit and the blessing of his reign. Is there not a time coming when the wilderness shall literally rejoice and blossom like the rose? Yes; and beyond that there are new heavens and a new earth, and what makes these possible is the death of the Redeemer. Observe that in Leviticus the kinsman was dealing with a righteous claim. If a man had bought the land he had a right to it. The kinsman, if he paid the price, was only meeting a righteous demand. And so in the case of the Israelite who sold himself to the stranger: if the kinsman went to redeem him he must take the money in his hand and pay the price. When Jesus Christ hung on the cross, He was meeting a righteous claim: He was redeeming us from the curse of the law. But He was doing far more. Do you remember, further back in the Book, how Lot went down into Sodom, and how, when the time of adversity came, it was seen that, instead of his being able to deliver Sodom, he only shared in its overthrow? Do you remember what the Scripture says (Genesis xiv.): "When Abram heard that his brother was taken captive"—Lot was not his brother, he was his

nephew, but the Spirit of the Lord seems at this place to draw the bond tighter, for truly a brother is born for adversity—"he armed his trained servants," and pursued the captors; "and he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people"? These two things appear here as in Leviticus. Abram brought back Lot and his possessions with him, as in the twenty-fifth of Leviticus the kinsman redeemed the man and the land. But Abram was not, like that kinsman, meeting a righteous claim. He was encountering an adversary. Now we come again to the Cross. There was a righteous claim to be met, but there was also a tremendous score to settle with the adversary of mankind, and at the Cross the Lord Jesus, as the Avenger of man, encountered and destroyed him. The Gospels are full of two things—miracles and parables. What are the miracles? They have been well called "redemptive acts." You have never grasped the significance of the miracles until you have learnt this. The Son of God came down into the kingdom of the enemy, into the house of the strong man, and His work throughout the Gospels is the spoiling of the strong man's goods and delivering his captives. Read the eighth of Luke. In that chapter there are four miracles recorded. What is the first one? The stilling of the tempest on the lake. Why was there a tempest on the lake? I am sure there were no gales like that in Eden. The answer is, that man had dragged his inheritance down with him. Hence the storms that vex it. What did the Lord Jesus do? He rebuked the wind and the raging of the water. Why did He rebuke them? Surely because He saw who was acting behind the storm. Read the first chapter of the Book of Job, where the hand of God raises for us the veil. When Satan got permission to afflict Job, it was soon seen that he had power to do so. The elements bent to His will and did His work. Let us not doubt that it was he whom the Son of God rebuked when He calmed the lake. It was a redemptive act, wrought in a portion of man's inheritance cursed by sin. It was a foreshowing of the mighty redemption yet to come. What is the next miracle? The casting of the devils out of the Gadarene demoniac. Satan had dethroned his mind. What is the next? It is the healing of the woman with the issue. Satan had affected her body with disease. What is the next? It is the raising from the dead of the little daughter of Jairus. She was lying dead; and the Son of God, who had stilled the tempest on the lake, restored to his right mind the demoniac, and given health to the body of the woman, met the enemy in the last stretch of his power, and raised that little girl from the dead. These were the acts of a Redeemer. I must close with this word: The

promise of God that the seed of the woman should bruise the head of the serpent has had its fulfilment, so far, at the Cross. But there is vengeance on the enemy yet to be executed. "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). If you read the thirty-fifth of Numbers, referred to already, you will find the word "avenger" seven times repeated. The person that made the city of refuge necessary for the manslayer was the avenger of blood, and he was the kinsman and the redeemer. The Lord Jesus will fully sustain that character. "The revenger of blood himself shall slay the murderer." There is no city of refuge for the "murderer." His doom is sure. One word was on my mind to say, if I might speak to those who are teachers and preachers: Let us beware of a depressing ministry. There is nothing more certain than that God is going to have His way, and that the Son of God is going to avenge us on our adversary. You may have gone into some old castle and have seen on the wall a banner shivered with shot—a mere bundle of silk rags—and they have told you that it was a trophy taken in such and such a battle. But, in the day that is coming, when the fight is over, Satan won't have a rag or a tatter to show.



WORDS OF GRACE AND TRUTH.

PRIDE, SELF-TORMENTING.—A proud man, having nothing to be proud of, is like a boy trespassing in a field not his own: the pleasure is all embittered by the fear of being caught.—W. ARNOT.

'HOW DO YOU TREAT MY MASTER?'—Dr. Payson once, when travelling, having occasion to call on a lady, when she and some of her friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left, he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part—How do you treat my Master?" The visit was much sanctified, and led eventually to the conversion of the lady and her household.—*From the "Biblical Museum."*

EXHAUSTLESS LOVE.—"That the love wherewith Thou hast loved ME may be in them." It is one delightful proof of our poverty and of our riches that Christ has bequeathed us His own love to spend on one another. How lavish we ought to be of its divine refreshing, seeing we draw from an inexhaustible fountain, and we cannot share its wealth with others without being ourselves the more enriched; for it is the unique quality of grace that it multiplies by being divided: even as the five loaves and two small fishes, passed from the Master's hand, were sufficient to fill twelve baskets when five thousand had first been filled.—A. E. W.

PHASES OF SANCTIFICATION.

No. VII.—SANCTIFIED BY UNION WITH CHRIST (PART 1).

By F. E. MARSH, *Sunderland.*

THE Epistle to the Hebrews is full of Christ. In chapter i. we have a sevenfold aspect of Christ as the Son of God. We are told (1) *who* He is—the Son of God; (2) *what* He is—“the brightness of God’s glory, and the express image of His person;” (3) *what He has done*—“when He had by Himself purged our sins;” (4) *where He is*—“sat down at the right hand of the Majesty on high;” (5) *what He is doing*—“upholding all things by the word of His power;” (6) *what He will yet do*—“make His enemies His footstool;” (7) *what He will yet be*—King: “Thy throne, O God, is for ever and ever.”

In chapter ii. we have a sevenfold view of Christ as the Son of Man:—(1) As the *submissive* One—“made a little lower than the angels;” (2) as the *suffering* One—“suffering of death;” (3) as the *seated* One—“crowned with glory and honour;” (4) as the *Sanctifier*—“He that sanctifieth;” (5) as the *Son of Man*—“We see Jesus;” (6) as the *Subduer*—“destroy [render powerless] him that had the power of death, that is, the Devil;” (7) as the *Sympathiser*—“able to succour them that are tempted.” It is the fourth we shall dwell upon, viz., “He that sanctifieth and they who are sanctified are all of one” (Heb. ii. 11).

There are three truths we need to distinguish. These are—Provision, substitution, and identification, in connection with the death of Christ. Let us look at them.

Provision.—Provision is made for all; yea, if there were ten thousand worlds of sinners, Christ has made sufficient atonement for all; but, on the other hand, only those who believe in Him get the benefit of His work. A Christian worker, in giving away tracts one day, offered one to a poorly clad man. Instead of taking the tract, the man said, “Half-quartern loaf would do me more good than that.” “You shall have a quartern loaf; come along with me to a baker’s shop,” replied the worker. The man followed, and stood outside the shop while the friend went in and bought the loaf. He left it on the counter, and, going outside, told the man it was his. The man went into the shop, picked up the loaf, and thanked the giver. Now, when the loaf was paid for and left on the baker’s counter, we might ask the question, “To whom does it belong?” There is a threefold answer.

It belongs to the baker, because it is on his counter; it belongs to the buyer, because he has bought it; and it belongs to the man who is in need of it, if he accepts it. To whom does salvation belong? It belongs to God, because He has got it; it belongs to Christ, because He has purchased it; and it belongs to those who believe in Him the moment they accept Christ.

Substitution.—Christ did not die *instead* of all, although He died for all. If He died instead of all, then all must be saved; but if He made provision for all, and only those who accept Him get the benefit of it, we see that only those who accept Him will be saved. It was not enough for the firstborn on the night of the Passover for the lamb to be slain and the blood to be sprinkled, but he must be inside the blood-sprinkled house.

Identification.—David, in lamenting the death of Saul and Jonathan, says, "In their death they were not divided." Now God reckons the believer to have died with Christ. So God says of us as David said of Saul and Jonathan. In His death we were not divided, hence we can say with Paul, "I was crucified with Christ."

There are some who tell us that Christ is united to us, and we are united to Him, by His incarnation. It is blasphemy, and they who preach it are the enemies of the Cross of Christ. There is no redemption but by blood, no deliverance but by His death, and no union with Him but in resurrection. "Except a corn of wheat fall into the ground and DIE, it abideth alone; but if IT DIE, it bringeth forth MUCH FRUIT." And it was after His death and resurrection that He said, "Go to My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God."

Now, as illustrating the truth of the BELIEVER'S oneness with Christ, we shall dwell upon a few contrasts. On the one hand, seeing Him acting on our behalf, yet *apart from us*; and, on the other hand, to see our oneness with Him.

1. He died for us, and we died with Him.
2. We have life, and live with Him.
3. We have resurrection, and resurrection with Him.
4. We have advocacy, and one with Him in position.

1. *Christ died for us, and we died with Christ.*—"Christ died for our sins" (1 Cor. xv. 3). Christ as our Substitute is apart from us, acting for us, and dying instead of us. All the while Jonah was in the vessel it meant danger to the sailors; but when he is cast out of the ship into the angry waves, then there is a calm. In like manner we see Christ as our Substitute going down into death, and all the waves and billows of God's wrath against us going over His spotless head. Take another illustration. The Lord told Abraham to take and offer up as a burnt offering his only son Isaac, and as he was about to do so the Lord stayed his hand, and Abraham, lifting up his eyes, saw a ram caught in the thicket, and he offered him up for a burnt offering *in the stead of Isaac* (Gen. xxii. 13). In the stead of the believer was the Lord Jesus offered up for us. Thus we see that Christ has, as we say when one stands in the place of another, "stood in our shoes." But Christ has not only died instead of us, but we have died with Him.

When Christ paid the tribute money, He said to Peter, "Give it unto them for Me and thee" (Matt. xvii. 27). "For Me and thee:" thus Peter is identified with Christ. Again, when Christ was going to raise Lazarus from the dead, the disciples tried to persuade Him not to go, because they thought He would be killed; but finding He is determined to go, Thomas says, "Let us also go, that we may *die with Him*" (John xi. 16). Thomas meant to suffer with Christ, but in a different sense, because Christ was acting on the behalf of His people. As Paul says, "One died for all, therefore all died;" and "I have been crucified with Christ" (R.V., 2 Cor. v. 14; Gal. ii. 20). When God told Noah and all his house to come into the ark, we read: "And Noah went in, and his sons, and his wife, and his sons' wives *with him* (Gen. vii. 7). With him they entered the ark, passed through the flood, and came out into a new world. Even so with the believer: we have died with Christ, we have borne the penalty of sin. As we were in Adam when he sinned, even so were we in Christ when He died; hence we are dead to the penalty of sin, because in Christ we have borne it; we are dead to sin's claim, for death severs all claims; and we are to live in the power of this as reckoning ourselves dead indeed unto sin and alive unto God in Christ, and as those who have died in Christ to be dead to the practice of sin and walk in newness of life.

2. *We have life, and life in Christ.*—We have this in Ephesians ii., in the expressions, "You hath He quickened, who were dead in trespasses and sins," and "quickened together with Him." In the first it is life implanted as the seed in the ground, but in the second it is life ingrafted as the bud in the brier. We have this illustrated in the case of Lazarus. Let us take three expressions in reference to him—(1) "Lazarus is dead;" (2) "Lazarus, come forth;" (3) "Lazarus was one of them that sat at table with Him." In the first we get the condition of Lazarus, which illustrates our natural condition as dead in sin, dead to God. In the second we have the call of Lazarus, at which he that was dead comes forth; which illustrates the quickening power of the voice of Christ in the word and life communicated by the power of the Holy Spirit. And the third is the communion of Lazarus with Christ, which illustrates the fact that we have not life *from* Christ merely, but life *in* and *with* Christ. Eternal life! Christ is our life! Life! What a comprehensive term! It means salvation; salvation means security; security means growth; growth means fruitfulness; fruitfulness means holiness; holiness means power; power means humility; humility means trust; trust means service; service means supply; supply means Christ; and Christ means glory.

3. *Resurrection, and one with Him in resurrection.*—"Christ was delivered for our offences, and raised again for our justification" (Rom. iv. 25). "Hath raised us up *together*" (Eph. ii. 6). We shall suppose a case by way of illustration. A young woman is charged with a certain offence. After trial she is proved to be innocent, and the judge says to her, "You leave this court without a stain upon your character." But, more than that, the judge proposes to marry her, and she consents, and they are married: that is union. She may have been poor before, but by his action he raises her to be one with him in position and privilege.

Now in one point the illustration fails (as all illustrations do). We are guilty, but by virtue of what Christ is and has done we are treated as if we had never sinned at all—accounted righteous; and not only so, but we who were beggars and sinners are made one in position and privilege and prospect with Christ.

4. *Advocacy, and one with Him in position.*—“He appears in the presence of God for us” (Heb. ix. 24). “Made to sit with Him in heavenly places” (Eph. ii. 6). An advocate is one who carries on the cause of another. If we remember that Satan is the accuser of the brethren, we shall see His office at once—viz., He meets the accuser and pleads our cause with the Father. Now He is apart from us in this office, but in the second scripture we are seen seated with Him; that is, we are so identified with Christ that in Him we are already in heaven. The following question was once put to the writer:—“When are we risen and seated with Christ in heavenly places?” We gave the following reply:—“(1) In God’s purpose, when Christ was seated there; (2) as to our account, when we believed in Him; (3) as to our experience, as we abide in and walk in fellowship with Him; (4) as to the manifestation of it, when Christ comes again.”

The practical outcome of our oneness with Christ is holiness of life, and this as we recognise our union with Him, receive out of His fulness, and walk in unbroken fellowship with Himself. As Marshall says: “As our natural corruption was produced originally in the first Adam, and propagated from him to us, so our new nature and holiness is first produced in Christ, and derived from Him to us, or, as it were, propagated. So that we are not at all to work together with Christ in making or producing that holy frame, but only to take it to ourselves, and use it in our holy practice, as made ready to our hands. Thus we have fellowship with Christ in receiving that holy frame of spirit that was originally in Him; for fellowship is when several persons have the same thing in common (1 John i. 1-3).”



REST.

ALL down the rapid ages the great unrest of the world, the yearning of universal humanity, has been noticed by somebody: poet, philosopher, moralist, sage, man of the world, Christian. Man was made for God, and the heart never finds rest till it rests on God. You may cheat yourself into the belief that you are happy, but the scent of a flower, the note of the cuckoo, dim dawn, night, will shiver your happiness. Enoch must have had rest all through his walk.—EDWARD MALAN.

“LORD, I believe; help Thou mine unbelief.” This is the truest philosophy and humanity. Until you really want to learn, you will always excuse mistakes. The instant you want to learn, mistakes are forgotten in your anxiety to know. True to life. You may certainly and unfailingly recognise who wants to be corrected and who doesn’t. It will suggest to you also your own case. Do you mind being found fault with? Then you are not in earnest, or else conceit is bound up with you.—E. MALAN.

THE GOOD CONFESSION.

An Address by Lieut.-Gen. Sir R. PHAYRE, at the Evangelistic Mission Conference in Eccleston Hall, on Whit-Monday, May 21, 1888.

“For this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth My voice.”—John xviii. 37.

I WILL just read three or four verses from the Saviour's prayer of consecration of “His own” in John xvii.: “I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” In those words of the Lord Jesus, dear friends, we see our commission as workers for Him, as witnesses for Christ. He who proclaimed Himself the Light of the World says to every believer in Him, “Ye are the light of the world.” Dear friends, we have been speaking this afternoon about power from on high. Power for what? For service, for testimony, power to set forth the truth; power to carry out this very word of the Lord Jesus, which shows us the absolute necessity of the Gospel being preached, in order to bring in souls into the kingdom of God and complete His Church. His words are, “As many as shall believe on Me through their word.” Dear friends, what we want power for is, that His Word may be preached with the Holy Ghost sent down from heaven, as the apostles preached it. It was that which turned the world upside down at the beginning; it is that which will turn the world upside down now and in the future. It was that which began the “greater works” referred to by our Lord in the first part of His last address in John xiv., as exemplified by the fruit of the apostle Peter's first sermon as recorded in the second chapter of Acts, when 3,000 “believed through his word.” Let us ask, as this is Whitsuntide, why the feast of Pentecost was instituted. In the first place, it was instituted to commemorate the giving of the law on Mount Sinai, when the Jewish people received the law of God, written with the finger of God on tables of stone.

But, dear friends, the feast pointed to better things than that: it pointed to the highest and brightest truths of the Gospel; it pointed to the day of Pentecost, when the Holy Ghost would be poured out, and the Word of God would be written by Him, not on tables of stone, but on the fleshy tablets of the heart of every believer, according to the promise under the new covenant: "I will put My laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is what we want power for—power to each of us to carry out the commands of Christ by proclaiming the Gospel in all the world. We also want Holy Ghost power to apply the truth to the hearts of the unconverted, in the first instance to convince them of sin; and then, when a man has believed, renewed power is needed to sanctify him through the truth—to show him that the Word of God is his rule of faith and practice, and that he must take it and shape his course by it. The Lord Jesus filled His last private discourse, from the 31st verse of the thirteenth chapter of John's Gospel to the end of the sixteenth chapter, with precious exhortations, based on the fundamental fact that everything—viz., the full outpouring of the Spirit in mighty blessing, and the highest promises of the Gospel—were all dependent on obedience to His commandment to love one another. "If ye love Me, show your love, and express it, by doing what I tell you." He commenced that discourse by telling them of His Cross, and of His love in dying for us poor sinners, and how the Father would be glorified by that Cross, which was the sublimest expression of Divine love that the world ever saw. Next He said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Thus Calvary love is the pattern of the mutual love of true Christians, without reference to the denomination to which they may belong. He then, three times over, commands us to exercise that love; and, what is more, He shows that obedience to this command is the prelude to the outpouring of the Spirit. If you will read John xiv. 15 you will see that Christ says: "If ye love Me, keep My commandments. And I will pray the Father, and He will give you another Comforter, that He may abide with you for ever; even the Spirit of truth." When we pray for power from on high, to move the arm that moves the universe—to move the living God—let us pray that

wisdom may be given to us to see the deep things of God in Christ, and Christ in the Gospel—to apprehend more and more fully and clearly Christ in His Word; to know Him who is the Living Word, the Author of the Bible, and who said, “I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.” In the 12th verse of John xiv. the Lord Jesus promises that greater works should follow the outpouring of the Holy Spirit than any which had been done during His ministry. You remember the form in which the Holy Ghost was poured out at Pentecost. We read that cloven tongues, like flames of fire, rested on each of the 120. Why did the Holy Ghost descend in that form? That they should go forth and proclaim the Gospel with greater power and greater results than ever before, thus fulfilling the Master’s command to go forth into all the world and preach the Gospel to every creature. And what was the immediate result of their being thus endued with power from on high? It was this—that three thousand souls were gathered in by the first Gospel sermon preached by the apostle Peter. The Spirit of God not only opened the way for that sermon, according to the promise, but He also opened Peter’s mouth to deliver it, and opened the hearts of that large assembly to receive it. This is how power from on high comes, in every congregation and place, wherever the Gospel of the grace of God is faithfully preached, and prayer for the Spirit is made in the name of Jesus. Wherever the Word of God is read, the Spirit is present to apply that Word; and that is what we want—power from on high to apply the Word of God to the hearts of the unbelieving; and power from on high that those who have life may have it more abundantly, that they may have the spirit of prophesy to testify for Christ, and to be the means, through Him, of adding to the Church daily such as shall be saved. From His first sermon on the mount, where He uses the parable of the wise and foolish builders to illustrate this point, right through to His last prophetic discourse of the wise and foolish virgins and their lamps, the Lord Jesus Christ uses the same strong terms regarding *His Word* being the foundation of everything. You remember that, after drawing up in the first twelve verses of the Sermon on the Mount a beautiful picture of the Christian character as that which is blessed, and giving that to us as a standard which we should aim at and pray for, He turned to His disciples and said, “Ye are the light of the world. . . . Let your light shine before men.” Let us, then, through the power of the Spirit, seek to be conformed to the standard which Christ Himself has given—to His own image, personally, that “we all, with open face beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by

the Spirit of the Lord." In connection with these commands He has promised us, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done to you." Our power at the throne of grace, through the Spirit, is to plead the very promises given to us by Christ Himself in the Gospel. How does Christ dwell in us? By His Spirit and His Word. It is thus He manifests Himself to us and abides in us. The very highest promise of the whole Bible is contingent on this same condition of obedience to His Word; for a verse or two onward, after Judas had asked Him, "How is it that Thou wilt manifest Thyself unto us, and not unto the world?" He replies, "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." This is to be filled with all the fulness of God. Let us, then, cry to our Father in heaven, for Jesus' sake, to give us power to keep His Word, pleading the promise, "If ye shall ask anything in *My name*, I will do it." It is Jesus who does it. The branches bring forth the fruit; but to do that they must abide in the Vine always. It is the Vine that gives the fruit. "I will do it," says Jesus. "Without Me ye can do nothing." Let us mass these commands and promises together, and, looking to our Father in heaven, plead for power to obey them, and we may rely upon it that the Lord will open the windows of heaven in blessing—on ourselves individually, and on the Church of God collectively. There is a great deal doing, and already done, in the way of extending the fruit-bearing branches of the Vine, but we have not yet reached the grand climax of blessing promised to this dispensation. There is more to follow, but the desired progress will only come by the people of God besieging the throne of grace, and in the spirit of fervent and effectual supplication taking the words of Jesus, pointing to them, and pleading that the Father may be glorified in the Son. The way to advance in the Divine life is to be sanctified through the truth. We were saved through the truth at first—"born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And this is the word which by the Gospel is preached unto you." There is the power of God unto salvation. The apostle Peter tells us, "Ye have purified your souls in obeying the truth, through the Spirit." That is what we want to do, dear friends. Let us cry out mightily to God to sanctify us wholly—spirit, soul, and body—and give us power from on high, that we, individually, may be purified, and may purify our souls in obeying the truth, through the Spirit; and that the whole Church of God, collectively, may be a spiritual temple unto the Lord, looking to Him, and obeying His truth, through the Spirit. God give us all power from on high to do this; and, from this time, may there be a more perfect fulfilment of His blessed designs toward us, as given to us in His Word.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

THE Book of Proverbs speaks many times of "righteousness," and as this grace is one of the blessings of the Gospel of Christ we may well spend a little time looking into its details.

"*He that saith unto the wicked, Thou art righteous; him shall the people curse*" (xxiv. 24). Now Scripture saith, "There is none righteous" (Rom. iii. 10); yet Solomon speaks of those whom he calls "the righteous." Is it possible for the unrighteous to be called righteous, without incurring the curse here referred to? Yes; for in Isa. i. the city which had become a city of wickedness (verse 21) is called "the city of righteousness" (verse 26). The steps by which this change is wrought are well given in the same prophecy. We are (a) "far from righteousness" until God says, (b) "I bring near My righteousness" (Isa. xlvi. 12, 13). We next (c) "follow after righteousness" (Isa. li. 1); we thus come to (d) "know righteousness" (Isa. li. 7), and are among those of whom God says, (e) "Their righteousness is of Me" (Isa. liv. 17), and are able to say, (f) "Surely in the Lord have I righteousness" (xlv. 24)—a righteousness that (g) "shall not be abolished" (li. 6). Like Paul, we have no righteousness of our own (Phil. iii. 9); but Christ is made unto us righteousness (1 Cor. i. 30), leading us to "awake to righteousness and sin not" (1 Cor. xv. 34).

"*Who are the righteous? Every penitent sinner that is sorry from the bottom of his heart for his wickedness, and believeth that God will forgive Him for His Son, our Saviour, Jesus Christ's sake.*"—Latimer.

"*Christ is the righteousness of all them that truly do believe in Him. He for them paid their ransom by His death. He for them fulfilled the law in His life. So that now, in Him and by Him, every true Christian man may be called a fulfiller of the law.*"—Cranmer.

"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. 21). We cannot give a better comment than quote Chrysostom: "*He made a just Person a sinner, that He might make sinners just. But the apostle's language is still stronger: he doth not say, 'He made Him a sinner,' but 'SIN'—that we might be made, not righteous, but righteousness, even the righteousness of God.*"

We are righteous because all unrighteousness is gone. "*Christ, by taking our sin on Himself, took it clean away from us, banished it out of*

the creation, and eternally annihilated it to every believer, who is as far from the charge of it before God as if there never had been any such thing in the world.—*T. Adams.*

But Christ has done more than this. “*As our sins were imputed to Him upon the account of His union with us in nature, and His consent to be our Surety, so His righteousness is meritoriously imputed to us upon our union with Him by a lively faith.*”—*W. Bates.*

Thus we, God’s priests, are washed from defilement and clothed with purity and beauty.

“Holiness on the head,
Light and perfection on the breast,
Harmonious bells below, raising the dead
To lead them unto life and rest:
Thus are true Aarons drest.

“Profaneness in my head,
Defects and darkness in my breast,
A noise of passions ringing me for dead
Unto a place where is no rest:
Poor priest! thus am I drest.

“Only another head
I have, another heart and breast,
Another music, making live, not dead,
Without whom I could have no rest;
In Him I am well drest.

“Christ is my only Head,
My alone only heart and breast,
My only music, striking me e’en dead,
That to the old man I may rest,
And be in Him new drest.”—*George Herbert.*

This righteousness imputed and imparted leads to righteousness practised as described in Solomon’s Proverbs, for Christ therein provides—

The only	P latform for righteousness.
The highest	P recepts of righteousness.
The deepest	P inciples of righteousness.
The sublimest	P attern of righteousness.
The most effective	P ersuasives to righteousness.
The only	P ower to maintain righteousness.

“*Righteousness delivereth from death*” (x. 2, xi. 4). Death is the punishment of unrighteousness (Rom. v. 12), and when that which deserves the penalty is removed, the penalty is no longer due (Rom. vi. 9; 2 Tim. i. 10). God declares “the unrighteous shall not inherit the Kingdom” (1 Cor. vi. 9); but the blood of Christ cleanseth us “from all unrighteousness” (1 John i. 9), and we receive “righteousness from the God of our salvation” (Ps. xxiv. 5). Thus we are delivered

from death (Heb. ii. 15; John viii. 51; Rev. ii. 11, xx. 6). "*The righteousness of the upright shall deliver them*" (xi. 6).

"*As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death*" (xi. 19). Right doing does actually tend to life—natural life (Ps. xxxiv. 12). Take the drink evil as an example. Speaking of the United Kingdom and General Provident Institution, Dr. Ridge says: "*For every hundred deaths that were expected amongst moderate drinkers (not drunkards), 97·3 took place; whilst of every hundred expected deaths amongst total abstainers only 71·1 occurred.*" Righteousness tendeth to the full enjoyment of life, as well as to the actual fact of living. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness" (Deut. vi. 24). The R.V. says, "*He that is steadfast in righteousness shall attain unto life*" (xi. 19). God wants us to be so steadfast that nothing can move or remove us, and through Solomon He has given us a picture of one not steadfast.

"*A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring*" (xxv. 26). I love Mordecai for refusing to bow before Haman (Esther iii. 2). Nehemiah is another grand illustration of steadfastness: "Shall such a man as I flee?" (Neh. vi. 11). The Hebrews before Nebuchadnezzar are further examples (Dan. iii.). Righteousness and steadfastness always go together. "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear" (Job xi. 14, 15). "*A troubled spring,*" mired by dirty feet, disturbed and perturbed—such is always the experience of those who bow to men. "*God hath said, 'Fear not man: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?'*" (Isa. li. 12). Do you see, Christian, God would not have you to be afraid of men: he that is afraid of man is afraid of grass."—Dyer. Shall the Lord's cedars bow to grass blades? "*A righteous man that giveth way before the wicked*" (xxv. 26, R.V.) is indeed a sad sight. Why should he, when God says, "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks" (Ezek. iii. 8).

"*Righteousness keepeth him that is upright in the way*" (xiii. 6). The straight wall of righteousness on either hand keeps him walking in a straight path. A child had been washed and dressed in a clean pinafore, and the cleanness of the child kept it from playing with dirt. The R.V. gives the idea of an attendant angel—"Righteousness guardeth him that is upright in the way." The saint's righteousness is powerful, keeping and guarding. It is the wedding garment, and also a coat of mail.

"*He heareth the prayer of the righteous*" (xv. 29). We must have clean hands if we would lift them to God (1 Tim. ii. 8), otherwise prayer may be hindered (1 Pet. iii. 7). If the Lord heareth the prayer of the righteous we need not wonder that the prayer of the righteous availeth

much (Jas. v. 16). Sin strikes prayer dumb, so that God cannot hear the voice of supplication. The righteous touch the electric bell on earth, and, though they hear it not, God hears it ring in heaven.

“*His secret is with the righteous*” (iii. 32). Some secrets God does not reveal.

“I know not what may soon betide,
Nor how my wants may be supplied;
But Jesus knows, and will provide.”—*Newton*.

Some secrets are already revealed, others shall be. “Tell me, I pray Thee, Thy name” (Gen. xxxii. 29). “I will write upon him My new name” (Rev. iii. 12). “They that know Thy name will put their trust in Thee” (Ps. ix. 10).

“I know Thee, Saviour, who Thou art—
Jesus, the feeble sinner’s friend!
Nor wilt Thou with the night depart,
But stay, and love me to the end.
Thy mercy never shall remove;
Thy nature, and Thy name, is love!”—*C. Wesley*.

“The secret of the Lord is with them that fear Him; and He will show them His covenant” (Ps. xxv. 14). They have His secret, His counsel, His friendship (R.V., marg., iii. 32), as in John xv. 15.

“*The Lord will not suffer the soul of the righteous to famish*” (x. 3). I saw the swallows flying to and from their nest, feeding their young, and I said, “God will feed the righteous.” I saw the tiny ants carrying food to their miniature cities, and none were starving or complaining of the hard times; then I said, “God will feed the righteous.” I read His promise—complete, comprehensive, comforting—and I said, “God will feed the righteous.” I peeped into His granaries and thought of His riches in glory, and I sang boldly, “The Lord will feed the righteous.” He will do it in temporals and in spirituals (Phil. iv. 19).

“*When righteous men do rejoice, there is great glory*” (xxviii. 12). They rejoice because they are righteous. No bell rings so sweetly as a sound bell. Listen to such an one—Aonio Paleario, born 1503, and martyred 1568:—“Let us embrace the righteousness of our Lord Jesus Christ, and let us make it ours by means of faith. Let us assure ourselves that we be righteous not for our own works, but through the merits of Jesus Christ, and let us live merrily and assured that the righteousness of Jesus Christ hath utterly done away all unrighteousness, and made us good, righteous, and holy before God.” In their rejoicing there is great glory, for they have something worth rejoicing in. Some glory in their shame (Phil. iii. 19); these in righteousness, which brings glory to God and ends in glory on high. “*When the righteous triumph, there is great glory*” (R.V.). Other triumphs bring stained glory; but triumph over self, sloth, shame, sorrow, sin, and Satan, bring untarnished glory. What will be the glory of the final triumph over death, when the body is raised in glory (1 Cor. xv. 43), when we shall see His glory (John xvii. 24), appear with Him in glory (Col. iii. 4), be to the praise of His glory (Eph. i. 12), and obtain “the glory of our Lord Jesus Christ” (2 Thess. ii. 14).

Who will not give glory to the Author of a Gospel that makes the unrighteous righteous and heirs of such bounties and blessings!

CHRISTIAN LIBERTY.

“**F**OR, brethren, ye have been called unto liberty” (Gal. v. 13). The speaker here is Paul; the parties addressed, believers; and the liberty referred to, the “liberty wherewith Christ makes us free”—deliverance from the curse of the law. “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). Christ’s sufferings and death constitute an atonement for sin, in virtue of which believers in Him are freed from the law’s captivity. Christ having died in our stead, we died in Him (2 Cor. v. 14). And when this truth is perceived and rested on we enter into liberty. “Ye shall know the truth, and the truth shall make you free” (John viii. 32). The dead slave is not more free from his tyrannical master, nor the dead debtor from his exacting creditor, than is the believer in Christ free from the curse of the law. Through the law he is dead to the law (Gal. ii. 19). That is, the law has put him to death in the person of his Substitute. He is crucified with Christ (verse 20). And now, the sin-penalty having been borne in full, he is free as the dead are free. Through his oneness with Christ in His death he is become dead to the law—delivered from the law, made free from the law of sin and death (Rom. vii. 4 and 6, viii. 2). And, therefore, there is now to him no condemnation (viii. 1). This I understand is what the apostle meant when he said, “Brethren, ye have been called unto liberty.”

Into this glorious Gospel liberty it was Paul’s privilege to lead the Galatians, and in it he left them standing and rejoicing. After his departure, however, certain Judaizers got in among them, who taught them that in addition to faith in Christ circumcision was indispensable to salvation (Acts xv. 1). Those teachers Paul designates “false brethren unawares brought in,” and declares that their object in appearing within the Church’s sacred borders was “to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage” (Gal. ii. 4). The Galatians had just escaped from the trammels of Judaism, and were standing on the free soil of grace, but those Judaizers, unwilling that believers in Christ should enjoy such glorious immunity, were resolved to have them brought back into the house of bondage—to get them entangled again in the meshes of the law; and in this, their purpose, they were by no means unsuccessful, for very many were carried away with the heretical doctrine. It was to counteract the influence of this Jewish leaven that the Epistle to the Galatians was written.

“*I marvel,*” says the apostle, “*that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel: which is not another; but there be*

some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 6-9). Referring to the false brethren mentioned in chapter ii., verse 4, he says, "To whom we give place by subjection, no, not for an hour; that the truth of the Gospel might continue with you" (verse 5; Acts xv. 2). Concerning Peter and the other Jews who dissembled with him relative to the matter of eating with the Gentiles, he saith: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified'" (Gal. ii. 11-16).

Thus valiantly does Paul contend for the Gospel liberty. Be it an angel, a bishop, or an apostle who interferes with this liberty, he will in no wise spare him. The Galatian heresy is one which has ever kept cropping up in the Church. There have always been men who have taught it, and these have had their disciples. Young believers are especially liable to become affected by it. It so commends itself to new-born zeal, and it is so natural to us to gravitate towards the flesh. It must, therefore, ever be the duty of every one who would guide souls straight to glory to make very plain to them the truth that "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

Having in chapters iii. and iv. discussed the point of the believer's emancipation from the dominion of the law, and his complete justification in Christ, the apostle next goes on to exhort the Galatians to stand fast in the liberty wherewith Christ had made them free (v. 1). It is as if he had said: Now that ye have escaped from Egypt's bondage, as a slave from the hand of a cruel master, though difficulties start up in thy path and an enraged foe pursue, never dream of return. He who delivered thee out of the paw of the lion at first is able to keep thee from ever again becoming his prey. He who caused Egypt's heavy iron gates to voluntarily swing open upon their hinges for thy exodus is able also to make the proud waves of the ocean, which now seem to be against thee, draw up in line on either hand, forming a guard of honour to thee till thou be clean passed over, but falling in fury upon thy foes leave of them "neither head nor tail, branch nor rush." Stand fast

therefore ; “ stand still, and see the salvation of the Lord ” (Ex. xiv. 13). In the event of the Galatians persisting to seek justification by the law, *i.e.*, to add works to grace in order to justification, Paul proceeds to point out to them the very serious difficulties in which they will involve themselves ; he exhibits full to their view the fatal net in which they shall become entangled :—(1.) Christ shall profit them nothing, become of none effect unto them (v. 2, 4). Had Israel at the Red Sea surrendered to Pharaoh, or had they afterwards, as they were minded to do, made them a captain and returned into Egypt (Numb. xiv. 4), Moses, as a deliverer, would have profited them nothing—their connection with him would have been loosed. So also is Christ become of none effect to everyone who seeks justification, even although it be but in part, by the law. (2.) The second serious consequence resulting from such conduct is that he who acts thus becomes a debtor to do the whole law (v. 3). Clinging to the law in any measure for justification means the complete forfeiture of Christ ; and the forfeiture of Christ implies that one must make heaven exclusively by his own righteousness. He who would succeed in this must keep the whole law, otherwise he falls back to where he was before he professed Christ, *i.e.*, under the curse (Gal. iii. 10). (3.) A third consequence of seeking justification by the law is a falling from grace (v. 4). Law and grace cannot coexist as a ground of justification ; one cannot at the same moment occupy a place on both. Law is a much lower level than grace, consequently one who standing on the latter attempts to place a foot on the former is sure to fall.

Having pointed out the serious consequences of coupling Judaism with Christianity, the apostle impassionately exclaims : “ I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another ” (v. 12, 13). It is frequently urged as an objection against Gospel liberty that it means license—an opening to men of the floodgates of iniquity—but this objection is speedily disposed of by the apostle’s words, “ use not liberty for an occasion to the flesh.” Further, these objectors, and all who adopt the Antinomian view, in so doing only reveal their ignorance of the Gospel plan. They know not that it is through death believers obtain their deliverance, and that being dead to the law involves their being dead to sin (Rom. vi. 3-7), to self (Gal. ii. 20), to the flesh (v. 24), to the world (vi. 14), and also their being alive unto God (Rom. vi. 11), unto Him who died for them (2 Cor. v. 15), unto righteousness (1 Pet. ii. 24). Christ “ gave Himself for our sins, that He might deliver us from this present evil world ” (Gal. i. 4) ; “ that He might sanctify and cleanse it ” (Eph. v. 26) ; “ that

He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). To say that we are delivered from the curse of the law while as yet we continue in sin, is to be the servants of sin and to reap the wages thereof—death (Rom. vi. 15, 16, 23). The true liberty of Christ is to be delivered from both the curse and the dominion of sin. "For this purpose the Son of God was manifested" (1 John iii. 5, 8). And this He effects by His death and indwelling. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

ARCHIBALD TURNBULL.



"SALUTE APELLES APPROVED IN CHRIST."

ROMANS XVI. 10.

"APPROVED in Christ"—and is this all,
All the Bible says of thee?
 Well! 'tis enough! would that of us
 Such words might spoken be.
 How sweet the blessed, holy thoughts
 Which cluster round a name
 So dear to an apostle's heart,
 So little known to fame!

Thy friends, like thee, were firm in faith,
 And steadfast in their love;
 They sought not the applause of men,
 Their record is above.
 And when *our* work on earth is done,
 Be this *our* bless'd reward,
 To be as Paul's Apelles was—
 Approved of the Lord!



ONE QUESTION ANSWERED BY ANOTHER.

THE first blood that was spilt, was spilt by a man that pretended to worship God. When Cain was asked by God, "Where is thy brother?" he said, "I know not." The lie of the Devil comes out of the mouth of the child of the Devil.—H. W. SOLTAU.

DAVID, THE MAN AFTER GOD'S OWN HEART.

BY THE LATE H. W. SOLTAU.

No. XVI.—THE GENEROUS FRIEND.

2 SAMUEL ix.

AS soon as David had conquered his enemies and was at rest, he inquired if there were any left of the house of Saul to whom he could show kindness for Jonathan's sake. He remembered his covenant with Jonathan, for it was one of love: directly they met affection sprang up between them, and after Jonathan had fallen on Mount Gilboa David's love remained unchanged. All this is a beautiful type of something higher and better.

TRUE FRIENDSHIP.

Jonathan could conceal nothing from David, or David from him; they were friends because of the deep-seated affection the one had for the other. The Lord Jesus expects our friendship, if we know His love. The word He prizes most for us is *friend*. "Ye are My friends, if ye do whatsoever I command you." He says not, "I am your friend, if ye do," &c. That is the way unbelief reasons, saying that the friendship of Christ to us depends upon what we do for Him. The unbeliever says, "I must be a friend to Christ, that He may be a friend to me." The true-hearted Christian says, "I must be a friend to Christ, *because He is such a Friend to me.*" Friendship first springs from Jesus, and when we know His love to us He asks us in return to be friends to Him and respond to His friendship. Jonathan was a truer brother to David than any of his own brothers; so the friendship of God's blessed Son is a closer tie of affection than the unity of life-blood running in our veins: it is the intimacy of One who loves and will love in spite of everything, and all He asks for is our perfect confidence. He has perfect confidence in us: it never wavers; though it is often abused, and seemingly misplaced, yet it never ceases or varies. Without this the Lord could not have joy. How do we return that confidence? Is there anything that Christ withholds from us? Did He not say to His disciples, "If it were not so, I would have told you"? He did not hide from them the joy or the sorrow. In John xiv. He told them of the joy and the "many mansions" in His Father's house; in chap. xvi He spoke of persecution and trials, saying, "Now I have told you before it come to pass," &c. See what perfect confidence the Lord had in His people, that He could tell them they would be persecuted even

to death, and those that killed them would think they were doing God service. Are we friends to Christ? It would be a dreadful question to raise, Is He our Friend? after all He has borne for us on the cross.

MEPHIBOSHETH.

David found from Ziba that there was one weak, helpless child of Jonathan's left—Mephibosheth. He did not know David, for his father was killed when he was an infant, and the nurse, fleeing with the child, let him fall, and he was a helpless cripple all his days. He could not go to battle; he could be of no use to David; yet he was the one David sent for. As soon as he entered the royal presence, David called him by name—"Mephibosheth." He did not ask him who he was, but knew him instantly to be the child of Jonathan, and friendship sprang up in his heart toward him, and in the poor helpless youth's heart toward the king. Mephibosheth had probably only heard of David as an usurper, destroying his father's house, and he might have thought that he should have been on the throne; but he was humble and lowly: his calamities had humbled him; his Saul-nature had been brought down, and his Jonathan-nature was uppermost. Then David said, "Fear not." He knew Mephibosheth must have some trembling and fear, but now that fear must have been stilled when the calm voice of the Sweet Singer of Israel was heard to say, "Fear not."

It was thus Jesus spoke so constantly when on earth. These were the words that delighted so many poor trembling ones—"Fear not." If now I want to hear those words I must hear Him say, "My God, My God, why hast Thou forsaken Me?" I must take note of the darkness around the Cross, and hear the words of peace come from the Cross, because there is fear on every side; death and the power of Satan are all around me, and the only place that can take away my fear is the Cross of Christ, for there I see an end of sin by the sacrifice of Himself, and an end of death and of Satan's power by His dying. Jesus can now say from the glory, "Fear not," because He has finished the work His Father gave Him to do.

THE KINDNESS OF GOD.

This son of Jonathan felt he was not worthy of such kindness: he said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" yet was he not happy? He did not refuse the place at David's table because he was conscious of his utter worthlessness. The more Christ lavishes His mercy and love upon us, and the more we know that He has glorified us in Himself, the more we shall own ourselves as dead dogs—worthless creatures not fit for a king's palace, and, above all, not fit for a king's *love*.

The more Mephibosheth found out what he was, the more he rejoiced in the love of David. His knowledge of himself did not send him away; it kept him near the love. So should it ever be with us. The knowledge of our unfitness should not make us doubt the love of Jesus, nor our salvation. That would be a subtilty of the Devil, for the very grace of Jesus would be questioned by the thing that fits us for it. Had this poor cripple been instead a mighty man,—had he fought David's battles and crushed his adversaries,—what credit would it have been to David if he had loved him? But as it was, true love was manifested.

The name Mephibosheth means "Destroyer of Vanity." We see vanity ended in the weak, crippled one. Vanity is the thing that keeps us from God. Every thought of our hearts that keeps us back from Him is vanity; it is something to do with *self*. "I ought to do, or be, so and so," and if we do not find in ourselves what we wish we are discontented; but when we are before Christ He will make an end of all the pride and vanity. Put an end to the vain show in which you are walking; be content to be loved for love's sake, because God is pleased to love you.

How the confession of Mephibosheth must have rung in the ear of David! for he had once said the very same thing to Saul, when he cut off the skirt of Saul's garment: "After whom doth the king of Israel pursue? After a *dead dog*, after a *flea*." He sowed humility, and he reaped exaltation.

Then we find Mephibosheth placed at David's table—both he and David exalted; and then Mephibosheth called his son Micha—"Who is like Jehovah?" The scene pictured in this chapter told him a little of Jehovah's love and pity towards him, and he named his son thus. Who like Jehovah takes the beggar from the dust to set him on high? Who would take the beggar from the dunghill, covered with filth and wretchedness, to set him among princes, as high as his own son? What love can compare with the love of God and of Christ? May we go on to know His "love which passeth knowledge," and rejoice in His lovingkindness all our days.

[CONCLUSION.]

THE BIBLE VICTORIOUS.*

A SUGGESTIVE INCIDENT.

FROM the Cape of Good Hope there shoots out into the sea a sandbank, forty or fifty miles in length, making the sea shallower and more dangerous, and along which a tremendous current swirls.

It was in the year 1830 an East Indiaman, called the "Lady Holland," was making the then tedious and difficult passage to

* From "The Inspired Word." A Series of Papers. Hodder & Stoughton.

Hindustan. For a whole week the clouds had hidden the sun; accurate knowledge of the position of the ship had been impossible; the winds had blown fitfully and boisterously; three times the vessel had been beaten off her course, but by soundings on Saturday, the 13th of February, the captain knew that he had entered on this shoal.

It was hazardous to go on far in such doubt of his whereabouts and in such rough water, and in the grasp of such a current. He would turn the vessel back to sea by 8 o'clock that evening, the captain said; then, having taken further soundings, he thought he might safely go on till 10 o'clock, when he would surely turn back or heave to till morning. But, when four bells sounded (10 o'clock), and the captain was just about to give the order to turn back, with a tremendous concussion the ship struck upon rocks—a jagged, cruel reef of them, over which the waves dashed so savagely that wave and rock together broke the vessel's back at once, and the fore part of her sank amid the breakers. I cannot wait to tell the story of the escape of the passengers, and how, at last, they were all landed upon a bit of sandy beach amid the rocks. One of the passengers on board this wrecked ship was a young man, Alexander Duff. He was on his way to what proved to be such magnificent missionary service in India.

The significant fact just now is this: While the wrecked passengers were huddled in a hovel erected by searchers for penguins' eggs amid these rocks and sands, a sailor, walking along the little beach, noticed something cast up high and dry. Going to it, he found it to be a quarto copy of Bagster's Bible and a Scotch Psalm-Book, scarcely shattered, and with Mr. Duff's name written on both distinctly. That Bible and that edition of the Psalms were about the only books, out of a library of more than 800 volumes which this young missionary was taking with him to India, which were not swallowed up in the shipwreck or reduced to pulp. And—what is still more singular—this copy of the Bible had not been in daily use, but, wrapped in chamois leather, had been packed in the boxes with the other books. They had been dashed to pieces or wetted into pulp. Here, in the poor hovel, he held the uninjured Bible in his hands, and read out of it to the drenched, chilled, but saved passengers the 107th Psalm.

The experience made a profound and capturing impression upon Mr. Duff. It ruled his life. It was, to him, the voice of Providence declaring that, compared with all other books, the Bible was the supreme, and supremely necessary, book for India—for man.

And what a most real picture of the history of the Bible—this incident! To wreck the Bible, to make it pulp, though men have affirmed it done a thousand times, has been impossible. Out of every storm of higher criticism, so called, like Kuenen's and his school; or of lower criticism, like Tom Paine's or Voltaire's; or of scientific scepticism and denial, like Haeckel's, and much of our modern so-called advanced materialistic thought; or of ecclesiastical proscription, like that of Rome; or of a fashionable and sensual neglect, like that of the upper classes in England in the eighteenth century,—somehow, the Bible gets surely seen to be the victor, and not the victim, of the storm.

THE PARABLE OF THE PEARL.

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

MATTHEW xiii. 45, 46.

"AGAIN, the kingdom of heaven [the heavens] is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went *and* sold all that he had, and bought it."

This is the sixth parable in this chapter, and corresponds with the address to the church in Philadelphia (Rev. iii. 7-13) in chronological order, having its typical foreshadowing in the times of Hezekiah and Josiah (2 Chron. xxix.-xxxi., xxxiv., xxxv.).

In accordance with the interpretation given in the other parable by the Lord Himself (verses 37, 38), the merchant man is the Lord Jesus, and the pearl is the Church, as the object of His desire and self-sacrificing love.

In Eph. v. 25-27 the same truths are expressed by the Holy Spirit: "Christ also loved the Church, and gave Himself for it."

In the unity of the Godhead the Divine affections of the Lord Jesus were satisfied in the love of the Father and in the love of the Spirit; but as the Son of Man, and the second Adam, there needed to be found a help meet for Him. And this suitable object, this second Eve, in the Divine eternal counsels, was found in the Church, who was chosen in Christ before the foundation of the world (Eph. i. 4). For this, among the other joys that were set before Him, He endured the cross and despised the shame; He emptied Himself and became obedient unto death; and though He was rich, yet for our sakes He became poor.

The Church of God is ONE, as represented by the one pearl—one body, though composed of many members; one habitation of God, through the Spirit, though builded of many living stones; one, as the purchase of the same all-atoning blood; one, as chosen in Christ before the foundation of the world; one, as the workmanship of the same Divine eternal Spirit, and by that one Spirit baptised into one body. It is unique, it stands alone. Its commencement is at Pentecost, and it will be complete before the Lord returns to receive it unto Himself (Eph. iv. 13). The preciousness of this one pearl consists not so much in its own intrinsic value as in the price paid for its redemption, the skill and labour bestowed upon it. It was the gift of the Father to the Son in the counsels of eternity; purchased by the Son by His own precious blood, and at the sacrifice of Himself. In order to its formation it was expedient that the Son of Man should go away, and that

the Holy Ghost, in His especial office as Comforter, should come and remain with and in the Church until its completion.

As the diver descends beneath the ocean wave, and at no little risk detaches from its rocky bed the rough oyster-shell which contains within itself the precious pearl, and brings it up to light; even so the Lord Jesus descended, not only at the risk, but at the sacrifice, of His own life, into those depths of sin, of ruin, and of distress in which the Church lay, in order to bring it up from those depths into the light of life. And as the pearl is at first embedded in a mass of living but corruptible flesh, and needs to be separated and cleansed from its surroundings, in order that it might appear in its purity as well as in its beauty, fit gem for the imperial diadem; even so it is with the Church. Alas! with what a mass of corruptible flesh is it surrounded, and how deeply is it embedded, and what a purification is needed! But this is the work on which the Lord Jesus is now occupied. He is sanctifying and cleansing His blood-bought Church with the washing of water by *the Word*, that He might present it to Himself, in due time, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish (Eph. v. 26, 27); then to present that Church unblamable in holiness before God, even His Father, and before the presence of His glory, with exceeding joy; and afterwards to appear when He comes with clouds, and every eye shall see Him, "to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 10); for "when Christ, who is our life, shall appear, then shall we also appear with Him in glory."

The pearly aspect of the Church is beautifully and symbolically represented by the gates of the Holy Jerusalem in Rev. xxi. 21, where we read that "every several gate was of one pearl." "The twelve gates have one appearance, and this aspect of oneness and purity and beauty appears on every side; for those who will compose the Church in glory have all been redeemed by the same precious blood, and sanctified, perfected, and united in one by the same all-pervading and uniting Spirit." (See "Notes on the Book of the Revelation," page 126).



OMNISCIENCE.

"THOU compassest my path and my lying down, and art acquainted with all my ways" (Ps. cxxxix. 3). Therefore watch, for you're watched. This idea to some minds is appalling in its terror. To others it is astounding in its comfort. It is the difference between the loneliness of a wanderer who imagines an ever lurking foe, and the courage of a leader who counts on admiring thousands. Just go home to-night and realise this. Get up to-morrow and realise it. Go about your work, watched. It ought to make you careful. It will.--E. MALAN.

MEN THAT WATCH.

“If thou see me.”—2 Kings ii. 10.

“**I**F thou see me.” And Elisha said, “I will see thee, if it be possible; I will keep my eye upon thee.” And did God ever disappoint the eyes that were turned upwards? Did He ever say, “The morning shall not shine upon those who look towards the east?” Never. And so, if you look into the perfect law of liberty—look into the Bible—you will find it always new, always a revelation, always something fresh—May bringing its own flowers, June her own coronal ever, August its own largess of vine and wheat. “If thou see me.” Is there any counterpart to that in the New Testament? There is. O wonderful counterpart! “If thou see me, thou shalt have it; if not, it shall not be so.” “And He led them”—that greater He—“led them out as far as to Bethany.” And He ascended, and they watched Him, and saw Him, and a cloud received Him out of their sight. They watched, they saw, they returned to Jerusalem, and were endued with power from on high. That is God’s law—that the watching man gets everything; the man who is nearest, and who looks keenest, gets all and sees all—and it is right. The mountain gets the first gleam of the sun, and then the light gets down into the valleys by-and-by. Have you ever seen that beautiful sight of the mountain getting the first kiss, the first glance, the first visitation? It is a sight to make a man religious, to make him quiet with a quietness that is akin to prayer. The sun is nowhere visible in himself, but a light is there, and I have seen the light brightening over the great snowy peaks, like camps of giants that have been sleeping there all night; and down yonder, night—dying night, lingering night, solemn night—fog and cloud, and raw damp, and up there heaven. And then down, down, down—all these bits and beams and rays of light shooting into the fog and cloud and chasing them away, and, last of all, the little town yonder waking up and saying, “It is morning.” Morning? Poor little hamlet, it has been morning an hour or more up there. Aye, the mountains first, and the chimneys a long way off; the high peaks first, and then your little hamlets by-and-by.

And so—and so—these great rocks of God are watching men. Elisha was a watching spirit. Those who see Christ taken up are endued with power from on high. Ask, and it shall be given you; seek, and ye shall find; look, and ye shall see; knock, and it shall be opened. Sir Isaac Newton was once asked why he was so much greater than other workers in his particular science. He said, “I do not know, except that I, perhaps, pay more attention than they do.” Just consider. What is attention? We think anybody can attend. Hardly a man in a hundred can attend to anything. Attention, the power of attention—keen, interested, agonising, persistent, night-long, day-long attention—seems to be a gift of God. Attention—look, expect, watch; and if you do so, you will have a double portion of the Spirit; if not, it shall not be so. The sluggard gets nothing; the shut eyes see not the morning when it cometh; the slumberer’s closed vision cannot see the first sparklings and scintillations of the coming day. Lord, open our eyes that we may see.—*The People’s Bible*, vol. viii.

FOUNDATION TRUTHS.—I.

An Address given at the recent Believers' Meetings in Dublin, by

ROBERT ANDERSON, LL.D.

REVELATION iii. 7-13.

IN studying these epistles to the seven churches of Asia you will mark the obvious truth that the good that was in them was all derived—it was from God—while their failings and sins were all their own. And further, in respect of both the good and the evil, there was diversity. As regards the good, it was not the activities of Christian life which called forth the highest commendation. Other churches, such as Ephesus, and still more notably Thyatira—albeit they tolerated that woman Jezebel—were more marked by sustained zeal in service than were the blameless churches of Smyrna and Philadelphia. Nor was it mere blamelessness here—that quality which ought to characterise the Christian life, and which some who seem wholly ignorant of the meaning of sin and of perfection call “sinless perfection.” Blamelessness is not sinlessness, and sinlessness is not what the Scripture means by perfection. You will notice further, that, so far as our information respecting these communities extends, the special faults and sins of each church were in the line of the currents of thought and action which prevailed in the world around them at the time. And this suggests reflections of the most important practical kind in relation to our own times. Can anyone imagine that Christians will be unaffected by the social, commercial, political, and philosophical characteristics of the day, the low standard of honour and morality in society, the grasping after wealth in trade by dishonest means, if otherwise unattainable, the struggle for political power by means no matter how reckless and unprincipled? And still more dangerous are the main waves of thought which mark the science and philosophy of the day. Anyone who is acquainted with the writings of the men who are now the acknowledged leaders of science will own that what chiefly characterises them is a supercilious, patronising attitude towards those who have gone before them, a spirit of blind credulity in accepting conclusions in the line of their own theories, and a blind and obstinate scepticism as regards everything which is outside the sphere of demonstration and experimental proof. Can anyone suppose that Christians will be untainted by these characteristics of the time? Can we not detect a tendency towards loosening of our spiritual relationships; a want of solemnity and high principle in Christian work, grasping after results even by questionable means; and, above

all, a terrible decline of faith in Holy Scripture, which is the chief, as it is the saddest, characteristic of present-day Christianity? In the Church of England there has always been, in addition to the Evangelical and the Rationalistic parties, a powerful party ever leaning towards Rome. But, until recent times, in Nonconformist England the only question was, speaking generally, between a spiritual and a lifeless ministry. There was an outward recognition of the authority of the Word of God, even where the minister was himself a stranger to its spiritual power. But now all this is changed. The most startling, as it is the saddest and most terrible feature of the apostasy of recent years has been the wholesale way in which men have given up faith in Scripture. Unbelief is generally the result of a leak, as it were; often a seemingly trifling one. Some, for example, have turned away from the testimony of God as to the eternal consequences of rejecting Christ, stultifying themselves by embracing poor and partial conceptions of sin. The rival heresies of the non-eternity controversy have been the beginnings of unbelief with very many. Evolution, again, has made havoc of the faith of untold thousands of Christian men. Though the theory is admittedly unsupported by a single shred of direct proof, and though what is called the "science" of the last quarter of a century has tended rather to refute objections which earlier scientists urged against the Divine account of creation, the fact remains that among Nonconformist ministers it is only a decreasing minority who accept the Scriptures as Divinely inspired. The leak has done its work, and now they no longer believe in inspiration; and rejecting that, those who are logical among them, and have the courage of their opinions, have given up faith in Christianity altogether.

For, remember, Christianity rests not on the facts of the ministry and death of Jesus, but on the *person* of Christ as Divine. It is not that He died and rose—though even this is denied—but that He who thus died was the Son of God, and that after His resurrection He ascended into heaven and now sits upon the throne as man. But some one will say, "May I not believe all this without also believing in Noah's deluge, and Jonah's whale, the miraculous destruction of Sodom and Gomorrah, and the miracles of Elijah and Elisha?" I turn to the Gospels, and I find that Christ has identified His Messianic claims with each one of these records which are the favourite points of attack by sceptics. Said a friend to me some weeks ago—a distinguished man in his own line, and, moreover, an earnest Christian—"I am a humble believer, and I like to accept the words of Scripture as a little child; but surely you don't expect me to believe that Jonah was swallowed by a sea-monster?" My answer was, "It is incredible; but I believe in some-

thing still more incredible, namely, that Mary's child was not the son of Joseph, but the Divinely-begotten Son of God; and He, my Lord, has unequivocally adopted and set His seal upon the very statement which you reject. It was not that He referred to it as a legend current among the Jews, but He put it forward as a Divine foreshadowing of His own miraculous death and resurrection." My friend renewed the conversation the other day to thank me for my words, and to acknowledge without reserve that the whole truth of Christianity was here at stake. And I appeal to Christians to remember this. Do not allow yourselves to be corrupted by the jaunty and ignorant scepticism of the day, but remember how He whom you call your Lord and Master treated the Old Testament Scriptures. No book of the Canon has been assailed more vehemently than Deuteronomy, yet that very book it was which the Lord appealed to in the Temptation. To Him the Scriptures were words "proceeding out of the mouth of God." "It is written," was final upon every question. This is the fourth chapter of Matthew; turn to the fifth and mark His words there. The *jot* was the smallest letter in the alphabet; the *tittle* was but a part of a letter; yet heaven and earth shall pass before one jot or tittle of the law shall fail. Or look at the Lord's reference to the third chapter of Exodus as proving the truth of the resurrection. The whole force of the quotation rests upon the fact that the verb used (or rather *implied*) in the sentence is in the present tense, and not in the past. The sceptical theologians of to-day would tell you, if they dared, that such a use of Scripture is but ignorant trifling; that the passage means no more than that as God had befriended Abraham, so He would befriend Moses and his people. But the Lord appeals to it in proof that Abraham was then a living person, because the word is "I *am* the God of Abraham," and He is not the God of the dead, but of the living.

But this will perhaps be met by saying that the Lord was merely using the language and ideas respecting Scripture which undoubtedly prevailed among the Jews. We are to understand, then, that in His teaching the truth He traded upon what He knew to be false in order to promote His Messianic claims? The blasphemy would, if I accepted it, not only destroy my faith in Him as Divine, but lessen my respect for Him even as a Rabbi. But the more insidious objection remains, that the record of His words is only human, and that it has received a bias and a colour from the Jewish prejudices of the Evangelists. I seize upon that, and I ask you to mark what it implies. In thus rejecting the claims of the Gospels to inspiration you destroy the entire foundation of your faith, and Christianity as a system falls to pieces like a pack of cards. Our

religion rests, I repeat, not upon the public facts of the life and death of Jesus, but on certain transcendental facts and truths our knowledge of which depends solely upon the Gospels viewed as being in the strictest sense *God-breathed* (*θεόπνευστος*, 2 Tim. iii. 16). The legend of a virgin's giving birth to a divinely-begotten son is not unknown to heathen mythology; and yet we believe the story of the Saviour's birth at Bethlehem. We believe it because we have a Divine revelation of it in the God-breathed writings. But if the Gospels be not thus inspired, I ask you, what credit can be given to it? What value can be assigned to the story of the Temptation, or to the record of prolonged discourses like the Sermon on the Mount or the Lord's farewell address to His disciples? Even educated and cultured men differ and quarrel over the record of a brief conversation of a few months ago, and yet we are to depend for our eternal salvation upon the accuracy of the Galilean Evangelists in reproducing the *ipsissima verba* of the Lord in such an utterance as the Nicodemus sermon! And what of the prayer of the seventeenth chapter of John? As for the scene in Gethsemane, it is obvious that the three disciples who were asleep must have concocted the narrative, for there was no human witness of the Saviour's agony. You see, therefore, that the question at stake is not as to the truth of incidental facts of the narrative of Scripture, but of Christianity itself. If the Old Testament be not inspired, Christ was not Divine, for He identified Himself with it in the fullest and strictest way, and taught what men now call the very narrowest views of inspiration. And if the New Testament be not inspired, we are the blind dupes of a creed that no sane man of enlightened views would believe, no matter what the weight of human testimony in its favour. The man who refuses inspiration, and yet believes that the son of Mary was not the son of Joseph, is, whatever else may be said of him, a *fool*.

Young people are generally interesting, for youth has a charm of its own. But most people at middle age are commonplace and dull; the freshness of youth is gone, and the well-stored mind and ripened judgment are too often wanting. Now this has its counterpart in spiritual life. A time comes when the enthusiasm of conversion days disappears. I do not say it ought to be so; but I assert the fact that we all have experienced the change. And when the crisis comes, and the freshness of early spirituality fades, if Christians be not grounded and established in the Word of God, they inevitably turn aside. The few go back to worldliness or open sin; but the many take refuge in ritualism, or give way to unbelief, or turn to money-getting—the special sin of middle age—or in some way settle down to an unspiritual Christian

life. Surely the word to Ephesus, "Thou hast left thy first love," means far more than we generally assign to it. When in a wife the gush of early love has given place to the less demonstrative but more even affection of married life, we do not say she is *fallen*. But the word is fitly used of one who gives to another any share of the love which belongs to her husband. And does not the apostolic warning to the Ephesian Church in the twentieth of Acts point to some such "fall" as this? Their danger was no mere decline in the fervour of their early love to Christ, but absolute disloyalty to Him. "Grievous wolves" would enter in, and even in their midst perverse-speaking men would draw away disciples after them (Acts xx. 17-31). And what was to be their refuge and safeguard in presence of these evils and dangers? "I commend you to God, and to the word of His grace." So again, in the perilous times of the latter days, new dangers and new phases of apostasy are not to be met by new doctrines, or by adapting truth to the developments of philosophy or science, but by "continuing in what we have learned"—the holy, God-breathed Scriptures, which are able to make us wise unto deliverance in the midst of every peril, and to furnish us throughly unto all good works. God can do anything. Out of the mouths of babes and sucklings—the discordant squalling of the nursery—He can perfect praise. But He can do something more wonderful than that; and when we have to turn back to Him, bruised and broken by the falls which our own unbelief and sin have brought on us, He can not merely heal, but make even the broken bones rejoice.

"To him that overcometh"—and what was the victory achieved by the Philadelphian saints? In spite of weakness—for they had but little strength—they had kept His Word. That Word is given us to be a lamp to our feet, a light to our path, and the spiritual food of our souls. Let us learn, then, to prize it—the living and eternally-abiding Word of God—as being more precious than thousands of gold and silver. And if any are conscious that the warning and the appeal have come too late to prevent the beginnings of unbelief,—that the leak is already at work, and the Word of God is no longer what it once was to you,—bethink you from whence you are fallen, and turn back to God before it be too late. He will heal your backsliding, and, more than this, He can make it redound in blessing to you. He can restore to you the years which the canker-worm of unbelief has eaten. "Thou hast kept My word;" and you remember how the apostle Paul, at the close of his matchless life of service and suffering, singled out this one thing as a token and pledge that the Righteous Judge would bestow on him the crown of righteousness—"I have kept the faith."

ASSURANCE OF SALVATION.

UNDER the above title, in a previous paper, I endeavoured to answer the question, On what grounds can a believer, conscious of numerous sins and shortcomings, be yet secure of his eternal salvation?

We saw then that the life which is God's gift is eternal in its essence, and therefore indestructible. That seems solid ground, but we do not rest on that alone.

In viewing salvation as the impartation of life, it is present and already possessed. We *are* saved. "He that hath the Son of God hath life." But in another sense salvation is future. "We were saved by *hope*" (Rom. viii. 23, 24, R.V.), and are waiting "for our adoption, to wit, the redemption of our body." In this sense we are not in possession, for our bodies are still prone to sin and liable to death. We have therefore to ask on what grounds we rest for our confidence as to an event which is admittedly future. The answer is ready. We rest on the promise of God. And we believe He will be faithful to it. God has not promised doubtfully, and a promise is not a bargain. It is unconditional, and therefore sure. What does Christ say? See John v. 24: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." As to the present a statement of fact—"hath everlasting life;" as to the future a promise—"shall not come into condemnation," or, more literally, "shall not come into judgment." It means not merely shall not be condemned after trial, but shall not be even called up for judgment. The *reason* of this is that One has been already sentenced for the believer's sins in his stead; but this point I reserve. Here I only point to the solid promise of God: he "*shall not come into judgment.*" That of itself ought to settle every doubt. But, again, we read in Rom. viii. 33, "Who shall lay anything to the charge of God's elect?" And this explains the first. There is no judgment awaiting the believer, *because there is no charge against him.* The Court is open. The Judge is seated. The name of the saint is called, and, in spite of his shortcomings and sins and ingratitude, to which he is keenly, distressfully alive, the Court-crier calls in vain for any to accuse him—"Who shall lay anything to his charge, for whom Christ has already answered with His blood?" Then see what follows: "Who shall *separate* us from the love of Christ?" No separation. It could not be otherwise, for if there be no accusation there can be no condemnation, and where there is no condemnation there can be no separation, no banishment, no prison, no second death. Blessed be the precious blood of Christ which has thus secured the guilty soul against all the claims of law!

It is for this cause that in John x. 27, 28, we read, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them

eternal life; and *they shall never perish*, neither shall anyone pluck them out of My hand." And again, "No one is able to pluck them out of My Father's hand" (verse 29). "They shall never never perish." Never! never!

Now, when Christ says "never," it is ours to be satisfied and rest secure. Note what follows in verse 35: "The Scripture cannot be broken." If the child of God should perish this would not be true; the Scripture could and would have been broken, for has not God therein promised him *security*? How, then, if God be true, can he after all be sent to hell?

Let it be perceived that, from the present point of view, our dependence is on the faithfulness of God. He will not break His word. In the argument of the former article—that of "eternal life"—we rest upon the nature of God; here we rest upon His character. Well was it said by one who was warned of having too much confidence, "There will be terrible loss indeed if I should perish, for I would lose my soul, and God would lose His character."

In confirmation of this now read, with special notice of the oft-recurring words, "Thy faithfulness," the eighty-ninth Psalm, and observe how man is thrown back, not upon his own good conduct, or good will, or good intentions even, but on the consistency of God with His words of promise; and see how conclusively all doubt of safety is removed in the words of verses 30-34: "If his children forsake My law . . . and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips," &c.

Our inconsistencies and faults and grievous sins will surely bring upon us the chastening of which every beloved child is partaker (Heb. xii. 5-7); but for that very reason, and by that very means, they do not imperil the soul. As to that, God has spoken, and will not change.

He has spoken; yes, and He has *sworn*; "that by two immutable things [His oath and His word], in which it was impossible for God to lie, we might have a strong consolation," "an anchor of the soul," a hope—not fearful and trembling, but "sure and steadfast"—a "full assurance," confirmation of faith, and "an end of all strife." (See Hebrews vi. 11-20.)

Thus we see that to every conscience-stricken child of God who trembles for his soul's security, God's blessed Spirit speaks in accents of assurance the most absolute and most certain, warning him the while of troubles and sufferings in this world, and loss of reward—not of life—in the next, as the consequence of his inconsistencies.

To threaten him with loss of sonship and of life would be to seal his fall indeed. But that is not the method of our Father. He spoke by the lips of the Lord Jesus when He said, "Come unto Me . . . and I will give you rest." But did He not also say, "Him that cometh unto Me I will IN NO WISE cast out"? The grace that received us at the first, will keep us safe for evermore.

GEO. F. TRENCH.

OUR YOUNG MEN.

PEMBROKE HOUSE, FOLKESTONE.

SEASIDE HOME OF REST AND RECREATION FOR YOUNG MEN.



FOLLOWING upon our recent account of the Brighton Seaside Home for Young Men, we now give a sketch of the Folkestone institution. This Home was opened July 1st, 1884. A large number of members of the Young Men's Christian Association, and many young men

from London and other parts of England and Scotland, have availed themselves of the advantages of the Home as a holiday resort, notwithstanding that the rules of the Home are somewhat stringent.

One of these is that every visitor shall be present at family worship every morning immediately after breakfast. This has proved to be a time of great influence upon the young men: many have given their hearts to God, as their testimony proves; and many in letters express thanks to God for the blessing they have thus received.

Another rule is that no person is allowed to use upon the premises any intoxicating drinks. This has led to many interesting discussions at the close of the day: never has one of these discussions been decided in favour of the use of such drinks.

Those who are musical find occupation with the piano or with the American organ in the Association rooms, and many pleasant evenings are spent in this way.

Since its opening, over 1,800 young men have visited the Home.

The fee charged for a young man under 30 years of age is 25s. per week, for full board and lodging; over that age, 30s.

The time spent at Pembroke House, according to the report of many visitors, never seems dull: there is always some party being formed for fishing, boating, bathing, walking, or driving, or for trips to the Continent for those who wish it; and those who are of a spiritual turn of mind find means of Bible study in the rooms of the local branch of the Y. M. C. Association in the same building (having an entrance of its own), where they are always made welcome. Many of the Christian young men have lovingly helped to spread the truth in different villages and in the streets of the town. Great blessing has resulted from this work.

THE LATE GEORGE BREALEY, OF THE BLACKDOWN HILLS.

PART III.

(Continued from page 316.)

FRESH ANSWERS TO PRAYER.

THE new mission room was just completed and was about to be opened, when Mr. Brealey was informed of another plot of the enemy to annoy. Two men, more wicked than the rest, had arranged to erect a sort of booth in a field opposite the mission room on the day of opening, and therein to have a day's jollity and drunkenness with their confederates. As the spot was only a few feet from the doors, the trouble appeared to be no trifle. Again the only refuge was prayer to God. It is not easy to forget the earnest pleadings of these simple men as they told the Lord of this new expected trouble; and expressions such as the following were the burden of their prayers:—"O Lord God, Thou art a living God, and Thou hast all power in Thine hands. Thou canst stop these men from their wickedness, as Thou didst at the baptism [some time previous, when at a public believers' baptism a similarly arranged 'plan of campaign' was defeated by Divine interposition], and as Thou hast done at other times when Thine enemies have risen up against Thee. Lord, don't allow Thy work to be hindered by such men. *Save* them, Lord, if it please Thee. If not, Lord, hinder them by some way and means that shall prove to every one that Thy hand has done it." And all waited in the expectancy of faith that *God would do it*. A few days after this the man who had promised his field for the above objects was *sold out*, and had to leave the place at once, while the other was prevented from annoying by a sad accident to his son. The plot was planned and was well known, and the prayer meeting also was known. The hand of God was in the matter, and "not a dog moved his tongue" against them; while people even who were not Christians said it was a dangerous thing to oppose him.

SPREADING OUT.

The tidings of the work of the Lord had spread from hill to hill: "The Lord gave the word, and great was the company of those who published it" (Ps. lxxviii. 11). So that George Brealey was constantly pressed to come here and come there by many a man from Macedonia standing over the way, saying, "Come over and help us;" and as far as he was able he resolved to visit every hill and vale, house and cottage, with the good news of salvation. About this time a man came to him with a request, begging him to give them a meeting at Sheldon, a parish about six miles to the south-west. So, after waiting on the Lord in prayer and receiving his "marching orders," he set off with the man, who was acquainted with the locality and most of the persons in the various places to be visited. They at length came upon a very

small hut, more like a pig's sty than the habitation of a man. His companion said, "You would not suppose any one lived *there*," pointing to the wretched hole without a window or a fire-place. Crossing the ditch which divided it from the road, he found a low doorway, and, stooping down, looked inside. Here he found a wretched specimen of humanity, whose appearance was simply revolting. The luxury of a wash had not been his for many a long day, while the shock of tangled grizzled hair almost hid his face. He was sitting on an old box, and with a needle and pack-thread was drawing together some rents in his trousers. Furniture there was none, save the box on which he sat, and which served as a seat by day and a bed by night. Clothing there was *none*, nor had he, according to his statement, taken off his clothes since they were new, seven years since. His only company were a number of rats, which he fed from his scanty allowance to *keep them from eating him* (for fuller particulars see "Blackdown Tracts," No. X.). He was asked to come to the meeting. He came, and heard words which broke up the fountain of his heart and head, for he wept bitterly when he discovered he was "*such a sinner*." Yet we believe he was one of the trophies of Divine grace, and probably the *first of a great company which followed*, who were saved through faith in the Lord Jesus.

The meeting was held. The room was small—only about 12 feet by 14 feet, while the height was not more than 6 feet—but it was packed to its utmost, and the bedrooms over were also filled, while many gathered outside the door unable to get in. There was a solemn awe on the company, and many found vent for their sorrow in sobs and strong crying and tears. The Lord had gone before His servant, and had prepared the hearts of the people for the Word of Life. For the next year the blessing was so great that there was scarce a house or cottage for miles where the Son of Peace had not rested. In some houses whole families had confessed to salvation, while in others one, two, three, four, or more, were rejoicing in the Saviour; and such was the eagerness to hear the Word that more inhabitants than the parish contained were frequently at the meetings, many having to walk from three to seven miles and back. Many bright cases of true conversion took place, and some precious gems were gathered for the Saviour's diadem. One or two of these we must refer to.

"YOUR NAME IN THE WILL."

Returning from one of these happy meetings, George Brealey came upon a man breaking stones by the roadside. He gave him a tract, and asked if he could read it. He said he could not very well, but would try and get it read. "Do you know anything about the Lord Jesus Christ?" he was asked. "No." "Do you ever go to any place to hear the Gospel?" "Gospel? I don't know what that means." "Do you go to any preaching?" "Oh, I goes to church sometimes." "Well, what do you hear?" "Oh, I hears a sermon read." "But what is it about?" "I don't know." "Can you read in the Testament?" "Not much." "Can you read writing?" "No." "Do you ever get a letter?" "Sometimes; not often." "What do you do with it?" "Oh, I get it read to me." "If you got a letter this morning from a gentleman who had made his will, putting down

your name for plenty of riches and a fine house, so that you would not have to break stones, would you think it worth the trouble to get it read?" "Yes; I should think so." "Well, there is a letter at your home that a rich Man has sent you. He has made His will, and put your name down for more riches than you can count, and a more beautiful house than you ever saw." He looked very puzzled. "Yes," said Mr. Brealey, "'tis true, and I am going to read this will *this evening*. Come and hear whether your name is not in it." He came, and found his name was *sinner*, and it was for sinners that the will was made; and as a sinner he heard the good news, and believed it, rejoicing in the Lord Jesus that he, as a poor sinner, was made rich for ever. After years of patient waiting and godly testimony, he went home in blessed hope of eternal riches.

"MY HORSES AND BULLOCKS KNOW I'M CONVERTED."

Another remarkable case was the following:—A terrible blasphemer and a most wicked young man came to the meeting one Sunday afternoon. The Word was spoken with much fear and trembling, as there were signs of disturbance from this young man and others, whom Satan had evidently stirred up to hinder the work. Mr. Brealey stopped a moment in his address, and, fixing his eyes on this young fellow, said very solemnly, "Young man, the eye of God is upon you. He sees what you come here for. Take heed lest His hand be upon you." He turned very pale and left the house at once, and fled, as for his life, to his home, where his mother, who had lately been converted, was sitting reading the Bible. She was alarmed at the look of her son, and said, "What's the matter, Harry? Are you ill?" He fell along the floor, crying, "Mother, I'm lost! Mother, I'm lost!" But instead of now being terrified, she began to sing and pray in turn, saying, "Get up, my boy; thee shan't be lost, for Jesus died to save the lost. Go back to the meeting and hear the other side. Thee hast heard what thee art; now go and hear what Jesus is, and what He has done for the lost." A wise mother this, and a wise son to hearken to such advice, though he had been so wicked a son before. He came to the evening service and listened for life, and there on the spot, the same hour, he was saved, and went home rejoicing in the Lord. Frequently his stentorian voice could be heard a mile off, singing, "Hallelujah to the Lamb, who died on Mount Calvary, and saved such a sinner as me." One day Mr. Brealey was testing the reality of his conversion, before his baptism. He asked him what *proof* he could show of his true conversion to God. "What proof, sir? Why, my heart is full of joy for what the blessed Lord Jesus Christ has done for me. My master knows I'm converted. *My horses and bullocks know I'm converted*. They don't get any kicks and curses now, but kind words. Jesus has taught me to love by loving me, a poor hell-deserving sinner. I used to hate you, sir, and would rather meet the Devil than you. I could have killed you, *and would have done it*, only I was afraid of you, for you sent the Word right home to my heart, and 'twas all true; but now I love you dearly, and would be ready to lay down my life for you." From this very man the Word spread, and many were brought to the Lord. "There was great joy" in that district.

GREAT FISH IN THE NET.

Great blessing from God to souls brings forth great wrath from Satan. So we have always found. Attacks upon Satan's kingdom are like an invading army, and are met by a resisting power. So these many souls rescued from his grasp were like so many cities and strongholds taken from Satan's grasp, which would be sure to call for fresh trouble and war from his forces; and so it proved. In visiting this district one day, George Brealey was met with sad faces and tears from some who had been very bright and happy. The cause was this: A family had just come into their midst, and had taken a house between two Christian families, and near several others. On the first day of their coming the Christians were cursed as if by a demon of evil, and were defied as by Goliath. This continuing day by day, they were greatly discouraged, so that when Mr. Brealey came among them their cry was, "The Devil is roaring, sure enough." "Hallelujah!" he replied, "the Lord keep us from a quiet Devil *till he is bound*. Now God has brought this big fish into your net, and you must *hold him fast*. You must all of you have special prayer for him. Have an *all-night* prayer meeting. God will answer your believing prayers." They had prayer every night for him for several nights, and on the following Sunday evening Mr. Brealey came to the place, and, as usual, the meeting room was so crowded that the yard outside was full. As he passed into the cottage he saw a man, a stranger to him, and something seemed to say, "That's the man who has given so much trouble." He was sitting on a wheelbarrow turned up, for want of any other seat. Putting his hand on the man's shoulder, he said, "There will be no seats in hell," and passed on. "He followed close to my heels," says Mr. Brealey in his diary, "and got a standing place against the wall. The word was solemn, and the message went home to his heart. He left before the meeting was half over, and ran with all his might to his home. Shutting himself up in his bedroom, he cried for mercy, and those whom he had cursed he called to pray with him. *The fish was landed*. He became an active spreader of the good news, and has had the joy of seeing many of his family converted, while he himself continued a diligent worker for God."

We must omit many striking instances of conversion which occurred at this time, and many details of the work in the neighbourhood. A large volume might easily be filled with interesting particulars. These may be given, God willing, at a future time. Suffice it to say that the numbers attending the meetings had so increased, and believers were so continually being added to the Lord, that the little cottage had become too small for the converts. A passage of Scripture seemed to come as a direct message from the Lord at this time—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles" (Isa. liv. 2, 3). And in order to carry this out George Brealey says, "We were again on our knees in prayer for the money to build; and in due time a suitable room for the district was built." Here a day and Sunday school were established, and for many years were maintained by Mr. George Müller.

of Bristol. A very godly man (Mr. E. Denne) and his family were led to take up their residence in that out-of-the-way spot, remaining there to this day; he—a diligent labourer and a godly pastor, caring for the flock of God—receiving the help of his godly wife and believing children. And from that time till now God's seal of blessing has been on their service—souls being converted from time to time—both in visiting and preaching the Gospel. Many from that neighbourhood have left for various parts of this country, and are being blessed to souls; while, on the other hand, some whom we hoped much from have disappointed our expectations.

FROM WEST TO EAST.

While the work of the Lord had been thus prospering in the district of the *west*, another sphere of labour had been opened up some miles to the east, on the *Browndowns*; and if in the west there was so much spiritual destitution, the condition eastward was much more so. The first visit among these people revealed a state of things as truly heathen as is to be found in many heathen lands. "Many with whom I conversed about eternal things," Mr. Brealey says in his journal, "were so ignorant that it was with difficulty I could get them to understand the simplest matters as to their souls. Some did not appear to know they had any; they had 'heard about souls,' some said, but had 'never seen one,' nor could not 'tell what they were like.' They had no idea that it was the hidden and undying part of themselves, nor could they distinguish the difference between their life and that of the brute creation. Many had not the least idea of having to appear before God to give an account of the deeds done in the body; and as to the Saviour—who He was, whence He came, and where He came—they had not the faintest conception." The following *bonâ fide* conversation took place between Mr. Brealey and a husband and wife (the parents of several children) at whose cottage he had called (in 1868):—Seeing the children, he asked their ages; but such was the ignorance of the parents that they could scarcely tell the age of one; they only remembered that one was born on Christmas Day. "I asked them," says Mr. Brealey (in his "Third Narrative of Facts," p. 31), "if they could tell who was born on Christmas Day. The father said, 'Theek Miad there,' pointing to a child in the corner. 'Can you tell me who else was born on Christmas Day?' 'No; I nivver heard.' 'Can you tell me, mother?' I asked, turning to the wife. 'I don't know; I never heard,' she replied. 'And don't you know what Christmas Day means?' 'No.' 'Have you never heard that Jesus Christ, the Son of God, came into this world?' 'No; I don't know anything about Him.' 'Do you never go to hear the Gospel?' 'Don't know what that is.' 'Do you ever go to church or meeting?' 'No.' 'Can you read?' 'No.' 'Nor you?' (turning to the woman). 'No.' 'Nor your children?' 'No.' 'Do you know you have a soul?' 'Don't know.' 'Where will you go when you die?' 'Don't know.' There are not a few as ignorant as this family in some of these dark parishes, with whom I come in contact in house-to-house visiting."

While their spiritual condition was so wretched, their bodily state was

equally so ; for, partly from low wages, mismanagement, and drunkenness (which prevailed to a very great degree), there was scarcely any comfort to be found in the cottages of the poor. Scarce any of them could read, and superstition was rife. Several cottage meetings were held, and there was an ear for the Gospel ; people came for miles to hear the Word, and many souls were awakened. Truly this was a desert—a barren wilderness. Yet there were many of the Lord's sheep there ; *lost ones* they were indeed, but had He not “ come to seek and to save ” them ? And was not this the mission of His servants—to search them out ? At one of the first meetings in this district George Brealey said he wanted *a house full of sinners*, and if they could help fill the house with such he would be glad. One said, “ You can have your wish granted, sir, for all the people about here be bad enough, I can assure you ; ” and when at the next meeting he could scarce get inside the door for the crowd, he said, “ I have a message from God for all who are sinners. ” Many said, “ Well, sir, we be *that*, whatever else we be. *We can't be woss.* ” And then he preached from 1 Cor. vi., and asked them to mark the words which belonged to them each as he read them : “ Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ” But many of the words had to be explained before they could discover which belonged to them each. “ Now, ” he said, “ you all have come from different parts, and you each know your own house from your neighbour's ; each man knows his own hat from his neighbour's, and each mother knows her own child from her neighbour's. So you must try to find out what belongs to you all and each from the words I read out of this Book. ” There was breathless attention as he again read the words and, by the Holy Spirit's power, applied them to the heart and conscience. The sword of the Spirit did its work, and many that night went away convicted of sin and to cry for mercy. The next time he was in the neighbourhood he met a man wandering slowly on the road and coming towards him—a very fierce-looking fellow, whose outward appearance showed him to be of the lowest criminal class. He spoke to him, and asked if he had been to the meeting. “ Yes, ” he replied ; “ but I did not want you to expose me before *that lot.* ” “ But, ” said George Brealey, “ I did not expose you, as I did not know anything about you. ” “ Well, but you asked us each to put down what belonged to us, and when you read out all them words, people looked at me, and I did not like to be stared at like that. ” “ But why did you not put down the other side—‘ Ye are washed, ye are sanctified, ye are justified ’ ? ” “ Coz I couldn't ; that didn't belong to me, nor to anybody there among that lot. I'm an awful bad fellow, I know ; but, bad as I be, I would not say that belonged to me. ” Mr. Brealey's reply to this was : “ Both states were true of some as bad as you. They had been very bad, but they had been to Jesus, and had their sins forgiven, so they had been washed and sanctified because they had received the message of mercy from God ; *and you may have the same.* ”

He found his way to the cottage meeting in the evening. The room was uncomfortably packed with earnest listeners to the Word of Life. The address was on the nineteenth of Luke: "The Son of Man is come to save that which was lost;" and G. Brealey sought to get at their understandings by describing the condition of the sinner as lost—lost to God. They were His property, but they had been decoyed away by Satan, the enemy of God and man, and their life of sin was the result of their being lost. But God had sent His Son to seek and save them, and when He came to this world He found them under the power of sin and Satan. They had sold themselves to do evil, and consequently they were a prey to the Evil One, who held them in bondage, while their transgressions of the holy law of God kept them from heaven; yet Jesus, to save them, suffered the punishment their sins had deserved, while at the same time His blood redeemed them from the power of Satan. So now, because of what Jesus had done by His death on the cross, full satisfaction had been made for the violated law of God, and sin removed; so that God can now save the guilty, whoever they be, who by faith receive the Saviour as God's gift to them.

The Lord made the Word *live* to many that night, and this terrible sinner among them. He said at the close of the meeting, "Neighbours, *you all know me*. I've been the wickedest feller that ever lived. I can't say any good for myself, but I've been uncommon miserable ever since I was at the last meeting, and could have put an end to myself, only I was *afraid*. But, bless the Lord, I believe in He who died for such a vile sinner as me." Many there were who were helped to trust in the Lord through that simple testimony, while there were very few present who were not either rejoicing in the forgiveness of sin or under deep trouble about the burden which, they said, crushed them down. They had only to understand what was the wages of sin and each became a prey to the most terrible lashings of conscience, for the dread of judgment had fallen upon many; while such as had heard the message of mercy, and had received it, were "filled with joy unspeakable and full of glory." The *scene widens*; the news flies from hill to hill, and the people flock from long distances to the meetings. Numbers are converted to God of all shades of character—from the quiet, orderly person to the vilest in man's esteem; drunkards, wife-beaters, immoral persons, fallen women, are brought to embrace the Gospel, until the character was gained of "picking up the Devil's castaways." "I have no Saviour for any but sinners," he said to a wealthy farmer who passed some uncomplimentary remarks on the persons who attended the meetings. "Sinners Jesus came to call; but did you ever consider, sir, that you shall spend eternity with thieves and bad characters?" He then read to him the story of the Crucifixion, when the Lord took one thief to heaven, and left the other for hell; and then went on to say, "As there are but two places in which to live after death, you are bound to have a place with one of them. To which place are you going, sir?" Alas! he preferred to refuse to accept Christ as a sinner, and continues to walk the clean path of the broad road. May God awaken him, and all such, ere it be too late.

(To be continued, D.V.)

HANDFULS OF PURPOSE FOR EVERY DAY.

JULY.—GEMS OF THOUGHT FROM MANY MINDS.

1. Gratitude to a covenant God makes even a temporal blessing a taste of heaven.
2. Faith is an act of trust by which one, being a sinner, commits himself to another, being a Saviour.
3. Whilst Jesus was going about doing good on earth, He hardly felt Himself to be out of heaven. Hence He called Himself the Son of Man who is in heaven.
4. It may fall out that a man's opinion may be good; but to refuse to yield to others, when reason or a special cause requireth it, is a mark of pride and stiffness.
5. If a man is to be what he ought to be, his powers must be brought up together by giving due attention to all, and undue attention to none, of the God-given constituents of his being.
6. The desire of power in excess causes angels to fall; the desire of knowledge in excess causes man to fall. But in charity is no excess, neither can man nor angels come into danger by it.
7. The work of the Spirit is sometimes visibly great, sometimes seems hidden down within the man's heart. But the fire that sweeps widely over the prairie and that which burns deep in a coal mine are one in essence, power, and work.
8. Those there are who stand as if before the cross, congratulating themselves that they are not, like the passing Jews, flinging taunts at Jesus, nor mocking Him with the heathen soldiers, nor reviling Him as that desperate thief—only rejecting Him as their Saviour.
9. It may be yet that other ages will see in the Nativity of our Lord what will call forth a more reverent and solemn commemoration than any other event receives. Who knows how much He sacrificed in changing from the rightful station of God into the limitations of man?
10. It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them Christians.
11. Live near to God, and so all things will appear to you little in comparison with eternal realities.
12. The hand of God that had nerve enough because of sin to place the Son upon the cross, will not be weakened when it comes to deal directly with impenitent guilt.
13. Never ask another to fulfil a duty for love's sake, but for the sake of right. Love is broad, but right glorifies it, and in every act of affection there should be a foundation of right.

14. Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.
15. Homes are like harps, of which one is finely carved and bright with gilding, but ill tuned and jarring the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.
16. Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down—it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate substitute.
17. It was a grand truth that Coleridge uttered when, in answer to a question—he said, Can you prove the truth of Christianity?—“Yes, try it.” Experience is a form of proof that no one can doubt or deny. It is the Master’s “Come and see” over again.
18. Thoughts are the food of a man’s mind; and as the mind feeds, so will it grow. If it feeds on coarse and foul food, coarse and foul will it grow. If it feeds on pure and refined food, pure and refined will it grow.
19. It may seem possible now, by avoiding all extremes and all thoroughness in religion or worldliness, to conform to both; but in the day of separation it will be found to have been a failure for eternity—a failure as complete as it is disastrous and remediless.
20. The sovereignty of God does not override the want, the will, the tears, the cry of His children; but does, in the first instance, express itself through that very want—those tears and those strong desires. It is not that man changes God’s purpose, but that man verily and indeed discovers that purpose through his own earnest prayer.
21. Sin in our hearts has the power of concealing itself from our notice, as the cuttle-fish colours the water about it so that it cannot be seen. It makes us deaf to the heavenly voice, so that, like the Jews of old, we look stupidly about and say, “It thundered”—the Divine message to us nothing but a noise.
22. Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours: we are dead to yesterday, and we are not yet born to to-morrow.
23. An earnest Christian is always peculiar and half incomprehensible to the world. He has something which they have not, and which they do not know how to reckon in their calculations.
24. The glorious thought that all things work together for good to them that love God, when accepted by the believer, is an absolute truth in its application to his own case; is an antidote against all fear, and the destruction of all doubt.
25. Without freedom there can be no responsibility, and hence no sin. Without Divine sovereignty there can be no authority worthy of his regard, and hence nothing to sin against. Without freedom

man is a mere machine. Without Divine sovereignty he is a machine undirected.

26. There are many ways in which it would be well for us all to carry our childhood with us, even into old age, if it were possible, in its trustfulness and open-heartedness and willingness, not only to love, but to show that we love as well. Why, that last alone would cure many a heartache of to-day.
27. To grow in grace implies constantly increasing faith; a stronger and less easily clouded hope; a more ardent and devoted love; a warmer and more untiring zeal; a holier life; more enlarged views of God and spiritual things; and a more perfect knowledge of Christ and the relation of His atoning work to the justification, sanctification, and glorification of the Spirit.
28. There are hearts all about us that are hungering for words of sympathy and helpfulness that should come from our lips. Many a life, wearied in the struggle with some foe, seen or unseen, has given way to doubt and discouragement because the help so sorely needed was denied, not intentionally—let us hope—but because some friend failed to express the kindly feeling that was struggling for utterance.
29. Do well—suffer for it—take it patiently, till you hear the Master's "Well done."
30. If Christ's love is not filling our heart, we shall go to some vanity in a shop to satisfy it.
31. A superscription over the grave of a mother in Israel :—
 A Sarah to her husband,
 A Eunice to her children,
 A Lóis to her grandchildren,
 A Lydia to God's ministers,
 A Martha to her guests,
 A Dorcas to the poor, and
 An Anna to her God.

F. E. M.

WORDS OF GRACE AND TRUTH.

THE PEACE OF GOD.—The peace of God, keeping the heart within, will beam out on the untrodden way, and gild its jagged sides with gladness.—W. ARNOT.

ONLY TWO RELIGIONS.—To judge by the number of creeds in the world, its religions are many; yet there are but two—man's religion and God's. The former ever builds on the false righteousness of the flesh; the latter on the rock Christ.—R. C. C.

PEACE AND POWER.—When peace reigns in the conscience there is always power over sin. Peace is like a sentinel that keeps guard at the door of the heart: if the sentinel be off his post, either the tumult within drowns the voice of the Spirit, or because of the stillness of death His voice is not heard.—R. C. C.

BIBLE READINGS.

No. 295.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 323.)

No. XXII.—TRUTH.—(Part 1.)

I. What Truth is.

- That which is opposed to falsehood (Prov. xii. 17).
- That which is opposed to deceit (Rom. ix. 1).
- That which is opposed to pretence (Eph. iv. 21; John i. 9).
- That which is true of itself (1 Tim. ii. 7).
- That which is true doctrine (Gal. iii. 1).
- That which is the fulfilment of the types and shadows of the law (John i. 17; xiv. 6).

II. Some of the Things with which Truth is found connected.

1. *Grace and truth* (John i. 14, 17).
2. *Mercy and truth* (2 Sam. xv. 20).
3. *Peace and truth* (2 Kings xx. 19).
4. *Faithfulness and truth* (Isa. xxv. 1).
5. *Light and truth* (Ps. xliii. 3).
6. *Righteousness and truth* (Zech. viii. 8).
7. *Spirit and truth* (John iv. 23, 24).

III. God and Truth.

- “God is a God of truth” (Deut. xxxii. 4; Ps. xxxi. 5).
- 1. His Word is truth (Dan. x. 21; John xvii. 17).
- 2. His judgments are truth (Ps. xcvi. 13; Rom. ii. 2).
- 3. He desires truth (Ps. li. 6).
- 4. He regards it with favour (Jer. v. 3).
- 5. He delights in those who speak truth (Prov. xii. 22).
- 6. He keeps truth (Ps. xcvi. 6).
- 7. He will judge in truth (Ps. xcvi. 13).
- 8. He must be walked before in truth (1 Kings ii. 4).
- 9. He must be served in truth (Josh. xxiv. 14; 1 Sam. xii. 24).

IV. Christ and Truth.

1. “I am . . . the Truth” (John xiv. 6, vii. 18).
2. Truth came by Him (John i. 18).
3. He spake truth (John viii. 45).
4. He is full of truth (John i. 14).
5. He bore witness to the truth (John xviii. 37).
6. He prayed His disciples might be sanctified by the truth (John xvii. 17).
7. His life was sought because He spake truth (John viii. 40).

V. The Spirit and Truth.

1. “The Spirit of Truth” (John xvi. 13; 1 John v. 6).
2. He guides into truth (John xvi. 13).
3. He bears witness to the truth (1 John v. 6).
4. His fruit is “truth” (Gal. v. 9).
5. The world cannot receive Him (John xiv. 17).

J. HIXON IRVING.

No. 296.—THE BELIEVER'S RELATION TO THE FATHER,
AS SET FORTH IN EPHESIANS.

How we STAND in relation to HIM.

God our <i>Father</i>	i. 2.
God the <i>Father</i> of our Lord Jesus Christ	i. 3.
God the <i>Father</i> of glory	i. 17.

How we COME to HIM.

Access unto the <i>Father</i>	ii. 18.
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WHY we COME to HIM.

Bow my knees unto the <i>Father</i>	iii. 14.
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How we should ACT towards EACH OTHER.

There is one <i>Father</i>	iv. 6.
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So keep unity of spirit.

How we should ACT towards HIM.

Giving thanks always for all things unto the <i>Father</i>	v. 20.
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R. H.

No. 297.—SEVEN FACTS IN EXODUS XVII.

I. A Mysterious providence	Verse 1.
II. A Murmuring people	Verses 2, 3.
III. A Mighty God	Verses 4, 5.
IV. A Marvellous provision	Verse 6.
V. A Merciless enemy	Verse 8.
VI. A Memorable victory	Verse 13.
VII. A Miserable end	Verses 14, 16.

T. CAUKER.

No. 298.—"IT IS GOOD,"

I. To draw near to God	Ps. lxxiii. 28.	Access.
II. To give thanks	Ps. xcii. 1.	Gratitude.
III. To be afflicted	Ps. cxix. 71.	Discipline.
IV. To sing praises	Ps. cxlvii. 1.	Joy.
V. To hope and wait for the salvation of the Lord	Lam. iii. 26.	Patience.
VI. Neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, &c.	Rom. xiv. 21.	Separation.
VII. To be zealously affected	Gal. iv. 18.	Service.

T. CAUKER.

No. 299.—A CHAIN OF THREE LINKS.

I. Brought down	Ps. xxii. 15.	
The Saviour was brought down and <i>suffered</i>		Substitution.
II. Brought up	Ps. xl. 2.	
The sinner is brought up and <i>saved</i>		Salvation.
III. Brought into	Sol. Song ii. 4.	
The Christian is brought to the banqueting house and <i>satisfied</i>		Satisfaction.

T. CAUKER.

No. 300.—“WHO AM I?”

EXODUS iii. 11.

PART II.

(Continued from page 325.)

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| 26. I am a stranger in the earth (Ps. cxix. 19). | 26. For here have we no continuing city, but we seek one to come (Heb. xiii. 14). |
| 27. I am as a man that hath no strength (Ps. lxxxviii. 4). | 27. To them that have no might He increaseth strength (Isa. xl. 29). |
| 28. I am shut up, and I cannot come forth (Ps. lxxxviii. 8). | 28. Turn you to the Stronghold, ye prisoners of hope (Zech. ix. 12). |
| 29. I am afflicted and ready to die from my youth up (Ps. lxxxviii. 15). | 29. It is good for a man that he bear the yoke in his youth (Lam. iii. 27). |
| 30. I am small and despised (Ps. cxix. 141). | 30. Things which are despised hath God chosen . . . to bring to nought things that are (1 Cor. i. 28). |
| 31. I am Thy servant (Ps. cxliii. 12, cxix. 125). | 31. Behold, My servants shall sing for joy of heart (Isa. lxxv. 14). |
| 32. I am dead to the law (Gal. ii. 19). | 32. Alive unto God through Jesus Christ our Lord (Rom. vi. 11). |
| 33. I am crucified with Christ (Gal. ii. 20). | 33. I live; yet not I, but Christ liveth in me (Gal. ii. 20). |
| 34. I am a companion of all them that fear Thee (Ps. cxix. 63). | 34. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it . . . and they shall be Mine, &c. (Mal. iii. 16). |
| 35. I am Thine, save me (Ps. cxix. 94). | 35. Much more, being reconciled, we shall be saved by His life (Rom. v. 10). |
| 36. I am my Beloved's (Song vi. 3). | 36. My Beloved is mine (Song vi. 3). The beloved of the Lord shall dwell in safety by Him (Deut. xxxiii. 12). |
| 37. I am continually with Thee (Ps. lxxiii. 23). | 37. Thou art with me (Ps. xxiii. 4). |
| 38. Whose I am, and whom I serve (Acts xxvii. 23). | 38. His servants shall serve Him (Rev. xxii. 3). |
| 39. What time I am afraid I will trust in Thee (Ps. lvi. 3). | 39. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord (Ps. cxii. 7). |
| | Behold, God is my Salvation; I will trust, and not be afraid (Isa. xii. 12). |

40. By the *grace of God I am what I am* (1 Cor. xv. 10). 40. *Called me by His grace* (Gal. i. 15). *Justified freely by His grace* (Rom. iii. 24).
Redemption . . . forgiveness, according to the riches of *His grace* (Eph. i. 7).
The Lord will give grace and glory (Ps. lxxxiv. 11).
41. Say unto *my soul, I AM thy Salvation* (Ps. xxxv. 3). 41. *I have longed for Thy salvation, O God* (Ps. cxix. 174).
Thou hast also given me the shield of Thy salvation (Ps. xviii. 35).
My heart shall rejoice in Thy salvation (Ps. xiii. 5).
42. Lead *me* to the *Rock* that is higher than *I [am]* (Ps. lxi. 2). 42. *I will put thee in a cleft of the rock* (Ex. xxxiii. 22; Song ii. 14).
Out of { *Water* (Deut. viii. 15).
the { *Oil* (Job xxix. 6).
Rock { *Honey* (Ps. lxxxii. 16).
Shadow from (Isa. xxxii. 2).
Firm on the Rock (Ps. xl. 2; (Luke vi. 48).
God is the Rock of my heart, and my portion for ever (Ps. lxxiii. 26, margin).

Sunderland.

F. M. K.

No. 301.—“NEVERTHELESS.”

[*The following possesses a special interest, being sent as a message from Mr. Denham Smith to the friends assembled at the Believers' Meetings, Dublin, May, 1888.*]

A BELOVED servant of God at my bedside has suggested the constant recurrence in the Divine writings of the word *Nevertheless*, and the thought has occurred to me that it will be a sweet word to mingle with many of the utterances which one knows will be given at these meetings, concerning the child of God, concerning the Church, concerning the poor world, concerning the hope of Israel and the salvation thereof, and concerning our own hope, with its glory to be revealed.

I am delighted to collate the following; they form a perfect feast to one who loves to think of the tenderness, the graciousness, and the unchangeableness of the love and goodness of God. I would not by a single instance abridge the list.

“If his children forsake My law, and walk not in My judgments
nevertheless My lovingkindness will I not utterly take from them”
(Ps. lxxxix. 33).

“They remembered not the multitude of Thy mercies” (Ps. cvi. 7, 8).
“*Nevertheless* He saved them for His name's sake.”

- “They provoked Him” (Ps. cvi. 43, 44). “*Nevertheless* He regarded their affliction when He heard their cry.”
- “Thou hast despised the oath in breaking the covenant” (Ezek. xvi. 60). “*Nevertheless* I will remember My covenant with thee.”
- “Their heart went after their idols” (Ezek. xx. 16, 17). “*Nevertheless* Mine eye spared them.”
- “They walked not in My statutes” (Ezek. xx. 22). “*Nevertheless* I wrought for My name’s sake.”
- “They forsook the Lord” (Judges ii. 16). “*Nevertheless* the Lord raised up judges to deliver.”
- “Ye are turned away from the Lord *nevertheless* the ark of the covenant of the Lord departed not out of the camp” (Numb. xiv. 44).
- “They did eat, and were filled; they were disobedient and rebelled” (Neh. ix. 26, 31). “*Nevertheless* for Thy great mercies’ sake Thou didst not utterly consume.”
- “They hired Balaam to curse; *nevertheless* the Lord turned the curse into a blessing” (Deut. xxiii. 5).
- “I said in my haste, I am cut off from before Thee” (Ps. xxxi. 22). “*Nevertheless* Thou heardest the voice of my supplication when I cried unto Thee.”
- “There are many devices in a man’s heart; *nevertheless* the counsel of the Lord, that shall stand” (Prov. xix. 21).
- “They concerning the truth have erred.” “*Nevertheless* the foundation of God standeth sure” (2 Tim. ii. 19).
- “We were troubled on every side.” “*Nevertheless* God, that comforteth those that are cast down, comforted us” (2 Cor. vii. 6).
- “They conspired all of them together.” “*Nevertheless* we made our prayer unto our God” (Neh. iv. 9).
- “So foolish was I, and ignorant: I was as a beast before Thee” (Ps. lxxiii. 23). “*Nevertheless* I am continually with Thee.”
- “We have toiled all night, and have taken nothing: *nevertheless* at Thy word I will let down the net” (Luke v. 5).
- “I am crucified with Christ: *nevertheless* I live; yet not I, but Christ liveth in me” (Gal. ii. 20).
- “For which I also suffer these things: *nevertheless* I am not ashamed: for I know whom I have believed” (2 Tim. i. 12).
- “No chastening for the present seemeth to be joyous, but grievous” (Heb. xii. 11). “*Nevertheless* afterward it yieldeth the peaceable fruit of righteousness.”
- “All these things shall be dissolved.” “*Nevertheless* we, according to His promise, look for new heavens and a new earth” (2 Pet. iii. 13).

The word *nevertheless* shows not only the certainty of the blessedness, but, suggestively, that there will be no abridgment of it because of any long delay or because of our own want of faith. It will be *nothing-the-less* and *never-the-less*, but full and ample as God’s eternal power can make it.

There is no word of God without its weight, no jot or tittle without its mission, and this *nevertheless* will never fail in the issue, but will show the full-orbed blessedness, light, and glory of the promises, prophecies, and predictions of the eternal, unchanging Lover.

J. DENHAM SMITH.

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."

SUNLIGHT. By H. P. MALET. Trübner & Co., Ludgate Hill. Second Edition.

This book is the production of a scientific and reverent mind. When the first qualification is so often found disassociated from the second, it is particularly gratifying, as in the present case, to find them combined. The writer's object is "to expand the Mosaic teaching—'God said, Let there be light'—as well as to show that light without fire did create this earth, and all life on it." It will thus be seen that the purpose of the volume is to defend and maintain the Scripture account of creation against the theories and speculations of sceptical science.

THE EPISTLE TO THE ROMANS; with Introduction and Notes. By the Rev. H. C. G. MOULE, M.A. Cambridge University Press.

The small volume before us is one of the Cambridge Series of Commentaries for Schools and Colleges, and forms a most valuable addition to this exegetical library. The introductory portion contains a brief sketch of the life and labours of the apostle Paul, together with an analysis of the contents of the Epistle. The notes are critical and explanatory, and are marked, in addition to their ability, by clearness and candour. Difficult passages are not shirked, but examined with care. The great doctrines taught in the Epistle are all set forth with distinctness and certainty, the tone of the whole work being in the highest degree evangelical. We also observe with satisfaction that the expositions in many cases are abundantly supported by copious reference to other scriptures, and are thus materially strengthened. We cordially commend the book to any readers who wish for help on this important Epistle.

CHRISTIAN LIVING. By Rev. F. B. MEYER, B.A. Morgan & Scott.

A choice little book of nine chapters, into which is condensed a mass of helpful instruction and wise practical

counsel on various topics relating to the Christian life. Mr. Meyer writes not in a stiff theological style and speculative manner, but with all the freedom and warmth of one who tastes, handles, and feels the Word of Life. In this book he stretches out a loving hand to his fellows in the Christian course, eager to help them on in the pathway of holiness.

"PRECIOUS THINGS PUT FORTH."

Arranged by M. CHENEVIX-TRENCH.

Marshall Bros., 10, Paternoster Row.

This is a compilation for which students of the Old Testament will feel thankful. It is intended to be a book of reference, and is a collection, from various authors, of Hebrew renderings, definitions, translations, and derivations. Light is thrown upon some passages that in our present English version are either ambiguous or obscure, and many words are so defined as to bring out more clearly the full depth of meaning in the original.

NATURAL LAWS AND GOSPEL TEACHINGS. By HERBERT MORRIS,

D.D. Religious Tract Society.

We would warmly commend this book as one likely to help those who have difficulties in believing God's revelation. It is reverently and thoughtfully written. We specially like the chapters on miracles and answers to prayer, and hope the book may be widely circulated.

STORIES ABOUT JAPAN. By ANNIE BUTLER. Religious Tract Society.

A good and interesting book for children, describing Japanese customs and religion. Even young children would be interested in it, and elder ones may learn a good deal.

Mr. John Kensit, of the Protestant Book Depôt, sends us copies of "THE CITY PULPIT" EXTRA NUMBERS, one containing an address by the Rev. H. C. G. Moule, M.A., on "The Lord our Righteousness;" another, an address by the Rev. H. W. Webb-Peploe, M.A., on "The Consequences of Sin." These excellent addresses were delivered in connection with the recent Evangelical Alliance Meetings,

and are well worthy of preservation in this separate form. Another extra number contains a sermon by the Rev. D. B. Hankin on "The Observance of the Lord's Day." This sermon was suggested by the discussion which occurred a few weeks ago in Convocation on the same subject. The appeal of Mr. Hankin is solemn, earnest, and weighty. No. 9, of the *regular series*, contains a brief but forcible address on "The Triumphs of the Cross." The same publisher also sends a tract by the Rev. John Cullen, M.A., entitled, "In what way can Romeward tendencies be most effectually counteracted and suppressed?" It contains some good sound advice and practical suggestions. While we do not agree with the suggestion about Ritual in point iv., we recommend to the notice of our readers the account given of the origin of vestments as instructive and somewhat amusing.

NORTH AFRICA (dated April), the Quarterly Record of the North Africa Mission, contains a large variety of intelligence concerning the work among the Berber races. Our readers will observe that the title of the Mission is now altered so as to more correctly describe the scope of operations.

A SOUTH WINDOW; or, "Keep Yourselves in the Love of God." By GEORGE F. PENTECOST, D. D. Hodder & Stoughton.

A series of beautiful and helpful chapters on the love of God. The title is particularly good. May the book be the means of leading many to enjoy the aspect of the "South Window."

NOBODY'S DARLING. By FANNY EDEN. Horner & Son, Paternoster Square.

This is No. 18 of the penny series. Plenty for the money, and of good quality.

THE CHILD'S GUIDE TO TEMPERANCE. By ALICE PRICE. National Temperance Publication Depôt.

A kind of temperance catechism. Herein young people may learn all they need to know about the baneful character and effects of alcohol. By the aid of this book young abstainers ought to know fully the why and wherefore of their principles and practice.

"OUR SAILORS" SERIES OF TRACTS. Morgan & Scott.

The packet contains 48 four-page leaflets, on tinted paper, with illustrations and narratives. They are admirably adapted for circulation among seamen or landsmen.

RAYNBIRDS AND ROBINS. A Story for the Young. By E. C. MATTHEWS. Elliot Stock.

Raynbirds and Robins are the names of two families, about whom the story is written. Beyond the entertainment of reading we do not see that the book serves any particular purpose.

SAVED AT SEA. By Mrs. O. F. WALTON. Religious Tract Society. Like Mrs. Walton's other books, such as "Christie's Old Organ," touchingly written, and may help some, especially the ignorant and aged, to see the way of salvation. A tale of lighthouse life.

TAUGHT BY EXPERIENCE. By RUTH LAMB. Religious Tract Society.

A good book for servants. A young servant gets led away by an older one, and reaps the fruit of her folly, and is led to repentance and restoration.

FINDING HER PLACE. By HOWE BENNING. Religious Tract Society.

An American tale. Not a very commendable book, as it is chiefly made up of details of worldliness. In the end these prove unsatisfying; but we cannot think the book of much profit.

GRACE TREVELYAN; or, Into the Light. By Mrs. COORE. Religious Tract Society.

A very good and interesting story, which may be a great help to girls. The characters are not quite natural, perhaps, in some respects, but the tone is good throughout.

A HUNDRED HYMNS. Selected by Readers of the *Sunday at Home* as the Best in the English Language. With some Account of their Writers. Religious Tract Society.

An interesting book. Price 2d. This collection contains most of the favourite hymns. These, of course, vary very much, both in poetical merit and in clear light; but, on the whole, it gives specimens of those that chiefly touch the heart, and is invaluable as such, and on the whole they are very good and well chosen.

THE LIGHT EXTINGUISHED; or, The Triumph of the "Man of Sin." An Allegory. By A Lamp-Bearer. Elliot Stock.

An attempt to represent in allegorical form the Scripture predictions concerning the progress and triumphs of Antichrist. The construction of an allegory requires a peculiar imaginative skill, which the author of this book does not appear to possess. The personifications are consequently lacking in distinctness, the objective and subjective being often fused, and therefore confused. It is wanting in that wit and picturesqueness which are the life of a good allegory, and which, as in the case of that prince of allegories the "Pilgrim's Progress," give substance and form to spiritual realities.

HERBERT FRY'S ROYAL GUIDE TO THE LONDON CHARITIES FOR 1887-8. Edited by JOHN LANR. Chatto & Windus. (Price 1s. 6d.)

This guide gives in alphabetical order the names of the various charitable institutions, with date of foundation, address, objects aimed at, and chief officials. It will be found very useful as a book of ready reference.

THE MONTHLY LETTER (May, 1888) of the Protestant Alliance does good service in publishing facts respecting the Church of Rome—its nature and its doings—which ought to undeceive any who are under the impression that this ancient system has in any way changed for the better. The silly farce shortly to be enacted at Plymouth, under the pretence of celebrating the defeat of the Spanish Armada in 1588, at which ceremony the Duke of Norfolk is to be president,

is intended to obliterate the facts which give substance and meaning to the event commemorated, and turn it into a mere burlesque. The Alliance does well to place the truth about these things prominently before the public, and we heartily wish them success in their important enterprise.

OLD LETTERS: A Layman's Thoughts on Current Religious Topics. 1860-84. By J. B. M., Glasgow. David Bryce & Son.

"A layman's thoughts," and very lame ones too; like Mephibosheth, lame on both feet. We do not think readers will be much better for knowing these thoughts; indeed, we are sure they would be decidedly worse for some of them. Take this as a sample: "It seems to me that unless we judge of Scripture by our own intuitions, we are adrift on a wide ocean without either chart or compass." And again: "He (Paul) never meant to deliver his converts from bondage to the law of Moses, in order to substitute bondage to his own writings." It is a pity these "Old Letters" were not destroyed instead of having been put in print.

NELLA; or, Not my Own. A Story for Girls. By J. GOLDSMITH COOPER. Elliot Stock.

A fairly good story, but somewhat mechanical and rather sentimental, particularly towards the close. Christian principles are clearly exhibited and illustrated; but the devotion of Nella is spoiled by an evident self-consciousness, mixed with a somewhat legal spirit. The climax of the story is rather a descent from the lofty ideal of the previous chapters.

NOTES.

THE report of the conference recently held at Clapton Hall is now going through the press, and will shortly be issued in the following styles and prices:—Paper covers, 1s.; cloth gilt, 2s. Orders sent to office of this magazine will receive early attention. One of the addresses, entitled "Redemption," will be found in the present issue.

OUR next Bank Holiday meetings will (D.V.) be held on Monday, August 6th, at Malden Hall, Queen's Crescent, Haverstock Hill, when addresses will be given by several well-known servants of Christ. Christians of all denominations are cordially invited. The meetings will take place at 3.30 and 6.30 p.m. Tea in the interval at 5.30 (tickets 9d. each). Malden Hall is

near Kentish Town and Chalk Farm Stations, or can easily be reached by tram from King's Cross.

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THE NEW HALL AT KILBURN.—We are thankful to the Lord for inclining his stewards to have given or promised over £3,000 toward the £5,000 required for the buildings so urgently needed for our scattered congregations at Kilburn Hall. We are grateful to those readers who have kindly sent their small contributions, as well as others who have given more abundantly, and we shall be glad if other readers are induced to help us in like manner by sending a small contribution each, so that we may speedily be able to erect at least the hall and schoolrooms; though for a little while we are delayed on the question of a parish boundary line, which we hope, however, will soon be settled. Will friends please remember us in prayer in this matter, and help so far as they are able, as we should greatly rejoice to find our friends again well "housed" by the winter?

* * *

TENT MEETINGS.—We are pushing forward with Gospel efforts under canvas in various places this summer, and some encouraging fruit has already been seen from the meetings thus far held, both in Cambridgeshire and Oxfordshire. Another tent has been erected at Carlton Road, Kilburn, where we shall be glad of the help of local friends. This forms a needed supplement to the full and interesting Sunday evening services in the Town Hall, as well as on week evenings (Monday, Wednesday, and Friday). We hope immediately to erect another tent at Folkestone, another probably in Wales, and we are waiting to send out others in various directions. We shall be thankful for pecuniary help to defray the current expenses of these many tent services, as we regret to find the necessity for urgent help for new permanent buildings at Kilburn has more than drained our current expenses fund; and we earnestly ask prayer that, both in the open air and under tents, and through the Bible-carriage work this summer, very many souls may be brought to God.

* * *

THE DUBLIN BELIEVERS' MEETINGS, which were being held when our last

number reached the hands of our readers, were real *times of refreshing*. It was observable that the preliminary meeting on the Monday evening, for the reception of visitors and united prayer, was more numerously attended than hitherto, and it was felt that an earnest had been received of much blessing to follow on the succeeding days; and so it proved, for it is the testimony of very many who attended these happy gatherings that they were throughout marked with much of the presence and power of the Lord, to a degree not experienced for many years past; indeed, to many, they were more decidedly characterised with the freshness, interest, and power which marked these earlier conferences when held in the old Metropolitan Hall. There was a gracious spirit of prayer pervading the gatherings throughout these days, and much important truth was set forth by the several speakers. We have pleasure in giving to our readers this month the address of Dr. Anderson, which, in our judgment, was one of the most important addresses of the conference, the delivery of which was accompanied with an interest probably beyond what can attach to the reading of this testimony in print. As at Clapton Hall, there was more distinct arrangement and order as to the ministry of the Word on these days, in contrast to the *very* "open" meetings of several previous years. We think this proved decidedly helpful in rendering the meetings more profitable than would have otherwise been the case.

* * *

OUR friend Mrs. A. E. Robertson, of Oak Hill Park, Hampstead, has just issued a brief account of the work of the Association for the Free Distribution of the Scriptures. The little book contains many encouraging testimonies from those engaged in the work of circulation, showing how eagerly copies of the Scriptures are received, and what solid results follow in many cases. "The field is the world," the Word of God being distributed in various languages and many countries. Doubtless the instances of God's blessing which are recorded in the report are but representatives of many more, which will only be discovered hereafter. The seed thus scattered cannot be lost.



GIDEON'S THREE HUNDRED.

An Address by Mr. T. B. MILLER, at the Evangelistic Mission Conference in Eccleston Hall, on Whit-Monday, May 21, 1888.



HIS is the first time that I have ever been at your Bank Holiday gatherings; and I confess that as I looked at the bill of invitation, the words that arrested me and interested me, specially as I had heard that they were large gatherings, were these words—*Christian workers*; and, as I have heard of hundreds being gathered together, the question arises how far that title is applicable to all of us here. Some of our fellow-Christians are banded together as a company of those who desire to escape from the wrath to come. That is the charter of a large religious body. Very well, they are those who desire to know salvation; but I suppose we should all feel that a Christian worker is one who has learned salvation for himself. That “young man of Egypt” (1 Sam. xxx. 15) who was brought to King David gives us a capital example. He is asked by David, “Canst thou bring me down to this company?” He had been found, at the point of death, in the field, and, without a word, his need had been met—not merely met, but met in the abundance of the blessing of David and David’s servants; not merely bread and water, but “a piece of a cake of figs, and two clusters of raisins.” When he is asked, as it were, “Will you be my servant—our guide?” he made terms before consenting; and I hold that everyone is justified in emulating that young man. He said, “Swear to me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.” He owned that he deserved judgment at the hand of David. He had been amongst those that had carried fire into David’s home and stronghold. He was an enemy. “Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master.” I say, before we go down to

serve the Lord, before we are Christian workers, we are quite justified in having the

DIVINE ASSURANCE OF SALVATION.

We know that we deserve the judgment of God ; but we must have the certainty in our souls, which He delights to give us, that we shall never come into judgment, and that all the power of hell can never touch the saved one, the servant of the Lord Jesus Christ. This is very important ; and therefore I assume that we are all resting upon the word of Him who cannot lie, that He Himself will never bring us into judgment, and that He will never allow the old master to touch us. Do not go down to serve the Lord with a halter round your neck ; that is no good. God gives absolute assurance ; and let none of us seek to serve Him in order to merit His favour, but because we have His salvation, because we know the power of His word, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall never come into judgment, but is passed from death unto life." If there is one soul here who does not know that, in the sanctuary of God's presence, DROP your work, and take your true place as a guilty sinner before God, that you may receive the fulness of His salvation. Oh, never (shall I say) prostitute Christian service to the hope of gaining everlasting life thereby. But, if we are saved, the very

FIRST INSTINCT OF DIVINE LIFE

is, surely, to serve our Lord and Master ; and I was thinking of that beautiful word we had this afternoon—"Wilt Thou not revive us again?" (Ps. lxxxv. 6)—and my thoughts turned to that book of revival, as it has been correctly called, the *Book of Judges*. I thought of one of God's most blessed revivals there, under one who took the very lowest place—that was Gideon. I have not time to read the story, but I want you, just for a moment, to think about that wondrous story of God's revival long ago—God's grace coming in just when Israel was at the lowest ebb. The history is given in Judges vi. and vii., but I must not even attempt the briefest outline of the full subject. I do not want to speak to you about Gideon to-night. There may be a Gideon here. I think God is raising up Gideons on every hand. I entered your building this afternoon just in time to see a lady come to the front of the platform and give the story of her work in Geneva ; and I have watched the work of God certainly for nearly thirty years—since 1858, 1859, and 1860—and I see this in the present day, that God is raising up INDIVIDUALS to do His work. It may be, as in the case of this lady, railway men. I remember, years ago, when I used to speak to the railway boys, in the kitchen of a dear young lad, now, I believe, one of the most active workers in the great Railway Men's Mission. I

remember very well going over to his mother's house, when he had the boys gathered together in the kitchen. It was my joy to see the beginning there; and I believe that God is taking up in that way various classes, whether railway men, soldiers, sailors, fishermen, cabmen, &c., &c. It is not that God is using Episcopalians, Wesleyans, Congregationalists, or any particular section of Christians; but that God is raising up a man here, or a woman there—a Gideon to do His work; and that is how the work is being done to-day. Well, now, it may not be that God has called you and me to be Gideons; but I do believe it is a grand thing to

HAVE A HIGH AMBITION.

When I was a lad in my teens I knew very well a dear Christian man—Thomas Smith—who has been many years with the Lord; and one word he used to say to me—I am speaking to the young people here to-night—was, “My brother, covet earnestly the best gifts.” Now I believe that is a grand thing. Even the world says, “Aim high, and end well;” and I say it is a grand thing for everyone to seek to serve the Lord to the very best of his ability. I do not say to serve men. No one that has ever read this chapter (Judges vi.) will fail to see that two things characterised this great revivalist, this man whom God so greatly used, viz.—a sense of what was worthy of God, and a very low estimate of Gideon. When he looked round upon the people his heart burned within him, his soul rose in indignation that the enemy of God's people should dare to oppress them. “Why, then, is all this befallen us—we whom God led out of the accursed land of bondage? is God with us?” The thought that God would use him, raise HIM up to “save Israel,” led him to say, “My family is poor in Manasseh, and I am the least in my father's house.” Moreover, he was far from a perfect man. The men that God are raising up to-day have many faults; it is the easiest thing in the world to find fault with them. I never knew a man or woman whom God specially raised up and I was heartily rejoicing in their work, but I got letter after letter to tell me of their faults. Thank God, He does not require perfect servants, or there would be no chance for any of us. We have yet to meet the man or woman who would suit Him, if that were His requirement; but you never see a man or woman used by God that has not profound faith in God, and intense love for the honour and glory of His name. I believe that where these are found God will greatly use the humblest person in this building.

But we must not linger any longer on Gideon's personal history. It is a study I intensely love. Read Gideon on your knees; spell out the story of his power; and may God give us earnestly to long to know that power, each one of us, in our daily lives, for Him. But, passing

on, it says in Judges vi. 34, "The Spirit of the Lord came upon Gideon," or, as the margin says, "clothed Gideon"—that is the garment—"the Spirit of the Lord clothed Gideon, and he blew a trumpet; and Abiezer was gathered after him. And he sent messengers throughout all Manasseh; who also were gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." Now you find that there were 32,000 gathered together. 32,000 Christian workers—that is

A BIG BANK HOLIDAY MEETING—

thirty-two thousand that have listened to the trumpet sound, and they are Christian workers. God forbid I should say they are not; but I want you to be found in a smaller company than that. I want you to see the winnowing process, and I pray God that you may be able to stand it—I mean the dear choir, those in the Evangelistic Mission, I mean everyone here to-night as a Christian worker. 32,000! that is a grand response; but what does God say? "There are too many here." Ah! God says, "I must thin that company." Beloved friends, I believe that is what is going on every day. I do not, as it were, ask you to be a Gideon; I leave that for the moment, though I believe that holy ambition is the secret of success. They say in France that every conscript carries in his knapsack the field-marshal's baton. There is nothing to hinder the raw country boy, enlisted in a village in France, rising to be the field-marshal of the armies of France—that is his ambition. Now I say, "Covet earnestly the best gifts." Our warfare is not carnal, but spiritual; but people often need to feel that "every conscript carries in his knapsack the field-marshal's baton," that he may rise to be, by God's grace, the leader of God's people. You say that I am wrong in putting that before you? God's Word warrants it: we are twice told, in the Epistle to the Corinthians, to covet, or desire, spiritual gifts—the best gifts.

Thirty-two thousand, God says, are too many. I want you to see

THE DOUBLE WINNOWING PROCESS.

First, "Go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid." Look at Deuteronomy xx. 8. You will find that is the regulation proclamation. God will not have a coward in His army. It is not a question of numbers. What man is there that is fearful and faint-hearted? God tells the officers of His host to say, "Let him go and return unto his house." Why? Because he will discourage his brethren. "Lest his brethren's heart melt as well as his heart." It is a grand thing to have faith in God. "And there returned of the people"—oh, dear, dear, dear, dear! 32,000 started, and two out of three go back! My beloved friends, I do say every one of us knows that is true in the year 1888. Ah! now, look at it. How many of you are sticking earnestly to the work God has given you to do? I was saying the other day to someone who is not a preacher, not gifted in public speaking at all, "I

believe a grand service is done by any man who will be at the meeting every time the door is open." That is what we miss. I do not know much about church organisation; but where God's people are gathered together in any locality, what is most lacking is those who know every sheep by the head-mark. I used to work amongst a lot of young people near King's Cross. Unless I was out of town, or some special hindrance, I think I was there every time the door opened. I used to say to the young people often, "I can tell how you are going on by the way you shake hands with me." I could tell in a moment. Now, my brethren and sisters, there are those whom God has put down in Blank Street, or wherever it is—that is your job, your work: stick to it; be there every time the door is open; watch over the young people; and though you may never be called to service, in the sense of preaching, you will do a work that will—I was going to say—pay. I like work to pay in result; I like to see result. If men preach the Gospel, I like to see conversions. If they shepherd the sheep, I like to see them feeding happily and healthily. Whatever God gives you to do, never miss it. It may be the prayer meeting, and it is wet, and you are tired. I remember a dear fellow who used to work at a blacking factory, and, if he could only get in a little before the finish, there he would come in, black as a nigger. But he was right: was not that a refreshment at the end of the day? Go, in faith and love, to precious souls, and you will find that God will bless you. But do not be afraid; oh, do not be afraid. Be afraid of yourself, as much as ever you like; but afraid of God, or afraid of God's people, never. The love that hopeth all things, believeth all things, is a grand thing; it is the oil that makes the machine go easily. 22,000 are gone. Dear me! do you mean to say two out of three have gone home? They were not fit for God's service. God send us on our knees with that thought before us—O Lord, do not send me home. Even if we are timid by nature, faith nerves the feeble arm to fight. Why is it such a crime to be afraid? Because God is with us, because Jehovah is with us, because we are fighting the battles of Jehovah; and, like the little shepherd boy David, when he met the uncircumcised Philistines, our enemies have defied the *armies of the Lord*. That is the great point. If I think of that, how can I be afraid?

The next thing is that God says,

"THERE ARE TOO MANY YET."

I speak now for a moment to those who are shepherds of the sheep. There are two things here: God says in effect, "Gideon, do your part, and I will do mine." What does He say? "Gideon, bring them down to the water," then "I will try them for thee there." To those who are leaders amongst God's people I say, Have you brought them to the water? What is that? I believe we shall find in John vi. what that means. Look at it on your knees. When our blessed Lord tells them, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," "from that time many of His disciples went back, and walked no more with Him." May God give us so to minister His Word that it shall have a sifting, testing power on all who hear it. "The time will come when they will not endure sound doctrine; but

after their own lusts shall they heap to themselves teachers, having itching ears." If ever there was a moment when the pure water of God's Word was needed, it is now. We want to study it more, my brethren; to feel we do not know anything yet as we ought to know; we want to ask God what sin means, what justification by the blood of Christ means, what the righteousness of God means; we want to ask Him to burn into our souls the Gospel expressions that are as familiar to us as A, B, C. I say to every teacher and preacher, May God help us to bring the people to the water. "I will try them for thee there." Thank God, I have not to try them. Thank God, I have not to root up the tares, I have not to say who is God's servant and who is not, who are the wheat and who are not; but God will test them. God will test every one of us; we must all be manifest at the judgment-seat of Christ. What does He say? It is very beautiful and simple. The test was: the one that just laps the water and runs is to go; the one that goes down on all fours and has a good drink is to stay behind. "Use this world as not abusing it: for the fashion of this world passeth away." Ah! my dear young friends, depend upon it, it is the love of the world that spoils and mars Christian workers.

"LOVE NOT THE WORLD,

neither the things that are in the world. If any man love the world, the love of the Father is not in him." It does not say he is not saved; it does not say he is not washed in the blood of Christ; but how can the love of the Father be found in the heart of one who loves the world that crucified His beloved Son? We pass through it as pilgrims and strangers. We use it—there is no unreality about this—what God gives us, we gladly use, but we take it with a light hand, and—ON! I could easily enlarge, but may God try you here. I will not say more, but I want to put before every young man here to-night the field-marshal's baton in the knapsack. I want you to have in your hearts this earnest desire—By God's grace, I will be one of the 300. I want that to be a real, simple, practical, earnest desire in your hearts to-night. That does not mean, I belong to the Evangelistic Mission—I am comparing that to the 32,000. I do honestly mean that I want you to go down on your knees to-night, and I want you, by God's grace, to have that ambition. I know we are waiting for our blessed Lord and Master. God forgive me if I even appear to put anything before your souls to hide that blessed hope; but if the Lord leaves us here it is not that we may just get to heaven ourselves, and pass muster as workers in the Evangelistic Mission, but that in that Mission, in the army of Christian workers, we may not simply belong to the 32,000, or be content with a place in the 10,000, but that our ambition, by God's grace, may be to belong to Gideon's 300. I must not say more, but I do want you to put that home to your hearts to-night. If you do not understand, remember the words; if you do not know what the words mean, turn to the Book, and, certainly, you will see what they mean. I do not want you to think of it in connection with any on the platform, or any whose names you may know, but think of it for thyself. May God give us that holy, blessed ambition as the spring of the life of every dear saved young man and woman in this company.

MOSES AND ELIJAH.

BY THE LATE H. W. SOLTAU.

No. I.—ON MOUNT HOREB.

Exodus xxxiii., xxxiv.; 1 Kings xix. 1-18.

MOSEs needed a place of shelter, not from his enemies, but from God, who was about to manifest Himself in a portion of His glory. The Lord placed Moses on a rock—a firm, immovable resting-place, a place *near Himself*—“a place by Me”—and in a cleft of the rock, where he was sheltered and covered with Jehovah’s hand, lest he should be smitten dead by the terrific glory.

HIDDEN IN THE ROCK.

This is a deep lesson for ourselves. We need Christ as a firm Foundation on whom to rest, as a way of access and nearness to God, and as a place of shelter not only from evils and enemies, but from the overwhelming glory of God’s holiness, “for our God is a consuming fire.” God has provided for us this shelter. He has brought us to the Rock and rent the cleft in it. He did so for Moses because Moses was a sinner; and we “all have sinned, and come short of the glory of God,” and cannot therefore without Christ abide His glory.

Moses was hid that he might hear a proclamation, even of *grace* (Exodus xxxiv. 6, 7), for God’s grace is inseparable from His holiness. He could not be *gracious* if He was not *holy*. And Moses himself, having found grace in the sight of the Lord, having been brought very near to God, has his heart open for rebellious Israel. The closer he got to God the more his heart yearned over them, and the more he discovered the root of their evil and ingratitude. Previously, when he came down from the mount and left the presence of God, in an agony of despair and indignation at the sight of their idolatry, he dashed in pieces the tables of the law. Now that he was returned to God and had obtained a nearer insight into His glory, he learned the *deep source* of their sin—a corrupt heart, a generation stiff-necked from their very birth. He found that it was not an accidental outbreak of evil, nor a sudden temptation which led them astray, when they made the golden calf; but it was their very nature. But how he worships and intercedes! how he identifies himself with the stiff-necked people, and says, “Pardon *our iniquity* and *our sin*, and take *us* for Thine inheritance”!

ELIJAH IN THE CAVE.

In the case of Elijah we have another scene, in some respects

similar, but also presenting marked contrasts. Elijah, in despair on account of Israel's sin, and frightened by Jezebel's threats, ceased to walk in the presence of God, and fled. God, in His mercy, provided for his wants, and Elijah wandered on to Horeb—the same mountain on which Moses stood. He found a cave there, but was not placed by God in a cleft of the rock. He sat in moody silence till aroused by the word of the Lord, "What doest thou here, Elijah?" In reply, the uppermost thought in his heart was reproach against Israel. Now from whence arose this failure on the part of Elijah? He seemed, on the one hand, to have left the presence of God, and also to have forgotten God's record respecting Moses. One source of our failures is ignorance or forgetfulness of God's Word, and distance from Him.

The Lord, as if to remind him of the past history of Moses, sent ancient Sinai-tokens of His presence—whirlwind, earthquake, and fire; but Elijah wakened not to the memories of the past, and came not forth into the presence of God. At last the "still small voice" brought him out of his reverie in the cave, and, wrapping his head in his mantle (instead of bowing to the earth and worshipping, as Moses had done), he stood in the presence of God.

THE POWER OF GOD'S PRESENCE.

Moses knew the blessed value of God's *presence*; it was the great object of his desire, both for himself and the people; he knew its strength, its sanctifying, overcoming power.

Elijah had also known God's presence from the first; it had strengthened him to stand before Ahab, and call for the dearth; it had made him fearless and full of holy confidence on Mount Carmel. "As the Lord God of Israel liveth, before whom I stand," was his watchword of power. But now, having wandered for a season away from God, he called the second time upon the God of Israel *against Israel*. Softness, compassion, tenderness, grace of heart, were gone.

Elijah never seemed to be again the man he once was. But God at the close of his history manifested to him His own unchanging goodness and love, and sent a chariot of fire to bear His prophet triumphantly home—one of the chariots of that very Israel against whom he had interceded.

Moses, on the other hand, at last failed in intercession, and spoke unadvisedly with his lips against the people for whom he had so earnestly pleaded. He lost the land, but God closed his eyes undimmed by death, and made his grave; thus proving to *him* also the reality of His name, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Why have *we* so little power in prayer? Is it not because we are so little in God's presence, not *abiding* in His tabernacle, not *dwelling* in the secret place of the Most High? Prayer for the salvation of sinners may be upon the lip, but compassion of heart for them is lacking. We live not sufficiently before God. We realise not as we ought the softening power of the love of God and of the Cross of Christ, and our intercessions become stiff and formal, instead of being the expressions of hearts truly yearning in compassion over a rebellious and stiff-necked world.

PHASES OF SANCTIFICATION.

No. VIII.—SANCTIFIED BY UNION WITH CHRIST (PART 2).

By F. E. MARSH, *Sunderland.*

THE dragon-fly is born at the bottom of some muddy pool of water. For a considerable time it lives there—a narrow, low, and greedy life; for that particular grub is exceedingly voracious. It feeds upon the submerged parts of plants that grow in the water. So it lives on, unconscious of any higher life, until at last there comes a wondrous change, which is expressed so well by one in the following lines:—

“To-day I saw the dragon-fly
Come from the wells where he did lie.
An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail.
He dried his wings; like gauze they grew;
Through crofts and pastures wet with dew
A living flash of light he flew.”

The same insect as before, but how different! What an illustration this is of what the believer was, and is through and in Christ! Once we were in the mud-pool of the world, but now we are in the sunshine of God's love; once under the waters of judgment, now accepted in the Beloved; once feeding upon the lust of the flesh, lust of the eyes, and the pride of life, now feeding upon Christ in the Word; once in self and the old Adam standing, now in the pure atmosphere of God's grace. Old things are passed away, and all things are become new. After Isaac had been offered up in figure, Abraham sent forth his servant to get a bride for him; even so God's purpose in sending His Son to die for us, and His purpose in sending the Holy Spirit, is that we should be united to Christ. We shall take up the following points:—

- I. The basis of union.
- II. The security of union.
- III. The power of union.
- IV. The fruitfulness of union.
- V. The privileges of union.
- VI. The responsibilities of union.

I. *The Basis of Union.*—The basis of union is the death and resurrection of Christ. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit” (John xii. 24).

We have an illustration of this in the case of Adam and Eve. As it was while Adam was asleep that Eve was taken out of his side, even so Christ slept the sleep of death that it might be possible that we should be united to Him. As Eve was taken out of the *side* of Adam—as Matthew Henry says, “not out of his head to be above him, not from his feet to be trampled upon, but out of his side as one with and equal with Him”—so we are one in place in Christ. As Eve partook of the nature of Adam, so we are made partakers of Christ—partakers of His achievements, partakers with Him in death, partakers of His resurrection, partakers of His ascension, partakers of His position, partakers of His holiness, partakers of His righteousness, partakers of His peace, partakers of His riches, partakers of His commendation, partakers of His glory. Remember that the basis of union is the death of Christ; for if one died for all, then all died.

II. *The Security of Union.*—The security of union is the purpose of the Father, the person of Christ, and the presence of the Holy Spirit in the believer. “In whom ye also are builded together for an habitation of God through the Spirit” (Eph. ii. 22). “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house” (1 Pet. ii. 4, 5). We are loved and planted by God the Father upon and in Christ the living and precious Foundation, to be possessed by the Holy Spirit. We are united to Christ as the stones in the building are to the foundation. He is the living Foundation, hence we are living stones in consequence. He is the precious Foundation, and we are precious to God in Him. He is the sure Foundation, and we are secured in Him. As the building takes its shape from the foundation, so the believer partakes of what Christ is and has, and the pledge of this is the indwelling of the Holy Spirit; and who can overthrow the building of God? who can break the seal of God? What the Lord said to Job about Leviathan and his scales is true of Christ and the believer—“His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered (Job xli. 15-17). “They cannot be sundered” is equally true of Christ and the believer. We may ask the question with Paul, “Who shall separate us from the love of Christ?” And we may say with him that not one of the seven things he mentions shall—“Shall (1) tribulation, (2) or distress, (3) or persecution, (4) or famine, (5) or nakedness, (6) or peril, (7) or sword?” And we add, too, our persuasion, viz., that not one of the following ten things shall separate us from Christ:—“For I am persuaded that neither (1) death, (2) nor life, (3) nor angels, (4) nor principalities, (5) nor powers, (6) nor things present, (7) nor things to come, (8) nor height, (9) nor depth, (10) 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).

III. *The Power of Union.*—The power of union is the Holy Spirit. “By one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. . . . Now ye are the body of Christ, and members in particular” (1 Cor. xii. 13, 27). The striking illustration that the apostle uses to illustrate the oneness between Christ and His people is the human body: and as from the head of the human body flows that nervous power which gives sensibility and motion to all its members, so from Christ, our Head, flows all our life and strength by the Holy Spirit. By this power we are enabled to overcome indwelling sin. It is to this the apostle refers in the eighth of Romans. In the seventh of Romans he pictures one who has the desire, but not the power, to overcome sin and to do good; but in the following chapter he says, “For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death” (Rom. viii. 2). It is a precious fact that the moment we believed in Christ we were united to Him—united as the members of the body to the head, as a child to its parents, as a slave to his master, as a sheep to its shepherd, as a branch in the vine, as stones in the building, and as crumbs in the loaf. “As He is, so are we.” As He is the Son of God, beloved of God, accepted of God, without spot, seated in the place of power, and filled with all the fulness of God, so are we in Him sons of God, beloved of God, accepted of God, without spot, seated with Him in heavenly places, and filled unto all the fulness of God. What we have to do is to remember this, that we may realise the power of it, for our union is a *living reality*. And as the head thinks, and the body carries out the will, so Christ, being our Head, is to *will* and to *do* by the Holy Spirit those things that please Him. Now, if a person has a palsied hand, he may will to do something with it, but he has not got the power. Oh, how many there are among God’s children who have palsy in a spiritual sense! thus the will of Christ is not carried out, and the power of Christ is not realised. The palsy of pride, worldliness, selfishness, malice, envy, indolence, and a hundred and one things hinders the realised union between Christ and the believer, and the power of the Holy Spirit. A believer out of communion is like Pharaoh’s chariots: they go heavy; but a soul in fellowship with God is like the rod of Moses, that can do wonders in His hand.

IV. *The Fruitfulness of Union.*—“I am the Vine, and ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing” (John xv. 5). There can be no fruit without union, and there can be no union with Christ without fruit. We fancy we hear an objection, “Does it not say a branch—and is not a branch a believer?—may be cast forth, and be withered, and then cast into the fire?” A fruitful branch is a believer, but a fruitless one is a hypocrite. A mistake has been made in pushing Bible similes too far. Some have said in reference to fruitless branches that they are believers taken away by death as in 1 Cor. xi.; or that men gathering them means that their testimony is gone because they do not live what they profess. The truth that we have in 1 Cor. xi. is not referred to here. The two thoughts in the chapter are—(1) If anyone professes to be in union with Christ and does not bring forth

fruit, it is evident that they are not; and (2) that union with Christ is seen in fruitfulness, for there is no union without it.

V. *The Privileges of Union.*—Let us take Eph. iv. 4-6 as reminding us of this. There we have seven one things—

1. “*One body,*” or *partners with Christ and each other.* As there is sympathy between the head and members of the human body, and also sympathy between member and member, so Christ has sympathy with us and we with Him, and His spirit flows from Him to us, and from us to others as well; even as we read in Eph. iv. 15, 16: “The Head, Christ, from whom the whole body fitly joined together and compacted by that which *every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

2. “*One Spirit,*” or *power with Christ.* Upon believing in Christ we were sealed with the Holy Spirit of Promise. The indwelling Spirit is God’s mark upon us that we belong to Him. The Holy Spirit is the life that flows from Christ to us, and thus unites us to Him; and by this power, as we walk so as not to grieve the heavenly Inhabitant, and daily seek His renewing and strengthening, we are freed from indwelling sin, and enabled to live to the glory of God. For the law of the Spirit of Life in Christ makes us free from the law of sin and death.

3. “*One hope,*” or *the promise of Christ.* The hope of the believer is the personal coming of the Lord Jesus to receive us to Himself. This is the goal to which we all look; this is the Day-Star we are expecting, and the heaven we long for. For when we see Him we shall be like Him. As we live in the power of Christ’s speedy return we are weaned from the world, and we are drawn to all who love His appearing.

4. “*One Lord,*” or *the property of Christ.* Freed, and yet in slavery; but it is the slavery of blessed liberty. Yea, there is no liberty but as we recognise that we are the slaves of Christ and He is our Lord and Master. If we fully recognise this, His will will be our delight, His glory our aim, His Word our study, His life our pattern, His service our joy, His work our theme, and His commands our privilege to obey.

5. “*One faith,*” or *the provision from Christ.* The faith, or the truths of the Gospel. Think of what that faith speaks of—the love of the Father, the grace of the Son, and the power of the Spirit; the favour of the Father, the fulness in the Son, and the freedom by the Spirit; the promises of God given by the Father, secured in the Son, and enjoyed by the Spirit; revelation of the Father in Christ, redemption through the blood of Christ, and regeneration by the Spirit; saved by God, secured in Christ, and sealed with the Spirit; grace of God, guidance by the Spirit, and glory with the Lord Jesus. What a faith! Let us study it, be established in it, contend for it, fight with it, be strengthened by it, and let Christ dwell in our hearts through it.

6. “*One baptism,*” or *partakers with Christ.* “Buried with Him by baptism.” All Christ did God reckons that we did it, because He did it on our behalf; hence we are said to be dead, buried, and risen with Him, and believers’ baptism prefigures this. The practical truth of

baptism is that we are dead to everything that is not of God, and alive to Himself alone. It is a most definite act of consecration.

7. "*One Father,*" or *privilege in Christ.* In Christ we are children of God, and God is our Father. This relationship begins when we accept Christ as our Saviour. What a privilege—to be able, by the Holy Spirit, to call God our Father! A father cares for, pities, provides, watches over, and loves His children. Our Father does this, and more.

Let us prize our union with Christ, and live in the power of the same to the glory of God.

VI. *The Responsibilities of Union.*—These are twofold. The husband loves, cherishes, and nourishes the wife, and the wife honours and obeys her husband; the master supplies the servant, and the servant ministers to the master; the shepherd looks after, provides for, and defends the sheep, and the sheep obey his voice and follow him; the father cares for and watches over his children, and the children are to obey and imitate their father; the head ministers to, governs, and nourishes the body, and the members of the body submit to the head. Even so is it with the Lord and the believer: He is responsible to look after us, and we are responsible to look to Him. What is the practical outcome of our union with Christ? We cannot do better than let another answer. Two hundred and forty years ago a godly colonel wrote a book entitled "*A Cluster of Canaan's Grapes.*" In one chapter he speaks of "*Christ and the new creature being unseparable,*" and among other things says:—"If in Christ, then a new creature; and if a new creature, then in Christ. As it is impossible to be a new creature before being united to Christ, so it is impossible to be truly in Christ and not be a new creature, as those dead bones could not live before God had united them, covered them with skin, and breathed life into them. For testimony to this truth, take in the apostle Paul in *Rom. viii. 10*: '*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*' He gives us this truth, as it were, upon his own experience, as if he had said, '*I have found this—that ever since I have been in union with Christ the body of sin hath been dying, and the Spirit of Life hath carried me forth to the fruits of righteousness. I am dead now to the commands of sin and flesh, by which I was formerly led captive, and am alive in my spirit to the works of righteousness; and if you ask me a reason of this, it is, Christ in me.*'"



THE CATHEDRAL OF THE AGES.

You cannot look on that cathedral at Milan—whose first stone was laid in 1386, March 15th, and which after these five centuries is yet incomplete—without instinctively knowing that it must have been the product of one mind, however many workmen may have helped to rear its marble walls and pinnacles. Its unity of design cannot be the result of accident. No; the workmen were not the architect. Every stone was shaped and polished to fit its place in the plan. And so of the Bible—that Cathedral of the Ages! whoever the workmen were, the Architect was God.

DR. PIERSON, in "*The Inspired Word.*"

THE PARABLE OF THE NET.

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

MATTHEW xiii. 47-50.

“AGAIN, the kingdom of heaven [the heavens] is like unto a net [drag-net], that was cast into the sea, and gathered of [brought together out of] every kind: which, when it was full, they drew to [drew up on the] shore, and sat down, and gathered [collected] the good into vessels, but cast the bad away [corrupt out]. So shall it be at the end of the world [in the completion of the age]: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

This is the last parable of the series, corresponding with the address to the church in Laodicea (Rev. iii. 14-22), and having its allegorical foreshadowing in the reigns of Manasseh and Zedekiah (2 Chron. xxxiii., xxxvi. 11, &c.). In the times of these kings we have the closing days of the kingdom of Judah, after which the dominion was transferred to the Gentiles, and the vessels of Jehovah's house were carried to Babylon.

In the address to the church in Laodicea, the aspect of the last days of professing Christendom is represented as characterised by lukewarmness concerning the vital truths of Christianity, up to the time of the end of the dispensation, when, having failed as an outward witness to the faith once delivered to the saints, it is rejected. It is the Church aspect of the end.

In the parable of the Net it is the Kingdom aspect, characterised by great activity in the spread of the Gospel, and efforts for the conversion of men, as is manifest at the present time on every hand.

The word here employed for net (*sageenee*) signifies a “draw” or “drag” net, which may either represent a large net or seine enclosing a wide surface and then drawn to shore, or a net which drags up from the bottom. By the sea is signified the masses of the Gentiles; it is the Gospel preached to all the world for a witness to all nations. Into this Gospel net sinners of every nation, clime, and character, high and low, rich and poor, young and old, are gathered. It is not, as in Sardis, a name given to live, to those who are spiritually dead (Rev. iii. 1); it is rather a gathering on the profession of faith, which profession is afterwards to be put to the test.

“Which, when it was full, they drew up on the shore.”

This especial dispensation of the Gospel, and of Gospel grace, had

its commencement in the preaching of the Lord and at Pentecost, and will continue until the work on account of which the Comforter was especially sent down will be completed—that is, until every member of the mystic body of Christ shall be brought in, and the Church arrive at its full stature (Eph. iv. 13). Just as the sheet which was shown in vision to Peter was let down from heaven and received up again (Acts x. 11-16). The partial veil of judicial blindness which has happened to Israel will also continue unremoved from the mass of the nation (although the Spirit of God may perform a gracious work in many) until the fulness of the Gentiles be come in—until God, who is now visiting the Gentiles to take out of them a people for His name, shall have finished His present work and completed the body of Christ, which will be His future and glorified Bride.

The character in which the Spirit of God is now accomplishing His work is that of the Comforter, convicting the world of sin, and of righteousness, and of judgment, and baptising all believers, whether Jew or Gentile, into one body, where there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free; but when this work shall be completed, at the return of the Lord Jesus to receive His Spirit-perfected Bride, the symbol under which the Holy Ghost will be then represented is that of the seven Spirits of God sent forth into all the earth (Rev. v. 6), acting with seven-fold energy, and throughout the whole world. Then the believing Israelite will be sealed as such, as belonging to one of the twelve tribes of Israel (Rev. vii. 4-8); and the believing Gentile as such, out of every nation, and kindred, and people, and tongue (Rev. vii. 9). The Gospel then preached will not be that peculiar form of it which Paul styles “my gospel,” but “the everlasting Gospel,” true from the beginning, setting forth redemption through the blood of the Lamb, accompanied with a solemn warning, “Fear God, and give glory to Him, for the hour of His judgment is come” (Rev. xiv. 6, 7), and with a superadded warning that whosoever receives the mark of the beast shall be tormented day and night for ever and ever (Rev. xiv. 9-11), and that for such there is no pardon, so that the righteous will be taught to cry, “Be not merciful to any wicked transgressor” (Ps. lix. 5). There will no longer subsist the three-fold division, the Jew, the Gentile, and the Church of God; it will either be the believing Jew, the believing Gentile, or the unbelieving world.

“And sat down.”

When the elect of the present dispensation are gathered in, those who are now occupied in proclaiming the truth will have finished their work and entered into rest; after them others will be raised up to preach the everlasting Gospel to every nation, and kindred, and tongue, and people (Rev. xiv. 6).

“Collected the good into vessels, but cast the corrupt out.”

This collecting of the good fish into vessels and casting the corrupt out, corresponds with the gathering of the wheat into the barn and leaving the tares to dry on the field, in the second parable; also with the wise virgins admitted into the marriage, whilst the foolish virgins

are left outside (Matt. xxv. 10, 11). It is, in fact, "the coming of our Lord Jesus Christ, and our gathering together unto Him" (2 Thess. ii. 1). It is the taking away of the precious from the vile. At the close of the present dispensation, as the result of increased activity in the proclamation of the Gospel, there will doubtless be a vast increase in the number of outward professors of Christianity, many of whom, though having the form of godliness, but destitute of its power, claiming the name of Christians, but not having the Spirit of Christ—in reality, none of His. When the Lord Jesus comes to receive His own to Himself (John xiv. 3), those, and those only, who are quickened and indwelt by the Spirit of God will be changed and caught up to meet Him; those who have only the outward form and shell of Christianity will be left to that fuller corruption which will be developed in Babylon the Great; or, according to the preceding parable, the pearl having been taken out, washed, and presented in its purity and beauty, the flesh in which it had been previously embedded will be left to perish in its own corruption.

"So shall it be at the end of the world [in the end of the age]: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Here we see the necessity and advantage of attending to that most important principle—that the interpretation of a prophecy or parable often goes beyond and adds additional truth to the prophecy or parable itself. (For example, Dan. xii. 7-13; Matt. xiii. 40-42.)

It is important to distinguish between the close of this present dispensation, when the fulness of the Gentiles will have come in, and that which is quite distinct—the end of the age, when the times of the Gentiles shall be fulfilled. After the Spirit of God has accomplished His present work in the formation of the mystic body or Bride of Christ, the seventieth week of Daniel's prophecy must run its course before the execution of that judgment which shall usher in the manifestation of the Son of Man and the establishment of His Millennial reign, which will be the end of the age. During the present dispensation the fishermen are occupied with the Gospel net. At its close the Lord Jesus will receive His own to Himself, thus taking to Himself the good, and leaving the bad or the corrupt behind. Afterwards there is angelic ministry brought in, and the action is totally the reverse: instead of the good taken and the bad left, it will be the wicked taken out and the just left for the enjoyment of the Kingdom. The judgment executed at the end of the age will be complete, final, and everlasting. The Son of Man will thoroughly purge His floor and burn up the chaff with fire unquenchable (Matt. iii. 12). He will take out of His kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. xiii. 41, 43.)

"They that be wise shall shine as *the* brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).



JOY IN HARVEST.

RIPE wheat with drooping head,
 White, shining 'neath the harvest moon,
 The Reaper takes thee soon,
 Ripe wheat, white head.
 To-day thou art quivering
 In a strong wind from the south,
 With tempest in its mouth,
 And loosening
 Thy foot from earthly drouth
 For the glad ingathering.
 Trembling in rapture of love
 At the Reaper's face
 Smiling above.
 Soon, close embrace,
 Swift stroke, and thou shalt lie,
 So blessedly—
 Shalt lie on the Reaper's arm
 Close to His breast,
 In calm,
 In tender rest.

E. STACY-WATSON.



W O R S H I P.

JOHN iv. 20-24.

IN these few verses we have the teaching of the Lord Himself on acceptable worship. It is given in the simplest and plainest terms, suited to that poor woman's ignorance, and to ours; yet in a fulness which could come only from His lips.

He shows us, first, that to worship acceptably we must "know" God in the true character in which He reveals Himself. That whereas hitherto there had been a worship in place, and in form, as long as God chose thus to reveal Himself, henceforth He was revealing Himself as "the Father," and therefore must be so known and worshipped; and as a "Spirit," whose worship must no longer be in outward fleshly form, but in spirit and in truth.

II.

Worship may be regarded in two aspects, as represented by the two different words most commonly used for it in the original of the New Testament. The first, a *course* of worship (Phil. iii. 3; Heb. x. 2), or "service," as it is more commonly translated (Matt. iv. 6; Rom. i. 9), the Greek word being *latreia*, or, as a verb, *latreuo*. This refers to whatever may be done toward the Divine Being; not one act alone, but the whole round of service, such as that of Israel under the Levitical order, to which it is oftenest applied. The New Testament counterpart of this is seen in Rom. xii. 1, where we are told to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable "service" (*latreia*). All we have and are, all we do, if to the Lord, becomes a part of our worship, in that sense. Its force may be seen by a contrast—a false *latreia*—"He that killeth you will think that he doeth God service" (John xvi. 2).

In the verb *latreuo* we find the same general thought—"Whose I am, and whom I serve" (Acts xxvii. 23); "They shall serve Him day and night in His temple" (Rev. vii. 15). So of "serving" or "worshipping" the host of heaven (Acts vii. 42), the creature rather than the Creator. Or it touches on the mode of serving, "with fastings and prayers" (Luke ii. 37); by the Levitical ordinances, as Heb. viii. 5, xiii. 10; or in the Spirit (Phil. iii. 3); and acceptably through grace (Heb. xii. 28).

The other word is *proskuneo*, which applies to a special act, rather than to the general round of service suggested by *latreuo*. It means specially *prostration*; originally the kissing of the hand in token of respect; hence the bowing of the knee in token of homage, the extent of which is of course measured by the offerer's appreciation of the

character and claims of his Superior. The mere earthly master has his share. But God claims from us the glory due to His name, the highest adoration our hearts can render. Thus, while *latreia* is, or ought to be, the whole course of a Christian's life, *proskuneo* describes a direct act of bowing before God (in body or in spirit) to offer confession, petition, or praise. See the following examples:—

Matt. ii. 11—they “fell down, and worshipped Him.”

Mark xv. 19—“bowing their knees, worshipped Him.”

Acts x. 25—“fell down at his feet, and worshipped;” also

1 Cor. xiv. 25; Rev. vii. 11, xi. 16, xix. 4, 10, xxii. 8, 9, in which we find worship thus addressed to God, or wrongly to another.

III.

Did space allow, all the texts where these words are used should here be copied out in full. But an examination of them will show that the main thing in almost every instance is the Object of the worship, rather than its manner or details. And this is of the greatest importance to observe. For it shows us, first, that the essential thing for us is that our worship should be in truth directed to the right object, and that it is not so much the correctness of its form, however precious that may be in its place. To worship the Father in spirit and in truth, not in this or that form of detail, makes it acceptable, whether as an act of the moment, or as a course of living sacrifice.

And, secondly, it will explain why we have so little specification of the mode; how it is left to be culled here and there, instead of being laid down, as of old it was by the hand of Moses. What we can find, let us cherish and follow. But let us ever remember that if others have not found out the same, it is not for us to judge them. To their own Master they stand or fall; yea, they shall be holden up, for God is able to make them stand (Rom. xiv. 4).

IV.

It will strike the reader who examines all these passages that we never find Scripture using either of the words, nor any other implying Worship, as applied to the Lord's Supper. Careful as are the directions for its holy observance in 1 Cor. xi., it never, there or elsewhere, attaches this term to it. And we may well see why. It is a feast of memorial; not something to be done on our knees, or prostrated, but sitting in fellowship round the table. No doubt, in the sense of *latreia*, it is a part—a very blessed part—of that great whole of service of which God our Father and Christ our Lord are the Object; though neither is this word ever specially applied to it. No doubt the Supper is rightly accompanied by various acts of worship, praise, prayer, confession, or whatever

else may be called for, acts in which we bow ourselves or address God, in the sense of *proskuneo*. But in itself it is of a different character. Men, indeed, have made it otherwise. Rome, by its abominable figment of transubstantiation, has made it not only an act of worship, but an Object of worship. And where Rome's dogma has been discarded, the idea holds its place, and we find men still coming to prostrate themselves before the elements, and take them only kneeling. Even where this has no place, we find Christians attaching to the Lord's Supper the notion of a special act of "worship;" and next, reasoning upon this inaccurate assumption, limiting to their own thoughts of what "worship" consists of, what and how much they permit to be done while assembled at the Table—forbidding, for instance, the true worship of confession, and excluding all teaching but of a special line of thought.

If, instead of thus reasoning, we take the examples and instructions of Scripture itself on the subject of the Lord's Supper, we find there no such limitation. On the contrary, to take first the example of the Lord Himself. He chose it as the time for His most solemn warnings and teachings; for the excision of Judas, the reproof of their strife, the lesson of humility. And note that the declaration concerning Judas is indiscriminately related as coming before or after the breaking of bread. So Paul, in the only instance afterwards recorded in detail. He chose it as his opportunity for a long parting discourse, in the interval of which (for it reached till daybreak) He broke bread with them. And in 1 Cor. xi., when he for once goes into directions on the subject, it is specially to urge the need of self-examination, self-judgment. Of course the teaching here is in connection with "discerning the Lord's body"—*i.e.*, distinguishing this spiritual feast from a carnal meal. But still it is self-examination, self-judgment; and that not only before we come to the Table, but as we eat: "*So let him eat.*"

Had it been the mind of the Lord to limit us to praise and prayer, or the like, He would surely have told us so, here or somewhere else. But if we follow His Word, then it is evident that whatever else may be called for by the state of the Church—if it be confession, rebuke, or excision—are all in place when we assemble thus in His name.

V.

But of Worship, as we find it in God's Word. There was a time when it consisted in meats and drinks and divers ordinances, holy places, and consecrated priests. All these were in perfect accordance with the way in which God had revealed Himself to Israel, and they were calculated so to reveal Him. They were shadows indeed; but they could be nothing else, for the reality was not yet come. His presence

in the holiest on the sprinkled mercy-seat,—the priest ever bringing the people's offerings, and the high priest once a year entering into His very presence,—the way of approach through sacrifice of blood, and all the feasts in their order, were the very means of showing forth God, according to their measure, in His true character, and the coming Christ in His. All this is past. There is no more place for Ritual now. God has revealed Himself as the Father. The Christ has come, the Sacrifice accomplished, the great High Priest entered into the holiest not made with hands. And our worship must now be such as to accord with these glorious truths. Ritual once held its place as the witness to the good things to come. There is no room for that now. To set up ritual again, is the denial (virtually) of the good things having come. It is the pointing forward, while there is nothing to look forward to, except the coming glory (or, to His enemies, the coming judgment), of which Ritual says nothing. Some have told us the Supper is a ritual act. No! it has no such character. It sets forth nothing of the present heavenly things. It tells altogether of the past. The bread shows forth the Incarnation—the Word made flesh, the Living Bread that came down from heaven; the cup, the slaying of the Incarnate One. It was what happened on earth. It is a memorial of the past, given to keep that in remembrance, with no other relation to Christ's present place for us. And its relation to the future means only that it is to be kept up till He shall come. So then it has no ritualistic character; and to import any into it is to defile it. The absence of all this throws us on to the Heavenly reality. We have nothing here to engage us, nothing holy below, no shadows, or forms. We want none, because we have the blessed Substance.

VI.

The Epistle to the Hebrews sets forth the believer as a "Sanctified Worshipper," once for ever purged from sin; the conscience cleansed, and the way opened into the Holiest. All this is through the sprinkled blood. It refers to the work of Christ for us in the Sacrifice once offered, rather than to the sanctification of the Spirit wrought in us unto personal holiness. The latter, blessed as it is, is not our qualification for access to God as worshippers. Our right to draw near to Him rests on no unperfected work in us; not on the measure of our own attainment of holiness, or of our appreciation of it. It rests on the One Offering. That perfects for ever our sanctification as worshippers, our qualification to enter thus into God's presence. It is no question of degree, belonging to one believer more than another, though it is enjoyed practically in very different degrees. It is a fact accomplished by the death and resurrection of Christ. Only thus can we

take our place as worshippers of the Father. But for that, we could never know Him as such. Nor could He allow us in His presence but for that perfect cleansing through the blood of Christ, and *His* presence as our risen High Priest before Him. This is the true basis of all worship. It is no consecration of life or perfection of character, no devotedness or sincerity of ours, that gives us access as worshippers. If Christ be not the source and ground of all, it is in the flesh, and cannot really please God. But by Him thus, we may enter at all times. The look of faith at our risen Jesus brings us there as often as we will.

VII.

Thus, too, our life becomes worship, and to the full extent we will render it, "our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service" (*latreia*). All the teachings of the chapters that follow this verse (Rom. xii. 1) describe it. Our place of service in the Church, our behaviour elsewhere, our subjection to the powers of this world, or the forbearance of love towards brethren who differ from us—all we have and all we are—form parts of this "reasonable service." If, in ignorance of God, some think that they might "serve" Him by killing us, we may know how true and blessed service to Him is every loving act done to His people. "Ye did it unto Me." "To do good and to communicate forget not, for with such sacrifices God is well pleased" (Heb. xiii. 16). And towards our enemies, when for His sake we do good, that we may be the children of our Father which is in heaven, He accepts it. Whether we eat or drink, or whatsoever we do, let His glory be our object. God give us such a heart, in the power of the constraining love of Christ!

VIII.

But we must not forget what the other word, *proskuneo*, teaches—the act of special worship when addressing Him in confession, prayer, or praise. These are not to be set aside by the former. Nay, they are to be the outcome and peculiar expression of the truth in the heart. When the heart is right the lip will soon utter it, and the knee will bear witness to it. A life of communion and service like Daniel's found its expression three times a day, *at least*, on his knees, though in the face of foes and of lions.

And does not this word teach us the reverence with which we ought thus to approach God? It is not that we cannot pray without kneeling. We can do it in any attitude or place. But in *acts* of worship we are prone to forget that this is a due part of the expression of our hearts; too prone, with our thought of full liberty to worship anyhow, to forget the solemnity of the act, the greatness and glory of Him whom we call

our Father. The word itself means not the prayer, or the praise, or the utterance, but the attitude which accompanies it. And we should all do well to consider this, and see if it would not add to whatever we have to utter out of our hearts, if we habitually offered it on our knees, in public as well as in private. It is not a mere Old Testament custom now done away. It was Paul's, in secret prayer (Eph. iii. 14) and in public; not only in the house (Acts xx. 36), but on the shore, he and all "kneeled down and prayed" (xxi. 5). So did our Divine Master Himself in the garden (Luke xxii. 41), on His knees, and on His face too (Matt. xxvi. 39).

Nor is it only for us while here in these bodies of humiliation. It is heaven's custom too. There all His servants, and continually, whether the angelic hosts, or the elders and four beasts, the representatives of His redeemed people, thus worship Him that liveth for ever and ever, falling down on their faces before the throne of God and of the Lamb.

W. COLLINGWOOD.



THE NAME IN THE TEMPLE.

AN architect was employed by a king to build a magnificent temple. He was anxious it should be known to posterity that he had planned and built the temple, but the king would not allow him to put his name on any part of it. He then so designed the building that in a number of different ways the architecture should take the form of the letters composing his name, so that a careful observer would not only see the pillars, arches, carvings, &c., but wherever he looked would be able to trace the name of the architect. Of Solomon's Temple it is written that "Every whit of it uttereth His glory" (margin). Designed by God, resplendent with gold and colours, and full of typical import, every part reflected the excellence of the Divine Master-Builder. Just as in the vast temple of Creation "His eternal power and Godhead" are revealed in the works of His hands, so in the material temple at Jerusalem did His attributes shine forth. But there is another temple of which this is true in a far higher sense, even the spiritual temple—the Church of God—destined to "show forth the praises of Him who hath called you out of darkness into His marvellous light." Every believer, every stone in that temple, bears the impress of the Divine Hand and the mark of the Divine Name. Alas! it is often defaced and obscured, but in every genuine work of grace it is there. How is it with us? Can the Name be seen? Let us take care that we do not mar the Divine architecture, or cover it with the trappings of worldliness.

A TOWER AND A LADDER.

“A tower, whose top may reach unto heaven” (Gen. xi. 4.)

“A ladder set up on the earth, and the top of it reached unto heaven”
(Gen. xxviii. 12.)

BESIDE the difference between the objects themselves, referred to in the above verses, there is another difference which will be very evident on a comparison of the two. Of the tower it is said, “Whose top *may reach* unto heaven.” Of the ladder it is said, “The top of it *reached* unto heaven.” The two passages are thus highly suggestive. Look first at

THE TOWER THAT WAS TO REACH HEAVEN, BUT DIDN'T.

In the words of Gen. xi. 4, the ambitious scheme of the men of Babel is announced. We are not particularly concerned now with the discussions which have taken place as to their object in building such a lofty structure, though we think the discussions might have been saved by attention to the statement of Scripture, “Let us make us a name” (verse 4). But here is the fact, that they projected a scheme for the erection of a colossal tower whose summit was to pierce the clouds and reach unto heaven. So they laid their plans, collected the workmen, prepared the material, and started the operations: they “began to build, but were not able to finish.” They had left God out of their calculations. It had not concerned them whether He approved of the plan or not, nor do they seem for a moment to have contemplated the possibility of any interruption of their schemes. But, alas for their devices! “God came down to see the city and tower,” the result being that their designs were confounded, the works stopped, and the workmen scattered.

This is not the only time that men have set out with ambitious schemes, and met with the same result. What is all human religion but an attempt to build a tower whose top shall reach unto heaven? As the Babel builders laid brick to brick, so men lay act to act, and think, by a course of morality, at last to attain to glory. But these towers have to stand Divine scrutiny, and the sooner men are convinced of the folly of their attempts the better will it be for them. “By the deeds of the law shall no flesh be justified.” Thus we see how heaven is *not* to be attained. But thank God there is

THE LADDER WHICH *did* REACH UNTO HEAVEN.

To the lonely patriarch Jacob, as he lay on his stony pillow, there appeared this wondrous sight. And not only did he see the vision of the ladder, but beheld angels of God ascending and descending upon it. We need not be long in doubt as to the meaning of this symbol. The words of our Lord to Nathaniel contain a clear exposition: “Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.” Our Lord Jesus Christ, in his Divine and human natures, touches heaven and earth. By Him communication between heaven and earth—God and man—has been established. He is the “new and living way.” His word to us is, “I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me.” Through Him we may come with confidence and certainty of access. All who trust in Him are raised up and made to sit together with Him in heavenly places. By the tower of our own good works we can never rise to that exalted position, but by the ladder which appeared to the patriarch’s vision we may ascend to the hill of the Lord and stand in His holy place.

J. L. S.

THE DIFFICULTIES OF THE BIBLE.

A REMARKABLE CORROBORATION.

A REMARKABLE illustration of the power of a missing fact occurs in the history of the overthrow of Babylon itself. The Scripture account (Dan. v.) says that Belshazzar was King of Babylon, that he was in the city engaged in a feast at the time of its capture, and that he was slain. Reliable secular historians give the name of the king as Nabonnedus, or Labynetus, and state that he was not in the city when it was captured; that he was not killed, but taken prisoner, kindly treated, and allowed to retire to private life. These different accounts were not only eagerly seized upon by sceptics as proofs of the errors of the Scriptures, but even Biblical scholars admitted them to be incapable of reconciliation. No longer ago than when the writer was in the Theological Seminary, that prince of Biblical scholars, Addison Alexander, said that no solution of the difficulty was known. He was too wise a man to say that no solution was possible. Kitto, in his Cyclopaedia, declared that no hypothesis *could harmonise the accounts*. Yet the reconciliation was perfectly simple. A cylinder of historic records, discovered by Sir Henry Rawlinson in the ruins of Lower Babylon, showed that there were at this time two kings of Babylon—a father and a son. One was occupying a stronghold near the city, the other was defending the city itself. The latter was taken and slain, the former was spared. Thus, by the providential bringing to light of a fact buried for centuries, that which had seemed to be, and which had repeatedly and triumphantly been proclaimed to be, and which had been given up as being an irreconcilable contradiction, was shown to be perfectly harmonious. Yet, if the hypothesis of two kings had been suggested as an explanation before the discovery of the fact, it would have been hissed out of court by the whole sceptical school.

To those who are feeling the brunt and power of the sceptical objections that are pressing everywhere, we may say, changing in a single word the language of one of the most eminent of American jurists: "All that the Bible asks of men (on this field) is that they would be consistent with themselves; that they would treat its evidence as they treat the evidence of other things, and that they would try and judge its actors and witnesses as they deal with their fellow-men when testifying to human affairs and actions in human tribunals." In the meantime, if there are difficulties that do not yield to present knowledge, we can afford to wait. Many objections once supposed to be unanswerable have been answered. And the process is going on. God is very patient. But we may be assured that He who, just as the occasion has demanded, has summoned up the silent witnesses to His Word from the Valley of the Nile, from the stormy cliffs of Sinai, from the plains of Mesopotamia, and from the sullen shores of the Dead Sea, will not fail in the future to give all the confirmation of His truth that the assailed faith of His Church may need.

T. S. CHILDS, D.D., in "*The Inspired Word*."

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

“**I**M the child of a King,” is the happy song of a filial heart, and King Solomon alludes to this relationship in many of his proverbs; and that more than mere natural relationship of sire and son is intended, may be gathered from Heb. xii. 5, “Ye have forgotten the exhortation which speaketh unto you as unto children:” then follows one of the proverbial sayings of the book we are considering. Now, if the Holy Spirit thus takes one sentence addressed “My son,” who shall forbid us taking other such sentences similarly addressed, as illustrations of the Gospel sonship of all believers (Gal iii. 26)?

“Such, by faith, are sons of God,
Trained beneath His chastening rod:
By a Father’s wisdom taught;
To a Father’s bosom brought;
’Neath a Father’s eye preserved;
From a Father’s table served;
With a smile, and Father’s love
Beaming on them from above.”

“*Foolishness is bound in the heart of a child*” (xxii. 15). God’s children are no exceptions; foolishness is in their heart, bound up like a reel of black thread, which Satan will, if possible, unwind. “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matt. xv. 19). Sin is bound up like a spring, always ready to rebound. Our Father undertakes to manage such children.

“*Train up a child in the way he should go: and when he is old, he will not depart from it*” (xxii. 6). Foolishness is bound up; righteousness is trained up. “Up,” not along upon earth’s level, but “up” and upward. How is it done? Let us hear God’s own programme for Solomon himself: “I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men,” &c. (2 Sam. vii. 14). God will not use His own rod of iron: that is for His enemies (Ps. ii. 9). He will only use “the rod of men”—mild means. “*There is as much difference between the sufferings of the saints and those of the ungodly, as between the cords with which an executioner pinions a condemned malefactor and the bandages wherewith a tender surgeon binds his patient.*”—Dr. Arrowsmith. “*The severest sufferings of the godly are*

not the effects of the Divine vengeance. 'Tis true they are the evidences of God's displeasure against them for sin, but not of hatred. For being reconciled to them in Christ, He bears an unchangeable affection to them; and love cannot hate, though it may be angry."—William Bates, 1697. Thus love's rod of correction shall drive out the foolishness, for God knows too well the end of "a child left to himself" (xxix. 15).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (xxiii. 13). God is too good a Father to withhold rebuke. He kills sin that sin may not kill His child.

"Do you think He ne'er reproves me?
What a false Friend He would be
If He never, never told me
Of the sins which He must see!"—Elyoreh.

"God deals with us as we do with our children: He first speaks, then gives a gentle tap, at last a blow."—Newton.

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (xix. 18). We may cry, but our Father will not spare the rod and spoil the child to save our tears. God sees there is hope and a grand prospect before His own, so acts accordingly; as the R.V. puts it: "Chasten thy son, seeing there is hope; and set not thy heart on his destruction." "God had one Son without corruption, but none without correction."—Dyer.

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." "The rod and reproof give wisdom" (xxix. 15, 17). Blessed result! Three gifts—wisdom to the child; rest and delight to the father. Truly such chastening is "for our profit, that we might be partakers of His holiness" (Heb. xii. 10). When God thus sees the peaceable fruits of righteousness brought forth by correction, He finds rest and delight. Who would not wish to be such children!

Perhaps we shall see the beauty of such children if, side by side, we place portraits of other children.

"A foolish son is a grief to his father" (xvii. 25); more than this, he "is the calamity of his father" (xix. 13). We read also of a son who "wasteth his father" (xix. 26), "robbeth his father" (xxviii. 24), and of a generation that "curseth their father" (xxx. 11). What a contrast to those who delight their father! In chap. xxviii., verse 7, we have both pictures: "Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father." May we never shame our Father. That we may not, let us mark four steps of obedience.

"Hear, ye children, the instruction of a father" (iv. 1). If my Father speaks, shall I not hear? He wishes to give me instruction: shall I close my eyes? When I hear, I must attend: "Attend to the words of

my mouth" (vii. 24). If I realize that the words are direct from my Father's mouth, I cannot help attending. When I have "heard" and "attended" I must "keep:" "*My son, let not them depart from thine eyes*" (iii. 21). I saw in a signal-box a copy of all the signalman's duties hung upon the walls: he thus kept them always before his eyes. If God's words are not to depart from me, I must not depart from them. "*Hear me now therefore, O ye children, and depart not from the words of my mouth*" (v. 7). In all these steps it will be well to remember I am indebted to my Father for all, even my life.

"*Hearken unto thy father that begat thee*" (xxiii. 22). I am not only adopted, I am begotten; the relationship of son is not imaginary, it is real (Jas. i. 18; 1 Pet. i. 3). "*He that begetteth a wise child shall have joy of him*" (xxiii. 24). May we prove wise sons, and not foolish. "*He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy*" (xvii. 21). "*A fool despiseth his father's instruction*" (xv. 5). He is a fool, or he would not despise one old enough to be his father. There is a kind of instruction it is best to despise. "*Cease, my son, to hear the instruction that causeth to err from the words of knowledge*" (xix. 27). Some of God's children have itching ears; they must hear this and that and the other. Here is a good rule as to who and what we hear. Does it cause to err from the words of knowledge, God's Word, the truth as spoken by His mouth? If so, our duty is plain. Cease to hear it. The R.V. gives another thought: "*Cease, my son, to hear instruction only to err from the words of knowledge.*" To hear and not do is to hear in vain; yet how many hear and yet err.

"*My son, fear thou the Lord and the king*" (xxiv. 21). Hearing must lead to fearing. Our "Father" is also "the Lord," and the filial must never supersede the devotional; nor because Christ calls us "brethren," must we forget that He is the King. The wise man adds, "*and meddle not with them that are given to change.*" Who wishes to change such a King!

"*A good man leaveth an inheritance to his children's children*" (xiii. 22). If ever parents laid up for children, our Father has (2 Cor. xii. 14).

"The foes, the friends, the sins I often dread,
My Father holds in chains, and will control:
I have His grace—I shall have glory too,
Because He is my Father and my God."

All things are mine, because I am a child of God. "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii. 17; Gal. iv. 7).

God is our inheritance (Ezek. xliv. 28; Ps. xvi. 5).

Heaven is our inheritance (1 Pet. i. 4; Ps. xxxvii. 18).

All things are our inheritance (1 Cor. iii. 21, 22).

Of every child of God it may be said, as of Joseph and his king, He "found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand" (Gen. xxxix. 4).

"*His children shall have a place of refuge*" (xiv. 26). The Father's children have a right to run into their Father's house in any danger. The conies' children have the conies' rocks to hide in; the lion's children have the lion's lair; the hen's children have the hen's wings; the eagle's children have the eagle's crags; and God's children have God.

"*Even a child is known by his doings*" (xx. 11). You soon know the father by the child; the child is the portrait of the parent. God's children ought to live godly, and so be imitators of God (Eph. v. 1). May we have our Father's eyes of pity and love, of indignation and wrath; our Father's lips like lilies, "dropping sweet-smelling myrrh" (Cant. v. 13); our Father's voice, and our Father's walk. May we thus be known as His children, and so glorify Him (John xv. 8).

"*The glory of children are their fathers*" (xvii. 6). Our Father is indeed a glory to us, on account of His—

A ge.	P osition.	W ealth.
A chievements.	P ossessions.	W isdom.

What an honour to address letters, "Our Father who art in heaven"! Let us glory in the glorious relationship (Isa. xli. 16; 2 Cor. x. 17). "My soul shall make her boast in the Lord" (Ps. xxxiv. 2).

The practical issue of the Gospel privilege of sonship is well illustrated in Prov. xxxi. 2, where it becomes the basis of an argument for right living. "*What, my son? and what, the son of my womb? and what, the son of my vows?*" Here is a holy astonishment that a son should act in a manner unbecoming his position. Let us apply this to our sonship. "What, My son," I seem to hear God say, "you go to that which has destroyed kings? you indulge in the wine-cup? you act unjustly? you forget to plead for the poor? you sin? you disgrace Me? It must not be. No, it is not for the Royal seed to act so. Impossible!"



THE WORLD REDEEMED AND CLAIMED.

God, having planted the Cross of His Son in this world, claims it as His, and He claims the allegiance of its inhabitants on the ground of the Cross. "The earth is the Lord's," in the double claim of creation and of the Cross.

H. W. SOLTAU.

ASSURANCE OF SALVATION.

No. III.

WE have seen that the security of the child of God, often stumbling on his pilgrimage though he be, is founded on the character of God—that is to say, on His faithfulness to promise. It is founded on the character of God in another respect: I mean upon His righteousness, His justice. Let us see how this is.

There is a well-known hymn of Toplady's which boldly and clearly takes this ground. It says—

“If Thou hast my discharge procured,
And freely in my place endured
The whole of wrath Divine,
Payment God will not twice demand—
First at my bleeding Surety's hand,
And then again at mine.”

It will be our study here to see whether or not that striking verse is based on Scripture; for if it is found so to be, it must follow that the believer is not only assured of the present possession of life and salvation, but that he is secure to all eternity. For the justice of the Great Judge would be infringed if both Substitute and sinner could suffer for the same offence.

In this aspect of the subject we are brought forward and inward to the very core of the great scheme of salvation. God does not limit us, shut us up, to bare, unintelligent belief of His promises; He explains the reasons of our security, the firm foundations of righteousness and judgment upon which our salvation is built.

Let us go back very far, and learn from Noah, at the second birth of this world of ours after the Flood, what was his ground of security from a recurrence of that great and terrible judgment (Gen. viii. 20). When Jehovah smelled the sweet savour of the ascending offerings on Noah's altar, He said in His heart, “I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.” Security depends, that is to say, not on our goodness, amendment, consistency, holiness, progress, faith: none of these brought to God the sweet savour of peace made; it was the blood of the Substitute.

See the like truth in another signal instance.

At the exodus of Israel from the house of their bondage when their owners and persecutors were to be stricken by the Angel of Death, where was the security of each of the firstborn of Israel found? In his goodness, filial obedience, steadiness (as we say), honesty, truth-

fulness? Not in any of these. For security the mind and heart of every Jew in "that night of wild affright" turned to the blood of the paschal lamb, whose life had been given for the life of the firstborn son.

Pursue the inquiry to the great annual feast of the redeemed nation, described in Lev. xvi. 21: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel . . . putting them upon the head of the goat . . . and the goat shall bear upon him all their iniquities into a land not inhabited."

Now it is quite true that this ceremony was not final nor complete, for we read: "This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins *once a year*" (verse 34). It was imperfect, for the blood of goats can never really take away sins (Heb. x. 4); if it could do so, there need have been no such repetition, for the worshipper once purged would have had no more conscience of sins (verse 2).

But in fact this service was merely a figure or type of that greater atonement which is subject to no such defect. "For by one offering He hath *perfected for ever* them that are sanctified," and, "after He had offered ONE sacrifice for sins *for ever*, He sat down on the right hand of God" (verses 12, 14).

Now, if sins committed after conversion deprive the believer of all the benefits of the Cross and consign him to hell after all, what, I ask, is the teaching of these great ordinances? Such a doctrine as that, supported though it is by many godly and gifted persons, seems to me to shake the Cross itself. For does it not plainly say that though God has accepted a substitutionary offering on my behalf, He is free to treat me as though He had not done so, and that peace—perfect peace, the peace of God—can never be mine, my fate being still uncertain?

And this brings me to Isa. liii., where, no longer in language of figure and type, the great truth of substitution is plainly declared: "HE was wounded for OUR transgressions, HE was bruised for OUR iniquities: the chastisement of OUR peace was upon HIM; and by HIS stripes WE are healed." Now let me pause to ask two simple questions. Am not I privileged as a believer to put my own name into this glorious passage?—instead of "*our* iniquities," to read "*my* iniquities"? If so, then, what iniquities of mine are referred to? Is it those only that preceded conversion, or is it all? Or is it those only which at any particular date in my life-history are past, some other method of satisfaction being provided for any that may happen in the future? No, it cannot be; "for Christ, having died unto sin once, dieth no more" (Rom. vi.).

His blood is not, like that of the goats', worthless to take away sin, needing to be shed continually. It perfects for ever; it leaves the "once purged worshipper no more conscience of sins;" it looks backwards to my past, and forwards to my future; nay, when God looked upon that sacrifice and smelled a sweet savour, all my life from birth to death was future, all my sins were future, and yet concerning *all* of them He has put into my mouth this new song: "He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and by His stripes I am healed."

Now it will be seen how God's character for justice is impugned by this melancholy doctrine of the believer's insecurity. He has allowed his beloved Son to be "wounded," to be "bruised," to be chastised for my sins, and He cannot therefore visit me penally for the same. It would be wrong, for it would be unjust; and as God "*cannot* lie," so we may very reverently and worshippingly say He *cannot* be unjust.

"Can He, the righteous Judge of men,
Condemn me for that debt of sin
Which, Lord, was charged on Thee?"

No, He cannot. Blessed be His holy name! Oh, how glorious! how complete! how everlastingly perfect is His work!

This is the sense in which that poor old dying woman spoke when, in answer to a reference to God's *mercy*, she said, "It's not exactly to His mercy I am trusting, ma'am; I am trusting to His justice; and that's what keeps me happy." And that is what will keep us all happy and strong and holy, if, resting on the righteousness of our God and Father, we refuse to let cloud or shadow of doubt cast gloom upon our souls.

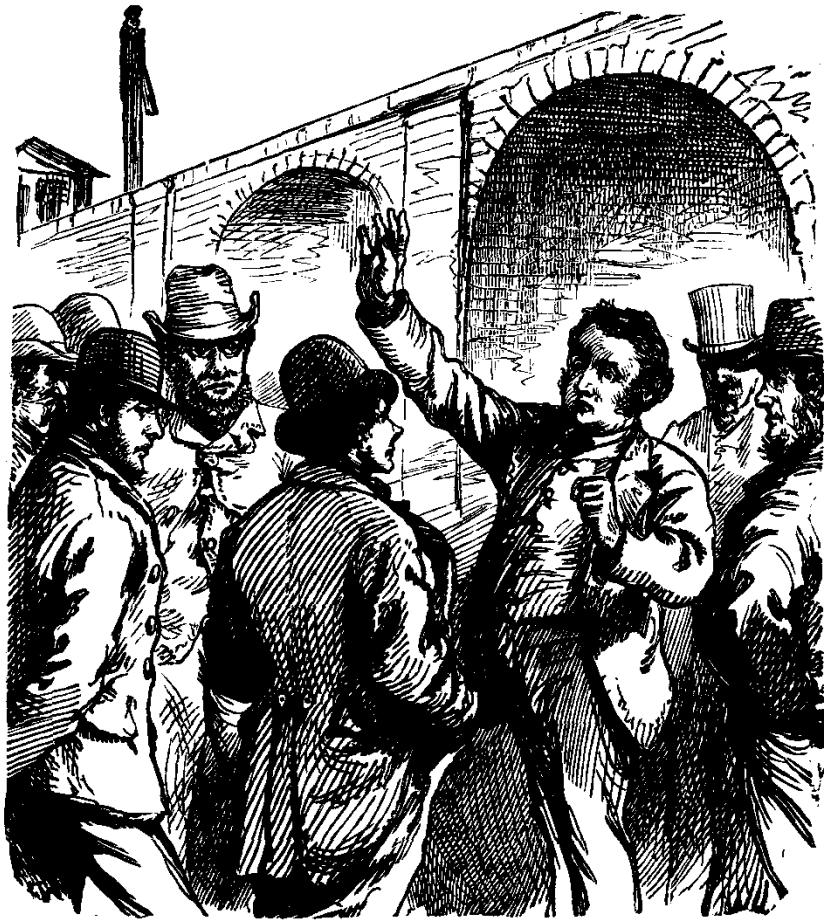
And if to this glorious revelation of the saint's eternal safety anyone objects that it seems to make very light of sin, I only point in reply to Calvary. When *that* is the reason of this revelation, such a charge cannot stand. Yet may not some be encouraged in loose and lawless ways by this doctrine of security? Possibly, if they are self-deceived—if they have assumed to be Christians, without being born again. But it cannot be so with true believers; for if love such as this will not keep them steadfast, the fear of damnation in hell will not do it. God gave up that method of ruling men long ago. He rules by love, not fear. The effect of conversion is that God's law is inscribed on the heart and written in the mind, and the will of the man becomes blended with the will of God; the result of which is that sin makes him wretched, not so much because he fears its consequences—which *in this life* may be, and often are, terrible indeed—but because he is at war with himself, rent and torn with internal strife, conscience and the Holy Ghost stirring up his new self to bitter reproaches against his old, until, convicted and wounded, he returns with heart-broken confession and seeks forgiveness, restoration, and God's peace once more. Communion interrupted is renewed again, and that because union—the union of the soul to Christ in life—can never be disturbed.

But to this branch of the subject I must refer at another time.

GEO. F. TRENCH.

OPEN-AIR MISSION WORK IN LONDON.

THE thirty-fifth annual report of the Open-air Mission, which has been recently issued, contains many incidents of a striking and cheering kind, calculated greatly to encourage all who engage in this important service. In various parts of London, and several of the provincial towns, the agents and members of the



Mission have been busily occupied preaching the Gospel to large and small crowds, with pleasing results. The engraving on this page represents one of these services at the Midland Railway Arches, near King's Cross. From Leytonstone one preacher writes stating that he held during the season forty-eight meetings in Epping Forest, with an average attendance of 500, these being principally pleasure-seekers.

Here is a very encouraging report from Danbury (Essex):—"There were a good many rough-looking men, smoking, laughing, and joking, when I arrived at the place of meeting. It seemed to me that they intended to break it up. Having sung, read, and prayed, amid considerable interruption, I began my address. The first part was delivered amid continued laughing and jesting. I was half inclined to give up, when I perceived signs of attention. My vigour and earnestness were increased as I realised the Divine presence. My voice was now the only one heard amid the profoundest silence and attention, and this continued for nearly a quarter of an hour. I then invited those who wished to hear more to accompany me to the mission room. The invitation was accepted by about a dozen of the roughest-looking men, and, as they knelt there together, I praised God, 'which always causeth us to triumph in Christ.'"

JESUITISM :

ITS FANATICISM, IMMORALITY, AND CRUELTY.

ALTHOUGH the existence and operations of the Jesuits have for centuries been matter of history, it is none the less necessary to repeat certain facts which, though probably well known, are apt to be forgotten. If the Order had become extinct, then the record of their deeds might perhaps be relegated to the museum of religious curiosities. But it is not so; the system is still alive, and the secrecy of its action renders all the more necessary a word of warning. From a pamphlet* recently published we take the following extracts:—

“The Order of Jesuits is composed of four classes—Novices, Scholastics, Coadjutors, and Professed Jesuits. These different classes are by some persons subdivided, and the number thereby increased; but for our purpose the number four is in every way most suitable. The *first* class includes lay persons of both sexes who are camp followers, the most serviceable to the Order, yet the most mischievous and dangerous to the truth. They are chosen from every rank and profession—physicians, lawyers, fencing masters, hotel-keepers, monthly nurses, school-masters and mistresses, servants, and policemen. In fact, any Romanist of wealth, or, better still, of zeal, ability, and influence, is heartily welcome to enter the Noviciate.

“The *second* class consists of men who, having served their probation as Novices, become Scholastics, and, as such, study rhetoric for two years; philosophy, physics, and mathematics, for three; and theology for four or six years.

“The *third* class consists partly of priests, and partly of laymen, who, though as clergy, high in rank, or laity, distinguished by their professions, are bound by a vow to enter into the Order of Jesuits whenever any particular emergency requires all the ability, genius, and energy of Romanism to be concentrated into one well-disciplined host, with one definite aim, and under one general of approved skill, energy, and subtlety. There is scarcely a city or town in Great Britain in which there are not some of this

DANGEROUS CLASS OF MEN

to be found. The Coadjutor assumes the three vows of a monk, and promises special attention to the instruction of youth.

“The *fourth* class consists of Professed Jesuits, to whom is entrusted the more important affairs of the Order. The care taken in admitting a member to this class shows us the desperate character of the men who compose it. Previous to taking the vows, the candidate must remain under trial for a given time, and be put to certain tests under the superintendence of some members of the Order:—

“First he must go into retreat—that is, a house containing many cells, each being so constructed as to seclude the novice in all the horrors of solitary confinement. The door and windows are closed, except when a gleam of light is required for the purpose of reading

* “Words of Warning respecting the Jesuits, blasphemously called ‘The Society of Jesus.’” By Henry H. Bourn. Partridge & Co.

and taking food. There must be a chapel close at hand, in which Mass may be attended, morning and evening. Three times a day he must sift his conscience, and each time minutely report its state to his director; certain penances and austerities being observed in the meantime. Fasting, denial of sleep, lying on iron bars, wearing a hair shirt, and a free use of the scourge must be had recourse to. He must work himself up late at night to such a pitch of frenzy as in imagination to see the vast fires of hell and the souls of the damned undergoing their tremendous agonies; he must also hear their wailings and gnashing of teeth; he must also realise in imagination the stench of the brimstone and of those who are burning therein. So much for the first week.

“During the second week he must see in imagination, as in a panorama, the chief events in the life of Mary. He must see her sitting on a she-ass with Joseph, with a poor maid-servant and an ox, setting out for Bethlehem that they may pay the tribute money. Then he is required to form some idea of the journey. The first of these meditations must be at midnight, the second at dawn, the third about the hour of Mass, the fourth at vespers, the fifth immediately before supper. One hour, more or less, must be employed on each, so as to exercise at each exercise all the five senses of the imagination.

“The third week sees the wretched novice reviewing, in imagination, all the incidents of our Saviour’s crucifixion, yet contriving to make it as little useful as possible to the soul by fixing the five senses upon the sort of road which the Saviour travelled—whether rough or smooth, crooked or straight, short or long—and the kind of chamber in which He took His last supper—whether wide or narrow, plain or adorned—together with the nature of the garden of Gethsemane.

“The fourth week is devoted to meditations upon the resurrection of Christ. The window of the cell is then thrown widely open, and the concealed flowers and fragrant shrubs are revealed to the aching eyes of the novice, and he is called upon to rejoice in his Creator and Redeemer.

“The second trial compels the novice to spend one month in a hospital in attendance on the sick. The third puts his humility and disregard of public opinion to the test by compelling him to beg from door to door for support for one month. The fourth tests his perfect submission to authority, for during another month, no matter what his rank, he must act as scullion in the kitchen of the seminary, and the cook is directed to try his temper and obedience by every imaginable insolence. In the fifth test he must prove his skill in perverting education by teaching children and poor people the Jesuit doctrines. The sixth and crowning trial tests very severely his ability and eloquence as a preacher, and his powers of insinuation and adroitness as a confessor.

“In the presence of members of the Order of the Jesuits, and just prior to partaking of the so-called sacrament, the approved candidate takes the following oath, which is known as the

OATH OF SECRECY,

and which was framed about the year 1636, in the time of Urban VIII. It is as follows:—

“ I, *A. B.*, now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael the Archangel, the Blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you my ghostly Father, do declare from my heart, without mental reservation, that His Holiness Pope Urban is Christ's Vicar-General, and is the true and only Head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to His Holiness by my Saviour Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths, and governments, ALL BEING ILLEGAL WITHOUT HIS SACRED CONFIRMATION, AND THAT THEY MAY SAFELY BE DESTROYED.* Therefore to the utmost of my power I shall and will defend this doctrine and His Holiness's rights and customs against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred Mother-Church of Rome. *I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers.* I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of His Holiness's agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; *and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended power, royal or otherwise.* I do further promise and declare that notwithstanding I am dispensed with to assume any religion heretical for the propagating of the Mother-Church's interest, to keep secret and private all her agents' counsels from time to time as they entrust me, and not to divulge directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all what shall be proposed, given in charge, or discovered unto me by you my ghostly Father, or by any of this sacred convent. All which I, *A. B.*, do swear by the Blessed Trinity and Blessed Sacrament which I now am to receive, to perform, and on my part to keep inviolably; *and do call the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.* In testimony hereof I take this most holy and Blessed Sacrament of the Eucharist; and witness the same further with my hand and seal in the face of this holy convent this day of AN. DOM., &c.' ”

“ We need not be surprised to find a class of men so far losing sight of their own individuality, and crushing the finer feelings of the human breast, as to sign such a document as the above, being charged with some of the foulest crimes recorded on the pages of history.

“ The Jesuits have been justly charged with inculcating the most
 LICENTIOUS AND DANGEROUS MAXIMS
 with regard to morality. The following extracts from some of their

class-books will prove the truthfulness of such charges, and at the same time show what kind of teaching many English and professedly Protestant parents are placing their children under when sending them to Roman Catholic schools, especially if such schools are conducted by Jesuits:—

“‘The Pope *may depose kings and deprive them of their kingdoms.* He may also decide the differences that may arise between princes concerning temporal matters; he may reverse their laws, and supersede their edicts.’—*Molina.*

“‘If a prince should become a heretic or schismatic, the Pope may use the temporal sword against him, and drive him from his kingdom. . . . After such king has been declared to be deprived of his kingdom, *any man has a right to kill him.*’—*Suarez.*

“‘If a judge has received money to give an unjust judgment, it is probable that he ought to keep the money, for this is the judgment of fifty-eight Jesuit doctors.’—*Father Taberna.*

“‘A person may swear he has not done a thing, *although he has done it really,* if he means inwardly that he did not do it on a certain day or before he was born; or if he partly means some other like circumstance, without the words which he uses having any sense that might be able to make it known. And this is very right whenever it is necessary or useful.’—*Sanche.*

“‘It is allowable to kill by treason one who is proscribed. . . . It is *equally allowable to put to death those who injure us in the estimation of princes or persons of distinction.*’—*Escobar.*

“The author last quoted, in answer to the question, ‘On what occasions may a monk leave off his monk’s dress without incurring excommunication?’ replies, ‘He may leave it off if it is for a purpose that would cause shame, as that he may go on a swindling excursion; or in order to go *incognito* to a place of debauchery.’

“In replying to the question, if servants may lay hands on the property of their masters, the same writer says, ‘They may in certain circumstances,—as when they are so poor, on applying for a place, that they are obliged to accept the offer made to them, and provided other servants of their sort are receiving more elsewhere.’

“Another writer, of the same school, says, ‘*Domestic servants may take secretly the goods of their masters by way of compensation, under the plea that their wages are too small; and they are not compelled to restore them.*’—*Treatise on Penitence, by Kaleze Reginald.*

“Still further insight may be obtained respecting the private working of the Jesuits, by quoting a document, previously mentioned, which is entitled ‘*Secreta Monita Societatis Jesu,*’ or ‘The Secret Instructions of the Society of Jesus,’ which was found in the Jesuit College of Paderborn, in Westphalia, when Christian, Duke of Brunswick, took possession of the place. The manuscript copy is preserved in the Library of the British Museum. In the preface it is stated that none but *Novices* should be instructed in the contents, and it is added, ‘Great care must be taken that they do not fall into the hands of strangers, because they would put an improper construction upon them out of envy to our Order. *But should it happen (which may God forbid), then let them*

deny that these are the sentiments of the Society, confirming this by members they know to be ignorant of them.'

"Gury, in his '*Casus Conscientiæ*,' says,

'IT IS LAWFUL TO DISSEMBLE

the true faith for a while, in consideration of any serious inconvenience that might arise from public profession.'

"In our further examination of '*Instructions*,' and books by different authors held in high esteem by members of the Jesuit Order, if not members of the Society, we meet with the following:—'In order to render themselves pleasing to the inhabitants of the place (they visit), they are to explain that the object of the Society is to apply its efforts as much for the good of others as themselves; therefore they must undertake the humblest offices in the hospitals, visit the sick, afflicted, and prisoners, and hear confessions indiscriminately, in order that the most influential inhabitants of the place may admire them because of the extraordinary charity they bear to all.' 'As much money as possible is to be obtained *from widows*, by constantly setting before them our necessities.' 'Princes, and persons of distinction everywhere, must, by all means, be so managed that the Society may have their ear, and this would easily secure their hearts; and let it be observed, that ecclesiastical persons gain a great footing in the favour of princes and noblemen by winking at their vices.' 'One chief point will be to remove, little by little, *such servants as have not an understanding with our Society*, and to get in others recommended by persons depending upon us; for by these means we shall have intimate knowledge of all that passes in the family.' 'Wherever the members reside they must secure the physician *friendly to us*, and let him be recommended to the sick, that he, in turn, *praising the Order above all others*, may have us called in to the wealthy, and especially the dying.' 'Let wives, who complain of the vices and ill-temperers of their husbands, be instructed *secretly to abstract money, that by making an offering thereof to God they might expiate the crimes of their sinful helpmates*, AND SECURE A PARDON FOR THEM.' 'The difficulty being greater to draw the sons of nobles, persons of distinction, and senators, while under their parents' roof, because of training them for their own situations, persuade them, by our friends rather than ourselves, to send them to remote Universities where our members teach, in order that they may be more securely and easily won over, first transmitting to our professors their rank and station.' 'The greatest discretion must be used in convincing kings and princes that the Catholic faith cannot (in the present state of things) be maintained without the civil power, *for by these means our members will get into favour with those high in office and be admitted into their secret councils*.' 'We shall derive no small advantage from secretly and skilfully fomenting the animosities that arise among the great, in order to reduce their strength.' 'Let unanimity characterise our members, even in the smallest matters, because by this, whatever confusion arises in the world, we must necessarily strengthen and maintain our ground.'

"With such *Instructions* in their hands we are not surprised at finding the Jesuits guilty of teaching doctrines not only contrary to God's Word, but directly opposed to what men generally know to be right."

THE POWERLESS STAFF.

“*And Gehazi passed on before them, and laid the staff upon the face of the child, but—*” (2 Kings iv. 31).

NOW, let us come home. We have an inspired book as our staff our symbol, but are we inspired readers? An inspired book should have an inspired perusal; like should come to like. By inspiration, on the human side, we mean a meek, reverent, contrite, and willing heart, a disposition unprejudiced, a holy, sacred, burning desire to know God's will, and to do it all. How stands the case now? You read the Bible and get nothing out of it. No; because you read it without corresponding inspiration on your part. Perhaps you read it merely as a lesson, perhaps you read it in haste; you did but skim the letter, you did not see into the inner, deep, sacred, and mysterious spirit, and therefore you came away, saying, “I have read the inspired book, but I find nothing in it.” The text may be divine, but if the preacher be less than a true man, the text will perish in his lips. No bad man can preach well. He may preach eloquently, learnedly, effectively. He may go very near to being a good preacher in the rigid sense of that term, but the bad man cannot preach well in God's sense and definition of the term. What can the bad man preach? Can he preach salvation by the blood of Christ?—he who knows not what it is to shed one drop of blood for any human creature, to suffer one pain of mind or body that some fellow-creature may be mitigated in the hour of agony supreme. What can he preach? Can he preach the great doctrine of sacrifice who has never lived it? Can he call to pureness who knows not where the angel lives? Can he speak nobly who never felt nobly? We contend, in view of the only possible answer to these inquiries, that no bad man can preach well, can use the staff with high spiritual efficacy, or can bring back tidings that will fill the heart of Christ with sweet contentment. Gehazi cannot represent Elisha; the bad man cannot represent the Son of God; the man who is self-seeking is idolatrous, and cannot represent a cross, every atom of which is a symbol and a type of self-renunciation.—*From the “People's Bible,” vol. viii.*



PRIDE AND SHAME.—As well might you try to tear away the shadow, so that it should not haunt the body, as to prevent shame from dogging the steps of pride.—W. ARNOT.

THE LATE GEORGE BREALEY, OF THE BLACKDOWN HILLS.

PART IV.

(Continued from page 376.)

WE cannot refrain from mentioning two more striking proofs in this district of the power of the simple old-fashioned Gospel—that Gospel which, alas! nowadays is held at a discount by “down-grade” preachers and people. We give it in Mr. Brealey’s own words, as they were penned at the time, when the circumstances were fresh on his memory.

“AN ATHEIST’S CONVERSION.

“‘I wish you would call on ——,’ said a man to me one day; ‘he is the only one who has not been to the cottage meeting, and he is an awful bad fellow; he don’t believe in any God or Devil.’ I promised to call on this man, and soon after I knocked at the door of his house. I found he was a shoemaker, and was busy at his calling. He received me with scant courtesy, not offering me a seat, though there was one empty. There was a look about the man which seemed to say, ‘You are not wanted here.’ But, having got into the house, I did not intend to leave without endeavouring at least to bring him to the point; so, taking the empty chair, I said, ‘Empty seats have a voice for weary ones in the journey of life, and they say, “*Sit down.*” I therefore accept the *chair’s silent invitation*, and sit down.’ The man grunted some words which I did not catch; but noticing a finished boot which he had hung against the wall, I took it in my hand and examined it, both material and workmanship. I suppose there was something in the way I handled it and spoke of the work, which was done exceedingly well, that made him look at me somewhat curiously. He then said, ‘You seem to understand the trade, sir?’ ‘Yes,’ I replied; ‘this was my calling before I was *called of God to a better job*. I used to *make shoes for some who walked the way to hell*; now I am occupied in *giving people shoes which will take them to heaven.*’ ‘God! heaven! hell! I don’t believe in either,’ he said. ‘Perhaps not,’ I replied; ‘but that does not alter the fact, any more than if I were to say that is not a *boot*, nor is that a *last*, nor that a *hammer*. The things are *facts*, whether I believe them or not; and if I were to tell all the people in the neighbourhood that this was not a house, or that the man who lives in it was not a human being, nor was there ever such a man, the people would laugh at me and call me a fool, because they would know better. And so for anyone to say there is no God, in face of the thousands of proofs to the contrary, and that there is no heaven or hell, when we have abundant proof of it, is to expose his folly.’ He endeavoured to argue the matter by human reasoning, saying he did not believe anything which he could not understand. But I do not believe much good comes from arguing with men by mere human reason. I know

the power of the Word of God in the hand of the Holy Spirit—‘a two-edged sword, piercing and dividing asunder, and revealing the thoughts and intents of the heart;’ I therefore sent some of the texts right home to this man, so that at last he was reluctantly obliged to admit that he was *not quite sure* there was no God, no heaven, no hell, no Devil. I left him with these words: ‘*There is a God—a holy, righteous God—a just God, who must exact satisfaction for sin. But He is also a God of infinite love, who hath loved rebellious man, and given His only begotten Son to save him. You must have to do with Him, either in His justice or His love; the one will be hell to you, or the other heaven.*’ When I next called he did not wish another encounter, so locked the door, but left the key *inside*. I could at once see the man was unwilling to receive me. I put a little book under the door, and lifted up my heart to God for a blessing on it, and left. My next visit was to me of the deepest interest. The atheist—no longer an atheist—was laid down with fever, from which there appeared no hope of recovery. He said, ‘You did not see me the last time you were here.’ ‘No,’ I replied, ‘because you had locked the door.’ ‘Yes, I did, for I was afraid of you. But after you had left I was dreadfully unhappy, because I felt I had locked the door against one who sought to do me good. Then something kept saying, “You have rejected the Saviour in locking the door against His servant.” Seeing a little book slipped under the door, however, I took it up, and read it over and over. The title of the book was “*No Rest in Hell*,” and very soon I began to feel the hell had begun in me. “No rest!” rang in my heart day and night for many days. But there were some scriptures which spoke of rest in Jesus, and I took the Bible, which I had not read for twenty years except to find out what I thought were its faults. Now I saw the *faults were in me*, and not in the Book. Well, sir, I read and read, till my heart was broken for my sins, and now I thank God—*yes, sir, there is a God*—that He has pardoned me. He hath blotted out all my sins.’ Now it was my turn to be a seeming unbeliever, for his words had taken me by surprise; and my countenance must have showed my incredulity, for the man looked troubled at my apparent unbelief. ‘Sir,’ he said, ‘you don’t seem to believe me; but ’tis true, all I’m saying. Mary! Mary!’ he called to his wife, ‘bring the Bible.’ She handed it to him, and as he received the precious volume he said, ‘Fool that I have been, to neglect thee so long; but thank God for opening my eyes at last!’ Then he opened the Book to such places as he had turned down the leaves for easy reference. He read verse after verse, till he was exhausted, and then wished me to continue. But all the scriptures were on the *justice* of God, the *love* of God, the *gift* of God, the *salvation* of God in Christ Jesus, the repentance and faith of the sinner, the consequent pardon and blotting out of sins by God, and the peace and rest to the soul who believes. As I read each verse he would emphasise them: ‘Yes, that’s *me*. I *believe*. Jesus died, the Just for the *unjust*; that’s *me*. Ah! sir, I have done but little work since you were here. I have spent most of my time over the Book.’ He must have worked very diligently and prayerfully to gain the knowledge of so many scriptures, which he

evidently had made his own. This man did all he could to undo his atheism, for he confessed salvation in Christ Jesus to all who came to see him; while his soul was filled with peace and joy which only they have who believe in the Lord Jesus Christ. My soul magnifies the grace of God as one after another are subdued by His almighty power."

ANOTHER TROPHY OF GRACE.

"*Sanctified* by God the Father, and *preserved* in Christ Jesus, and *called*: *Mercy* unto you, and *peace*, be multiplied" (Jude 1, 2). George Brealey had been speaking on the above words, and specially enlarging on the five points in the verses, showing the work of God among men; that all mankind were alike under sin, and ruined; that there was no difference as to man's state before God, but that God in the riches of His grace was pleased to *separate* some from among men for His special service, to show forth His power and mercy. Such were *samples* taken from the mass, as a farmer takes a handful of corn from the heap in the barn and sets it aside for a purpose of his own. In like manner God had separated some sinners from their fellow-men for special reasons of His own, that through them He might make known what He can and will do with such to the praise of His glory. Then they are "*preserved* in Christ Jesus," and this long before they are aware of it, even while they in their lives are at enmity with God, as Saul of Tarsus and many others mentioned in the Scriptures. Next they are "*called*"—and the call of God in such cases is an effectual call—some while young, as Samuel; others more advanced in years, as Saul. Then "*mercy*" meets the called one, for the call of God is always a call to His presence, which discovers the condition of the soul before Him. Isaiah, when called (in chapter vi.), said, "Woe is me! for I am undone; for mine eyes have seen the King, the Lord of Hosts." The sight of the Divine Presence revealed what before had been hidden, and the prophet had to learn that he was "a man of unclean lips." While another, in similar circumstances, said, "O Lord, I have heard Thy speech, and I was afraid. When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in *myself*, that I might rest in the day of trouble, when He cometh" (Hab. iii. 16). Nevertheless, the cry of the soul in its need is answered, as in Isaiah's case, with "*mercy*:" "*iniquity* is taken away, and sin purged," by the "*live coal* from off the altar;" whereupon follows "*peace*"—peace with God, peace in the light of His presence, notwithstanding all the sin discovered there, because all cleansed by the blood of Jesus, all atoned for by the Sacrifice. He was pressing home these truths when a man arose and said he wished to say a few words. Having permission, he spoke in words as near as possible to the following:—"I am, dear friends, one of the vilest of sinners, but, thanks be to God for His unspeakable love to me, I am saved through the blood of the Lamb. I never deserved anything but the lowest hell. Oh, what a wretch I have been! I have wandered all through England and Scotland. I have seen what the world calls 'life.' Life! What a cheat! What a lie! Oh, how the Devil cheats poor

souls with that miserable word 'life'! 'See life! See the world!' Well, I saw 'life,' as it is called. I have seen it in the ball-room, on the race-course, at the gambling table. I have seen it among the respectable class of society, and I've seen it among the lowest. I've begun with what the world calls 'jolly life,' until I've come down to beg a piece of bread from a poor wretched tramp in a penny lodging-house. I have started with £200 in my pocket and a first-rate suit of jockey clothes on my back, and have returned in rags that would disgrace a beggar. My life has been a scene of evil, nothing but evil; the Devil all the time trying to deceive me with the thought that it was no harm to anyone, though at times my soul shrank with horror at the end which was before me, until I would wander about in the fields ashamed of myself. So far did the old enemy drive me, that one day he told me everybody had turned their back upon me, nobody would speak to me, nobody would employ me, and I was outcast by *all*. So I determined to go to a distance and destroy myself. I borrowed a few shillings to go to Burnham, thinking I would go over to Wales and do it in some place where no one would know me. But when I got to Burnham the steamer had left, so I took train for Bristol. I wandered for hours on the quay, with the terrible purpose of destroying myself; but a woman dodged me, and so prevented my carrying out my wicked intention. I was determined to plunge into the water, but was afraid the woman would give an alarm and I should be put in prison. At last, wearied with myself, I asked the woman where I could get a lodging. She told me the only place open was a few yards from the spot. I went, and if ever in all my wickedness I experienced hell it was in that house, where a number of wretched men and women were cursing and fighting. Something seemed to say to me, 'This is what you will have always in hell, with unutterable torment.' This state of things in the house and in my soul became so intolerable that I could not endure it longer. I rushed out to the street, and found many persons about, but scarcely any shops open. The people seemed to be going to church. I asked if it was Sunday, and the answer was, 'No, it is a *fast-day*.' I followed some persons to a chapel. I wanted to get rid of myself or my wretched feelings, but the meeting was a misery to me. I got no good there. I wanted something, I knew not what. At length I took boat for Cardiff, and got there in time to hear a man preach to some rougns like myself. Well, he seemed to know all about me. He seemed to know my life all through, for he brought it all before me. Oh, how I shuddered as I saw my life exposed before all the people! and then I remembered it was all to come out again at some future time before the Judge of all. I left in agony. But the Lord was about to reveal Himself to me. I was wandering one Sunday afternoon after this in a field near Taunton, unfit for the company of man, and yet not fit for God or His presence. Here I met with one who seemed in something the same state, and we both went to a prayer meeting, where the Lord gave me some hope. On the next Sunday I came to *these hills*, and *here* my burdened soul was set at liberty through faith in Jesus Christ, my blessed Saviour. The sermon was from John vii. 37—'If any man thirst, let him come unto Me, and

drink.' If ever thirsty soul existed, it was I. But there and then I stooped down and drank, and now I live. Since then I have been a new man; I have a new life; I have new objects before me—something to live for. Yes; and my joy has been to seek to bring others like myself into the same state of blessing. Some call me 'fool;' others say I am mad. Well, thank the Lord, He hath said in His Word, 'If any man will be wise, let him become a fool, that he may be wise.' I don't know much of His love or of His Word, but what I know makes me glad."

From that time he lived a new life, and would be found scouring the streets of the town, or country lanes, hunting up the stray ones; and frequently he would get from thirty to sixty into the Bible class or mission room, some hatless and coatless, shoeless, and in rags—it was no matter to him; he would say, "You are no worse than I was when the Saviour found me." His kind, cheery way told upon his rough audience, and many a poor wanderer heard the Word from his lips, uttered from the depths of a heart filled with the love of God; till, overtaken by a severe thunderstorm while on these hills seeking the wanderers, he took cold and inflammation, and speedily sank. He went home, full of joy from his service here, to the happier service for the King there, where there are "pleasures for evermore."

NEED OF SCHOOLS.

As G. Brealey visited this district from time to time he found that as the Lord blessed the preaching of the Gospel to the awakening and conversion of many souls, these, when brought into the light, began to find out their ignorance of many things, specially of the Scriptures. Not being able to read, they deplored this state of things, and wished he would *open schools*, so that their children should not grow up like themselves. After much prayer and consideration, a place was sought where a commencement could be made. He found two cottages on the roadside which had, he was informed, been occupied previously with thieves, who had given the police no small trouble. But the Gospel had begun to purify the district by laying hold of some of the vilest characters and driving away the rest. So possession of the cottages was obtained. These were gutted, and formed into a nice mission room (more recently still improved, and at the present time two services are held every Sunday, with a capital Sunday school). It was at that time *rough*, like the people, but suitable. Here the people met on Lord's Days for Gospel meetings at first; then followed meetings for breaking of bread and worship, and Sunday school work, the Lord raising up helpers among the converts for the needs of the work. But the *day* school was the difficulty, as none appeared to be able to read and write sufficiently well to undertake to start a work of this kind. Several were tried, but all failed from one cause or another. At length George Brealey was visiting a family at a farm in the neighbourhood where God had blessed the Word to the mother and the eldest son. Then followed another son, and then a sister; then the father. The one burden on the heart of the dear mother was the eldest son, who had but one arm. She longed for him to be in the Lord's work, and his heart was aglow with love for souls. Would he take him and give

him something to do for the Lord? He found him better taught than most in the neighbourhood, and the day school was given to him. Here this dear brother continued for several years, teaching the young and preaching the Gospel, with blessing to many souls, until he felt called to another sphere of service for the Lord, in which service he has continued till the present day, enlarging his efforts and increasing in usefulness. This dear servant of Christ is now engaged in nobly "pushing the battle to the gate" in the neighbourhood of Southsea, having established an undenominational mission there, adding tent preaching and Bible-carriage work to the more usual methods of Gospel effort. His address is—Mr. John Denning, Ebenezer House, Southsea; and friends will find scope for the exercise of their generosity in the many needs connected with his earnest labours.

JOURNEYING EASTWARDS.

Having, by the help of the Lord, established permanent meetings, with a day and Sunday school, in this locality—called Holmin Clavel—he next went on to Bishopswood, a straggling hamlet about three miles to the east. He had been told of an aged pilgrim who had for some years been preaching the Gospel to his neighbours, and that a few believers had been gathered to the name of the Lord. He called upon him, and found an ancient man, hyper-Calvinistic in his views of truth, and narrow in consequence, but he *loved the Lord* and *loved the Scriptures*. He had just built a small room for meetings in a part of his house. Here he heartily invited him to preach the Gospel. A Lord's Day was fixed, and at the appointed hour George Brealey was on the spot. He found some six persons present at the "breaking of bread," the old pilgrim *presiding*. Everything was of the quaintest description. The wine was held in a small mug; the loaf was placed beside it; no plate, and no table-cloth. A large "collection box" looked frowningly down on the whole. The service was in keeping with the accompaniments, but it was real and true. At the close George Brealey announced the Gospel services to the small congregation, for the afternoon and evening, and then went to hunt up the non-church and chapel goers. At the appointed time the little room was packed. He started a lively hymn from R. Weaver's book, which many who had been to some of the meetings in other places had learnt, and heartily sustained. The singing was not as melodious or harmonious as he would have liked, but it was hearty if homely—"a joyful noise" indeed—and, coming from some hearts at least which had been made glad by Divine love, it was assuredly pleasant in the ears of the Lord. At the close of the day there were many who were asking what they must do to be saved. The dear old saint had been greatly stirred up, and wished him to come again as often as he could. The people, too, had tasted of the love of God in the Gospel, and many of these would walk several miles to the nearest preaching place—often coming to Clayhidon, a distance of nine miles. Mr. Brealey says, "One good effect of my early visits to this place was that the aged pilgrim became younger in his ways, and even began open-air services in the village, which was noted for its wickedness, and in the adjoining parish, famous for its ritualism."

Time passed on; the saintly pilgrim crossed the "narrow stream"

to the "other side," but the meetings were continued by G. Brealey, his son (who had by this time joined his father in the work), and by J. Denning, and others whom the Lord raised up. In course of time the numbers increased, and blessing to souls was so continuous that it was thought desirable to build a mission room here too. A godly young man (Mr. Joseph Bowerman) came to reside in the village, to labour for the Lord in the Gospel in connection with the "Blackdown Mission," and largely did God own his efforts. "Believers were added to the Lord," an assembly was formed, and at length a neat and convenient mission room was built in 1874.

The day school at Holmin Clavel had outgrown its accommodation, and, under the management of two earnest young men who had been converted at Clayhidon (Messrs. Edwin and Wm. Redwood), flourished into a well-organised establishment. This, for the sake of greater convenience, was transferred to the new mission room at Bishopswood, and there continued to prosper. Mr. George Müller, of Bristol, undertook to maintain it free of expense to Mr. Brealey, and for some years did so, until reluctantly obliged from lack of funds to discontinue its support. "Ebenezer" was written on the past, and "Jehovah-Jireh" (engraved on a stone in the front gable of the mission room) was the watchword for the future. Up to the present it has proved no false hope. The school is still continued, and is now placed under Government control. The little church holds together, and the Gospel meetings every Lord's Day are well sustained. The *entire* expense now devolves on the funds of the Mission. Mr. Brealey's son, who succeeds his father in the general superintendence of the work, will be glad to receive help, specially for this needy district.

(To be continued, D.V.)



SAD ONE, TO JESUS GO.

TELL Jesus all thy sorrow!

Come at His call!

His loving footsteps follow:

He knoweth all!

And He will hear the full, dark tale of woe:

Weep unto Him thy tears; sad one, to Jesus go.

Art thou afraid to face Him?

Thou need'st not dread!

Go! in His mercy trace Him,

Where love has led!

And thou wilt in His presence ever find

A sympathising Friend, tender and kind.

WILLIAM LUFF.

OUR YOUNG MEN.

Y.M.C.A., WILLOUGHBY ROAD, HAMPSTEAD, N.W.



THE new building, of which our illustration gives a front view, adjoins the lecture hall of Trinity Presbyterian Church, and stands but a few paces from the High Street. On the ground floor there is a broad and pleasant entrance hall, on the left of which is the secretary's room, and on the right a well-furnished reading room, with large bay window. At the rear of the building is a hall capable of holding 200 or 250 persons. This hall can be fitted alternatively as a place of meeting or as a gymnasium, for which latter purpose it is set apart on Monday and Friday evenings. An exit from this hall leads on to a small plot of ground at the rear, which will either form a pleasant retreat in fine weather or afford means for future enlargement of the building, if necessary. From the entrance hall an easy and well-lighted staircase on the left leads up to a large apartment used as class-room and library—a handsome and lofty room which will hold about one hundred persons. The whole aspect of the place is cheerful, cosy, and home-like. The rooms are open every week-day evening from six until half-past ten, and there are Bible classes on Sundays. All youths and young men, from sixteen years of age upwards, are eligible for admission as associates or members. The ordinary subscription is a nominal one, and a small extra fee is charged for some of the classes. The present number of members and associates is 230.

The Sunday afternoon Bible class and Thursday evening meeting afford great encouragement, having proved helpful to many. Open-air services are held on Hampstead Heath, which is close by. Communications should be addressed to the secretary, Mr. Arthur Welsh.

HANDFULS OF PURPOSE FOR EVERY DAY.

AUGUST.—THE CHARACTER OF A CHRISTIAN IN PARADOXES, BY HERBERT PALMER, B.D.

1. A Christian is one who believes things which his reason cannot comprehend.
2. Who hopes for that which neither he nor any man alive ever saw.
3. Who *labours* for that he knows he can never *attain*.
4. Yet, in the issue, his *belief* appears not to have been false; his *hope* makes him not ashamed; his *labour* is not in vain.
5. He is a serpent and a dove, a lamb and a lion, a reed and a cedar.
6. He hath within him the flesh and the Spirit, yet is not a double-minded man.
7. He wavers and doubts, and yet obtains; He is often tossed and shaken, and yet like Mount Zion.
8. He thinks sometimes that God hath no mercy for him, and yet resolves to die in the pursuit of it.
9. He lives invisibly to those that see him, and those that know him best do but guess at him; yet they sometimes see further into him and judge more truly of him than himself doth.
10. The world did sometimes count him a saint when God counted him an hypocrite; and after, when the world branded him for an hypocrite, God owned him for a saint.
11. He believes the most just God to have punished a most innocent Person, and to have justified himself, though a most ungodly sinner.
12. He believes himself freely pardoned, and yet that a sufficient satisfaction is paid for him.
13. He believes himself to be precious in God's sight, yet he loathes himself in his own sight.
14. He dares not justify himself, even in those things wherein he knows no fault in himself; yet he believes God accepts even those services wherein he himself is able to find many faults.
15. He praiseth God for His justice, and fears Him for His mercies.
16. He is so ashamed as he dare not open his mouth before God; yet comes with boldness to God, and asks anything he needs.
17. He is so humble as to acknowledge himself to deserve nothing but evil, yet so confident as to believe God means him all good.
18. He is one that fears always, and yet is bold as a lion.
19. He is often sorrowful, yet always rejoicing; often complaining, yet always giving of thanks.

20. He is most lowly-minded, yet the greatest aspirer; most contented, yet ever craving.
21. He bears a lofty spirit in a mean condition; and when he is aloft, thinks meanly of himself.
22. He is rich in poverty, and poor in the midst of riches.
23. He believes all the world to be his, yet dares take nothing without special leave.
24. He covenants with God for nothing, yet looks for the greatest reward.
25. He loses his life and gains by it, and even while he loses it he saves it.
26. He lives not to himself, yet of all others is most wise for himself.
27. He denies himself often, yet no man that most pleases himself loves himself so well.
28. He is the most reproached, and the most honoured.
29. He hath the most afflictions, and the most comforts.
30. The more injury his enemies do to him, the more advantage he gets by them.
31. The more he himself forsakes of worldly things, the more he enjoys of them.



WORDS OF GRACE AND TRUTH.

THERE will be plenty of judges of sermons in hell: people who have judged the preachers who have spoken the Gospel to them, but who have never judged their own evil hearts.—H. W. SOLTAU.

CORN is more common than spices. Were the supports of luxury as universal as the supports of life, the world would be worse than it is, and that it needs not be.—M. HENRY.

VANITY AND RUIN.—Absalom's vanity let his hair grow long; and his long hair did the service of the hangman's rope. Let parents hear the warning voice, and teach their children from earliest days to reckon the fear of God their best ornament.—R. C. C.

MORAL DARKNESS.—There is a strictly causal and reciprocal relation between unrighteous deeds and moral darkness. The doing of evil produces darkness, and darkness produces the evil doing. Indulged lusts put out the eyesight of the conscience; and under the darkened conscience the lusts revel unchecked.—W. ARNOT.

THE VENTURE OF FAITH.—Faith is nothing else but the soul's venture. It ventures *to* Christ in opposition to all legal terrors. It ventures *on* Christ in opposition to our guiltiness. It ventures *for* Christ in opposition to all difficulties and discouragements.—*From the "Biblical Museum."*

BIBLE READINGS.

No. 302.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 380.)

No. XXIII.—TRUTH (PART 2).

I. The Believer and Truth. He should—

1. In truth speak (Zech. viii. 16; Eph. iv. 25).
2. In truth walk (1 Kings ii. 4; 2 Kings xx. 3; 3 John 4).
3. In truth serve (Josh. xxiv. 14; 1 Sam. xii. 24).
4. In truth rejoice (1 Cor. xiii. 6).
5. In truth meditate (Phil. iv. 8).
6. In truth love (1 John iii. 18).
7. In truth worship (John iv. 24; Ps. cxlv. 18).
8. In truth obey (Rom. ii. 18; Gal. iii. 1).
9. He should esteem the truth (Prov. xxiii. 23).
10. Rightly divide (2 Tim. ii. 15).
11. Buy the truth (Prov. xxiii. 23).
12. He should pray to be—
 - (a) Led in the truth (Ps. xxv. 5).
 - (b) Preserved in the truth (Ps. xl. 11).
 - (c) Heard in truth (Ps. lxix. 13).
 - (d) To understand His truth (Dan. ix. 13).
 - (e) That truth should not be taken out of his mouth (Ps. cxix. 43).
 - (f) That God would send out His truth (Ps. xliii. 4).
 - (g) That He would prepare truth (Ps. lxi. 7).

II. What the Truth is able to do for the Believer.

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|--|--|
| <ol style="list-style-type: none"> 1. To regenerate (James i. 18). 2. To make free (John viii. 32). 3. To sanctify (John xvii. 17). 4. To shield (Ps. xci. 4). | <ol style="list-style-type: none"> 5. To preserve (Ps. xl. 11). 6. To establish (2 Pet. i. 12). 7. To gird (Eph. vi. 14). 8. To purify (1 Pet. i. 22). |
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J. HIXON IRVING.

No. 303.—FOUR IMPORTANT TRUTHS IN ISAIAH VI.

1. Contemplation—

“I saw the Lord.” A sight of God, His throne, His holiness, &c.—first step.

2. Confession—

“Woe is me!” It is ever the same in the Word of God: the sight of God brings the sense of deep self-abasement and confession of sin.

3. Cleansing—

“Lo, this hath touched thy lips.” Iniquity and sin purged. The live coal comes from off the altar; it had come in contact with the sacrifice.

4. Consecration—

“Here am I; send me.”

S. TINSLEY.

No. 304.—WHERE GOD PUTS SIN.

- | | |
|---|--------------------------|
| 1. Thou hast covered all their sin | Ps. lxxxv. 2. |
| 2. As far as the east is from the west, so far hath He removed our transgressions | Ps. ciii. 12. |
| 3. Thine iniquity is taken away, and thy sin purged | Isa. vi. 7. |
| 4. Thou hast cast all my sins behind Thy back . . | Isa. xxxviii. 17. |
| 5. Will not remember thy sins | Isa. xliii. 25. |
| 6. I have blotted out, as a thick cloud, thy transgressions | Isa. xliiv. 22. |
| 7. The Lord hath laid on Him the iniquity of us all . . | Isa. liii. 6. |
| 8. He shall bear their iniquities | Isa. liii. 11. |
| 9. The iniquity of Israel shall be sought for . . . and they shall not be found | Jer. i. 20. |
| 10. None of his sins that he hath committed shall be mentioned unto him | Ezek. xxxiii. 16. |
| 11. Wilt cast all their sins into the depths of the sea | Micah vii. 19. |
| 12. Hath He <i>put away sin</i> by the sacrifice of <i>Himself</i> | Heb. ix. 26.
J. M. S. |

No. 305.—MAN'S RUINED CONDITION DESCRIBED BY GOD.

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|---|---------------------------|
| 1. Every imagination of the thoughts of his heart was only evil continually | Gen. vi. 5. |
| 2. Abominable | Job xv. 16. |
| 3. All gone aside, they are all together become filthy: there is none that doeth good, no, not one . . | Ps. xiv. 3. |
| 4. Corrupt | Ps. liii. 1. |
| 5. Full of evil, and madness in their heart | Eccles. ix. 3. |
| 6. From the sole of the foot even unto the head no soundness in it, but wounds, and bruises, and putrifying sores | Isa. i. 6. |
| 7. The heart is deceitful above all things, and desperately wicked | Jer. xvii. 9. |
| 8. Lost | Luke xix. 10. |
| 9. Without excuse | Rom. i. 20. |
| 10. None that seeketh after God | Rom. iii. 11. |
| 11. Guilty before God | Rom. iii. 19. |
| 12. All have sinned, and come short of the glory of God | Rom. iii. 23. |
| 13. Ungodly—without strength | Rom. v. 6. |
| 14. Dead in trespasses and sin | Eph. ii. 1. |
| 15. Children of disobedience | Eph. ii. 2. |
| 16. Children of wrath | Eph. ii. 3. |
| 17. Without Christ, having no hope, and without God in the world, | Eph. ii. 12. |
| 18. Destitute of the truth | 1 Tim. vi. 5. |
| 19. Having not the Spirit | Jude 19. |
| 20. Wretched, and miserable, and poor, and blind, and naked | Rev. iii. 17.
J. M. S. |

SEARCH SERIES.

XXVII.—PATIENCE.

YE have need of patience	Heb. x. 36.
If we hope for that we see not, then do we with patience wait for it	Rom. viii. 25.
Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Be ye also patient	James v. 7, 8.
In your patience possess ye your souls	Luke xxi. 19.
Rest in the Lord, and wait patiently for Him	Ps. xxxvii. 7.
Be sober, grave, temperate, sound in faith, in charity, in patience	Titus ii. 2.
Thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness	1 Tim. vi. 11.
Add to your faith . . . patience	2 Pet. i. 6.
Let patience have her perfect work, that ye may be perfect and entire, wanting nothing	James i. 4.
Let us run with patience the race that is set before us, looking unto Jesus	Heb. xii. 1.
Be patient toward all men	1 Thess. v. 14.
Patient in tribulation	Rom. xii. 12.
The trying of your faith worketh patience	James i. 3.
Tribulation worketh patience; and patience, experi- ence; and experience, hope	Rom. v. 3, 4.
If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God	1 Pet. ii. 20.
The patient in spirit is better than the proud in spirit	Eccles. vii. 8.
That on the good ground are they which, having heard the word, keep it, and bring forth fruit with patience	Luke viii. 15.
These things saith the Son of God: I know thy patience	Rev. ii. 18, 19.
The God of patience and consolation grant you to be like-minded one toward another	Rom. xv. 5.
We do not cease to pray for you, and to desire that ye might be strengthened unto all patience and longsuffering with joyfulness	Col. i. 11.
We desire that ye be followers of them who through faith and patience inherit the promises	Heb. vi. 12.
We glory in you for your patience and faith in all your persecutions	2 Thess. i. 4.
The Lord direct your hearts into the love of God, and into the patient waiting for Christ	2 Thess. iii. 5.

Subject for September—*Christians God's Possession.*

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

THE DAYS OF THE PASSOVER, CRUCIFIXION, AND RESURRECTION OF THE LORD JESUS. By THOMAS NEWBERRY. Hodder & Stoughton. (1s.)

The object of this short treatise is to settle a chronological question respecting the day of the week and month on which our Lord's crucifixion took place. The subject is discussed in seven brief chapters, accompanied by a tabular view of the days under consideration. We recommend it to the careful attention of Bible readers.

NON-ALCOHOLIC BEVERAGES. By ROBERT SEAGER. National Temperance Publication Depot, Strand. (1s.)

This is a practical treatise on the manufacture of cheap non-alcoholic beverages, with sketches of the author's life as a temperance reformer. We do not know what may be thought of some of the prescriptions, but we confess we do not feel any craving for the curious decoctions of "syrup of peppermint" or "herb beer." However, tastes differ, and it would appear that some good people relish these preparations. We fancy, however, that many would prefer the water without its being spoiled; but the book is doubtless intended for those who feel the need of something more stimulating than Nature's beverage.

MESSRS. HORNER & SON, of 27, Paternoster Square, send us No. 20 of their Penny Stories for the People, entitled, "Ebenezer Tovey's Victory: A Tale of the Spanish Armada." It will have a special interest just now.

THE ORDINANCE OF BAPTISM AND OF THE LORD'S SUPPER. By WM. WOOD SMYTH, L.R.C.P. Elliot Stock.

This seems to be intended as a scourge of small cords to castigate certain Christian communities. The writer's ultimate aim in the tract is apparently to establish the doctrine of

perfectionism. Like others of the same school it is one-sided, and forced in its treatment of Scripture. It has been well remarked that there is no error but what some text may be quoted in favour of it; there is none that can stand the full light of Scripture.

THE Sixty-seventh Annual Report of the Scripture Readers' Society for Ireland has just been issued, and contains a large amount of interesting information relative to the work of the Readers. The quiet, steady, persevering labours of these humble servants of Christ are having their effect in many districts, and numerous pleasing incidents of success are recorded. The surest antidote to Papal error is the Word of God. Rome knows this, and on this account proscribes the book. The object of this society is, therefore, to counterwork the plans of the enemy by bringing the Gospel to the homes of the people. The circulation of the printed Word is most valuable, but the living voice often makes it known where the book might be untouched. We wish God-speed to His servants in their work.

A HANDBOOK OF FOREIGN MISSIONS. Religious Tract Society.

A most valuable book for information and reference. An account is here given of the formation, progress, and present condition of the principal Protestant Missionary Societies in Great Britain, with notices of those on the Continent and in America. There is also an appendix on Roman Catholic Missions.

WORDS OF WARNING RESPECTING THE JESUITS, BLASPHEMOUSLY CALLED "THE SOCIETY OF JESUS." By HENRY H. BOURN. Partridge & Co.

A valuable and most timely little work on this important subject. It is full of information--earnest, pointed, and solemn in its warnings and appeals. We give extracts on another page.

THE TEACHER AT WORK. A monthly illustrated magazine for all who train the young in Home and Sunday School. Elliot Stock.

The annual volume for 1887 forms a compendium of helps; outline lessons, illustrations, narratives, engravings, &c. We, however, recommend caution in the adoption of the sentiments expressed in some lessons. Discretion will be needed in selection, and the book would not be safe in the hands of a novice. Those who can separate the "precious from the vile" may find it useful.

WONDAY MUSINGS. Bagster & Sons.

A neat little pocket text-book, with a choice selection of Scripture passages, giving evidence of much care in preparation.

DIVINE PROMISES. Bagster & Sons. A collection of Scripture promises, classified, arranged, and accompanied with parallel passages. A little book of great value. An appendix is added with some valuable hints for Bible reading.

THE "BEAUTIFUL VALLEY" SERIES OF SERMONS TO CHILDREN. No. 3, *Life*. No. 4, *Prayer*. By the Rev. JOHN BRUSTER. Houlston & Sons.

A mixture of truth and error. With some wheat there is a considerable amount of chaff. Baptismal regeneration, plain and straightforward, without any mincing of the matter, and the usual train of sacramentarian notions. The "Valley" may be beautiful, but we do not think the Sermons are. It is deplorable to think that such falsehoods should be instilled into youthful minds; but perhaps we cannot wonder when we consider the degree of accuracy in Scripture knowledge indicated by the following, which occurs at Sermon No. 4, on Prayer:—"Lot (!) said, 'Oh, let not the Lord be angry, and I will speak (pray) but this once.'"

CRUDEN'S CONCORDANCE. Bagster & Sons. (2s. 6d.)

A neat, portable, and complete concordance, which Bible students will find useful, offered to readers of this magazine at half-price, post free for cash with order.

"I MUST." Short Missionary Bible Readings. By SOPHIA M. NUGENT. Cassell & Co.

This little book contains short chapters

on various texts, the general aim being to encourage and stimulate in missionary work, or in Christian service generally. Readers will find much that is helpful and profitable.

FUNDAMENTAL TRUTHS. A Series of Addresses delivered at Clapton Hall, 1888. Hawkins, Paternoster Row. (1s.; cloth gilt, 2s.)

We commend these pages to our readers, containing as they do many thoughtful and weighty utterances on topics which are always important, but specially so just now. Those who were privileged to attend the Conference will be glad to refresh their memories by means of the printed addresses, and those who were not present may thus obtain the benefit of these instructive and earnest discourses.

We have received from Miss Skinner, Bath, a copy of "Friendly Letters," No. 31 (Jarrold & Sons). This number is addressed to boot and shoe makers, and is a good specimen of earnest ingenuity. The letter is but short, and yet it contains allusions to many interesting facts about the boot trade, and to many important persons who were once connected with it. Blended with these facts are loving words of advice and entreaty, which we trust may do good to many hearts.

THE ANNUAL RECORD OF FACTS AND INCIDENTS in connection with the ST. GILES CHRISTIAN MISSION has just been issued, and contains most touching accounts of rescue from sin and misery. Going down to the lowest strata of humanity, the agents of this important Mission are doing most valuable work in leading the poor victims of crime into the right path, teaching them the way of life, and setting them forward with new courage and hope. We are sorry to find that the excellent superintendent, our friend Mr Hatton, is still in feeble health, and earnestly hope he may soon be restored to full vigour. Our readers would do well to get copies of the report from the secretary, Mr. Wheatley, 13, Duncan Terrace, Islington, N.

"BREAKERS AHEAD!" and "KITTY: A LANCASHIRE STORY," are the titles of Nos. 22 and 23 of Messrs. HORNER'S popular penny stories for the people, and, like the previous numbers of the series, are full of life and interest.

NOTES.

At the Monday Evening Prayer Meeting, July 2nd, at Kilburn Hall, Mr. Faithfull gave an interesting account of the work carried on at the Sailors' Rest, Marseilles. The work has gradually increased since the commencement, as shown by the difference in expenditure, which has risen from £40 per annum to £400. Two new helpers, a Norwegian captain and his wife, are shortly expected to augment the small staff engaged in this service. When this takes place the friends there will be able to *spread* the Gospel in seven languages, as well as distribute it in a much larger number. Very little is done in the way of holding large meetings, the circumstances not being favourable to such, so that efforts mostly consist of individual dealing. Owing also to the fact that the objects of the mission are *sailors*, the work is mainly one of sowing, but many known instances of conversion are from time to time brought to light, and greatly encourage the labourers. We commend our brother, with his helpers and the work, to the prayers of our readers.

* * *

We remind our readers again of the forthcoming Bank Holiday meetings to be held (D.V.) on Monday, August 6th, at Malden Hall, Kentish Town, and at Bignold Hall, Forest Gate, E. At Malden Hall, the afternoon meeting will commence at 4 o'clock, when addresses will be given by Messrs. H. Varley, C. Inglis, W. R. Lane, and other friends. Tea will be provided at 5.30, for the expenses of which free-will offerings will be received. The evening meeting will commence at 6.30, when it is expected that addresses will be given by Messrs. R. Paton, Finlay Gibson, Dr. Neatby, and other servants of Christ.

At Bignold Hall, the friends will assemble for prayer at 3 o'clock, adjourning afterwards to Wanstead Flats or Bush Wood for an open-air service. After tea, a meeting will be held in the hall, when addresses will be given by Messrs. H. Varley, C. Inglis, D. Samme, W. Bilson, T. B. Wookey, Jno. Godfrey, R. Wallis, E. Glenny, and Dr. McKilliam.

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Tent work has been carried on during the month, but under considerable difficulties owing to the continued and heavy rains. In spite,

however, of this serious obstacle, most cheering accounts come from various parts. From

DOWNHAM,

Cambs., the evangelist in charge of the work writes: "On Sunday night there were about three hundred at the meeting, and the Lord gave much blessing. At the close of the meeting I announced an after-meeting, and nearly all remained behind. Some, I believe, received lasting blessing." Another evangelist working at

DEDDINGTON,

Oxfordshire, says: "Yesterday we anticipated a good time, and so it turned out, the tent being packed both in the evening and afternoon, and a great number had to stand outside. In the afternoon we met at 2 o'clock, and visited several parts of the village, &c., where, after singing and saying a few words, we invited the people to the tent at 3 o'clock. At 5 o'clock we again went into the street, and after singing and speaking dispersed, for the people to attend their usual services at 6 o'clock. Our meeting in the tent was announced for 7 p.m., but numbers came up quite half an hour before, so that at the time announced to begin the tent was full. The Lord's presence was realised amongst us, and in the after-meeting we spoke with several anxious ones, whom we trust received blessing. To-day a person called to see us about her soul, and, after speaking with and praying for her, the Lord revealed himself to her, making her free and glad. Two others also have to-day come under our notice as being anxious about their souls, and we are fully expecting to see great things ere we leave." From this place the tent was moved, on the 13th, to

GREAT BARFORD,

where services were commenced on Sunday, the 15th. The weather was unfavourable, but the congregation filled the tent. This is a place of about 500 inhabitants, and, being somewhat out of the way, appears to have been neglected. At

WALTON-ON-THAMES

tent services were commenced on Sunday, the 15th, with encouraging attendances. Several local friends are manifesting much interest. On the same day services were started at

KENSAL GREEN,

where the friends are looking forward

to good and successful meetings. At
PERCY ROAD (off Carlton Road,
Kilburn)

meetings have been held for several weeks on Sundays, Mondays, Wednesdays, and Fridays, at 8 p.m., addresses being given by Messrs. Geo. Hucklesby, H. Veasey, and other friends. Arrangements are being made to commence at

WOOLWICH,

also at

FOLKESTONE,

shortly, following up the services at the Town Hall, which we hope to resume in the autumn.

* * *

Among the notable events of this year of centenary celebrations stands the great Missionary Conference, which assembled in Exeter Hall in the month of June, in commemoration of the centenary of Protestant Missions. Perhaps not since the days of Pentecost has there been a gathering of so unique a character, composed of representatives of all the British, Continental, and American Societies, and selected from various nationalities in all parts of the globe. The meeting of so many of "every kindred and tribe and tongue" cannot fail to produce a lasting impression, and exert an influence for good on the future of Mission work in foreign lands. Pentecostal as the assemblage was in its representative character, we pray that it may be Pentecostal in its spiritual results. The topics of discussion embraced nearly every question of importance in relation to work abroad, and the interchange of thought will, we trust, afford material aid in future practical efforts. The report of the proceedings will leave on record the most weighty testimony which has yet been borne to the three greatest hindrances which stand in the way of the progress of the Gospel in heathen lands, viz.—the drink traffic in Africa, the opium traffic in China, and the licensing of vice in India. Our hope is that the united voice of the Conference may be heard in the Legislature till these iniquities are swept away. The account of the proceedings is shortly to be issued, and will form a volume of no common interest.

* * *

JOTTINGS FROM ABROAD.

In a letter concerning the Lord's

work at Malvalli, Mysore, India, Mr. Alfred Redwood writes:—

"As we travel around preaching, we carry a supply of Scriptures—Bibles, Testaments, and Portions—to give to those who can read and who will accept them. Many have thus received the whole, or some part, of the Word of God. Several native gentlemen of high rank, including a relative of the Maharajah, have accepted Bibles or Testaments. One, a Bachelor of Arts, on receiving a Bible I had promised him, wrote: 'Dear Sir,—With great pleasure I acknowledge the receipt of the Holy Bible which you so kindly sent me. I shall study it very carefully.' Another, an *Artium Magister*, wrote as follows: 'My Dear Sir,—I beg to tender you my heart-felt thanks for your kind gift. I sincerely hope to make a good use of it.' All such gentlemen thoroughly understand the English language, in which they get their university degrees. I have seen a good deal of the writer of the last note, and I am sure that he is reading the Bible zealously, for the first time. He was stationed in this neighbourhood for some time, on Government duty, and during that time I set the Gospel before him again and again. On leaving, he showed much affection for us, and said he understood now as he never did before what 'conversion' meant. He had thought before that it was simply a changing of religions. I think much good might be done among these educated, high-class natives with a little tact and grace. They resent any assumed superiority by Europeans simply on the ground of their European origin, but they are most respectful to such when they see no high-handedness. In connection with the distribution of the Scriptures I may mention that we have opened a free reading room in Malvalli for all who can read. It is well supplied with Bibles and Portions in Canarese, but it is, as yet, but poorly furnished with other books. We hope some will be forthcoming soon. We trust many may be induced to read the Word of Life thus provided for them. The natives of Kollegal have asked that a similar room might be opened in their town, and we should be glad to do so; but a larger number of books would be needed for that place, especially English books."



FAITH'S RESOURCES;

OR,

“GIVE YE THEM TO EAT.”

*An Address by Dr. NEATBY, at Malden Hall, on Bank Holiday,
August 6th, 1888.*



LET us read a few verses from Matt. xiv. We meet here to-night as Christian workers. I hope we are all “Christian workers”—that is, workers for Christ. I wish to say a few words to you about the power we need for that service in this world. It is a very important service. It is a thing in which the heart of the living God is deeply engaged. I would to God that all our hearts were filled with this thought: The living God is deeply interested in this service in which we are engaged. May God write it by His Spirit upon the fleshy tables of our hearts to-night.

Now the way in which we should be engaged in this service, and the resources at our disposal in it, are illustrated, I think, in the simple and familiar narrative which is found in Matt. xiv. 15-20: “And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve

baskets full." Unbelief would send the people away. For it was quite enough that the place in which they were was a desert place, and that it would not yield any food or refreshment. The desert would not yield food for the multitude, and unbelief can see no other resource; the only thing is to send the people away. Moreover, it was high time that the people were gone; that is, if there was nothing for them to eat. How truly might the Lord have said, as He did on another occasion, "Have I been so long time with you, and yet hast thou not known Me, Philip?" Now Christ does not make the desert "blossom as a rose;" He will do so one day. The next time that the world sees Him, He will make the desert blossom as the rose; but here we see the blessing brought into the desert. They ought to have known the blessing was there already, in His person. He was Himself the bread of life that that multitude needed. Faith would have discerned the One that satisfies the hungry with good things, and it would have taken and used the power of Christ for the satisfying of the multitude. There is a reproof implied in the answer of the Lord Jesus, "They need not depart." As much as to say, "Why should they go? The One who satisfies His people with bread is present with you. The One who 'gave them bread from heaven' is here. They need not depart; give ye them to eat." The disciples ought to have known, beloved friends, with the Lord's presence and the Lord's power there at their disposal, that they were able to feed the multitude; and the very last thing they should have thought of was to send the people away. Though their own strength was not equal to the prodigious task, yet should they, with Jesus in their midst, have bid the people be seated. This would have been simple faith, that would have honoured the Lord by making His fulness available for the multitude. It would have shown holy confidence that God was there, and there in the activity of His abundant grace. Faith uses the Lord's power always. And this is just our strength. As workers for Christ, you and I need never send the multitude away. You have always abundance and to spare; more than enough for any multitude that ever stands before you. My brethren, we do not half know what wealth of resources we have. We do not know the fulness that there is in Christ, because we make so little use of Him. We have just heard from the previous speaker the most remarkable instance of the power of the Lord over the natural elements around us; but if there were simpler, more earnest faith in the soul, that would seem no exceptional thing. There is nothing for us to open our eyes in astonishment about that the eternal God should clear away the fog. We know the Lord so little, because we have so little communion with


Him, we so little bring Him into the circumstances of every day! We have so little acquaintance with His resources, because we do not use them. The apostle says, "My God shall supply all your need." What a wonderful thing! "*My God shall supply your need.*" As if to say, "There is One that I *know*—that I have learned to know in all sorts of circumstances—upon whom I reckon for you. He was with me when the Jews stoned me at Lystra. His strength was perfected in my weakness when I got up from the field and walked away, as when all left me there for dead He had stood by me. He was with me the night and the day that I spent on a plank in the deep. He has been with me in the prison now for four long years. And I know Him. I know what resources there are in Christ Jesus my Lord, for you Philippians. My God shall supply your need." Beloved friends, when shall we learn the lesson? If we do not learn it soon, it will be of no use to us—I mean as regards service here for the Lord Jesus. Everything that we learn at any time will be of blessed use to us, thank God; but if we want to be serving the Lord Jesus Christ, we should make haste to learn something more of the blessed fulness that there is in Him, not only to meet our need, but to meet the need of souls around. Our sister going into France, our brother going to China, will not go a warfare at their own charges. They will prove that there is no need to send the multitude away. Hear the blessed Lord say in effect, "Do not let them go. Those who have the greatest need of food will have the greatest difficulty in getting it. But they need not go at all. They will faint if they go. Perhaps they have not money to buy food in the villages; for, in the villages, they will only let them have food for money. But 'if you knew'—as the Lord said to the poor woman at the well of Samaria—"if you knew the gift of God, and who it is that saith to thee . . . 'you would not send the multitude away.'" What! send a hungry multitude from a feast of fat things! Send a hungry multitude away from Christ, in whom *all* fulness dwells! Why, Jesus came down from heaven to do the will of Him that sent Him. And God's will is the blessing of man. The fulness of God is at the disposal of faith for the needy multitude. Oh, do not send the multitude away! Ah! beloved friends, the need is greater that you and I have to minister unto than that of the multitude then. We have nothing, in one sense, to minister; but we are to be living, intelligent, believing channels. And it was because the disciples were not ready to be this that the Lord reproveth them. Blessed be His name, He did make them the happy channels of His bounty, as you see. "Bring them hither to Me." What a contrast between unbelief and simple

faith! Unbelief counts the loaves. There is not much comfort in counting the loaves, when there are only five for five thousand; but unbelief can do nothing else but count these poor loaves. They tell the Lord what He well knows—that there are only five loaves and two fishes. “Bring them hither to *Me*”—to ME—to ME. Oh, beloved, if we only knew that “*Me*” a great deal better! David Livingstone has been referred to a few minutes ago. He was a great man, one that men are justly proud of; but I am not going to say a word of all his geographical discoveries, and all the things for which he got a funeral in Westminster Abbey. He was a humble servant of Christ. On his last birthday but one there was an entry in his diary which explains the power that any missionary has towards the multitude which *must not* be sent empty away. He says, “My Jesus, my King, my life, my all, I again dedicate my whole self to Thee.” You could not send the multitude away with these words in your heart. Oh! you would not send the multitude away if you knew my Jesus, the blessed King of glory, my life, my all. Oh, beloved friends, bring the five loaves that you count: bring them to Christ; lay them at His feet. See what Christ can do with the five loaves and two fishes. Here He does not make any display. Those loaves did not swell before the multitude into a thousand loaves; but He brake, and went on breaking until all the five thousand were filled. The women and the children are not included. I think, if we take an average company, we shall find that the five thousand would grow into ten thousand or fifteen thousand. The number does not matter. It is all one, if the loaves are brought to Christ. The immense crowd is fed and filled, and go on their way rejoicing. Jehovah-Jesus is the One who satisfies His people with bread, and leaves, when all are filled, more than there was to begin with. And now, beloved friends, Christ makes these His poor servants—for servants they were, but feeble in faith—He makes them, in spite of themselves, channels of His bounty. They were the vessels of His mercy after all. They carried the bread that Christ had broken to those whom in their unbelief they had asked Christ to send empty away. Blessed be God for His grace! If He had sent the disciples away, would not He have treated them as their unbelief deserved? Indeed He would. He does not send them or the multitude away, but He makes them the channel of blessing to those around. This is grace worthy of the Lord—a Divine cure for the unbelief of His own, a blessed feast for the hungry thousands. My fellow-workmen, my fellow-servants of Christ, let us seek to be in touch with the Lord Jesus Christ; to be so consciously in His presence, tasting His love, and using His power, that our joyous testimony in word and deed

may be, "Of His fulness have all we received, and grace for grace." For this we must be consciously and entirely cast upon the Lord. He gives power, by the Holy Ghost who works in us, that out of our hearts may flow rivers of living water. That promise is for every man who comes to drink of Christ, for his own need, because of his own thirst. A thirsty one does not drink in order that he may satisfy others; but he comes to Christ and drinks for his own need. The result is, out of his belly flow rivers of living water. What a contrast is there between our blessing and even Israel's! God has great blessing for His earthly people. "He shall pour water out of His buckets." He has water (Divine refreshment) to spare. He is satisfied, and something over; He pours water from His buckets. But Christ risen, sending the Holy Ghost, and making our bodies temples of the Holy Ghost, has something better than buckets of water: "Out of his belly shall flow rivers of living water." Make your service a daily matter between you and the Lord. Have it in communion with the Master, and draw upon His resources; draw boldly, as those who know something of "the unsearchable riches of Christ." Count upon the Lord; bring Him into every service. How much work there is has been referred to to-night! and the fields are white unto harvest. It is said that a million of immortal souls pass into eternity in one month in China alone. A million! Oh, beloved friends, how long would it take you to count a million of anything? If you had a million pennies, how long would it take to count them? and yet, between the sixth of July and to-day, one million of souls have passed into eternity, in China alone. My brethren, my sisters, let us seek grace from Christ to be up and doing, to be diligently serving Christ, where He appoints—in China, in India, in Africa, in France, in London. Some of us who would gladly go for Christ to lands where they have never heard His blessed name seem bound to London. Well, in London how many thousands there are ready to depart, for whom a blessed feast is spread! And what is the word of grace with regard to these? "Compel them to come in, that My house may be filled." May God give us grace. May He give us a revelation of Christ to our souls that will make us good and faithful servants, to hear, ere long, the blessed word that will be a full Divine answer to even the longest and most difficult career of service, "Well done, good and faithful servant." If ever I hear that word—and I look for it most certainly—from the lips of the blessed Lord Jesus who died for me, it will be heaven itself. Oh for faithfulness and devotion to Him! A little more service, a little more suffering perhaps, and then His lips will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE RELATION BETWEEN DOCTRINE AND LIFE.

JOTTINGS FROM ARNOT.

 COMMON street cry of the day is, "Give us plenty of charity, but none of your dogmas;" in other words, "Give us plenty of sweet fruit, but don't bother us with your hidden mysteries about roots and engrafting." For our part, we join heartily in the cry for more fruit; but we are not content to tie oranges with tape on dead branches lighted with small tapers, and dance round them on a winter evening. This may serve to amuse children, but we are grown men, and life is earnest. We, too, desire plenty of good fruit, and therefore we busy ourselves in making the tree good, and then cherish its roots with all our means and all our might.

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Here is a leaden pipe concealed under the plaster, stretching perpendicularly from the bottom to the top of the house. What is the use of it? It is placed there as a channel through which water for the supply of the family may flow up to a cistern on the roof. "Water flow up? Don't mock us. That would be contrary to its nature. Water flows down, not up. How should it change its nature when it gets into your pipe?" Place your ear near the wall, and listen. What do you hear? "I hear water rushing." In what direction? "Upward." Precisely; water left to itself outside the pipe flows down; but water left to itself inside flows up. "Why?" Because there it is pressed by the water that flows from the fountain on the mountain side. It is the weight of water flowing down that forces this water to flow up. It is thus that living sacrifices, holy and acceptable, ascend from a human life to God when that life is in Christ. When a human soul is within the well-ordered covenant, it is constrained, by the pressure of Divine mercy flowing through Christ, to rise in responsive love. "I beseech you therefore, brethren, by the mercies of God, that ye yield yourselves," &c. The word "therefore" is the link of connection between doctrine and life. Here it unites the *product* to the *power*. The whole epistle consists of two parts united together by this word. The first portion is occupied with truth revealed, and the second with obedience rendered; and the truth is, in point of fact, the force which generates the obedience.

Much mischief is done in the world by a wanton or ignorant divorce of this Divinely united pair. There are two errors equal and opposite.

Those who teach high doctrine, and wink at slippery practice in themselves or others, fall into a pit on the right hand; those who preach up all the charities, and ignore or denounce the truth and the faith that grasps it, fall into a pit on the left. Let not one man say, "I have roots," and another, "I have fruits." If you have roots, let us see what fruit they bear; if you would have fruits, cherish the roots whereon they grow.

There is an aspect of childishness in the methods at present in fashion for undermining evangelical faith. When I was a little child I thought the clouds were accumulations of smoke from the chimneys. I also thought that, while the barren atmosphere above our heads was filled with stacks of dry thick smoke, the earth beneath our feet was rich and beneficent, seeing that from its bowels spring up all the waters that feed the rivers and fill the sea. Foolish child! The clouds are the storehouses in which the water is laid up, ready to be poured on the earth. From these treasures the wells obtain all their supply. We have streams on the ground because we have clouds in the sky. As the clouds create the rivers, the love of Christ exhibited in the Gospel causes streams of charity to circulate in human life. The Bible teaches this, and history proves it. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is a dogma; and before that dogma came, how much charity was in the world?

Our latest reformers, I suppose, came easily by their discoveries. I am not aware that they have passed through any preparatory agonies, like those which Luther endured at Erfurth. Your philosophic regenerator of the world dispenses with a long search and a hard battle. When he brings forward for my acceptance his savoury dish, like poor old blind Isaac, when his slippery son presented the forged venison, I am disposed to ask, "How hast thou found it so quickly, my son?" Ah! it is easy for those who have never been deeply exercised about sin to denounce dogma and cry up charity in its stead; but whence shall I obtain charity if I abjure truth? "Beloved, if God so love us, we ought also to love one another." The apostle John got his charity from the bosom of the Master whereon he lay. Where do the modern apostles obtain theirs? How can you move the world if you have nothing but the world to lean your lever on?



THE oftener we invite Him with whom we have to do, to use the keen edge of the "Sword of the Spirit" in our consciences, the less will there be in us for Satan's fiery darts to fix upon.—R. C. C.

PREACH THE WORD.

WHAT is the Word? It is not man's philosophy, nor man's rhetoric. It is the Divine revelation. It is called the Word of God because it is not of man. As God's, it has both authority and power—authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's, and as God's let no man dare add *to* it, or take *from* it, or alter it in any way. The Lord Jesus stands by His cross, where He offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former He cries, "Search the Scriptures;" of the latter He tells His apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God—one Bible—one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given His people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure Word is His Church built. The doctrines of grace have neither human origin nor human support. They are altogether Divine, and are received only by the soul that becomes partaker of the Divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalising from the basis of natural experience, and which have undermined faith in the Word of God and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of these conceited thinkers, whose names are lauded as those of giants in the Church while they are corrupting the pulpit and secularising the pew.—HOWARD CROSBY, D.D., in "*The Inspired Word.*"

THE GOSPEL OF CHRIST.

AS ILLUSTRATED IN THE BOOK OF PROVERBS.

BY WILLIAM LUFF.

WE read in John x. 23, "Jesus walked in the Temple in Solomon's Porch." Taking the Book of Proverbs as Solomon's Porch to God's great Gospel Temple, we have plainly seen that Jesus walks there. In this paper we want to trace His footsteps from the curse of Eden to the blessing of Heaven, and thus get an epitome of the whole Gospel.

"*The curse of the Lord is in the house of the wicked*" (iii. 33). Sometimes we see that curse; sometimes it is unseen, but none the less real. Man's curse is weak; God's curse is almighty. Its awful nature may be gathered from Deut. xxviii. 15-68, where more than fifty verses are needed to describe it. This curse is not upon the openly wicked only; it is upon the morally wicked, for, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). It is in their house as a skeleton in the cupboard, as an adder under the pillow, as a shadow that darkens every room, and will reach its awful termination in the words, "Depart from me, ye cursed, into everlasting fire" (Matt. xxv. 41). There, when the blessing of the Lord illuminates the eternal "*habitation of the just,*" His curse will be fully felt in the dark prison-house "*of the wicked.*" Because there is a curse, therefore there is wrath.

"*The expectation of the wicked is wrath*" (xi. 23). This is the secret reason of man's infidelity. He knows he has nothing to expect from God but wrath, and so he would rather disbelieve in God altogether. Woe to those who tell the wicked there is no wrath! It is true Christ is a Lamb, meek and harmless; but there is also "the wrath of the Lamb" (Rev. vi. 16). "There is wrath" (Job xxxvi. 18). "*The sinner's feast is no sooner served in, but Divine Justice is preparing to send up a reckoning; and the fearful expectation of this cannot but spoil the taste of the other.*"—Gurnal.

We are by nature children of wrath (Eph. ii. 3).

We treasure up wrath (Rom. ii. 5).

Christ delivers us from wrath (1 Thess. i. 10).

"*A wise man feareth, and departeth from evil*" (xiv. 16). If evil brings wrath and a curse, a wise man runs away from the cause of the curse. Most conversions begin with fear. The roaring of the lion of

wrath drives many a stray sheep to the Shepherd. Evil is a serpent. Only a fool will put his nose near it; a wise man departeth. There is no turning and returning to God without parting and departing from sin. Sin is evil in its origin, in itself, in its results. Fear of evil leads to fear of God.

“The fear of the Lord is a fountain of life, to depart from the snares of death” (xiv. 27). The evil the wise man departs from is compared to the *“snares of death;”* the fear of the Lord to which he turns is compared to a *“fountain of life.”* What a contrast! The fountain gives life, and sustains life; the snares are intended for death, and end in death.

This fountain is with God (Ps. xxxvi. 9; Jer. ii. 13).

It is for cleansing (Zech. xiii. 1), and refreshment (John vii. 37).

Christ gives it freely (Rev. xxi. 6).

When received it becomes a fountain of living water within the receiver, *“springing up into everlasting life”* (John iv. 14). We have this fountain now *in us*; it will result in rivers *from us* (John vii. 38), and in the river of life *for us* by-and-by (Rev. xxii. 1). At the fountain of life all are equal.

“The rich and poor meet together: the Lord is the Maker of them all” (xxii. 2). The Lord is the Creator and Re-creator of both. *“The poor man and the oppressor meet together: the Lord lighteneth the eyes of them both”* (xxix. 13, R.V.). The oppressor and the oppressed are as blind one as the other, but the Lord enlightens them; if He did not, like Hagar, they would never see the fountain of life (Gen. xxi. 19). *“To have respect of persons is not good”* (xxviii. 21, xxiv. 23). *“Rich and poor are on the same level in birth, in death, at the Cross, before the throne.”* —Archibald Brown. God in the Gospel is *“no respecter of persons”* (Acts x. 34; Rom. ii. 11). He was not under the law (Deut. i. 17, xvi. 19). *“Neither doth God respect any person; yet doth He devise means, that His banished be not expelled from Him”* (2 Sam. xiv. 14). He who comes empty-handed is as welcome as a prince with presents, for *“there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts”* (2 Chron. xix. 7). Yet how many think their prayers and morality give them an advantage! Nay, it is without money and without bribe of any sort. What are distinctions of good and bad to Him who has condemned all? What is wealth to Him who owns all worlds? What is caste to the King of Kings? The simpleton and the sage are equal fools compared with Him who is all-wise. He only knows two classes—sinners saved and sinners unsaved. They are called by various names in this book—*“righteous”* and *“wicked”* (x. 3), *“upright”* and *“transgressors”* (xi. 3), *“just”* and *“workers of iniquity”*

(xxi. 15), "humble" and "proud" (xvi. 19), "a fool" and "a prudent man" (xii. 16), "him that hath understanding" and "him that is void of understanding" (x. 13).

Though difference makes no difference before conversion, yet conversion makes all the difference after conversion. Before conversion man strives against God "without cause" when He has done him "no harm" (iii. 30). In conversion he learns "it is an honour for a man to cease from strife" (xx. 3). We read just now, "The curse of the Lord is in the habitation of the wicked:" after conversion the other half of the verse is true—"He blesseth the habitation of the just" (iii. 33). Thus the curse is changed to a blessing. Good Gospel work this! Nor are the two following verses less true—"Surely He scorneth the scornors: but He giveth grace unto the lowly. The wise shall inherit glory," &c. The "scorner" becomes "lowly," and instead of being scorned receives "grace;" and He who gives grace is sure to give "glory" (Ps. lxxxiv. 11). There is thus a difference in the man and a difference in God's dealings. He who was wicked is now amongst those of whom it is said, "The desire of the righteous is only good" (xi. 23).

This change is seen in his estimate of others. "They that forsake the law praise the wicked: but such as keep the law contend with them" (xxviii. 4). His mind is according to God's mind: once he contended with God; now he is on God's side, and contends with all who are in arms against Heaven. Black sheep think black sheep beautiful; white sheep admire a snowy fleece. When a man is converted he soon falls out with his old companions. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 11). A false charity would live peaceably with the Devil himself; but if any man, especially a teacher, forsake the law, we are to contend with him, as Elijah with the prophets of Baal (1 Kings xviii. 17, &c.), and John the Baptist with Herod (Matt. xiv. 4; 1 Cor. v. 11; 2 Cor. vi. 14; 2 Thess. iii. 6 and 14).

Have you experienced this change? Is it practical, or do you still love the old company and work the old works? "A man of wicked devices will He condemn" (xii. 2). "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19). The Gospel saves from the wicked devices, and proclaims, "No condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1).

We often urge the Gospel need of immediate decision. Can we have a better quotation than Prov. xxvii. 1?—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Are you

young? “*The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.*”—Burke. Are you putting off to a death-bed? Matthew Henry says, “*A death-bed repentance is a sacrifice offered to God out of the Devil’s leavings.*” When Mr. Richardson was travelling along the Mediterranean, while opening a temple at Absambul, the party were attacked by an Arab, who hurled great stones from above. He was the owner of a barley crop, upon which the visitor’s two goats had been allowed to feed for a fixed sum: the interpreter had told him to wait for payment until to-morrow; but, in their colloquial language, *bouchâra*, which signifies to-morrow, is often taken in an acceptation synonymous with never—hence the Arab’s wrath. How often to-morrow really means never! When a child I learned these lines—

“I will to-morrow, that I will, I will be sure to do it!
 To-morrow comes, to-morrow goes, and still we are to do it.
 ’Tis thus repentance is deferred from one day to another,
 Until the day of death is one and judgment is the other.”



THE PRESUMPTION OF ATHEISM.

“THE fool hath said in his heart, There is no God.” In a certain sense all the ungodly are atheists, for the word “atheist” simply means “without God.” But the name is reserved for those who theoretically and boastfully declare their belief that there is no God. The celebrated John Foster in one of his essays exhibits in a very powerful way the absurdity of an atheist’s position. He says:—“The wonder, then, turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for its attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For, unless this man is omnipresent,—unless he is at this moment in every place in the universe,—he cannot know but that there may be in some place manifestations of a Deity, by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, something may have been done by a God. Thus, unless he knows all things—that is, precludes all other Divine existence by being Deity himself—he cannot know that the Being whose existence he rejects does not exist.”

MOSES AND ELIJAH.

BY THE LATE H. W. SOLTAU.

No. II.—ON THE HOLY MOUNT.

MATTHEW xvii., MARK ix., LUKE ix.

ON a former occasion the contrast between Moses and Elijah at Horeb was the subject of our meditation—the one interceding *for*, the other *against*, Israel; the one *abiding* in God's presence, the other wandering away from it.

We find them brought together in the New Testament on a very different mountain—not Sinai or Horeb, but the holy Mount of Transfiguration. Here they met—the one the most distinguished lawgiver, the other a distinguished prophet—when it was not a distant vision of Jehovah nor a partial proclamation of His name that attracted the eye and ear of Moses, neither was it a still small voice preceded by Sinai-terrors that occupied Elijah, but the presence of “God manifest in the flesh,” the brightness of Jehovah's glory, and the express image of His person—the glory of the Only Begotten of the Father;—converse face to face with Him engrossed their eyes and hearts.

SINAI AND PISGAH.

On two mountain-tops marvellous scenes had during his lifetime on earth been witnessed by Moses. A fiery law, accompanied with its awful terrors and ministration of death, had been delivered to him on the summit of Sinai. From the top of Pisgah he had beheld stretched out beneath his feet the fair Land of Promise, without a Canaanite occupying its borders; no tower of Tyre or Sidon, no Jebusite citadel, no lordly city of the Philistines, defaced that glorious prospect. Even Jericho, the city of the curse, was presented to his eye as the city of palm trees; and instead of the salt sea of death, that spread its waters over the four cities deluged with fire and brimstone from heaven, the fertile plain extended to Zoar. The undimmed eye of Israel's leader closed on this beautiful landscape to open again on a more glorious vision—to behold the Son of God in the majesty of His future coming. And thoughts of Israel's failure burdened not his heart, and indignation against Israel's idolatries filled not Elijah's thoughts; even the very glory of Jesus Himself, resplendent with garments of light which He will yet wear when He returns again, gave place to another more engrossing subject—“His decease which He should accomplish at Jerusalem.” All else seems to have vanished

from their thoughts and memories. Types of the law, and innumerable prophecies, centred in Him. The sufferings of Christ and the glories which should follow had till then been subjects of comparative obscurity; now their own eyes rested upon some of the coming glories, and their ears heard from the lips of the Lamb of God explanations of His sufferings.

JESUS ONLY.

Moses ceased to be, as the Moses of old, oppressed with the "cumbrance, burden, and strife" of the stiff-necked people, and the peaceful vision which had filled his dying eye no longer rested in his memory; one all-absorbing object enwrapt his soul—JESUS—His cross and His glory. Elijah, also, forgot that he was Elijah, and though Israel's state was far worse then than it had been when he had formerly made intercession against them, and though the chariot of fire had borne him aloft into other scenes and circumstances, yet all was as nothing compared with the blessed nearness of Christ, and with the knowledge of that marvellous death through which his Lord was to enter His glory.

Thus all the circumstances, trials, difficulties, temptations,—all the engrossing subjects of this little life; yea, even right objects pursued with right motives, and scenes of faithful, devoted service to God,—all fade away before the Cross, the sufferings of Christ, and His glories. Moses and Elijah looked not at themselves, thought not of their past lives of trials, considered not the glory with which they were surrounded. Moses marvelled not at being brought back from the sepulchre where God had buried him; Elijah considered not at his return to the earth, from whence he had been translated without seeing death: these things sank into insignificance compared with the living presence of Christ.

TWO UNANSWERED PRAYERS.

Moses had earnestly besought the Lord that he might see "that goodly mountain." In the prospect which he subsequently beheld from Pisgah, it does not appear that the goodly mountain met his gaze: God had some better thing in store for him. He showed him JESUS on the holy mount. Elijah had prayed to die. The God of grace removed him from the scene of trial without his seeing death, and instructed him from the mouth of Christ Himself as to what death really is.

We as children and servants of God have a world full of evil and Satan's power around us, and a Church full of disorder, division, and strife, of which we form a part. We have also our own individual temptations, difficulties, and cares. But the presence of the Lord, His Cross and His glory, will enable us to forget our own trials, to be

careful for nothing, and to walk in the midst of many evils without being overwhelmed by them. The more we know and have intercourse with HIMSELF, the living Christ (not with mere doctrines, ceremonies, ordinances, or a religion *about* Christ), the more we shall be able to pass through this world as raised above it—already on a mount of glory, learning of Him concerning the past and the future.

And as we draw nearer to the “morning without clouds,” when with raised and changed saints of God (typified by Moses and Elijah) we shall spend an eternal day in hearing from the lips of Jesus Himself the deep mysteries of His death, let us be more in the habit of communing with Him by the way; and may our hearts burn within us as He even now expounds the wonders of His decease which He has accomplished at Jerusalem, and points to the rest which He is gone to prepare.



THE ORGANIC UNITY OF THE BIBLE.

As the baton rises and falls in the hand of the conductor of some grand orchestra, from violin and bass-viol, cornet and flute, trombone and trumpet, flageolet and clarinet, bugle and French horn, cymbals and drum, there comes one grand harmony! There is no doubt, though the conductor were screened from view, that one master mind controls all the instrumental performers. But God makes His oratorio to play for more than a thousand years; and where one musician becomes silent, another takes up the strain, and yet it is all one grand symphony—the key is never lost and never changes, except by those exquisite modulations that show the Master Composer; and when the last strain dies away it is seen that all these glorious movements and melodies have been variations on one grand theme! Did each musician compose as he played, or was there one composer back of all the players—“one supreme and regulating mind” in this Oratorio of the Ages? If God was the Master Musician, planning the whole and arranging the parts, appointing player to succeed player, and making one strain to modulate or melt into another, then we can understand how Moses’ grand anthem of Creation glides into Isaiah’s oratorio of the Messiah, by-and-by sinks into Jeremiah’s plaintive wail, swells into Ezekiel’s awful chorus, changes into Daniel’s rapturous lyric, and, after the quartette of the Evangelists, closes with John’s full choir of saints and angels.—A. T. PIERSON, D.D., in “*The Inspired Word.*”

HEARING AND TELLING.

“What I tell you in darkness, that speak ye in light.”—Matt. x. 27.

IN this short sentence our Lord gives us a condensed lesson on ministry. First, we have

THE PREACHER'S TOPIC.

“What I tell you.” The preacher's business is to declare Christ's message. “Preach the Word.”

Our Lord's words define the scope of the preacher's work accurately. He is not to tell what *he* thinks or what other people think, but what the Lord says. He is not to substitute human philosophy for Divine revelation. He is commissioned by, and can appeal to, the highest authority.

His message is contained within the covers of “The Book;” his work is to proclaim it and make it known. But not only is this the case; the words of Christ touch the messenger very closely and personally. Look at them again—“What *I* tell *you*.” Each messenger must not only know the truth generally, but on each occasion he needs to get the special truth for the particular occasion fresh from the lips of his Master by secret communion in meditation and prayer. How great is the difference! In the one case there may be a cold, clear statement of doctrine; in the other there is all the fervour of conviction and heartfelt power. Notice, next,

WHERE HE LEARNS IT.

“In darkness.” The meaning here apparently is, in secret (see context). “When I speak with thee,” said Jehovah to Ezekiel, “I will open thy mouth.”

The Lord Jesus said of Himself, “I came forth from the Father, and am come into the world.” Spiritually this should be true of all His servants. Is it so? Is sufficient care always taken to secure time for withdrawal from public view and public activity? Unless this be done, deterioration must ensue. To Abraham alone under the midnight sky, to Moses in the desert, to Daniel and Ezekiel in Babylon, and to John in Patmos, did God make some of His choicest communications. Thus He continually teaches His servants now, and fills their hearts and lips with the messages of His love and grace. Let us watch daily at His gates, and wait at the posts of His doors. Let us closely follow Him who said, “He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught” (R.V.). Then notice

WHERE HE PROCLAIMS IT.

“In light.” And the parallel sentence following adds, “upon the house-tops.” They are to proclaim it publicly and fearlessly; with no bated breath, no subdued voice, no hesitating speech, but with all the courage and confidence of those who can say, “Thus saith the Lord.” They are the servants of Him who is “Light,” they are the “children of light,” they are “lights in the world,” and they are commanded to let their light shine before men. Before the light of day, and before the boasted light of human wisdom and learning, the servant of Christ can fearlessly declare the Gospel which is the power of God and the wisdom of God.

J. L. S.

"THE JUST SHALL COME OUT OF TROUBLE."

Notes of an Address by Mr. JAMES WRIGHT, Bristol.

PROVERBS xii. 13.

THIS is one of the "exceeding great and precious promises" of God, and our true wisdom in reading such a promise as this is to ask ourselves the question, "Can I lay claim to it? is it a promise to me?" and in order to answer this we must ask another question, viz., "Am I a *just* one?" You see the promise is to the "just," viz., the justified or righteous persons. In order to see that this is the force of the word "just," turn to Gen. vi. 9—"Noah was a *just* man"—and compare with it vii. 1—"Thee have I seen *righteous*." The words are used interchangeably. Also 2 Peter ii. 7—"just Lot;" and in the next verse he is called "that *righteous* man." "*Just*," then, means "*righteous*," and a "just man" means a "justified or righteous man."

The great point, then, is to find if I am a just man; for, if so, I can claim the promise and say, "I shall come out of trouble." The just one is righteous *before God*, for the question is that of standing before God, and in reference to that the Holy Spirit, the Searcher of hearts, uses the word "just." Men may put upon the tombstone of their fellow-man, "Mark the perfect man, and behold the upright, for the end of that man is peace;" and, alas! to those who knew the man in life it may be too plain that this is *man's*, but not *God's*, sentence. Ah! dear friends, this is not a question of standing before our fellow-men, for we may be just before man and not before God. Now Scripture teaches three things very plainly—

(1.) That there are *none righteous!* Compare Ps. xiv. and liii.; for God *doubles* the truth because of its importance—emphasises it by inspiring the Psalmist to write it twice. Ps. liii. is not Ps. xiv. out of its place, or copied in mistake by a transcriber. "There is *none* that doeth good." God looked down from heaven, and that is what He saw. This is quoted by the apostle in Rom. iii. when leading up his argument to the climax, "*All* have sinned," and "there is *none* righteous." God declares by this inspired sentence that the whole race of Adam is involved in sin and condemnation: this is God's bankrupt gazette in which He declares the standing of the whole race before Him; and the only question is whether we have seen *our* names in it.

(2.) Scripture teaches that man cannot *make himself righteous*.

Rom. iii. 20: "By the deeds of the law there shall *no flesh* be justified in His sight." The words before considered—"There is none righteous"—are all-inclusive; and, again, *this* is an equally all-inclusive statement of man's incapability to make himself righteous. By no effort of his own can he reinstate himself in God's favour. Thus, in Ps. lxxix. 2, "I sink in deep mire," &c. While we do not question the *primary* application of the words, we cannot doubt that, in a secondary sense, they describe the experience of the Spirit-taught soul when convicted of sin. How vivid is the picture of man's fruitless efforts to extricate himself from condemnation! Sinking and struggling, and endeavouring to raise himself; but the stronger the man and the more he struggles, the deeper he sinks! This is just the picture which the Holy Spirit gives us of man endeavouring to commend himself to God; and if ever the song of deliverance is put into his mouth, it is because "salvation is of *Jehovah*." So in a parallel Psalm (xl. 1, 2) we have words fitted to the lips of the truly regenerate soul, ascribing the whole glory to God: "*He* heard my cry"—the cry of one in a *deep pit*—"He brought me up out of an horrible pit, out of the miry clay." Oh, you who trust in Jesus, don't you remember something of this—the *cry* out of the very depths of sin? and that cry reached the throne. The utmost extremes are brought together—the depths and the throne of grace. "*He* inclined unto me, and heard my cry;" and, more than that, "*He* brought me up." The man doesn't do it; any effort of his own only sinks him deeper; from first to last it is of God. This, then, is what Scripture teaches us concerning this matter—that none are righteous, and that none have any ability to make themselves righteous.

But (3) *God justifies the ungodly* through faith in His Son. God Himself constitutes righteous the poor guilty sinner—the unrighteous one. God—the almighty, eternal, all-wise God—the God who is love—the holy God, the righteous and true God—justifies those who believe. "By Him all that believe are *justified* from all things, from which they could not be justified by the law of Moses." They are constituted righteous—"seen righteous" by God. As long as you cover your sins you won't hear God's voice; but the moment you take the place of a self-condemned sinner, and confess your transgression, God makes it His business to cover you, and you are "justified." By whom? "By *Him*." Everyone who believes in Christ crucified for guilty sinners, taking the sinner's place,—all who trust in such a Christ, to them God says, "*You are constituted righteous*." Before whom? "Before *Me*." God says to such, who are the true children of Abraham, "*You have I seen righteous*." God sees them righteous, not on account of a righteousness *infused* into them, but on account

of a righteousness *reckoned* to them. So, when we put our trust in Christ, we change places with Him, Christ taking the sinner's place, and the sinner in sovereign grace lifted into the blessed Surety's place—into the place of merit the Surety possessed—and covered with all the beauty and righteousness seen in Him, loved as the Father loves Christ, and bound up so in the bundle of life with Him that Jesus says, "Because I live, ye shall live also." And the response of faith to this is, "Christ, who is our *life*." Oh, it is blessed to see faith's simple response to God's testimony! "At that day ye shall know that I am in My Father, and ye in Me, and I in you;" and faith says, "When Christ, who is our life, shall appear, then shall we also appear with Him in glory."

Now these are the three things—1st, There are "none righteous;" 2nd, "By the deeds of the law there shall no flesh be justified;" and, 3rd, "By *Him* all that believe are justified." And the *nature* of that act on the part of God another verse beautifully tells us: "Being justified freely by His grace"—*i.e.*, graciously, without the least meritoriousness, or the smallest thing in the sinner that could draw forth God's favour. Favour bestowed contrary to merit, free grace, spontaneous, out of His heart; for He finds all the reason for His dealings with sinners in His own heart, not in the sinner's. As David said, when he went in and sat before the Lord, "For thy word's sake, and *according to Thine own heart*, hast Thou done all these great things." Oh, it is so blessed, dear friends, to see that the whole reason of God's action to you and me is in *His own* heart! If we grasp this, and are enabled by the Holy Spirit to hold it, Satan has no power to touch us in the way of shaking our confidence. "He that is begotten of God keepeth himself, and that wicked one toucheth Him not." It is only trust in, and apprehension of, the simple grace of God that drives away fear from the heart, so that we have an answer to Satan: "All that you say you find in me is true, and God has reason to cast me off for ever, but He won't, for He has set His love upon me, given His Son to die for me, and chosen me in Him; and because He has chosen me in Him, I refer you to Him." O beloved, you find that you have got the upper hand of Satan when you have got hold of this.

Is not this the teaching of Scripture about righteousness and justification, and the answer to the momentous question of Job, "How then can man be just with God?" Oh! do we not see plainly who of us have a right to this promise? God, the Searcher of hearts, can at this moment draw a line through this room, severing the righteous from the unrighteous . . . between those who are resting entirely on the work and death of His beloved Son, and those

who are yet in their sins because they believe not in Jesus. If *conscience*, too, does this,—if I speak to any whose *consciences* tell them that they are *not* just before God, I tell you, with joy, you may go out from here justified. What have you to do? Simply to accept God's verdict against yourself, and God's testimony concerning His Son; and if you do that heartily, simply, and sincerely, before God, God instantly says to you, "*I have found a ransom.*" It does not require six weeks, six days, or even six hours, and no more working than lifting the eye and looking at a crucified Christ. As the bitten Israelite lifted his eye to the serpent of brass, and life came to the one at the point of death, so, if you lift your eye to the Crucified One, you become a justified one before God!

Now the *promise*, "The just *shall* come out of trouble." In meditating on this utterance of the blessed God, we observe—

1st. It implies that, more or less, *trouble is the portion of the righteous*, for they must be in it if they are to come out of it. That the just shall have, more or less, trouble for their portion is inevitable, for two or three reasons.

(1.) Though just persons, they remain, in virtue of their descent, connected with the first Adam, and all, in virtue of this, inherit trouble. As Job says, "Man is born unto trouble, as the sparks fly upward;" and a little further on Job says that man is "*full of trouble.*" That's his portion as *man*, as connected with the first Adam; and his being justified and becoming connected with the second Adam does not alter this inheritance, for as long as he is in the body he remains man, and is not delivered from the accidents, frailties, and ills that the flesh is heir to; for there is a time for everything, dear friends. Some people confuse things that differ by *antedating* God's time of action concerning the redemption of the body. The words, "Mine hour is not yet come," show that God has a *time* for everything. So He *will* deliver us from this body of corruption; believers *will* have glorified bodies, and no more sickness or pain; but we are yet in the body, and all its ills and frailties belong to us, so we can't expect exemption from sickness. But it is no sign of God's disfavour, and we must not pray to be exempt from it, for He may have higher purposes in allowing the sickness to remain; for "by these things men live, and in all these things is the life of the spirit." Don't let us confuse what we "*hope for*" with *present experience*. Our connection, then, with the second Adam does not *at present* deliver us from trouble; nay, more, it brings us into *new* experience of trouble. The moment I pass from darkness into light,—the moment I become connected with the living One who died (and

faith is the connecting link),—I have a *new life*, and the possession of that introduces me into the *heavenly family*; and on both these grounds I am made to experience new trouble.

For, as long as I was unregenerate, I had only one nature, and there was no conflict. The unregenerate man knows nothing of *spiritual conflict*, but simply of strife between natural *passions*; e.g., a miser may develop an inordinate love of pleasure, and become a spendthrift, but the *man* is not altered: it is a conflict between avarice and the love of pleasure—between the natural passions—and is not spiritual conflict between the flesh and the spirit. But the moment I have *new life* in Christ, conflict begins, and I have new trouble. So a man becoming a just person, instead of lessening, *increases* his trouble (though it is a blessed privilege), being brought into a new kind of trouble he was incapable of before. For example, I mourn over sin, not because it brings ill, but because it grieves my blessed God who so loved me; and a new pang shoots through my heart—a new feeling—because, linked to Christ, all that grieves Him grieves me. . . . Growth in grace causes the heart to grow in conformity to Christ, to grow in its capacity of feeling sin. So the cry in Rom. vii., “O wretched man that I am!” is the cry of a man in the highest state of spiritual experience; the cry of a most advanced Christian groaning over a sinful *bias* discovered as *latent* in the heart, however its manifestation in *act* may, by grace, be suppressed.

Again, when by the grace of God we are born again, we are brought into a *new family*. When we were baptised (signifying our union with Christ in death and resurrection), we were “baptised into one body;” for union to Christ brings us into union with all the family. This brings us into fresh trouble; as Paul says, “Besides those things which are without, that which cometh upon me daily, the care of all the churches.” Paul doesn’t know that *now*: he has no care now; and none of us will in glory; but, down here, connection with the heavenly family means trouble. What is the down-grade controversy but an illustration of this? What heart-pangs it must cause to those who are earnestly contending for the faith, to separate from those whom they see to be slipping right and left from the truth! but loyalty to Christ demands it. Unregenerate souls know nothing of these feelings, pangs, and sorrows: “they are not grieved for the affliction of Joseph;” but the hearts transferred from the kingdom of darkness into the kingdom of His dear Son, *they* know them. We can’t separate ourselves from this, for we can’t be united to Christ and yet indifferent to these things; but our joy is “The just *shall* come out of trouble.” So it is the very clear

teaching of this passage that trouble is more or less the inevitable lot of the just.

2nd. This precious promise implies another thing—that *the deliverance of the just out of trouble is a certainty*, on several grounds.

(1.) *The bare word of God.* Did you ever know God permit one of His "shall's" to be converted into a "may be," or "perhaps"? God's "shall's" remain "shall's;" God's "will's" remain "will's;" for He says, "My counsel *shall* stand." Thus, dear friends, when *God* says, "The just *shall* come out of trouble," *faith reads* it "SHALL."

(2.) Because God, in disciplining the "just" with trouble, "*sits as a refiner of silver*" (Mal. iii. 3). This posture is connected with God's dealings with His *family* (1 Peter i. 7). Our God and *Father* sits as Refiner; He *sits*—remember that. *He* is in no hurry; and don't let us be in a hurry to get out of trouble. *God* is sitting: can't *we* be quiet and say, "By Thy grace, my Father, I'll stay in the crucible as long as Thou thinkest fit" . . . and He won't keep us there longer than is necessary. What are we there for? He has a purpose in it. What does a refiner put the silver in the crucible for? To leave it and forget it? No; but that it may pass through a certain process; and every stage of that process is leading up to the moment when he will take it *out*. Some say that that is when he sees his own image reflected in the silver; but whatever the time, the refiner knows the right moment, and then out it comes: he does not leave it one instant longer. Therefore, because our God sits as Refiner, the just shall come out of trouble. He puts us into the crucible to refine us, that He may see His own image in us. And you know the tender, gracious, loving heart of our Father, of which the tenderness of a mother is but a faint picture; and do you think that He will leave you and me in the furnace one moment longer than His eternal glory and our blessing require? Everything He is doing with the believing one in the furnace of trouble is just leading up to the moment when he shall come "*out*."

(3.) Another reason: It is the purpose of God that we may be "*conformed to the image of His Son*." Every just person—that is, everyone constituted righteous—will be conformed to His image; for the apostle goes on, "Whom He *justified*, them He also *glorified*." But, look, it is the purpose of God that every one of the "many sons" should be wholly conformed to His image, not half conformed. Now "it became Him . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." So we must be conformed to His image here in present suffering, for He was "the Man of Sorrows;" so we, in our measure—but at an unutterable distance, of course—are to be conformed to Him in this respect.

"We must through much tribulation enter into the kingdom of God."
 "In the world ye shall have tribulation." Why? Because it leads to the throne; as Cowper says—

"The path of sorrow, and that path alone,
 Leads to the land where sorrow is unknown."

But, then, just as surely must we be conformed to Him in *glory*.
 What of Him now, our Head? *He* has been brought out of trouble.

"Thy path on earth—the cross, the grave,
 Thy sorrows all are o'er;
 And, oh, sweet thought! Thine eye shall weep,
 Thine heart shall break no more."

"Thou hast made Him most blessed for ever. Thou hast made Him exceeding glad with Thy countenance." *He* has been brought out of trouble; no cloud of sorrow ever passes over His holy soul now. Well? You and I, as members of His body, to be conformed to His image, must also be delivered from all trouble. Therefore the just will be delivered out of trouble, because they are destined to be "conformed to His image." Don't you see that this is the issue hanging on it, since we are so linked to Christ that we have a common destiny?

Before I dwell on the converse of this, let me first say, for the joy of our hearts, *that it is a universal deliverance, a complete deliverance*. "Many are the afflictions of the righteous, but the Lord delivereth him out of them *all*." The just shall come out of *all* trouble, not some. Now how many sources of trouble there are—soul troubles, both before and after conversion; suffering of the heavenly family and household, to which allusion has already been made; but the just *shall* come out of *all*. Don't let us, then, be too cast down by this shaking in the Church. He has brought His Church out of similar trouble; as we sang just now—

"When trouble, like a gloomy cloud,
 Has gathered thick, and thundered loud,
 He with His Church has ever stood,"

and stood with them to bring them out of it, for many a dark cloud has come over the Church of God before now. And He is with us now in this trouble; for it is our own, though we do not bear the same denominational name as those on whom the *centre* of the storm has burst; for the trouble of true, loyal servants of Christ is ours, for their Christ is our Christ, and woe be to us if we are not afflicted in their affliction! but we shall come out of it. And then there are temporal troubles: what of them? "The just shall come out of trouble." We shall be in the furnace just as long as the Father sees an absolute necessity, and then we shall come out. Haven't we been in trouble

before? Did it last? No, it passed over. I will tell you what the troubles of the saints are like—clouds, driven by the wind, passing over (Ps. lvii. 1). •They do not stand still one minute, but are passing; and soon all will be gone, and we shall see nothing but the clear sky, with the arch of the rainbow of eternal counsel round the throne, and no clouds. *Here*, there cannot be a rainbow without clouds, but God makes a rainbow round the throne without clouds. Ah! dear friends, our troubles are not like fixed stars, but like clouds which are passing over. We look up and see the fixed stars in the same place as this time last year; but, blessed be God, our troubles are not like that, but like clouds, and soon will be overpast. "The just *shall* come out of trouble."

Now the *converse* of this. This passage implies that the unrighteous shall *not* come out of trouble. They laugh now, but they will mourn; they "make a mock at the Sin Offering;" but if they continue to do that, they will have to face the wrath of the Lamb. They may light the fires of self-confidence, and walk in the light of them, but what saith the Lord? "This ye shall have of Mine hand" (the hand of the God of love who gave His Son out of His bosom? Yes): "ye shall lie down in sorrow." Oh, that lying down never to rise, where light can never come, and no gleam of hope ever penetrate! There the deceiver and the deceived—Satan the deceiver, and unbelievers the deceived—shall lie down together in the fires of eternal hell. O friends, escape for your lives! Tarry not, look not behind; come *now* to the precious blood, for God is waiting to be gracious. Confess your sin, justify God, condemn yourself, and put your trust in the holy Surety who died the Just One for unjust ones; and then, as just ones, this song will be in your heart and lips, and you can say, "The just *shall* come out of trouble."



WORDS OF GRACE AND TRUTH.

THIS world is a wilderness to all those who find a paradise in Jesus.

BEAMS OF GRACE.—Through all the cold, dark night the petals of the flower were shut. So the sun found it, and poured his rays upon it, till its heart felt the warmth. Then it yearned to be filled with these pleasant beams, and opened its bosom to drink them in. And so it is with man's prayer and God's grace.

NOT QUANTITY, BUT QUALITY.—Look not at the quantity, but at the quality, of your service, whatsoever that service may be. If it be preaching, preaching is not the first thing; the heart must be kept: then two or three words spoken in the power of the Spirit may avail more than many a long discourse.—R. C. C.

SYMPATHY WITH JESUS.

OF all incentives to labour for souls, I know of none so powerful as sympathy with the loving Saviour Himself. Seeking to save sinners out of the compassion we bear to them, because of the awful hell to which they are rapidly posting and the glorious heaven they are losing, is both humane and Christ-like. Compassion brought Christ from the throne to the manger, the cross, and the tomb. He saw man plunged in sin's deep misery; His bowels were moved for him, and on love's swift wings He fled to his relief. Would God that all of us who engage in this work of rescue saw more clearly •

THE SINNER'S AWFUL DOOM!

Would that "eternity were stamped upon our eyeballs"! It would break up the indifference that reigns in so many of our hearts, and rouse us to more earnest effort on behalf of the perishing. Another weighty consideration that ought to incite us to strive for souls is that it is our duty to do so. We are commanded to go into all the world and preach the Gospel to every creature; to go out into the highways and hedges and compel them to come in. We have been saved ourselves that we might be the means of saving others, illumined that we should enlighten others, made partakers of the heavenly riches that we should share them with others; and as to how we have in this matter discharged our duty we shall all have to give account at Christ's judgment-seat (2 Cor. v. 10). Brethren, soon we may be in the presence of the Judge; and remember, nothing will elude His all-searching glance. Let us, therefore, so labour that, whether present or absent, we may be accepted of Him.

But, if we are to labour sweetly, steadily, and successfully in this good work, the impelling motive must be, not so much consideration for sinners, nor for ourselves, as for the Saviour. We must work, not so much for the sinner's sake, nor for our own sake, as

FOR CHRIST'S SAKE.

We must work, not from the human, but from the Divine, standpoint. The salvation of sinners is by far nearer and dearer to the heart of Christ than it can possibly be to the heart of any one of us. It was His deep, intense, longing desire after the souls of men that brought Christ all the way from heaven to earth and led Him to humble Himself so and become obedient unto death, even the death of the cross (Phil. ii. 7, 8). And although He is now absent from the world His thoughts and feelings towards it are still the same. Time and distance

work no change upon Him. He is "the same yesterday, to-day, and for ever." "His love is ever the same." Having on Calvary offered Himself a sacrifice for sin, He passed into the holy place on high, there to present that spotless and all-atoning Sacrifice before God on our behalf, in virtue of which the salvation of all who trust in Him is secured, and a poor sin-stricken world kept from tumbling into hell. If our High Priest has tarried long in the holy place, it is in the world's interest; for while His coming out will be attended with highest blessing to His saints, it will also be accompanied with terrible judgments upon the impenitent. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). It is by apprehending clearly this truth of


A SAVIOUR'S COMPASSION,

and drinking deeply of His Spirit, that we make efficient soul-winners. What an indefatigable worker for Christ was Paul! what a soul-winner! And what was the mighty motive power that bore him on in his course of service? The love of Christ—the love of Christ as beheld in His having died for him and for others (2 Cor. v. 14, 15). Paul laboured untiringly in Christ's service, not only from gratitude for personal salvation, but also that he might rejoice the heart of his Redeemer by bringing the nations to His feet. He says, "Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ" (Phil. i. 20, 21). Fellow-labourer in the Gospel, let there be formed between us and Christ a close, personal attachment—an attachment such as that which existed between David and Jonathan, or that which exists between the bride and her beloved. What we do in the service of Christ, let us do it for the love we bear to Him. Let us search for souls in the depths of sin, that with them as with gems and pearls we may deck our Lord's royal diadem,—that we may make the crown flourish on Christ's "head," and increase the glory of His kingdom. Than this there is no higher aim, no more powerful stimulus to devotion, nor surer pledge of success. That we may have sympathy with the Lord Jesus, let us, like Mary, take our place at His blessed feet, and there learn of Him—consider Him. Let us meditate on that wondrous love of His, gaze upon it, until beneath its beams our hearts take fire and burn with ceaseless gratitude to the Redeemer of our souls, and sympathy with Him in His world-redeeming work. Then, Elisha-like, the spirit of our Master having come upon us in His fulness, we shall go forth and do exploits in His name and for His sake.

ARCHIBALD TURNBULL.

CHRISTMAS EVANS:*

THE PREACHER OF WILD WALES.

 It is sometimes objected that biographical record savours too much of human glorification, and doubtless there is ground for the remark; this, however, is due to indiscretion on the part of some writers, and not to the principle of biography itself. It is perfectly true that all Christians have one standard of excellence, and one perfect model set before them, in the person of their Divine Master; but it is quite possible to derive stimulus and encouragement from merely human examples, without in any degree neglecting the great and common pattern. For this we have Scripture authority in the words of the apostle Paul, "Be ye imitators of me, even as I also am of Christ" (R.V.). The important qualifying clause shows that the twofold example does not involve a distraction of purpose, but that both lead in the same direction. Upon this principle the careful use of biography is to be strongly commended, and we would emphasise this remark in reference to the deeply interesting sketch of the great Welsh preacher, Christmas Evans, by Paxton Hood. In reading the book we are brought sympathetically into contact with this noble servant of Christ, and it is scarcely possible for any earnest reader to experience this—especially if he be a preacher—without deriving some material profit, and assistance in his work.

The opening chapter of the book is devoted to a description of the general characteristics of Welsh preaching, by which the reader is better prepared to estimate the life and labour of the great preacher. Among the characteristics of the nation which play an important part in producing the grand results are the strong religious instinct and the marvellous language. Concerning the latter, we may quote the following extract:—

"Well do we remember sitting in Wales with a group of Welsh ministers and Welshmen round a pleasant tea-table. We were talking of the Welsh language, and one of our company—who had perhaps done more than any one of his own country for popular Welsh literature, and was one of the order of eminent Welsh preachers of whom we are speaking—broke forth: 'Oh,' he said, 'you English people cannot see all the things in your Bible that a Welshman can see. Now your word "blessed," it seems a very dear, sweet thing to an Englishman and to a Welshman, but a Welshman sees the *thing* in the word, "gwyn ei fyd"—that is, "*a white world*"—white literally, white their world; so a Welshman would see there is a "*white world*" for the pure in heart, a "*white world*" for the poor in spirit, a "*white world*" for them who are reviled and persecuted for righteousness' sake; and when you read, "*Blessed is the man unto whom the Lord imputeth not iniquity,*" the Welshman reads his Bible

* "Christmas Evans: The Preacher of Wild Wales. His Country, his Times, and his Contemporaries." By the Rev. Paxton Hood. Third edition. Hodder & Stoughton.

and sees there is a "white world" for such a one—that is, all sin wiped out, the place quite clean, to begin again."

After a brief account of the early life of Christmas Evans (who, by the way, was so called because he was born on Christmas Day, 1766), setting forth his struggles with poverty, and hardships of various kinds, his conversion, and early attempts at preaching, we come to the grand occasion which brought him suddenly to the front, and made him famous ever after. It was at one of the great association meetings held at Velinvoel, near Llanelly. "There was some hitch in the arrangements. Two great men were expected, but still someone or other was wanted to break the ice—to prepare the way." The master of the ceremonies, at the suggestion of one Timothy Thomas, and with some misgivings—which were largely shared by the people—asked the tall, bony, haggard, uncouth, and ill-dressed young man.

The occasion had come, and the man was ready: he instantly consented.

"He took a grand text: 'And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight.' Old men used to describe afterwards how he justified their first fears by his stiff, awkward movements; but the organ was, in those first moments, building, and soon it began to play. He showed himself a master of the instrument of speech. Closer and closer the audience began to gather near him. They got up and came in from the hedges. The crowd grew more and more dense with eager listeners; the sermon became alive with dramatic representation. The throng of preachers present confessed that they were dazzled with the brilliance of the language and the imagery falling from the lips of this altogether unknown and unexpected young prophet. Presently, beneath some appalling stroke of words, numbers started to their feet; and in the pauses—if pauses were permitted in the paragraphs—the question went, 'Who is this? who have we here?' His words went rocking to and fro; he had caught the '*hwyl*'—he had also caught the people in it; he went swelling along at full sail. The people began to cry, 'Gogoniant!' ('Glory!'), 'Bendigedig!' ('Blessed!'). The excitement was at its highest when, amidst the weeping and rejoicing of the mighty multitude, the preacher came to an end. . . . Christmas Evans was from that moment one of the most famous preachers in the Principality."

Throughout his laborious and useful life he had to struggle with poverty. "For the greater part of his life his income was never more than thirty pounds a year, and for the first part only about from ten to seventeen." It seems that he was blessed with a good wife, to whom he owed much for help and comfort.

"No doubt Catharine had much to do with his unburdened life of domestic quiet; perhaps—it does not appear, but it seems probable—she had some little money of her own; she had what to her husband was incomparably more valuable—a clear, practical mind, rich in faith, but a calm, quiet, household faith. Lonely, indeed, her life must often have been in the solitary cottage, into which, assuredly, nothing in the shape of a luxury ever intruded itself. It has been called by a Welshman a curious anomaly in Welsh life, the insatiable appetite for sermons, and the singular, even marvellous, disregard for the temporal comforts of the preacher. Christmas, it seems to us, was able to bear much very unrepiningly, but sometimes his righteous soul was vexed. Upon one occasion, when, after preaching from home, he not only received less for his expenses than he naturally expected, but even less than an ordinary itinerant fee, an old dame remarked to him, 'Well, Christmas, *bach*, you have given us a wonderful sermon, and I hope you will be paid at the Resurrection.' 'Yes, yes, *shan fach*,' said the preacher,

‘no doubt of that; but what am I to do till I get there? And there’s the old white mare that carries me, what will she do? for her there will be no resurrection.’”

Several chapters are devoted to brief sketches of contemporaries of the illustrious man—William Williams, the obscure, but not forgotten, Watts of Wales, author of the well-known hymns, “O’er the gloomy hills of darkness,” “Guide me, O Thou great Jehovah,” and other choice compositions; Peter Williams, Evan Williams, John Elias, and many others, who were men of great power and usefulness. Of these men many interesting facts are related, but space prevents our quoting them. The fondness for pithy and proverbial sayings which characterises the Welsh preachers is illustrated by some good specimens from Thomas Rhys Davies—

“Pharaoh fought ten great battles with God, and did not gain one.”

“The way through the Red Sea was safe enough for Israel, but not for Pharaoh; he had no business to go that way: it was a private road that God had opened up for His own family.”

“Let the oldest believer remember that Satan is older.”

“Christ is the Bishop, not of titles, but of souls.”

“If you have no pleasure in your religion, make haste to change it.”

“Many have a brother’s face, but Christ has a brother’s heart.”

Resuming the narrative of Christmas Evans at the time when he left Anglesea for Caerphilly, at the age of sixty-two years, the biography is continued down to the time of his death at Swansea, July 19, 1838, in the 73rd year of his age and 54th of his ministry. He continued preaching till within a few days of his departure, the sacred fire of zeal and love burning brightly to the end.

Undoubtedly there were remarkable natural gifts—a rich and vivid imagination, power of sustained allegory, command of a language in itself wonderfully melodious; but added to, and above, all these was a steady faith in God and His Word, and a deep conviction of the realities of an unseen world. Oh for more of the same spirit that dwelt in him! We cannot better conclude this notice than by giving a specimen of his ministry, selected from many beautiful extracts given by the biographer:—

“THE FOUR METHODS OF PREACHING.

“He beheld,” he said, “such a one as Lazarus lying in the cave, locked in the sleep of death. Now how shall he be raised? how shall he be brought back to life? Who will roll away for us the stone from this sepulchre? First came one who went down to the cave with blankets and salt, to rub with the fomentations of duty, to appeal to the will, to say to the sleeping man that he could if he would. Chafing and rubbing the cold and inert limbs, he thinks to call back the vital warmth; and then retiring, and standing some distance apart, he says to the other spectators, ‘Do you not see him stir? Are there no signs of life? Is he not moving?’ No, he lies very still; there is no motion. How could it be otherwise? How could a sense of moral duty be felt by the man there?—*for the man was dead!*”

“The first man gave up in despair. And then came the second. ‘I thought you would never do it,’ he said; ‘your treatment has been too gentle.’ And he went down into the cave with a scourge. Said he, ‘The man only wants severe treatment to be brought back to life. I warrant me I will make him feel,’ he said. And he laid on in quick succession the ferid blows, the sharp threatenings of law and judgment, and future danger and doom: and then he retired to some distance. ‘Is he not waking?’ he said. ‘Do you

not see the corpse stir?' No; a corpse he was before the man began to lay on his lashes, and a corpse he continued still;—*for the man was dead!*

“‘Ah!’ said another, advancing, ‘but I have wonderful power. You, with your rubbing and smiting, what can you do? but I have it, for I have two things. And he advanced, and he fixed an electric battery, and disposed it so that it touched the dead man; and then, from a flute which he held, he drew forth such sweet sounds that they charmed the ears which were listening; and whether it was the battery or whether it was the music, so it was, that effect seemed to be produced. ‘Behold,’ said he, ‘what the refinements of education and civilisation will do!’ And, indeed, so it was, for the hair of the dead man seemed to rise, and his eyeballs seemed to start and dilate; and see! he rises, starts up, and takes a stride down the cave. Ah! but it is all over; it was nothing but the electricity in the battery; and he sank back again flat on the floor of the cave;—*for the man was dead!*”

“And then, when all were filled with despair, there came One and stood by the entrance of the cave; but He was the Lord and Giver of Life; and, standing there, He said, ‘Come from the four winds, O breath, and breathe upon this slain one, that he may live. Christ hath given thee life. Awake, thou that sleepest!’ And the man arose; he shook off his grave-clothes; what he needed had come to him now—*life!* Life is the only cure for death. Not the prescriptions of duty, not the threats of punishment and damnation, not the arts and refinements of education, but new, spiritual, Divine *life.*”



A PREACHER'S EXPERIENCE.

I HAVE just been preaching the Word of Life, and am thankful, though humbled sorely. Oh, how different I am from what I ought to be, and from what people think me to be! I do not think I am a hypocrite; but I get so much clearer insight into truth, and into the harmony of Scripture and its wondrous beauty and power, than I can possibly exhibit in my life, that I mourn and go softly, and can only long from the far depths to stand upon the crest by-and-by. Pray for me, my dear old friend; I don't often let my friends into my heart. I wish I could sometimes lift the veil, but it is very often *naked* faith with me, and I would fain have, if the Lord will, some clothing of comfort and joy. I have been foolish enough to think that the joyous experience of some is withheld from me to keep me humble, lest I should be exalted above measure. Anyhow, this is one of the collateral results of it. But, enough; I have shown you one or two of my soul's problems, that I may have your prayers. I need them, prize them, covet them. Pray, my dear friend, that I may “live more nearly as I pray” and preach, that I may tread warily in slippery places, and hold myself as a child of God without rebuke, and that it may please God to favour me with a fearless experience and an end of triumph at last.—*Letter of Dr. W. MORLEY PUNSHON. (See Memoir. Hodder & Stoughton.)*

WHITEFIELD AND THE DOCTOR.

WHEN Whitefield was worn out with labour, the physician advised a perpetual blister. Whitefield says he tried perpetual preaching and found it answered as well.

MOSES AND CHRIST.

“A prophet shall the Lord your God raise up unto you of your brethren, like unto me.”—Acts vii. 37.

THE rich depth of meaning that lies concealed in those words “like unto me,” was little understood by Moses, and is often little perceived among ourselves through deficient meditation. The following are some of the points that should be noted in the resemblance :—

Moses was saved from death in his infancy ; so was Christ.

Moses fled his country to escape the wrath of the king ; Christ was taken into Egypt for the same purpose.

Afterwards the Lord said to Moses in Midian, “Go, return ;” as the angel said to Joseph, “Arise, and take the young child, and go back into the land of Israel : for they are dead which sought the young child’s life.”

Moses refused to be called the son of Pharaoh’s daughter, though it might have led to his being a king ; Christ refused to be made a king, choosing rather to suffer affliction and death for the sake of His people.

Moses was learned in all the wisdom of the Egyptians. Josephus said he was a forward youth, and had wisdom and knowledge beyond his years. Christ increased in wisdom and stature, and favour with God and man, as His discourse in the Temple with the doctors when twelve years old proved.

Moses contended with the magicians of Egypt, who were forced to acknowledge that he exercised Divine power ; Christ also contended with and cast out evil spirits, who similarly acknowledged His Divine power.

Moses was a lawgiver, a prophet, a worker of miracles, and a priest ; Christ was still more illustriously all these.

Moses brought darkness over the land ; and the sun veiled his face when Christ died.

The darkness in Egypt was followed by the destruction of the firstborn, and of Pharaoh and his host ; so the darkness at Christ’s death was a forerunner of the destruction of the Jews.

Moses foretold the calamities which would befall the nation for their disobedience ; so also did Christ.

The spirit which was in Moses was conferred in some degree upon

the seventy elders, and they prophesied; Christ conferred miraculous powers upon His seventy disciples.

Moses was victorious over powerful kings and great nations; so was Christ in the spread of His faith, and the conversion, soon after His death, of the Roman Empire to His religion.

Moses conquered Amalek by holding up his hands and praying for Israel; Christ overcame His and our enemies when His hands were fastened to the cross.

Moses interceded for transgressors, caused an atonement to be made for them, and stopped the wrath of God; so did Christ.

Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with His own blood.

Moses desired to die for the people, and prayed God either to forgive them or blot him out of His book; Christ did more—He died for sinners.

Moses slew the paschal lamb, none of whose bones were broken, and whose blood protected the people from destruction. “Christ our passover was sacrificed for us;” the true Paschal Lamb offered Himself.

Moses lifted up the serpent of brass, that they who looked upon it might be healed of their mortal wounds; Christ said, “I, if I be lifted up [on the cross], will draw all men unto Me.”

All the love and care of Moses for Israel, all his toils and sufferings on their account, were repaid with ingratitude, murmuring, and rebellion; the same return was made to Christ.

Miriam and Aaron spake against Moses; and as to Christ we read, “Neither did His brethren believe on Him.”

Moses had a wicked and perverse generation committed to his care; miraculous powers were given him to rule them, and he did his utmost to make them obedient to God and to save them from ruin, but it was all in vain: in the course of forty years they all perished in the wilderness, save Caleb and Joshua. Christ was given to a similar generation, His doctrine and His miracles were alike lost on them, and in about the same space of time after they had rejected Him they were all destroyed in the Roman war.

Moses was very meek, above all men that were on the face of the earth. Christ said, “Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Israel did not enter the Land of Promise till Moses was dead; and it is the death of Christ which has opened the kingdom of heaven to all believers.—H. GRATTAN GUINNESS in “*The Divine Programme of the World's History*.”

THE LATE GEORGE BREALEY, OF THE BLACKDOWN HILLS.

PART V.

(Continued from page 434.)

WHILE the work was spreading out towards the west and east, as we have seen, the district around Clayhidon was not being neglected, and the same desire for the education of the young as was so apparent in the district to the east was equally manifest there.

“WHAT IS TO BE DONE WITH OUR CHILDREN?”

was the cry of many of the newly converted; “there are no schools to send them to.” This was the great question from the first, and earnestly did George Brealey and the believers betake themselves to God in prayer, that suitable teachers might be found and money to pay them, for the poverty of most of the people would not admit of any help from them. In the meantime a woman who had kept a small school for infants was induced to undertake such elder children as were sent to her, payment being made for those who were unable to pay for themselves. A second woman was found for another district. Then, in answer to continued prayer, the Lord inclined Miss Rawling, a godly sister in the Lord from Exeter, to come to His help; and she, being educated and already a teacher of much experience and success, soon got together a capital day school, which was attended not only by the children of the poor, but by many of the children of the better-class farmers. George Brealey says: “From the first I saw we must *get the children taught*, if we would make real and continued progress. So my earnest endeavour has been in every place to open day and Sunday schools, our one great aim being the spiritual and eternal good of the young. We felt we should make but little real inroads upon the wilderness of sin and ignorance around us *except the Scriptures were taught*. And great progress did the little ones make. Their reading and singing the hymns delighted the parents, and in many cases the parents were taught by their children, and some were led to know and love the Saviour.” Truly “a little child shall lead them.” “So in due time,” he continues in his journal, “we had classes on Sundays with middle-aged persons sitting side by side with infants in years learning the alphabet. Thus the Word of God became doubly precious as they were able to spell out verse by verse some chapters of the New Testament, and their delight was as great when they could master a verse

without spelling a word as that of much more advanced learners when they can solve some difficult problem in mathematics."

Now the schools became a topic of general interest, and it was no little pleasure for some of the people to express their gratitude and surprise at the progress their children made; and thus began a work of deep interest among many in the way of personal conversation which was most fruitful in blessing, for a class of persons was laid hold of which would not enter a mission room or be seen with "little-door people," as the believers were called—meaning that *sin* could not be *tolerated* among those who came to the mission room. Many persons refrained from attending the meetings because *sin was exposed*, and they, being consciously guilty, would say some persons had come to the preacher telling him all about their conduct. One man said, in reply to a question why he did not attend the Gospel services, "I don't like to be made a public stare. I can go to church a hundred times and get a drop on my way, and if I get drunk nobody says a word to me; but when I come to meeting I be sure to be marked out. I can't get a drop without it's sure to come out next Sunday." George Brealey replied,

" I AM A CAP MAKER,

and when a cap fits a man he generally wears it away. When I say from the Bible anything about a *drunkard*, a *sober* man does not take any personal notice of it; but it fits the drunkard, and his conscience tells him, 'That's *you*,' because it is true. The other day a man took offence because I said something about *stealing*. You were present, but *you* did not take special notice of it, because *that cap* did not fit you; but the other man did. So the Word always fits somebody, and this is the way such people are convicted and saved from their sins. Therefore you must make your choice between heaven and hell. There will be *saved* drunkards in heaven, and *lost* drunkards in hell. You can go to hell drunk, but you must *part company with your sins* if you would get to heaven." He never forgot those words, and though he often got drunk after that they always rang in his ears, and were the first words he uttered to George Brealey when, under the terrible lash of conscience, he sent for him to tell him what he must do to be saved. He told him the old story: *He and sin must part company*, but Jesus had died, and His precious blood was shed that sin may be *atoned for* and *put away*; and that God loved the sinner, but hated his sins, and so He gave His only begotten Son to take the sinner's place. Now forgiveness of sins was God's message to the sinner, but sin must be *given up*, and the weapons of rebellion laid down, before peace could be enjoyed. From that day onward his life was a new one, and his love to God and to His Word and to George Brealey was as intense as his hatred had

been before. The *whole of that man's family* are among those who confess to salvation—a long family of ten sons and daughters—and some of *their* children after them.

A WALKING BIBLE.

“Let the word of Christ dwell in you richly in all wisdom” (Col. iii. 16), was an early exhortation to the “saints and faithful brethren in Christ” at Colosse; and in a large measure did the Word “abide” in George Brealey—so much so that even his greatest opposers were bound to acknowledge its power. “Meeting a very wicked man one day as he was about felling a tree by the roadside, I stopped,” says Mr. Brealey, “and asked him if he could tell what I was thinking about. ‘Well, I dare say thee art always thinking about thee ’ligion’ (religion). I replied, ‘It is written in the Bible, “The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire”’ (Matt. iii. 10). ‘I tho’rt so; thee’t a walking Bible. Thee’s always got the Bible in thee mouth;’ and then he began to abuse me in very strong words. He would have continued his abuse had not a man come by crying, ‘Herrings! herrings!’ I said, ‘Listen to that man: hear what he says;’ and he looked for an explanation. I said, ‘Why don’t you abuse that man for his cry?’ ‘What right have I to do that? That’s his business.’ ‘Yes,’ I replied, ‘it is his business to cry, “Herrings!” and it is my business to cry, “Behold the Lamb of God.”’ Now the Devil does not hate fish, but he does hate *Christ*; and he makes you his tool to sin and abuse the servants of Christ who seek your soul’s salvation, that he may have you in hell.’” The word went home, and the abuse ceased; and from that time there was a listening ear and, we trust, a heart softened to receive the Word of Life.

A MAN BEWITCHED.

In his personal dealings with individuals in visiting from house to house some remarkable instances of conversion at this time must not be omitted. Passing the house of a wicked man who had often cruelly ill-treated his wife because she had attended the meetings and had been converted, he was saluted by this unhusbandly individual with “Good morning, sir; ’tis a fine morning.” He stopped and looked to the Lord for a fitting word for him, and replied, “Yes, another witness against the day of your trial.” “*My trial?*” he asked with astonishment. “Yes; have you not received a writ? If not, there is one out against you, and you will need a good counsel to get you through.” He appeared at a loss to grasp the meaning, when George Brealey said he referred to the day of judgment, when for every idle word as well as every wicked act he would have to give account; and then added, “There will be *many*

witnesses. Each rainy day as well as sunshine, each seed-time as well as harvest, will be a witness against you; and I shall be a witness, for many times I have warned you of your danger; and, finally, God Himself will be a 'swift witness' against you." He then read to him Malachi iii. 5; Acts xiv. 17, xvii. 31. He appeared to be much affected with the Scriptures read and the words spoken, and thanked him for speaking to him as he had done. When next he saw this man he was very ill. Many affirmed that he was *bewitched*, and some went so far as to name the person who had done it; for witchcraft was fully believed among the people at this time, and the wonderful stories told of some of the doings of these supposed witches were enough to frighten anyone who gave credence to them. Happily for George Brealey, he did not believe them, and sought to expose the folly and sin to those who did. He was about leaving his home one morning to visit a distant part of the hills, when he was met by a woman who asked him if he had heard of the "bad luck" which had fallen upon Mr. ———; and then, with a significant shake of the head, he was told the man had been bewitched, and that the "white witch" was to be sent for. Mr. Brealey, in recording this instance, says, "I at once hastened to the house of the suffering man. On my arrival I found him in great pain from a complication of complaints, which no medicine appeared to relieve. I found also there was *soul* sickness upon him: the fear of death and the terrors of hell were alarming him, and he was in trouble and sorrow. He said in reference to his pain that he thought someone had 'power' over him (for he was a believer in witchcraft). I replied, 'Yes, someone has power over you; in fact, there are *two* persons who have power over you, and I can tell you their names.' 'Can you? I wish you would,' he eagerly said; 'I would make them suffer for it.' I replied, 'You are not able, for one of these persons is the *Devil*, who has been dwelling in your heart and leading you into sin all your life, and you are not strong enough to cast him out. The other Person who has power over you is *God*.' Then, opening my Bible, I read Job xxxiii. 14-30, dwelling specially on the 19th and following verses: 'He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers.' As these words were read and dwelt upon, the consciousness of his danger became so alarming that he said, in deep agony, 'Then I shall surely go to hell; the hand of God is upon me. He has found out my sins, and He will surely punish

me for ever.' 'No,' I replied; 'the very reason that His hand is upon you is to show you mercy—to keep back your soul from the pit, that your life may see the light.' I then read, 'If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a Ransom.' 'Now,' I said, 'I am a messenger, come with a message from God to you, and the message is about the Lord Jesus Christ, the Ransom whom God gave to save sinners; and if you receive the message of God concerning His Son Jesus Christ, you will be saved from hell and delivered from this pain.' He was deeply moved at these words. Tears came to his eyes, and he wept for his sins, confessing his wickedness to God in an agony of soul in the presence of his wife. The message of salvation from God was made plain to him, and he there and then *accepted* it and found peace in believing. Before I left he asked me if I thought he would recover. I replied, 'Yes, if you have truly come as a poor needy sinner, and received the message from God; for it is written, "His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him, and he shall see His face with joy." Therefore, if this be real in you, you will get well without any help from man.' From that hour he got better, and in a few days was perfectly well, and has remained so ever since. I need not say he did not go to the 'white witch.' He took to reading his Bible and to prayer; he became a new man—a new husband to his wife, a new father to his children, and a new master to his servants; while his conversion and healing were noised abroad, and many were 'added to the Lord.'" Some of the vilest sinners in man's estimation were truly saved, while there was trial from some, as of old, who turned out, after a while, to be "chaff," and not "wheat;" for when the sifting time of persecution came these could not stand the trial and "went back," but the greater part remained faithful.

(To be continued, D.V.)



THE BIBLE IDEA OF HAPPINESS.—It is the perennial flow of the fountain into which the currents of the infinite ocean are pouring; the eternal going forth to God in love, of the life which He hath implanted in grace, and which He ever nourishes by perpetual communion in glory.

THE TABLE OF THE HEART.—Men can easily read the word from the old table of stone; but they are slow to learn the "art of printing" it on their own nature, so that it may be legible in all their life.—W. ARNOT.

“AT HIS COMING.”

REMARKS ON THE TEACHING OF THOSE CHRISTIANS WHO HAVE FALLEN INTO THE ERROR THAT SOME BELIEVERS WILL BE LEFT HERE WHEN THE LORD HIMSELF DESCENDS FROM HEAVEN WITH A SHOUT, &c., &c.

THERE is an extraordinary notion abroad just now that some believers will be left here when The Lord descends from Heaven in Person to take those “who believe that Jesus died and rose again” to a meeting on high (—or, in the air—). If so, how can Paul’s words be true? He says that “if we believe that Jesus died and rose again,” we—all of us—are to go up, and are to be for ever with The Lord. I cannot see how this scripture can mean only some when it *does not say so*. None, surely, can be left here but *unbelievers*. I can quite understand a distinction between believers as *vessels of honour*, but not as *vessels of mercy*. That scripture is to show that The Church of God, which is *in God* the Father and *in His Son* Jesus Christ, includes all true believers, who, as vessels of mercy, take a share with Him in eternal glory,—spirit, soul, and *body*,—when the redemption of their *bodies* is manifested by *resurrection*. When the vessels of mercy are manifested (—spirit, soul, and *body*—) by resurrection, then those raised glorified bodies get the portion of honour allotted to each from The Lord Himself, whatever that portion is. This is tolerably clear in Scripture as a fact, but very little is said about details. Many, many things go to rob the believer of *honour* as a vessel of the mercy of redemption, but nothing can rob him of that *mercy in full*—share and share alike with all other vessels of mercy—when the “redemption of the body” is *manifested* by resurrection. The resurrection of that body, at the same time and in the same way with all believers, when so stated in Scripture, is the common inheritance of all the saints of God. The nation Israel, and the holy seed which is the substance of that nation until it is restored and healed for Millennial blessing and glory, have a distinct relationship with God on earth. That relationship is maintained intact until all the saints in risen glorified bodies come out of Heaven to live and reign with Christ for a thousand years. But this does not touch the fact that the saints of God *inherit* their risen glorified bodies simultaneously and in the same way. To say that some of these can be left behind while their fellow-believers go up, is a pure invention of the ecclesiastical brain, and is nowhere to be found in Scripture. Imaginative teachers, who consult their own fancy rather than what is written, fall into these errors.

They say that *some* of the saints will not be ready when the shout from Heaven comes. They forget that *no readiness* is required save *living* faith in Christ. The resurrection of *the body (of the believer) per se*, is as pure an act of God's grace and mercy in Christ as the salvation of his soul. The honour put upon that body, when it has been raised and glorified as a pure act of grace, mercy, and power, by The Christ of God, is quite another thing. Readiness comes in *then*, but not before. No believer in Christ can receive more honour as a vessel of honour than he is ready and prepared to receive. The Christ of God, as Lord, determines the portion of honour due to each of His members, as well as to all saints. And as all saints will receive the honour put upon them by grace through righteousness, from their risen Lord and Saviour, so all saints will rejoice together over each other's portion of honour;—those who have the lesser portion equally with those who have the greater, and those who have the greater equally with those who have the lesser. None will be disappointed with their portion, because none will be disappointed with Christ.

If there be one thing more than another, in the present day, that is likely to lessen the portion of honour that will be allotted to each saint of God, it is the sad, sad way in which those who profess to teach The Word of God allow their imaginations and their fancies to interpret that Word according to *their ideas* of its meaning, rather than according to what that *Word says*.

Lack of sobriety of thought, by the common habit of not subjecting the mind to what the Scriptures say, and *only to what they say*, when reading them, is a terrible evil in these difficult times. This evil is increasing sadly. The habit is so fair, and so plausible to the fleshly mind, that its foulness in the sight of God is not even suspected; yet the very worst of such Christians will not be left behind when the shout comes if they have *living* faith in Christ. Their approval or disapproval comes after they are raised in glorified bodies, not before.

It is to be hoped that our platform orators and periodical correspondents will lay to heart Paul's words in Romans xii.—"not to think above what it is fitting [or, necessary] to think, but so to think as to think soberly, according as God hath apportioned to each faith's measure." Just in proportion as we *believe* (not *say* we believe) what Scripture *says*, so does God open our understandings *by faith* to understand what Scripture means. It is a fearful thing to *adulterate* The Word of God by the very common habit we get into of making that Word mean something that it does not say.

The loss of honour to our glorified bodies, by lukewarmness or carelessness of any kind here, is not our's until those bodies are raised

If some of the saints were left here because they were not ready, would they be one whit more ready when their turn came to be caught up? One would have thought that no sane Christian man could have entertained such a notion. But, alas, alas, so it is, and they wist it not! May the Lord have mercy upon us! and He will.

Paul's words in 1 Thess. iv. 14 would appear to include The Church of God—the Body of Christ—*only*; but Hebrews xi. and xii. show that the Old Testament saints are not raised and glorified bodily apart from The Church of God. The last verse in Heb. xi., and verse 23 of chapter xii. make this tolerably clear. "These all, having witnessed by faith, received not the promise" (Heb. xi. 39),—that is to say, those saints, who died before Christ came, had faith in the coming promise—viz., Christ, the coming Seed, but died before Christ came. These witnessed by faith only, whereas we witness not by faith only, but also as recipients of the promise; therefore we receive something better than they received, and this in order that they apart from us should not be *perfected*. God foresaw this.

Verse 23 of chapter xii., while presenting a picture of the future Mount Zion glory, speaks of the "Church of first-begotten ones who are written in Heaven," and of "spirits of righteous ones *perfected*." I take these last to be the Old Testament saints who witnessed by faith only. These are not perfected, that is, do not get *their raised glorified bodies*, apart from us. So that the resurrection of the body, while it perfects the Old Testament saints, perfects us also simultaneously with them.

This leaves room for a distinction, in the coming glory, between the two classes of saints, viz., the Old Testament saints and the Church of God. But it does not make such distinction at all certain.

C. T.



GOLD DUST.

HE loseth nothing that loseth not God.

GOD oft hath a great share in a little house.

HONEY is sweet, but the bee stings.

PRAYER and provender hinder no journey.

FLY the pleasure that bites to-morrow.

THE tree that God plants, no wind hurts it.

ANGELS do as they are told; men, alas! do as they like.

OUT of any part of the earth God can fetch a scourge with which to correct those that rebel against Him.—M. HENRY.

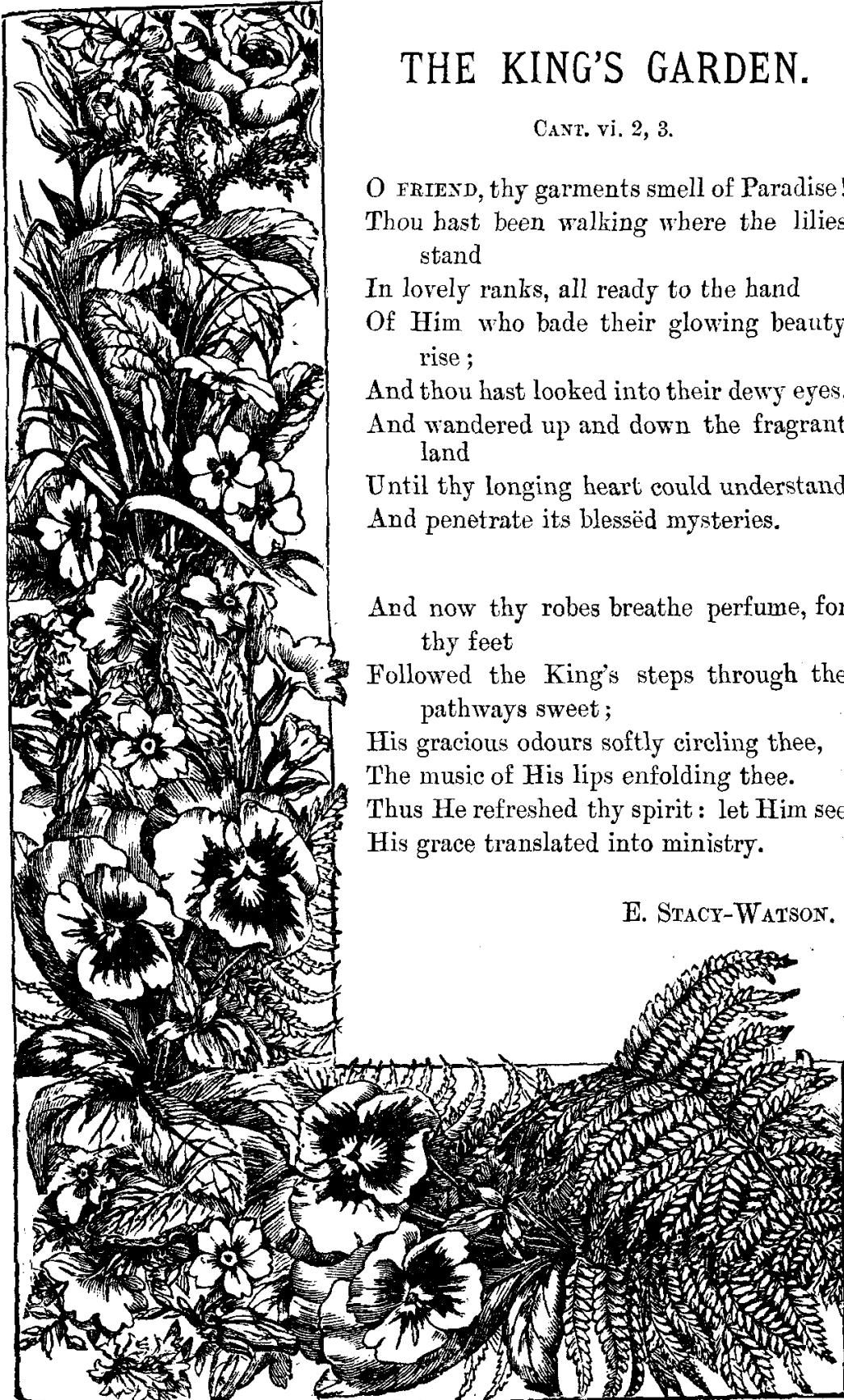
THE KING'S GARDEN.

CANT. vi. 2, 3.

O FRIEND, thy garments smell of Paradise!
Thou hast been walking where the lilies
stand
In lovely ranks, all ready to the hand
Of Him who bade their glowing beauty
rise ;
And thou hast looked into their dewy eyes,
And wandered up and down the fragrant
land
Until thy longing heart could understand
And penetrate its blessèd mysteries.

And now thy robes breathe perfume, for
thy feet
Followed the King's steps through the
pathways sweet ;
His gracious odours softly circling thee,
The music of His lips enfolding thee.
Thus He refreshed thy spirit : let Him see
His grace translated into ministry.

E. STACY-WATSON.



PHASES OF SANCTIFICATION.

No. IX.—SANCTIFIED BY UNION WITH CHRIST (PART 3).

By F. E. MARSH, *Sunderland.*

THE monosyllables of Scripture make the meaning of truth very minute, and yet of measureless importance. They are as clear as day and as cutting as a diamond. We shall see this at once if we note the words “out,” “in,” “from,” “to,” “by,” “for,” “with,” in connection with Christ.

Out of Christ.—To be out of Christ is to be without all that He is and has; like the antediluvians who were outside the ark, and thus exposed to death and destruction.

In Christ.—To be in Christ means to be in possession of all that He is and has; like Noah in the ark—safe, secure, and supplied. Safe, because in the ark; secure, because shut in by God; and supplied, because of the provision they had.

From Christ.—From Christ we receive every blessing. As the hungry multitude were supplied from Christ, so we receive every supply from Him.

To Christ.—To Christ we are to live. He is our Pattern to imitate, the Object to look at, and the Goal we have in our eye. As the runner in the race keeps his eye upon the winning-post, so we are to keep our vision upon Him, who is the Author and Finisher of faith.

By Christ.—By Christ we are sustained—by His priestly work for us, and the Spirit’s work in us. As sinking Peter was upheld by Christ, so are we sustained by His power.

For Christ.—For Christ we are to live, labour, and long. As the servant who loves his master, and who is left in charge while he is away, labours to do the master’s will, and yet longs for his return, so the believer does for his Lord.

With Christ.—With Christ we have fellowship. As Peter, James, and John were with Christ in the mount and saw His glory, even so it is our privilege to have unbroken communion with Him.

The subject of this paper is neither of these, but the counterpart of “in Christ,” viz., *Christ in us*. In looking at this subject we shall dwell upon three points—

- I. This truth is *insisted* on by Christ.
- II. This truth is *illustrated* in Paul.
- III. We have *instruction* as to this in the Word.

I. *We have this truth insisted on by Christ.*—"He that eateth My flesh, and drinketh My blood, dwelleth in Me, and *I in him*" (John vi. 56). "Ye in Me, and *I in you*" (John xiv. 20). "Abide in Me, and *I in you.*" "He that abideth in Me, and *I in him*, the same bringeth forth much fruit." "If ye abide in Me, and My words *abide in you*, ye shall ask what ye will, and it shall be done unto you" (John xv. 4, 5, 7). How sweet and searching these words are, "Ye in Me, and I in you"!

"Ye in Me," that is our position; "I in you," that is our power. "Ye in Me," that is our security; "I in you," that is as our Sovereign to rule us. "Ye in Me," that is our life; "I in you," that is our liberty. "Ye in Me," that is our safety; "I in you," that is our supply. "Ye in Me," that is our righteousness; "I in you," that is our rightness. "Ye in Me," that is our completeness; "I in you," that is our comfort. "Ye in Me," that is our meetness for God's presence; "I in you," that is our might. We cannot be in Christ without Christ being in us; the one is the counterpart and the result of the other. We are in Christ as the iron in the fire, and Christ is in us as the fire in the iron; we are in Him as the egg-cup in the glass of water, and He is in us as the water in the egg-cup; we are in Him as being in the air, and He is in us as the air in the lungs; we are in Him as the branch in the vine, and He is in us as the sap in the branch; we are in Him as being in the sun, and He is in us as the sun is in the lake; we are in Him as the partner in the firm, and He is in us as the firm is represented by the partner and is thus in him. And as the fire being in the iron makes it pliable and heating, so Christ being in us we are pliable for His use, and a warmth to others; as the water in the cup cleanses and fills it, so Christ cleanses our heart and thoughts, and fills us by the truth with Himself; as the air in the lungs gives life and health, so Christ in us means the power to do and to be for Him, and healthiness of soul; as the sun in the lake means warmth and reflection, so Christ in us means warmth of affection to Him and reflection of Him in the life; as the sap in the branch means fruitfulness, so Christ in us means fruitfulness in the life—the fruit of the Spirit; and as the firm is in the partner, so Christ in us means that He is seen in us and represented by us.

II. *This truth is illustrated in the apostle Paul.*—Again and again we find the apostle referring to the fact that Christ was in him. Let us turn to the scriptures where we find the words "in me."

2 Cor. xi. 10—The "in me" of assurance.—"As the truth of Christ is *in me.*" The apostle is here boasting in what the Lord had made him, in opposition to those who were boasting over and despising him.

2 Cor. xiii. 3—The “in me” of proof.—“Since ye seek a proof of Christ speaking *in me*,” why, the apostle says, “examine yourselves, whether ye be in the faith;” and if you are, what other proof do you want that He is in me?

Gal. i. 16—The “in me” of revelation.—“It pleased God to reveal His Son *in me*.” This has reference to the time that Christ revealed Himself to him on his way to Damascus.

Gal. i. 24—The “in me” of manifestation.—“They glorified God *in me*.” The apostles thanked God for what He had done for Paul, because they saw the change in him.

Gal. ii. 8—The “in me” of commission.—“Mighty *in me*.” The same God who sent Peter to the circumcision sent Paul to the Gentiles with the Gospel.

Gal. ii. 20—The “in me” of possession.—“Christ liveth *in me*.” Liveth! Not did or shall live, but the One who has present possession of me.

Phil. i. 30—The “in me” of persecution.—“Conflict which ye saw *in me*.” When we suffer for and with Christ, it is Christ suffering in us.

Phil. iv. 9—The “in me” of imitation.—“Seen *in me*.” Paul could point to the Christ in him as the example to follow.

Col. i. 29—The “in me” of impelling.—“Worketh *in me* mightily.” The presence and power of the Holy Spirit was the might that enabled the apostle to live and work.

1 Tim. i. 16—The “in me” of exhibition.—“Howbeit for this cause I obtained mercy, that *in me* first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting.” “I am the chief of sinners,” says the apostle; and if God can save the chief, He can save the lesser. I am a pattern of what He can do for a man, an example of what He can do in a man, and a sample of what He can do by a man. What better illustration can we find of Christ living in one than the apostle Paul? In his conversion we see the power of Christ, in his life we have an exhibition of Christ, and in his labours—may we not say it?—an incarnation of Christ.

It was said of one, because of his Christ-likeness, in life, in denial of self, and holiness, that he was the Jesus Christ of the place that he lived in. Why should this not be said of us all who believe in Christ? It ought to be. The Father expects it; Christ prays for it; the Holy Spirit is able to do it.

III. *We have instruction as to this in the Word.*

1. Christ in us as the Life to live out.—“I live; yet not I, but Christ liveth in me” (Gal. ii. 20). In the spring-time we have watched the

new life of the tree manifesting itself in the buds and blossoms it brings forth, and as we have seen it we have been reminded of the power within the tree. We have noticed sometimes a few of the old leaves remaining, but the power of the fresh life has soon thrown them off. And we have also noticed those who have had evil habits—like the old leaves—clinging to them; but, by the power of the new life, and the indwelling of Christ by the Spirit through faith, they have soon disappeared, and the disposition of Christ and the fruit of the Spirit have been seen instead.

2. Christ in us as the Power for walk and service.—God says to them who are separated to Himself, “I will dwell in them, and walk in them” (2 Cor. vi. 16). Again, we are to work out our own salvation with fear and trembling, because it is God that works in us to will and to do of His good pleasure (Phil. ii. 12, 13). By what power does the balloon rise? By the power of the gas within it. By what power did they raise the sunken vessel in the mouth of Malta Harbour? The divers took down air-bags, and air was pumped into them, and as the air filled the bags the water was expelled and the vessel began to float. Dr. Chalmers used to speak of “the expulsive power of a new affection.” May we not say it is the expulsive power of a new Inhabitant by which we are able to expel evil desires, impure thoughts, and made to rise above the din and dust of the world, so that we are fitted to enjoy the company and service of God?

3. Christ in us as the Source of fruit-bearing (John xv. 5).—In whatever aspect we look at fruit-bearing it is accomplished by the indwelling of Christ, by the Spirit. The fruit of the Spirit, with its three in one cluster of fruit—the first bunch of love, joy, and peace, having reference to what our inward disposition should be; the second bunch of longsuffering, gentleness, and goodness, or the external manifestation of the fruit of the Spirit; and the third bunch, of faith, meekness, and temperance, or the personal characteristics of one indwelt by the Spirit—these are all brought forth by the Lord Himself. The fruit of our lips (Heb. xiii. 15), the fruit of the Gospel (Col. i. 6), the fruit in work (Col. i. 10), the fruit of work (Rom. i. 13), the fruit unto holiness (Rom. vi. 22), and the fruits of righteousness (Phil. i. 11) must all be brought forth by Himself, for “in Him is our fruit found” (Hos. xiv. 8). But do not let us forget that the *condition* on our part is that we abide in Him, and His words abide in us; and let us remember that the Lord not only wants us to bring forth fruit, but “*more* fruit,” yea, “*much* fruit,” yea, fruit that shall *remain* (John xv. 2, 5, 8, 16).

4. Christ within us as the Word to teach (Col. iii. 16).—We are to let Him, by His Word, *dwell* in us richly, to *follow* Him fully, to

submit to Him entirely, to *speak* Him out boldly, to *hearken* to His claims, and to be the *living exponent* of Himself. He is, by His Word, to be the Rule in the home, in the business or work, and in the world. And as He is thus in us, we shall find His commands our blessings, His promises our stay, His power our truest joy, and the source of constant communion, fulness of joy, and continual victory.

5. Christ in us as the Peace to rule (Col. iii. 15).—"Let the peace of God rule in your hearts." How? By being careful for nothing, by being prayerful about everything, and being thankful for anything: then the peace of God will keep our hearts and minds, through Jesus Christ our Lord. "Let!" "Let us go across to the other side of the lake," said Christ one day to His disciples; and as they are going across a storm arises. Meantime the Master has gone to sleep, and they think the boat is going to be upset. Now, if they had remembered the word of the Lord, "Let us go across to the other side,"—if His peace and Word had been presiding in their hearts,—it would have saved them from their fears; for when the Master said "the other side of the lake" He did not mean the *bottom* of the lake. How often is it the same with us! We forget the Master's word, and the result is peace of heart is gone; but if, on the other hand, we trust Him, He will keep us in perfect peace.

6. Christ in us as the Joy to fill (John xv. 11).—Knowing Christ as our joy depends upon our obedience to Him, or keeping in the conditions He lays down. The joy of salvation we have as we *trust* Him (Ps. li. 12), the joy of union as we *abide* in Him (John xv. 11), the joy of communion as we *walk* in fellowship with Him (Luke xxiv. 32), the joy of service as we *work* for Him (Acts xx. 24), the joy of His presence as we *look* to Him (John xx. 20), the joy of His Word as we *obey* Him (Jer. xv. 16), the joy of victory as we *fight* in Him (Neh. xii. 43), the joy of suffering as we are *identified* with Him (Acts v. 41), and we shall have the joy of glory when we see Him.

7. Christ in us as the Hope of Glory to cheer (Col. i. 27).—God has sealed us with the Holy Spirit of Promise, who is the earnest, the pledge or token, of our sharing the glory of Christ, and of our having glorified bodies. For if the Spirit that raised up Jesus from among the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by the Holy Spirit who dwelleth in us.

As Eliezer was leading Rebekah across the desert to Isaac, methinks he would be telling her of his master's riches, and the position and glory that awaited her. Whether that was so or no, we know that our Divine Eliezer, our Helper and Leader, loves to remind us of the glories of our Divine Isaac, and the position and glory that await us. Since this is so, let us give good heed to His counsels, be occupied with His love, be obedient to His Word, yield ourselves entirely to Him, see that we do not grieve nor fail to serve Him, and to be gazing upon His glory.

HANDFULS OF PURPOSE FOR EVERY DAY.

SEPTEMBER.—THE CHARACTER OF A CHRISTIAN IN PARADOXES, BY
HERBERT PALMER, B.D.

1. He is the most temperate of all men, yet fares most deliciously.
2. He cannot sin, yet he can do nothing without sin.
3. He is the best child, brother, husband, friend; yet hates father, and mother, and wife, and brethren, &c.
4. He loves all men as himself, yet hates some men with perfect hatred.
5. He desires to have more grace than any hath in the world, yet he is truly sorry when he sees any man have less than himself.
6. He knows no man after the flesh, yet gives to all men their due respects.
7. He knows if he please men he is not the servant of Christ, yet for Christ's sake he pleases all men in all things.
8. He is a peacemaker, yet continually fighting, and an irreconcilable enemy.
9. He believes him to be worse than an infidel that provides not for his family, yet he himself lives and dies without care.
10. He is severe to his children, because he loves them; and being favourable to his enemies, revenges himself upon them.
11. He accounts all his inferiors his fellows, yet stands strictly upon his authority.
12. He believes the angels to be more excellent creatures than himself, and yet counts them his servants.
13. He believes he receives many good turns by their means, yet he never praises their assistance, nor craves their prayers, nor offers them thanks, which yet he doth not disdain to do to the meanest Christian.
14. He believes himself a king, how mean soever he be; yet he is not too good to be servant to the poorest saint.
15. He is often in prison, yet always at liberty, and a freeman though a servant.
16. He receives no honour from men, yet highly prizes a good name.
17. He believes God hath bidden every man that doth him any good, to do so; yet he of any man is the most thankful to them that do aught for him.
18. He would lay down his life to save the soul of his enemy, yet will not venture upon one sin to save his life that hath saved his.
19. He swears to his own hindrance, and changes not; yet knows that his mouth cannot tie him to sin.
20. He believes Christ to have no need of anything he doth, yet makes account he relieves Christ in all his deeds of charity.

21. He knows he can do nothing of himself, yet labours to work out his own salvation.
22. He confesses he can do nothing, yet as truly professes he can do all things.
23. He knows that flesh and blood shall not inherit the kingdom of God, yet believes he shall go to heaven body and soul.
24. He trembles at God's word, yet counts it sweeter to him than the honey and the honeycomb, and dearer than thousands of gold and silver.
25. He believes that God will never damn him, and yet he fears Him for being able to cast him into hell.
26. He knows he shall not be saved by his works, and yet doth all the good works he can, and believes he shall not be saved without them.
27. He knows God's providence orders all things, yet is he so diligent in his business as if he were to cut out his own fortune.
28. He believes beforehand God hath purposed what shall be, and that nothing can make Him alter His purpose; yet prays and endeavours as if he would force God to satisfy him, however.
29. He prays and labours for what he believes God means to give him; and the more assured he is, the more earnest.
30. He is often led away captive by the law of sin, yet it never gets the dominion over him.



OPINIONS *versus* CONVICTIONS.

It is needful that you be strong in faith yourselves, that you have a firm grasp of "the faith once delivered to the saints," if you are to grapple with the difficulties of your position and become wise winners of souls. If you falter, or hesitate, or fence the truth about with your reserves and your misgivings, like an Agag who "comes delicately," what impression are you likely to make upon your hearers? Men's *opinions* are but as the threads of gossamer. Men's *convictions* are the powers that shake the world. You have no vantage-ground in dealing with many-sided error but in an honest and thorough confidence in the truth. Men declaim foolishly enough about dogmatic teaching. You *must* dogmatise when men are dying and you are sent to them with "the words of eternal life." On minor matters, indeed, of taste, or criticism, or even of subordinate truth, you may hold your conclusion with deference, and avow it with modesty; but on the questions that press close upon eternity—on man's need and God's grace, on Christ's atonement and the sinner's pardon, on the Spirit's work and the believer's growth—on these there must be no room for hesitation or misgiving.—Dr. W. MORLEY PUNSHON, *in a Charge to Young Ministers*. (See Memoir. Hodder & Stoughton.)

BIBLE READINGS.

No. 306.—THE WORK OF FATHER, SON, AND HOLY SPIRIT.

(Continued from page 438.)

No. XXIV.—RESURRECTION.

- I. The Resurrection of Christ.
1. By the Father (Acts ii. 24, 30-32; Rom. iv. 24, vi. 4; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 20; 1 Thess. i. 10; Heb. xiii. 20; 1 Pet. i. 21).
 2. By Himself (John ii. 19; x. 17, 18).
 3. By the Spirit (Rom. viii. 11; 1 Pet. iii. 18).
- II. The Resurrection of Christ the Ground of the following Blessings:—
1. Forgiveness (1 Cor. xv. 17).
 2. Justification (Rom. iv. 25).
 3. Life (2 Tim. ii. 11).
 4. Fruit (Rom. vi. 4).
 5. Living hope (1 Pet. i. 3).
 6. Union with Christ (Eph. ii. 6; Col. ii. 12, iii. 1).
 7. Resurrection of the body (1 Cor. xv. 20, 23).
- III. The Resurrection of the Believer will be —
1. By the Father (1 Cor. vi. 14; 2 Cor. iv. 14).
 2. By Christ (John v. 28, 29; vi. 39, 40, 44, 54).
 3. By the Spirit (Rom. viii. 11).
- IV. The Resurrection of the Believer is described as—
1. The just (Luke xiv. 14).
 2. The first (Rev. xx. 6).
 3. Better (Heb. xi. 35).
 4. Out (Phil. iii. 10, 11).
 5. Life (John v. 29).
- V. The Believer's Resurrection Body.
- | | | |
|-----------------------------------|---|-------------------|
| 1. Incorruptible | } | 1 Cor. xv. 42-44. |
| 2. Powerful | | |
| 3. Glorious | | |
| 4. Spiritual | | |
| 5. Redeemed (Rom. viii. 23). | | |
| 6. Eternal (2 Cor. v. 1-4). | | |
| 7. Like Christ's (Phil. iii. 21). | | |

J. HIXON IRVING.

No. 307.—ABOUNDING.

ABOUNDING Grace	..	..	..	..	..	2 Cor. ix. 8.
Abounding Hope	..	..	..	..	..	Rom. xv. 13.
Abounding Consolation	..	..	..	..	..	2 Cor. i. 5.
Abounding Love	..	..	..	..	..	1 Thess. iv. 1.
Abounding Work	..	..	..	..	..	1 Cor. xv. 58.

SEARCH SERIES.

XXVIII.—CHRISTIANS, GOD'S POSSESSION.

THOU art an holy people unto the Lord; the Lord thy God hath chosen thee to be a special people unto Himself	Deut. vii. 6.
Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession ..	1 Pet. ii. 9 (R.V.).
The Lord hath taken you to be unto Him a people of inheritance	Deut. iv. 20.
The riches of the glory of His inheritance in the saints	Eph. i. 18.
The precious sons of Zion	Lam. iv. 2.
Precious shall their blood be in His sight	Ps. lxxii. 14.
The trial of your faith being much more precious than of gold that perisheth	1 Pet. i. 7.
The beloved of the Lord shall dwell in safety by Him	Deut. xxxiii. 12.
He that toucheth you toucheth the apple of His eye ..	Zech. ii. 8.
Ye are of more value than many sparrows	Matt. x. 31.
He suffered no man to do them wrong	Ps. cv. 14.
He gave Himself for us that he might redeem us from all iniquity, and purify unto Himself a peculiar people	Titus ii. 14.
The Lord hath chosen Jacob unto Himself and Israel for His peculiar treasure	Ps. cxxxv. 4.
Ye shall be a peculiar treasure unto Me	Ex. xix. 5.
Thou art mine . . . precious in my sight	Isa. xliii. 1, 4.
Mine—when I make up my jewels (margin) special treasure	Mal. iii. 17.
They are Thine. And all mine are Thine, and Thine are mine. Those whom Thou hast given me ..	John xvii. 9-11.
My love, my dove, my undefiled	Cant. v. 2.
My darling (margin), my only One	Ps. xxii. 20.
The choice one	Cant. vi. 9.
Thy turtle dove	Ps. lxxiv. 19.
Thy beloved	Ps. cviii. 6.
My Beloved is mine and I am His	Cant. ii. 16.
I am my Beloved's, and His desire is towards me ..	Cant. vii. 10.
I am Thine	Ps. cxix. 94.
We are the Lord's	Rom. xiv. 8.
His we are	Ps. c. 3 (margin)
Ye belong to Christ	Mark ix. 41.
Ye are Christ's, and Christ is God's	1 Cor. iii. 23.
Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's	1 Cor. vi. 19, 20.

Subject for October—*Decision and Indecision.*

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

QUESTIONS AND ANSWERS ON "ONE HUNDRED TEXTS," taught in the Mission Schools of the Society for Irish Church Missions; with Notes and Comments. By Rev. HENRY FISHE, A.B. John Kensit. (1s.)

This little volume contains the first fifty of the hundred referred to. The texts are well chosen, and set forth the cardinal doctrines of the Christian faith. The notes and comments are expository and controversial, admirably adapted to instruct and fortify against the subtle errors of Rome.

The Sunday Closing Reporter contains the record of recent efforts for the promotion of the object expressed in its title. The battle is a long and hard one, but we hope the end will be gained.

TROPICAL AFRICA. By HENRY DRUMMOND, F.R.S.E., F.G.S. With Maps and Illustrations. Eighth Thousand. Hodder & Stoughton.

At a time when Africa is daily becoming an object of interest to various classes in this country, a volume from the pen of so observant a traveller and able a writer as Professor Drummond is sure to command a large share of attention. Science, Commerce, Politics, and Religion each have their eyes turned to the "Dark Continent," and for each of these departments the author has something to say. The book deals with that part of Africa known as East Central, embracing the Tanganyika Plateau and Lake Nyassa. Though dealing with some subjects which would by many be voted "dry," yet the graphic, lively, and often humorous style of the author charms away all weariness. The country and the people are vividly described, and while the painfully degraded condition of the natives is exhibited, the possibilities of advancement are fully recognised and expressed. We greatly regret, however, to find the evolution theory so deliberately affirmed in connection

with these people; thus: "It is an education to see this sight—an education in the meaning and history of man. To have been here is to have lived before Menes. It is to have watched the dawn of evolution. It is to have the great moral and social problems of life, of anthropology, of ethnology, and even of theology, brought home to the imagination in the most new and startling light." The scientific reader will take special notice of the chapter on the White Ant, and also of "Mimicry;" but the unscientific reader cannot fail to be interested in the descriptions here given. As, however, we read the chapter on "Mimicry" we are inclined to ask, Is the author quite serious, or is he joking? The humour of the style is rich, but surely the Professor does not mean us to believe that these African insects intelligently practise deceptions which require a somewhat high order of reason. Yet he seems to be speaking seriously when he says: "Now the remarkable fact is that all these brilliant and unwholesome creatures are closely imitated in outward apparel by other creatures not protected themselves by acrid juices, but which thus share the same immunity. That these are cases of mimicry is certain from many considerations, not the least striking of which is that frequently one of the sexes is protectively coloured and not the other." Professor Drummond may see in this an evidence of the wisdom and skill of the Creator, but he does not tell us so; he only points it out as an example of the cunning of the creature. Apart, however, from any theory on the subject, the facts themselves are most interesting and suggestive. The most affecting portion of the whole book is the chapter entitled "The Heart-Disease of Africa: Its Pathology and its Cure," in which the ravages of the Arabs are described, together with their desolating effects on the African villages. The practical suggestions with which the chap-

ter closes are deserving of serious consideration. A strong censure is dealt out to certain missionary agencies on account of the sacrifice of life on the Congo, but while there may have been indiscretion either on the part of persons or societies, we do not think the wholesale condemnation is justified. It is quite true that "no devotion or enthusiasm can give any man a charmed life;" but when the servants of Christ go forward in obedience to His commission, they may reckon with confidence on His protection. Such protection is promised in the Scriptures, and has been experienced by not a few who have tested the promise. We may or may not be able to explain an apparent failure in particular cases, but the principle remains.

**THE POPE, THE GOVERNMENT,
AND THE PLAN OF CAMPAIGN.**

By the Right Hon. Lord ROBERT MONTAGU. John Kensit, Paternoster Row. (Price 2d.)

This pamphlet contains a review and criticism of recent political movements, and their bearing upon the progress of Roman Catholicism in the United Kingdom. The point to which attention is chiefly directed is the Local Government Bill, in which the writer sees a covert attempt to bring about the establishment of Home Rule in Ireland. We could not say that the respected author is right in all his conclusions, but as an acute and experienced observer his words deserve serious consideration.

**THE JOY OF YOUTH, AND OTHER
TALKS TO YOUNG MEN.** (With
Asides to Young Women.) By
ROBERT COLLYER, New York. Dick-
inson, Farringdon Street.

Clever addresses, somewhat sentimental at times, setting forth a high-toned morality, but for aught that we can see to the contrary they might come very well from the lips of a Theist. There is a strong rationalistic flavour, with an utter absence of anything evangelical. The characters sketched are fitted to win admiration and prompt imitation; but let any young man take the book up in earnest and try to put it in practice and he will find this is just where it breaks down. "This," the book says, "is what you ought to be;" but if he should reply, "How am I to be?" there is no answering voice. Self-culture, appa-

rently, is the prescription which the author writes out for young men; but he seems to forget that before culture there must be *life*, and that life only is to be found in Christ. When the author prints again we would recommend him to look sharply after the printer, so that his book may not be disfigured by a typographical error like the following: "long after the children of the promise had fulfilled the promise in giving us the *profits* (!) and Christ." The printer evidently allowed a very practical and material notion to influence him when "setting up," so as to make him put *profits* for *prophets*.

THE GREAT REVOLUTION OF 1688.

By L. N. B. John Kensit, Paternoster Row. (Price 2d.)

A summary of this important chapter in English history, which will inform some and refresh the memories of others most seasonably.

**HOW CAN I BE SAVED? or, Per-
sonal Incidents illustrating God's Way
of Salvation.** By HEYMAN WRE福德.
Twentieth Thousand.

A useful little book, but the chapter on Repentance needs improving.

THE CITY PULPIT—No. 24, "The Gospel of Peace," and "Memory supporting Hope" (extra number), both contain earnest and faithful words from the Rev. E. A. Stuart, M.A., Vicar of Holloway. (Kensit, Paternoster Row.)

BRIGHT SABBATHS. A Few Words
to Mothers. By One of Themselves.
Partridge & Co.

A little book full of useful suggestions, designed to assist parents in rendering the hours of the Lord's Day attractive and profitable to the children. Many cunning devices are described, and, though we could not say we approve of all, most of them, we think, might be adopted with advantage to children and parents. Any means which can be lawfully employed to induce a spirit of Bible inquiry and stimulate to search are surely to be welcomed.

**CONFIRMATION: Its Origin, History,
and Spiritual Benefits.** By Major
SETON CHURCHILL. Nisbet & Co.

The spiritual aim and tone of this pamphlet are unmistakably good, but doctrinally and logically it is weak, as might be expected. The writer tries hard to bolster up the rite of confirmation, but is at the

same time conscious of the weakness of its foundation. This is indicated by the following statement:—"Every Church has a perfect right to appoint its own ceremonies and institutions, provided they have nothing in them contrary to the Word of God." This is perilous ground to take, and opens a wide door for all sorts of innovations.

FORESHADOWINGS OF CHRISTIANITY. By E. JOSEPHINE PECK-OVER. With Preface by ANNE W. RICHARDSON, B.A. Hodder & Stoughton. (5s.)

This is another book on the somewhat fascinating subject of comparative religion. It is on the same lines as Canon Farrar's "Seekers after God," to which favourable reference is made. It is undoubtedly interesting and instructive to observe the gleams of light amid the darkness of heathenism, the fragments of truth which are to be found amongst the various systems of mythology. All, we suppose, are agreed that such germs are to be found there, but all are *not* agreed as to how they got there. The writer of this book, in common with many others, perceives in all these appearances evidences of a direct Divine agency, enlightening, guiding, and gradually educating men—so preparing them for the fuller light of the Gospel. From this theory we are bound to dissent. Instead of regarding these gleams of light as the signs of an advancing day, we believe they are to be accounted for as the twilight of a departing one. The Bible does not speak of heathen religions in any flattering terms, nor does it recognise any aid in the way of preparing for its own reception. If we look to the Scriptures for their testimony on the subject of comparative religion, we find they speak thus: "The world by wisdom knew not God;" "Professing themselves to be wise, they became fools;" "They sacrifice to devils, and not to God;" "Who in times past suffered all nations to walk in their own ways." This does not look much like a Divine education. We know that God did undertake to instruct one nation, giving unto them special revelations; but then that very fact marked them off from all other nations on the face of the earth. Yet, if one teacher was instructing all, how are we to account for the difference? Was God labouring to

impart truth to rebellious Israel, and yet doling it out in stinted measure to a thirsty and receptive heathenism? With Mr. Wells' book on "Christ and the Heroes of Heathendom," which the author quotes, we are in full sympathy, for that writer indicates *contrast* rather than comparison, and adopts a line of thought which is, to our mind, more reverential and Scriptural.

The London City Mission Magazine (August) contains some interesting facts relative to work at Epsom, and also among the bakers of London.

THE LIFE OF WILLIAM MORLEY PUNSHON, LL.D. By F. W. MACDONALD. Hodder & Stoughton. Third Edition. (7s. 6d.)

The task of preparing a memoir of this justly celebrated preacher could not have been committed to better hands than those of the present biographer. The life of Dr. Punshon was one well worthy of a permanent record, and we are glad to see a book which does justice to his memory. His fame was by no means confined to the limits of his own denomination, for his magnificent talents were the admiration of Christians generally. The memoir, which is very copious, reveals the man as well as the minister. While describing the active and useful public life, something of the inner life is unfolded, showing what deep searchings of heart and exercises of mind accompanied the discharge of duty. A portion of Dr. Punshon's life—about five years—was spent in Canada, and this section of the biography is written by his son-in-law, Professor Reynar, of Victoria University, Cobourg, Ontario. Those who had the pleasure of listening to the ministry of the celebrated preacher will find special gratification and profit in these reminiscences; while the volume will be full of interest to those who were not favoured with personal knowledge. Like the renowned Whitfield, his departure from this life was early—at the age of 56 years. Measured by days the life was comparatively short, but when measured by work it will be found to have exceeded that of many who have gone to the grave at a more advanced period. We heartily commend this volume to readers generally, but especially to young pastors, preachers, and students.

NOTES.

WE are grateful to many readers who have kindly responded to our appeal for subscriptions of half-a-crown towards the new buildings at Kilburn. This has helped us considerably. One kind correspondent sends us two half-crowns, and writes thus: "As you ask all the readers of *Footsteps of Truth* to send you 2s. 6d. each in aid of the Building Fund for Kilburn Hall, I enclose an order for 5s., the second 2s. 6d. being for some one who reads and *may not* reply to your request." We need not say how much we appreciate this improvement upon our suggestion. We are still open to any further amendments of this practical kind.

* * *

IN connection with the same subject another touching instance of self-denial lately came before us. One of the mothers attending the "Mothers' Meeting" at Kilburn Hall, and who is nearly 80 years of age, sent 5s. which she had saved up, saying that she "*should like it to go to put a brick in the new building.*" The spirit of such gifts greatly enhances their value.

* * *

ON Monday, July 23rd, the mothers connected with the Kilburn Hall "Mothers Meeting" had their annual excursion to Hastings, accompanied by the director of the Mission, and 70 of the orphans from Mount Hermon Orphanage. The broken weather which prevailed throughout the month awakened fears for the welfare of the party, but, happily, the showers were few, and did not materially interfere with the pleasure of the company. It proved a day of real enjoyment to all, some of whom looked upon the sea for the first time. Dr. and Mrs. Penhall again most generously entertained the whole party with a substantial meat tea in the NEW HALL, Priory Street—an act of hospitality which was greatly appreciated. The return journey was made by moonlight, Victoria Station being reached shortly after 10 p.m., both mothers and orphans being profuse in their gratitude for the "day at the seaside."

INCIDENTS IN CONNECTION WITH TENT WORK.

A NEW and commodious tent has been erected, in connection with the Evangelistic Mission, in a prominent position on "the Fort," opposite the Cliftonville Hotel, at

MARGATE, in which services are being held every evening, by Messrs. W. R. Lane, A. G. Andrews, and others, in which much interest is being shown; many unable to find room within stand and listen outside on Sundays. Christians visiting this popular watering-place are invited to co-operate in these unsectarian Gospel services, which will close on September 14th. Marquees have also been erected in connection with this mission at

WOOLWICH, in the playground in front of the school, opposite the barracks, in which Ned Wright is preaching every evening, and at

NORTH WOOLWICH, on ground adjoining the North Woolwich Gardens—a place of so much ill-repute in the past—in both of which good meetings are being held. Another tent has been pitched at

CHILD'S HILL, in which Gipsy Smith and his wife are preaching every night. A village tent was erected at

WILLESDEN, being worked by local Presbyterian friends, in which good was done.

Meetings continue to be held in the tent at

PERCY ROAD, KILBURN, where the interest is increasing. The tents belonging to the above mission, now being used in

OXFORDSHIRE and CAMBRIDGESHIRE, are taken from village to village for ten days' or a fortnight's services in each place, and much blessing has been witnessed in connection therewith, the tents being often crowded with villagers, several of whom have confessed Christ as their Saviour at these meetings.

ONE evangelist writes from Oxfordshire: "We do not see at the time all the good accomplished by our visits, as the following incident will show. One man came over from Deddington on Sunday, in order to tell us the

Lord had saved him during our stay there. He said, 'I have attended the Congregational Chapel for eight years, and, with one exception, no one has ever spoken to me about my soul. I have prayed and tried, but always found my efforts to end in failures, and never until I went into the tent did I understand the Gospel and realise peace.'

A SHEPHERD FINDING THE SHEPHERD.

"An old man about 65 years of age, a shepherd, told me that since our stay there with the tent he had found a Shepherd for himself, and was happy under His provision and care. Several young people have also professed to trust Christ and find peace."

Readers are asked to pray that, during the remainder of the season, increasing blessing may be vouchsafed with all these services; and, as these entail considerable working expenses, contributions would be thankfully received by the Director, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *

EVANGELISTIC MISSION.

BANK HOLIDAY, AUGUST 6.

ON Bank Holiday, August 6, the usual meetings of Christian workers in connection with the Evangelistic Mission took place at Malden Hall, Kentish Town, and were largely attended. The afternoon meeting was convened for 4 o'clock, and was opened by singing and a short period of united prayer, in which several special petitions were named.

Mr. HENRY VARLEY spoke on the subject of "Faith" in its relation to the *Christian life*. In natural life we have a set of senses, but in the spiritual we have no single sense. Faith stands instead of these. God allows the trials which come upon His people in order to develop their faith. Let us be careful that faith grows exceedingly. We should beware of the "ifs." One is found in Luke v. 12. It was a doubt of *willingness*, and it is that which will come back to us again and again. Let us seek to get ourselves purged from them. Never doubt the willingness of Christ. In Mark ix. 23 we have another. We shall sympathise with this poor father in his sorrow: he has got out of heart. Here was doubt of Divine power. But the result showed that Christ had almighty power. He showed it by cast-

ing out the demon. Then in Matt. ix. 21 we have another "if"—a doubt of personal fitness. Christians are foolish in this respect as well as the unconverted. When our Lord met that poor woman, He met her at the bottom of His robe. In Matt. xiv. 29 we have the "if" which expresses doubt of the Divine presence. It is *often difficult to define the Divine presence*. But Christ will never forsake His people.

After an adjournment for tea, the meeting was resumed at 6.30, when

Mr. C. INGLIS read and commented on Phil. iv. 4, 5, 6, 7. In this Epistle Christ is presented in a fourfold way. In the first chapter it is Christ our life, in second Christ our pattern, in third Christ our object, in the fourth Christ our strength. One reason why our joy is so fluctuating is because it is centred in circumstances. Christ is the same, though friends change. If we are to be successful in service, we must cultivate a spirit of thanksgiving. One of our greatest mistakes is that we do not take little things to God. Paul tells us in Ephesians to pray for "all saints," in Epistle to Timothy for "all men," and in Philipians for "all things."

Dr. NEATBY read Matt. xiv. 15-20 as illustrating Christian service. Unbelief would send the people away. It was quite enough for unbelief that the place was a desert. Moreover, it was quite time they were gone if there was nothing for them to eat. Christ did not make the desert to blossom as the rose, but He brought a blessing into the desert. Why should the people go? The One who gave them bread is here. They ought to have known that the Lord's power was at their disposal. They ought to have taken the Lord's power and used it. Christian workers have always enough for every multitude. We don't know what we have. We so little bring Christ into the circumstances of every day life. If we don't learn the lesson soon, it will be of no use to us for service here. What! send the needy multitude away from Christ, when there is so much to supply them! "Bring them to Me." There is not much comfort in counting the loaves; but that is all unbelief can do. There was an entry in Livingstone's diary on his last birthday but one—"My Jesus, my life, my King, my all, I again dedicate myself

to Thee." You would not send the multitude away if you knew "my Jesus." Let us be in touch with Christ, so that we may use His power.

Mr. J. L. STANLEY spoke upon the importance of treating practically the addresses which had been given; and referring to the praise of novels which had recently fallen from the lips of a Church dignitary, called attention to Psalm cxix. 127-9 as important teaching in an opposite direction. The opposition of the world and infidelity should serve to kindle the zeal of God's people.

Mr. C. RUSSELL HURDITCH exhorted to caution in reception of teaching, and watchfulness against false doctrine. Referring to a recent visit to the House of Commons during a debate, lessons of a practical kind were deduced in relation to the Christian life.

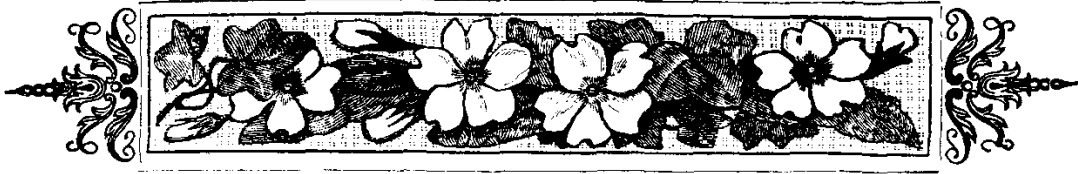
Mr. ARTHUR EASON, missionary from China, and who is about shortly to return thither, gave a brief account of his experience in that country, including some interesting particulars of pioneer work.

The meeting was then brought to a close with singing and prayer.

FALLEN ASLEEP.

WITH sorrow we record the departure of another valued friend of the Mission, Miss E. LOGAN, who fell asleep on June 27th last. For many years her personal sympathy and generous liberality had been a great help, and her removal will thus increase the losses sustained by the work through the decease of many friends. She had suffered for a considerable time with weakness of the heart, but no real danger was apprehended; indeed, she was anticipating the privilege of still serving the Lord on earth for many years. Returning, however, one day from a drive during which she was much exposed to the heat of the sun, an attack of illness came on, terminating fatally in twenty-four hours. To her relatives the blow was sudden and severe, and we commend them to the prayers of our readers, as well as the work at Rotherfield, to which she had consecrated the latter portion of her life. As to the future of that work we know nothing, but sincerely hope it will not cease with the life of our departed sister.

We are also sorry to record the departure of our friend and brother Mr. ROBT. L. JOHNSTON (known to many as the father of the late Mr. Howard Johnston), who fell asleep in Christ in the month of July. His early life was spent at Carshalton, where he was converted at the age of sixteen years, under the ministry of Mr. Rose. It was his own great desire to be educated for the Church, and he was accordingly sent to Norfolk to study with a clergyman, preparatory to going to Cambridge. Subsequently he went to stay for a time in the house of a friend living in Cambridge, and there made the acquaintance of the late Chas. Simeon, who showed him the greatest kindness, and gave him much help in the study of the Scriptures. Just as his cherished hope of entering college was about to be realised, his beloved aunt (under whose care he had been brought up) died suddenly. This severe blow changed his prospects entirely. His father refused to help him in any way apart from business, and he therefore devoted himself for a time to business life. This, however, was so uncongenial to him that he eventually followed the advice of friends to use the classical education he had received and seek employment as tutor. In the providence of God he was brought soon after into association with Christian brethren at Kennington, and thus led into a fellowship which continued until the end, broken only by the sickness which ultimately proved fatal. During this lingering illness he was kept in great peace, and gave many precious indications of his rest and joy in God. On one occasion he remarked to his wife and daughter, "We are a company of saved sinners; do you assent to that?" He frequently sang during the night. Once he said, "Satan is tempting me; there is something between my soul and Christ; but it won't do." His wife repeated the words, "My grace is sufficient for thee." "Yes," he said; "none but Christ can comfort." The Lord graciously answered prayer and gave a peaceful end. On the day of his departure he slept for eighteen hours, until the breathing gradually ceased, and he fell asleep in Christ. We commend the bereaved widow and family to the prayers of our readers.



BEWARE OF DISTRUSTING HIM.

An Address by Mr. HENRY VARLEY, at Malden Hall.



DESIRE, as the Lord shall help me, to speak in regard to some things that will help us in the life of faith upon the Son of God. Touching this present life—*i.e.*, in order to its real possession, fulness, and enjoyment—we have a whole set of senses—eyes to see, ears to hear, and so on. Now we could understand a person being alive, and yet without the sense of sight, or even destitute of the sense of taste, smell, or hearing; but you will notice that such are cut off from life in any healthy, comprehensive measure. In the spiritual life we are not aided by sense. We walk by faith, not by sense or sight. The exercise of faith in God stands in the stead of all the senses. Faith in God takes the place of eyes, ears, and all the rest. Now that which makes the Divine life real and blessed largely depends upon the courageous exercise of trust in God.

We need to sound the depths, touching this vital question of the exercise of faith. Have you noticed how Peter says, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ”? Probably there is nothing that our Lord values so much in His children as a courageous, confiding, trustful faith.

You are aware that if we have children, and they develop talent in certain directions—say for painting or sculpture—or if there be the gift of a good voice, there will follow the cultivation and pursuit of music and singing. We notice with pleasure and enjoyment the things in which our children excel; we rejoice to see their gifts and to observe their increase; and if they bend their energies until they become very proficient, it yields us intense pleasure.

I believe that God, in like manner, loves to develop in His children that which pleases Him, and which is of real worth. He allows the trial of faith, and permits us to come into circumstances of trial and difficulty. I am not at all sure that Abraham had not reached such a stage of excellence, as touching faith in God, that the Lord said, "I will try him at the highest point"—*i.e.*, where submission and confidence combine—and forthwith came the great trial of his faith in the offering of his son Isaac. Seeing that he did not withhold his son, God opened the storehouse of blessing. He took Abraham out, showed him the star-bespangled heavens, and said, "Even as these shall thy seed be, seeing thou hast not doubted or distrusted Me." Oh, then, let us be careful that our faith grows exceedingly. Let us not be surprised or dismayed at the trial of this precious gift and grace.

It may be that we, as God's children, know much of trial and extremity, that it may be proved that we through grace can trust Him just there, right in the dark, by the side of the grave, or where poverty and where weakness is. It is a blessed thing when with one of old we say, "Though heart and flesh fail"—a weak heart, a failing heart, a depressed heart, hopefulness gone, the wine of life perhaps drained out;—"When heart and flesh fail"—its desires, its pleasures, its excitements, its active forces and energies gone,—then to say, "God is the strength of my heart, and my portion for ever."

Now, beloved friends, turn in your Bibles to Luke's Gospel, chap. v., verse 12: "And it came to pass, when Jesus was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought Him, saying, Lord, *if* Thou wilt, Thou canst make me clean." Now I desire to guard you against some of these qualifying *if's*. Observe the qualifying word. "Lord, *if* Thou wilt, Thou canst make me clean." What have we here? Carefully notice. Doubt of the Divine willingness! It is the language of unbelief. Not unbelief pure and simple. In our early experience faith is greatly mixed up with unbelief; it is difficult to separate them in the workings of the human mind, though we may and ought to distinguish between them. Trust in God and unbelief are essentially antagonistic. The strife on either side is for supremacy.

I have great sympathy with the leper. Probably he had never known a single case of healing. Now that in itself would be a great difficulty. He had certainly lived in a very isolated condition, for lepers were not associated with.

By the way, what a lonely thing sin is! how it isolates men from the good and true! Sin is a horrible thing, despite its pleasures. Sin separates men, depresses and degrades them. The morning's loathing follows the night's debauch, and the sinner's isolation soon becomes

intense and real. Poor leper! many a time had he passed over on "the other side;" often had he placed his hand upon his lips, saying, "Unclean! unclean!" and his fellows avoided him.

I have wondered where he came in contact with our Lord. He evidently recognised the ability of Jesus Christ to deal with his case. Was he amongst the crowd on the mountain top when the Lord was preaching His wonderful sermon? Possibly he heard the gracious testimony, for in Matt. viii. 1 we read, "When Jesus was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean."

I do not wish to be misunderstood, or to misstate what I think was true in the experience of the leper. There was here real faith, nevertheless there was also doubt touching the Divine willingness. Now, unless we are careful, a similar experience will mark the workings of our own minds. It is not only true in the experience of the awakened soul, or the soul conscious of sin, but it is the thought which will come to us again and again, viz., doubt as to the Divine willingness to help and save in all conditions. If you carefully watch the workings of your own mind, you will often find this doubtful "Lord, if Thou wilt."

It is not an easy thing, *e.g.*, to recognise that all which happens to us is under God's control. Of course errors of judgment may lead us into much trouble and sorrow. These things are not to be attributed to God's will. He may overrule and help us if we get into false positions, but the anxieties and trials arising therefrom are not to be laid at God's door; they are not His bringing about at all.

He will help us in the midst of them, nevertheless. Let us be careful that we do not impeach the goodness of God. A young man, *e.g.*, enters into partnership with a man of the world. I do not say that God will forsake him in that position, but he would never have entered into the association if he had obeyed the voice of God. Possibly he may not get clear of the difficulties for years. Let us be careful, then, to be on the line of the Divine will.

But now, in any case, let us watch against distrust of the goodwill of Jesus Christ. I think it likely that the leper had been afflicted for years. A gentleman informed me that he had known, in India, a child born a leper, come up to fifteen, thirty, yea, fifty years of age, the disease gradually increasing the whole time. He had heard of old men afflicted with leprosy for eighty years, and never cured.

When you look at the incurable nature of the disease, it is marvellous that the leper should say, "Lord, if Thou wilt, Thou canst

make me clean." Yet in this strong faith there was the element of distrust at work. If all along the line of our experience we kept on trusting God without any admixture of distrust, we should know continuous victory. It is because faith in God fails that we fail.

Why do we speak so strongly about faith? For this reason, amongst others: Faith never deals with her own resources. I often wish we could get clear of that questionable phrase, "Saved by faith." It is an incomplete statement. We are saved by faith *in Jesus Christ*: that is all the difference. In the experience of the child of God, it is faith in God that is always to be our aim. If our faith does not grip the eternal mind, and take hold of God Himself, it is nothing.

Faith does not know how to distrust God; she has never learned that lesson. She will never depend upon herself or work with her own resources. Her testimony is, "I cannot trust any other being than God in regard to deliverance and salvation." "Do not ask me," she says, "to trust you. You may have made great attainments, but it is written for ever, 'Cursed be the man that trusteth in man, and maketh flesh his arm. . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is'" (Jer. xvii. 5, 7).

I desire to ask you to try to purge your minds of all *if's* and *it's*. I do not like these neuter words. You hear persons speak of receiving "great blessing," and they say, "I received *it*." "Well, mind you do not lose *it*." If we receive *Him*, we shall not lose Him: He will keep us "against that day;" but if we change God's realities for neuter words, we have indeed left the track.

In the Revised Version, Rom. viii.—the only occasions, indeed, where the word *it* is used in relation to the Holy Spirit—in both places, the neuter word has been expunged. "The Spirit *Himself* beareth witness." That is the true reading. It is not *it*; it is *Him*.

Qualifying words of an indefinite and neuter character are out of place when we deal with God. It is one thing to say, "Lord, should this be in accordance with Thy will, grant our request;" but it is quite another thing to come with suspicion that He is unwilling. In this man's case, strangely enough, he called in question the will of the Lord Jesus Christ. Now, what does the Lord answer? "I will: be thou clean!" Immediately his leprosy was cleansed. Is not that grand? If I should be addressing one here who is yet a stranger to the grace of our Lord, I may add, Though you have neglected Him so long,—though you have become injuriously familiarised with these things, and, like a door on its hinges, have swung to and fro for years and made no real decision,—remember our Lord still says, "I will: be thou clean." Yes, indeed, the leper's dread disease was immediately cleansed. What

a beautiful checking, what a healing check to his distrust that was! "Lord, if Thou wilt;" and the rejoinder came, "I will."

I wonder which he admired the most, his healing or the Master that healed. I think he must have been divided in approbation that day as he looked upon his flesh, fresh and fair as that of a little child, and then gazed upon the beneficent form of Him who had healed him by His word. Oh, happy, blessed man! A grand way this of getting purged from our *if's*! Let us, beloved friends, deal with the Lord as a reality, and never doubt or distrust His willingness.

Another scripture. Look at Mark ix. 22. This is an intensely interesting case. It is the father who brought his poor demon-possessed boy to Jesus Christ. Now, if we have sympathy with the leper by reason of his experience, surely we shall have sympathy with the father in his. The son appears to have been well grown. Do you not gather that from what Christ says? "How long is it ago since this came unto him? And he said, Of a child." Probably he was sixteen or eighteen years old, and he was possessed of this strong demon. By the way, what a number of young persons become possessed of these strong demons! I have great sympathy with that English bishop who, in the drawing-room of one of our nobles, was talking with a young daughter, twelve years of age, about yielding her heart to Christ. The mother overheard, and, speaking with his lordship afterwards, said, "You know, my lord, I never speak to our children about religion until they reach fifteen or sixteen years of age." The bishop quietly replied, "Madam, if you do not speak to your children about Jesus Christ before they are sixteen, the Devil a long time before that will speak to them about the world."

It is very true; we cannot begin too young with our children. Let us not expect too advanced an experience on their part; but do let us aid them to an intelligent, careful, and definite confession of trust in Christ. Poor father! what was he to do with this boy? He has been, from childhood, such a burden, the father had lost heart and was oppressed: we can read that in the history. Yet, observe, he comes to Jesus, and says, "Lord, I brought my boy, and spake to Thy disciples, that they should cast him out; and they could not."

In reproving words to the disciples, but in comforting words to the distressed father, our Lord said, "Bring him to Me." Struggling nobly against his distrust, the father says, "If Thou canst." Our Lord rejoins, "Nay, but if thou canst believe, all things are possible to him that believeth." In the struggle of that fierce conflict with the powers of evil he cried out, "Lord, I believe; help Thou mine unbelief."

Let us not misapprehend the meaning of this expression. He was

really battling against years of strong opposition. He had been beaten back from confidence again and again; and now that the supreme crisis has come, he says, "Lord, I believe; but, oh! help me against this terrible oppression."

It is a painful condition when parents have a son or daughter eighteen or twenty years of age, and they see the loved one cursed by some destroying evil spirit—given, it may be, to passion or appetite; given up to self-will, to the novel, to the theatre, or to the inordinate love of pleasure. As for the Bible or prayer, these are neglected and forgotten—nay, it may be, opposed. Ah! tried children of God, face to face with the withering of your bright hopes, what can you do? God only knows how hard it is to see, behind an amiable front and pleasant exterior, amongst young people a dogged indifference to vital Christian life. What says our Lord in this painful case? Mark His words. He said to the demon, "I charge thee, come out of him, and enter no more into him." Ah! that's it; there is competent power in the Lord.

How shall we describe the working in the father's mind? Was it not distrust concerning the Divine power? It was not distrust of the Divine will—the father appears to be clear at that point; it was doubt concerning the power of Jesus Christ.

This doubt of our Lord's power is very remarkable, set, as it evidently is, over against the strength of the evil one's possession. I will not go into the details; but I want you to notice that when Christ was actually delivering that boy, the devil cast him on the ground, and he lay there and "wallowed, foaming." Let us not get out of heart if in some cases we appear to be approaching a tremendous crisis. Had we been present at that scene, and noticed the boy wallowing on the ground, we might have said, "Where is the Master's power?" Where is it? Why, there, down there, in the boy struggling and foaming; that is where the power is. He will come out of the experience all right, rest assured of that.

Well, beloved friends, let us get rid of this *IF* also. Praise His name, our Lord has abundance of power. He that holds the stars in their courses! We may not, we will not, say either of Him or to Him, "If Thou canst."

Some of us know this well. He has kept us these forty, fifty years. Ah! His strengthening grace is teaching us that He has the power; and He is not slow to exercise it. Is not that a striking word, "Christ the power of God"? God has put power in the right place—limitless power, yet always exercised for beneficent issues.

Some persons are afraid of Christ's coming in power and great glory. Many think that the world is to be converted by the moral

forces of the Gospel. The reason so many object to this thought of our Lord's energy is because power has been greatly abused and generally found in the hands of tyrants. Power in the hands of Jesus Christ will never be used for tyrannical purposes. I call Christ's power beneficent force and coercive goodness. There is all the difference between force in the hands of the tyrant and force with the Saviour.

The next word is Matt. ix. 21. The poor woman with the vital issue is before us. She came and touched the hem of Christ's garment. She said, "If I may but touch His clothes." What is this? Do you not think it is doubt concerning her personal fitness? Mind the Devil does not get an advantage over you by suggesting that you are not fit to come to Christ Jesus. If you have restrained prayer, and love has declined, Satan will suggest, "You go before God now, in the state in which you are, with your heart and mind cold and away from Him—nay, your conscience burdened and unpurged?" I believe that Satan does not mind what argument he uses, if he can but keep us from the living God.

We need to remember the well-known words—

"If you tarry till you're better,
You will never come at all."

We say that to the unsaved. Do not let those of us who are believers forget that there is an application of these words which often suits Christian experience also.

Poor weak woman! oppressed with a deep sense of her unfitness and unworthiness. And she said, "If I may touch but His clothes, I shall be whole;" and immediately the virtue went out of Him. I do not suppose (I speak with reverence) that there was any virtue in Christ's garment; but it is evident that she believed there was. Her faith had reached to that point.

Dr. Pierson said a sweet thing the other day. Talking about having "faith as a grain of mustard seed," he remarked, "You remember that Christ says, 'You should say to this material mountain, Be thou cast into the sea, and it should be done.'" Dr. Pierson pointed out this vital distinction: The mountain is a lifeless mass, the mustard seed a living germ. There is life in that seed; there is no life in Mont Blanc. There may be a little on its sides, but the mass is lifeless. Faith, even as a grain of mustard seed, is full of life, and is always dealing with the resources of the *great King*.

And now, in conclusion, notice that when our Lord met that poor woman He met her at the bottom of His robe. He says, "Have you got so far as to believe that if you touch the fringe of My robe you will

be healed?" Then down went the virtue. It is but another illustration of the principle upon which the father acted when, seeing the prodigal son a great way off, he ran to meet him. God is so full of goodness that He loves to display and impart it.

The last word is in Matt. xiv. 29, the incident concerning Peter saying to the Lord, when He came walking upon the water, "Lord, if it be Thou, bid me come to Thee upon the water." What have we here? A measure of doubt concerning the Divine presence. The Divine presence is not seldom difficult to determine. You cannot locate God to certain positions only. Often the Lord manifests Himself where we, judging by sense, would least expect to see Him.

I am not surprised at the doubt that was working in the minds of those disciples. It was so entirely unlike anything they had experienced before, for a real person to appear, walking on the crest of the waves, just as if they had been a solid floor. The storm is beating on that boat. You remember it was the fourth watch of the night—between three and six in the morning. If we suppose that they entered into the boat at six o'clock at night, they had been "toiling in rowing" for nine hours, and even then were only in the midst of the sea—perhaps half-way across. What a night they had! and then He came.

In many a tempest we also may know what it is to be for hours alone. The Lord had been on the mountain-top, yonder, in prayer to the Father. Ah! those waves could not overwhelm the prayers of Jesus Christ. They might wash into the boat, but they could not sink it; for He who had sent them, in the evening, was mindful of them: His eye was upon them, and His prayer for them. "The eyes of the Lord run to and fro throughout the whole earth;" and when nothing less than His presence could meet the need of their disconsolate hearts, He came and manifested Himself "walking on the water." May it be ours, beloved friends, to look out for His presence.

One of the grandest habits of thought that we can cultivate, in the life of faith upon the Son of God, is to recognise that, in the power of the Holy Ghost, Christ is dwelling in us. It is blessed to take this Word and read what He says: "I will NEVER fail you, I will NEVER forsake you." Well, then, suppose we are tempted to believe that the Lord is at a great distance from us, let us hold that word fast. Faith is firm, so long as she deals with the promise of God. Then, as the next verse says, "we may boldly say, The Lord is my helper: I will not fear what man shall do unto me." Blessed be God! "Jesus Christ is the same yesterday, and to-day, and for ever."

Beloved friends, if our Bank Holiday leads us to take these injurious and hindering *if's*, and put them away; and instead of calling in question His will, His power, our want of fitness, and His presence, we, in the true courage of faith, triumphantly affirm, "He will! He has the power! I am fit! my fitness is my need! I have His presence, for He declares the fact!"—if this be not only sentiment, but divine facts translated into the prose of our daily life, beset as it is with doubts, difficulties, and trials, God will not have permitted us to meet together in vain. May He bless to us His everlasting Word.

“THE WORD OF THE CROSS.”

1 COR. i. 18 (R.V.).

“**T**HE word of the Cross”—that is, “the word” which declares God’s wisdom and power, His love and righteousness, in the salvation of sinners by Jesus Christ, who was sent by Him to redeem them from the curse of the law, being made a curse for them in His sacrificial death on the cross.

“The word of the Cross” is a precious word only to them whose ears God has opened to hear it, and whose heart God has opened to receive it. To them, and to them only, is it a most acceptable word, because they find in it the true remedy for their dread condition as sinners, which has been made known to them by *the word of the law*.

The word of the law only speaks to sinners of God as the God of justice to condemn; but “the word of the Cross” speaks to them of God as the God of mercy to save. It speaks to them of full deliverance from the hand of God’s dishonoured law, because of the full satisfaction rendered thereto on behalf of sinners by the death of Christ upon that cross as their substitute.

The word of the law is a word of demand and penalty; but “the word of the Cross” is a word of giving and blessing.

The word of the law only shows man his sin and sure condemnation; but “the word of the Cross” shows man the sure way of forgiveness and salvation.

“The word of the Cross” speaks to sinners of reconciliation with an offended God, and of sin put away for ever.

“The word of the Cross” speaks to them of constant protection, and of final victory over every foe.

The “word of the Cross” speaks to them of a heavenly inheritance most surely won for them, and of a life of eternal joy and blessedness in the world to come.

“The word of the Cross” is “to them that are perishing foolishness; but unto us which are being saved it is the power of God” (R.V.). It is “the power of God” to take away all our condemnation, and to cleanse us from all sin. It is “the power of God” to allay all our fears, and to give deliverance to our burdened conscience. It is “the power of God” through which we conquer the world, the flesh, and the Devil. It is “the power of God” which removes from us all fear of death and of the judgment to come. It is “the power of God” which sets us for ever free from the bondage of sin and Satan.

"The word of the Cross"! Human pride cannot stoop to it, human reasoning cannot understand it, human wisdom pronounces it folly; but to humble and contrite hearts it is a word of gladness and blessing—an ever-welcome word, because a soul-saving word, a heart-encouraging word, a sin-subduing word—a word of love and peace.

"The word of the Cross" makes manifest the glory of Divine law and justice. It also makes manifest the glory of Divine love and grace.

"The word of the Cross" is the word of the *Good Shepherd* to His lost sheep, which they shall all hear. It is the word of the *Redeemer* declaring the ransom paid. It is the word of the *Mediator* proclaiming peace between God and man.

"The word of the Cross" is a word that brings the kingdom of heaven near to man, and it is the very door of entrance into that kingdom. It is a word as efficacious now as ever for blessing to sinners.

"The word of the Cross" is a word alike for old and young, for high and low, for rich and poor, learned or ignorant. It is a word for all nations and all times. It is God's one word of heavenly light and life to sinful man. Apart from that word all, to them, is darkness and death.

"The word of the Cross" is the only word that can uplift the fallen, that can heal the wounded spirit, that can bring sure hope to the despairing, that can make life a blessing and death a gain. He who rejects "the word of the Cross" writes his own doom. He is without God and without hope—condemned already.

May "the word of the Cross" have an abiding and an increasing influence over us. May our ears be continually open to hear it with renewed interest, and our hearts to receive it with fresh power. May it be more and more our consolation and encouragement through life. May it be our glorious triumph in the hour of death, as it will be most assuredly our joy to all eternity.

THOMAS MOOR.



THE GOSPEL MOULD.

"THE Gospel is like a form, or mould, and sinners are to be melted, as it were, and cast into it. 'But ye have obeyed from the heart that form of doctrine which was delivered you,' or, into which you were delivered, as is the marginal reading; so that your hearts ran into the mould. Evangelical preachers have, in the name of Christ, a mould, or form, to cast the minds of men into; as Solomon the vessels of the Temple. The Sadducees and Pharisees had their forms, and legal preachers have their forms; but evangelical preachers should bring with them the 'form of sound words,' so that, if the hearers believe, or are melted into it, Christ may be formed in their hearts: then they will be as born of the truth, and the image of the truth will appear in their sentiments and experience, and in their conduct in the Church, in the family, and in the neighbourhood. Preachers without the mould are all those who do not preach all the points of the Gospel of the grace of God."—From "*Christmas Evans: The Preacher of Wild Wales*," by Paxton Hood (Hodder & Stoughton).

PHASES OF SANCTIFICATION.

By F. E. MARSH, *Sunderland.*

No. X.—SANCTIFIED BY BLOOD.

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.”—Heb. xiii. 11, 12.

THIS verse is like the hub of a wheel, into which many spokes are set. The paragraph into which we put this verse is from verses 8 to 16; and in these we have many contrasts which we do well to notice.

The changeless One, and the changing doctrines of men (verses 8, 9).—Christ and His Word are ever the same, unchanging and unchangeable. Men are like Reuben, unstable as water; and many are like a weather-vane: they go with the wind of reason and public opinion.

The profitable and the unprofitable (verse 9).—It is profitable for the heart to be established with grace, like the oak tree to be well grounded, and the building on a rock well founded; but it is unprofitable to be occupied with outward ordinances.

The type and the antitype (verses 11, 12).—The sin offering burnt outside the camp is the type of Christ, who endured the wrath of God for us.

Example and followers (verses 12, 13).—We are not only called to share the glory of Christ, but His sufferings as well.

Pilgrims and citizens (verse 14).—We have no continuing city here, because we are citizens of the heavenly one; hence we are pilgrims down here.

Sacrifice and sacrifices (verses 15, 16).—The sacrifice of praise, and the sacrifice of good works.

But to come to the subject before us, which is sanctification by blood, or the death of Christ the procuring cause of our separation to God. And as there were four rings in the sides of the ark in the tabernacle, in which the staves of the ark rested, so there are four things in connection with this verse in which we find two persons interested, viz., the Saviour and the saint—

- I. The Person mentioned—“Jesus.”
- II. The price—“His own blood.”
- III. The place—“Outside the gate.”
- IV. The purpose—“Sanctify the people.”

I. *The Person.*—"Jesus." Jesus! How sweet that name sounds! Why, it is the *key* to unlock every difficulty, the *balm* for every wound, the *stay* for the drooping soul, the *shelter* from every danger, the *secret* of a happy life, the *spring* that never fails, and the *sun* that always shines.

The Epistle to the Hebrews is an album in which there are many different likenesses and characters that Christ is seen in.

In chapter one He is seen as the Son of God accomplishing His work as Prophet, Priest, and King—as Prophet to speak out the mind of God; as Priest in His atoning and representing work; and as King overruling and upholding now, and who is yet to reign.

In chapter two He is seen as the Perfect Man accomplishing the work the Father gave Him to do, thus glorifying Him; and because He has done so, He is crowned with glory and honour. We see Him also as the Captain of our salvation subduing our enemies, and the Man who is yet to reign in righteousness.

In chapter three we see Him as the Apostle—the Sent One of God—and the Builder of the spiritual house—the Church.

In chapter four He is seen as the Leader into perfect rest, the Detector of evil, and the Sympathiser.

In chapter five He is seen as the Perfect Servant, the Suffering Man, and the Obedient Son.

In chapter six He is seen as the Word to assure us, the Consoler to comfort, the Refuge to protect, the Anchor to hold, and the Fore-runner who has secured our inheritance.

In chapter seven He is seen as the Great High Priest, King of righteousness and peace, the Living Saviour to keep, the Intercessor to plead, and the Unchanging and Eternal One.

In chapter eight He is seen as the Minister of the sanctuary and Mediator of the new covenant.

In chapter nine the tabernacle and all its furniture are brought, and this all speaks of Christ—the gate, of Christ as the Door; the foundation, of Him as the only basis; the linen curtains, of His righteousness; the altar, of His atoning work; the laver, of the cleansing power of His Word; the five pillars, of Christ in what He is in His fivefold character in Isa. ix. 6; the candlestick, of Christ as the Light; the shewbread, of Christ as the Bread of Life; the altar of incense, of Him as our Intercessor; the veil, of His flesh; the four pillars, of what He is made to us according to 1 Cor. i. 30; the ark, of His Deity and humanity; the mercy-seat, of Him as the Meeting-Place; the manna, of Him as the Humbled One; the rod, of Him as the Risen One; the law, of Him as the Perfect One; the curtains,

of His variegated glory; and the offerings, of His perfect work, Godward and manward.

In chapter ten He is seen as the Substance, the Slave, the Offerer, the Offering, the Accomplisher, the Living Way, the Judge, and the Coming One; in chapter eleven, as the Pattern of faith; in chapter twelve, as the Beginner and Finisher of faith, the Endurer, the Conqueror, and Consuming Fire; in chapter thirteen, as the Unchanging One, the God of peace, and the Great Shepherd.

Christ going outside the gate is the antitype of the sin offering which was burnt outside the camp. In Lev. xvi. 27 we read, "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." There is, therefore, undoubted reference to the work of Aaron on the day of atonement in Heb. xiii. 11. And as illustrating and bringing out the glory of the person of Christ, we shall note the resemblances between Aaron on the day of atonement as we have it recorded in Lev. xvi. and the Epistle to the Hebrews.

The need of or the occasion of the day of atonement.—"The Lord spake to Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat," &c. (Lev. xvi. 1, 2). As we know from Lev. x., the sons of Aaron offered strange fire before the Lord, and because of their sin they were punished with instant death; and it was because of this sin of theirs that Aaron was forbidden to come at all times into the holiest of all. Hence the need of atonement is because man has sinned. All the works of the flesh, the sinful nature of man, the opinions of man, man's religion, is so much strange fire to the holy God. Death, distance, darkness, and damnation are what we deserve, because we have sinned. But what do we read in Heb. ix. 26-28? "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Man's portion because he has sinned is death and judgment; but for those who have accepted Christ there is neither, for Christ has died their death (John xi. 26) and borne the judgment due to them (John v. 24), and now we are not looking for death or judgment, but for Christ Himself.

On the day of atonement the high priest laid aside his garments of

glory and beauty, and put on the holy linen garments (Lev. xvi. 4, 24). Aaron laying aside his garments of glory and beauty represents Christ laying aside the glory He had with the Father, and His putting on the holy linen garments prefigures Christ being clothed in the spotless and holy garment of His perfect humanity; as we are told in Heb. ii. 9, "He was made a little lower than the angels," and in Heb. vii. 26, "He was separate from sin and sinners."

Aaron and his work on the day of atonement brings before us the perfect work of Christ (Lev. xvi. 11-15; Heb. ix. 11-13). Look at the things in the holiest of all. They all speak of Christ. The high priest taking the blood of the bullock and goat represents Christ offering Himself without spot to God. The blood being sprinkled by the finger of Aaron on and before the mercy-seat—the finger being typical of power—speaks of Christ acting in His atoning work by the power of the Holy Spirit. The golden censer, with the sweet incense burning in it, tells of Christ in His Deity and fragrance. The Shekinah glory, symbol of God's presence, reminds us of Christ, who could meet—and the only One—the wrath and majesty of God. The cherubim with outspread wings, gazing on the blood, representing the administrative power of God, points to the fact that Christ has satisfied the claims of God by His death. The tables of stone in the ark, the ark typical of the God-Man, typifies the truth that Christ is the only One who could and has kept the law of God. The bullock slain for Aaron and his house speaks of Christ dying for His people; and the slain goat for the people, of Christ making an atonement for Israel; and the scape-goat, of Christ in resurrection, the pledge that all our sins are taken away. The mercy-seat represents Christ the meeting-place for God and the sinner. The sprinkled blood on and before the mercy-seat speaks of Christ by His blood-shedding meeting the claims of God, and bringing the believer into a perfect standing before God. Oh, how full of Christ is the Bible! Oh for eyes to see Him more!

The blood on the altar of incense brings before us Christ in resurrection glory by virtue of His completed work, and there for His people as their Representative and Intercessor (Lev. xvi. 18; Heb. ix. 22-24).

The priest laying his hand on the head of the scape-goat represents the believer resting in Christ and His finished work alone for salvation, and in whom he is accepted and blest (Lev. xvi. 21; Heb. x. 14). The word translated "lay" in Lev. xvi. 21 is a word full of meaning; it is rendered in other places "sustained" (Gen. xxvii. 37), "supported" (Gen. xxvii. 37, margin), "upheld" (Isa. lxiii. 5), "set against" (Ezek. xxiv. 2), "leaned" (Amos v. 19), "lieth hard" (Ps. lxxxviii. 7). It means to lean your whole weight upon. What an expressive word!

How true it is that we are sustained by and upheld by the work of Christ alone!

These are but one or two of the many points that speak to us of the glory and beauty of the person of Christ.

We read of the Queen of Sheba that, "when she had seen all Solomon's wisdom, and the house he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her" (1 Kings x. 4, 5). As the Queen of Sheba was overpowered and enchanted with the glory of Solomon, so we want to be with Christ. We want to be enraptured with His glory, enamoured with His love, enchanted with His wisdom, energised by His power, and enveloped with His presence, so that we may have no spirit for self-seeking, self-esteem, and self-glorying. We should be as the servants of Solomon in relation to Christ—sitting in His presence as saints, standing in His presence as servants, ministering to Him as worshippers; and as they were kept and clothed by Solomon, so should we let Him keep us by His power, and clothe us with the graces of the Spirit, so that He Himself may be seen in our life. And that there may be no spirit in the world to blaspheme, and no finger of the ungodly pointed at us, because of inconsistencies in the life. And the way to this is, so to be gazing at Christ in the Word that His likeness is reflected by us.



WORDS OF GRACE AND TRUTH.

CHANCE.—Chance is the Devil's providence.

IGNORANCE.—Ignorance is the Devil's nursery.

HOLINESS.—Holiness and liberty are twin sisters.

THE true secret of a happy and contented Christian life lies in expecting much from God and little from man.—W. COMFIELD.

RETRIBUTION.—A man cannot hurt his neighbour without hurting more deeply himself; the rebound is heavier than the blow.—W. ARNOT.

METHODS OF DISCIPLINE.—Correction does not always consist in bitter things coming upon us, but it may be in our failing to obtain some higher honour which, had we walked in greater simplicity, we should have received from God.—R. C. C.

FALSEHOOD DISGUISED.—Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearer as those that are sometimes right.—From the "*Biblical Museum*."

A SEPULCHRE AND A WELL.

A CONTRAST.

"Their throat is an open sepulchre."—Psalm v. 9.

"The mouth of a righteous man is a well of life."—Prov. x. 11.

THE figures here are bold, and the contrast striking. The opposite characters and influences of the good and evil are here painted in vivid colours. The reference is to one particular form of activity, viz., speech. Its power for right or wrong is great. From our mouths proceed words which produce an effect according to their character.

AN OPEN SEPULCHRE

is the symbol of an unclean conversation. Think of the loathsomeness of the thing. From an open sepulchre would proceed noisome exhalations, poisoning the air and endangering the lives of all who came near. From such a place all men would flee as from a pestilence. How fitly does this illustrate the evil communications which proceed from the ungodly and like a moral plague corrupt all around them! There is death and corruption within them, and "out of the abundance of the heart the mouth speaketh." "The mouth of fools poureth out foolishness." Falsehood and all impurity spread their baneful influence over those who come within their reach, and the scripture is fulfilled which saith, "Evil communications corrupt good manners." "My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." Young men and women, beware of such; from their dangerous society keep far away. Treat them as you would an "open sepulchre." "Avoid it, pass not by it, turn from it, and pass away." Education and the polish of outward refinement may disguise the evil, but it is there. The sepulchre may be whited, but it is a sepulchre still. How different is the other figure—

A WELL OF LIFE!

Just as the mouths of the ungodly spread moral disease and death, so do the lips of the righteous disseminate life and health. The well pours forth its waters to refresh men and sustain life; and so by words of counsel, instruction, and encouragement do the godly promote the spiritual life and health of all within their influence. They can direct in difficulties, impart useful knowledge, and stimulate in a right course.

Christ within them is "a well of water, springing up into everlasting life;" not only a source of life to themselves, but to all around them. "A good man out of the good treasure of the heart bringeth forth good things." "Thy word have I hid in my heart," says the Psalmist in Ps. cxix. 11; and in verse 13 he adds, "With my lips have I declared all the judgments of Thy mouth." "Let your speech be always with grace, seasoned with salt." Let us each endeavour, as believers in Christ in the midst of an evil world, to be as a "fountain of gardens, a well of living waters, and streams from Lebanon."

J. L. S.

THE PARABLE OF THE HOUSE ON THE ROCK.

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

MATTHEW vii. 21-27, compared with LUKE vi. 46-49.

Luke vi. 46. "And why call ye Me, 'Lord, Lord,' and do not the things which I say?"

Matt. vii. 21-23. "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven [the heavens]; but he that doeth the will of My Father which is in heaven [the heavens]. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?' And then will I profess unto them, 'I never knew you: depart from Me, ye that work iniquity.'"

PROFESSION AND REALITY.

The proof of sincerity is the obedience of love. "And hereby we do know that we know Him, if we keep His commandments. He that saith, 'I know Him,' and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected" (1 John ii. 3-5). This obedience to Christ and subjection to His lordship is a fruit of the Spirit, for "no man can say *that Jesus is the Lord* but by the Holy Ghost" (1 Cor. xii. 3). What solemn disclosures the day of Christ will make, when the fire shall try every man's work of what sort it is! How much that appeared outwardly fair will prove to be but wood, or hay, or stubble, which the fire will consume (1 Cor. iii. 12, 13)! How many a splendid reputation for what appeared to be good works, and acceptable doctrine, will turn out to be structures without a foundation, because the works were not done in obedience to Christ, and the doctrines taught were not based upon the Word and the will of God!

Matt. vii. 24. "Therefore whosoever heareth these sayings [words] of Mine, and doeth them, I will liken him unto a wise [prudent] man, which built his house upon a rock [the rock]."

Luke vi. 47, 48. "Whosoever cometh to Me, and heareth My sayings [words], and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep [who digged and went deep], and laid *the* foundation on a rock [the rock]."

1st. The builder. He that cometh to Christ, heareth the words of

Christ, and puts them in practice, who is “not a forgetful hearer, but a doer of the work” (James i. 25); not simply a believer on, but a disciple and follower of, Christ.

2nd. The house. An expression of large signification. It applies to whatever is built up, whether as regards faith or the doctrines believed, hopes and expectations, whether for time or eternity.

3rd. The preparation for building. The builder exercises prudence, and this prudence is shown by his digging and going deep. He will not build his faith or rest his hopes on anything fallible, uncertain, or liable to a change; not on the doctrines or opinions of men, the conclusions of human reason, nor the speculations of the ingenious mind, nor on the sublime soarings of a fertile imagination. His faith is not suffered to stand in the wisdom of man (1 Cor. ii. 5), nor will he follow cunningly devised fables.

4th. The foundation. “Other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. iii. 11). He builds on the foundation of the apostles and prophets, Jesus Christ Himself the chief corner stone, and also the head stone of the corner.

5th. The rock. Though closely and immediately connected, the foundation and the rock must not be confounded: the foundation stone is Christ, but the rock on which it rests is the stability and testimony of God Himself. We read in Isa. xxviii. 16, “Therefore thus saith *the* Lord God [Adonahy Jehovah], ‘Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.’”

It is God who lays the foundation, and He lays it in Zion—the mount which represents the Divine sovereignty of grace; and it is Jehovah Himself who is the everlasting rock, according to Isa. xxvi. 4: “Trust ye in *the* Lord [Jehovah] for ever: for in the Lord Jehovah *is* everlasting strength [for in Jah Jehovah *is* a rock of ages].”

The foundation on which the soul can build securely for time and for eternity is not the Christ of human thought, reason, or imagination, but the Christ of God—the Christ which God reveals to the soul by the teaching of the Holy Ghost. When Peter made his noble confession, “Thou art the Christ, the Son of the living God,” Jesus adds, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but My Father which *is* in heaven. . . . Upon this rock I will build My Church; and *the* gates of hell [hades] shall not prevail against it.” The Church is founded upon Christ, and not simply as Son of Man, but as the Son of God; a Christ revealed from the Father by the Holy Spirit. “For God, who commanded *the* light to shine out of darkness, *hath* shined in our hearts, to *give the* light of

the knowledge of the glory of God in *the* face of Jesus Christ" (2 Cor. iv. 6); and the faith which builds on Christ, to be the faith of God's elect, must rest for its stability on the testimony of God Himself.

Matt. vii. 25. "And the rain descended, and the floods came, and the winds blew, and beat upon [fell upon *or* dashed against] that house; and it fell not: for it was founded [had been founded] upon *a* rock [the rock]."

Luke vi. 48. "And when *the* flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded [had been founded] upon *a* rock [the rock]."

Sooner or later the professed disciple of Christ will be put to the test, either as to his faith, doctrines, hopes, or expectations. The testings are various: "The rain descended, the floods came, and the winds blew." Singly they may assail, or unitedly they may combine their forces for a fierce assault. But the faith and hope which rests upon this sure and certain testimony of God to His beloved Son, as contained in the Scriptures of truth, inspired by the Holy Ghost, will stand the test, for God cannot lie,—His testimony to faith in Christ is confirmed by an oath,—the Scriptures cannot be broken; and the Spirit who inspired them is the Spirit of truth, incapable of misleading or of error.

As suggested by Luke, there may be seasons, whether in the experience of the Church or of individuals, when the faith and hope of the professed believer may be assaulted in an especial and all but overwhelming manner. "A flood arose, the stream beat vehemently." It would appear that at the present time the course and current of popular thought would sweep away, if they could, the very foundations of revealed truth. John writes in his first epistle, second chapter, eighteenth and twentieth verses: "Little children, it is the last time: and as ye *have* heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. . . . But ye have an unction [anointing] from the Holy One, and ye know all things." "In the last days perilous times shall come." What, then, is the security of the humble believer, even the little child in the faith of Christ? It is the teaching and conviction of the Spirit of truth, the unction or anointing from the Holy One which every true believer has received, for "if any *man* have not *the* Spirit of Christ, he is none of His;" as John also says in verses twenty-six and twenty-seven, "These things have I written unto you concerning them that seduce you. But the anointing which ye *have* received of [from] Him abideth *in* you, and ye need not that any *man* teach you; but as the same

anointing teacheth you of all things, and is truth, and is no lie, and even as it *hath* taught you, ye shall abide in Him." The Holy Ghost the Comforter does not speak of or from Himself (John xvi. 13-15); He testifies of Christ, and bears witness to the Father's testimony concerning Him. The faith and hope that rest on this foundation, rest securely upon the Rock of Ages, which remains unshaken for time and for eternity.

In Luke vi. 48 the Authorised Version, in accordance with the Textus Receptus or the Received Greek Text, reads, "and could not shake it: for it was founded upon a rock," or, more literally, as in the margin of "The Englishman's Bible," "and was not able to shake it: for it had been founded upon the rock." But there is another Greek reading which has been adopted in the text of the Revised Version—"and could not shake it: because it had been well builded." The facts of the case are these: In favour of the reading "for it had been founded upon the rock" are MSS. ACDEHKMSUYXΓΔΔΠ; for the other reading, "because it had been well builded," are MSS. KBIΞ. My own conviction, founded on a careful investigation of the subject, is that these last-named MSS., although preferred by the revisers, are found unworthy of the confidence reposed in them. The best test of Scripture is Scripture itself. The undisputed testimony of Matt. vii. 25, "for it had been founded upon the rock," ought surely to decide the question.

Matt. vii. 26. "And every one that heareth these sayings [words] of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Luke vi. 49. "But he that heareth, and doeth not, is like a man *that* without a foundation built a house upon the earth."

He is a hearer, but not a doer; beholding his face in the glass, but forgetting (James i. 23, 24); professing to have faith, but having no works to show for it (James ii. 14-26); foolish virgins holding the lamp in the hand, but having no oil in the vessel (Matt. xxv.); such as have the form of godliness, but are destitute of its power (2 Tim. iii. 5); whose faith, doctrines, hopes, and expectations rest on the opinions of men, the deductions of reason, the traditions of the elders, the various thoughts of individuals who claim the right of the exercise of private judgment—innumerable as the sands of the sea-shore, and, like them, variable, shifting, and altering with every tide—taking the character of the age, and varying with the fluctuation and advance of human thought; persons whose religious opinions are modified by the denomination to which they belong, or the school of doctrines in which they have been

educated—a foundation human rather than Divine, their faith standing in the wisdom of men rather than in the power of God.

Doctrines in themselves cannot save; it is not so much what we believe, but whom we believe. Abraham believed God, and it was counted unto him for righteousness. “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John xvii. 3). A rope thrown to a drowning man may be clutched, and go to the bottom with him unless there be a strong arm at the other end of it; the anchor of the soul is the promise and oath of God connected with the person and work of Christ. Historical facts or doctrinal truths may be received, but it is the Spirit that quickeneth; the flesh profiteth nothing. Being born again of the word of God, which liveth and abideth for ever. Abstract truth will not sanctify; it is God who sanctifies through His own Word, and by His Holy Spirit, and it is God who begets again to a living hope by the resurrection of Jesus Christ from the dead. That faith and hope which does not rest on the firm testimony of God by the Holy Spirit, rests on a foundation which is earthly, and not heavenly,—temporal, and not eternal.

Matt. vii. 27. “And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”

Luke vi. 49. “Against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”

That superstructure of faith, doctrine, or hopes which rests upon the deductions of reason, opinions resulting from the exercise of individual judgment, tradition, or human authority, when subjected to a rigorous test, being destitute of a Divine basis of support, sooner or later must fall. This is the secret of the down-grade movement of the present day. The stream is now beating vehemently. Generally the first cardinal truth which is questioned is that of eternal judgment (Heb. vi. 2); then follow the inspiration of Scripture, the fall of man, the doctrine of the atonement, the Divinity of Christ, the personality of the Holy Ghost, and the doctrine of the Trinity; and the final result is infidelity, atheism, or agnosticism. The stream of popular opinion with its strong overwhelming current will be succeeded by “the swellings of Jordan;” and how fearful the ruin when the soul passes into eternity with nothing to sustain it, to sink into an abyss that knows no bottom, throughout an eternity which has no end!

And in the history of the world a period is coming forcibly described by the prophet Isaiah (chap. xxviii. 17, 18, 22): “Judgment also will I lay to the line, and righteousness to *the* plummet: and *the* hail shall sweep away *the* refuge of lies, and *the* waters shall overflow *the* hiding-place. . . . When *the* overflowing scourge shall pass through, then ye shall be trodden down by it. . . . For I *have* heard from Adonahy Jehovah of Hosts a consumption, even determined upon the whole earth.” (See the whole chapter.)

ASSURANCE OF SALVATION.

No. IV.

WE now come in the progress of this inquiry to a further and very important step in the revelation. It is one which is not often treated in this connection, nevertheless it affords the most solid footing to faith.

We have seen the Lord's death on our behalf, as a substitute and sacrifice for sin, in which, assuming all our responsibility and indebtedness, He, acting alone, the Just for the unjust, by His blood-shedding, meets every claim, discharges every debt, satisfies God's just demand, and makes it impossible for righteousness to lay hands on the culprit, the Surety having stood accountable in his stead (see Rom. iii., iv., and v.).

There is another aspect of Christ's death in which we have an interest, wholly different from this. It is given in Rom. vi., Gal. ii., Col. ii., and elsewhere. Believers only have any part in it. It is that aspect of His death in which we are *associated* with Him. "I have been crucified with Christ" (Gal. ii. 20). "Our old man was crucified with Him" (Rom. vi. 6). "We died with Christ" (verse 8). "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (verse 11).

Now mark here at once that this is not death in the sense of atonement—that is, in the sense of the sin offering. That view of it has been already set forth in Rom. iii., iv., v. This is death in the sense of a great transition from bondage to liberty—from a state of slavery in mortal sinfulness to a state of willing consecration in resurrection life. It is death in its more ordinary signification, by which the wife is loosed from the law of her husband (Rom. vii. 2), and the servant is free from his master (Job iii. 19). In a word, it is not death *for* sin, but death *to* sin (Rom. vi. 2, 10, 11). In His death *for* sin, our Lord stood wholly alone; in this—"to sin"—we are associated with Him.

As rendering to God satisfaction for the sins of His people, our Lord stood wholly alone. How could it be otherwise? Of what value as an atonement for sin is my life, my blood, my death? Not an atom's. The coin is base; debt cannot be discharged with it. The bill is bad; he who drew it is a man of straw. To offer myself—my life, my blood—for sin is to offer filthy rags in payment of debt. It is wonderful how many excellent teachers have gone astray as to this. They represent man as paying the penalty of his own sin by having died with Christ. It is absolutely untrue. Christ paid my penalty by dying for me, and needed no contribution whatever from me.

What, then, is my death *with Him*—this that is described as dying unto sin?

Sin is seen as a great slave-master, whose service is perfect bondage, and whose wages is death (Rom. vi. 12-23). To this reigning sovereign of men my life is forfeited. I am legally, by Adam's fall, a bondsman for life. The blessed Saviour had therefore before Him a two fold work—first, to set me right before God by satisfying the just claim of His law; and, secondly, to rid me legally from the claims of King Sin, to whom I belonged for this life, body and soul.

Christ died unto God as a sin offering and substitute—the great paschal “Lamb of God.” *He died unto Sin* besides. Not for Himself—for His human life, alone of all the race, was not forfeited—but for me, to set me free. And in this sense of His death I am *with Him*—have “died with Him,” was “buried with Him through baptism into death;” that so by death my term of servitude may expire, and I be free in a new life—a non-forfeited life, Christ's life, resurrection life—to *live unto God*, to “present my members the servants of righteousness unto God,” leaving Sin no legal claim against me, who am a servant discharged, having received all wages due (verse 23). Christ has thus enabled the believer to anticipate his liberation from Sin's service, which he would otherwise have only gained when his body died. He dies anticipatively. He gets his discharge before actual death takes place. Baptism illustrates it. Christ's death to sin secured it.

In His resurrection we rise. “If ye then be risen with Christ,” “ye are risen with Him through faith” (Col. ii. 12). Henceforth we see ourselves a dead and risen people—dead to sin, alive in Christ to God. We have passed through the Jordan, and in faith are seated with Christ in the heavenly inheritance. Now, this being the truth of the believer's present standing in Christ, let us return to our question, which it will be remembered was to this effect, Can a person who is assured of his present interest in Christ by faith, be also assured of his eternal salvation hereafter? Although forgiven and received as a child of God, may he not fall away and be lost after all?

See where this suggestion leads to. In the light of the passages just quoted every Christian is entitled to say, “I have died with Christ, and been raised again. I have ceased to live in God's sight as to the old man, which was crucified with Christ. I am no longer seen in Adam, nevertheless I live; yet not I, but Christ liveth in me.” If, then, indeed, it could be that such a one as this could yet be lost and sent to hell, what contradictions, what anomalies—may I not add, what absurdities—would be involved! Then we must suppose that Christ will cease to be his life—in other words, that the resurrection life will die; that, having been translated out of the Adam family into the Christ family, he will be sent back again *out of Christ into Adam*; that the old man which was crucified will be raised from the dead to his former corruption, Jordan be re-crossed, and the new-born child of God adopted into the family of the Devil. It is a monstrous and an impossible supposition.

As to himself—his natural self—the believer claims no strength, no steadfastness, no security. “In me dwelleth no good thing.” To walk

one day, one hour, one instant, free from sin is not his. To go back, to disgrace Christ, to bring his profession into dishonour, is all that he can do. But the glory of this great doctrine of God is that "I no longer live" (Gal. ii. 20). The self that sins and goes back from God, and grieves my conscience so bitterly, is seen no more in Christ; it was crucified. The self that lives is the new man—it is Christ in me; and were it possible for such a one to sin, it would be possible for Christ to sin (1 John iii.); and were it possible for such a one to perish, it would be possible for Christ to perish. Thus our Lord taught, "Because I live, ye shall live also;" and "Your life is hid with Christ in God," is the Holy Spirit's confirmation of that word.

The life of the saint, according to the writings of John, is, as we have seen, a new birth into true and real participation in the Divine nature. The life of the saint, according to the writings of Paul, is the result of death with Christ and resurrection. In both aspects the transaction is irreversible, and the life imperishable.

GEORGE F. TRENCH.



CHILDREN'S CRUMBS.

THE SOWER AND HIS SEED.

(Outline Lesson.)

MATT. iv. 23; LUKE viii. 4-15.

WHEN we hear God's Word, what effect does it produce upon us?

Without the seed, the ground will produce nothing but weeds. So our hearts produce nothing good to God but through His Word received there by us.

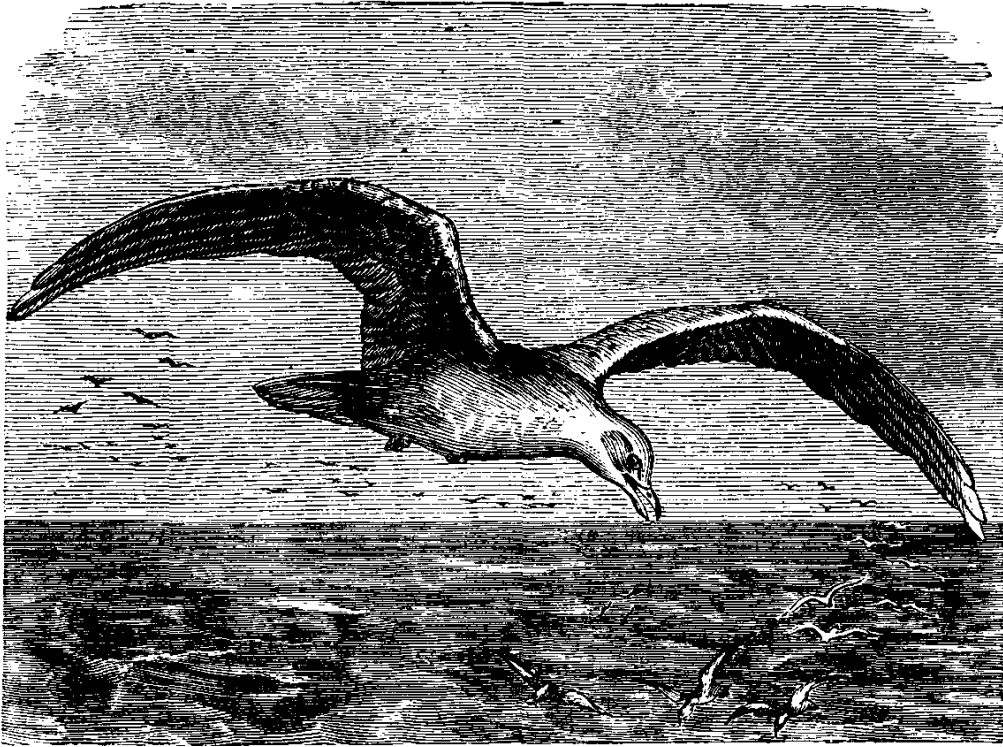
Seed on *the trodden path* never gets into the ground at all. How often God's Word makes no impression, because it is heard carelessly and inattentively! The Devil catches it away; he alone gets advantage from it. God loses His seed, and we our blessing.

Stony or *rocky* ground—no deepness of earth. Pleasure in listening, and profession of believing; but no deep sense of sin, and of need, and therefore no power to hold it against trial, ridicule, or loss for its sake. And so it comes to an end.

"*Thorns.*" The root perhaps deeper, but cares and pleasures occupy the heart; and such people never have the joy of the *Gospel* or the *promises*, nor put in practice the teachings. And thus the labour of sowing is lost.

But really to understand, and lay hold of, and practise out what we hear—this is what we want, and what God wants for us; whether for our salvation first, or for our glorifying God as Christians afterwards.

W. COLLINGWOOD.



THE PILGRIM BIRD.

(Written on the Atlantic.)

OVER the stormy waste,
As yonder bird
Urging her way in haste
To reach her sheltered nest,
By winds unstirred :
So from the world I flee,
Saviour, to Thee !

Against the wintry wind
I wing my flight ;
My spirit, unconfined,
Leaves the dark world behind,
And seeks the height
Of everlasting rest—
Saviour, Thy breast !

Strengthen my weary wing,
Thou Saviour dear ;
End of my wandering,
Safely and swiftly bring
My spirit there,
Thence from its peaceful home
Never to roam.

H. GRATTAN GUINNESS.

THE GOSPEL OF CHRIST, AS ILLUSTRATED IN THE BOOK OF PROVERBS.

By WILLIAM LUFF, *Author of "About our Father."*

IN Solomon's Porch, where Jesus walked, Peter afterwards preached a sermon which resulted in the conversion of five thousand men (Acts iii.). If we have seen Jesus in Solomon's Porch, it is our privilege to tell out what we have seen to the salvation of others.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it?" (xxiv. 11, 12). There are those who are drawn unto death—carried away—as ancient criminals in the death-cart: these we are to deliver, and no excuse will excuse us. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. xxxiii. 8). When Lot was drawn away unto death by Chedorlaomer, Abram delivered him (Gen. xiv. 13). When the women of Ziklag were taken captive by the Amalekites, David delivered them (1 Sam. xxx.). When we were Satan's captives, our Saviour delivered us; and now we do the same for others. "What would a physician, who had a sovereign cure for all diseases, be accounted if he kept it a secret, or was slothful in dispensing it, or mixed poison with it? How much more criminal is a minister of the Gospel, who thinks himself entrusted with an infallible medicine for all the disorders of the soul, if he adulterates it, or is unfaithful and inactive in applying it!"—Adams.

"He that withholdeth corn, the people shall curse him" (xi. 26). If we have the new corn of Canaan, we must not store it. The Christian's work is, first to save from death, and then to feed life. "He that hath meat" is to "impart to him that hath none" (Luke iii. 11). "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17). If this be true of temporal good, how much more of spiritual! He who withholds this corn shall indeed be cursed. A story is told of one who had withheld corn, and when it was discovered, a stake was fixed in the centre of the granary and the miser bound and left to starve in the midst of the store he had refused to share. Many suffer thus spiritually, and have to fast against their will, because they would not observe the fast according to God's will. "Is not this the

fast that I have chosen? . . . Is it not to deal thy bread to the hungry?" (Isa. lviii. 6, 7). "*The lips of the righteous feed many*" (x. 21).

Though the Gospel acknowledges all God's people as priests to do His work, yet it acknowledges no priest between God and man. "*Debate thy cause with thy neighbour himself; and discover not a secret to another*" (xxv. 9). God is willing to debate with any sinner, and says, "Come now, and let us reason together" (Isa. i. 18). Christ is the one "Door" (John x. 9), the one "Way" to the Door (John xiv. 6), and the One by whom we "have access" beyond the Door (Rom v. 2); in short, He is the "one Mediator between God and men" (1 Tim. ii. 5), through whom we may each have a personal interview with the King. Away with all second persons! "Make confession unto the Lord God" (Ezra x. 11). "Take with you words, and turn to the Lord" (Hos. xiv. 2). "I will confess my transgression unto the Lord" (Ps. xxxii. 5). Job said he would make supplication to his "JUDGE" (Job ix. 15); how much more may we say, "I will arise and go to my FATHER" (Luke xv. 18)!

In publishing the Gospel we are not to alter it. "*Every word of God is pure. . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar*" (xxx. 5, 6). We may "*multiply*" God's words, and rightly "*divide*" them; but "*addition*" or "*subtraction*" is not allowed. We must not adulterate the sincere milk of the Word with water, however pure. If we mix any of our base metal with God's gold, the coinage will be counterfeit. Truth is unchangeable.

"The light obscured, the truth with error mixed;
Once off the Rock, what standing can be fixed?"

"The slightest fragment of truth is more valuable than a diamond. Hold it, then, with all firmness. You are so much the richer by every truth you know; you will be so much the poorer by every truth you forget."
"Remember, we are not called to think out a new Gospel, as some imagine, but we are called to be thinkers upon the old Gospel."—Spurgeon.

"Remove not the ancient landmark, which thy fathers have set" (xxii. 28)—which our heavenly Father has set. "*If to give up the text would enable you to make stones into bread, do not give it up; if to reject the precept would enable you to fly through the air like a seraph; do not reject it. If to go against the Word of God would make you emperor of the entire world, do not accept the bribes.*"—Spurgeon.

The Lord gave an early command to this effect (Deut. iv. 2): "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." He gave the one we are considering in

the centre of the book (Prov. xxx. 6); and He gave a third at the close: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life," &c. (Rev. xxii. 18, 19). God will reprove all who add or diminish, and they will be found liars. He has drawn the circle of truth, and all outside is a lie.

To be true to this Gospel will involve persecution. "*The blood-thirsty hate the upright: but the just seek his soul*" (xxix. 10). "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). "*As a minister of the Gospel, I must either be despised or hated. I choose the latter.*"—Adams. Cain is sure to hate Abel (Gen. iv. 5; 1 John iii. 12). Ishmael is sure to mock Isaac (Gen. xxi. 9). "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. iv. 29). "*An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked*" (xxix. 27). There can never be a truce between light and darkness (2 Cor. vi. 14, &c.). Yet, "*when a man's ways please the Lord, He maketh even his enemies to be at peace with him*" (xvi. 7).

If the Gospel of Christ thus makes life hard, it also makes death easy. "*The wicked is driven away in his wickedness: but the righteous hath hope in his death*" (xiv. 32). The R.V., margin, says, he "*hath a refuge.*" "*For surely there is a reward; and thy hope shall not be cut off*" (xxiii. 18, R.V.; xxiv. 14). Listen to Job in the twilight of Gospel truth: "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 26). David had hope in his death: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me" (Ps. xxiii. 4). Paul stands forth in the full blaze of a resurrection sunrise: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v. 1 and 8). "Henceforth there is laid up for me a crown of righteousness," &c. (2 Tim. iv. 8). Gurnall says: "*Hope goes into the field, and waits on the Christian till the last battle be fought and the field cleared; and then faith and hope together carry him in the chariot of the promise to heaven's door, where they deliver up his soul into the hands of love and joy, which stand ready to conduct him into the blissful presence of God.*" When the hope of the

ungodly ceaseth, the hope of the saint is fulfilled. "*Believers, go on: your last step will be on the head of the old serpent, to crush it and spring from it into glory.*"—Mason.

Our concluding thought is that there is no Gospel beyond death. "*When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth*" (xi. 7). "*He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy*" (xxix. 1). WITHOUT REMEDY! Awful words! The expressions used in describing the state of the lost all indicate that it is unalterable. A "bottomless pit" (Rev. xx. 3); "a great gulf fixed," without a bridge (Luke xvi. 26); "the blackness of darkness for ever" (Jude 13); "where their worm dieth not" (Mark ix. 44); "fire unquenchable" (Luke iii. 17); "everlasting fire" (Matt. xviii. 8, xxv. 41); "everlasting contempt" (Dan. xii. 2); "everlasting punishment" (Matt. xxv. 46); "everlasting destruction" (2 Thess. i. 9); "eternal damnation" (Mark iii. 29). They who despise the Gospel sin wilfully; and "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27). Once in God's prison, there is no release until the uttermost farthing is paid (Matt. v. 26). And how shall he pay who takes nothing with him into the eternal world (Ps. xlix. 17; Eccles. v. 15)? "The redemption of their soul is precious, and it ceaseth for ever" (Ps. xlix. 8).

"*God's wrath in hell will ever be the wrath to come. . . . They who handle the wheel have an emblem of eternity before them, for to which part soever of the wheel we look, one will still see another part beyond it; and on whatever moment of eternity you meditate, there is still another beyond it. . . . To be ever in torment, and know that there shall never, never be a release, will be the topstone put upon the misery of the damned.*"—Boston.

It is to save those who are in danger of this death that we are called in the verse first quoted in this paper, and the Gospel of Christ, unaltered, is the only means God has appointed.



WATCHING UNTO PRAYER.—Even the sportsman, who cares not for his game, follows the arrow with his eye till he sees it strike. But how many never cast a second glance after a prayer which has left their lips.

UNCERTAIN RICHES.—The prosperous merchant must soon put on "the robe which is made without pockets;" and he is destitute indeed if he have not the true riches in eternity before him, for all other possessions he must leave behind.—W. ARNOT.

ELIJAH AND ELISHA.

BY THE LATE H. W. SOLTAU.

2 KINGS ii. 1-11.

THIS chapter tells us of the last walk of that man of faith, Elijah. He took with him Elisha to three places—Gilgal, Bethel, and Jericho—and they crossed the Jordan, and he was translated to heaven. This is a striking picture of the whole journey of the saved sinner.

GILGAL.

Gilgal was the place where God entirely rolled off the reproach of Israel. They had crossed the desert, and had passed the Red Sea and the Jordan, and, encamping at Gilgal, the reproach which for forty years had been on them was rolled away. What was Israel's reproach? The reproach of being born slaves in the land of Egypt: though they were descended from Abraham, Isaac, and Jacob, they had become debased, corrupted, idolatrous slaves to Pharaoh. Nothing could wipe out that reproach till they were clean brought out of all connection with Egypt, and were circumcised as God's redeemed people.

The reproach resting upon us is that we were born slaves to sin and the world, and that we cannot obliterate it; our very bodies in their corruption bear witness that Sin, Satan, and Death are our lords. And the only place where the curse can be removed is Golgotha—"the place of a skull." The apostle Paul found his reproach rolled away there. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." He found himself released by the Cross from the power of his own flesh and wicked heart, so that he spoke of himself as having died. He was no longer a man of the flesh; the Cross had rolled away the reproach of corruption. He had been to Gilgal and seen the reproach gone.

It is there we must begin, as Elijah and Elisha began their walk together. Sin judged, the old things condemned and done away with for ever, must be the starting point of every true Christian. It is a snare of Satan to make out that there is progress in conversion; he is always trying to teach that we shall get holier and more fit for heaven by degrees. But directly a poor sinner believes in Christ his reproach is gone; he is a new creature, able to worship God in spirit and in truth.

BETHEL.

When Elijah started from Gilgal he said the Lord had sent him to Bethel. He went there as a worshipper. It was a marvellous place,

where God's presence had been known and felt by Jacob. As soon as a sinner knows his reproach rolled away he comes to the "house of God." The place in which God dwells is the broken and contrite heart. His people are His abode, and He says that where two or three of these broken-hearted ones are together, there He is in the midst. What a debased imagination of God men have! They make God like themselves: they like fine buildings, stained glass windows, and such things, and they think God does the same.

These two prophets did not find any grand buildings at Bethel to admire. The only record was the stone pillar set up by the patriarch Jacob to mark the spot where the sky above him was opened, and where he beheld the ladder reaching from earth to heaven. How it must have thrilled through them when they reached the place! The next step for the believer is to have heaven opened over his head—the witness of his fellowship with God.

JERICHO.

The two friends travelled to a more solemn place, in one respect; they went to the city of curse, and viewed Jericho. There God's judgment fell on His enemies when the wall of the city fell down and every soul perished save one household. It looked smiling and fair, and was well situated, and had been rebuilt in the blood of an eldest and youngest son; yet the servants of God knew it to be the place on which the curse still rested.

The Christian is in the world, and sees it fair and beautiful to the eye, looking lively and cheerful; but he knows it to be a doomed place, on which rests the curse of God. Think you that these men of God were deluded by the sight of Jericho? No. Elijah told Elisha he was commanded to go on to Jordan, and begs him to stay behind, but he would not leave his master. He had to go through trial to see if he was a faithful man to Elijah. Fifty of the sons of the prophets came out of the city and told him he was a foolish man to go after his master, for he was about to lose him. "I know it," said he; "hold your peace." So we get the counsel to-day to stop at Jericho, where all is pleasant and fair, and not be such fools as to follow the Lord Jesus. This is the counsel we have from the world without, and from the evil heart within.

When tempted and tried, do we say to Jesus, "As the Lord liveth, I will not leave Thee"? He says to us, "Follow Me." He will never leave or forsake us. Do we say that nothing shall tempt us from the Lord: neither Bethel nor Jericho—neither worship nor service—shall tempt us from *companionship with Jesus*? Do we always remember that we are on a wonderful walk to glory and eternal life? Have we been to Gilgal, gone on to Bethel, seen what Jericho is under its fair show, and are we following on to

JORDAN,

the river of judgment, the place to which the prophet was sent by

God? The Jordan stood remarkably between Israel and Gilgal, and was remarkably between Elijah and the chariot of fire. Elijah had to cross it again; it stood, as it were, at the beginning and end of his course. Yet, though it thus stands at the beginning and end of your course, it is *dry* the moment it knows the touch of faith. Elijah had not even to wet his feet: he smote the waters with his mantle, and they divided. The believer will never see or taste death. *Death is as far off as the Cross.* He cannot comprehend it: he finds it a parted river. The Lord's promise is, "He that believeth on Me shall never see death."

Across the Jordan they found the chariot of fire. It was a chariot of glory, yet of fire, which conveyed Elijah by a whirlwind to heaven. It would not have done to convey a ruined sinner, for it would have consumed him. The attributes of God's holiness were about him, yet he was unharmed, because he trusted in God. The two friends were suddenly parted—one taken up to the presence of God, the other left to work a little longer for God. So it is now. We journey together for a while, and have sweet fellowship on the *way* from one *stage* to another, and then comes the summons for this one to go; but the parting is only for a little while—until the Son of God shall appear, to our joy, to take us all up to be together with Him,—the journey done, the last weary stage finished, and eternal strength and unending joy the portion of the servants of God. "Wherefore comfort one another with these words."



CONFESSING CHRIST.

WITH the accidents of birth and station in his favour, with youth upon his side, fortune at his feet, and fame and power within the grasp of his outstretched hand,—when life was in its summer, and he was compassed, so to speak, with its gladness and music and flowers,—with everything at hand which it is deemed the most costly to surrender,—he stepped forth in the sight of the world, for which his name had already a charm, took the crown of his manhood and laid it humbly at the feet of Christ. I can see in the act a courage of that sort which is the truest and rarest, but which is, notwithstanding, within the reach of you all. The true idea of power is not embodied in Hercules or Samson—brute force with brute appetites—takers of strong cities, but slaves to their own passions. Nor is it in the brave soldier who can storm a fortress at the point of the bayonet, but who yields his manhood to the enticements of sinners, and his the faith which the scoffer's sneer has made him frightened to avow. The real power is there when a man has mastered himself, when he has trampled upon the craven and the shameful in all their disguises, and when, ready on all fit occasions to bear himself worthily among his fellows, and "give the world assurance of a man," he dares to say to that world the while it scorns and slanders him, "I will not serve thy gods, nor worship the golden image which thou hast set up."—*Lecture on Wilberforce by W. MORLEY PUNSHON, LL.D.* (See *Memoir*. Hodder & Stoughton.)

THE LATE GEORGE BREALEY, OF THE BLACKDOWN HILLS.

PART VI.

(Continued from page 481.)

THE CONVERTED PUBLICAN AND HIS WIFE.

ABOUT this time his custom was to call at every house with a tract or little book, and if asked to come in he took the opportunity of reading the Scriptures and drawing the inmates into conversation on subjects of vital interest. There was a certain house of no enviable notoriety, where many men and women squandered their earnings and wasted their time, to the neglect of their homes and families. He had heard of the evils said to be practised there, and some said, "Why don't you try your hand on them?" He called one day, with his pocket full of tracts and little books, and sat for a little while conversing with the men and women he found there; and as he pressed home the matters of the soul and eternity, the eternal sorrow of the lost over their misspent hours and the neglect of their best interests, one after another left the unfinished cups and hastened out. This was his first visit, and the last for some time; for when he passed again he found the door bolted *inside* against him. He knocked again and again, but received no reply. He still persisted, and continued knocking until those from within saw clearly that he did not intend to leave without a reply. He could hear the smothered laugh from the tap-room, and now and then observed the head of someone peering through behind the window-blind to see if he were still there. Then again he knocked, and this time was answered by the landlord saying, "We don't want you to-day." He tried to hold a parley with him from outside the door, but "No," he said; "you spoil our trade; shan't let you in any more." So there was no help for it but to leave. Selecting a striking tract suitable to the circumstances, he hid it in the hedge, close by the door, and sought a blessing on this "sowing." Several months passed before he heard anything more of the tract or the people. One day, however, he was passing before the door, when the landlord saluted him with "Good morning, sir; you don't call to see us now." "No," he replied; "you shut me out, and in doing so shut the door against the mercy of God, which I was bringing to you." "I am sorry I did it," he said; "I have never been sorry but once, and that has been *ever since*. Things ain't right since then. The missus be in a sad way. She would be glad if you would call in." He called, and found her in great trouble of soul. She had found the book in the hedge, and had read it over and over, until she seemed to see hell

open before her, and all her sins condemning her—how she had used various means to keep the men drinking till they had spent all their money and left their little ones to starve; and worse than all, she thought, she had shut the door against him, and she felt this was a terrible sin. He sought to show her God's way of peace, namely, repentance—giving up the sinful ways by turning to God and receiving the Lord Jesus Christ by faith. He did not spare the husband, but told him of the awful consequences of such a life of sin. The Word was blessed to them both. His next visit was one of singular interest. The man and wife both confessed to salvation. He said, "If this be true, you will have to give up this drink business, for you cannot carry on such a trade and keep a good conscience." They had already felt this, and resolved to give it up as soon as the stock of drink had been sold. He said, "Better turn the tap and let the whole run into the gutter than continue the trade." This they were not prepared to do; but they said they would not sell a drop to anyone who was the worse for drink, and, further, when sold out would not order any more. But once we fail to obey the voice of conscience in matters of wrong we may go on to stifle it altogether; and though they kept as close as they could to their promise not to supply drink to anyone already the worse for it, yet when the last barrel was tapped they were foolish enough to order another lot, which had *just arrived when Mr. Brealey happened to pass the door*. They were ashamed to be found unfaithful in this matter. He spoke solemnly to them of the sin of breaking their word, of the dishonour to God, of the loss of their own strength and the consequent advantage given to Satan, and, finally, of the trouble which must come on them if they persisted in the evil business. On leaving them he said, "If you are truly converted to God, and don't leave the business, He will deal with you. He will rid you out of the house. He may *burn it over your head*." He little dreamt then that the words would so soon be literally fulfilled. Yet so it was, for while they were gone to a distant town the house caught fire and the whole was destroyed. On their return at night they found God had delivered them from the evil business; and while they suffered much loss as to their goods and trade, they both thanked God that He had done for them what they ought to have done long before for themselves. They rejoiced that the true home and inheritance remained to them, and this could not be burned or moved. They soon found they could get on far better with an honest calling than by selling drink; God was with them, and has prospered them to this day.

"MAKE IT PLAINER."

Reference has been made in an earlier paper to the execution

of a man in Exeter for murder, and the wonderful dealings of God in connection with the circumstance were intimated. We hereunder give them in Mr. Brealey's own words, extracted from his "Narrative of Facts," published in 1873:—"It is now eleven years since the Lord first led me (contrary to my expectation) to these hills, and little did I think that the distribution of tracts several years before this, at the execution of a man for murder, from these hills, would have been a link in the chain of circumstances that would end in my removal to this place, and also that I should have to reside in the house of the murdered man, close to the spot where it took place, and that God should use the execution as a means of life eternal to the mother of the murderer, and moreover that I should be a channel of blessing to the widow and son of the murdered man. But facts are sometimes stranger than fiction. I had been asked by a poor woman to come and pray with her aged mother, as she was in much trouble of soul, and could not see her way. I visited this aged person, and found her in great anxiety, 'because,' she said, 'I don't know where I am going. 'Tis all dark. I don't see my way.' I asked her what she wanted to see. She replied, 'I want to know where I am going.' I told her, 'Some are going to heaven, and some are going to hell. Those who go to heaven are those whose sins are washed away in the precious blood of Jesus, and who have received Him as their only Saviour; and those who go to hell are those who do not accept, but reject, the blessed Saviour;' and I sought to make the words easy to her understanding; but she said with eagerness, '*Make it plainer*, that I may take it.' I had been asking the Lord to help her, and I said to her, 'I was passing this morning a cross-road, and I read these words upon a pillar, "On this spot Mr. B—— was murdered by G—— S——, who was executed at Exeter for the horrid crime." Now,' I said, 'suppose G—— S—— had been tried at Exeter, and found guilty, and was condemned to be hung, and some one had come forward and said, "I will be hung for G—— S——;" and suppose the law would allow such a thing to be done, what would the judge have done with G—— S——?' She burst into an agony of grief, and wrung her hands in anguish of heart as she sobbed out, 'My poor George! my poor George! there was nobody to take his place, and he had to be hung.' I had unknowingly touched a chord of deep grief in her heart. I did not know till then that there was any relationship between the two; but there was a link of love that even death under its most terrible form could not obliterate. I sought to soothe the troubled heart by saying that it was not often to be found among men that the innocent would take the place of the guilty. But what man would not do for his fellow-man the

Lord Jesus Christ had done. We all had been found guilty by the law of God, and the sentence of death had been passed upon all, for that all have sinned. Yet the righteous God did not want any of us to perish, so He gave His own Son to die for us, and He was willing to be hung in our stead. ‘Now, if G——— S——— did truly believe in this Saviour—for He was told about Him—then his soul is safe, though his body suffered.’ And while I sought to show her that if some one had taken her son’s place he would be set free, she was able at once to lay hold of the blessed truth. I told her that a very wicked man *had been set free*, while Jesus took his place; and that a thief went straight from the gallows to heaven because he believed in Jesus while in the act of dying. And I sang her a verse of the hymn—

‘The dying thief rejoiced to see
That fountain in his day;
And thus may we, though vile as he,
Wash all our sins away.’

From that hour she ‘saw clearly.’ It was no longer dark. She could sing for joy, until, some time after, she passed away, as she said, ‘to be with the Lord.’”

MORE PERMANENT WORK.

Many deeply interesting circumstances in connection with his labours on the hills might be given, but they would unduly lengthen the memoir beyond our present purpose, and prudence leads us to hasten to the close of these papers.

Having set his heart upon the establishment of permanent day schools in each locality as far as he was able, the Lord granted him very largely the desire of his heart. At Clayhidon, in 1869, he was enabled to build commodious day schools adjoining the mission room; and these were three times enlarged, until now a capital block of convenient and substantial buildings point to the accomplishment of his aim and to the success of the teaching given within. Many hundreds of children have passed through these schools, and for some years it was the privilege of Mr. Brealey’s son and two daughters to have from 150 to 170 scholars under their tuition, *many* of these from 17 to 25 years of age. From this “seed-bed” of Gospel truth between one and two hundred souls have been savingly brought to the knowledge of salvation, have been baptised and received into the Church. Of these, many are now serving the Lord as missionaries at home or abroad, or as preachers, teachers, and evangelists; while some have joined the great majority, and are with the Lord awaiting their reward. These schools are supported by Messrs. Müller and Wright, of Bristol, Mr. Brealey’s son still retaining the head-mastership, to which has been added the general superintendence

of the work on the hills. Among other efforts for the benefit of the people among whom he laboured, he was enabled to send out to America, Canada, Australia, South Wales, and the North of England a large number of poor families; and these are, as far as we have been able to ascertain, all doing remarkably well, some having risen to positions of honour and wealth, and many are serving the Lord in various ways in those parts. His great desire was that the Gospel might be carried in its native simplicity to the dark villages of our rural districts—localities where, in many instances, very little is known of the pure and unadulterated Word of God. For this purpose the Lord supplied him with a Gospel tent, and afterwards with a second; and in these it was his great delight, even up to within one month of his last illness, which terminated in his death, to “sound out” the old, old story of Jesus and His love.

He had a large heart, a most unbounded generosity, and the truest sympathy for any and every one who was in distress. Often and often has the tale of sorrow told to him caused the tears of truest sympathy to flow, and over and over again the last penny he possessed has been given to succour some needy one. In every sense he was the poor man’s friend, for no one ever sought his help without his doing, at least, his best to relieve. To his other numerous activities in preaching and pastoral work in the district around the hills he added the work of a travelling evangelist, and laboured with much success as a soul-winner in scores of towns and cities of England, Scotland, and Ireland. His stirring and pithy sayings, his homely and forcible addresses, the grip he had of the Word of God, the hold the Word of God had upon himself, the intense reality of his religion, and his remarkable adaptation in applying the Scriptures to almost every conceivable condition of soul, gave him a ready welcome everywhere. He never was the bigot of a party: his nature was too generous, and his knowledge of God and His Word too deep and real, to permit it. He often said, “My parish is the world. Anywhere for Jesus I would go, and anywhere I would preach, provided I be allowed to take the Truth, the whole Truth, and nothing but the Truth;” and in great measure he acted up to his creed.

He had hoped to have preached the Gospel to the heathen abroad; but that privilege was never his, save by his writings, which have been translated and published in several foreign languages. But the Lord enabled him to do so in his eldest daughter, who, being married to Mr. Rudland, of the China Inland Mission, in 1875, went to China the following year. Much fruit to God, he hoped, would be reaped in that land through her labours; but her work was soon done: she lived but two years there, and went “home” to be with the Lord—the first of the family. Four years later (in 1882) the Lord called to Himself his beloved wife, the sharer for 38 years of his joys and sorrows in his path of diligent service. This was a terrible wrench for him, but he threw himself more than ever into the work of the Gospel. In December, 1884, he married a Miss Marles, of Teign-

mouth, and was enabled to combine with the general superintendence of the work on the hills much evangelistic effort in various parts of the country.

He had, by God's goodness, inherited a splendid constitution—an iron frame and a warm heart. He never would admit of fatigue till within the last few years, and even up to the last few months of his labours he accomplished without weariness as much as would have tired many a man in the prime of life; though occasionally he was subject of late to attacks of bronchitis, which often hindered him in his much-loved work. Many of his friends remember him saying he had asked the Lord, on entering on the work on the hills, to give him "a body of iron and a soul of fire." For nearly 25 years he had his desire. But his labours here were soon to cease. The Master's purpose was to call him up higher to nobler spheres, "far up the eternal hills;" and even in this respect, it would seem, He granted His servant's desire. "I should like to die in harness," he often said; and he never could pray, "From sudden death, good Lord, deliver us."

(To be concluded in our next, D.V.)



A CHRISTIAN'S SOLILOQUY.

A MESSAGE FROM THE SICK COUCH.

"I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever."—Psalm lii. 8.

It is blessed to hear the believer intelligently and unhesitatingly assert *what he is*—"like a green olive tree." The *green* olive tree is proverbially beautiful and fruitful. There are olives standing in barren soil, scorched and brown, but the *green* olive is one nourished by the rivers of water. Secondly, equally pleasant is it to hear him definitely say *where he is*. Although amidst a world of sin and doubt, not away out in the wilderness, nor of the world perishing with its using, but "*in the house of God*," where God Himself is, of which He has said, "This is My rest: here will I dwell." And, thirdly, he knows the term of the duration of this blessedness: not weekly, like our times of remembering the Lord, or like the mere term of our natural life, which, however long, is but as a moment, but it will be *green-olive-time* "for ever and ever"!

The child of God is not only to say *what* and *where* he is, but also what his *true life* is—trusting, praising, waiting. First, "I trust in the mercy of God"—a trust resting on a foundation secured to be infallibly safe by all the combined attributes of the Infinite Mind. Secondly, "I will praise Thee for ever." Blessed, blessed employment through all the ages of an unending eternity! And, thirdly, he declares, "I will wait on Thy name"—that is, on Thy nature, for His name and His nature are one—and on His truth, which tells of that name and nature—"for it is good before Thy saints;" and as creation at the first was good before God Himself, so all this blessedness is good "before Thy saints."

J. DENHAM SMITH.

THE FORMATION OF CHRISTIAN CHARACTER.

A WORD FOR THE TIMES.

THE days we live in, with their ceaseless activities and general feverishness, are not favourable to the growth of Christian force of character or deep insight into the things of God. The strong currents of prevailing religious opinions are proving too powerful for many who have no very definite convictions wrought in them by the Holy Spirit, and they are carried away by the torrent of thought which is too strong for them to stem. The Christian braced by a strong faith in God will have in his faith virtue—*i.e.*, *strength of mind*, or *courage* (Greek, *aretēn*) (2 Pet. i. 5); he will know from whom he has learned, and so will be steadfast.

But it is in *the desert* and alone with God that the true Christian character is mainly formed: varieties of experience and exercise are necessary to its accomplishment; there deep *convictions* are given, insights are obtained into God's ways. Was Moses to be a leader? "He made known His ways unto Moses" (Ps. ciii. 7).

By desert training each child of God becomes distinguished for certain characteristics, and not, as is so often seen, the mere reflex of his fellow. Various are the ways in which He leads and pastures His own; there are "*paths*" of righteousness (Ps. xxiii. 3)—a path for each. Looking through the Scriptures we see God's mighty ones, all of whom have been trained more or less in solitude, fitted to the work given, and each exhibiting some special trait of character. Joseph and Daniel, the men of wisdom; Moses, "mighty in words and deeds;" Abraham, the man of faith, the "friend of God;" Joshua and David, the men valiant for the war; Elijah; John the Baptist, who was no reed shaken by the wind. These few examples among many are sufficient to indicate to workers the need of retirement with God, even if the amount of earnest work is to be lessened. If, therefore, there be less work FOR God, and more work WITH God, He will not be the less glorified, nor sinners less blessed. While Martha, "cumbered about much serving," and left to "serve alone" (Luke x. 40), may still be met with frequently, may it be our happy experience in heart to rest at the Master's feet, even when ours may be swift in His service—only thus can they be "*beautiful*" (Isa. lii. 7)—and with joy we shall learn that "in the light of the King's countenance is life," and showers of blessing will thus be given to the restful soul, for "His favour is as a cloud of the latter rain" (Prov. xvi. 15). Oh for our souls to be drenched with His grace! Then it will not be so much what we *say* as what we *are* that shall make the impression, and the Saviour's prayer be answered in our lives—"And I am glorified in them" (John xvii. 10).

D. B. G.

THE BELIEVER'S PRIVILEGE.

“ Enoch walked with God.”—Gen. v. 24.

To walk with God ! O fellowship Divine !
 Man's highest state on earth—Lord, be it mine !
 With Thee may I a close communion hold,
 To Thee the deep recesses of my heart unfold :
 Yes, tell Thee all—each weary care and grief
 Into Thy bosom pour, till there I find relief.
 Oh ! let me walk with Thee, Thou mighty One ;
 Lean on Thine arm, and trust Thy love alone ;
 With Thee hold converse sweet where'er I go,
 Thy smile of love my highest bliss below ;
 With Thee transact life's business, doing all
 With single aim for Thee, as Thou dost call ;
 My every comfort at Thy hand receive,
 My every talent to Thy glory give ;
 Thy counsel seek in every trying hour,
 In all my weakness trust Thy mighty power :
 Oh ! may this high companionship be mine,
 And all my life by its reflection shine.
 My great, my wise, my never-failing Friend,
 Whose love no change can know, no turn, no end,—
 My Saviour-God ! who gavest Thy life for me,—
 Let nothing come between my heart and Thee !
 From Thee no thought, no secret would I keep,
 But on Thy breast my tears of anguish weep ;
 My every wound to Thee I take to heal,
 For Thou art touched with every pang I feel ;
 In Thee, and Thee alone, I now confide,
 And Thee I'd follow as my Lord and Guide.
 Earth's “ broken cisterns ”—ah ! they all have proved
 Unsatisfying, vain, however loved ;
 The false will fail, the fondest they must go :
 Oh ! thus it is with all we love below.
 From things of earth, then, let my heart be free,
 And find its happiness, my Lord, in Thee.
 The Holy Spirit for my Guide and Guest,
 Whate'er my lot, I must be safe and blest ;
 Washed in Thy blood, from all my guilt made clean,
 I in Thy righteousness alone am seen ;
 Thy home my home, Thy God and Father mine ;
 Dead to the world, my life is hid with Thine ;
 Its highest honours fade before my view—

Its pleasures, I can trample on them, too.
 With Thee, by faith, I walk in crowds, alone,
 Making to Thee my wants and wishes known,
 Drawing from Thee my daily strength in prayer,
 Finding Thine arm sustains me everywhere ;
 While through the clouds of sin and woe the light
 Of coming glory shines more sweetly bright ;
 And this my daily boast, my aim, my end—
 That my Redeemer is my God—my Friend !



MARTIN BOOS AND HIS TEACHER SAILER.

AMONG the students at Dillengen there had been one too noticeable to be forgotten. Martin Boos had been dropped into the world apparently by mistake. He was the fourteenth child of a small farmer—a “Christmas child,” yet born in so cold a night that the water in the room froze. An orphan at four, his eldest sister’s first thought was to dispose of him with due regard to economy. Being a sturdy girl, she set him on her shoulders, and started for Augsburg; but, getting tired, she flung him into a corn-field by the way, where he soon cried himself asleep.

However, in the afternoon she returned, laid him at an uncle’s door in the city, and went her way. The lonely child managed to grow up in some fashion in this surly uncle’s house, saved himself by his scholarship from becoming a shoemaker, and went to Dillengen, where, a brilliant, handsome student, he carried off the first honours. Sailer’s teaching had more influence than he knew; and when his uncle had celebrated his first mass by giving a three days’ shooting party, he thankfully subsided into a quiet parish priest, cultivating in thorough Romish fashion holy affections, and yearning after that calm mystic relation to Christ that had been pointed out in the lectures. “I lay,” he says, “for years together upon the cold ground, though my bed stood near me; I scourged myself till the blood came, and clothed my body with a hair shirt; I hungered, and gave my bread to the poor; I spent every leisure moment in the precincts of the church; I confessed and communicated every week.” He “gave himself an immense deal of trouble to lead a holy life,” and was unanimously elected a saint; but the saint was miserable, and cried out, “O wretched man that I am! who shall deliver me?” Going to see a pious old woman on her death-bed, he said wistfully, “Ah! you may well die in peace.” “Why?” “You have lived such a godly life.” “What a miserable comforter!” she said, and smiled; “if Christ had not died for me, I should have perished for ever, with all my good works and piety. Trusting in Him, I die at peace.” And from this time the light fell in upon his soul; the dying woman had answered his miserable cry. He stayed some months with Feneberg, at Seeg, as voluntary chaplain with Sailer; was one of those who accompanied the good man on the first Sunday he went out with his wooden leg; then received a curacy at Wiggensbach, near Kempten, and began preaching Christ. “Flames of fire darted from his lips, and the hearts of the

people burned like straw." He declared their sins, and when they cried, "What shall we do?" he gave them no answer; "Repent?" no answer; "Confess?" no answer; "Good works?" no answer; until the question was driven deep into their souls, and then they knew how vain was any answer but one—*Christ*. Moreover, he had a terse, original way of putting things, and a power of homely—some may think too homely—illustration. One or two examples may be given at hazard:—"They are dearer to God who seek something from Him than those who seek to bring something to Him." "He that says that He is pious is certainly not." "The most read their Bibles like cows that stand in the thick grass and trample the finest flowers and herbs." "People think it a weakness to forgive an insult. Then God would be the weakest in heaven and on earth, for no one in heaven or earth forgives so much as He." "Death strips us of this world's glory as a bootjack draws off your boots. Another wears my boots when I am dead, and another wears my glory. It is of little value." "The most learned declare they know nothing, and the most pious that they have nothing; therefore the profoundest learning is in knowing nothing." "A gentleman passed through to-day, and the people said, 'He wore the cross of St. Theresa; he must be some great man.' A cross was once a disgrace. Now, the larger the cross, the greater the man." A preacher of this stamp would make himself be heard anywhere; and it is little wonder that great excitement gathered about the little country chapel in Bavaria. Many found the Saviour when he preached; persons came long journeys to hear so strange and blessed a doctrine; and the chapel was thronged with men and women who had gone about anxious, heavy laden, and hopeless for years. Feneberg heard of it, longed for more than he had yet found, and wrote that he was like Zaccheus waiting in the tree till Christ should pass by. "Then wait quietly in the tree," Boos wrote back; "Christ will soon enter thy house and thy heart."—*World of Moral and Religious Anecdote*, PAXTON HOOD.



LONDON:

A PLEA FOR THE GREAT CITY.

THE following extract is from a sermon preached in City Road Chapel, November 16, 1864, by W. Morley Punshon, LL.D., on behalf of the Metropolitan Chapel Building Fund. The plea it contains for evangelisation is intensified by the fact of the enormous increase which has taken place since the words were uttered:—

"We are apt to talk loosely about London as a great city, and we have thought, perhaps until we have been bewildered, upon its size, upon its startling contrasts of want and wealth, of ostentation and outlawry, of charity and crime. But how few of us have any definite idea of the mass of our fellows who are daily living, hoping, toiling, suffering, and dying within the one hundred and twenty square miles of which London is composed! 'A city?' says a noted French writer; 'no, it is a province covered

with houses.' And this is feeble to express its greatness, for there are twice as many souls in London as in the largest division of France, and a million more than in the most crowded county of England. Five times more populous than St. Petersburg, twice more than Constantinople, having two-thirds more inhabitants than Paris, and one-fourth more than even the living multitudes of Pekin, the mind fails to comprehend it, the brain recoils from the contemplation of the sum. How shall we get to understand it? Weigh it with kingdoms. The Kings of Hanover and Saxony and Würtemberg do not, any one of them, reign over as many subjects as our Queen rules in this her chief city of London. Try it by its own growth. We do not ask you to go back to the time when Druids drank at the Wallbrook, and when the Fleet was a rushing water in which Saxons were baptised, and on whose bosom floated navies of merchantmen. Come to later times. When John Wycliffe lived, a light shining in a dark place, there were not so many people in all England by half a million as will sleep to-night in London.

There are every night homeless ones wandering through its streets, or huddling to its refuges of charity, equal to the population of many a thriving village, and of more than one Parliamentary borough; while, if the houses which hold its population were put side by side, you would have one continuous street with the tenants at one end listening to the chimes of York Minster, and the tenants at the other end slumbering under the shadow of the Pyrenees. Think of it by its periodical increase. If it were supposable that all who come into London in a year were to be drafted thither from one place, then in a single year Guernsey would be like Tyre in her ruin, 'desolate and without inhabitant;' the lovely Isle of Wight would in two years be an Eden with scarce an Adam to till it; and several Scottish shires would have their broad acres cleared, one after another, as effectually as feudal laird could wish. Conceive it by its daily waste and supply. Every eight minutes throughout every day of every year, a soul departs out of London to its account before the Great Judge; but the havoc of death is more than neutralised by the greater marvel and activity of life, for in every five minutes in some London household a child is born. And finally—to bring home to you the vastness of this little world—remember that out of every thousand people the great world has in it, two of them are Londoners; and that if its inhabitants were drawn up in marching order, walking two and two, the line would stretch for six hundred and seventy miles, and at the speed of three miles an hour it would be nine days and nights before the last of the long procession had swept by. And it is this London for which we plead—vast, bewildering, terrible—with a hum and tramp of sound which deafen us, but which swell up to God—a voice of need which yearns for a succour that it cannot find; a voice of sorrow wailing before the All-Merciful One, which surely moves His heart to say, as erst of Nineveh, 'Should I not spare that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand?'—*From the Life of W. Morley Punshon, LL.D., by F. W. Macdonald (Hodder & Stoughton).*

HANDFULS OF PURPOSE FOR EVERY DAY.

OCTOBER. — ILLUSTRATIONS FROM WATSON'S "BODY OF DIVINITY."

1. *Unstablenss.*—"If we are unsettled, there is no growing. The plant which is continually removing never thrives. He can no more grow in godliness, who is unsettled, than a bone can grow in the body that is out of joint."
2. *Persecution.*—"The Gospel is a rose that cannot be plucked without prickles. The legacy Christ has bequeathed is the cross. While there is a devil and a wicked man in the world, never expect a charter of exemption from trouble."

GLORIFYING GOD.

3. *Glorifying God.*—"The glory of God is a silver thread which must run through all our actions."
4. *Glory of God.*—"God will give temporal blessings to His children, such as wisdom, riches, and honour; He will give them spiritual blessings: He will give them grace, He will give them heaven; but His essential glory He will not give to another. King Pharaoh parted with a ring off his finger to Joseph, and a gold chain, but he would not part with his throne."
5. We glorify God when we are God-admirers—admire His attributes, which are the charter of free grace, and the spiritual cabinet where the pearl of price is hid; the noble effects of His power and wisdom in making the world, which is called "the work of His fingers."
6. We glorify God when we are devoted to His service—our head studies for Him, our tongue pleads for Him, and our hands relieve His members. The wise men that came to Christ did not only bow the knee to Him, but presented Him with gold and myrrh (Matt. ii. 11). So we must not only bow the knee to give God worship, but bring presents of golden obedience.
7. A good Christian is like the sun, which not only sends forth heat, but goes its circuit round the world. Thus he who glorifies God has not only his affections heated with love to God, but he goes his circuit too; he moves vigorously in the sphere of obedience.
8. We draw our breath from Him; and as life, so all the comforts of life are from Him. He gives us health, which is the source to sweeten our life, and food, which is the oil that nourishes the lamp of life. If all we receive is from His bounty, is it not reasonable we should glorify Him?
9. God is not our Benefactor only, but our Founder; as rivers that come from the sea empty their silver streams into the sea again.
10. "The Lord hath made all things for Himself"—that is, "for His glory." As a king has excise out of commodities, so God will have glory out of everything.

11. A child that is good-natured will honour his parent by expecting all he needs from him. Ps. lxxxvii. 7: "All my springs are in Thee." The silver springs of grace and the golden springs of glory are in Him.
12. "Whether we live, we live unto the Lord." The mammonist lives to his money, the epicure lives to his belly; the design of a sinner's life is to gratify lust; but we glorify God when we live to God.
13. Three wishes Paul had, and they were all about Christ—that he might be found in Christ, be with Christ, and magnify Christ.
14. It brings glory to God when the world sees a Christian has that within him that can make him cheerful in the worst times; that can enable him, with the nightingale, to sing with a thorn at his breast.
15. We glorify God by standing up for His truths. Much of God's glory lies in His truth. God has entrusted us with His truth, as a master entrusts his servant with his purse to keep.
16. We glorify God by praising Him. We read of the saints having harps in their hands, the emblems of praise. Many have tears in their eyes and complaints in their mouth, but few have harps in their hand, blessing and glorifying God. Let us honour God this way. Praise is the quit-rent we pay to God: while God renews our lease, we must renew our rent.
17. We glorify God by labouring to draw others to God, by seeking to convert others and so make them instruments of glorifying God. We should be both diamonds and loadstones—diamonds for the lustre of grace, and loadstones for attractive virtue in drawing others to Christ.
18. Micaiah was in prison, Isaiah was sawn asunder, Paul beheaded, Luke hanged on an olive tree; thus did they, by their death, glorify God.
19. We glorify God when we give God the glory of all that we do; as Joab, when he fought against Rabbah, sent for King David, that he might carry away the crown of victory.
20. As the silkworm, when she weaves her curious work, hides herself under the silk, and is not seen, so, when we have done anything praiseworthy, we must hide ourselves under the veil of humility, and transfer the glory of all we have done to God.
21. As Constantine used to write the name of Christ over his door, so should we write the name of Christ over our duties. Let Him wear the garland of praise.
22. We glorify God by a holy life. The safety of a building is the foundation, but the glory of it is in the frontispiece; so the beauty of faith is in the conversation.
23. It should be our great design, not only to have the ordinances of God, but the God of the ordinances. The enjoyment of God's

sweet presence here is the most contented life. He is a hive of sweetness, a magazine of riches, a fountain of delight.

24. We must have conformity to Him in grace before we can have communion with Him in glory. Grace and glory are linked and chained together. Grace precedes glory, as the morning star ushers in the sun.
25. As Ahasuerus first caused the virgins to be purified and anointed, and they had their sweet odours to perfume them, and then went to stand before the king (Esther ii. 12), so must we have the anointing of God, and be perfumed with the graces of the Spirit—those sweet odours—and then shall we stand before the King of heaven.
- SIXFOLD GOODNESS OF GOD.
26. *He is universal good.* A good in which are all goods. The excellencies of the creature are limited. A man may have health and not beauty, learning and not parentage, riches and not wisdom; but in God are contained all excellencies.
27. *He is unmixed good.* There is no condition in this life but has its mixture; for every drop of honey there is a drop of gall. Solomon, who gave himself to find out the philosopher's stone, to search out for happiness here below, found nothing but vanity and vexation. God is perfect, the quintessence of good. He is sweetness in the flower.
28. *He is a satisfying good.* Let a man who is thirsty be brought to an ocean of pure water, and he has enough. Though God be a good that satisfies, yet He does not surfeit. There is a fulness in God that satisfies, and yet so much sweetness that the soul still desires.
29. *He is a delicious good.* The love of God drops such infinite suavity into the soul as is unspeakable and full of glory. If there be so much delight in God when we see Him only by faith, what will the joy be when we see Him face to face! If the saints have found so much delight in God while they were suffering, oh, what joy and delight will they have when they are crowned! If flames are beds of roses, what will it be to lean on the bosom of Jesus! What a bed of roses that will be!
30. *God is a superlative good.* He is better than anything you can put in competition with Him. He is better than health, riches, honour. Other things maintain life; He gives life. Who would put anything in balance with Deity? Who would weigh a feather against a mountain of gold? God excels all other things more infinitely than the sun the light of the taper.
31. *God is an eternal good.* He is the Ancient of Days, yet never decays, nor waxes old. The joy He gives is eternal; the crown fadeth not away. The glorified soul shall be ever solacing itself in God, feasting on His love, and sunning itself in the light of His countenance. We read of the river of pleasure at God's right hand; but will not this in time be dried up? No; there is a fountain at the bottom which feeds it.
- F. E. M.

BIBLE READINGS.

No. 308.—WHAT GOD IS TO THE BELIEVER IN PSALM LXXI.

1. The Object of faith—
“In Thee, O Lord, do I put my trust” Verse 1.
2. The Deliverer to release—
“Deliver me in Thy righteousness, and cause me to
escape” Verse 2.
3. The Abiding-Place for shelter—
“Be Thou my strong habitation, whereunto I may
continually resort” Verse 3.
4. The Hiding-Place to protect—
“Thou art my Rock and my Fortress” Verse 3.
5. The Hope to sustain—
“Thou art my hope, O Lord God” Verse 5.
6. The Upholder to keep—
“By Thee have I been holden up from the womb” .. Verse 6.
7. The Refuge for security—
“Thou art my strong Refuge” Verse 7.
8. The Teacher to instruct—
“O God, Thou hast taught me from my youth” .. Verse 17.
9. The Increaser to cause growth—
“Thou shalt increase my greatness” Verse 21.
10. The Comforter to cheer—
“And comfort me on every side” Verse 21.
11. The Holy One to sanctify—
“O Thou Holy One of Israel” Verse 22.
12. The Object of praise—
“I will praise Thee” Verse 22.
13. The Redeemer to liberate—
“My soul, which Thou hast redeemed” Verse 23.
14. The Overthrower of our enemies—
“My tongue shall talk of Thy righteousness all the
day long: for they are confounded, for they are
brought unto shame, that seek my hurt” .. Verse 24.

In the psalm we have the Psalmist's personal thankfulness for God's goodness to him.

1. Personal thankfulness for what God had done for him.
2. Personal trust in the living God.
3. Personal cry for help.
4. Personal determination to abound.
5. Personal comfort in trial.
6. Personal testimony for the Lord.
7. Personal confidence as to the future.

No. 309.—THE GOOD OLD WAY.

ISAIAH XXXV. 8, 9.

1. Very ancient—
6,000 years old. Trodden by all the saints of God of all ages.
Not one of the recent inventions for getting to heaven.
2. Very costly—
To open this way it needed the death of Christ. His blood was
the price of redemption, and yet men say salvation is
“too cheap.”
3. Open to all—
Whosoever. “A highway”—a King’s highway, and therefore
free to all.
4. Easy to find—
God’s Word, the Gospel, His Spirit, His servants, to direct; and
men are thus left without excuse.
5. It is a clean way—
The way of holiness. God is holy, God hates sin, so “the
unclean shall not pass over it.” Holiness and the Gospel
go hand in hand.
6. It is for common people—
The wayfaring men, and even fools (proper reading).
7. It is not dangerous—
No lion nor any ravenous beast, but the redeemed shall *walk*
there.
8. Not lonely—
Plenty of good company. Fellow-saints, angels, and “*God with us.*”
9. Never out of repair—“*Jesus Christ, the same.*”
10. Where it leads to—
The eternal glory, the land that is far off, &c., &c.

S. TINSLEY.

No. 310.—JESUS AS REDEEMER AND DELIVERER FROM SIN.

1. But Thou hast in love to my soul delivered it from
the pit of corruption Isa. xxxviii. 17.
2. I will ransom them from the power of the grave; I
will redeem them from death Hos. xiii. 14.
3. Who gave Himself for our sins, that He might
deliver us from this present evil world . . . Gal. i. 4.
4. Who loved me, and gave Himself for me . . . Gal. ii. 20.
- *5. Christ redeemed us from the curse of the law . . Gal. iii. 13.
6. Might redeem us from all iniquity Titus ii. 14.
7. Redeemed with the precious blood 1 Pet. i. 18, 19.
8. Who His own self bare our sins in His own body . . 1 Pet. ii. 24.
9. Unto Him who loved us, and loosed (R.V.) us from
our sins Rev. i. 5.

J. M. S.

* “Blotting out the handwriting of ordinances that was against us . . .
nailing it to the Cross” (Col. ii. 14).

SEARCH SERIES.

XXIX.—DECISION AND INDECISION.

How long halt ye between two opinions? if the Lord be God, follow Him	1 Kings xviii. 21.
No man can serve two masters. . . . Ye cannot serve God and Mammon	Matt. vi. 24.
Choose ye this day whom ye will serve	Josh. xxiv. 15.
Escape for thy life; look not behind thee	Gen. xix. 17.
He that wavereth is like a wave of the sea driven of the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways	James i. 6-8.
Their heart is divided; now shall they be found faulty <i>Agrippa</i> .—Almost thou persuadest me to be a Christian <i>Felix</i> .—Go thy way for this time; when I have a con- venient season, I will call for thee	Hos. x. 2. Acts xxvi. 28. Acts xxiv. 25.
<i>Scribe</i> .—Jesus said unto him, Thou art not far from the kingdom of God	Mark xii. 34.
<i>Rich young man</i> .—Jesus said unto him, Come, take up the cross, and follow Me. And he went away grieved; for he had great possessions	Mark x. 21, 22.
<i>Others</i> .—Lord, suffer me first to go and bury my father. . . . Lord, I will follow Thee; but let me first go bid them farewell at my house. Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God	Luke ix. 59-62.
<i>Lot's wife</i> .—She looked back from behind him and became a pillar of salt	Gen. xix. 26.
<i>Mary</i> hath chosen that good part	Luke x. 42.
<i>Rebecca</i> .—I will go	Gen. xxiv. 58.
<i>Ruth</i> .—Thy God shall be my God	Ruth i. 16.
<i>Joshua</i> .—As for me and my house, we will serve the Lord	Josh. xxiv. 15.
<i>Caleb</i> .—My servant Caleb hath followed me fully	Num. xiv. 24.
<i>Joseph</i> refused, and said, How can I do this great wickedness, and sin against God?	Gen. xxxix. 9.
<i>Moses</i> refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction than to enjoy the pleasures of sin; esteeming the reproach of Christ greater riches than the treasures in Egypt	Heb. xi. 24-26.
<i>Abraham</i> said to the king of Sodom, I will not take anything that is thine	Gen. xiv. 22.
<i>Shadrach, Meshach, and Abednego</i> .—Be it known unto thee, O king, that we will not worship the golden image	Dan. iii. 18.

Subject for November—*Soul-winning*.

*Friends are invited to send in teats for the SEARCH SERIES of Readings to
Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.*

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."

THE COMPREHENSIVE TEACHERS' BIBLE. Bagster & Sons, Limited.

This well-known firm is now issuing the Polyglot Series of Bibles, with a large variety of helpful notes constituting the Teachers' Bible. They are published in four sizes, the text being on the fac-simile principle—an arrangement for which these publishers have long been celebrated, and which has from the first been much appreciated by Bible readers. The helps, which form a copious appendix of nearly 200 pages, comprise information on an extensive range of subjects, and must prove exceedingly valuable to teachers and others. The notes are not expository, but explanatory, dealing with a number of incidental matters a right understanding of which materially assists in gaining an intelligent acquaintance with Scripture. The Concordance is an admirable feature in the book, each initial word being printed in a large black type, so that search is rendered easy. The possessor of one of these Bibles has the pith of a considerable library—the essence of many books without the expense of procuring them or the labour of investigating them. To those engaged in Sunday school or Bible class work, and who do not possess time or means for research, these Bibles are invaluable.

We would recommend young converts, and, indeed, Christians generally, who cannot conveniently carry about a complete Bible during their business hours, to avail themselves of the handy editions of Scripture Portions issued by Messrs. BAGSTER & SONS. The EPISTLE TO THE HEBREWS and the BOOK OF PSALMS are published in small pocket size, and contain, in addition to the text, a selection of Scripture references on each verse, printed in full, forming a commentary in the words of Scripture itself. The habitual use of these would greatly help in familiarising readers with the Word of God.

EVANGELISTIC WORK IN PRINCIPLE AND PRACTICE. By

ARTHUR T. PIERSON, D.D. Dickinson, Farringdon Street.

The author's recent visit to this country, and the stirring addresses delivered by him in several places, will serve to create a deeper interest in anything which comes from his pen. This work is upon a theme which is exercising many earnest minds, and such will be glad to read what Dr. Pierson has to say. The first part of the book is occupied with a discussion of various questions connected with evangelistic work; and the second part is devoted to notices of various eminent preachers of past and present time. Dr. Pierson is thoroughly in earnest. To him it cannot be said, "Physician, heal thyself," for the impressive narrative which closes the book shows that he has first practised before trying to teach others. His personal testimony is most valuable, and gives immense weight to the general teaching of his book, which is vigorous and incisive. We heartily commend the book to the careful reading of all who have the success of the Gospel at heart. The book may not answer every question, but it answers a great many.

BENEATH THE BLUE SKY: Preaching in the Open Air. By GODFREY HOLDEN PIKE. With Contributions by JOHN MACGREGOR, M.A., and GAWIN KIRKHAM. Hodder & Stoughton. (3s. 6d.)

Every year a larger amount of attention is being directed to the subject of open-air preaching, and its importance is being more definitely recognised. The book before us is a comprehensive history of this department of Christian work, showing how from earliest times the messengers of the Gospel have been accustomed to sound out the truth in nature's great temple. It is often thoughtlessly supposed that this is a service which can be relegated

to anybody—a kind of menial, back-kitchen sort of work, to be done by those who cannot do anything else. No greater mistake was ever made. Some of the greatest preachers have been open-air men, as this book shows, and it would be well if many of the leading pulpit orators of these days would follow their example. Many valuable hints are given in this work, which is a thoroughly interesting and stimulating treatise on this glorious enterprise.

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By D. D. WHEDON, D.D. Part I. Hodder & Stoughton.

This part contains text and commentary up to verse 27 of Matt. viii. The work is critical and explanatory rather than doctrinal, though the last element is not lacking. While not endorsing all that the Doctor advances, we think the work is one calculated to be very useful to students. Readers of commentaries are supposed always to use discrimination, and if this be done in regard to the present work all will be well. The work is to be complete in twenty parts, issued fortnightly, at sixpence each. Three-pence per week for five months is not much to pay for such a commentary as this promises to be.

GEORGE SILWOOD, OF KESWICK.

Hodder & Stoughton. (1s. 6d.)

This, as the title-page shows, is a brief memoir of one who was perfected through sufferings. A soldier in early life, he was brought to the knowledge of the Saviour through the labours of the well-known Mrs. Daniell, and on obtaining his discharge devoted himself to colportage work till bodily injury laid him aside for the remaining years of his life. His time of suffering was also one of valuable spiritual ministry to the many who visited him; and his letters, several of which are given, breathe a spirit of deep communion with God.

FEARLESSNESS IN DANGER, AND SUCCESS IN EFFORT. By R. W. ODELL, M.A. Nisbet & Co.

Contains some useful and practical thoughts on Christian life and work.

OUT OF BARRACKS; or, The Story of the Soldiers' Home, Cork. By Mrs. HORNIBROOK. Nisbet & Co.

The interesting and important work of which this is a record was commenced many years ago, although the

“Home” was only opened on June 10, 1887. It had its origin in the quiet efforts of Miss Sandes, who is now the hon. superintendent. The brief story here given is one full of encouragement, containing many personal testimonies from soldiers to the benefits derived from the kind influence and help of Miss Sandes and her friends. The good ladies who have devoted themselves to this service are not without their reward. May their example be a stimulus to others.

STRANGE SCENES. By JAMES NEIL, M.A. With 40 Original Illustrations by Henry A. Harper. Woodford, Fawcett, & Co., Salisbury Square, E.C.

We recommend our readers to get this marvellous pennyworth. It abounds with information of a most instructive and useful kind, which will be found very valuable in the elucidation of Scripture teaching.

PROOFS OF HOLY WRIT; or, Voices from the Dust. By J. N. FENNINGS.

Barker, Queen's Road, Hastings.

This little book is evidential and defensive, and calculated to do good service, in spreading useful information regarding those explorations and discoveries in the East which so strongly confirm the statements of the Bible.

THE ORIGIN, PROGRESS, AND ESTABLISHMENT OF THE KINGDOM OF GOD IN THE WORLD.

By Surgeon-General J. M. GRANT, M.D. Banks & Son, Racquet Court.

Some more speculation and guessing concerning things to come. But it is not to be wondered at, seeing that the author is great on Anglo-Israelism. Some of the statements in this book are very bold and confident, but very crude and unscriptural. What are we to think of this: “The Fall was the appointed means of man's training in the knowledge of God, inasmuch as it showed Adam his own insufficiency”? This is about as sensible as saying that for a mother to let her child fall on the floor is part of its training, in order to teach it that it cannot support itself. To say that the Fall was the appointed means of man's training is to make God responsible for man's sin. This statement comes in the “Introduction,” and is not calculated to create confidence as to what follows.

"A RESCUED LIFE" is the title of a booklet issued by the Publishing Office, Glasgow, and contains a re-

markable narrative of the conversion of a "happy-go-lucky sailor." The story is a very encouraging one.



NOTES.

The importance of Publishers' Announcements at this season, induces us to depart from our usual custom, and to insert some advertisement pages in the body of the magazine. Our readers will, however, please observe that this does not involve any diminution in the number of articles; on the contrary, the increase in the advertising department enables us to furnish extra reading matter.

EVANGELISTIC MISSION.

Under the direction of the Editor, C. RUSSELL HURDITCH (to whom all communications are to be addressed). Office: 164, Alexandra Road, St. John's Wood, London, N.W.

KILBURN NEW HALL.

FRIENDS will be interested in knowing that the tenders sent in for the new building at Kilburn are to be opened this week, as we go to press, and we hope to commence operations shortly after, further particulars of which we hope to give in our next issue. We are still, however, requiring about £1,800 to complete the amount required, and we earnestly ask the prayerful and practical fellowship of friends who have not yet assisted, in order to the early completion of these buildings. Contributions might be sent to the address given above.

We are grateful for further contributions to this building fund from readers of *Footsteps of Truth*. Among others, the following kind and suggestive notes have reached us:—

"Dear Sir,—I enclose cheque (£1) for the new buildings at Kilburn. After reading your appeal for 2s. 6d. in *Footsteps of Truth* in August, I decided to send 10s., but I had forgotten to send. I now send two tens, hoping others who have forgotten to

send may do the same.—Yours in Christ, J. S. N."

"Will you kindly accept this small donation toward the new hall? I wish it was ten times as much; but, as the Lord did not despise the widow's mite, I trust He will accept this. May He who is the disposer of all hearts incline many more to give of their substance, so that you may have all that you require. This is the earnest prayer of your humble sister in the Lord." (With £5 enclosed.)

"I have received such constant comfort and edification in perusing *Footsteps of Truth*, and seeing your appeal to the readers thereof on behalf of the building fund for the 'scattered ones,' my heart yearned to be able in a greater degree to subscribe thereto; but, thanks be to our gracious God and Father, He has said for our comfort, 'According to what a man hath, and not according to what he hath not.' So here is the widow's mite according to what she hath." (£1 enclosed.)

"In response to your appeal, we feel we should like, as readers of *Footsteps of Truth*, to place some stones in the new Kilburn Hall, having always enjoyed fellowship there in past visits to London; so I am enclosing eight half-crowns—one from each of the family, and one over."

"Enclosed you will find a postal order (5s.) for your Mission from two readers of *Footsteps of Truth* who are saved souls through believing on the finished work of Christ, and daily looking for His second coming."

"Having taken *Footsteps of Truth* from the commencement, and always getting instruction and refreshment from it, kindly accept the enclosed P.O. for 5s., in response to your appeal. My plan is to purchase two copies—one for self, and another to give away to commend it (not a few have become subscribers in this way)—so I send you 2s. 6d. for each copy."

Among other gifts for the same object having a peculiar interest, is one of 14s. from a poor woman who earns her living by mangling, but who is prompted to this generosity by the remembrance of the spiritual good obtained at the hall.

“Four readers of *Footsteps of Truth*, having seen that Kilburn Hall is no longer able to be used, and that you are about to build another, send 10s. as a thank-offering for blessings received there in the past, also through *Footsteps of Truth*.”

* * *
INCIDENTS IN TENT WORK.
OXFORDSHIRE.

ONE of the E. M. evangelists writes:—“I had a good time yesterday at Great Broughton (one of the villages we visited with the tent last summer), and found a good number of those who were converted during that mission very happy and active for the Lord. We had four meetings—three indoors and one out—and a very happy time. One farmer and his man were hoeing wheat as I left there this morning (the man was converted in the tent), so he said: ‘I and Will can talk alike now; there was a time we could not. We were talking about what a man said to Will yesterday. He said, ‘You chapel people are so excitable.’ Will’s wife said, ‘Not half so much now as when he used to come home drunk. I tell you it is the happiest time in our life since he has been a Christian and a teetotaler.’” So the babbler was silenced by a living witness.

“We had a very good finish-up at Woodstock: the tent was full afternoon and evening, and several confessed to have been blessed during our stay there, while those who received a blessing have been much helped. One man came up to me in the open air at night and said, ‘I have gained another victory.’ I said, ‘What is that?’ ‘Oh,’ said he, ‘I have even got permission to come into the open air.’” Now, when we went to Woodstock, this man was not a converted man, and his wife was a most bigoted Church-woman, and went on at him in an alarming way for going to chapel once a month. However, although one of the town councillors, he came out with us on Sunday afternoon and evening, and his wife has been to the tent most nights, and I believe she, too, is converted; but it is a struggle, her

friends being such strong High-church people.”

“Yesterday we had 300 or more children to our services in the afternoon, and at night one man who has been a very strange fellow, and who told a friend a week or two ago, when asked to come to the meeting, ‘he should not mix it,’ came to the meeting, and cried to God for mercy, and professed to have found peace. I hope he will not ‘mix it’ now.”

The following note was received by the evangelists before leaving Deddington:—“My dear Friends,—I cannot let you leave town without expressing to you what a blessing your words spoken in the tent have been to me. I have been a doubting Christian (if one at all) for 25 years, but now, thank God, I have come into the light, and can say from the heart, ‘I know He is mine.’ He has washed my sins away in His precious blood. I no longer grieve Him by my cruel doubts, but can ever look to Him for grace sufficient for every time of need. I desire to live for His glory, and the salvation of precious souls for whom He died. God bless you in your work, and give you great success, is the prayer of your sister in Christ, ———.”

From Fritwell, Oxfordshire, one evangelist writes:—“The people have come up in good numbers, especially on Sundays, when all our sitting accommodation has been taken up; but numbers have not been our only encouragement, for many have professed to be greatly blessed. Some who have professed conversion were not hitherto in the habit of attending any meeting at all. Others who have been anxious for some time have found liberty and joy, and some Christians have said they never understood the Gospel so well as now.”

MARGATE.

The new marquee on the Fort was removed on the 13th ult., after an interesting series of nightly services.

Close by the tent was a boarding-house, visited by a number of well-to-do persons. When the tent was erected, many of these said how much they should like to knock it down, as the preaching and singing were a nuisance to them. Afterwards, however, some of them listened to the singing with pleasure, and an incident mentioned on Sunday evening in connection with the preached Word was

talked over in the smoking-room without any apparent ridicule or contempt.

A lady who was leaving Margate for her home in London on Monday last, was most deeply impressed about her own salvation. Another lady also came forward and spoke to one of the friends, asking to be prayed for, as she had lost the joy she once had.

After deeply interesting and fruitful meetings in the above places, and at Kilburn, Child's Hill, Woolwich (North and South sides), Harrow Road, Forest Gate, and various villages in Cambridgeshire, all the tents are now taken down and stored, some having to undergo repairs during the winter; and our attention is now being concentrated on the indoor work in the several halls of the Mission, for which we ask the prayers of our readers that all needful wisdom and grace may be given in arranging its many details, and that many souls may be won to Christ.

DOVER.

Here the work has been most encouraging; the tent, which is pitched in one of the most degraded localities among the roughest characters, being filled nightly, and many listening outside unable to get in. Four young people from one place of business professed faith in Christ, also a little Roman Catholic boy.

* * *

THOSE who are acquainted with the missionary work of Mr. Pascoe in Mexico will be sorry to hear that he is suffering from that fatal malady cancer, which in his case is situated in the mouth. In the prospect of his removal many friends are anxious for the welfare of his family, and the work in which he has been engaged. Practical efforts have already been commenced. Those who desire to express sympathy should communicate with Mr. Waters, Arcade, Southport.

* * *

WE are glad to see our Clapton friends so earnestly engaged in the Artillery Lane Mission. This is situated in a needy part of the East End, and a good work is being done. Our friends are voluntary labourers, devoting their time cheerfully to the service, and deserve to be encouraged by a more vigorous support than they have hitherto received. The sixteenth

annual report has just been issued, setting forth, in summary, the work done during the past year. The hon. superintendent, Mrs. Finn, will be glad to receive any communications or remittances addressed to her at 14, Talbot Place, St. Ann's Road, Stamford Hill.

* * *

MR. J. DENHAM SMITH.

WE have to record with much sorrow that Mr. Denham Smith lies again hovering between life and death. This will surprise many who have been misled by his improved condition as recorded by us from time to time during the last few months—an improvement which permitted him not only to leave his sick-bed, upon which he has lain for so many months, but also to enjoy his daily drives and gentle walking exercise, and to be sustained and comforted by the visits of valued friends, whose love and presence added a special charm to the quiet and peaceful character of this time of temporary restoration. But, notwithstanding this happy improvement, those who have now for many months been in constant and daily attendance upon him knew only too well that disease was silently but surely at work. To these his condition during the last six weeks gave rise to anxious and grave apprehension, that was only too sadly realised by the sudden onset of internal inflammation on Tuesday, the 18th inst., which at once laid him prostrate with fever, sickness, and pain. As in his former attack, his mind has throughout been calm and clear, thus realising the fulfilment of the divine assurance, "Thou shalt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." As throughout his long public ministry, so now in the privacy of the sick-room, in what appears to be the closing hours of our brother's truly useful life, the testimonies he has daily borne to the preciousness of Christ, the all-sufficiency of His atoning work, and His priestly intercession, have been delightful to hear, and these have proved—and will doubtless yet increasingly prove—strengthening to the faith and gladdening to the heart of many of God's children whom they have directly or indirectly reached. Truly, as might be expected with this beloved servant of God, "at

evening time it [is] light." He has been surrounded at his bedside by his devoted wife and all the members of his affectionate family, a few personal friends being permitted to join them occasionally, amid a scene and circumstances that form a fitting close of a saintly, honoured, and fruitful life.

* * *

FALLEN ASLEEP.

MR. JOSHUA AVERY, ILFRACOMBE.

OUR friends at Ilfracombe, and many visitors to that place, will miss the presence of our aged brother Mr. Joshua Avery, who has been so well known and esteemed for many years in connection with the meeting at the Assembly Hall. Our brother, who had attained the advanced age of 78 years, was seized with paralysis of the lung some weeks since, and though he was assiduously attended during his illness by Dr. E. J. Slade-King, he never recovered. He had resided in Ilfracombe for nearly 53 years, having made his first business acquaintance with the town when about 25 years of age. For half a century he carried on a successful business. He was converted a few years after coming to Ilfracombe, and from that time maintained a consistent Christian course, and secured the confidence and affection of all who knew him. His removal will be a loss to a large circle, and especially to the widow, son, and daughter, as well as the church meeting in the Assembly Hall, of which he was for many years an elder.

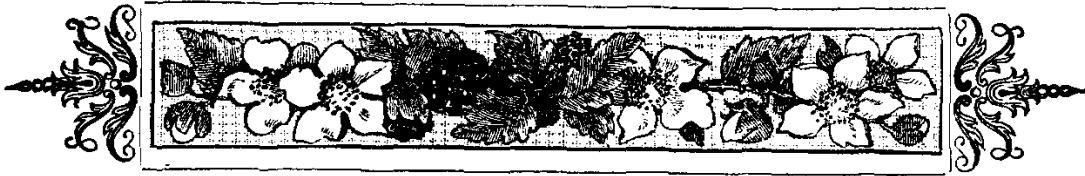
MRS. BARKER HARRISON.

Another earnest and valued Christian worker has been called home—Mrs Barker Harrison, well known in connection with "The One Tun Mission," a notice of which appeared in this magazine only a short time ago. At the age of sixty-five years, she passed away on 20th August through apoplexy, caused by the rupture of a blood-vessel brought on by excessive coughing. Begun in 1858, the work to which Mrs Harrison devoted her life was persistently carried on, though of late in great weakness, down to the close of her life. "Her personal influence among the poor of Westminister was altogether remarkable, and was itself a standing testimony to the reality of her long life-work." One friend says:—"Alas! this great and good woman, this noble friend

of the poor, this devoted worker for Christ, has gone. The work with which her name has so long been associated may have to be curtailed, but such an institution—a monument, colossal in its way, of unselfishness and consecration to Christ and the poor—cannot be suffered to fall. It would be a reproach to the Church of Christ, and a heavy loss to the Home Mission cause." We trust that the noble band of workers which our departed sister gathered round her may be guided and strengthened to carry on the service

PHILIP HENRY GOSSE.

At the advanced age of 78 years our beloved brother Philip Henry Gosse has passed away from earth, after a life marked by deep and earnest piety, and filled with useful work. He was born at Worcester in 1810. Early in life he manifested a taste for natural history, making collections of butterflies and other insects. In 1827 he went to Newfoundland for mercantile purposes, and there it was that he found the Saviour. He was then about nineteen years of age. Being full of zeal, he was eager for work, and became a Wesleyan local preacher. After residing in Newfoundland for a time, he visited Lower Canada, and while engaged in agricultural pursuits devoted much attention to zoology. His talent as a naturalist gradually developed, and in this line he attained to considerable fame, being the author of several valuable works on natural history. Nearly all the scientific journals give obituary notices of the deceased, writing in a kind and appreciative spirit generally. Mr. Gosse ever strove to prove that between science and religion there is not of necessity any disagreement. With large scientific knowledge he combined devout faith in God and intense love of the Scriptures. His writings on Biblical subjects are numerous, and form important contributions to religious literature. His reverence for the Word of God, fervour of spirit, and earnestness in the Lord's service will long be remembered by those who knew him, and whose delight it will be to cherish his memory; while in his decease the editor of this journal loses another generous helper in the work of the Evangelistic Mission.



THE SECULAR SPIRIT IN CHRISTIAN WORK.*

BY DR. PIERSON.



PHETORICIANS treat of a "law of accommodation," in accordance with which the orator is to descend and condescend to his audience—to get down to their level in order to lift them up to his. This may do in rhetoric, but it involves risk in religion. During the whole history of God's ancient Israel and of the Church of Christ, the *subtlest of all snares* has been this plausible law of accommodation. Adopting worldly maxims, catering to worldly tastes, corrupted by worldly leaven, there has been a gradual letting down of the severe standard of New Testament piety, and a constant effort to robe the Gospel in worldly charms, in order to attract worldly men to the Church.

The pulpit has, by this law of accommodation, been lowered, at times, into a platform for lectures more becoming the lyceum, or into a stage for performances more fit for the theatre. The service of song, in deference to the dictation of this worldly spirit, has dropped into a display of mere artistic talent, the appeal to æsthetic taste displacing the Divine savour and flavour of worship; so that in His house, where the Lord alone is to be exalted, "classical music" is exalted, Papists and Pagans are hired to lead the praise of Protestant worshippers, and profane organists use the grandest of instruments to dissipate holy thoughts and impressions. We build gorgeous gothic fanes, furnished with crimson and gold, garnished with the artist's pencil and chisel; then we secure for the pulpit the princes of oratory, and for the choir the starsingers of the opera; then we multiply concerts and chorals, fairs and festivals, entertainments and excursions; and by such allurements hope to draw the people and to "evangelize the masses." But the hope is found to be delusive.

* From "Evangelistic Work in Principle and Practice." By ARTHUR T. PIERSON, D.D. Dickinson: 89, Farringdon Street.

These worldly expedients have proved very successful in secularizing the Church, but have sadly failed in evangelizing the world. They do not even draw the people, except so far and so long as their novelty attracts curiosity seekers, or feeds the morbid appetite for excitement. It is time all such measures were abandoned as helps to the work of evangelization. They are rather hindrances; for they destroy the peculiar character of *God's people* as a *separate* people, they divert attention from eternal things, and they grieve the Spirit of God, on whose presence all power depends.

The fact is, Zion's attractions are unique; like her Lord, they are not of the world—they belong to another order of beauty, "the beauty of holiness." When the Church robes herself in the charms of worldly attire and adornment, she not only fails to draw the world to herself and to Christ, but she actually takes the infection of the "Spirit of the Age," which, however disguised, is hostile to God. Instead of transforming the children of the world, she becomes conformed to them. The secular attractions with which she invests herself, so long as their power lasts, only turn the mind from Divine things, drawing in the same direction as do the world, the flesh, and the Devil; and keeping men under the power of the world that now is, rather than bringing them under the powers of the world that is to come.

The Gospel has great power of attraction, but it is not of the worldly sort. The good news of salvation has true and lasting charms, and so has the life of every true disciple. Let a pure Gospel be preached, and a pure type of piety translate and illustrate its saving truths in the language of life; and when Zion shall thus arise and shine, Gentiles will come to her light and kings to the brightness of her rising.

If the Church would woo and win souls, it must be by offering them attractions and satisfactions which the world does not and cannot offer—that which is bread and satisfies spiritual hunger, instead of husks which fill but do not feed; the well of water springing up into everlasting life, instead of the broken cistern. The reason why the Gospel of God's grace never wears out is because, to every penitent believer, it gives what it promises—solid, substantial, satisfying food and drink. To draw souls, to get hold and keep hold upon them, the Church needs to be not more worldly but more unworldly; in her separation from the world unto God there is power, for it seems to say there is something for the sheep within her fold, that the world cannot give nor take away.

The Master has left us a warning to keep ourselves unspotted from the world, hating even the garment that is spotted by the flesh. There is a true law of accommodation: "I am made all things to all men that by all means I might save some;" but even this may be

perverted into an abandonment of all that is peculiar, essential, and vital to Christian character. Not even the hope of saving some can justify the secularization of the Church. Lot may have hoped to do good to the wicked Sodomites when he pitched his tent toward Sodom and then went and dwelt there; but he saved nobody, and ruined his family, and got out of the fire of judgment, himself scarcely saved. He was a type of all such believers as obey this worldly law of accommodation. Aaron tried it at Sinai, and the golden calf was the result; Solomon tried it in Jerusalem, and temples to Chemosh and Molech and altars to Ashtoreth and Milcom confronted Jehovah's temple. It was this very principle that brought in all the idolatries of Jeroboam and Ahab, and compelled the multiplied captivities of Judah and Israel; and it was this that in the days of our Lord's sojourn on earth left the Jewish Church to be like a skeleton-leaf out of which the life-sap has gone. From the days when God bade His people come out of Egypt and forbade them to make mixed marriages and form alliances with the heathen, history has borne but one harmonious witness; namely, that conformity to the world upon the part of the Church brings decay to piety and to all evangelistic activity.

In the New Testament especially, the unworldly character of the Church of Christ is written in large letters as upon public tablets, that all may read at a glance. Our Lord taught it in discourse and parable, and breathed it in His intercessory prayer. Paul and Peter, James and John and Jude echo it, and the echo grows louder rather than fainter with each new reverberation. The Apocalypse, as with mighty thunders, warns an already imperilled Church of the subtle snares of Babylon the gilded (Rev. xvii. 4, margin), the apostate counterpart of Jerusalem the golden.

The array of Scripture texts on the one hand, and of historic facts on the other, is like the marshalling of two vast hosts guarding God's people against the world's influence and power; and on their banners we read, in command and symbol: "Be not conformed to this world." Believers are the Temple of the Holy Ghost, and He cannot tolerate idols in His courts. If we will have the spirit of the world, we cannot have the Spirit of God; or if He comes at all it will not be as the shining Shechinah but as the consuming fire; as Jesus with lashing scourge and flashing eye, not with hands outstretched in blessing.

One thing is absolutely certain: the modern secularization of the Church, as we have before said, has thus far had no effect in furthering the work of evangelization. Never had the worship of God such manifold and costly accessories and adornments. All the resources of nature and culture, architecture and art, mechanical elaboration and poetic

imagination, have been taxed to the utmost to make the ordinances of religion attractive. Yet in every quarter we hear the same complaint, that the common people are deserting the churches. Dr. John Hall quaintly remarked, that while across the sea the population is divided into "churchmen and dissenters," here it is divided into "churchmen and *absenters*." But across the sea we shall likewise find the absenters far the more numerous. The late Earl of Shaftesbury, after large opportunity of observing and collating facts, stated, at the anniversary of the "Open-Air Mission" at Islington, that "*not more than two per cent.* of working men in England are wont to attend public worship."

We have not the basis for an accurate statement, but the plain fact stares us in the face, that the bulk of our population, especially in the cities, is practically as unreached by the Gospel as the masses of Pagans are in the heart of Africa. These multitudes of home heathen do not come to our churches, and the churches do not go to them; there is often close contiguity, but no real contact. In no city of our land could the church buildings hold the people were they church-goers, and yet these buildings are not half full. In London, on a bright Sunday morning, the *London Times* found, from reports carefully compiled and compared, an average audience of but seventy-five. In one of the Protestant "cathedrals" of Philadelphia, only twenty-five could be counted on a recent Sunday evening. In Detroit, a pew-holder in the most elegant church edifice of that "city of the straits," noted on the fly-leaf of his hymn book: "November 27, fine evening; total attendance, 28." In the city of Brotherly Love we have a total of nearly seven hundred places of worship, including those of all sizes and of every sect. Liberally estimating the average seating capacity at four hundred, we have, in a city of a million inhabitants, provision for a little over *one-fourth* of the population. The key-note of evangelization is lacking when there is not room for all. It is true that we can say, "And yet there is room;" but it is only because even church-members are habitually neglecting the place of worship.

We add a significant testimony. Professor Christlieb, of Bonn, Germany, said, at the meeting of the Evangelical Alliance at Copenhagen, that, "according to the statistics of the last twenty years, there has been a large falling off in attendance upon religious services throughout Europe, followed by an increase of crime. Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, are things so bad as in Germany. In many districts of Berlin there is only one church to every fifty thousand of the population. In New York there are two hundred places of public worship; in Berlin only fifty; and out of the whole population of Berlin, namely, one million, only twenty thousand, or two per cent., attend Divine service. Hamburg is even worse, for out of a population of four hundred thousand, public worship on Sundays is attended only by five thousand. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education.

Sceptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention." Dr. Christlieb further stated that there are "forty thousand out of a population of two hundred and fifty thousand in the city of Edinburgh who go to no place of worship; two hundred thousand in Glasgow out of a population of seven hundred thousand, and nearly a million and a quarter in London out of a population of four millions."

The test of the vitality of Church-life, as of our Lord's Messiahship, is this: "To the poor the Gospel is preached." Matthew Arnold divides society into "an upper class, materialized; a lower class, brutalized; and a middle class, vulgarized."* Be it so; a live Church, with God's Gospel in her hands and God's Spirit in her heart, can penetrate to the lowest strata, and lift even the undermost. But this never has been done, and never will be done, by wisdom of words or by the wisdom of this world. The church that conforms to the spirit of the age may be "swept and garnished," but will be still "empty;" the Spirit of God will not make it His temple nor exercise there His drawing power, and that is the only Spirit and the only Power that can ever fill these places of assembly with true worshippers or seekers after God.

We must have a more unworldly pulpit. Preaching must be simpler in matter and manner; it must impress men as dealing directly, honestly, earnestly, with their souls; adapting itself to any class of hearers with facility, to private house or street corner or riverside as readily as to stately temples. Pulpit essays and orations that have scarce the salt that gives a Gospel savour, that do not grapple with the conscience or arouse the will, help to make men infidels. They are poultices applied to the cancer which demands the knife; and the hearer begins to doubt whether sin is indeed a fatal disease, or whether the preacher himself believes the souls of sinners to be in peril. What may draw the rich and cultured may repel the poor and ignorant, who cannot afford to pay for costly pulpit talent, who cannot understand stately orations, and who instinctively know that superb church edifices, with expenses that only wealth can meet, are not for them; and that, to be thoroughly welcome, one must wear the insignia of riches or at least of competency to assume his share of the outlay. That instinctive "pride of poverty" which keeps the poor away from our splendid church buildings is not a wholly ignoble sentiment.

We must have a more unworldly *atmosphere* in the churches. True winners of souls have an indefinable air of simplicity and sincerity about them that disarms indifference and even opposition. The sinless One drew near to Him the publicans and sinners for to hear Him. In order to evangelization of the masses there must be identification with them. The culture that seems cold and critical, the refinement that repels by its fastidiousness, the intellectuality that is exclusive, and the selfishness that is unsympathetic, turn even ministers of Christ into rigid, frigid, statues, and our cathedral churches into marble mausoleums for the burial of a Gospel that is practically dead, powerless to save.

* Somebody mistakenly quotes this "pulverized!"

PHASES OF SANCTIFICATION.

By F. E. MARSH, *Sunderland.*

No. X.—SANCTIFIED BY BLOOD.

(Continued from page 515.)

II. *The price.*—“Wherefore Jesus also, that He might sanctify the people with *His own blood,*” &c.

Those who have read the life of the late Bishop Hannington cannot but admire his heroic career. He perished in his attempt to open a new way to Baganda, as the following extract shows:—

“Upon reaching Uganda, Hannington was stopped by the people, who said they wanted to send a message to their chief before he could advance. Soon after he was seized, stripped of his valuables, hurried along, pushed against trees, or dragged on the ground at the rate of five miles an hour, until he was forced as a prisoner into a hut. He had purposed to find a better road; he did not fail of his purpose. The feeble always fail—he was a man that would channel his own course, like the waterfall in the proverb. Alas, too, like the waterfall, he was to be broken to pieces at the end. The horrors in the interior of the hut into which he was hustled almost baffle description; but it was through this ‘Inferno’ that he must pass to finish his course and reach God’s Paradise. We read that the floor of the Bishop’s prison was covered with rotting banana peel, leaves, and lice; a literal burrow for rats and vermin. There was a fire too, but no chimney or other ventilation to carry off smoke, and by this fire his guards were cooking food and drinking pombe. Yet, bruised and suffering—racked by fever and bodily outrage, apart from his comrades of the mission, deprived of all the decencies of life, and without any of the alleviations of civilization—he wrote in his little note-book, on the 29th of October, that he was greatly comforted by Psalm xxx., which came to him with much power. There were eight days of imprisonment, in which he had no tidings touching his future, and until the last moment he did not know that he was irrevocably doomed to death, nor that Lubwa was acting the cruel and unmanly part of cat’s paw to Mwanga. He was summoned from his tent. Was there in his brave heart the hope of release, we wonder? Perhaps; but God, not man, was about to set him at liberty. He heard a wild shout, when the warriors fell upon his helpless caravan men, and, by their spears, covered the ground with dead bodies. Then the Bishop faced his destiny like a Christian and a man, bidding them say to their king that he was about to die for

the Baganda, and that *he had purchased the road to Baganda with his life*. The soldiers, who were told off to murder him, hesitated; he, calm even in the last crisis, pointed to his gun, which one of them discharged. Then he was free: free from pain, free from anxiety about the morrow, free to leave Africa without reproach, free, after thirty-eight brief earthly years, to enter upon glory, honour, immortality, and eternal life."

Hannington paid the price of his life in his attempt, and failed in his purpose, but not so Christ; He has laid down His life, the cost has been paid, and by that death we, who believe in Him, are separated to God.

III. *The place*.—"Suffered without the gate." Outside the camp or gate was the *place of uncleanness*. This is where the leper was banished to (Lev. xiii. 46). It was the *place for the polluted one*. When a person touched a dead body they were put outside the camp (Num. v. 2). It was the *place of reproach*—when Miriam was smitten with leprosy, for speaking against Moses, she was shut out of the camp for seven days (Num. xii. 15). It was the place of death—when the man broke the Sabbath, he was cast outside the camp and stoned to death (Num. xv. 36). It was the *place of judgment*—here it was that the sin offering was burnt, and, as we know, fire represents the judgment of God against sin (Lev. xvi. 27). Remembering this, it gives force and meaning to the place that Jesus went: He went to the place of uncleanness, and was made sin for us; He went to the place of pollution, and the iniquity of us all was laid upon Him; He went to the place of reproach, and endured the Cross, despising the shame of it; He went to the place of death, and was cut off out of the land of the living; and He went to the place of judgment, and there it pleased the Lord to bruise Him.

IV. *The purpose of His death*.—"Wherefore Jesus also, that He might *sanctify*," &c. It is said that when Pompey could not keep his soldiers in the camp, by persuasion, he cast himself all along in the narrow passage that led out of it, and then bade them "Go, if you will, but you shall first trample on your general;" and this overcame them. And as we gaze upon the Cross, and see the body of the Lord Jesus outstretched there, we see the hatefulness of sin, and say with another, who has said, "The Cross of Christ condemns me to become a saint." For if we allow sin to manifest itself in anyway it is a dishonour to God, a libel on the work of Christ, and grieving to the Holy Spirit. Let us remember what the Rabbins were wont to say: "Every sin makes God's head ache." By all the mischief that sin has done, let us flee from it—flee from it, as Joseph did from Potiphar's wife, and thus escape pollution. By all the harm that sin has done, let us do all in our power

to put it to death—put it to death as the Israelites did Achan, in order to escape defeat: as any known or unconfessed sin is sure to bring this. By all the evil sin has wrought, let us purge it out—purge it out, as Israel did the leaven out of their houses at the celebration of the Passover. By all the pollution sin has brought, let us give it no quarter, nor the flesh any place. As Samuel gave no quarter to Amalek, and hewed Agag to pieces, so let us put to the death all the actings of our sinful nature. By all that sin caused Christ to suffer, let us loathe it—loathe it as Ammon did his sister Tamar. By all God's wrath against sin, let us deny it—deny it as Peter did his Master; and by all sins,—hatefulness and enmity against God,—let us make war against them. War against sin as Eleazar, one of David's mighty men, did against the Philistines till the sword clave to his hand. Let us remember at what a price we have been purchased, and the Saviour who has by His blood separated us to God. And, as we do so, we must say—

“Love so amazing, so Divine,
Demands my life, my soul, my all.”

Or, rather, shall we alter the last line and say, in the language of faith and by the grace of God enabling us?—

“Love so amazing, so Divine,”
Shall have my life, my soul, my all.”



GOD'S DELIGHT IN PRAYER.

“The prayer of the upright is His delight.”—Prov. xv. 8.

THIS is as good as a promise, for it declares a present fact, which will be the same throughout all ages. God takes great pleasure in the prayers of upright men; He even calls them His delight. Our first concern is to be upright. Neither bending this way nor that, continue upright; not crooked with policy, nor prostrate by yielding to evil, be you upright in strict integrity and straightforwardness. If we begin to shuffle and shift, we shall be left to shift for ourselves. If we try crooked ways, we shall find that we cannot pray; and if we pretend to do so, we shall find our prayers shut out of heaven. Are we acting in a straight line, and thus following out the Lord's revealed will? Then let us pray much and pray in faith. If our prayer is God's delight, let us not stint Him in that which gives Him pleasure. He does not consider the grammar of it, nor the metaphysics of it, nor the rhetoric of it; in all these men might despise it. He, as a Father, takes pleasure in the lisplings of His own babes, the stammerings of His new-born sons and daughters. Should we not delight in prayer since the Lord delights in it? Let us make errands to the throne. The Lord finds us enough reasons for prayer, and we ought to thank Him that it is so.—C. H. SPURGEON, in “*Cheque Book of the Bank of Faith.*”

WHAT DAVID DID;

OR,

LOVE YOUR ENEMIES.

2 SAMUEL ix.

I.—“A DEAD DOG.”

IN this familiar passage the believer's place of blessing is beautifully pictured. God's love, of which David's was the offshoot, led him to seek out among the family of his enemy an object on which he could bestow kindness. This one, found and brought to him, and taking his true place of humiliation before him, David receives into favour, enriches him with all that his father had lost, and, more than that, gives him a place at his table, as one of his sons, continually for all his days. What a change for the trembling fugitive, who could have expected from any other only instant death, as one of the family of him whose later life had been spent in seeking that of his victim! It was not the manner of man to spare any who might in the future claim the throne against him, much less to show pity to the family of his foes. But it was God's manner to love His enemies, and David, in the spirit of God, sought to be like Him. This, then, in one aspect of the history, is our place. Perishing sinners, doomed to destruction, fugitives from God's wrath, we are sought, and found, and brought back to Him, to learn that He has planned and wrought out a way for His love, and for Jesus' sake will accept us, and enrich us with “more blessings than our father lost;” calling us to eat bread at His own Table continually as His sons, and making His angels to minister to us, that all things may be ours. Only let us not forget the attitude of the soul that belongs to us in the midst of it all, “What is Thy servant, that Thou shouldest look upon such a dead dog as I am?” These were no mere words of courtesy or flattering, so common to man, or God would never have recorded them. They were the true expression of his humbled heart. Nor did he, as we are prone to do, forget this after years of enjoyment of kingly favour. When David after his dethronement was returning, still this was Mephibosheth's unchanged feeling—“All of my father's house were but dead men before my Lord the King, yet didst Thou set Thy servant among them that did eat at Thy table.” And the grateful heart beat strong as ever when he said, “Yea, let *him* take *all*, for as much as my lord the King is come again in peace to His own house.” Thus, poor, lame, helpless beggars, nay more, guilty of death and unworthy of mercy, here are we, God's

children, continually at His table; and all for Jesus' sake. Continually, does it say? Yes, week by week, and day by day, hour by hour having access there to the Holiest. And better than Mephibosheth; when this short time is past, we shall but change the table of faith to that of sight, and eat and drink with our David in His kingdom, for ever and ever.

II.—WALKING IN THE LIGHT.

Let this look at the Divine story help us to realise what our place is, and what we are to God, so that we may be the better able to glorify the riches of His grace toward us in Christ Jesus.

Doubtless the presence of Mephibosheth continually at his table helped David to realise more fully and more abidingly God's kindness to him, of which this was the fruit and the figure. If we want to enjoy the love of God, the best way is to practise it. So let us now look at the story in another aspect, that it may be not only a pretty picture to gaze at and admire ourselves in it, but a lesson like that of our Lord's when He said, "Go, and do thou likewise."

III.—"LEARN OF ME."

See what He Himself teaches about this—Matt. v. 43-45: "It hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . ." And who is sufficient for this? How can flesh and blood attain to it? What "was said of old time" we can easily understand. But where shall we learn the other? David had found out the secret, and we may find it where he found it. God's love, revealed to his heart by the Holy Spirit, became a practical reality, a thing of power: thus in fellowship with God, he was a follower of God (Eph. v. 1., imitator). And here was the secret; and it is so for us. God loves His enemies—"so loved the world that He gave His only begotten Son." "When we were enemies, we were reconciled to God by the death of His Son." Christ so loved us that when we were sinners He died for us. And if that love of God is shed abroad in our hearts by the Holy Ghost, it will overflow in like manner as a practical reality in our lives.

We have the Divine example to imitate. "He maketh His sun to shine on evil and good," &c. "God so loved," &c. We have, still nearer, Christ to follow in His life of goodness here below. The perfect example can be found only in the Father and the Son. Yet God in His grace has not left us to gaze upon a model all so high and glorious as to be beyond our hope of ever reaching it—neither the

effulgence of the light which no man can approach unto, nor the beaming of the light of the world in the sinless perfection of the Son of Man. These are the sublime outlines of our lesson. But God in His condescension has given us *in His Word* many a detail to fill up the vast space, and there He would have us go to learn how to carry out His ways and tread in the footsteps of His Spirit of old. And they lose much who read the Old Testament only to search out the types, and refuse to accept the law and the prophets as the teachings of practical obedience given to us by God as the rule of life, if rightly used as enforced, or modified, by the New Testament.

IV.—“COALS OF FIRE.”

David's history is remarkably full of lessons on the subject before us. His kindness to Mephibosheth was no exceptional case. It was but an example of his whole course toward Saul. In 1 Samuel xxiv., when for the first time his enemy falls into his power, he goes so far as to dishonour him by cutting off the skirt of his robe; but instantly, relenting of even this, forbids his servants to offer him any injury. Saul, ashamed of his conduct, weeps and confesses the wrong. But in spite of this, he pursues the same course, and David again has him in his power. One might have thought this time he would surely smite him—but no, nothing can justify him in that; and again he spares him, taking away the spear only to bear testimony to the fact; and, having thus once more appealed to the conscience of his persecutor, he restores even the spear which he might have retained as a pledge.

V.—“THE SONG OF THE BOW.”

Note, however, that he leaves his enemy for God to judge. “As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish.” “Let the Lord punish him, if He will. Let his persistent cruelty be put a stop to by any means God shall choose! But I will not hurt him, though to save my own life.” And yet, when at length he did descend into battle, and perished, did David rejoice that his enemy had fallen? How very different even then! Look at his mournful lamentation in 2 Samuel i., his forgetfulness of all Saul's wickedness and his own sufferings at his hands—his owning of all that was excellent in him—Saul and Jonathan both on the same level—his bitterest foe and his most faithful friend alike now subjects of his mourning and of his praise! It was the same spirit of God which, in Job, said (xxx. 29), “If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: neither have I suffered my mouth to sin by wishing a curse to his soul!”

VI.—“WITHOUT PARTIALITY.”

But David went further than empty words. He acted upon it in judgment. A man came to him saying, “Saul is dead,” thinking to

bring him good tidings. He had mistaken David's character. It was a lie when he charged himself with the death of Saul, or, as he thought, took to himself the credit of it. David avenged it on him, true or false. "Thy blood be upon thine own head, for thy mouth hath testified against thee, saying, 'I have slain the Lord's anointed.'"

On the other hand, to those who had showed kindness to Saul, he sought to show kindness to them, when they might have feared his vengeance had he been a man of the world. Instead of that, he sends them a message of peace and blessing. It was no mere stroke of worldly policy, but the outflow of Heavenly goodness: "The Lord show kindness and truth unto you, and I also will requite you this kindness, because ye have done this thing" (2 Sam. ii. 6).

Seven years later, and we find David unchanged as to this. Ishbosheth's captains bring his head to David, saying, "Behold the head of the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul and of his seed." It was all in vain to tempt him thus. Neither the goodwill towards himself, which had prompted the act, nor the remembrance that thus Jehovah was accomplishing His promise, could blind him to the guilt of these men, or to his duty to avenge the innocent blood at their hands. Should he do so any the less because the victim was his enemy, or the murderers his friends? God forbid! Nay, all the more promptly and signally he marks his abhorrence of the crime, and hangs the hands and feet of the perpetrators over the pool of Hebron, while the head of Ishbosheth, the last remnant of his adversaries, is buried with honour in the Sepulchre of Abner.

"'Vengeance belongeth unto Me, I will repay,' saith the Lord." This David fully recognised. It belonged not to him, nor to any other man. He would not himself hurt his enemy, nor suffer his friends to do so. Those who did, he himself was responsible to punish, and did it without regard to his own interests. But when the Lord avenged him, He accepted it as His righteousness; yet not with joy or triumph, but with tears and mourning. He had no pleasure in their death. He rejoiced not when his enemy fell.

VII.—"FIRST THE KINGDOM OF GOD."

And yet we see this very same David refusing the overtures of peace and the offer of the kingdom, until righteousness had been vindicated in one crucial case, that of his wife Michal. When Abner, of whose unholy motive David apparently was not aware, offered to bring all Israel to him, his first condition was: "Thou shalt not see my face except thou first bring Michal, Saul's daughter, my lawful wife." Till this act of righteousness was fulfilled—this pledge of sincerity given—cost what it might, David would accept no kingdom, make no league. God's law must be honoured, and that stain wiped out. He would forgive Abner, and Saul, and his son, and Israel, all they had done against himself. But this was another question. He could not by tacit consent be for a moment a party to such guilt. It must be put away before he would look at Abner, or think of entering into covenant with Israel.

VIII.—“PRAY FOR THEM.”

These lessons seem so plain as hardly to need the attempt to apply them to ourselves; so broad and comprehensive as that the attempt would perhaps only narrow them down to our little sense of their need, instead of enforcing their greatness and importance. Yet, let us think of it for ourselves. Have we enemies? Are there any who have injured us, and, if they could, would injure us yet more? Are there those from whom we differ, and who would glory over us in their prosperity, and whose overthrow would be to our advantage? Are we not conscious that when something ill has happened to them, we have secretly (though we knew better than to do it openly) felt glad? Nay, have we not secretly—almost without owning it to ourselves, helped on whatever would bring them down—not to speak of the more open guilt of doing them injury? If we have done anything of the kind, O let us confess it as sin. How could we have done this had we been praying for them? Note that gracious command of our Master, which if obeyed would put us out of reach of the evil—“Pray for them that despitefully use you.” And if one comes to tell us something against them to their injury, or tidings of mischief befallen them, thinking it would gratify us, should we not regard him as a tempter and an adversary? And if he comes to tell us that he himself has done this, as if it were good service to God or to us, should not our feelings be what David’s were, at least so far as the shame and the sorrow, though it is not for us to punish?

IX.—“PUT ON THE NEW MAN.”

All this can be only as we are walking with God. All that is of nature is opposed to it. We “cannot help,” if we act on our feelings or our reasonings, being glad when our enemy falls. We “cannot help” doing our best to overthrow him. But all that is *self*—“the flesh.” With the love of God shed abroad in our hearts it will not be.

Let us then study to walk worthy of God in this matter. If there are those that hate us, let us pray for them, bless them, do them good, seek their peace. And should it happen that, as a Church, we might know of those who would, if they could, break up and scatter us, or any whose ways or doctrines are opposed to ours, then let us not treat them as they treat us. On the contrary, let us pray for them and seek their peace. Wrong though they be, yet, if Christians, they are our brethren, God’s children; let us rejoice in their welfare, and do all we can to promote it, so long as we be not ourselves partakers in their evil ways. Union, covenant, fellowship, must never be while God’s law is dishonoured and sin unjudged. Let us never be beguiled into peace till that is fully done. But there is a peace such as ruled in David’s breast, and which would avenge as an injury to ourselves anything done against our enemies for our sakes—a peace that holds no war in the heart, bears no grudge there, but seeks *their* peace at least, however little we can secure our own thereby. Thus shall we be the children of our Father which is in Heaven, witnesses for His love, and showing forth His praise.

W. COLLINGWOOD.

ASSURANCE OF SALVATION.

No. V.

WE have seen how the death of our blessed Lord secures the believer in his salvation in two very different senses—first, by so meeting and satisfying God’s righteous law as to make it incompatible with justice that he should ever be lost; and then, by so meeting and satisfying Sin’s legal claim against the old Adam for life-long bondage as to give the believer in a resurrection-life, already begun, the most absolute guarantee against re-enslavement to Sin and Death.

There is a third application of the death of Christ revealed, which, in order to complete our view of it, must be now briefly referred to—I mean its bearing upon sanctification, and ask my reader to refer to Heb. x. 10: “We have been sanctified through the offering of the body of Jesus Christ once for all.”

A moment’s thought will certify that this is not sanctification in the ordinary sense of the word; it is not progressive sanctification through the Holy Spirit and the “means of grace”—it is sanctification once for all wrought by the offering of our Lord’s body on the Cross.

To understand the nature of it, we must look back to the Old Testament use of the word. In Levit. viii. 30, we read that Moses, by sacrificing the burnt-offering, and by touching these men with the blood and the oil, “*sanctified* Aaron, his garments, and his sons, and his sons’ garments with him.” In Exod. xiii. 2, God says, after saving the firstborn by the blood of the Pascal Lamb, “Sanctify unto Me all the firstborn of the children of Israel, whatsoever openeth the womb: it is Mine” (see also Num. viii. 17).

Is it not manifest here that the word is used in the sense, not of progressive holiness (though that is its necessary result), but of absolute consecration—a setting apart by sacrifice for possession by Jehovah, or for His service?

It is no inward change, nor is it typical of this. It is the act of God following atonement, to which the firstborn and the priests became subject, and by which, not their experiences, but their relationship became changed. They were not in process of sanctification; they were sanctified—set apart for God—taken possession of by Him for His property, His sanctuary, and His service.

So, in the same sense we read in Heb. x. 10-14: “By one offering He hath perfected for ever them that are sanctified.” “Sanctified,” that is, “through the offering of the body of Jesus Christ once for all.”

Again (xiii. 12), "That He might sanctify the people through His own blood;" and again, in Eph. v. 25: "Christ loved the Church and gave Himself up for it, that He might sanctify it, having cleansed it with the washing of water with the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The beauty of the virgin chastity and purity in which we have been already accepted, and shall be by-and-by presented to our Lord, is no holiness of ours attained by "painful steps and slow" after many falls and stains of the way. It is the work of His blood, in which we washed our robes and made them white. Our comeliness is His—spotless, stainless, seamless, "perfected for ever."

This aspect of sanctification is closely allied with justification, and yet it is not the same. For in justification man is viewed as a criminal on trial in the High Court of Divine righteousness, while in this sense of sanctification he is viewed as a worshipper in receipt of his title or qualification for entrance to the sanctuary of the Holy One. The scene of the former is the Court; the scene of the latter is the Temple.

It is not enough for me, a guilty sinner, to be enabled to walk out of Court acquitted for the sake of Another. Gratitude and love and God's Holy Spirit call me to re-enter the Divine Presence, to dwell in the House of the Lord all the days of my life, to do His service, and to bless His name (see Zech. iii. 3-7). The blood of Christ has set me apart—sanctified, entitled, perfected—for this Holy Place, this present and eternal Heaven.

When recently gazing at the bright orb of the moon we saw it pass within the shadow of the Earth, we perceived that in herself she has no beauty. A black and shapeless mass, an enormous cinder, a hideous extinct volcano—she was seen as she is in herself. But in a few hours she emerged into sunlight again, and, behold! that ghastly and repulsive mass was instantly made glorious in the spotless whiteness of that light that shone upon her from without. What then? Is there no such thing as moon-light? No! Her light is sunlight, all of it; and the most pure and beautiful object of the night has no beauty at all of her own. So is it with us.

That we should ever yearn and long and press hard after holiness of character, sinlessness, and Christliness is not only the spontaneous instinct of the new nature within us—the prompting of the Holy Ghost and of conscience under His sway—it is also our Father's command; it is our Master's will. But, blessed be God, our title to stay in God's House, to worship in His Temple, to shine in His firmament, is not to be attained by any such experience, ever full of defect and

grievous shortcoming as it must be. Our light is Christ's; our pure and virgin whiteness is conferred by His blood; our garments of salvation and our robe of righteousness, the ornaments and jewels of our priesthood (Isa. lxi. 10), are all the purchase of the Cross, and the absolute gift of God.

In carefully distinguishing between the sanctification which entitles us to heaven and that which is necessary to communion with God in the soul here below, we shall be saved from many a doubt and groundless fear.

“Without holiness no man shall see the Lord” is a verse of a richly double application. To see Him in the favour of the accepted and saved we must have the holiness of Christ, our risen and glorious representative. To see Him from day to day down here in the joy of undisturbed fellowship we must have the holiness of an ungrieved Spirit, an unoffended conscience, and an unbroken commandment.

But let us beware of confounding the title of our salvation with the condition of our communion. By the will of God we have been sanctified by the offering of the body of Jesus Christ once for all; and such is the virtue of that offering “that the worshippers once purged should have no more conscience of sins,” and no more fears of hell (Heb. x. 2, 10-12, 23).

GEORGE F. TRENCH.



DWELLING ALONE WITH GOD.

“Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.”—Deut. xxxiii. 28.

THE more we dwell alone, the more safe shall we be. God would have His people separate from sinners. His call to them is, “Come ye out from among them.” A Christian world is such a monstrosity as the Scriptures never contemplate. A worldly Christian is spiritually diseased. Those who compromise with Christ's enemies may be reckoned with them. Our safety lies, not in making terms with the enemy, but in dwelling alone with our best Friend. If we do this, we shall dwell in safety, despite the sarcasms, the slanders, and the sneers of the world. We shall be safe from the baleful influence of its unbelief, its pride, its vanity, its filthiness. God also will make us dwell in safety alone in that day when sin shall be visited on the nations by wars and famines. The Lord brought Abraham from Ur of the Chaldees, but he stopped half-way. He had no blessing till, having set out to go to the land of Canaan, to the land of Canaan he came. He was safe alone, even in the midst of foes. Lot was not safe in Sodom, though in a circle of friends. Our safety is in dwelling apart with God.—C. H. SPURGEON, in “*Cheque Book of the Bank of Faith*.”

THE PARABLE OF TEN THOUSAND TALENTS.

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

MATTHEW xviii. 21-35.

Verses 21, 22. "Then came Peter to Him, *and* said, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' Jesus saith unto him, 'I say not unto thee, "Until seven times:" but, "Until seventy times seven."'"

A believer in Christ, even though he be a little child, is to be RECEIVED in His name (verse 5); he is not to be OFFENDED or STUMBLER (verse 6); he is not to be DESPISED, however humble; for the angels of heaven minister to him, and the Son of Man came to save him (verse 10). If he STRAY, he is to be sought for and restored, for such is the will of the heavenly Father (verses 12-14).

If he TRESPASS, he is to be dealt with privately, with brotherly fidelity, or, if need be, in church discipline, in order that he may be regained (verse 15), and if all fail, disowned as a brother; but if it be a matter of PERSONAL forgiveness, though faithfully to be dealt with, he is to be received with unlimited forgiveness. See Luke xvii. 3, 4: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times *in a day*, and seven times *in a day* turn again to thee, saying, 'I repent;' thou shalt forgive him." Not only seven times a day on his repentance, but seventy times seven, after the pattern of Divine forgiveness, and as disciples of Him of whom we sing—

"Unwearied in forgiveness still,
His heart could only love."

Verses 23, 24: "Therefore is the kingdom of heaven [the heavens] likened unto a certain king, which would take account of [with] his servants [bond-servants]. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents."

This is a parable of the kingdom of the heavens, illustrative of Divine actings in the present dispensation.

The King is God in His sovereignty, taking account with His servants, who are regarded as His absolute property, and entirely at

His disposal—His bond-servants. This is the beginning of reckoning; it is not the final judgment of the great white throne, nor of the bema or judgment seat of Christ, it is the judgment which begins at the house of God (1 Peter iv. 17, 18). One case is taken as a specimen of others, and as showing the indebtedness of man to Divine justice as a sinner against God in thought, and word, and deed (Gen. vi. 5). This indebtedness of man to the justice of God may be estimated in three ways. If the talent be taken as a talent of silver, according to Roman calculation, a myriad of talents would amount to more than one million pounds sterling. This may be regarded as the HUMAN estimate. According to the Jewish calculation, it would be more than three millions—the LEGAL estimate. But if the talent be taken to be a talent of gold, it would be upwards of fifty millions. This may represent the DIVINE estimate, or sin judged in the presence of God, and secret sins in the light of His countenance.

Verses 25, 26, 27. “But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, *and* worshipped him, saying, ‘Lord, have patience with me, and I will pay thee all.’ Then the lord of that servant was moved with compassion, *and* loosed him, and forgave him the debt.”

Man has nothing wherewith to meet the claims of Divine justice; and the folly of promising to meet these requirements by future reformation, or even by religious observances, is forcibly illustrated by this parable.

The mode of exacting payment by the sale of the persons and families of slaves was in accordance with ancient customs (see 2 Kings iv. 1; Neh. v. 8). Mercy alone can meet the case, and the ground on which God can be just, and yet the justifier of the ungodly, is the atoning sacrifice of Christ; and thus alone can man be set free and forgiveness granted.

Verses 28-35. “But the same servant [bond-servant] went out, *and* found one of his fellow-servants [fellow bond-servants] which owed him an hundred pence: and he laid hands on him, *and* took him by the throat, saying, ‘Pay me that thou owest.’ And his fellow-servant [fellow bond-servant] fell down at his feet, *and* besought him, saying, ‘Have patience with me, and I will pay thee all.’ And he would not: but went *and* cast him into prison, till he should pay the debt [that which was due]. So when his fellow-servants [fellow

bond-servants] saw what was done, they were very sorry, and came *and* told unto their lord all that was done. Then his lord, after that he had called him, said unto him, ‘O *thou* wicked servant, I forgave thee all that debt, because thou desiredst [besoughtest] me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?’ And his lord was wroth, *and* delivered him to the tormentors, till he should pay all that was due unto him. ‘So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.’”

One hundred pence or denarii, at seven pence halfpenny the denarius, would be about three pounds two shillings and sixpence—out of all proportion with the debt which had been forgiven.

Grace bestowed lays the receiver under an obligation to manifest the same; he is to forgive as he has been forgiven. “Be ye kind,” says the apostle, “one to another, tender-hearted, forgiving one another, even as God for Christ’s sake [God in Christ] hath forgiven you” (Eph. iv. 32). Failure in thus manifesting grace may be an indication of one or other of two things—either of failure in grace by a child of God who is really a subject of Divine grace, bringing such an one under fatherly discipline, as our Lord teaches. Matt. vi. 14, 15: “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Such an one is left to the upbraidings of his own conscience, or to the assaults of Satan, until he is brought to act in conformity with the will of God; the former act of pardon is not annulled, although he himself may lose the consciousness and joy of it, but payment is required for what had since been contracted.

On the other hand, the forgiveness of sins may be received intellectually as a doctrine, apart from faith in God and in Christ—in the power of the Holy Ghost. The doctrines of grace apart from the spirit of grace will leave the heart still hard, and the conduct and character unchanged, so that, whatever the profession, the conduct of the individual may prove that he has neither part nor lot in the matter, for his heart is not right in the sight of God. A spirit-taught apprehension of the grace of God in Christ will lead to a corresponding character and walk. But the nominal reception of the doctrines of grace, unaccompanied by the grace of God in the heart, leaves sin unpardoned, and the sinner exposed to the retributive justice and judgment of God.

THE LATE GEORGE BREALEY,

OF THE BLACKDOWN HILLS

PART VII.

(Concluded from page 538.)

LOOSENING THE CORDS.

FROM the first years of his labours on the hills his custom was to issue at intervals a record of the Lord's dealings with him, and of the progress of the work in his hands—and of late years he published an annual report. The seventeenth "Brief Narrative of Facts," had just been completed and put into the printer's hands. The funds had fallen off considerably during the year, by the death of several of the most liberal supporters of the mission. This, doubtless, was a great trial to him, inasmuch as it caused a large adverse balance in the year's accounts (not a debt—for he was enabled to meet the deficit from his own slender means), and this necessitated his giving notice to some of his most valued helpers that he would be obliged to discontinue their support after three months, unless the Lord manifestly came in to his help. This notice was sent on Friday, October 7th, 1887, and very much affected him. On the Sunday, on rising from bed, his first words were, "This will be a dark Sunday for the dear —s', they will have received my letter by this time." And it would seem from that moment commenced "the beginning of the end." He was stricken with facial paralysis, which during the day increased, and though he preached twice it was with the utmost difficulty to himself; and, at the close of the afternoon service, when the writer, in great concern, asked his father what was the cause of his strange articulation and altered appearance, he completely broke down, and sobbed aloud, saying, "My work is nearly done—I am paralysed." He soon recovered his self-possession, and, true to his old self, said, "I shall soon be better, and shall preach again at Bolham to-night." This, of course, was entirely out of the question. "Prayer was made without ceasing of the Church unto God for him." The whole parish and adjoining parishes and towns were soon aware of his state, and the deepest, widespread sympathy and anxiety were manifested. Among his "own people" the consternation was great indeed—for they looked upon him as their father, and leaned upon him as their friend and counsellor. God, in His mercy, heard the prayers of his people, and graciously strengthened

His beloved servant, so that again sufficient health was given to enable him to engage a little in the work of visiting and occasional preaching, though his speech never came again as before. A course of galvanic treatment, under Mr. Curtis of Torquay, and afterwards Copson Garratt's apparatus, were blessed of God to this end; and all hoped for perfect restoration. The winter was long and severe, and even the most robust constitutions were scarcely proof against its rigour. To a frame already weakened by paralysis it was particularly trying. Yet, amid it all, and notwithstanding the snow which lay for weeks on the hills, he continued to visit among the people—to shepherd “the little flock,” and to preach the Gospel on Lord's Days. The “body of iron” was giving way, but he still retained the “soul of fire,” even to the last. Many have said to the writer since his decease, “We shall never forget his last sermon; we never remember seeing him more full, or more happy—he seemed to be beyond himself.” His subject was, Hebrews xi. 24–28—the seven-fold action of Faith as seen in Moses—and when speaking on the seventh, “by faith he kept the Passover and the sprinkling of the blood,” his face lit up with heavenly joy as he said, “We shall never get out of sight of the Cross, and can never do without the Blood; and, may I say, *never was the Cross of Christ or the Blood of the Lamb more precious to my soul than now*; make much of the Cross, make much of the Blood.” To those who heard him these were his last utterances—and to them they are a valued legacy. At Clayhidon, on a previous afternoon, he had read 2 Tim. iv. chap., and on reading the words, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day,” &c., his voice faltered, his emotion almost choked his utterance. All noticed it, and to some it was premonitory. What his own thoughts were we cannot say—most probably it conveyed much to himself; and possibly he was consciously standing on the threshold of eternity. Looking back and looking on he read his own life's record—“a fight well done, a race well run, a crown well won.”

His last pastoral visit was to a farmer and his wife, who had professed to have received blessing through the Word at the meetings. He was anxious to strengthen their faith, and comfort their hearts, and when they expressed their surprise at his visiting them at such a time, with the snow nearly a foot deep in the roads, his almost prophetic words were, “Time is short, we must work while it is day; the night cometh when no man can work; we might not be here to-morrow.” The farmer, to whom he had thus ministered the Word of Life, said

to the writer afterwards: "I felt I should never see him again, and with a heavy heart I watched him on the road till he was out of sight; I returned to my wife and said, 'We shan't see Mr. Brealey again; he has paid us his last visit.'"

CLOSING SCENES.

The following day he, with his wife, went to Weston-super-Mare, to pay a long-promised visit for change and rest to a dear and tried friend of the family (Miss Rice, of Ventnor Villa). Here he seemed to gather fresh strength, and each of the almost daily letters sent to his son spoke of improvement in every way. He liked to be kept fully informed with respect to the work [of the Lord] in his absence, and was always in touch with it and the dear people, though at a distance, sending constant messages of love and counsel to the believers, often to many by name.

News of the departure to be with the Lord of a valued friend of the family and the work—the late Mr. Jabez Horne, of the Orphan Houses, Bristol—much affected him. In a letter to the writer, at this time, he said, "Another of the King's worthies is gone into His presence. I wonder who will be the next. It behoves us each to be ready for the summons." He little thought, probably, that in less than a week he, too, would have heard the call to "Come up Higher." Yet the Master had willed it so. He wrote on Friday (March 2) to his son, deciding to return home on the Monday, and expressing much thankfulness to God for the great benefit the change had been to him. With a view to saying good-bye to a few friends, he was invited by a friend of many years—Mr. Poole, of Merton Villa—to spend the evening at his house. He did so, and a precious time was spent over the Word of God and prayer (his greatest pleasure). The party breaking up, he was asked to choose a hymn in parting, and, taking the "Songs and Solos," said, "My favourite is No. 193, 'Simply trusting every day.'" Heartily they sang it, and he with special fervour the last verse:—

"Trusting Him while life shall last,
Trusting Him till death is past;
Till within the Jasper wall—
Trusting Jesus—that is all!"

This was his last song on earth—sung in the house of the friend who was the first in Weston to open his home to him for the Gospel, and one of the last, outside the family, to minister to his comfort in his dying moments. The following day a fit of apoplexy laid him low, and from that time until the following Tuesday morning, though he was perfectly conscious of all transpiring around him, he was unable to speak but little, and that very inarticulately. His children were sum-

moned to his bedside, and had the joy of knowing that he recognised them each. The nature of the disease prevented much conversation, as he suffered very much pain in his head; but it was a joy to the writer to hear his father once again say, as he was often wont to say in his life, "Faith can firmly trust Him—come what may. I have no fear—none whatever." And shortly after his sun set, to rise in all the glory of the eternal day—in "the morning without clouds."

He was interred in the cemetery, Weston-super-Mare, where devout men carried him to his burial. The service was most impressive; and among others who came to assist and show sympathy with the bereaved family were Mr. Thos. Newberry; Mr. James Wright, of Bristol; Mr. Douglas Russell, Mr. James Vickery, and Mr. Rainey, each of whom took part in the service. The addresses of Mr. Newberry and Mr. Wright—the former from John xii. 26, "If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour"; and the latter from Phil. i. 21, "For to me to live is Christ, and to die is gain"—were worthy of being written in letters of gold. They are written indelibly on the hearts of those who heard, and their effects will, we believe, reach on, at least to some, to the end of time. A plain stone marks the spot where lies the ransomed body, awaiting the archangel's shout, on which a simple Gospel text is inscribed—a text he often used with great effect in his life, and one that was blessed to many souls through his instrumentality—"And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 40). "By it he being dead, yet speaketh."

And now, in conclusion, may the writer (his son) seek the earnest prayers and hearty sympathy and fellowship of each reader who has been interested in the foregoing simple tracings of the life of one so dear to him. He desires to continue the work his beloved father commenced, and in which he has co-operated with him for 18 years; and, above all things, would seek the prayers of the Lord's children that "a double portion" of the father's spirit (a "spirit of power, and of love, and of a sound mind") may descend upon him; and that the work of the Lord may increase and abound to His glory.

If any should consider the foregoing papers contain matter unworthy of publication, or only of private interest, we trust that the circumstances under which we have written may give ample room for the exercise of forbearance. Our desire has not been to exalt the *man*, but rather to show the leadings and operations of the Spirit of God; in the hope the Mighty Workman Himself might be thereby glorified, and many another be helped and encouraged to "work while it is day;" to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

W. J. H. BREALEY.

Clayhidon, Wellington, Somerset.

ABOVE THE CLOUDS,

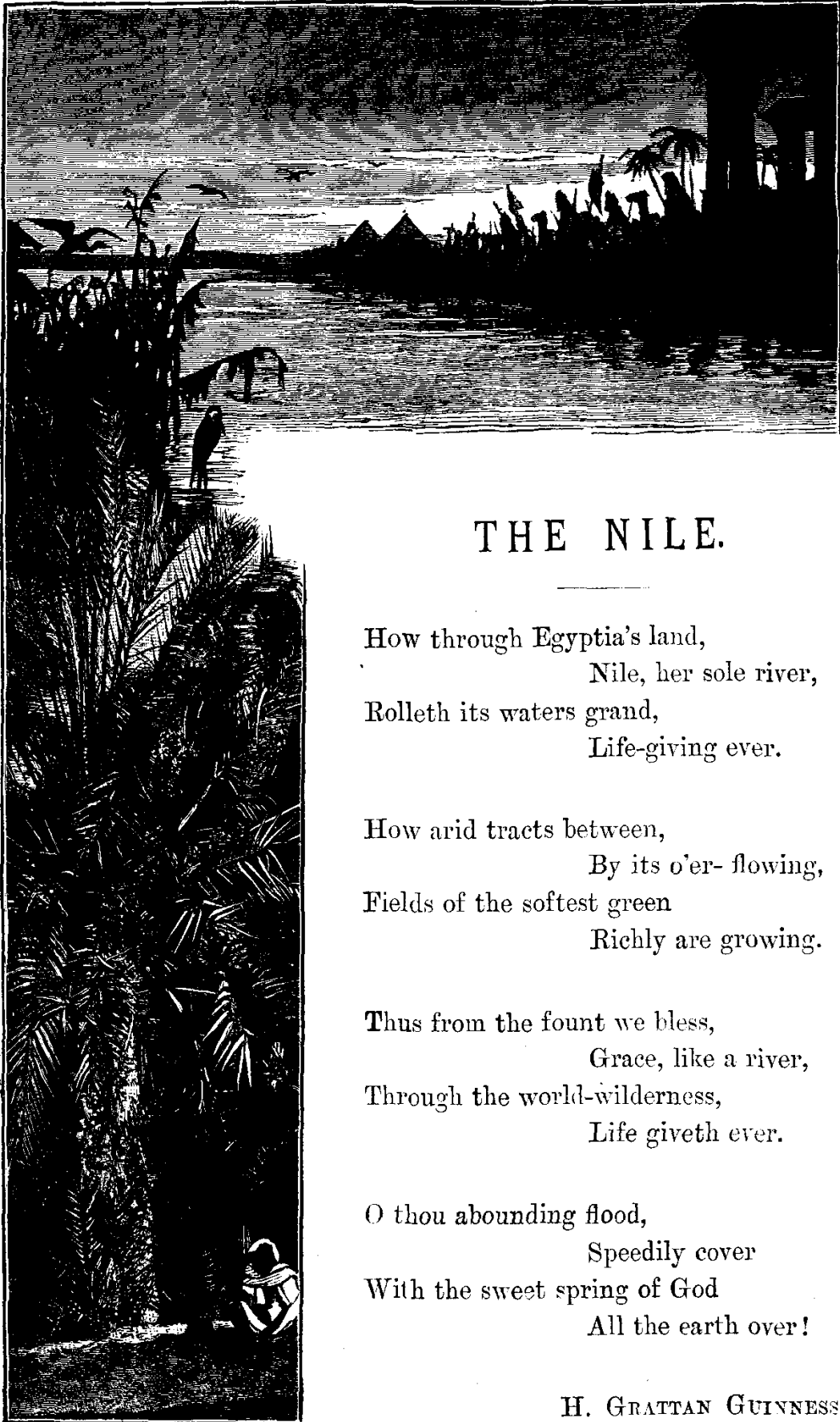
A CHRISTIAN brother, who had been for sometime a shepherd in New Zealand, told me that once, while ascending one of the high mountains there, he got enveloped in one of those dense white fogs which come rolling down the mountain gorges, wrapping everything in their slowly-thickening folds, and throwing the traveller into great perplexity, if not despair. Overtaken thus, my friend at first imagined himself lost; but, on afterthought, he said to himself, "I cannot be lost. I'll push on to the top." He did so, and by and by emerged from the mist into clear sunlight. Here, Christian, learn a lesson. Should your heavenward path at anytime get beclouded by the vapours that arise from your own deceitful heart, or from dark, unaccountable providences without you, give not yourself over to despondency, but by faith and prayer ascend the hill of God—push on to the top—and ere long, in the light of your Father's countenance, doubt and fear will give place to confidence and joy. When my friend reached that mountain summit, he found that not only the summit but also the whole of the other side of the mountain were literally bathed in sunlight; and there, too, on the hillside stood, full to view, his own quiet lonely hut. From this may we not learn that the same Divine Providence has a dark and a sunny side, but that this comforting fact is perceived only by the man who lives near to God—the hill-top saint?

On another occasion, when my friend had made his way through a thick fog to the top of a lofty mountain, he was again ushered into glorious sunlight. There, just overhead, was the broad, calm, clear sky, not a cloud discernible on its whole surface; but beneath—what a contrast! Everything was swathed in mist. Earth was completely shut out from view. Does not this teach us that the way to get weaned from this world, with its numerous attractions, is to rise nearer heaven? Rising higher, earth grows smaller; rising higher still, it becomes invisible—while heaven, with its resplendent glories, becomes increasingly attractive.—A. T



CHRISTIAN PROGRESS.

CHRISTIANITY is a life capable of higher and higher development. Like the caterpillar which, under the sun's rays, evolves from a crawling worm into a beautiful butterfly, so the believer in Christ should aim at rising above the lower forms of Christian living. Earth-hugging and earth-grubbing are not for him. He is born to a higher destiny. Let him put on the wings of faith and love, and rise and soar. This will greatly enhance his own happiness, and contribute much to the beauty of God's spiritual creation. This delightful transformation is brought about by abiding in the sunlight of the Divine presence.—A. T



THE NILE.

How through Egyptia's land,
Nile, her sole river,
Rolleth its waters grand,
Life-giving ever.

How arid tracts between,
By its o'er- flowing,
Fields of the softest green
Richly are growing.

Thus from the fount we bless,
Grace, like a river,
Through the world-wilderness,
Life giveth ever.

O thou abounding flood,
Speedily cover
With the sweet spring of God
All the earth over!

H. GRATTAN GUINNESS.

ELISHA.

BY THE LATE H. W. SOLTAU.

2 KINGS ii. 12-22.

WHEN Elijah was taken up to heaven, a double portion of his spirit rested upon Elisha, who also took the mantle which fell as the prophet was translated. We find that Elisha immediately acted as one who had got rid of himself, and had ceased to live as he formerly had: he rent his garments in two pieces, showing himself a naked sinner, trusting in no clothing or covering of his own, but desiring only the mantle which fell from his ascended master.

“MY GOD IS JEHOVAH.”

This is a beautiful figure of one who knows Christ, and knows the meaning of the word Elijah—“My God is Jehovah.” Elisha knew the meaning of his master’s name. If we truly know the significance of our Master’s name we shall, like Elisha, rend our garments, and put on the garments of salvation. God has made Christ to be to us *Wisdom*, because true wisdom is to have the Lord Jesus as our “righteousness, sanctification, and redemption.”

Elisha had received all he had asked for, therefore, when he came again to the swollen river Jordan, he took the mantle and smote the waters, saying, “Where is the Lord God of Elijah?” and the waters divided, and he went over. If we are before the swollen river of judgment, if the fear of death comes over us, we should say, “Where is the Jehovah God of our Jesus?” is He not on our side? Where is Christ? is He not a living and ascended One, and therefore a present Saviour? The heart must always turn there, in difficulty and temptations; the Jordan may flow before us, but, “Lo, I am with you always, even to the end of the age,” is a present truth, which will bring victory to us when pressed.

UNLEARNED DIVINITY STUDENTS.

Then we read that the sons of the prophets came to meet Elisha: they had not walked with Elijah and seen him translated; on the contrary, they had tried to hinder Elisha from going with him. They had learned a little divinity in their heads, but they had not learned in secret with God, as Elijah had. They owned that his spirit rested in Elisha, and bowed themselves before him, but then asked if they should send fifty men to look for his master. They could not comprehend resurrection, that the God of Glory should take up one to be with

Himself; it was something out of the common, and not in their system of theology. What low thoughts they had of God!

We can never get high thoughts of God unless we are taught by the Holy Spirit through the Word of God. So these men teased Elisha till he submitted to their folly, and allowed them to send fifty men, strong in flesh and limb but not strong in faith, to search three days; and of course they found him not. "The secret of the Lord is with them that *fear* Him," not with those that ask puzzling questions; "the *fear* of the Lord is the beginning of wisdom."

There are many professing Christians to-day like these men; they do not know that the ascended Jesus is at the right-hand of the Father, and therefore have no real knowledge of the ways of God, and are continually in uncertainty as to their own circumstances and happiness.

"THE WATERS OF JERICHO HEALED."

Next, then, came the men of Jericho to Elisha. They were far wiser than the sons of the prophets. They were in necessity, dwelling in a city of which "the water was nought," and their need sent them straight to the prophet, to ask him to heal these waters of death. They said the situation of the city was pleasant, but the water, being bad, spoiled everything.

We are in a world of which we are obliged to say that "the water is nought," giving no refreshment nor life, but yielding only barrenness and death. The Lord Jesus said, at Jerusalem, "If any man thirst, let him come unto Me, and drink." There was plenty of ceremony and temple ritual, but there was no life. He was the Life, the Fountain of living waters, and poor Jerusalem was no better than Jericho—"beautiful for situation," but nothing but desolation and death within it.

The expression of need of these men reminds me of Ecclesiastes. What did Solomon say after he had tried everything that the world could give? He said its waters were only bitterness. He gives three great testimonies in the first chapter: There is "no profit in anything under the sun;" "nothing new under the sun;" and "nothing satisfying"—all was vanity and vexation of spirit. That is the king's verdict on the world in its most attractive form. Be assured, none will arrive at anything better, for "what can the man do that cometh after the King?"

How could these waters be cured? The prophet said, "Bring me a new cruse, and put salt therein;" and he cast it into the spring of the waters. Salt is a constantly-used type in Scripture of that which lasts and cannot be corrupted. It was used in the sacrifices because it preserved from decay. So the salt was placed in an unused cruse and cast into the waters of death.

This is a beautiful type of God's blessed Son, the Incorruptible One in a "new cruse;" One who came from heaven untainted, a new Man, unlike any that had ever lived before, "Who only hath immortality;" none could take His life from Him. "I lay it down of Myself." He had "a body prepared" for Him—a new vessel; He came as the Virgin's Child, though He was the Mighty God. And He was sent by God into the world that the billows of death might close upon Him and roll over Him, and that thus out of death might spring life and immortality. And now we may drink and live, and bear fruit unto God.

The Lord said that whosoever believeth in Him, out of him shall flow rivers of living water. He had previously said that "out of the heart" proceed evil thoughts, &c. We are not made sinners by evil companions, only by temptations; it is the spring within, from whence the poisoned stream flows forth. Thus the heart must be cleansed first, the affections purified, and then the living water will flow forth to the praise of Christ.



CHILDREN'S CRUMBS.

No. 2.—THE BREAD OF LIFE.

JOHN vi.

Just like when in Moses' day God fed the people with manna, so Christ, who is "the Prophet like Moses," fed them with bread.

Who was the real bread from heaven? *Himself*; not something else that He could give. The *body* wants *bread*. And God gives that now as much as then; and we ought to thank Him for it. But it can satisfy only the *body*, and only as long as it lasts.

But we have *souls* to feed. And *bread* will not feed them. Nor will pleasure, nor any earthly good, nor even our righteousness. The *soul* wants life, pardon, peace, fellowship with God, secured both for time and eternity. It can get these in no other way than through Jesus. And when we know Him, we find He is all the *soul* wants. He came down from heaven, came in the flesh—

- 1st. To show or manifest God;
- 2nd. To be a perfect example of an obedient man;
- 3rd. To suffer our death in our stead; and,
- 4th. To be able to feel for us in all things.

In Him there is all we want to satisfy our *souls*, to make us happy in the prospect of eternity, and throughout eternity. We find it all in knowing Him, believing on Him, and thinking of Him.

We feed the *body* through the *mouth*, to the *stomach*. But we feed the *soul* through the *ears*, to the heart.

W. COLLINGWOOD.

THE BEGHARDS ;

OR,

SOME PRAYING PEOPLE OF OLDEN TIMES.

TERMS of reproach do sometimes become titles of honour. The enemies of God's people, in endeavouring to cover them with shame, have not infrequently missed their aim, and unintentionally crowned them with glory. When the early Dissenters, for conscience' sake, left the Established Church, the epithet "Puritan" was flung at them in derision ; but, though the name clings to them still, it is uttered with veneration for the memory of the men who, by their purity of life and doctrine, drew down upon them the scorn of the worldly religionists of their day. When John Wesley and his fellow-students at Oxford distinguished themselves by the regularity and strictness of their lives, the glib tongues of scoffers soon labelled them as "Methodists." The reproach has, however, been long since extracted, and the term of contempt now stands as an honourable name.

A few centuries ago, about the time of Huss and Jerome, some earnest spirits in Germany, wearied with the evils of the times and distracted by the discussions and contentions in the Church, united to form pious communities, calling themselves "The Friends of God." To them "the confounding together of things spiritual and secular, the love of earthly things reigning supreme in the Church, appeared to be the true source of all the then existing schisms and wars."

The title by which they were known was not intended to "designate an exclusive party or sect, but simply to denote a certain stage of spiritual life—the stage of disinterested love to God ; a love free from all desire of reward as the predominating affection, and opposed to a state of the affections still under bondage, where the man seeks in God something other than God himself."

Between the preaching of these "Friends of God" and other ecclesiastics there was a marked difference : the latter, anxious to display their own learning and acuteness, amused the people with tales and legends in much the same way as a certain class of preachers do now ; the former, being anxious for the spiritual welfare of the people, endeavoured to lead them into the true knowledge of God, and set before them the real basis of a spiritual life. Their ideas of the power of sin, and the need of Divine help are forcibly expressed in the language of one of their teachers, Tauler. He says, "Know, that shouldest thou let thyself be stabbed a thousand times a day, and come to life again ;

shouldest thou let thyself be strung to a wheel, and eat thorns and stones; with all this, thou couldest not overcome sin of thyself. But sink thyself into the deep, unfathomable mercy of God, with a humble, submissive will, and know that then alone Christ would give it thee, out of His great kindness and free goodness, and love and compassion." Very beautifully, also, does the same teacher set forth the power of love in superiority to all mortifications and penances for overcoming sin. "Now mark, all penance-life has been devised for this purpose, among other things—whether it be vigils, fasting, weeping, praying, taking discipline, hair shirts, hard beds, and whatever else, it is all for this—that body and flesh being at all times against the spirit they are much too strong for it. Wouldest thou master and break it in a thousand times better way? Then lay upon it the curb and fetters of love; with that thou wilt overcome it easiest of all, and with love thou wilt load it heaviest of all." Again, "The truest and best penance, and that by which one gets nearest to God, is to turn truly and from the heart to Him, and to every virtue, for God's sake; at the same time turning away from everything known to be at variance with God, so as to feel a firm assurance in one's self that one cannot be moved by anything that may happen to do anything of the kind, and then to have a firm confidence in the goodness of God, that He will never cease to supply all needful aid."

By their silent unobtrusive piety and devotion of life, these "Friends of God" secured the confidence and respect of the people, but they were not without their enemies. Darkness has ever hated the light, and this case was no exception to the general rule. The anger of the worldly ecclesiastics was roused. The rays of a purer life beating down upon them exhibited a contrast unfavourable to themselves, and they therefore endeavoured to find relief by disparaging that which they had no heart to imitate. They employed the weapon of ridicule, and fastened upon these good men the opprobrious term "Beghards"—people who prayed much. Serious appeals and remonstrances would be dismissed with the light remark, "It is all Beghards' talk, or nuns' twaddle." It is not to be wondered at that these men were not wholly free from the superstitions of the times; the wonder rather is that, amid so much corruption, they should have attained to such eminence in piety, and their devotion may well stand as an example to us now.

Their testimony against the tendency to mere externalism in religion is clearly expressed in the words of Tauler: "God gave all things that they might be a way to Himself, and He only should be the end. Do you dream that it is a jest? Nay, verily! Your station makes you neither blessed nor holy. Neither my cowl, nor my bald head, nor my

covenant, nor my holy society, nor any of these things make me holy. Some men are not content with the myrrh which God gives them—they would load their stomachs with still more, and give themselves the headache and sick fancies, and have suffered long and much, and fail to do things rightly; and little grace comes to them from it all when they build on their own plan, whether in penance or in abstinence, or in prayer and devotion.”

Another evil attached was that of morbid self-contemplation and dependence on feelings—a danger which is by no means absent from the present times. Tauler says, speaking of those who wanted to luxuriate continually in sweet feelings, “It is no great distress if a man is not always jubilant and in sweet enjoyment, for all this is but a gift of God, when the essential thing of a devout temper abides in the man;” again, “their sweet emotions have turned out a weak foundation on which they have been trusting, instead of trusting truly in God, solely and alone in love and suffering. There are some who so rest in the sweetness of enjoyment as to fall into an improper freedom.” “Have good courage, then, and be joyful, and not sorrowful or melancholy, though wicked, impure thoughts may sometimes intrude into your minds; let them be as wicked as they may, pay no attention to them. For if they come up contrary to thy thoughts or wishes, so let them fall out again. And should this happen to thee most of all in prayer, and in thy approaches to God, let them alone in the name of God, and suffer this conflict cheerfully, and humbly, and quietly, by the will of God.”

Thus, in the dark ages immediately preceding the Reformation, the Spirit of God was moving in the hearts of men, leading them away from the follies and superstitions of the times to the pure light of heavenly truth. “They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name” (Mal. iii. 16). Men might hold them in derision, and heap contempt upon their heads, but their names were written in heaven. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you” (Matt. v. 11, 12).

J. L. S.



WHEN the body is in perfect health, there is a noiseless, perfect co-operation of the members: so was it with the Church at Pentecost, and so it ought to be with us now.—R. C. C.

SOUND SPEECH.

“The tongue of the wise is health.”—Prov. xii. 18.

WHAT sort of health? we may ask. Perhaps, if we allow the Inspired Word to be its own interpreter, we shall see that many of the conditions of moral health are included in the meaning of these few words—“The tongue of the wise is health.”

If the tongue, to quote the strong words of the apostle James, is “a world of iniquity,” “a restless evil,” “full of deadly poison,” “set on fire of hell,” “capable of defiling the whole body,” though so small a rudder in the ship of life, then there must be a wealth of significance worth looking into in these words. We should be exemplars of “the tongue of the wise,” in all the relationships of life. Our tongues should speak kind words to others and of others. Pure words also; words without the merest hint of innuendo—words fed from the very fountain of Christ’s pure mind; for it does not need much argument to show that “evil speaking” is deeper and broader and farther-reaching altogether in its meaning than what is commonly understood as back-biting our neighbours.

Silence is not always “golden.” *Never*, perhaps, in the presence of the influence of healthy speech—and nothing is more certain to put out sinful speech from the converse of daily life than the consecration of the tongue to the cause of sound words, words inspired by the wisdom that, coming from above, is pure and peaceable.

The tongue of the wise is health when strong in the defence of misunderstood people. Christ illustrates this principle when He reproves the mistaken zeal of the disciples, who would have called down fire on some who differed from them—“Ye know not what spirit ye are of.” The tongue of the wise is health, when, in obedience to the Bible precept, it “opens the mouth, judges righteously, and pleads the cause of the poor and needy” against those who often ignorantly, though not maliciously, misstate their real condition, and speak unkindly of their importunity.

But the healthy use of speech is especially felt when, in the quiet intercourse of family life, the members of the household open their mouths with wisdom and carry out in their converse the law of kindness—the soft answer that turneth away wrath; the gentle intelligent interference that sets aside a quarrel, by a loving word or two; the suggestion which has been known ’ere now to inspire a purpose of life-long consecration.

The tongue of the wise is health when used to check “foolish talking,” by which we do not mean the cheerful chatter of bright youth in the home circle, but rather the frivolous vain personalities so well known to exist, and so certain to lower the standard of harmless speech.

If the mind is in fellowship with the mind of Jesus, our speech will surely prove that fellowship. Purity, earnestness, charity, soundness will prevail in our words, and the unchristian contrasts of such qualities be conscientiously banished from our intercourse.

We shall be given the quick foresight which does not permit the small evidences of the habit of detraction to pass by carelessly, but, under the influence of the law of kindness, instantly puts in a word for the absentee, or a soothing one to the indignant victim of some sharp speech.

ZENANA WORK AMONG MOHAMMEDAN WOMEN.

BY MRS. MARY AIMAN.

THE Mohammedan's house to which I go twice in a week is a large one. Eight women live in it; two are the wives of the master of this house, and one is his old widowed mother, and two others his widowed sisters, and their three young daughters. I began my Zenana work among them in the end of September. When I went the second time they led me to the women's verandah, where they had already spread some carpets and mats, and were waiting for me. After I was pointed to my seat, five young women and girls sat at once around me, and waited quietly until I gave them their canvas pieces out of my work-bag. Whilst I was teaching one by one, I saw one of the widows, who sat at some distance from us, weeping bitterly. When I asked the reason, I was told by those who were around me that her eldest daughter, who lately was married, had to go away to her husband's house; therefore the mother and the daughter do not like to part from each other. Then I spoke to the widow, who was filled with sorrow, all what I could tell for her comfort; but I found all was vain. I encouraged myself to tell a story from the Scriptures, so that the poor widow might forget all her sorrows and care of the present time, and began the beautiful story of the great King and His only beloved Son, the Lord Jesus Christ. They all listened to it very quietly until I took leave from them to go home.

When I went next time I found only two women and one girl at home, with their servant woman and her daughter; all the rest had gone to some other places. When they came to me for their work, then the widow drew near to me, and asked me to tell some other story if I knew one, because the other day's story was a very beautiful and comforting one, she said. Then I felt glad to tell the story of the lost sheep, and explained about it until I left their house that day.


So every time I go to them they listen to my Bible stories very nicely. One day in the first week of November I found a big book in their house was laid on a mat. When I asked who was reading that, the first wife of the master of that house said that she was reading it, and left it as soon as I came in because she felt shame. Then I said, "I will not be ashamed to read my Bible before thousands; it will be a pleasure to me." For that they all looked astonished at me, and the woman at once took her book and began to read silently for one or two minutes, and then stopped; then I asked her to explain it to me, because it was their Koran in Hindustani. It was impossible for her to explain, because she herself did not understand it well. Then

they asked me whether I understand my Bible after reading it, and can explain it to others. I replied, "The stories which you hear from me are in the very Book. If I don't understand, how can I tell you, and explain to you the meaning of it clearly? It is made in an easy language so all may understand it very easily; not as yours, which only the learned may understand. When I read my Bible you also can understand it in some parts without my explaining it to you." Then, at once, all asked me to bring my Bible and read it to them when I am coming next time. So I promised them that I would bring it. As I could not go on the promised day, the next time I went I was sorry to hear from them that they were waiting on the promised day of mine until the evening, with some neighbours of theirs, to listen to my Bible-reading. When they saw the Book in my hand all sat around me, and took the Book out of my hand. One by one began to look at it well, and then asked me to read for them out of it all the stories which I told them by heart. So from that day I am reading to them, one day in Old Testament, and one day from the New Testament. They are very attentive to the Bible-reading, even when I say all about Jesus. They all like the Old Testament stories. One day when I read to them about the Good Shepherd, one of the widows said to me, "How sweet are the words to my heart!" She never, never heard such words in her lifetime. They are not tired of listening to it. They may be happy if I stop their fancy-work for a few minutes, but they do not like me to stop my Bible-reading even for a few minutes. Sometimes I have to stop reading at once if any of their husbands come in. Then the women have to bend their heads as much as they can, and are also afraid to utter a word until the man leaves the room. I could not help pitying them for their unhappy and cruel customs. They themselves say, "We do grieve so over our condition here. We are fettered by customs that we know to be bad, and yet we cannot break them. We feel just as though we were birds shut up in a cage." Therefore they are asking me to come to their house whilst I stay in Kolar, because since I began my work among them they feel very happy, and they have heard and seen many things which they never heard nor saw before. They are very fond of seeing Bible pictures and the pictures of Europeans; they admire their happy, bright faces and their dresses. Sometimes they ask me to read to them in English, simply to hear the pronunciation of the language. So I hope the good Lord will bless my work for the good of the poor souls, and for His glory.—
From an Account of the Kolar Mission.



SPIRITUAL SUMMER.—When the winter is past, the rain over and gone, and the sun breaks out on high—diffusing light and warmth all around—the songsters of the grove come forth from their seclusion and silence and fill all the air with sweetest melody. So when times of refreshing come from the presence of the Lord, His people wake up from slumber, break forth into singing, and show forth the praises of Him who hath called them out of darkness into His marvellous light.

“AN EARLY DISCIPLE.”

O reads the revised version of Acts xxi. 16. The authorised version has “an old disciple.” Both are true. “One Mnason of Cyprus, an early disciple”—he was an *old* disciple because he was an *early* disciple, for it is only *early* disciples that can become *old* disciples. Here is Mnason’s biography in an epigram, and it also serves well as his honourable epitaph. The biographies that God writes are always brief, and the briefest are often the most significant and suggestive. This description probably relates to the *Gospel* history rather than to Mnason’s personal history. He was

A DISCIPLE EARLY IN TIME.

He is marked as one of the earliest recipients of the Gospel in his own locality. On the occasion of any new movement there are generally those, like the sons of the prophets, who “stood to view afar off.” They prefer to wait, and look on suspiciously until they see how the thing succeeds. This *may* be prudent; it is not noble, and sometimes it is both dangerous and wrong. Mnason was not one of this sort. He appears to have given in his adherence to the Gospel very quickly after its first publication. To do this it was necessary to run the gauntlet of public opinion, to hazard reputation, to risk worldly possessions, and to imperil the dearest friendships. But this disciple knew what he was doing; he acted with his eyes open, and “esteemed the reproach of Christ greater riches than the treasures of Egypt.”

Not long ago an old and very lucrative, but morally questionable, business was converted into a limited liability company, and shares were advertised in the usual way. So great was the demand for them that in a few hours they were all bought up, and many would-be purchasers were disappointed of an investment. There was no hesitation about being *early* in this case; keen men of business knew that it must be EARLY OR NEVER. They did not wait to see *who* would come forward, so that they might decide whether the associations would be safe for their respectability, nor did they allow any delay to see whether the thing “would pay.” They *knew* it would pay, and they went in for it at once.

“If thou knewest!” said our Lord to the woman of Samaria. Ah! if men did but know how truly the Gospel *pays* its possessors, there would be many more of whom it might be written “an early disciple.”

The Gospel has been long in the world now, and to be “an early disciple” in the same sense as Mnason was is not possible to many, yet there are countries on the face of the globe where it may thus be true

even at this day. Though there are many who treat it with cool indifference, or lofty contempt, or vigorous opposition, yet there are not a few who, like this worthy of Cyprus, quickly enrol themselves among the followers of Christ. Blessed are the souls on whom spiritual vision is bestowed to see the value of the jewel which is thus put into their hands.

But there is another sense in which early discipleship is possible. You may be

A DISCIPLE EARLY IN LIFE.

Here is the great opportunity of youth. This is the time for commencing a long and honourable acquaintanceship. This is the period for laying the foundation of a life-long relationship to the Saviour, and for entering upon a service which shall never end.

It is often a source of much satisfaction to those who have reached advanced age to be able to review a long course of years spent in some honourable service, or to reflect upon some cherished friendship which has stood the test of a life-time. But it is sometimes forgotten that the seed of that fruit was sown in the days of youth. It is our *early* friends whom we call our *old* friends. The fickle spirit which is ever craving for some new thing can never know the pleasure afforded by the serene contemplation of long-proved fidelity. The oak was once a sapling, and it was only through many years of storm and sunshine that it attained its maturity.

Young people, if you would in advanced years enjoy the satisfaction which such a title as that of Mnason's is fitted to impart, you must begin *early*. Every year of neglect diminishes your prospect. This much is certain, that every believer who has become such in later life has invariably regretted that the decision had not been made earlier. Thank God, the man may be "above forty years old" on whom the miracle of healing is shown, but he has so much the less time to use his newly-acquired powers. Brownlow North, brightly as he shone and blessedly as he served during the years of his spiritual life, yet ever deplored the fact that he was "above forty years" of age before he underwent the great change. His regret found expression in the touching words—

"I loved Thee late, too late I loved Thee, Lord,
Yet not so late but Thou didst still afford
Some proof that Thou hadst borne, with winning art,
One sinner more upon Thy loving heart.
And may I prove, when all this life is past,
Though late I loved, I loved Thee to the last."

This is beautiful, but it is better not to have such a lament to make.

You will wish in the future that you had made the decision early ; then prevent that vain regret by making the decision NOW.

Let us also observe that though Mnason was an *early* disciple, and therefore an *old* disciple, yet he was

A DISCIPLE TO THE END.

A "disciple" not only signifies a follower, but a learner. The latter is indeed its primary meaning. Though we may begin *early* in the school of Christ, we never finish our education here. We are, and shall remain always, "*disciples*." There will be always something to learn. This is not a discouragement, but the reverse. To all His scholars Christ can hold out the bright prospect of larger intelligence and more glorious visions: "Thou shalt see greater things than these." One advantage, too, of *early* discipleship is this, that we may become *advanced scholars* instead of finding ourselves in spiritual infancy, though we may have attained to natural maturity. True disciples never think themselves too old to learn ; it is only the shallow and conceited who are ashamed to acknowledge their capability of advancement.

There are special distinctions in the Christian Church which necessarily belong only to the few. Mnason does not appear to have been remarkable for any great talents, superior gifts, or conspicuous service ; but he bears a reputation which all may covet, and which each may possess if he will, namely, that of being staunch, faithful, and true as an "*early*" and therefore "*an old disciple*."

J. L. S.



BRIEF MUSINGS ON THE BELIEVER'S SAFETY AND SUPPLIES.

THROUGH the grace of God, by the precious blood of Jesus, we are saved—made nigh to God—accepted in the Beloved ; and in Him our living, loving Head, members one of another. No circumstances, whether joyful or otherwise, ever affect our union in and with Christ. We are one (Eph. ii. 13-18). "One new man," "in one body," &c. (see also 1 Cor. xii. 12). By-and-by, at the coming of our Lord, all this will be *seen and fully realised and enjoyed* by us—but it is a *fact now*.

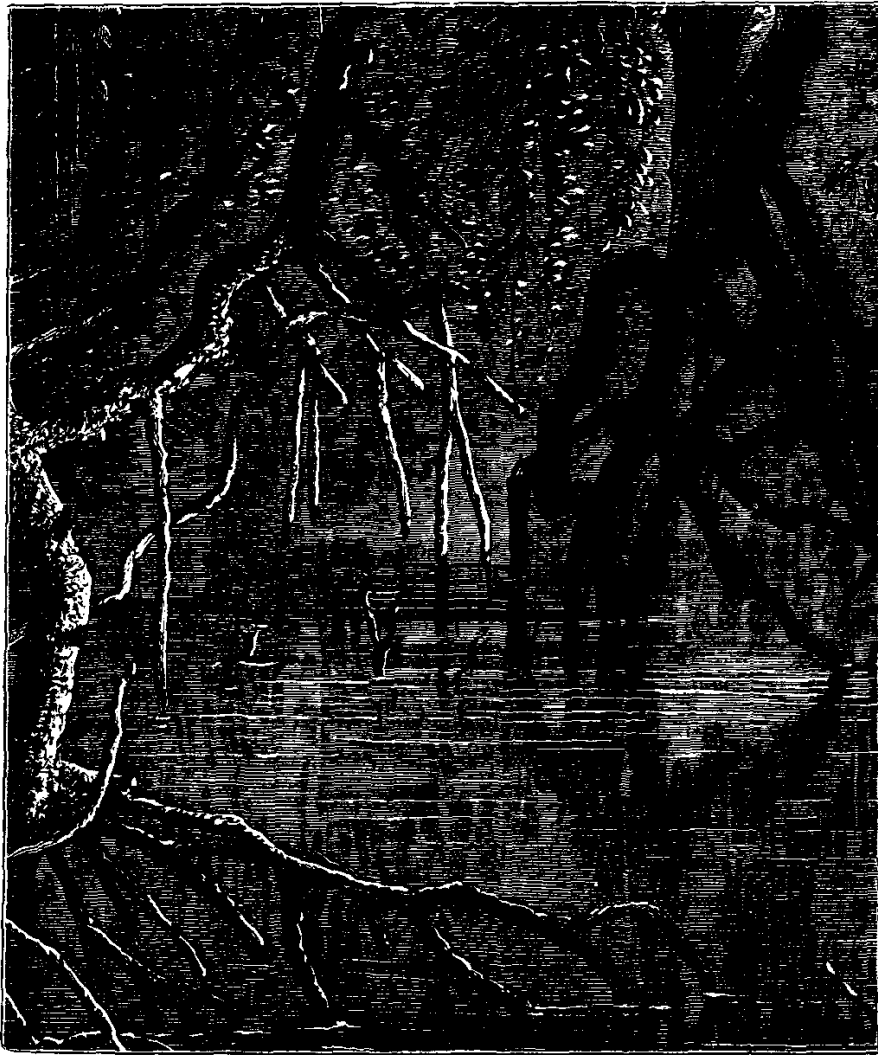
"So nigh, so very nigh to God,
I cannot nearer be ;
For in the person of His Son
I am as near as He."

The apostle Paul, as far as I know, never prays that believers might possess anything more than they had, only that they might enjoy and know *that one and those things in Him* which were already theirs (Col. i. 9-11 ; Eph. i. 16-20, iii. 14-19). "*All things ARE yours*" (1 Cor. iii. 21). Our gracious God and Father, may I not say, never does anything by halves. If He *loves*, He loves infinitely ; if He *gives*, He gives all things. Let us trust Him fully ; let us believe, though we may be blindfolded. Notice the three "*all things*" in Rom. viii. 28, 32, 37 : "*All things work together for good*," &c. ; "How shall He not with Him also freely give us *all things* ?" "*In all these things* we are more than conquerors through Him that loved us."

C. R. H.

THE WORLDLY MINDED.

IN the forests of India is found a tree of the fig tribe called the Banyan (*Ficus indica*). All the branches of this tree naturally bend to the earth, and push their way downward. When they are long enough to reach the ground they take root, and soon grow into strong trunks, until in process of time the aged Banyan becomes chained to earth by ten hundred ties.



A MANGROVE FOREST.

There is another still more remarkable tree, possessing a similar property, the Mangrove (*Rhizophora mangle*), which frequents the mouths of tropical rivers. Here, in the slimy mud brought down by such streams, and accumulated in loathsome marshes where they reach the sea, the Mangrove flourishes. Roots are being continually sent down from its branches, for, to use the language of a naturalist's graphic description, "every bough lowers its own living cord to take fresh hold

of the foul soil below." The original roots of the tree, which appears as if it were built on so many piles in the water, are constantly exposed, in all their web-like ramifications, at each low tide, and, together with those let down in countless numbers from the branches, all seem "one horrid complicated trap for the voyager." The odour arising from these roots, when thus laid bare, causes a ceaseless curse of deadly malaria to haunt the Mangrove forest. And as with these trees, so is it with the natural heart of man. All the sinner's affections and desires tend earthwards, and go out only towards the things of time and sense. If he is not early awakened these take deep root and grow, and late in life his soul is bound by a thousand ties to this perishing world, and nothing short of a miracle of Divine grace can loose his fetters, or make him cease to wallow in the poisonous mire of earthly pollution.—*From "Talking Trees," by James Neil, M.A. (Woodford, Fawcett, & Co., Salisbury Square, E.C.)*



THE SECRET OF PEACE AND POWER.

OH the unspeakable blessing of being a child of God! to have such a Father—

"Whose heart is filled with tenderness,
Whose very name is Love."

How is it we ever doubt or distrust Him? Let us remember what He is and what He has done. He has given for us His only Son. How shall He not with Him freely give us *all* things? Let us trust Him at all times. *Trust*, when to *trust* Him we are unable. *Believe*, when we see *least* or NOTHING to encourage or comfort. We walk by *faith*, not by *sight*. We must also guard against being led by *feelings*. How apt we are to wait to *feel* His presence. We have it, "*I am with you always*"—let us believe, and praise, and rejoice. Then again, about praying. How often we *feel* we cannot pray, and therefore give up waiting on God! Why, He hears the groans, the sighs, and beholds the falling tear. It is interesting to read in I Sam. i. 13: "*Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard.*" Yet her prayer, *her desire*, was met fully (see chap. ii. 1-11). "What things soever *ye desire*, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). Let us remember the words, "Have faith in God;" and trust Him, whatever difficulties may appear. Are we not often looking to *circumstances* for deliverance instead of GOD? How thoroughly above all circumstances is our *Helper* and *Friend*! As an instance, see Acts xii. How easy for God to get to Peter and bring him out of prison! We need never fear "*the quaternions of soldiers,*" "*the two chains,*" "*the keepers before the door,*" "*the iron gate,*" &c. God is above all. "Prayer was made without ceasing unto God for him." Do we not also learn in the precious narrative that "man's extremity is God's opportunity?" Verse 6: "When Herod would have brought him forth, **THE SAME NIGHT, Peter,**" &c. Oh that God's dear children would but try this blessed way of being helped in their trials, namely, exercising confidence in God their Father!

C. R. H.

WONDERFUL NEWS FROM RUSSIA.

THE HEBREW NEW TESTAMENT AMONG THE RUSSIAN JEWS.

THE following letter, which appears in the *Quarterly Record of the Trinitarian Bible Society*, gives a deeply interesting account of the progress of New Testament circulation among these people. The eager reception and earnest inquiry indicate a movement of no ordinary character, and show a spirit of revival which is surely destined to ripen in an ultimate and glorious restoration:—

“Let me tell you at once that, for a missionary who had been here only a year or two ago, it would be difficult to believe what I have to relate about Wilna and the work done here. I can truly say, ‘This is the Lord’s doing; it is marvellous in our eyes!’ I myself could not have believed such a thing possible, and much less probable, a couple of years ago.

“To say there is a great stir among the seventy thousand Jews here, is nothing said! There is much more than a mere stir; the stir is over—the excitement has passed by. The bitter feelings seem to have vanished in the most fanatic quarters; and a spirit of inquiry, a truth-seeking spirit, is manifested on all hands. I am sure if you could only spend one single day in our depôt you would feel perfectly compensated for all the trouble and expense. There you would see old orthodox Jews coming to ask for Hebrew New Testaments. And if you asked them, as I did, ‘Why do you come to ask us for such books, since in them we read only of Jesus and salvation through Him?’ you would hear one say: ‘A son of mine brought such a book home, and I read a little in it; I like it very much. I do not see why we should not read it. It is very good; at least the part I read of it. It says we must repent and come to God; that is true. You say משיח (Messiah) has come; perhaps it is true. I shall pray to God to help me to understand it, and show me the true way.’

“While we are speaking to this aged Jew several youths come asking for books. They are first put in a row and each has to read the Hebrew letter of Mr. Salkinson to the Caraité rabbi Firkowicz, which is placed on the wall on card-board, and which is, by the way, without the vowel points. The Hebrew examination over, those who are successful are asked how they came to call upon us for books. Now you would hear very striking and exceedingly interesting replies. Several say that they were sent by their fathers, they, the fathers, being afraid to be seen in the Mission Bible Depôt. Others answer: ‘I read a little of it at home, in my father’s or brother’s copy; and I should like to possess a copy.’ I said to one youth: ‘Why, your father will kill you if you bring such a book home.’ ‘Oh, no,’ was the prompt reply, ‘my father himself reads it.’ Among these youths we had a

large number who were very intelligent, and capital Hebrew scholars. They would translate whole chapters of the Gospels, in Russian or Judeo-Polish, as easily as possible, and have a thorough grasp of it. So in the course of a day we have Jews of all grades of education and positions, and of both sexes. During the week several Jewesses called for New Testaments; but, of course, they wanted them in Judeo-German or Judeo-Polish. But how do such women come to ask for New Testaments? One and the other would tell you that they have seen their fathers, husbands, or brothers have it, and that they heard them read it. Yesterday a Jewess of about sixty years of age called upon us, at our depôt, wishing a *German* New Testament. I was rather surprised to see a Jewess of such an age asking for a New Testament, and entered into an earnest conversation with her. I found her to read German beautifully, and to be very earnest in her intention. Among other things she said: 'I try to keep the law of Moses, but I must confess I feel that I am not what God expects me to be. If I give to a poor man a few kopecks, I give only of what God has given me. I know I do not love God with all my heart, and I know that that is what He expects of me.' Later on she said: 'Well, perhaps it is true after all, that Jesus is our own Messiah, and that we suffer because we tried to do without Him. I am now going to read this book; I never saw it, although I am getting an old woman, and I shall ask God to instruct me.' Soon after leaving our house she returned, and requested another copy for her daughter. That dear old Jewess made a wonderful impression upon my mind; it is perhaps partly owing to the fact that she resembled very much my own dear mother.

"A rich and very intelligent Jew passing this morning our depôt made up his mind to pay us a visit; and, after a lengthy conversation about the truth as it is in Christ, bought a Bible (Russian) and a Hebrew New Testament, paying us *four* roubles (8s.) for them! He paid the greatest attention to the truth as the Lord enabled me to put it before him; and before leaving us he said: 'I do not know if I shall ever become a Christian, but I wish it for my children, and I shall do my best to bring them to it.' 'But would not you like to find your children in heaven; or would not you like to meet them there?' I asked him. 'Yes, I should like it,' he replied; 'perhaps I shall go with them.' The Lord grant it!

"One very interesting young man left yesterday for Berlin, and went to Professor Cassell. It is an exceedingly interesting case. He only called a few days ago at our depôt. He was residing in a small town not far from here; and it was there that he saw the New Testament for the first time in his life, and it was in his native place that a Jew told him of our depôt! Next Sunday an elderly Jew with wife and five children will be baptised by Pastor Brink, the Lutheran pastor here. There are here a large number of Jews who wish to be baptised. But what to do with them afterwards? The one who is about to be baptised goes to St. Petersburg, where he before had a business. The young man I named paid his own travelling expenses to Professor Cassell; but there are here several who need to be taken by the hand and helped. Pray that the Lord will open doors for them."

STRONG CONSOLATION.

AN EXTRACT FROM A LETTER TO A YOUNG CONVERT.

“**F**AITH rests on God as revealed in Christ, and depends on His Word. The sins of all that believe were laid on their Surety. He bore them—endured the punishment; and, *because* the sins are perfectly atoned for, He is where He is. The very facts of Christ being risen—ascended and seated at God’s right hand—must for ever silence all our doubts and fears. As to Hebrews vi., it is very important to read the latter part of the chapter with the former. If I can but answer the question, Have I fled for refuge to lay hold on the hope set before us? in the affirmative, then, according to this chapter, see my securities: (1) *God*; (2) *Jesus*, an High Priest for ever after the order of Melchisedec; (3) *God’s promise* and (4) *God’s oath*, two immutable things. Surely I may have ‘*strong consolation*,’ for my anchorage within the veil is both ‘*sure and steadfast*.’ I cannot for a moment think that the Epistle to the Hebrews ever teaches the falling away of one of the least of those who believe on Jesus for salvation, but just the contrary. Suppose a case. You and your dear children are living in a very high house. Now, you are quite sure that if one of your children should get to an open window at the top of the house and *fall out*, the child would be killed. If such is your mind, what will you do? Why, make such provision that the children shall never be exposed at open windows without secure railings, &c. This is the teaching of the Epistle to the Hebrews—God’s provision and precaution on behalf of His children. He has made their life eternally secure in Christ, according to Col. iii. 3.”

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PRECIOUS JESUS, ALL IN ALL.

WOULD we know life’s sin forgiven,
 Cleansing for each crimson stain;
 Healing for the spirit riven,
 Comfort for its secret pain?
 We may find it all in Jesus!
 Precious Jesus!
 All in all!

WOULD we know a joy in sorrow,
 Sunshine drying every tear;
 Dawning of a bright to-morrow
 O’er a night of gloomy fear?
 We may find it all in Jesus!
 Precious Jesus!
 All in all!

WOULD we know a bliss when dying,
 When life’s latest hour has come;
 Calmly on His bosom lying,
 While the angels sing us home?
 We may find it all in Jesus!
 Precious Jesus!
 All in all!

WILLIAM LUFF.

HANDFULS OF PURPOSE FOR EVERY DAY.

NOVEMBER.

Paradoxes, by RALPH ERSKINE.

1. Mine arms embrace my God, yet I (S. S. iii. 4)
Had never arms to reach so high (Ps. lxi. 2);
His alone me holds, yet, lo (Isa. xli. 10)!
I hold, and will not let Him go (Gen. xxxii. 26).
2. I do according to His call,
And yet not I, but He does all (1 Cor. xv. 10);
But though He works to will and do (Phil. ii. 13),
I, without force, work freely too (Ps. cx. 3).
3. His will and mine agree full well (Ps. xl. 8),
Yet disagree like heaven and hell (John v. 40);
His nature's mine (2 Pet. i. 4), and mine is His (Heb. ii. 14),
Yet so was never that nor this (Isa. xl. 17, 18).
4. I know Him, and His name yet own (Ps. ix. 10).
He and His name can ne'er be known (Prov. xxx. 3, 4).
His gracious coming makes me do (S. S. iv. 16):
I know He comes, yet know not how (John iii. 8).
5. I have no good but what He gave (1 Chron. xxix. 14),
Yet He commands the good I have (Rom. xii. 1, 2);
And though my good to Him ascends (Ps. xxv. 1),
My goodness to Him ne'er extends (Ps. xvi. 2).
6. I take hold of His cov'nant free (Isa. lvi. 4, 6),
But find it must take hold of me (Rom. i. 16);
I'm bound to keep it, yet 'tis bail (John xvii. 6),
And bound to keep me without fail (Ps. lxxxix. 33-36).
7. The bond on my part cannot last (Ps. lxxxix. 30-32),
Yet on both sides stands firm and fast (Ps. lxxxix. 2-4).
I break my bonds at every shock (Ps. lxxviii. 37),
Yet never is the bargain broke (Isa. liv. 10).
8. Daily, alas! I disobey (James iii. 2),
Yet yield obedience ev'ry day (Ps. lxi. 8).
I'm an imperfect, perfect man (Ps. xxxvii. 37),
That can do all, yet nothing can (John xv. 5; Phil. iv. 13).
9. I'm from beneath, and from above (John viii. 23; Gal. iv. 26),
A child of wrath, a child of love (Eph. ii. 3; Rom. ix. 8);
A stranger e'en where all me know;
A pilgrim, yet I nowhere go (Heb. xi. 13).

10. I trade abroad, yet stay at home (Phil. iii. 20);
My tabernacle is my tomb (2 Cor. v. 1, 2).
I can be prisoned, yet abroad;
Bound hand and foot, yet walk with God (Acts xvi. 24, 25).
11. To tell the world my proper name
Is both my glory and my shame (Hosea i. 9; ii. 1, 23);
For like my black and comely face,
My name is sin, my name is grace (S. S. i. 5).
12. Most fitly I'm assimilate
To various things inanimate:
A standing lake, a running flood (Jer. xlvi. 11; Isa. xlv. 3),
A fixed star, a passing cloud (Dan. xii. 3; Hos. vi. 4).
13. A cake unturned, nor cold, nor hot (Hos. vii. 8; Rev. iii. 15);
A vessel sound, a broken pot (Rom. ix. 21; Ps. xxxi. 12);
A rising sun, a drooping wing (Matt. xiii. 43; Ps. lv. 6);
A flinty rock, a flowing spring (Zech. vii. 12; John iv. 13, 14).
14. A rotten beam, a virid stem (Isa. xvii. 9, 10; Prov. xi. 28);
A menstruous cloth, a royal gem (Isa. xxx. 22, lxii. 3);
A garden barr'd, an open field (S. S. iv. 12; Matt. xiii. 24, 25);
A gliding stream, a fountain sealed (S. S. iv. 12).
15. Of various vegetables, see
A fair and lively map in me:
A fragrant rose, a noisome weed (Isa. xxxv. 1, v. 5);
A rotting, yet immortal, seed (Gen. iii. 19; 1 Pet. i. 23).
16. I'm with'ring grass and growing corn (Isa. xl. 7; Hos. xiv. 7);
A pleasant plant, an irksome thorn (Isa. v. 7; Micah vii. 4);
An empty vine, a fruitful tree (Hos. x. 1; Ps. i. 3);
A humble shrub, a cedar high (Ezek. xvii. 5, 6; Ps. xcii. 12).
17. A noxious brier, a harmless pine (Micah vii. 4; Isa. xli. 19);
A sapless twig, a bleeding vine (John xv. 4, 5);
A stable fir, a pliant bush (Isa. lv. 13; Matt. xi. 7);
A noble oak, a naughty rush (Isa. vi. 13, lviii. 5).
18. The sacred page my state describes
From volatile and reptile tribes;
From ugly vipers, beauteous birds (Matt. iii. 7; S. S. ii. 12);
From soaring hosts and swinish herds (Isa. lx. 8; Matt. vii. 6).
19. I'm rank'd with beasts of different kinds,
With spiteful tigers, loving hinds (Ps. xxii. 16, xviii. 33);
And creatures of distinguish'd forms,
With mounting eagles, creeping worms (Isa. xl. 31, xli. 14).
20. A mixture of each sort I am:
A hurtful snake, a harmless lamb (Ps. lviii. 4; John xxi. 15);
A tardy ass, a speedy roe (Job. xi. 12; Prov. vi. 5);
A lion bold, a tim'rous doe (Prov. xxviii. 1; Isa. ii. 19).

The character of a Christian in paradoxes, by H. PALMER, B D.

21. He is sometimes so troubled that he thinks nothing is true in religion; and yet, if he did think so, he could not be at all troubled.
22. He believes, like Abraham, in hope and against hope; and though he can never answer God's logic, yet, with the woman of Canaan, he hopes to prevail with the rhetoric of importunity.
23. He wrestles with God and prevails; and though yielding himself unworthy of the least blessing he enjoys already, yet, Jacob-like, will not let God go without a new blessing.
24. He sometimes thinks himself to have no grace at all; and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous upon earth, that is a manifest worldling.
25. He thinks sometimes the ordinances of God do him no good at all, and yet he would rather part with his life than be deprived of them.
26. He was born dead, and yet so as it had been murder to have taken his life away.
27. When life was first put into him is commonly unknown; and with some, not until they had learnt to speak, and were even grown up to the stature of a man; and with others, not till they were ready to drop into their graves for age.
28. After he begins to live he is ever dying; and though he have an eternal life begun in him, yet he makes he hath a death to pass through.
29. He counts self-murder a most heinous sin, yet he is continually busied in crucifying his flesh, and putting to death his earthly members.
30. In fine, his death makes not an end of him: his soul, which was created for his body, and is not to be perfected without his body, is more happy when it is separated from it than it was all the while it was united to it; and his body, though torn in pieces, burnt to ashes, ground to powder, turned to rottenness, shall be no loser. His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption shall be raised in incorruption.



MORAL SLAVERY.—Fire and water are good servants, but bad masters—so the body. Keep the body under, and it will yield you excellent service; let it get the mastery, and it will subject you to abject slavery.—A. T.

BIBLE READINGS.

No. 315.—GOD'S DEFINITION OF SIN.

- | | |
|--|----------------|
| 1. The thought of foolishness is sin | Prov. xxiv. 9. |
| 2. For whatsoever is not of faith is sin | Rom. xiv. 23. |
| 3. To him that knoweth to do good, and doeth it not,
to him it is sin | James iv. 17. |
| 4. Sin is the transgression of the law | 1 John iii. 4. |
| 5. All unrighteousness is sin | 1 John v. 17. |
- J. M. S.

No. 316.—A GATHERING OF THE PEOPLE. SUGGESTIVE THOUGHTS FOR A MEETING OF CHRISTIAN WORKERS.

NEHEMIAH ix.

- | | |
|--|---------------|
| I. <i>The people were in earnest—</i>
They gathered themselves together as one man | Verse 1. |
| II. <i>They were united in support of God's servant—</i>
Six stood on one side, and six on the other, of
Ezra, who was thus supported right and left | Verse 4. |
| III. <i>They were anxious to hear the Word of God in all
simplicity—</i> | |
| 1. Ezra opened the book | Verse 5. |
| 2. When he opened it all the people stood up | Verse 5. |
| 3. Caused the people to understand | Verse 7. |
| 4. Read in the book of the Law of God
distinctly | Verse 8. |
| 5. Gave the sense | Verse 8. |
| 6. Caused them to understand the reading .. | Verse 8. |
| 7. Day by day, from the first day unto the last
day, he read in the book | Verse 18. |
| IV. <i>They were true worshippers—</i>
Ezra blessed the Lord, the Great God; and all
the people answered, Amen! Amen! .. | Verse 6. |
| V. <i>There was self abasement—</i>
They worshipped the Lord, <i>with their faces to
the ground</i> | Verse 6. |
| VI. <i>God lifted them up—</i>
Mourn not, nor weep; the joy of the Lord is
your strength | Verses 9, 10. |
| VII. <i>Portions for the needy—</i>
Send the Gospel to others | Verse 10. |

S. TINSLEY.

No. 317.—IN THE LORD.

EPISTLE TO THE PHILIPPIANS.

1. Brethren <i>in the Lord</i> (i. 14)	Unity.
2. Trust <i>in the Lord</i> (ii. 19, 24)	Faith.
3. Fellowship <i>in the Lord</i> (ii. 29)	Fellowship.
4. Rejoice <i>in the Lord</i> (ii. 29) — “always” (iv. 4); “greatly” (iv. 10)	Rejoicing.
5. Stand fast <i>in the Lord</i> (iv. 1)	Stability.
6. Same mind <i>in the Lord</i> (iv. 2)	Oneness.
7. Example of rejoicing <i>in the Lord</i> (iv. 10)	Witness.
	F. E. M.

No. 318.—SEVEN PROMISES IN REV, XXII.

Perfect Holiness—	
“There shall be no more curse”	Verse 3.
Perfect Government—	
“The throne of God and of the Lamb shall be in it”	Verse 3.
Perfect Service—	
“His servants shall serve Him”	Verse 3.
Perfect Vision—	
“They shall see His face”	Verse 4.
Perfect Resemblance—	
“His name shall be in their foreheads”	Verse 4.
Perfect Day—	
“There shall be no night there”	Verse 5.
Perfect Glory—	
“They shall reign for ever and ever”	Verse 5.
	S. A. B.

No. 319.—THE LOVING SAVIOUR.

Is able to save to the uttermost	Heb. vii. 25.
Is able to keep	2 Tim. i. 12.
Will supply all your need	Phil. iv. 19.
Is the same for ever	Heb. xiii. 8.
Is able to make all grace abound	2 Cor. ix. 8.
Is able to build you up	Acts xx. 32.
Is able to succour the tempted	Heb. ii. 18.
Is able to do above that we ask	Eph. iii. 20.
Is able to present you faultless	Jude 24, 25.

SEARCH SERIES.

XXX.—SOUL-WINNING.

THE fruit of the righteous is a tree of life; and he that winneth souls is wise	Prov. xi. 30.
They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever . .	Dan. xii. 3.
How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!	Rom. x. 15.
Cast thy bread upon the waters, and thou shalt find it after many days	Eccles. xi. 1.
In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good	Eccles. xi. 6.
Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass . .	Isa. xxxii. 20.
Go ye into all the world, and preach the Gospel to every creature	Mark xvi. 15.
Repentance and remission of sins should be preached in His name among all nations.	Luke xxiv. 47.
Follow Me, and I will make you fishers of men . .	Matt. iv. 19.
Return to thine own house, and show how great things God hath done unto thee	Luke viii. 39.
Go thou and preach the kingdom of God	Luke ix. 60.
Preach the Word, be instant in season and out of season	2 Tim. iv. 2.
I have appeared unto thee for this purpose, to make thee a minister and a witness	Acts xxvi. 16.
I will be with thy mouth, and teach thee what thou shalt say	Ex. iv. 12.
Thou shalt speak My words unto them, whether they will hear, or whether they will forbear. . . .	Ezek. ii. 7.
Be not afraid, but speak, and hold not thy peace . .	Acts xviii. 9.
He that hath My word, let him speak My word faithfully.	Jer. xxiii. 28.
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Pray always for me that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the Gospel	Eph. vi. 19.
Grant unto Thy servants that with all boldness they may speak Thy word and they were all filled with the Holy Ghost, and they spake the Word of God with boldness	Acts iv. 29-31.
Subject for December— <i>God's High Places.</i>	

Friends are invited to send in texts for the SEARCH SERIES of Readings to Christian Dundas, Deaconesses' Institution, Tottenham, by the 12th of each month.

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."

THE CHEQUE-BOOK OF THE BANK OF FAITH. By C. H. SPURGEON. Passmore & Alabaster.

Mr. Spurgeon seems determined that nothing he can possibly give in the way of ministry of the truth shall be lost. The last addition to the many useful works that have issued from his pen is a charming little volume with the above title, being "precious promises arranged for daily use, with brief experimental comments." These occupy a page for every day in the year. The book bristles with brief and beautiful thoughts; and many a godly soul will here find wheat without chaff, milk without water, and "honey out of the rock." This is as we might expect, seeing that most of these daily portions were written while the author was in the fierce furnace of affliction, and passing through a sea of tribulation on account of his faithful testimony to the "free grace and dying love" of our redeeming Lord. Blessed, indeed, are all they that faithfully follow their Lord and witness fearlessly for His truth, at all cost. The following extracts from the preface to this book touched us deeply; and as they echo principles that are interwoven with all real spiritual advancement, we give them in full:—
 "I commenced these daily portions when I was wading in the surf of controversy. Since then I have been cast into 'waters to swim in,' which, but for God's upholding hand, would have proved waters to drown in. I have endured tribulation from many flails. Sharp bodily pain succeeded mental depression, and this was accompanied both by bereavement and affliction in the person of one dear as life. The waters rolled in continually, wave upon wave. I do not mention this to exact sympathy, but simply to let the reader see that I am no dry-land sailor. I have traversed those oceans which are not pacific full many a

time; I know the roll of the billows and the rush of the winds. Never were the promises of Jehovah so precious to me as at this hour. Some of them I never understood till now; I had not reached the date at which they were matured, for I was not myself mature enough to perceive their meaning. How much more wonderful is the Bible to me than it was a few months ago! In obeying the Lord, and bearing His reproach outside the camp, I have not received new promises; but the result to me is much the same as if I had done so, for the old ones have opened up to me with richer stores. Specially has the Word of the Lord to His servant Jeremiah sounded exceedingly sweet in mine ears. His lot it was to speak to those who would not hear, or, hearing, would not believe. His was the sorrow which comes of disappointed love and resolute loyalty; he would have turned his people from their errors, but he would not himself quit the way of the Lord. For him there were words of deep sustaining power, which kept his mind from failing where nature unaided must have sunk. These and such like golden sentences of grace I have loved more than my necessary food, and with them I have enriched these pages. Oh that I might comfort some of my Master's servants! I have written out of my own heart with the view of comforting their hearts. I would say to them in their trials: 'My brethren, God is good. He will not forsake you; He will bear you through. There is a promise prepared for your present emergencies, and if you will believe and plead it at the mercy-seat, through Jesus Christ, you shall see the hand of the Lord stretched out to help you. Everything else will fail, but His Word never will. He has been to me so faithful in countless instances that I must encourage you to trust Him. I should be ungrateful to God and

unkind to you if I did not do so.' "Cheques" from this "Cheque Book" will be found elsewhere in this number of *Footsteps of Truth*. These are taken at random as specimens of the whole. May God abundantly bless this helpful volume to the comforting and strengthening of many of His redeemed ones.

THE WOMEN FRIENDS OF JESUS; or, The Lives and Characters of the Holy Women of Gospel History. By HENRY C. MCCOOK, D.D. Hodder & Stoughton. (5s.)

A series of deeply interesting studies, bearing upon some of the most affecting scenes in the life of our Lord, and exhibiting many valuable features of womanly character. The author finds abundant material, in the brief Gospel notices, for pointing many a useful lesson; and those who have not hitherto given close attention to the subject will probably be surprised to find how fruitful in suggestion are the slight sketches given us by the evangelists. The book is tastefully bound, and would furnish a handsome presentation volume.

THE PLAIN GUIDE. Masters & Co., New Bond Street.

A little book crammed with Romish superstition. Under "Prayer," we read: "It is quite plain that you are bound to believe and to do as your God-parents promised for you. They made a promise to secure you a great blessing, the 'New birth;' it was right for them to promise, and the promise binds you." Alas for the deceivers and the deceived! If the matter were not so serious, many points in the book would be ludicrous. It is really no better than civilised heathenism. We recommend our readers, if a copy comes into their hands, to put it in the fire, and then there will be one the less of these lying messengers to deceive mankind. The whole pack of Popish falsehoods is here boldly and unblushingly taught. We are filled with horror at this wicked corruption of Divine things.

FROM THE CROSS; or, Fulness of Salvation and Blessing in Christ. Scripture Lessons from the Book of Leviticus. By Lady BEAUJOLIS DENT. With preface by Rev. F. WHITEFIELD, M.A. Nisbet & Co.

The twenty-eight chapters of this book form twenty-eight lessons on

the types in Leviticus, and will be found eminently useful to Bible class teachers, Sunday school teachers, and students generally. The spiritual interpretations are well supported by copious references, which add materially to the value of the work, and are calculated to promote Scripture study. Well used, all readers ought to get much help from this work.

MEMORIALS OF A BELOVED CHILD (Edith B. Cheales). By her MOTHER. Holness, Paternoster Row.

These pages are sacred to the memory of a beloved departed one. Some features of the life are here portrayed as affection's tribute to the one who is gone, and for the purpose of stimulating others in the Christian course. The short biography reveals a life made bright and useful by true consecration to God.

THE INFANT ALTAR. Prayers and Hymns for Children. By the Rev. W. M. WHITEMORE, D.D. Ninth Edition. Stoneman.

Somewhat ritualistic, but, as a whole, good, and free from the heresy of baptismal regeneration which so often taints books of this class.

AZAZIL; or, In the King's Garden. By NORAH M. WOOD. Stoneman.

An allegory on the work of grace in the soul, and Christian conflict. A book which will attract and instruct young people.

THE HERALD OF MERCY. Vol. Morgan & Scott.

A treasure house of Gospel truth, in picture and story. Good for old and young.

THE MILITARY DESERTER. Popular Stories for the Home (No. 1). By the Rev. J. DE LIEFDE. Drummond's Tract Depôt, Stirling.

We are glad to see our Stirling friends coming out in this useful and popular line. The first number is excellent, and bids fair for a good series.

MESSRS. HORNER & SON, 27, Paternoster Square, have added to their Popular Penny Series, No. 25, *MARIE, the Exile of Siberia*; and, No. 26, *BETROTHED*. The former gives a sketch of sufferings under Russian despotism, alleviated, in its later years, by the knowledge of the Gospel. The latter is a story of the stirring times of the sixteenth century.

THE QUIVER. Yearly Volume for 1888. Cassell & Co.

This is the first volume of the new and enlarged series, and contains a vast selection of entertaining and instructive reading, embellished with several hundreds of original illustrations, by leading artists of the day. Considerable space is devoted to papers on Christian life and work, there being in all about 200 of these. With a book like this, the recreation of leisure hours may be made a means of education.

MR. R. J. MASTERS, of 327, Vauxhall Bridge Road, has just issued a set of elegant Wall Texts and Mottoes, in chromo, most tastefully designed and executed; also, three little Text and Poetry Books, with monotint engravings, both of which are pretty additions to this class of art publications.

THE October number of NORTH AFRICA abounds with interesting intelligence concerning the work among the Kabyles and Berber races. Extracts from the diaries of some missionaries, who have recently commenced work there, show them to be heartily and happily engaged in their new service.

THE LIFE OF GEORGE M. MURPHY.
By ANNIE TAYLOR. Elliot Stock.
Cheap Edition. (2s. 6d.)

We are glad to see a cheap edition of this work, which we have already noticed in its more expensive form. George Murphy was truly "a Friend of the People," and it is well that such a memoir should be brought within the reach of the largest possible number of readers.

THE LATE PHILIP HENRY GOSSE, F.R.S.—The *Christian* for September 21st contains a well-executed portrait, accompanied by a biographical sketch, of this well-known Christian naturalist, to whose decease we recently made a brief reference. The *Christian* also contains deeply interesting evangelistic intelligence from various parts of the world, together with reports of addresses and valuable expository articles.

HARPS OF GLADNESS; or, Helps to Christian Joy. By ALFRED CLAYTON THISELTON. Elliot Stock.

A bright little book of daily meditations for a month, designed to encourage a spirit of praise. The texts

selected are all on the subject of Christian joy and thankfulness, and the comments which follow take up the strain and prolong the harmony. May they serve to awaken heavenly music in many hearts.

THE SILVER CORD. A Book of Poems. By FRANCES DAWES. Elliot Stock.

We cannot say that these possess any high poetic merit, yet they contain heart-breathings with enough of the poetic form to make them musical and give them a charm to some readers. Many of them are homely, and will touch tender chords of memory and affection.

MR. DAVID FISK, of 6, Brighton Place, Brighton, has reprinted, and is now publishing in separate form, several sermons by the late Joseph Irons, of Camberwell. They are on a variety of subjects, and will be found solid, evangelical, and edifying.

GRACE SHORNEY'S SACRIFICE: A Tale of the Rebellion of 1688. By JAMES J. ELLIS. Horner & Son.

Another of the cheap penny series wherein history is presented in narrative form. There are numerous engravings, which render the book attractive in appearance, and the story strikes home a lesson suited to the present times.

THE ETERNAL PURPOSE OF GOD—PAST, PRESENT, AND FUTURE.

By Major-Gen. J. W. HOGGAN, C.B., Joppa, Portobello, N.B. Religious Tract and Book Society of Scotland, 99, George Street, Edinburgh.

A marvellous amount of pains has been bestowed on the preparation of this book, but we fear the good author will be disappointed in the results. It has a very eccentric appearance, and we do not think it will attract many readers. A principal feature is the set of charts at the end, and if diagrams can help expositions on such subjects, then students ought to be well rewarded. To us, however, they have a complicated appearance, and sometimes approach the grotesque. The price is 5s.

MR. ERNEST NISTER, of Bride Street, E.C., sends a very choice selection of Art Text and Poetry Books, executed in monotint and colours. "GRACE FOR GRACE" and "THE ANGEL'S SONG" are

exquisite productions, the latter being specially adapted for the Christmas season. "ONWARD" has a charming set of illustrations, landscape and floral, accompanying some choice poetic extracts, arranged for a month. "ANGEL VOICES" and "AT EVENTIDE" are in oblong form, and most effective in design. "IN GREEN PASTURES," "BY STILL WATERS," "IN PATHS OF PEACE," and "IN WAYS OF PLEASANTNESS," are a set of gems. Our readers should inquire for these at their bookseller's.



Mr. J. E. HAWKINS, of 17, Paternoster Row, E.C., and 36, Baker St., W., is anticipating the Christmas season with a choice assortment of poetry and text books, embellished

with exquisite designs in flowers and landscapes. SONGS OF THE RANSOMED (5s.) is a handsome presentation volume, with coloured and monotint views, and floral sprays. For taste and execution it leaves nothing to be desired. The same may be said of

UNDER THE KING'S SHADOW (3s. 6d.) and SERVING THE KING (2s. 6d.).

The SHILLING Series comprises HEART WHISPERS, TRUSTING, RESTING, BRIGHT PROMISES, and WHEN TO TRUST JESUS—the last in oblong form. Sea and land, summer and winter, flowers and fruit, are all laid under tribute to furnish pictorial ornament, and are represented with wonderful truth and beauty. His KINGDOM and HEAVENLY PASTURES, at sixpence each, have a fascinating appearance in their leatherette covers, and are splendidly illustrated in monotint. The children are well remembered in the productions LITTLE FRIENDS and LITTLE TREASURES (6d. each), containing pretty views and verses. These well deserve the notice of Sunday school teachers, and so does the set of three Reward Books, entitled THE BOOKS OF THE BIBLE. ABOVE THE BRIGHT BLUE SKY, and THE SWEET STORY OF OLD. These are only threepence each, and form most attractive gifts for Sunday scholars. An illuminated presentation page, with blank spaces for inscribing name, date, &c., renders each book a complete and elegant souvenir. We are greatly pleased with the whole selection, which displays marvellous ingenuity of design, and good judgment in the choice and arrangement of texts and verses. On the drawing-room table, or in the invalid's room, these bright messengers cannot fail to win attention or charm the hours of weariness.

NOTES.

EVANGELISTIC MISSION.

Under the direction of the Editor, C. RUSSELL HURDITCH (to whom all communications are to be addressed). Office: 164, Alexandra Road, St. John's Wood, London, N. W.

THE NEW BUILDINGS AT KILBURN.

THE old Kilburn Hall, which has been the scene of the conversion of so very many souls during the past eighteen years, was put up to auction, and realised £50 14s. 6d., after deducting expenses, being purchased to sell again, chiefly as firewood!! Messrs. Allen & Sons, the builders at Kilburn, were

successful in sending in the lowest tender, and they are now proceeding vigorously with the new building.

After prayerful consideration and conference with some of our most experienced fellow-workers, we resolved, instead of erecting one very large building on the old site, to build one of moderate dimensions there, and to erect another and better hall in Willesden Lane, in the Brondesbury district, so as to enable us to provide accommodation for the large proportion of the congregation formerly assembling at Kilburn, and the many others who have come into that in-

creasingly populous neighbourhood within the last few years. An excellent site has been purchased for this purpose, within a few doors of the High Road and fronting an important thoroughfare. This will involve a somewhat larger outlay than was at first anticipated; but we do not doubt that the Lord, who we believe has guided us in this matter, will move His people, who realise their privileges as His stewards, to supply the needed means for this more vigorous prosecution of His work among the rapidly increasing population in this North-West of London.

Among other and larger contributions that have been received from readers of this journal and others, are the following, chiefly anonymous:—

A reader of *Footsteps of Truth* writes from Birmingham: "I enclose 5s. for the new Kilburn Hall, remembering well the happy Sundays I used to spend there some five years ago."

One who was a former attendant at Kilburn Hall writes: "Please accept two half-crowns from my wife and I, towards *New Kilburn Hall*. We are in the midst of poverty here; but we have a great desire to have just a mite in the new building. The ground is already consecrated. May the hall be the birthplace of many more souls."

An evangelist in the West of England writes: "Accept the enclosed postal order for 10s. as an expression of my fullest sympathy with you in your earnest endeavour to secure the means for your contemplated new building at Kilburn, with Christian love."

Another writes from the North of London: "Having been a reader of your monthly paper for the last two or three years, and knowing your present need of funds for the Kilburn Hall, I enclose a postal order for 5s. as a 'help' in that object. I would I were able to multiply it largely; but, though we have the will, we are minus the power."

Another writes from the East End: "As a reader of *Footsteps of Truth*, and one interested in evangelistic work, I have pleasure in sending a trifle (2s. 6d.) towards the new Kilburn Hall, and wish I was able to send more."

A lady who has often attended the meetings at Kilburn Hall writes from France: "I have no 'half-crowns' at hand to send you for the new hall,

but perhaps the enclosed cheque for £25, which I send you with all my heart, will do as well. No one can be more deeply interested in it than I am. I constantly pray that the Lord will soon send you the whole sum needful, and bless every detail concerning the whole matter. Please not publish my name. Just put 'A Sister in the Lord.' I am very happy in being able to help in putting a roof over the 'unsheltered heads' of the dear friends at Kilburn."

Another writes from Stockport: "P. order 5s. enclosed to building fund, small thank-offering for spiritual blessing from *Footsteps of Truth*."

Mr. A. sends 2s. 6d. from Bristol.

Another "Reader of *Footsteps of Truth*" sends 2s. 6d. from Sunderland.

Mr. J. M. S. writes from Blackheath: "Having seen your appeals in your valuable magazine *Footsteps of Truth* for assistance towards your building fund, I now have the pleasure of enclosing my mite (£1) toward such a worthy object, and regret that I am unable to send you a larger amount. May the Lord prosper you and your work, for His name's sake."

Another anonymous friend sends 7s., and writes: "For the new buildings at Kilburn, with earnest prayers and sincere good wishes for the success of the work, and as a thank-offering for answers to prayer."

E. B., another anonymous donor, writes from Paddington: "Enclosed is a postal order for 10s. Will you kindly accept it for the Lord's work you are engaged in—5s. of it for the building fund, the other 5s. for the Evangelistic Mission?"

TENT WORK AT DOVER.

In addition to the summary of tent work of this Mission given in our last issue, many will be interested with the following particulars respecting the work at Dover. The evangelist who conducted the services writes:—"After I pitched the tent, in going round to tell people about the meetings, some Christians said, 'It is of no use, you will just have a few roughs; no one else will come.' But dear Mr. Edwards encouraged me much, by asking some of his people to help in the singing and by prayers, and by coming themselves. They also lent me their little organ. Mr. Edwards also came himself four times, taking part each

time either by prayer or speaking. The first evening I opened the tent we had over one hundred of these rough lads inside and as many outside, which made it rather noisy; but, thank God, one of them was caught, and is shining brightly today. The tent was crammed, and many outside heard the words of eternal life, from John iii. 16. The first week, every night the tent was full, some having to stand for a short time. There were not so many professed Christ in the after meetings as there were either after at their homes, and also while the preaching was going on. The second Monday one young woman came up to me, saying, 'I feel sure what I am to tell you will cheer you: four in our house of business have decided for Christ, one whose parents are Roman Catholics, and who told the lad he was not to go any more; but I saw him there several times and spoke to him, and found him truly happy.' And when I called at the house I found a young man who had trusted Christ. He said: 'Don't you remember me one night in the tent? you asked me if I was miserable, and I said, "Not very." You then said, "I shall pray to God to make you very miserable;" and, sir, I have been so until Monday. I trusted Christ, and I am so happy.' Another family: one married sister came to the meeting and was impressed the first Sunday, then came on the Monday and trusted the Saviour. Then she brought her mother and sister, and her husband's mother, and afterwards three young women, all of whom before the meetings closed, we believe, were trusting Christ. One old fighting, drinking, Roman Catholic woman got transformed, and every one is talking about the change in her life. Sometimes we had as many as seven Roman Catholics in the tent at one time, whom this woman brought. A man who had been round the world, as mate of a large ship, found out that he was in the great world that God loved; he is going on very brightly. The last night of the meetings his wife took hold of my hand and said, 'Thank God for the tent meetings.' One woman got converted in her garden. Another woman got so anxious, through hearing the Word

in her own cottage, that she sent for me. We were in the centre of four streets of houses, and many heard the Word in their houses. I found out in going round to the houses that there was a great spirit of hearing, for every one received the papers and books thankfully, and in every public-house and beer-shop I left a Testament; and whenever I found a Roman Catholic family I left a Testament, which was received gladly. I had several helpers going round with me, or I would not have been able to visit all the houses. In every house all round the Tower Hamlets, and in many other parts of Dover, there was an *Ambassador* and invitation to the meetings left; and I think I am right in saying that only one very high church lady refused the paper, or even to speak to us. We had all denominations at our meetings, including some churchmen, such as General Heath, who took part twice. Prayer was also made at the Union Hall Young Men's Christian Association, of which Worsfold Mowll, Esq., solicitor, is the chairman; also the Rev. G. Everard gave me a hearty 'God be with you.' Rev. Smith, Rector of Dover, told me he also had heard of the good being done at the tent meetings. Many of the railway men got blessing, and came and helped in the work. All were sorry when we took the tent down."

STRETHAM, CAMBS.

Favoured by bright weather, the friends connected with the Mission Hall in this village held their Harvest Thanksgiving Meetings on October 7th and 8th. General cheerfulness prevailed, and the building was freely adorned with the various materials of the harvest. On Sunday afternoon the hall was about three parts filled, the service being conducted by Mr. Stanley, who preached from the words, "Let both grow together until the harvest" (Matt. xiii. 30); and again in the evening, to a full congregation, from Isaiah lv. 10-13. On Monday a small number assembled for an afternoon meeting, when brief addresses were given by Messrs. P. Holmes, Palmer (Haddenham), A. R. Routledge, and J. L. Stanley. After tea, at 5.30—at which there was a large party of guests—the hall was well filled for the evening meeting at seven o'clock.

Mr. Palmer again spoke, and, after remarking upon the profitableness of occasional repetition, proceeded to enumerate and dwell upon many causes for thankfulness in connection with the harvest. After a few words from Mr. Routledge, Mr. Stanley occupied the remainder of the evening with a parabolical address, entitled, "Yarns from the Old Windmill," many of the points appearing to strike and stick. Special hymn sheets, containing appropriate hymns, were provided for the occasion, and were sung with a heartiness which, in not a few cases, indicated a real harvest thanksgiving.

* * *
OUR beloved brother Frederick Arnot, who has returned for a few months to this country after his remarkable missionary travels in Central Africa, is holding meetings in various parts of London during the week of our going to press. We have convened a social meeting at the Kilburn Town Hall for October 31st, to give our brother a cordial reception, and hope to furnish some report of the meeting in our next issue.

* * *
JOTTINGS FROM ABROAD.

MR. HENRY DYER AT THE ANTIPODES.

OUR beloved brother Mr. Henry Dyer sends us a letter full of warm brotherly love. The letter is dated from Maryborough, Queensland, Aug. 23rd, 1888. Finding Melbourne ill-suited to his throat in its winter weeks, he left it early in May, first for Sydney (for four weeks), and then for the warmer latitude of Queensland. He says, respecting his future movements: "In and near Brisbane, its capital, and elsewhere in Queensland, there are some nine or ten assemblies of believers, with whom it is a privilege to share God's Word and His throne of grace. This done, we expect to return south to Sydney and Melbourne as their summer comes on, and thence to Tasmania and New Zealand—if the Lord will—all which threatens to delay our return to the British Isles a good deal; but what better can we do than witness for God's Gospel, and serve His saints, whether on this side the globe or that side, as He shall please? And soon will come the joy of eternal rest in our Master's presence, whilst He works wondrously, and we look on." We are

sure our beloved brother will still be remembered at the throne of grace by many friends in "the old country" to whom his helpful ministry has endeared him.

"KOLAR."—Under this title a little pamphlet has been issued giving some particulars of Miss Anstey's work from January, 1887, to June, 1888. The various branches of the work— orphanage, medical mission, industrial work, and Gospel work—are all prospering, and the missionaries are devoting themselves earnestly to their different departments of service. Many touching incidents are recorded, and our readers would do well to get copies for their own perusal. They can be obtained from Miss Herstel, 18, Dartmouth Park Road, N.W. We give an extract on another page.

THE CONGO.

The following interesting extract is taken from a letter written by our friend and brother Mr. Scholes, now labouring at Banana, Congo, South Africa:—"Early one morning, as we entered the room for breakfast, among a knot of men that were sitting outside of the verandah we noticed the presence of one of the kings, whose very exceptional visits to the station caused me to suspect that some extraordinary demand was in requisition. This suspicion increased in strength as we subsequently noticed other arrivals of these distinguished personages, but as our custom is to defer all business transactions to the close of our morning service, beyond exchanging the customary salutations, we made no effort to elicit the cause of their early visit. In due time, the service being ended, we approached the subject of their visit, when we received a statement, the substance of which we reproduce: 'Mundalla (white man), you see our fields, our corn and other things, they are all but dead, so parched is the ground, and still the heavens are angry; but we believe that you are in possession of certain articles here that are actually keeping back the rain from refreshing our fields. Yes, mundalla, those goatskins and mats of your younger brother are the things that hinder the rain from refreshing our fields; and it is this we have come to tell you.' Now, the goatskins referred to are the skins of goats that have been slaughtered, and the 'mats' were left with my colleague by a

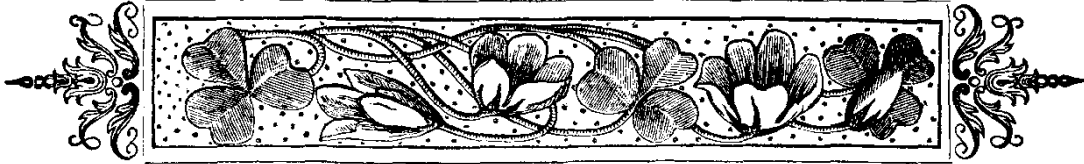
brother missionary who, through sickness, had come down from the interior intending to return on a visit to Europe, but, during his stay here having recovered sufficiently, he returned to his station in the interior and so left the mats here. You may imagine our surprise at such a statement. We endeavoured to point out to them the utter absurdity of believing that these things were hindering the rain, but during the conversation one of the number suggested that we should give the offending articles into their custody, which would be returned after a certain time, whether it rained or no; but should it not rain, they would, with the things, bring also their idols to be burnt. The time determined on was a month, and, although they retained the articles far beyond four weeks, the absence of rain continued. I regret to add that with respect to the burning of the idols, they failed to fulfil their promise. At the station we have a service every morning, which is generally well attended. By a well-attended service you will, please, not think of auditories numbering hundreds of persons, but numbers ranging to twenty and thirty persons. These come from various towns, and so by this method alone we are brought into contact with large populations; but, in addition to services held on the station, we make systematic visits to towns near and far, where we are generally well received. These distant visitations entail long walks over rugged and narrow footpaths, which under the fierce rays of the sun render itinerating work somewhat fatiguing. These people, whilst professing to believe that God is the 'Maker and Preserver of all things'—judging by their works as well as words—they more strongly believe that a great deal of His power has been delegated, by means of their Ngangas (doctors), to certain charms, idols, &c.; hence it comes to pass that these latter are virtually held in higher repute than the 'first cause.' Our teaching is largely directed to bring home the fact to them that they are sinners, for the foulest miscreant will with every sign of candour endeavour to impress one with the purity of his life as well as his expectations to gain heaven. On coming here two years ago, our first great business was

to address ourselves to the study of the language, in which, owing to the absence of such facilities as written works on the language and competent teachers, our progress has been slower than it would otherwise have been. The death-roll of this field, compared with others, has been so dreadful as to have caused, I fear, some at least to pass to other fields who would otherwise have come to the Congo. I confess surprise in reading a request for prayer that appeared in the *Christian* some months ago, in which the writer asked 'that God would open up Africa,' and can only find a satisfactory explanation for such a petition in the reputed severity of the climate of this land; for Africa is thoroughly opened up. To no other land has the eyes of the civilised world been so intently looking of late years, and in none other have their efforts in the direction of exploration and commerce been more strenuously put forth than in this, and surely where the explorer and merchant go, the herald of the Cross may go also. Concerning the climate, my opinion is that with precautions similar to those exercised in colder climes, one possessing a good constitution may expect not to enjoy fair, but good health."

* * *

MR. EDWARD HURDITCH'S TOUR IN SOUTH WALES, ETC.

Our brother is witnessing much blessing on his present tour, which is extended through several counties, "teaching and preaching Jesus Christ" in the various towns and villages through which he is passing, accompanied by his son with the Bible carriage. Mr. Hughes, secretary of the Y.M.C.A., Cardiff, sends a glowing account of the services on a recent Sunday in the large hall of the Association, God's blessing evidently accompanying the Word spoken to crowded audiences. The same deep interest was witnessed at many other places, including Ilfracombe and Wiveliscombe, where the Congregational Church was crowded to the doors, and many cried aloud to God for mercy in the midst of the service, it being a late hour before they could leave. Our brother hopes to return to Swindon in the course of next month, taking Bideford, Barnstaple, and various towns in the north of Somerset *en route*.



REJOICING IN THE LORD.

Notes of an Address by MR. JAMES WRIGHT, of Bethesda, Bristol.

“*My heart rejoiceth in the Lord.*”—1 Sam. ii, 1.



WE have here one of the precious fruits of the Spirit. In Gal. v. 22 it is mentioned as the second grape in the heavenly cluster of fruit: “The fruit of the Spirit is love, joy, peace,” &c. But the context of this verse shows us that there is a process by which the heavenly Husbandman produces this beautiful fruit. In chap. i. 10 we have the *sowing* time: “She was in bitterness of soul, and prayed unto the Lord, and wept sore.” In the verse we have just read we have the *reaping* time: “My heart rejoiceth in the Lord.” But between the sowing and the reaping time is the time of *up-growing*, including the “blade,” the “ear,” and the “full corn in the ear.” And all these we have in chap. i. Let us look at them a little.

In chap. i. 10 we see that she *sowed* in tears. And you know what the Lord Jesus said: “Blessed are they that mourn, for they *shall* be comforted;” and you remember what is the Holy Spirit’s testimony in Ps. cxxvi.: “They that sow in tears shall reap in joy.” But she also *prayed*.

PRAYER IS THE SAFETY-VALVE

of the pent-up forces of the soul. She acted in accordance with the instruction of the Spirit in James v.: “Is any among you afflicted? let him pray.” Hannah prayed, poured out her soul in tears and bitterness: it was the safety-valve by which the pent-up forces of her soul escaped Godward; if not, they would have burst out in fretfulness. Now affliction is the means the Father uses to draw His children again and again to Himself. He knows how treacherous our hearts are, and He has ways and means to bring us near to Himself.

“We need as much the cross we bear
As air we breathe, as light we see:
It draws us to Thy side in prayer,
It binds us to our strength in Thee.”

One of the objects of God in affliction is to draw us to Himself; and when the spirit enters into the purpose of the Father, and gladly avails itself of the appointed outlet, it is relieved and doesn't break out. The burden of the spirit must *flow* out or *break* out—it must be poured out, or it will burst out in fretful complaints—and the wisdom of the child of God is to take the appointed path. And if anything more than another incites us to this, it is the blessed experience of the “Man of Sorrows” Himself. When hanging on the accursed tree, His mental and physical agony aggravated by the taunts of those who passed beneath—“He saved others; Himself He cannot save;” “He trusted in God; let Him deliver Him,” &c., &c.—what does Ps. xxii. teach us was the refuge and resort of the Lord Jesus under these painful circumstances? Just telling the Father all that was passing at His feet. He adopted the Divinely appointed relief for the oppressed soul. Hannah prayed. We have said that if she had not done so, the pent-up forces of her soul would have burst out in fretfulness. This latter is just what her adversary tempted her to: “Her adversary provoked her sore, for to make her *fret*.” This is Satan's great object with us. Why? Because it dishonours God, stumbles our fellow-saints, and brings up an evil report of the land, giving a wrong impression of the Christian life. If we get fretful, all around will learn a wrong lesson, will be reading God's lesson backwards. . . . But Hannah, taking the appointed means of relief, was kept from fretting; though reviled, she reviled not again. How touching her very *silence*! By this she seems fully to admit, too, the justness of her husband's loving expostulation, “Am not I better to thee than ten sons?” But acceptable as these words doubtless were to her loving heart, as the expression of his affection, yet they could not reach the depth of her sorrow, because what was the sting of it? She lacked the outward manifestation of the favour of her God. We must keep the dispensation in view, and then, if we turn to Ps. cxxvii. 3, we shall see the sting of her sorrow: “Children are an heritage of the Lord, and the fruit of the womb is His reward.” Hannah lacked this reward, for, according to the dispensation in which she was living, the gift of a child was God's outward seal and mark of His favour. Hannah was a godly soul, one whose spirit could have expressed itself in such words as “The Lord is the portion of mine inheritance,” “In Thy presence is fulness of joy,” “In His favour is life.” Now she wanted a mark, a reward, a proof, or a manifest evidence of the favour of her God. Now, if we would get spiritual profit from this history, we must remember the complete difference of dispensation.

THE MARKS OR TOKENS OF GOD'S FAVOUR
are now more internal and spiritual. “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." Dear friends, this word represents the deep, precious reality of the conscious enjoyment of the presence of the Father and the Son. Then it is our business as believers, as children of our Father, earnestly to seek this, and not to be content without the experience promised in these words. It is not only the possible experience of believers, but should be their normal experience—that which they must constantly seek after, and never be satisfied without. The Spirit-taught child of God is never able to rest without the consciousness of the presence and favour of God. Hannah could not rest without the mark of the favour of her God. Ah! dear friends, what Hannah-like bitterness of soul the children of God know when they have tasted and lost the reward of which this speaks! for it *is* a reward—the reward of obedience. Hannah lacked the reward of that dispensation. Are we lacking the reward of this dispensation? and, if so, are we content to miss it? Can we be content, as those bought by Christ and going to dwell with Him for ever, to live day after day without the joy of His presence? Sad, indeed, if it is so! Hannah-like mourning and bitterness of soul become us if we have lost this consciousness.

Are there any here to-night out of Christ? If this bitterness of soul becomes a child who has lost the smile of the Father, what should be the bitterness of *your* soul, who know not God as your Father, who know not the cloud of wrath which will burst on the head of the unregenerate lifted away from you! No one living in sin can have any communion with God. No one who is determined to hold sin, outward or secret, and forfeit heaven for it, knows anything of the enjoyment of God's favour. "If ye believe not . . . ye shall die in your sins." And if you believe in Jesus as a Saviour, you must believe on Him as *One who saves from sin*. You can't really believe and yet love sin, for the love of sin is the mark of one out of God's favour, who refuses the favour of God on God's terms. I beseech you, put away the evil thing; cut off the right hand, pluck out the right eye, whatever it is, and come as a poor helpless sinner and receive Christ.

Hannah poured out her heart to God,—Hannah sowed in bitterness and tears,—and now she was about to prove the truth of the words, "Blessed are they that mourn, for they *shall* be comforted;" and this is one of God's "shall's." . . . These three things should be associated in our experience—trial, trust, and triumph. Trial is for the purpose of producing trust, and if we trust we must triumph.

But now the *up-growth*. The *first* thing to be noticed is, the eye of the high priest was upon her. "It came to pass, as she continued

praying [or 'multiplied to pray' (margin). Our Lord says, 'When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.' This is true on one side, for not a mere multiplication of words can avail; but if we multiply prayer *before Jehovah*, it is no vain repetition] before the Lord, that Eli marked her mouth." This was the beginning, the turning-point, the first step in the ladder. Eli, God's high priest, "marked her mouth." Eli was God's representative on this occasion, thus making it significant to us, showing us what our God's High Priest is doing. Has the afflicted soul poured out its requests? An eye marks it. What eye? The eye "that never sleeps"—the eye of the Shepherd of Israel, the eye of Him who "ever liveth to make intercession for us." But mark the difference, and the significant difference, between the eye of the high priest that marked Hannah and the eye that marks you and me: "*Man* looketh on the outward appearance, but *the Lord* looketh on the *heart*." "Eli marked her *mouth*;" man can do nothing further. Here is the precious difference:

OUR HIGH PRIEST MARKS THE HEART.

Oh the preciousness of this! Eli only marked Hannah's mouth, and "thought she had been drunken," but the very gracious and quiet reply of Hannah soon convinced him of his mistake. Very beautiful and gracious is it, for it was a very cutting thing to accuse her of being drunk; but mark her answer: "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." This gracious, gentle answer satisfied Eli that he was mistaken.

And now what is the next thing? The eye of the high priest has been on her, but now she gets a *promise* from the lips of the high priest: "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him." She gets a promise from God. See, dear friends, how the plant is growing up. The eye of the high priest marks her; and now the lips of the high priest, as God's representative, bring her a message from God Himself. And mark the *power* of it. The whole scene was changed. She "went her way, and did eat, and her countenance was no more sad." A most blessed illustration of simple faith under a much darker dispensation than ours! Ah! do we trust God like this? Has God's truth an equally powerful effect on us? One word from God believed in the heart dispels a cloud of darkness; we look to heaven and see a smiling face. With Hannah it was one word—"Go in peace; and the God of Israel grant thee thy petition." Very simple! Ah! but it was from the lips of God's high priest. This was genuine gold from heaven's own mint. . . .

Hannah went home rich with God's promise, in effect *nursing the man-child she had asked for*. And this, dear friends, is the will of God concerning us—that we should take the promises of our God with that faith which “is the substance of things hoped for, the evidence of things not seen.”

Hannah had the promise of the God who cannot lie, and she went home light-hearted. This is a picture and pattern to us who profess to believe in God. Now what followed? After she had patiently endured she obtained the promise. So it was with Abraham, the father of the faithful; and so it was with Hannah, who was a true daughter of Abraham. So we read in verse 20, “She bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.” Now let us remember that as surely as we do wait on our God for anything according to His revealed will, we must expect it from Him, count on the blessing, and, if so, we shall “obtain the promise.” She did, and so will you and I.

Now the next thing is the *full maturity* of the fruit of the Spirit. She was willing to promise, and now she is ready to perform. In connection with her prayer we should notice that she did not pray for the blessing that she might “consume it upon her lusts,” but that it might be returned to the Giver; in other words, she asked the request for the glory of Jehovah. She was ready to promise, and when the blessing comes we see the precious fruit of grace in her steadfastness of purpose to carry it out: she brings her child to the Lord. Now this again is most instructive. If the purpose is in the heart, well and good; but we must perform. “This is the child the Lord has given me; I bring him to God.” God give us grace to do the same with His gifts, of whatever character they may be—to receive His gifts not for ourselves, but of His own to render to Him again.

“All things come of Thee, and of Thine own have we given Thee.” If God pours rain on the earth, the earth drinks it in; but that is not the end of it. When He pours the rain and the sun's rays on it, it is not only to moisten and warm the earth, but that the earth may bud and bring forth fruit. And if God pours down blessings in countless multitudes on us, there should be a response.

And we find at last, after the sowing and up-growing, the full ripe fruit *joy* (chap. ii. 1)—

JOY IN JEHOVAH.

“My heart rejoiceth *in the Lord*,” not in Samuel. Samuel was the gift, and the joy of ^{her} heart was not primarily in the *gift*, but pre-eminently in the *Giver*. She looked at the gift as proof of the

faithfulness of God. Now let us ask ourselves—and it is a searching question—In what is our joy? The joy of the men of the earth is in their “corn and wine;” but isn’t this what *we* say, “Lord, lift Thou up the light of Thy countenance upon us”? because in the favour of God is contained all else. The gift told Hannah of His love—that He was the Fountain of love. This is what we should be thinking of, not of the little cup of joy, not idolising the blessing. It simply leads us up to the Fountain, and we say, “Blessed be God, He gives us all this; but, what is infinitely more, we have Him Himself.” And if we rejoice in the Fountain, then the loss of a drop will not greatly depress our spirit. . . . It is so important that we rejoice in *God* and not in *good*. What a different thing it is to seek *good* and to seek *God*! “I waited patiently for *the Lord*” (Ps. xl. 1). “The inhabitant of Maroth waited carefully for *good*” (Micah i. 12). Now just notice the contrast. Here was a man waiting carefully for *good*, viz., the *gift*; here was another waiting patiently (not carefully) for God, the *Giver*. Now which is best—to wait patiently for God, the Giver, or to wait carefully for good, the gift, a perishable creature? We have every day opportunities of choosing between the two. Hannah made a blessed choice: she rejoiced in God, the Fountain.

But how do we take hold of God? “No man cometh unto the Father but by *Me*.” Not a soul knows God as the Fountain of blessing unless he knows Christ. It is surely competent for the blessed God to choose the *way* in which He will bestow blessing. And His blessing is a *river*, not an inundation, not a flood. An inundation covers the whole country, and some think of God’s mercy as being like this—as if it included believers and unbelievers, so that everyone will be blessed at the end. God’s mercy is not like this; it is a *river*, and a river flows between banks, and there are banks of eternal truth between which God’s mercy flows. “He that believeth on the Son hath everlasting life”—this is one bank; “He that believeth not the Son shall not see life”—that is the other. God has made partaking of the river of His pleasures depend on faith in His Son, on trust in Jesus, and first and foremost trust in Jesus as *a sacrifice for sin*. So, if you have not done so already, own yourself now a sinner, and Jesus as a Saviour, and renounce all other ground of confidence before God. These are the prescribed conditions. If you do this . . . you have eternal life, and shall drink for ever of the river of His pleasures in His presence. The Lord grant you this.



THE apostle Paul “reasoned out of the Scriptures,” but never *about* the Scriptures—an immense difference, surely.—W. COMFIELD.

SCRIPTURE SALUTATIONS FOR THE SEASON.

BY WILLIAM LUFF.

THE custom of sending salutations is of very early date. One of the earliest written was sent by Artaxerxes, beginning, "Unto Ezra the priest . . . perfect peace" (Ezra vii. 12). Peace in various forms seems to have been the favourite benediction both in the Old and New Testament:—

"Peace be to thee" (3 John 14).

"Peace be with thee" (Judges xix. 20).

"Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast" (1 Sam. xxv. 6).

"Peace be with you all that are in Christ Jesus" (1 Pet. v. 14).

"Peace be multiplied unto you" (Dan. vi. 25).

"The Lord of peace Himself give you peace always by all means" (2 Thess. iii. 16).

What better wish could we send to our loved ones than peace—the peace of God, peace within, peace around, peace above? Perhaps the highest wish of all in this connection is that of Paul to the Corinthians—"The God of love and peace shall be with you" (2 Cor. xiii. 11). What better wish than this for Christmas, the season of "peace on earth" (Luke ii. 14)?

In some instances peace is beautifully linked to other blessings:—

"Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom. i. 7).

"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father" (2 John 3).

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ" (Eph. vi. 23).

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Pet. i. 2).

"Mercy unto you, and peace, and love, be multiplied" (Jude 2).

"Grace be unto you, and peace, from Him which is, and which was, and which is to come," &c. (Rev. i. 4).

Here is a royal chain fit for the royal neck of the King's royal daughter—grace, peace, mercy, love, faith. We think much of the good wishes of beloved ones: how much more should we value the benediction of "Him which is, and which was, and which is to come" (Rev. i. 4)!

Some of the Scripture salutations manifest the personal regard of the sender, as—

"My love be with you all in Christ Jesus" (1 Cor. xvi. 24).

"Unto Timothy, my own son in the faith: Grace, mercy, and peace," &c. (1 Tim. i. 2).

Others show the catholicity of spirit that wishes well to all and from all:—

"All the brethren greet you" (1 Cor. xvi. 20).

"All the saints salute you" (2 Cor. xiii. 13).

“Grace be with all them that love our Lord Jesus Christ in sincerity” (Eph. vi. 24).

“The Lord be with you all” (2 Thess. iii. 16).

“Greet them that love us in the faith” (Tit. iii. 15).

“Grace be with you all” (Heb. xiii. 25).

If we might select one special benediction to send to a loved friend, our choice would perhaps be 2 Tim. iv. 22—“*The Lord Jesus Christ be with thy spirit.*” Wonderful words! The Master under His threefold title:—

“*The Lord*”—Powerful, first, commanding, God.

“*Jesus*”—A man, a Saviour, a sympathising Friend.

“*Christ*”—Sent, anointed, the chosen One.

“*With thy spirit*”—Unseen, but not unfelt; the body may be alone, but the spirit may always have the company of the Lord Jesus Christ.

“I see Thee not, I hear Thee not,
Yet art Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee.”

Another beautiful salutation is that of Rom. xv. 13—“*Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*”

The Fountain—“The God of hope.”

The Stream—“All joy and peace.”

The Drinking Cup—“Believing,” or trusting.

The Refreshment experienced—Abounding in hope.

The result will be a threefold filling—filled with “all joy and peace in believing,” “full of goodness,” “filled with all knowledge” (verse 14).

It was a marvellous salutation which the angel gave to Daniel—“*O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong*” (x. 19). I. Greatly Beloved. II. Fear Banished. III. Peace Bestowed. IV. Strength commanded, given, and experienced.

For width and breadth, length and depth, nothing can exceed the benediction so frequently used in our services—“*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all*” (2 Cor. xiii. 14). Nothing can go beyond this, unless it be Paul’s wish for the Ephesians (iii. 16)—“*That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*”

Strengthened—By God, in God, with God, for God.

Indwelt—Occupied, owned, possessed, a royal palace.

Rooted—A tree, striking deep, firm.

Instructed—Comprehending what is incomprehensible.


Filled—A vessel, a storehouse, a temple.

Was this good wish too great? No! emphatically No! for he concludes, “*Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory,*” &c. (Eph. iii. 21).

ASSURANCE OF SALVATION.

(Concluded from page 572.)

No. VI.

HE eternal security of the true believer, established upon foundations so deep and firm as those which we have been examining, derives its most absolute confirmation from that truth which we have reserved for the last, and which must now be briefly set forth: I mean our oneness with Christ.

Said the Lord Jesus, "At that day ye shall know that I am in My Father, and ye *in Me*, and I *in you*" (John xiv. 20). This knowledge, then future, has since become the possession of true faith, to which it has been revealed by the Holy Ghost in the inspired Word of God. We know it now. A relationship which was not comprehensible regarding Jesus of Nazareth visible in the body and "known after the flesh" (2 Cor. v. 16) by disciples to whom a resurrection life with Christ to be enjoyed even in this world was not yet declared, has now, since Christ has died and risen and ascended, become intelligible.

In our last chapter we saw the process, so to speak, by which this oneness is brought about. It was impossible that the Holy One should become united with sinful flesh. In incarnation He became truly human, "made of a woman," and truly of Israel, "made under the law;" but there was no incorporation in His incarnation. He stood personally "separate from sinners," while ever in perfect sympathy dispensing grace with a free hand to all. As a condition of oneness, it was therefore necessary that the old man should be got rid of—that in man with which the Holy One of God could never be united. Rom. vi. has taught us by what means this is accomplished—how we have died as to our carnal self with Christ, and have been raised again from the dead in Him.

Here, then, is where oneness begins. It is the oneness of Christ (not in incarnation, but in resurrection) with the regenerate soul, not in his humanity according to nature, but in the new creation.

Now, of this oneness with Christ there are two parts, as the text quoted indicates. "Ye are in ME," He says, "and I am in you."

1. That we are *in Him*, gives our souls the very confidence which Satan seeks at every sense of sin to shake. For what more perfect guarantee could He give me that my sinful self has been ignored and set aside than to teach me that I am in Him? Where so safe can any creature be as in the risen Christ? What other beauty, comeliness, perfection, need he seek for entrance and reception at the courts of God

when he knows himself "accepted in the Beloved" (Eph. i. 6) and "complete in Him" (Col. ii. 10)?

2. That He is in me, gives me strength for life here on earth, gives me power to wear His likeness, to speak His words, to win His victories, and to show to men His character. If the Lord could say, "He that hath seen Me hath seen the Father," no less truly does He say in effect, "He that hath seen you hath seen the Christ" (Matt. xxv. 40; John xv. 18; and compare John ix. 5 with Matt. v. 14).

Of this wonderful oneness we are given two chief illustrations—the one practical, the other essential. Both "make assurance doubly sure" as touching the believer's security.

I. The first is found in Rom. xii., 1 Cor. xii., Eph. iv., and other passages. It is that of the Head and Body—Christ the Head and we the members. It is not my province now to enlarge upon the numerous branches of this great doctrine, but only to indicate its bearing upon our theme, namely, the security of saints. As to this all doubt is dispelled to one who is able to take his place as a member of the Body of Christ. That place secures him. For is it not impossible to conceive the Body of Christ dismembered? "The head cannot say to the feet, I have no need of you" (1 Cor. xii.). Were any scripture capable of such an interpretation as that the corporate Christ would be manifested in eternal glory in a mutilated state, deprived of His members—that is, of those who had failed in faith and walk—all the power and value of the illustration would be lost. For in all the places where it is given the main argument based upon it is that the members have offices or functions which render them *indispensable* to the Head and Body, and these even the "less honourable," "the feeble," and "the uncomely" (1 Cor. xii. 23, 24). To be a member of Christ is therefore to be secure for evermore.

II. But even this illustration, grand and glorious as it is, becomes insignificant and weak compared with the one which our Lord presents in the seventeenth chapter of John: "That they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us . . . that they may be one, even as WE are ONE, I in them, and Thou in Me, that they may be perfected in one" (verses 21-23).

With reverence and awe we recognise in these words no less marvellous a truth than that our human oneness in and with the risen Christ corresponds in its character with His Divine oneness with the Father. And as there is unity in trinity in the Deity, so is there unity in plurality in "the Christ." But here we must pause, for I am not forgetful that while every seed of truth that fell from the great Sower's hand has been developed and expanded in the Epistles, this

alone has not been touched by the inspired writers. The theme is too sacred for any lips but His, and its meaning will only be fully grasped, if even then, when we "see face to face, and know even as we are known."

Meantime, what a mighty bulwark is thus thrown up for the feeble in faith against the assaults of doubt! He, poor, failing, sinning fool that he is by nature, is in the new creation one with the Son, in a union as vital, as indissoluble, as certain, as eternal as that of the Son Himself with the Father! In the light of this thought what new richness of meaning flashes out of the words of verse 12, "Those that Thou gavest Me I have kept, and none of them is lost"! Well may he cry, in the exuberance of established confidence and "full assurance," "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" and, ceasing to question, or to reason, or to fear, exclaim with the chief of sinful men, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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!"

In reading the foregoing series of papers it is probable that some persons have been prevented from fully accepting the conclusions arrived at, from the recollection of various passages of Scripture which seem to point in a different direction, and to imply that the child of God may lapse from the faith and be lost after all.

I append, therefore, a brief examination of the passages which are most frequently quoted in this sense, to show that their disturbing effect upon the great principle of the believer's security in Christ arises either from misunderstanding, from severing them from the context, or from mistranslation of the Greek.

1. Hebrews vi. 4-8.—This passage states that it is impossible for certain apostates to be restored. Now, first of all, does not this, if applied to the truly regenerate, prove too much? Does anyone affirm that a child of God who goes back can never be recovered? Surely every school of Christian doctrine will agree in denouncing such a theory. To whom, then, does this terrible *ultimatum* apply? To Hebrews, intellectually "enlightened" by the good Word of God, who have in common with their fellow-worshippers partaken of the Holy Ghost in gifts of prophecy and tongues, and beheld the miracles of the apostles, who, being untouched in heart and conscience, turn back to Judaism, and "crucify Christ" afresh by rejecting His Messianic claims. These are not the corn degenerated, but the "thorns and briers,"

never anything better (verse 8), which grew up amid the "herbs meet" for the husbandmen's use.

There is no manner of doubt thrown upon the true believer's security (see verse 9). Nay, lest any "heir of promise" should unintelligently apply the passage to himself, God has linked with it by far the strongest declaration which the New Testament contains as to the irrevocable, "immutable," unquestionable security of saints (verses 11-20).

2. Hebrews x. 26-31.—Here, again, there is a relapse which is "without remedy." There is for those referred to "no more offering for sin," but "a fearful looking for of judgment and fiery indignation, which shall devour," not backsliding Christians, but "the adversaries." The 26th verse may be paraphrased thus: "For if we," Hebrews, "sin wilfully" in "treading under foot the Son of God" (verse 29), despising "the blood of the covenant," forsaking the Christian assemblies (verse 25), and going back to the blood of bulls and goats (verse 4), we bring down Divine "vengeance" (verse 30) on our souls though members of the elect nation, and in that sense "His people" (verse 30), because we turn back to offerings which have been before proved to be without efficacy or cleansing virtue (verses 1-9). [NOTE.—Every sin is "wilful;" if an act were done in ignorance, or unintentionally, it would not be justly called sin. But the sin referred to is explained by the context.] But true Christians are not meant to be disturbed or shaken (verse 39). "We"—the other "we," not Hebrews now, but saints—"are not of them that draw back to perdition." Were such a thing possible the New Testament would have to be re-written.*

3. 1 Cor. ix. 27.—It is strangely supposed by some that Paul the apostle here contemplates the possibility of his soul being lost! But how superficially must his writings be studied by those who so affirm! The man who wrote 2 Cor. v. 1 and Phil. i. 21, and a hundred other like confident declarations of his personal security! Just look at the context here. He writes as a preacher, a servant, a runner in races, a gladiator or boxer in the games. Before a man can even *enter* upon or be qualified for such positions in the divine sense, he must be saved, justified, sanctified, and eternally secure. He is speaking of gaining crowns, rewards, prizes, not of gaining life and salvation. Where and when did our doubting friends discover that *salvation* was to be gained by preaching, by serving, by fighting? We had thought *salvation* was the *gift* of God to every believer in Christ, "not of works, lest any man should boast."

* For another remarkable use of "we" in the sense of "we Hebrews," see chap. xiii. 10.

Paul therefore fears lest, having preached to them, he himself should be (*adokimos*) disapproved or "rejected" (R.V.) from the "incorruptible crown" which at the judgment-seat of Christ will be given to all who are "well-pleasing to Him" (2 Cor. v. 9, 10). But, crowned or uncrowned, "we know that if our earthly house be dissolved, we have a building of God eternal in the heavens" (verse 1). As to that there can be no question.

1 Cor. x. 1-13.—This passage has sometimes been quoted to confirm the erroneous interpretation of ix. 27, as though Paul were comparing his own case with that of those who fell in the wilderness for the sins he names.

But is not such a thought very plainly foreign to the argument? Those who fell in the wilderness were not regenerate souls. The idolaters, revellers, fornicators, murmurers of Israel were types of carnal persons joined to the company of saints, whose evil communications tended to corrupt their good manners, rendering it necessary for the apostle to warn them of the danger of falling into like sins (verse 12) from over-confidence. The conclusion (verse 13) of the exhortation is that God is too faithful to His promises to let His child be tempted too severely for his strength; and thus the doubting soul is cast for security, not upon his own steadfastness, but on God's faithfulness, which, as we have seen (Ps. lxxxix. 33, 34), can never fail.

John xv. 2, 6; Heb. iii. 6; Matt. xxiv. 13.—I have grouped these three passages as all conveying the necessity for continuance in the faith, which is *admitted*, and as conveying to many true believers the alternative of the loss of the soul, which is *disputed*. In John xv. the Lord's word, "I am the *true* Vine," directs the mind instantly to the false vine which He had come to displace—"the degenerate plant of a strange vine" (Jer. ii. 21) which Israel had become. Thus we learn that the corporate witness represented by the vine is, as it was in Israel, the *professing* body—all those who, attracted by His doctrine, had or should become His disciples. Of the reality of their conversion their *fruit-bearing* was to be the test. Without fruit one of two alternatives would be involved: either (1) it would be manifest that the branch was but a graft not vitally knit, and should be cut off and perish; or, (2) since "the Lord knoweth them that are His," if indeed the fruitless branch were vitally in Christ, it would be necessary to chasten by affliction, or even to cut off by death of the body (1 Cor. xi. 30-32) that worthless life, "that he should not be condemned with the world" (John x. 27-30, R.V.).

Hebrews iii. 6 is one of many similar statements whose obvious meaning is that our relationship to our blessed Saviour can only be

fully realised in this life by daily hearing His voice, by abiding in His love, and by patient continuance in well-doing. In order to this we are not exhorted to cherish a trembling hope, but to "hold fast our boldness [our confidence] and the glorying of our hope firm unto the end"—a very unaccountable charge if the Spirit meant to convey that our salvation was really uncertain still.

Matt. xxiv. 13 is a simple and beautiful word of encouragement to the persecuted, and martyrs of the great tribulation, to maintain without flinching, even to the last, the confession of Christ's name, cheered by the thought of the glorious inheritance, the perfect rest, and the Master's "Well done," to which they are pointed on. To turn the passage "inside out," so to say, and make it a threat to the suffering saint that his soul will be damned if he seeks to save his body by recantation, would surely be the way to promote rather than hinder that result.

There may be other passages which do not occur to me now which may present a difficulty to some, but the lines of interpretation which I have sought to lay down will probably guide the searcher after truth to the right explanation of them all.

To conclude. The security of the child of God rests upon such great, deep, strong foundations as are laid in the promise of God—the new birth of the soul—justification by the blood—sanctification through the one offering of Calvary—death, resurrection, and oneness with Christ—and when our souls have once been taken intelligent possession of by these stupendous verities of Holy Writ, occasional and isolated texts here and there in its pages that seem to point in another direction will not disturb the "peace that passeth all understanding," which, like an invincible garrison, will safeguard our hearts and minds till the day when every difficulty will be solved and every seeming discrepancy cleared up. For that day, if any difficulty still remains, my reader may be well content to wait.

GEO. F. TRENCH.



INCONSISTENCIES.—The inconsistencies of Christians are the most deadly arrows in the quiver of infidelity.

LIFE AND PROGRESS.—A dead fish goes with the stream; a living one against it. A real Christian strives against the current of evil within and without him, while the mere professor allows himself to be borne down with it. The living fish, in ascending a river, does not always make the progress it would wish; and it is even so with the Christian in his ascent heavenward, yet does he not, because of this, cease to be a saint—his motto ever being, "Excelsior!"—A. T.

AN INTERVIEW WITH POPE LEO XIII.

A REPRESENTATIVE of one of the London dailies recently had a personal interview with the Pope, a lengthy record of which duly appeared in the columns of that journal. Some incidents of that interview serve to illustrate the character of the Papal system, and to show how it still maintains its leading principles and features. While waiting for the summons to enter the Pope's apartments, the visitor had opportunity to observe the furniture and decorations of the palace. Here is his description:—

“*En attendant*, Monsignor was good enough to bear me company, and to point out to me the ‘new splendours’ of the State saloons, which have been lately re-furnished in crimson and gold, and adorned with beautiful tapestries, vases, and *objets d’art* chosen from among the venerable Pontiff’s jubilee gifts. The throne from which the Sala del Trono takes its name is the one presented to his Holiness by the Spaniards—a magnificent piece of workmanship, daintily carved and richly gilt. In the framework of its deep crimson velvet baldaquin are encrusted two superb agates, about the size of ostrich-eggs. . . . All the Papal attendants not belonging to his Holiness’s military and ecclesiastical households are dressed in scarlet silk costumes of ancient fashion.”

One cannot read this sketch without being forcibly reminded of the luxuries of Babylon as depicted in Rev. xviii. Though stripped of much of its ancient glory, yet does that hierarchy manage to sustain a considerable degree of splendour. When Thomas Aquinas entered the Pope’s apartment and found piles of gold on the table, and the counting going on, the Pontiff gleefully remarked that the day had gone by when the Church could say, “Silver and gold have I none;” to which jest the grave doctor replied, “Nor can she say now to the lame man, ‘Rise up and walk.’”

The Papal assumptions are well represented by the following. Being interrogated as to a report concerning a historical work on which he was said to be engaged, the Pope replied—

“My time has been too fully occupied with the discharge of my duties as head of the Church to permit me to undertake a literary enterprise of such magnitude.”

And later in the interview, in connection with certain observations about German affairs, he remarked—

“As the head of the Church I cannot countenance injustice done to those who are committed to my care, and whom I am bound to protect and defend.”

England comes in for a compliment in relation to the matter of slavery, the Pope remarking—

“On the question of slavery, for example, I have just completed an Encyclical, addressed to Cardinal Lavignerie, which will be published to-morrow. You may be glad to know that in it I make reference to England, which has done so much and incurred such great sacrifices to effect the abolition of slavery.”

The chief topic of conversation, however, was the recent visit of the young German Emperor, upon which point the Pontiff was very communicative. He said—

“I cannot say that we are either satisfied or dissatisfied with the Emperor’s visit. That he came to Rome was not at our request; nor was his object in coming favourable to us, but rather to those who are against us—

to those who, for ten years past, have practically compelled me to restrict myself to this palace, from which I cannot issue. My dignity forbids me to do so. This young man (*questo giovane*), having acceded to the German throne, has been making a round of visits to European Courts—to St. Petersburg, Copenhagen, Vienna, and finally to Rome, where his presence was calculated to strengthen our adversaries and consolidate their position, not to benefit us. He came to see me; it was an act of courtesy, and I was glad to receive him. I had much to say to him; but just as I was beginning my discourse he interrupted me by calling in his brother, in order to present him to me. After that, I had no further opportunity of speaking privately with him. . . .

“With regard to our *modus vivendi* with Germany, in many respects I have good reason to be satisfied. From the German Government I have obtained many valuable concessions. . . . With our episcopacy and clergy in Germany all is going smoothly and satisfactorily. The vacant offices have been properly filled up with the accord of Church and State alike, and to the contentment of both. Of our religious Orders which have been expelled from Germany, three have been authorised to return to their spheres of duty—the Franciscans, Dominicans, and Benedictines. We are in negotiation about the withdrawal of the prohibitions affecting our Educational Orders; but there is great difficulty. The German Government desires to keep in its own hands the exclusive instruction of Catholic children. To this I cannot consent. The teaching rights of the Church must be recognised, and their exercise must be duly authorised by the State. With less than this I may not be satisfied; and, as you know, when the Pope is dissatisfied, the Catholics are discontented. In the German Empire there are fifteen millions of Catholics, whose wishes and feelings must be respected, it being the interest of their temporal rulers to keep them contented. When civil authority is righteously exercised it is always supported by the Church.”

It appears from this that the visit of the Emperor has not given much satisfaction. The nation which he represents is not found as pliable as some others to the Papal will, and so the Monarch of the Vatican has still to deplore the loss of his temporal power. The Royal visit was a mere act of kingly courtesy, nothing more—so the Pope regards it; and the Papal See derives no encouragement from the new Emperor in regard to its claims. “That young man” seems in no way disposed to help Leo XIII. to recover the lost dominions, but, on the contrary, shows his sympathy in a decided way with the Italian people. The fact must be taken for what it is worth, but in these days of obsequiousness and truckling to the head of the Romish Church its significance cannot be overlooked.



LUTHER AND THE STUDENT.—On one occasion the reformer paid a pastoral visit to a young scholar who was in his last illness, and one of the first inquiries made was, “What do you think you can take to God, in whose presence you are so shortly to appear?” With striking confidence the youth at once replied, “Everything that is good, dear father; everything that is good.” “But how can you bring Him everything good, seeing that you are but a poor sinner?” anxiously asked the Doctor. “Dear father,” at once added the young man, “I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ.” “Truly that is everything good,” answered Luther. “Then go, dear son; you will be a welcome guest to God.”

THESE MANY YEARS.

THESE many years! what lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess:
How faithful He through all my griefs and fears,
And constant murmurings—these many years.

God of the Covenant! From first to last,
From when I stood within the sprinkled door,
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And nought but goodness all the way appears,
Unmerited and free—these many years.

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have Thine hands prepared for me
Sweet, precious morsels—lying at my feet:
'Twas but to stoop and taste the grace that cheers,
And start refreshed through all—these many years.

What time I thirsted, and earth's streams were dry;
What time I wandered, and my hope was gone;
Thine hand has brought a pure and full supply,
And, by a loving pressure, lured me on:
How oft that hand hath wiped away my tears,
And written "Pardon"—all these many years.

And what of discipline Thy love ordained,
Fell ever gently on this heart of mine;
Around its briars was my spirit trained
To bring forth fruits of righteousness divine:
Wisdom in every check, and love appears
In every stroke throughout—these many years.

Lord, what I might have been, my spirit knows—
Rebellious, petulant, and apt to stray;
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way:
Thine be the glory! Merit disappears
As back I look upon—these many years.

Thine be the glory! Thou shalt have the praise
For all Thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death—
To where the palm and golden harp appears,
There to rehearse Thy love through endless years.

The late THOMAS EDMUND REYNOLDS.



JAMES RENWICK, THE LAST OF THE SCOTTISH MARTYRS.

ANOTHER REMINISCENCE OF 1688.

THE year now drawing to a close has served to revive memories of many great persons and events. It has been a notable year of anniversaries. First, it is celebrated as the tercentenary of the attempted invasion by the Spanish Armada, a brief account of which occupies the first article of the present volume. Then it is the bicentenary of the great revolution under William III. and Mary, with the flight of James II. and the overthrow of Popish intrigue. Again, it is memorable as the bicentenary of the death of the great author of the "Pilgrim's Progress," who so valiantly stood for Christ and His truth.

Ere the year passes quite away we would recall another name, not quite so conspicuous in the page of history as some, but one which, nevertheless, may well be enrolled among the list of those worthies whose names gem the pages of martyrology: we refer to James Renwick, of Glencairn, who in 1688, at the early age of twenty-six, laid down his life for the truth in the Grassmarket, Edinburgh.

James Renwick was born at Glencairn, in Dumfriesshire, February 15th, 1662. His godly mother had one source of grief in the early death of many of her children, but her good husband comforted her by saying that he was well satisfied to have children, whether they died young or old, provided they might be heirs of glory. With this, however, she could not be quite satisfied, but, like Hannah of Old Testament history, earnestly sought a child from the Lord, that might not only be an heir of glory, but might live to serve Him on earth. When James was born she took it as an answer to prayer, and reputed herself under manifold engagements to dedicate him to the Lord, who satisfied her with very early evidences of His accepting that return of His own gift, and confirmed the same by very remarkable appearances of His gracious dealings with the child. These strengthened the confidence of the mother in the future of her son, leading her to believe that the Lord had an honourable career in store for him. These godly folk, living, as did so many of their race, in close communion with God, seemed almost to attain to the gift of prophecy, their utterances often betokening events in a remarkably exact manner. Thus it was with the father of James, who died in 1679, and who said that "James's time in the world would be but short, but the Lord would make some

eminent use of him." His martyrdom nine years later proved the truth of this prophecy.

A quaint biographer says concerning him that when he had learned to read his Bible, at about six years of age, "the Lord gave him some sproutings of gracious preparation, exercising him in doubts and debates as to the Maker of all things." These mental exercises and temptations to Atheism appear to have been very severe, so that, looking to the mountains, he said, "if these were all devouring furnaces of burning brimstone, he would be content to go through them all, if so he could be assured there was a God." This conflict, however, ended in a calm, settled conviction of the existence of God and of His love.

We are told concerning him that "he made much conscience of obeying his parents," herein setting an example for all young people who desire that it may be well with them. Though during his college life he was swayed to some extent by temptations to youthful folly, the voice of warning, through the grace of God, effectually checked evil tendencies, and he became thoroughly decided and steadfast. The unfaithfulness of some professors and ministers at one time became a great stumbling-block to him, but he was delivered from the ill effect of such lives by beholding some illustrious examples of a contrary character. He was specially impressed by the fidelity of a faithful minister and martyr, Donald Cargill. Renwick was present at the execution of this good man, July 27th, 1681, and was so moved that he finally determined to join these holy witnesses in the cause for which they suffered.

Owing to some differences of judgment among the ministers themselves concerning a declaration against the tyranny of the authorities, Renwick and others went for a time to Holland, where he applied himself diligently to study at the University of Groningen, returning after a short course there to labour in his native land.

"In September, 1683, Renwick commenced his labours in Scotland, taking up the testimony of the standard of Christ where it was fixed and had fallen at the removal of the former witnesses, Cameron and Cargill, which, in the strength of his Master, he undertook to prosecute and maintain against the opposition from all hands." His fidelity and earnestness brought him much contempt from the lukewarm clergy and others, but he braved all obloquy, and maintained his testimony. As he proceeded in his work his difficulties and dangers increased: he was persecuted by enemies, and discouraged and vexed by those who professed and ought to have been friends.

On one occasion, as he was going to a meeting, "a countryman, seeing him wearied, gave him a horse for some miles to ride on, when they were surprised by Lieutenant Dundas and a party of dragoons.

The two men with him were taken and pitifully wounded. He escaped their hands and went up Dungavel Hill, but was so closely pursued (they being so near that they fired at him all the time) that he was forced to leave his horse, losing thereby his cloak bag with many papers. Seeing no other refuge, he was fain to run toward a heap of stones, where, for a little moment getting out of their sight, he found a hollow place, into which he crept. In the meantime the enemy searched up and down the hill, yet were restrained from looking into that place where he was. Many such sore and desperate chases he and those with him met with, often continuing whole days and nights without intermission, in the wildest places of the country, for many miles together, without so much as a possibility of escaping the rage of those who pursued them."

His sufferings from this time were greatly increased: "letters of intercommunication were issued against him"—a process similar to that which in more modern times has become known by the term "boycotting." Thus, because he would not wear the mark of the beast, he might neither buy nor sell, and was often reduced to terrible straits of hunger and cold.

On the death of Charles II., and the proclamation of the Duke of York in February, 1685, Renwick published what is known as the Sanquhar Declaration, in which he protested against the usurpation by a Papist of the government of the nation. He declined to take part in the Earl of Argyle's revolt, not because he disapproved of the design, but "because it was not concerted according to the ancient plea of the Scottish Covenants."

While the "moderate Presbyterians" readily accepted the concessions of toleration made by the crafty James II., Renwick seems to have had more sagacity, and refused to recognise them. This, however, drew down upon him the wrath of the Presbyterians, so that with them and the Papists poor Renwick was between two fires. Yet all this moved him not. The persecution against him waxed hotter and hotter, so that "in less than five months after the Toleration, fifteen most desperate searches were made for him; to encourage which a proclamation was made, October 18th, wherein a reward of £100 was offered to any who could bring in the persons of him and some others, dead or alive."

The year of his death arrived (1688), and the apprehension of his speedy departure quickened his zeal in testimony against evil-doers. He set himself to deliver a powerful testimony against both the granters and accepters of the Toleration—a testimony which he desired might stand on record for future days. His perseverance in this object led to his arrest.

Being brought before the Chancellor, he was asked "how it came to pass that he differed so much from other Presbyterians who had accepted of the Toleration and owned the King's authority, and what he thought of them. He answered that he was a Presbyterian, and adhered to the old Presbyterian principles, from which they had apostatised for a little liberty, they knew not how long, as they themselves had done for a little honour. The Chancellor replied, and the rest applauded, that they believed these were the Presbyterian principles, and that all Presbyterians would own them as well as he, if they had but the courage." However, he was indicted on three charges—(1) disowning the King's authority, (2) the unlawfulness of paying cess, (3) the lawfulness of defensive arms.

Whatever opinions may be held as to Renwick's position in respect to these three charges, any error will seem insignificant when the main end of his life and testimony are kept steadily in view. He was a noble witness for the truth of the Gospel against the assumptions of the harlot Church of Rome.

The issue of the trial was clearly foreseen : Renwick was condemned to death, the execution to take place in the Grassmarket, Edinburgh. Many endeavoured to save him by trying to turn him from his principles, but he steadily resisted all such efforts, so that it became a proverb, "Begone, as Renwick said to the priests."

"Several petitions were written from several hands of the most favourable strain that could be invented, and sent him to subscribe, but all in vain ; yea, it was offered to him, if he would but let a drop of ink fall on a bit of paper, it would satisfy, but he would not."

He said many times, "Now I am near the end of time, I desire to bless the Lord ; it is an inexpressingly sweet and satisfying peace to me, that He hath kept me from complying with enemies in the least." Hearing the drums beat for the guard, he fell into a transport, saying, "Yonder is the welcome warning to my marriage. The bridegroom is coming ; I am ready ; I am ready." Then, taking leave of his mother and sisters, he entreated them not to be discouraged, for, ere all was done, they should see matter of praise in that day's work.

Thus, at the age of twenty-six years, did James Renwick join "the noble army of martyrs," who "loved not their lives unto the death."

Within a year of his death the Stuarts were exiles, and the kingdom was established in the hands of William III. and Mary.

J. L. S.



FAITH has no opinions—it knows, it realises, it is certain, because it believes God's Word.—H. W. SOLTAU.

THE PARABLE OF THE LABOURERS IN THE VINEYARD.

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

MATTHEW XX. 1-16.

Verse 1. "For the kingdom of heaven [the heavens] is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard."

This parable is founded on what had just occurred as recorded in the preceding chapter. The rich young man having gone away sorrowful, the disciples were instructed as to the necessity for Divine grace in order to full surrender, since that which was impossible to man was possible to God. Peter having called to remembrance their having given up all, asked the question, "What shall we have therefore?" The Lord by this parable teaches that the rewards of the Kingdom, though distributed on principles of strict justice, were, after all, rewards of grace, distributed in sovereignty, and beyond all proportion to the sacrifice or service rendered.

This is not the Saviour calling sinners, but the Son over His own house, employing labourers in His own service.

The early morn may suggest the idea either of the commencement of the dispensation, or of the time of conversion, or the period of a call to especial service.

Verse 2. "And when he had agreed with the labourers for a penny [denarius] a day [the day], he sent them into his vineyard."

All who enter on the service of the Lord Jesus may enter with the full persuasion that their labour will not be in vain in the Lord; that they serve no hard master, but One whose principle is that the labourer is worthy of his hire; and that, when He comes, He will reward every one according to his works, so that not even the gift of a cup of cold water will be overlooked by Him.

The denarius, or Roman penny—in value about sevenpence or eightpence halfpenny—was the ordinary remuneration at that time for a day's work.

Verses 3-7. "And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, 'Go ye also into the vineyard, and whatsoever is right [just] I will give you.' And they went their way. Again he went out about *the sixth and ninth hour, and did likewise.* And

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about the eleventh hour he went out, *and* found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man *hath* hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right [just], *that* shall ye receive.'"

Early in the morning would be at sunrise, say about six o'clock; the third hour, nine o'clock; the sixth hour, twelve o'clock; the ninth hour, three o'clock in the afternoon; and the eleventh, one hour before sunset. The length of the period spent in the professed service of the Lord Jesus, although not overlooked by Him, may not always be the criterion by which He estimates the value of the service rendered; but, whether the time be long or short, every man shall receive his own reward, according to his own labour. The thoughts and intents of the heart, the motives, the measure of self-sacrifice, the opposition encountered, the obstacles to be overcome, the results of the service—all these will be taken into account by Him who trieth the heart and the reins, as well as the length of time occupied in the service.

Verse 8. "So when even was come, the lord of the vineyard saith unto his steward, 'Call the labourers, and give them *their* hire, beginning from the last unto the first.'"

The day according to the Hebrew calculation ends at sunset; when the even has come the day closes. The present dispensation, or day of salvation, which commenced at Pentecost, will come to its close at the coming of our Lord Jesus Christ and our gathering together unto Him. One of the first actions of the Lord Jesus after His coming will be to take account of His servants (1 Cor. iv. 5).

Verses 9-16. "And when they came that *were* hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good-man of the house, saying, 'These last *have* wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, *and* said, 'Friend, I do thee no wrong [injustice]: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give [it is my will to give] unto this last, even as unto thee. (Or) is it not lawful for me to do what I will with mine own [in mine own affairs]? (Or) is thine eye evil, because I am good?' So the last shall be first and the first last: for many be called, but few chosen."

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In the distribution of rewards by the Lord at His coming, there will be a manifestation of three great and glorious principles—JUSTICE, SOVEREIGNTY, and GRACE.

The HOUSEHOLDER (verse 1), when he engages the labourers, guarantees a full and just remuneration for service to be rendered; and to those sent into the vineyard subsequently he promises, "Whatsoever is just, *that shall ye receive.*" No service, however humble,—no work, however small,—no sacrifice, however trifling,—will be overlooked, but each will receive the due recompense of the reward.

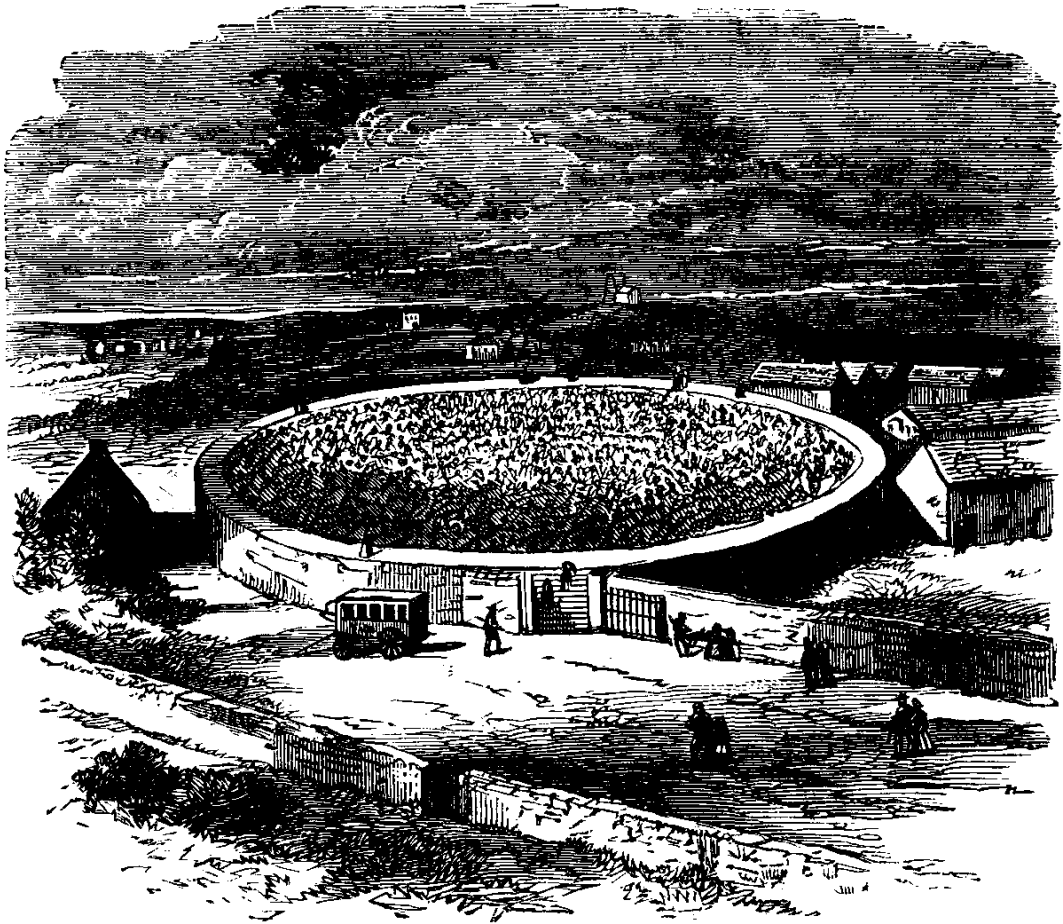
The LORD OF THE VINEYARD (verse 8) claims the sovereign right to do what he wills in his own affairs.

The GOODMAN OF THE HOUSE (verse 11) retains to himself the privilege, the exercise of goodness and grace, whatever might be thought of his generosity. SOVEREIGNTY will not be exercised at the expense of justice or of grace; whilst the magnificence of the grace manifested in the far more exceeding and eternal weight of glory, the recompense for light and temporary afflictions and service, will be for the honour of the justice and the glory of the sovereignty displayed. So, then, if the last are first and the first last, and some are chosen to especial service, and others chosen to peculiar privilege, all will be alike the subjects of DIVINE JUSTICE, SOVEREIGNTY, and GRACE; and the language of each and all will be, "Not unto us, O Jehovah, not unto us, but unto Thy name give glory, for Thy lovingkindness, *and for Thy truth's sake.*"



JOHN CRAIG'S ESCAPE FROM ROME.

PERSONS who have passed along the Edinburgh Cowgate will probably have been interested in the old Magdalen Chapel, in which John Craig, the compeer of Knox, promulgated the principles of the Reformation. Craig was a man of travel, of enlarged experience, and of romantic adventure. Condemned at Rome to be burned at the stake, he was released from prison on the eve before the day fixed for his martyrdom in a wonderfully providential manner. News spread through the city that Paul the Fourth was dead, on which a tumult arose, the people opened the prisons, and Craig escaped. A robber on the road some distance from Rome gave him money in acknowledgment of a former kindness; but this being exhausted, he might have died of want in the wilderness but for the circumstance that he was met by a dog with a purse of money in its mouth—a boon which the animal voluntarily surrendered with signs of pleasure. After reaching Vienna, the reformer preached before Maximilian the Second, who was asked by the succeeding Pope to send Craig back a prisoner to Rome. This was refused, and with letters of safe-conduct he reached Edinburgh in safety, where he laboured effectively during many years, and died at his post in the year 1600. The story of the dog is no doubt authentic. John Craig was not a man to invent a story, and he could not have been deceived.



A MONSTER OPEN-AIR SERVICE.

WESLEY IN CORNWALL.

THE accounts of Wesley's travels are crowded with striking anecdotes of his adventures in the open air. The band he trained to follow in his own footsteps in this great service were, under God, instrumental in effecting one of the most far-reaching reformations which the Christian centuries have seen.

Of all the places used by Wesley for preaching, Gwennap Amphitheatre, in Cornwall, is the most remarkable, and there the great open-air itinerant probably spent some of the happiest seasons of his laborious life. It was concerning the singing there that he said, "No music is to be heard on earth comparable to the sound of many thousand voices, all harmoniously joined in singing praises to God and the Lamb."

In his "Life and Times of Wesley" (vol. iii., p. 588) Mr. Tyerman says of this station:—

"This remarkable spot was first used by Wesley as a place of preaching in 1762, on account of the wind being so boisterous as to prevent him occupying his usual stand in the town itself. 'At a small distance,' says he, 'was a hollow, capable of containing many thousand people. I stood on one side of this amphitheatre toward the top, with the people beneath and on all sides.' Many since then had

been the marvellous scenes he had witnessed in this "the first natural amphitheatre in the kingdom."

There can be little doubt that the estimated numbers were sometimes greater than the real; but still it was here, on this Cornish common, that Wesley had the largest congregations to whom he had ever preached. The place is now one of the "sights" of Cornwall. Here an annual service has been held ever since Wesley's death; and now, on every Whit-Monday, thousands wend their way in every style of conveyance, from the donkey-cart of the poor peasant to the dashing carriage of the wealthy squire, and, assembling within the area and around the banks of this consecrated hollow, join in one vast act of worship offered to the God of heaven. Occasionally it would rain; but what moderns would call a mishap does not appear to have damped the ardour of Wesley's congregation. How does he deserve to be remembered and honoured as the Reformer of Cornwall! John Wesley, after preaching here to 32,000 people—the largest assembly he ever addressed—writes in his journal that he considered it "the most magnificent spectacle which is to be seen on this side heaven."—*From "Beneath the Blue Sky," by Godfrey Holden Pike (Hodder & Stoughton).*



TYNDALE IN PRISON.

ONCE in safe custody, the translator was confined in the Castle of Vilvorde, and the hardships of his prison life will be best described in his own words. The letter is supposed to have been addressed to the governor of the castle:—"I believe, right worshipful, that you are not ignorant of what has been determined concerning me; therefore I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me, from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in the cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. My overcoat has been worn out; my shirts are also worn out. He has a woollen shirt of mine, if he will be kind enough to send it; I have also my leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night. I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But, above all, I entreat and beseech your clemency to be urgent with the procureur that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study. And, in return, may you obtain your dearest wish, provided always that it be consistent with the salvation of your soul. But if any other resolution has been come to concerning me—that I must remain during the whole winter—I shall be patient, abiding the will of God, to the glory of the grace of my Lord Jesus Christ, whose Spirit I pray may ever direct your heart."

PHASES OF SANCTIFICATION.

By F. E. MARSH, *Sunderland.*

(Concluded from page 564.)

No. XI.—SANCTIFIED BY BLOOD (PART 2).

“Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”—Gal. i. 4.

IN the diary of the late Dr. Norman Macleod, of Glasgow, there is this entry:—“December 31.—Sabbath night.—I am here all alone upon the last Sabbath, almost the last hour, of 1848. What a year of world wonders this has been, with political revolutions in every part of Europe! In Britain, famine, pestilence, riots, and rebellion. It has been an all-important year to me. During the year, I can say that, as far as I know, I have not for a day, or at any time, consciously resisted what I knew to be right, setting my heart upon evil. I do not say that I have done any one thing perfectly. Every day has disclosed manifold imperfections—sloth, pride, vanity, ambition, shortcomings in all things—but I have been alive. To what is this owing? I rejoice to write it—let it be seen by angels and demons—To the boundless and omnipotent grace and infinite love of God. May I not try, in much ignorance, to sum up some practical lessons from dearly bought experience?”

“I had inadequate views of Christ’s Cross. I saw a work done for me, a ground for pardon, an objective reality; but did not see so clearly the eternal necessity of the Cross in me, of sharing Christ’s life as mine, of glorying in the Cross as reflected in the inward power it gives to be crucified to the world and the world to me.”

We call special attention to the words in italics. Dr. Macleod had seen Christ as his Substitute dying in his stead for his sin; but he had not seen how he was identified with the Christ who had died upon the cross, and the outcome of it—separation to God and separation from the world.

In the Epistle to the Galatians alone there are at least seven references to the work of Christ in a practical sense.

Gal. ii. 20: “I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me” (R.V.). Here we have *identification* with Christ in His death, as the end of the self-life.

Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." Here we have *redemption*, or being brought into blessing, by the death of Christ, that we might serve Him.

Gal. iv. 5: "To redeem them that were under the law, that we might receive the adoption of sons." Here we are told the purpose of Christ's coming, namely, *adoption*, and the outcome, which is, behaving as children.

Gal. v. 1: "Stand fast in the liberty wherewith Christ hath made us free." Christ has made us free from sin by His work, and keeps us free by His grace. Here we have *liberation* as we abide in His grace—liberty to do His will.

Gal. v. 24: "And they that are Christ's have crucified the flesh with the affections and lusts." Here we have *crucifixion*, or putting off the former manner of life.

Gal. vi. 14: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here we have *separation*. As we keep to our position, the world will not have anything to do with us.

Gal. i. 4: "Who gave Himself for our sins, that He might deliver us from this present evil world." Here we have *sanctification*, or the death of Christ separating us from the world. There are several points suggested by the last verse. We note two, and put them in the form of questions—

I. What is meant by the world?

II. Why did Jesus die?

I. *What is meant by the world?*—There are three words that we have rendered "world." One means the earth in its order and arrangement as opposed to chaos—"God so loved the world" (John iii. 16); another means the inhabited or civilised world—"All the world should be taxed" (Luke ii. 1); and the third means a period of time—age—"The god of this age" (R.V., margin, 2 Cor. iv. 4), who is Satan. This latter word we have in the verse we are considering.

What is meant by the world is expressed by one: "By this world we sometimes understand the things of this world; the variety and pleasures and interests that steal away our affections from God. Sometimes we are to understand the men of the world, with whose solicitations we are so apt to comply." Another has said—

"The girl might pass, if we could get her
To know the world a little better.
To know the world! A modern phrase
For visits, ombre, balls, and plays."

What the principles are that actuate this age we are plainly told

in 1 John ii. 16—"The lust of the flesh, the lust of the eyes, and the pride of life." These are the lines that Satan goes on, and leads his subjects along; upon which, too, he seeks to get the saint.

It was so in the case of *Eve* (Gen. iii. 6).

1. "Tree good for food"—"Lust of the flesh."
2. "Pleasant to the eyes"—"Lust of the eyes."
3. "Make one wise"—"Pride of life."

It was so in the case of *Lot* (Gen. xix. 8; xiii. 10, 11).

1. When he would give his daughters to the men of Sodom—"Lust of the flesh."
2. When he looked toward Sodom—"Lust of the eyes."
3. When he chose the well-watered plain of Sodom.

It was so in connection with *Israel* (Numb. xi. 4; Ex. xxxii. 4, &c.; Numb. xvi. 3).

1. When they lusted after the flesh-pots of Egypt—"Lust of the flesh."
2. When they set up the golden calf—"Lust of the eyes."
3. When Korah and his followers coveted the priesthood—"Pride of life."

It was so with *Achan* (Josh. vii. 21).

1. When he saw the Babylonish garment—"Lust of the eyes."
2. When he coveted the forbidden things—"Lust of the flesh."
3. When he hid them in his tent. He wanted them for himself—"Pride of life."

It was so in the case of *David* (2 Sam. xi. 2-4; 1 Chron. xxi. 1).

1. He saw Bathsheba—"Lust of the eyes."
2. He committed adultery with her—"Lust of the flesh."
3. When he numbered Israel—"Pride of life."

Satan put the same before *Christ* (Matt. iv. 1-10).

1. "Make these stones bread"—"Lust of the flesh."
2. "Showed Him all the kingdoms"—"Lust of the eyes."
3. "Cast Thyself down"—"Pride of life."

It is well for us to know the character of the world, to look at it in all its bearings, that we may be prepared to overcome it. What shall we compare the world to? What will it bring if we follow it? What are its characteristics? It is like Achan. Its policy of covetousness will be sure to bring defeat. The world is like Balaam. It is hypocritical; it can talk much of God's ways, but travels not in them. The world is like Cain. It is self-willed and obstinate. The world is like Demas. It thinks only of the present, and makes no preparation for the future. The world is like Eve. It brings sorrow and suffering. The world is like Felix. It is content with the present, and if it thinks

of the future, puts it off to a more convenient season. The world is like Goliath. It boasts much, but when put to the test is overthrown. The world is like Haman. It is crafty, cunning, and cruel. The world is like Jael. It promises one thing, and performs another. The world is like Korah. It rebels against God's order and decree. The world is like Levi for cruelty. It cares not for the comfort of others. The world is like Micah for idolatry. It sets up gods of its own. The world is like Nebuchadnezzar for pride. It exalts itself against God. The world is like Orpah. It may profess to go a little way with God, but it continues not. The world is like Pharaoh for stubbornness. It will not submit if it can help it. The world is like Rehoboam for wilfulness. It ever seeks its own ends and pleasures. The world is like Saul for rebellion. It is the enemy of God. And it is like Tamar for craftiness. It ever seeks our ruin. "Evil world" indeed! What can we have to do with it? Not anything.

II. *Why did Jesus die?*—Rotherham gives the verse a more emphatic reading in his translation: "Who gave Himself for our sins, that He might take us for Himself out of the present age, which is an evil one."

As God not only protected Israel in Egypt, but brought them out of it, so He has saved us out of the world. As Israel left Egypt and its bondage by the power of God, so we are to stand fast in the liberty wherewith He has made us free. As Israel left Egypt and its bitterness, so we have, and are to leave all that we once felt of, and is comprehended in, "the root of bitterness and the bond of iniquity." As Israel left Egypt and its gods, so we are to leave, and to keep ourselves from the idolatry of self and pride. As Israel left Egypt and its sins, so we are to put off all the old habits learnt in the world. As Israel was to leave the food of Egypt, so we are to leave the things that minister to the old nature, and feed upon the heavenly manna alone.

"Not a hoof to be left behind," was the word of Moses to Pharaoh, when he would keep back part of their cattle. Moses said in so many words, "We mean to come clean out of Egypt." The Lord will not allow us to go to the world, or the world to come to us. He will not allow us to do what the Romans did. They put the statue of Christ among the heathen gods in their temple, as giving Him a place among them. But Christ will not allow this in the lives of His people: He will have *all* place or *no* place. If the ark of the Lord is in the house of our being, the Dagon of the world and sin must fall before it. We are separated ones—"that He might take us to *Himself*"—and as such we are to be separated from all that is not of the Lord. Remember the price He has given for us—" *Himself* ;" and as we call to mind this

fact, as one has said, the world will lose all its charms for us. "Sit down, with Mary, and gaze upon a crucified Jesus. So will the world become a dim and dying thing. When you gaze upon the sun, it makes everything else dark; when you taste honey, it makes everything else tasteless; so, when your soul feeds upon Jesus, it takes away the sweetness of all earthly things—praise, pleasure, and fleshly lusts all lose their sweetness."

When our hands would do evil, let us think of the hands of Christ stretched upon the cross to save us from it.

When Satan would tempt us to run in the paths of disobedience, let us call to mind the fact that the feet of our Saviour were nailed to the accursed tree to save us from sin.

When our lips would utter hasty words, let us muse upon Him who was reviled, but who reviled not again.

When our eyes would look towards self, the world, and the flesh, let us look upon Jesus, who pleased not Himself, but who ever did the Father's will, although that led Him to the cross.

When our mind would wander upon unholy things, let us think of Him who bore the punishment due to our sin, and, in the light that radiates from His cross, loathe it.

When Satan would puff us up with pride, let us gaze upon Him who humbled Himself to the death of the cross, and pray to have His mind in us.

When the world would seek to seduce us, let us call to mind what it did to Christ, and say to it, as Nehemiah said to Sanballat when he wanted him to leave his work, "I cannot come down," or, rather, in determination of faith, "I will not come down."

Let us also remember that Christ died not only to save us in a negative sense—that is, to keep us from this present evil world—but He died to save us in a positive sense—that is, that we might be holy and like Himself. His voice was hushed in death that we might sing His praises and speak forth His truth; He was forsaken that we might forsake all and follow Him; His hands were nailed to the accursed tree that whatsoever our hands do we may do all for His glory; His feet were fastened to the cross that ours might follow Him alone; He was stripped that we might be clothed in the garments of righteousness and holiness of life; His eyes were closed in death that we might gaze only upon Him, and be attracted by Him alone; and His body was lacerated that we might bear about in our body the dying of Himself.



ANGELS AND MEN.—Angels do as they are told; men do as they like.

LUTHER'S FAITH IN PRAYER.

“**J**UST as a shoemaker makes a shoe, and a tailor a coat,” the reformer once remarked, “so also ought the Christian to pray. The Christian’s trade is praying. And the prayer of the Church works great miracles. In our days it has raised from the dead three persons—viz., myself, having been frequently sick unto death; my wife Catherine, who likewise was dangerously ill; and Melancthon, who was sick unto death at Weimar (1540). And though their rescue from sickness and other bodily dangers be but trifling miracles, nevertheless they must be exhibited for the sake of those whose faith is weak.” When these words were spoken a great drought was afflicting the country, and hence Luther lifted his eyes to heaven and prayed: “Lord God, Thou hast spoken through the mouth of Thy servant David, ‘The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.’ Why wilt Thou not give us rain now, for which so long we have cried and prayed? Well, then, if no rain, Thou art able to give us something better—a peaceable and quiet life, peace and harmony. Now we have prayed so much, prayed so often, and our prayers not being granted, dear Father, the wicked will say Christ, Thy beloved Son, hath told a falsehood, saying, ‘Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.’ Thus they will give both Thee and Thy Son the lie. I know that we sincerely cry to Thee, and with yearning. Why, then, dost Thou not hear us?” This was in the year 1532, and in the course of that night an abundant rain refreshed the face of nature.



“PARTAKERS OF THE DIVINE NATURE.”

2 PETER i. 4.

As Christ, incarnate by the Holy Ghost,
 Became a Man to save us—rebels lost—
 So we, by that same Spirit born anew,
 Are made partakers of *His* nature too.
 O wondrous love! O miracle of bliss!
 Identified with Jesus e’en in this.

As “like unto His brethren” He was made,
 So now in us, the children of His grace,
 May His own glorious image be portrayed!
 May all, in us, the heavenly likeness trace!
 High in the heavens He doth for us appear:
 O may we truly represent Him here!

LUCY A. BENNETT.

THE LATE MISS CALEY, OF THE NORTH AFRICAN MISSION.



THE North Africa Mission has sustained a heavy loss in the unexpected death from fever of Miss C. E. Caley. She had come to England for a brief visit to her mother and friends, and was to have returned to be married to Dr. Churcher, and settle down at Tangier for work amongst the people she so deeply loved. Within a little more than a fortnight of her arrival, she was called home to the presence of the Lord whom she had so faithfully served.

Miss Caley was born at Windsor, October 28th, 1860, and was blessed in having Christian parents.

When a little more than seven years old, her aunt was the means of leading her to the Lord Jesus Christ, and from that time to the end of her life she never doubted her salvation. In 1868 her family moved to Hammersmith, and in 1871 to near Tunbridge: here it was that she began to work for the Lord by taking a class of girls in a Sunday school. In August, 1874, she was baptised, and shortly after this it was her delight to help in mothers' meetings, children's services, &c., and though engaged in teaching her sisters she used to visit the poor.

When quite young, she took the greatest interest in mission work abroad, and both at home and at school read all she could on the subject. She was blessed to the conversion of her two sisters, some of her school-fellows, and members of her Sunday class. Afterwards she worked amongst rough lads of Tunbridge Wells, several of whom were brought to Christ through her instrumentality.

In the autumn of 1884 she offered herself to the North Africa Mission, and after being accepted spent some months in preparing for work abroad. On November 6th, 1885, she left London for Tangier in company with Miss Jay, and stayed at Hope House five months studying Arabic and helping in the medical mission.

In April, 1886, she went with Miss Herdman to the little coast town of Arzila. The work there was deeply interesting; the people welcomed them most heartily, and they were able both among Jews and Mohammedans to make known the unsearchable riches of Christ, several women and some men professing conversion.

And then the two larger towns of Alcazar and Larache had the Gospel carried to them. Miss Caley made use of her little knowledge of medicine with good effect, and not a few lives were saved and many sufferers relieved by her tender and loving care.

Miss Herdman and Miss Caley lived in a native house, and conformed as far as they could consistently to the habits of the natives, receiving all who came to them. Thus Miss Caley by daily converse with the people rapidly acquired the Arabic spoken in Morocco.

After a year spent at Arzila, Miss Herdman and Miss Caley made Larache their headquarters, and from thence Miss Caley from time to time visited her Arzila friends, by whom she was most warmly welcomed. In Larache also the Lord gave abundant opportunities for service amongst Jews, Mohammedans, and Europeans, some receiving the Word gladly.

In the spring of the present year these two labourers were joined by Miss Jennings and Miss Kendrick, and during April these four started on a journey to Fez, some particulars of which will be found in the July number of *North Africa*. In that great city Miss Caley worked most diligently, and was greatly appreciated for her medical skill, visiting the secluded ladies of the upper classes, and making known the Gospel to those who had never before heard the glad news. They also visited Mequinez, returning to Tangier about the middle of June.

During the short time she was in this country some one suggested to her that perhaps some day she might make her home in England. She replied, "No; Africa is the land of my adoption. If I come to live here, it will not be till after I am seventy."

And yet her constant desire was to be "absent from the body, present with the Lord"—away from the fearful sin by which she was surrounded in Morocco; away also from temptation, for, personally courageous to a high degree, she knew no fear but that of grieving the Lord. Her co-worker testifies that Miss Caley's heart was in heaven—her life "hid with Christ in God." She breathed the atmosphere of prayer, and attributed her wonderful success in healing the sick to her practice—no matter how crowded by patients or how hurried—of praying to be guided as to the suitable remedy for each particular case. Her life also was a life of praise; she was quite distressed if, through want of time, the singing was omitted at morning or evening prayers. She ever chose hymns either on the presence of Christ with us here below, or on our going to be with Him there above. She has obtained her heart's desire expressed in her favourite hymn—

"When my feet shall come to the golden gate,
How glad my heart will be,
When the King shall say, as I stand and wait,
'Come in; there is room for thee.'"

May it not be that the Lord intends our sister's death to stir up many others to go forth and carry on the work which she has left unfinished?

SIGNS OF THE TIMES.

No. VI.

STEWARDSHIP—BAD AND GOOD.

“**A**ND the rich man died,” and, after miserly hugging his wealth to the bitter end, thought to fulfil his obligations as a professed follower of Christ (save the mark!) by leaving a legacy of £100 (to be equally divided amongst five institutions) out of his personalty of THREE-QUARTERS OF A MILLION!

“Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.” Surely the bitter cry of the suffering poor will come into the ears of the Lord of Sabaoth, against such misers who would have us, forsooth, write them *Christian!* Let those do so who dare, but we trow that those who know aught of the character and teachings of Jesus of Nazareth will hesitate to do so.

Alas! alas that the world should find such records in its daily papers! Alas also that religious men and journalists should look in silence upon, and report without indignant comment, facts like these, that, in view of a poverty-stricken and agonising humanity and an unevangelised world, are enough to make angels weep!

What wonder that tens of thousands of the suffering poor are joining the ranks of Socialism, thus swelling the rising tide of revolutionary forces, when such concentrated selfishness and miserly love of “filthy lucre” characterise so many of the possessors of wealth, against whom the sighing of the widow and the destitute, the tears of the fatherless, the grinding poverty of sweaters’ slaves, and the cry of the millions still left in the darkness and ignorance of heathenism after eighteen centuries of the Christian era, unite in one loud, long wail, witnessing against the worse than civilised heathenism of all *such* wealthy but unhappy professors of the Christian name as have thus lived and died among us, one, of whom we lately heard, having withdrawn his subscription of *one guinea* from a certain Y.M.C.A. because he feared it would be misspent. “Verily, they have their reward.”

Should this meet the eye of any such, let them ponder well the words of God, written by one who knew his Master and the character of His claims too well to hold his peace, or to write honeyed words concerning such professed followers of Christ: “Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your

silver are rusted ; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. . . . Ye have lived delicately on the earth, and taken your pleasure ; ye have nourished your hearts in a day of slaughter” (James, chapter v. 1-5, R.V.).

Or is the reader amongst those who, struggling with difficulties brought about by intermittent employment, sickness, and other misfortunes, find it difficult to earn the barest necessities of life and provide daily bread for the family ? If so, let them take heart and be of good comfort. A loaf with Christ, and a *true* title to His salvation, is better than a huge fortune with a doubtful claim to the inheritance which Christ purchased for us at the cost of His *all*, yea, HIMSELF (1 Pet. i.). “Fear not, little flock ; it is your Father’s good pleasure to give you the kingdom.” “Blessed are ye poor : for yours is the kingdom of heaven.” It is only a little while, and your poverty and pain will be exchanged for eternal wealth and everlasting joy.

Or is the reader amongst the many (and, thank God, there *are* many) who, realising their indebtedness to God for the redemption of their souls, have consecrated their life and all to His service at home or abroad, but who often weep over the unrelieved necessities of the suffering poor, and over the world’s evangelisation hindered and delayed for want of the money so many are sinfully withholding, but which, as blood-bought souls, they should have willingly poured into the Lord’s treasury, for the speedy fulfilment of His Divine commission ? If so, let them not lose heart. Those selfish millionaires live and die and “go to their account, with all their imperfections on their head,” to await the day when every man shall give account of his stewardship. Yet THE LORD LIVETH, whose servants ye are, and He will yet, in spite of man’s failure, accomplish His gracious purposes toward a groaning world, and will award His precious testimonial to all His faithful stewards and servants of whom it can be said, as of Mary of Bethany, “She hath done what she could.”

Thank God, however, there are *some* noble spirits whose abounding generosity stands out in grateful relief to the miserliness described, and it is refreshing to heart and eye alike to read just now of two generous Christians—Mr. Daniel Hand, of Clifton, Connecticut, who has given £250,000 for work among the coloured young people of the Southern States ; and a Mr. G. W. Taylor, of Victoria, who promises £50,000 in the course of three years to Christian work ; while there are others, like the late Mr. Samuel Morley, the late Mr. Edward Boustead, and many still living, whose names are familiar to the majority of Christians, whose delight it has been to prove the

truth of their Lord's words, "It is more blessed to give than to receive," and in whom the testimony is fulfilled, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth" (Job xxix. 11-17). May the number be very largely increased, to the relieving of human woe and the hastening of the coming of our Lord Jesus Christ.

C. RUSSELL HURDITCH.



CHILDREN'S CRUMBS.

No. III.

THE MOTHER'S PRAYER.

MATT. xv. 21-28.

"A WOMAN of Canaan," she was one of the people condemned to destruction; of Tyre and Sidon, who never had the same opportunities as the Jews (Matt. xi. 22). But she was in need, and that brought her to Jesus. "Him that cometh to Me I will in no wise cast out."

At first He seemed to refuse her. It was only to show if she was really in earnest in feeling her need and trusting in Him. For many others evidently did not. The Jews had just been cavilling at Him, and rejecting Him. And she might have been like them, trusting on herself and her own righteousness. But it was shown that she trusted only in His grace, and was willing to be reckoned the vilest of sinners, one of the dogs, if only she might taste of the blessings which the children—the Jews—had thrown away.

Though she was not a child of Israel by birth, she proved to be a true child, in the sense of being *like* Him. She would not let the Lord go except He blessed her (see Genesis xxxii. 26).

If we want Christ and His blessing, we must ask, and seek, and knock. Christ has it all to give to those who do so. If He keeps us waiting, it is to *know if we really mean it*. He never wants us *not to have it*. *He never means that He will not give it.*

W. COLLINGWOOD.

ELISHA.

BY THE LATE H. W. SOLTAU.

No. II.

2 KINGS ii. 23-25, iii.

ELISHA, having crossed the Jordan, came again to Bethel, and there came out children and mocked him, saying, "Go up, thou bald head." Bethel was a celebrated place, named the "house of God," but it became subsequently a place celebrated for idolatry: "Go to Bethel and transgress." It is solemn to see how this place had become the abode of scoffers at God's prophet. From Jericho, the city of curse, men had come out to Elisha beseeching blessing; but the people of Bethel were *religious scoffers*. So much for tradition and privileges! so much for mere records of the past being of any service! In this land of ours, which glories in being the one from which most copies of God's Word are sent abroad, we find in our streets scoffers. What is the use of the Bible if we do not revere the God of the Bible? The mere possession of the Word of God is of no service unless it be read and understood by the help of the Holy Spirit; otherwise the blessing becomes condemnation and judgment.

These children at Bethel had mocking parents. They boasted in the traditions of their town, but mocked at God's prophets; and the children followed their example. So the curse fell from his lips upon them. What will be the end of the scoffers when the Lord Jesus comes again?

Elisha then proceeded to the lonely mountain-top of Carmel. He found it needful, doubtless, to be alone there; and what must have been his thoughts on that memorable spot? He would remember the great occasion of Elijah's slaughter of the priests of Baal, and the people's cry, "The Lord, He is God!" How had that cry ended? In the mocking of the boys and girls at Bethel. The cry raised in a moment of exultation was soon hushed, and Israel relapsed again, never more to return to the worship of God.

WORLDLY ALLIANCES DANGEROUS FOR GOD'S PEOPLE.

From thence he returned to Samaria, and the next event recorded is the alliance of the kings of Israel, Judah, and Edom against Moab. Jehoshaphat, the king of Israel, had formed a friendship with Ahab, and again with Ahab's son. He had been nearly killed at Ramoth-gilead, yet on the first invitation of Ahab's son, Jehoram, he said, "I

am as thou art, my people as thy people, and my horses as thy horses." I believe it was *Jehoram's partial restoration* that made Jehoshaphat so easily fall into the snare. Jehoram had left some of the sins of Ahab and Jezebel; he even destroyed the image of Baal; but he had not separated from the sins of Jeroboam—he was still an idolater. And so Jehoshaphat, seeing the partial restoration, thought himself at liberty to make an alliance with him. This is a very subtle way of the Devil's acting. It was to the king of Judah's advantage to be friendly with his neighbour and rival, and doubtless he hoped Jehoram would be better than his father now he had "turned over a new leaf."

When relinquishing an object crosses our inclination or thwarts some secret affection, we are apt to think the evil does not exist; and, like Jehoshaphat, we do not consult God when it suits our inclination to do a certain thing, but we make up our minds first. Moreover, he was in company with the idolatrous king of Edom, and so, of course, could not seek God's guidance in the matter.

STANDING BEFORE GOD CONTINUALLY OUR RIGHT PLACE.

After seven days' journey, these three kings found themselves hopelessly without water for their armies and followers, and were apparently in the power of the king of Moab. Jehoshaphat then awoke from his state of unbelief, and inquired for a prophet of God. One of the king of Israel's servants was able to say, "Here is Elisha, the son of Shaphat." Jehoram did not know where to find him; like Saul, who, when seeking the asses, was totally ignorant of Samuel's place of abode. Elisha had no confidence in Jehoram; he detected the son of Ahab instantly, and said that he would not look towards him did he not regard Jehoshaphat. He had the mind of God, and knew that Jehoram was unchanged in heart.

It is very beautiful to see how he uses his master's favourite phrase, "As the Lord of Hosts liveth, before whom I stand." He did not stand before God as an occasional work, but it was his habit, his very life; therefore, whether he was in the presence of the king or of a poor widow, he was confident and strong, because he was in the presence of his God. Do we *habitually* stand thus before God? In the shop, in our families, in the world, are we abiding in the place of safety? If not, we are weak, and unfit to be witnesses for Christ in these last days. We shall fail continually in our testimony, and shall not win the crown.

THREE CROWNS.

I see in the New Testament three crowns mentioned—a crown of *glory*, of *righteousness*, and of *life*. Every believer has life, righteous-

ness, and glory the moment he accepts Christ, but he has not the crowns. They are crowns of victory, to be placed on the brows of those who have "fought the good fight." We should earnestly desire to obtain these crowns. We should seek to separate ourselves from the stream of the religious world; to be standing, as the prophets of old, witnessing for God, that we may receive the reward.

Elisha called for a minstrel. It was a strange thing to have music at such a time, but it lifted up his soul to God in worship and praise; and as the hymn ascended, and the minstrel played—his hands guided, doubtless, by the Spirit of God—the hand of the Lord came upon the prophet, and he spake of grace.

GRACE AND SONG ALWAYS GO TOGETHER.

There cannot be a knowledge of the mercy of God without gladness. So the words of blessing flowed forth. The valley should be filled with water; there should be no stint. No clouds brought the water to the ditches, for when they are emptied they are gone. Clouds will not do as expressions of God's mercy and power. *Elijah once got clouds to cover the heavens, but the rain soon ceased. Elisha got something that filled the valley and gave an ever-abounding supply.* "Where sin abounded, grace did much more abound." These three kings were wilful men, and Jehoshaphat was, in one sense, the worst of them, because he was the only one who knew God; yet God, in His mercy, supplied all their need, and they were obliged to own it was of His doing.

God is now pouring out the riches of His grace, for Christ, the Chief Musician, is tuning a song in His presence. Thus the thunders of wrath are restrained, the valley is full of water, and all may come and drink as freely as they will.

The Moabites saw the water, and called it blood. Why? Because they looked at it from a distance, and did not drink. If they had stooped down and drunk, they would have found it life, and not death. The sinner misunderstands the very mercies of God, and perishes because he will not drink.

Thus the Lord wrought this great deliverance for the three kings, and magnified His name and His servant, proving Himself a God of mercy and full of compassion.

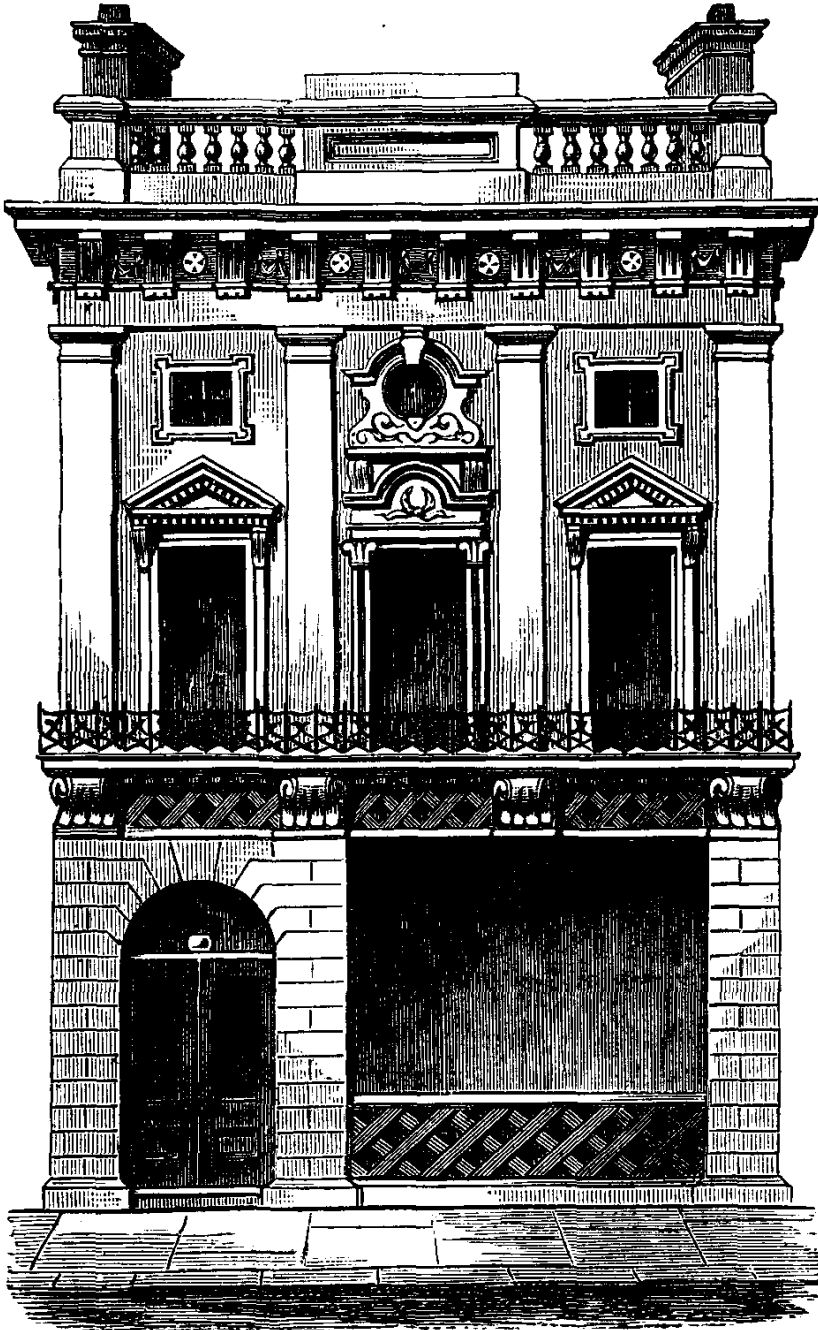


JUDGMENT AND MERCY.—When the hour of judgment strikes, the bells of mercy will cease ringing.

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

OUR YOUNG MEN.

Y. M. C. A., CARDIFF BRANCH.



THE work of this branch of the Y.M.C.A. is vigorously and earnestly sustained; the spiritual aims are kept well to the front, and the evangelistic work is prosecuted with much zeal. At the *Sunday Afternoon Bible Class* the numbers attending have fluctuated, still the roll call has been not less than twenty-five, and very often has increased to thirty or forty.

The Gospel Services, Sunday Evenings, are well attended. By the hour of service—7 p.m.

—every seat in the large hall is generally filled, and all appear to appreciate the Gospel message delivered from the platform. The after prayer meeting is often a time of blessing, and a considerable number of persons at these meetings have professed repentance towards God and faith in our Lord Jesus Christ.

Open-Air Services.—Every Sunday evening throughout the year,

with few exceptions, the young men conduct meetings in the open air. A very kind and marked sympathy exists between the workers and the people who usually gather round. Several have professed to receive direct blessing from these meetings.

A Noonday Prayer Meeting is held daily in the lecture hall, and on Saturdays is attended specially by ministers of the Gospel, who meet to ask for definite blessing on the work of the Sunday. Hour of meeting, 12 to 12.45.

Christian Workers' Sunday Morning Breakfasts, all through the summer months, are held on the first Sunday in each month. After a substantial breakfast at 8.30, the time is set apart for prayer and praise. These meetings are very much appreciated by those who attend, and found to be a means of binding all together in a closer Christian fellowship.

Free Breakfasts for Poor Children are held during the winter months. The average attendance of children of late has been about 150; of workers and friends, thirty-five.

Evangelistic Training Class.—This very desirable class was formed in April, 1887, and meets on the first Monday in each month. Papers are read by the members on various subjects.

Evangelistic and Village Mission.—During the summer and autumn months the band visits some of the surrounding villages, and preaches the Gospel in the open air.

A Teachers' Preparation Class is held every Friday evening, from October to April, and conducted by the secretary for the study of the Sunday school lessons for the coming Sunday.



IF God grants assurances, He demands confidences in return. Gideon proved Him twice (Judges vi. 36-40), and God twice tested Gideon (vii. 1-7). 2 Kings xx., Isa. 38, 39, Hezekiah tests the Lord, and gets the sign; but fails to give the return, and meets with judgment (2 Chron. xxxii. 24, 25). Isa. ix. 6, 7, Luke i., God gives to Israel and to us His great Test. Happy the man who avails himself thereof (Luke ii. 28 and 38).

A BIRD PREACHES TO LUTHER.—The reformer had a quick eye to detect and read the lessons of nature. Thus, on a certain calm summer evening he happened to be standing at a window, when he observed a small bird quietly settle down for the night. "Look how that little fellow preaches faith to us all," remarked Luther; "he takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him."

THE LEVITICAL OFFERINGS.

Notes of an Address by G. HUCKLESBY.

THE subject for our meditation is the offerings of the Lord as mentioned in Leviticus i.-vii. It is well to remember in starting that the Lord Jesus Christ is the great object which God ever had before Him, and that He is the sum and substance of all these God-breathed pages. Moses wrote of Him; the sweet Psalmist of Israel sang of Him; the prophets bear a united testimony to Him; the four Evangelists give us a four-fold view of His life, death, and triumphant resurrection; the Acts of the Apostles declares Him to be glorified in heaven; the Epistles unfold the marvellous blessings which flow to those who believe in the earth-rejected but heaven-accepted Jesus; and the Revelation reveals the many diadems which will encircle His brow, and the varied glories which are to be His for ever.

It was He who said, "In the volume of the Book it is written of Me," and who began at Moses and all the prophets and spake unto His disciples of things concerning Himself. And it behoves us to hold fast in these days the words of the apostle, "All Scripture is given by inspiration of God, and is profitable;" and again, "Whatsoever things were written aforetime were written for our learning." We cannot dispense with one jot or tittle that our God has given to us.

Then, as we search the Scriptures, we are impressed with the constant reference to the atoning death of Christ therein. It is set forth in figure and by type from the very first. In fact, it is the great central truth of Scripture; it is the marvel of the ages, the wonder of the universe. The eternal past looked on to it, and the eternal future commences from that "hour" which stands absolutely alone in the annals of eternity.

Let me connect our subject with the two preceding books. In Genesis we have man's ruin and God's electing love and grace revealed. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin estranged man, the creature, from the Creator, and the whole human race soon lapsed into idolatry. Out of that hostile scene God chose Abram to make him the father of a people that was to be God's peculiar people on the earth—a kingdom of priests, a holy nation. We pass on to Exodus, and see that people in captivity to a cruel tyrant. Now we learn the glorious truth of redemption. God redeemed the people of His choice from the house of bondage, and brought them unto Himself. Then we have Jehovah saying, "Let them make Me a sanctuary, that I may dwell among them." The building is completed, and in the last chapter we read, "And the glory of the Lord filled the tabernacle."

Then in Leviticus we have the Divine arrangement for Aaron, the representative of the nation, to enter that sanctuary, and to appear before the Lord. Thus the great lesson taught in this book is access

into the Divine presence, and that godly behaviour which becomes those that draw nigh unto God.

But there can be no access for the sinner into God's presence apart from blood-shedding; hence at the very threshold of this book (Lev. i.-vii.) we have these various offerings minutely described. Then follow chapters viii. and ix., in which we have the subject of priesthood. From this we learn that Christ by His atoning death brings us nigh to God, and in His high-priestly work He maintains us in that wondrous place into which the blood has brought us.

There are five of these offerings mentioned, each viewing the person of Christ and His sacrificial death from a different point of view; just as the four Gospels present Him to our gaze from four different standpoints.

These five offerings are divided into two classes. The first three are called sweet savour offerings; the last two are sacrifices for sin.

The order, too, is Divinely perfect. The burnt offering gives us God's view of the Cross, the Divine estimate of Christ's finished work. This is where God begins, and He ends with the trespass offering. When we come to the consecration of the priests, we find they had to begin with the sin offering. So with the cleansing of the leper: he began by offering the trespass offering. In this we see man's aspect of the Cross. The first thing which troubles the sinner is his sins. He discovers that he has done that which he ought not to have done, and left undone that which he ought to have done. And as such he is unfit for God's holy presence. What is to be done? When sin was upon (not *in*) the mighty Sin-Bearer, God had to hide His face. Where, then, can the guilty sinner appear? Ere he can enjoy the light of God's countenance, his sins must be righteously put away; the claims of Divine justice must be adequately met. Here comes in the antitype of the trespass offering. "Christ died for our sins," is the Gospel balm to his wounded conscience; "He was delivered for our offences," is the language of the penitent sinner; and "By Him all that believe are justified from all things," is the testimony of the Holy Ghost.

Thus we find directly man sinned God instituted sacrifice. The clean must die for the unclean, the innocent for the guilty. God's sentence was, "In the day thou eatest thereof thou shalt surely die." That law was broken, which placed the sinner under condemnation. It gave God no pleasure to see the innocent animals groaning and dying, and yet it was His own institution. And why was this? By Adam's transgression His holy name had been dishonoured, His claims ignored, His law violated. Before heaven, earth, and hell inflexible holiness must be vindicated; the claims of God's throne must be established. But, blessed be His name, the love of His heart provides for the claims of His throne, and at the place called Calvary we behold the requirements of God's throne met; sin is judged and Satan is silenced, and now God is just, and yet justifies the sinner who believes in Jesus. And it was this which was foreshadowed by these Old Testament sacrifices. There were two classes of trespasses—first, a trespass against God; and, second, a trespass against man. But the trespass offering met both, and the trespasser had the assurance that his

sin was forgiven him. So the apostle writes to the whole family of God in 1 John ii. 12, and says, "I write unto you, little children, because your sins are forgiven you for His name's sake."

This is where the believer begins. He is assured that all his sins of commission and of omission, whether against God or man, are covered by the precious blood. The dark list is for ever blotted out, but the blood eternally remains. But as he goes on he has to learn what he is in himself. He has to say with Job, "Behold, I am vile;" and with Isaiah, "Woe is me! for I am undone." Like Daniel, he finds his comeliness is turned to corruption; and his experience is like Paul's, who said, "I know that in me (that is, in my flesh) dwelleth no good thing." It is not only what he has done by practice, but what he is by nature. But as the Christian learns this humiliating lesson, what is his resource? Again he has to go to the place called Calvary, and there, by the teaching of the Holy Ghost, he discovers fresh mysteries and deeper depths in that Cross. He learns experimentally that God has judged sin root and branch in the death of Christ; that there God made the One who knew no sin, sin for us, that we might be made the righteousness of God in Him.

From the sin offering we also learn that the gravity of sin was aggravated by the position of the one that sinned. For instance, if a priest sinned, he had to bring a *bullock*, the highest grade of sacrifice; so with the congregation; but if an elder or one of the common people sinned, he had to bring a *goat* for his sin offering. So the apostle James says, "My brethren, be not many teachers, for the same shall receive greater judgment" (R.V.). The teacher of others will not only have to give an account of himself as a Christian, but of that which he has taught, for that affects the hearers as well as himself.

The sin offering was burned outside the camp, but the blood was carried inside the veil. In the former we see what Christ became when He was made sin for us; the latter tells us that His atoning death has met the highest claims of God. That precious blood is ever under God's eye, and it ever meets the need of His people. Upon the ground of it God righteously forgives our confessed sin, and perfectly cleanses our acknowledged unrighteousness. Whatever unholy fruit may spring from the evil root of sin which is in the believer, it is met by the atoning blood; and when judged in God's presence, and honestly confessed to Him, He assures us that all is put away.

The great lesson taught in the peace offering seems to be communion, for in the law of the peace offering we learn that God had His portion, the priest that offered it had his, Aaron and his sons had theirs, and the offerer had his, which he shared with his friends who were with him. This is an upward step. The believer following on to know the Lord beholds Christ dying for his sins, yea, made sin on his account; and now, enjoying peace with God, he enters into God's thoughts of the person and work of the One who made peace by the blood of His Cross. He hears God saying, "Let us eat and be merry;" and he exclaims, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

In the meat offering we have in type set forth the perfect humanity

of Christ. The basis was fine flour, telling us there was nothing coarse or uneven in the Lord Jesus. He never had to retrace a step, or recall a word, or repent a single deed. The heavens could open and look down with complacency upon Him, and God could say, "This is My beloved Son, in whom I am well pleased." He could look up and say, "I do always the things that please Him." In contrast to this we find Moses speaking unadvisedly with his lips; David, the man after God's own heart, sinning against the Lord; Paul and Barnabas had a sharp contention, showing the best of men were only men at the very best; but in Christ we find perfection—the perfect Man glorifying God upon the earth.

The oil was a type of the Holy Ghost. It being mixed with the fine flour was a foreshadowing of that great mystery, "God manifest in flesh," begotten by the Holy Ghost. The cake being anointed with oil set forth Christ being anointed by the Holy Ghost for His ministry of grace; and the oil poured upon the broken pieces pre-figured the wondrous truth stated in Heb. ix., "Who through the eternal Spirit offered Himself without spot to God."

God's portion of the meat offering was burned upon the altar, and Aaron and his sons fed upon the remainder in the holy place.

In the burnt offering we have, as we have already said, the highest aspect of Christ's finished work. It was offered of the offerer's voluntary will at the door of the tabernacle—a type of Him who said, "Lo, I come to do Thy will, O God." The work of the Cross was the voluntary act of a free agent. Only Christ could really utter these words. Angels could not sinlessly leave their first estate, and the offering must be a voluntary one, the sacrifice must be Divine. Both requirements we have in Christ. It was "cut into his pieces," each part laid bare; showing Christ to be the One who knew no sin, who did no sin, and in whom was no sin. The inwards being washed with water set forth in type what the antitype was in reality. Every part was then burnt upon the altar, and ascended, a sweet-smelling savour, to the Lord. The infinite mind of Deity alone could rightly estimate or fully comprehend the mighty mysteries of that Cross which is the centre of the heart of God, the central truth of the Word of God, and which will be the centre of the whole universe of God.

The skin was not burned upon the altar; it became the portion of the priest who offered the burnt offering. We through grace have been made priests unto God, and we by faith fill our hands with Jesus and present Him to our God as our only plea; and we know Him as the Lord our Righteousness, and enjoy the glorious fact that we are "accepted in the Beloved," "complete in Christ." All the excellency of His person and the value of His work are put down to our account.

May the language of our life and lips be day by day, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ;" even as our eternal theme will be, "Thou art worthy: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

HANDFULS OF PURPOSE FOR EVERY DAY.

DECEMBER. — GEMS FROM WATSON'S "BODY OF DIVINITY" ON THE WORD OF GOD.

1. The image of Diana was had in veneration by the Ephesians because they supposed it fell from Jupiter (Acts xix. 35). The Holy Scripture is to be highly revered and esteemed because we are sure it came from heaven (2 Pet. i. 21). The two Testaments are the two lips by which God has spoken to us.
2. The grey hairs of Scripture make it venerable. No human histories extant reach further than Noah's flood; but the Holy Scripture relates matters of fact that have been from the beginning of the world; it writes of things before time.
3. The Word of God has never wanted enemies to oppose and, if possible, to extirpate it. They have given out a law concerning Scripture, as Pharaoh did the midwives concerning the Hebrew women's children, to strangle it in the birth; but God has preserved this blessed Book inviolable to this day. The Devil and his agents have been blowing at the Scripture light, but could never blow it out—a clear sign that it was lighted from heaven.
4. The Book of God has no errata in it; it is a beam of the Sun of Righteousness, a crystal stream flowing from the fountain of life. All laws and edicts of men have had their corruptions, but the Word of God has not the least tincture; it is of meridian splendour.
5. Out of this tower of Scripture is thrown a millstone upon the head of sin. The Scripture is the royal law which commands not only the actions, but the affections; it binds the heart to good behaviour. Where is there such holiness to be found as is digged out of this sacred mine?
6. If you should set a seal upon marble, and it should make an impression upon the marble and leave a print behind, there would be a strange virtue in that seal; so, when the seal of the Word leaves a heavenly print of grace upon the heart, there must needs be a power going along with that Word no less than Divine.
7. The king's proclamation is fixed on the pillar, the pillar holds it out that all may read, but the proclamation does not receive its authority from the pillar, but from the king; so the Church holds forth the Scriptures, but they do not receive their authority from the Church, but from God.
8. The design of the Word is to be a test whereby our grace is to be tried; a sea-mark to show us what rocks are to be avoided. The Word is to sublimate and quicken our affections; it is to be our directory and consolatory; it is to waft us over to the Land of Promise.

9. The Scripture is to be its own interpreter, or, rather, the Spirit speaking in it. Nothing can cut the diamond but the diamond; nothing can interpret Scripture but Scripture. The sun best discovers itself by its own beams; the Scripture interprets itself to the understanding.
10. "Search the Scriptures." Search as for a vein of silver. The blessed Book will fill your head with knowledge, and your heart with grace.
11. There is divinity in Scripture. It contains the marrow and quintessence of religion. It is a rock of diamonds, a mystery of piety. The lips of Scripture have grace poured into them. The Scripture speaks of faith, self-denial, and all the graces which, as a chain of pearls, adorns a Christian.
12. Had I the tongue of angels, I could not sufficiently set forth the excellency of Scripture. It is a spiritual optic-glass, in which we behold God's glory; it is the tree of life, the oracle of wisdom, the rule of manners, the heavenly seed of which the new creature is formed (James i. 18).
13. The Scripture is profitable for all things. If we are deserted, here is spiced wine that cheers the heavy heart; if we are pursued by Satan, here is the sword of the Spirit to resist him; if we are diseased with sin's leprosy, here are the waters of the sanctuary, both to cleanse and cure.
14. Read the Bible with reverence. Think in every line you read that God is speaking to you. The ark wherein the law was put was overlaid with pure gold, and was carried on bars, that the Levites might not touch it (Ex. xxv. 14).
15. Read with seriousness. It is a matter of life and death: by this Word you must be tried; conscience and Scripture are the jury God will proceed by in judging you.
16. Read the Scripture with affection. Get your hearts quickened with the Word; go to it to fetch fire. Luke xxiv. 32: "Did not our heart burn within us?" Labour that the Word may not only be a lamp to direct, but a fire to warm.
17. Read the Scripture not only as a history, but as a love-letter sent you from God, which may affect your hearts. Pray that the same Spirit that wrote the Word may assist you in reading it; that God's Spirit would show you the wonderful things of His law. "Go near," saith God to Philip; "join thyself to this chariot" (Acts viii. 19). So, when God's Spirit joins Himself with the chariot of His Word, it becomes effectual.
18. In this sacred mine we dig, not for a wedge of gold, but for a weight of glory. The Scripture is a sacred collyrium, or eye-salve, to illuminate us (Prov. vi. 23). The Scripture is the chart and compass by which we sail to the new Jerusalem.

19. Chrysostom compares the Scripture to a garden : every truth is a fragrant flower, which we should wear, not on our bosom, but in our heart.
20. Let the Word be the sun-dial by which you set your life.
21. The Scripture is our pole-star to direct us to heaven ; it shows us every step we are to take. When we go wrong, it instructs us ; when we go right, it comforts us.
22. Christian, bless God that He has not only given thee His Word to be a rule of holiness, but His grace to be a principle of holiness.
23. The Scripture is a spiritual glass to dress our souls by. It shows us more than we can see by the light of natural conscience. This may discover gross sins ; but the glass of the Word shows us heart-sins, vain thoughts, unbelief, &c.
24. The Scripture is a magazine out of which we may fetch spiritual artillery to fight against Satan. When our Saviour was tempted by the Devil, he fetched armour and weapons from Scripture—“It is written” (Matt. iv. 4-7).
25. The Holy Scripture is a panacea, or universal medicine, for the soul ; it gives a recipe to cure deadness of heart (Ps. cxix. 50), pride (1 Peter v. 5), and infidelity (John iii. 36).
26. God gave Moses a pattern how He would have the tabernacle made, and he was to go exactly according to the pattern (Ex. xxv. 9). The Word is the pattern God has given us in writing for modelling our lives. How careful, therefore, should we be in pursuing and looking over this pattern !
27. “Thy Word have I hid in my heart” (Ps. cxix. 11). The Word locked up in the heart is a preservative against sin. Why did David hide the Word in his heart ? “That I might not sin against Thee.” As one would carry an antidote about him when he comes near a place infected, so David carried the Word in his heart as a sacred antidote to preserve him from the infection of sin.
28. When the sap is hid in the root, it makes the branches fruitful ; when the seed is hid in the ground, the corn springs up ; so, when the Word is hid in the heart, it brings forth good fruit.
29. As a good scion that is grafted in a bad stock changes the nature of the fruit and makes it taste sweet, so, when the Word is ingrafted into the soul, it sanctifies it, and makes it bring forth the sweet fruit of righteousness.
30. When you hear a promise spoken, apply it. This is to suck the flower of the promise, and turn it to honey.
31. Rachel was not content that she was beautiful, but her desire was to be fruitful. What is a knowing head without a fruitful heart ? “Filled with the fruits of righteousness” (Phil. i. 11). It is obedience that crowns hearing.

F. E. M.

BIBLE READINGS.

No. 320.—THE CHARACTER OF JESUS AS SHOWN IN LUKE VII.

1. The *willingness* of Jesus Verse 6.
“Then Jesus went with them.” Ever ready to serve.
2. The *delight* of Jesus Verse 9.
“I have not found so great faith.” His pleasure in our confidence.
3. The *power* of Jesus Verses 10, 14.
“Found the servant whole.”
4. The *sympathy* of Jesus Verse 13.
“Weep not.”
5. The *wisdom* of Jesus Verse 22.
“Then Jesus answering.”
6. The *graciousness* of Jesus Verse 24.
Exalting John and covering his weakness.
7. The *sternness* of Jesus Verse 31.
A foreshadowing of “the wrath of the Lamb.”
8. The *condescension* of Jesus Verse 36.
“He went into the Pharisee’s house.”
9. The *omniscience* of Jesus Verse 44.
10. The *compassion* of Jesus Verse 47.
11. The *authority* of Jesus Verse 50.

J. L. S.

No. 321.—A CHRISTMAS STUDY: THE BIRTH OF CHRIST. MATT. ii.

1. Christ the object of search Verse 2.
No sooner did He appear than men began to seek Him. They seek Him still.
2. Christ the cause of trouble Verse 3.
The sound of His coming a trouble to the wicked.
3. Christ the subject of prophecy Verses 5, 6.
4. Christ the object of malice Verses 7, 8.
5. Christ the cause of joy Verse 10.
6. Christ the object of worship Verse 11.
7. Christ the one object of attention Verses 13–15.
No sooner is the Christ-life begun in any heart than immediately the enemy seeks to destroy it. But God protects it.

J. L. S.

No. 322.—THE “I AMS” OF PS. CXIX.

1. “I am a stranger” (verse 19) Pilgrimage.
2. “I am a companion” (verse 63) Fellowship.
3. “I am become like a bottle in the smoke” (verse 83) Affliction.
4. “I am Thine” (verse 94) Relationship.
5. “I am Thy servant” (verse 125) Service.
6. “I am small and despised” (verse 141) Reproach.

J. L. S.

SEARCH SERIES.

XXXI.—GOD'S HIGH PLACES.

- LORD**, who shall abide in Thy tabernacle? . . . He
that walketh uprightly, and worketh righteous-
ness, and speaketh the truth in his heart . . . Ps. xv. 1, 2.
- Who** shall ascend into the hill of the Lord? . . .
He that hath clean hands and a pure heart . . . Ps. xxiv. 3, 4.
- He** that walketh righteously, and speaketh uprightly,
. . . he shall dwell on high . . . Isa. xxxiii. 15, 16.
- An** highway shall be there, and a way, and it shall
be called The way of holiness; the unclean shall
not pass over it . . . Isa. xxxv. 8.
- The** highway of the upright is to depart from evil . . . Prov. xvi. 17.
- The** way of the righteous is raised up as a causey . . . Prov. xv. 19 (marg.).
- Blessed** is the man in whose heart are the highways
to Zion . . . Ps. lxxxiv. 5 (R.V.).
- He** will make me to walk on my high places . . . Hab. iii. 19.
- The** hill which God desireth to dwell in . . . Ps. lxviii. 16.
- Exalt** the Lord our God, and worship at His holy
hill; for the Lord our God is holy . . . Ps. xcix. 9.
- In** Mine holy mountain, in the mountain of the
height of Israel, saith the Lord God, there
shall all the house of Israel, all of them in the
land, serve Me: there will I accept them, and
there will I require your offerings, and the first-
fruits of your oblations, with all your holy
things . . . Ezek. xx. 40.
- O** send out Thy light and Thy truth: let them lead
me; let them bring me unto Thy holy hill, and
to Thy tabernacles . . . Ps. xliii. 3.
- Until** the day break, and the shadows flee away, I
will get me to the mountain of myrrh, and to
the hill of frankincense. . . Cant. iv. 6.
- Moses** went up into the mount, and a cloud covered
the mount; and Moses was in the mount forty
days and forty nights. And the Lord spake
unto Moses face to face. And the skin of his
face shone while he talked with Him . . . Ex. xxiv. 15, 18,
xxxiii. 11, xxxiv. 29.
- Jesus** taketh Peter, James, and John, and
bringeth them up into an high mountain
apart, and was transfigured before them; and
His face did shine as the sun, and His raiment
was white as the light . . . Matt. xvii. 1, 2.
- Ye** are the light of the world. A city that is set
on an hill cannot be hid . . . Matt. v. 14.

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."

BIBLE STUDIES. By GEORGE F. PENTECOST, D.D. Hodder & Stoughton. (4s.)

These studies are based upon the "International Sunday School Lessons for 1889." Each section is, in fact, a commentary upon the particular lesson for the day. Each lesson is here thoroughly worked out, so that we can scarcely say the book furnishes an *aid* to teachers; rather, the work is done for them. To some teachers, no doubt, this will appear excellent—just the thing wanted. But is it so? The book is good, if a teacher use it lawfully—that is, as a help to effort, and not a substitute for effort. We fear, however, that the result of such complete furniture as is here found will be to diminish personal exertion and original instruction. In these busy times Sunday school teachers doubtless feel more than ever the need for expository helps such as those supplied by Dr. Pentecost, and invaluable they undoubtedly are; only discretion is needed in their use to avoid becoming mechanical. It is needless to point out that such a volume as this will be found useful beyond the range of the Sunday school.

THE BIBLICAL TREASURY. Vol. IX. Sunday School Union. (2s.)

Having commended previous volumes of this excellent work, it is only necessary to note the fact that the ninth volume is now ready. This work furnishes a select library of expositions and illustrations, chosen and compiled with great skill.

CONFERENCE HILL STUDIES: *Report of the Believers' Meeting for Bible Study, held at Niagara-on-the-Lake, Ontario, July 18th-25th, 1888.*

Toronto: Willard Tract Repository. Those who were privileged to attend these meetings must not only have found them to be seasons of spiritual invigoration, but opportunities for

advancement in the knowledge of truth. The addresses as reported here are brief, but full, condensing much thought into a few words—"a consummation devoutly to be wished" in some other writings and utterances.

CHRIST AND HIS PEOPLE. By THE BISHOP OF LIVERPOOL and Others. Hodder & Stoughton.

This is a series of sermons and addresses which appeared at intervals in the columns of the *Record* during the years of 1887 and 1888. The subjects are of vital importance, viz.—"Christ our Propitiation," "Christ the Lord both of Dead and Living," "Christ in the Power of His Resurrection," and others of equal or nearly equal consequence. We are glad to commend these sound and solid pages, speaking as they do according to the "oracles of God." Though the work of divers authors, there is unity in the doctrine, and that doctrine bears the stamp of Scripture authority. Tested by this standard, we believe these papers will not be found wanting. They form a written ministry of great value.

THE MOTHER'S FRIEND. Edited by Mrs. G. S. REANEY. Hodder & Stoughton.

This is a thoroughly bright annual, all alive with pictures, stories, and pithy sayings. Mrs. Reaney's aim has been to make this "a readable, reliable, and religious help to homes, as well as to individuals." We think this volume will show how well she has succeeded in her work. In addition to general reading, it contains many articles of special value to mothers, the whole being pervaded by a thoroughly healthy spiritual tone. The binding is in exquisite taste, the coloured vignette of a sleeping child being beautifully executed. Ladies in charge of mothers' meetings will here find a store of attractive material fitted to interest and profit their audiences.

HORNERS' STORIES FOR THE PEOPLE. 1st and 2nd Series. (1s. each.) Horner & Son, 27, Paternoster Square.

These two volumes contain the stories which we have already noticed in their separate form. They are here presented bound in thin enamelled boards, with coloured pictorial embellishment, rendering them highly attractive in appearance. We consider that these books have a distinct and very important mission in counteracting the vile sensational stuff with which the country is perpetually flooded. It may be said that these religious books are themselves sensational, but it must be remembered that the object is to influence those who will not read anything sober and solid, and who may, by such books as these, not only be preserved from corrupt literature, but be gainers in knowledge and spiritual good. These books deserve to be circulated by hundreds and thousands, and we hope the publishers will be encouraged by a large demand.

HAZELL & SONS, BREWERS. By ANNIE S. SWAN. Edinburgh: Oliphant, Anderson, & Ferrier.

A temperance tale, written with the accustomed skill of this gifted authoress. The characters are truthfully sketched, and the evils of drink faithfully depicted. Things go to the verge of ruin in the brewer's family, but are saved at last by a remarkable turn of affairs, and all comes right in the end. Yet we notice that the Hazell family appear to have been their own redeemers, and the head of the house quits his potations by a mere effort of will. Are these things so in real life?

VALLEYS AND VILLAGES OF THE BIBLE; or, Scripture Scenes illustrated by Sacred Localities. By JOSIAH VINEY. Elliot Stock.

In his preface the writer says his object "is to combine personal recollection of sacred localities with Scriptural delineation of historical events." To a Christian traveller in Palestine, of course, the Scripture associations would be everything, and places would possess an interest according to the events which happened there. The grouping of lessons on this plan will probably heighten the pleasure of study, and aid the memory.

MISS BAXTER'S REQUEST. By ANNIE S. SWAN. Edinburgh: Oliphant, Anderson, & Ferrier.

The story of one who had lived a narrow, selfish, barren life, indulging revenge for certain injuries, but who is at last convinced of her errors, and finds forgiveness through faith in Christ. The change is brought about through the influence of a young kinswoman, who succeeds gradually, by the exhibition of Christian principle, in winning the bitter spirit from its moroseness and sourness, bringing it into contact with the teaching of Christ and the spirit of the Gospel. The tone of the book is soundly evangelical.

THE NATIONAL TEMPERANCE MIRROR. Annual Vol. National Temperance Publication Depôt, Paternoster Row, E.C.

Here is a book consecrated to the praise of water and the condemnation of alcohol. In almost every conceivable and inconceivable way the virtues of temperance are set forth, and the evils of the opposite vice exposed. Prose, poetry, and picture are all made to point in the same direction. Surely the "Bands of Hope" must rejoice in this spirited advocate.

AVONDALE PRIORY. By Mrs. LUCAS SHADWELL. National Temperance Publication Depôt, Strand, W.C.

The story of a young governess who has the courage of her convictions on temperance principles, and by means of her example exerts a salutary influence on the family with which she resides, besides doing good indirectly outside.

OUT IN THE FORTY-FIVE; or, Duncan Keith's Vow. A Tale of the Last Century. By EMILY SARAH HOLT. John F. Shaw & Co. (5s.)

A tale of Scottish life in the days of George II., and during the time of the struggle by the young Stuart pretender to regain the throne. The hero of the tale appears as an example of fidelity and self-sacrifice. The subordinate characters are well sketched, and Christian doctrines and principles prominently exhibited and advocated. We are not enamoured with this kind of literature, but for a light style of reading it is sound and healthy in sentiment.

NEW TESTAMENT CHRONOLOGY.

By WILLIAM THYNNE LYNN, B.A.,
F.R.A.S. George Stoneman, Pater-
noster Row.

In this little book the principal events recorded in the New Testament are arranged under their probable respective dates. The book also contains two neatly executed coloured maps. Bible students may use it with advantage.

THE Drummond Tract Depôt, Stirling, has just issued Packet 2 of the "HOLBORN SERIES" of little books, and Packet 2 of the "SIMPLY TOLD SERIES." Both these are by Mr. Wm. Luff, and contain most attractive booklets presenting the Gospel in a vivid, earnest, and winning manner.

FROM SQUIRE TO SQUATTER.

A Tale of the Old Land and the New.
By GORDON STABLES, C.M., M.D., R.N.
Shaw & Co. (5s.)

A story of life in England and Australia, depicting a heroic and successful struggle against adversity. Very exciting; full of incident and adventure. Boys will find the book very entertaining, though we are afraid they will find it little more than that. We wish the moral teaching had been more marked and distinct.

A RIDE THROUGH SYRIA. By
EDWARD ABRAM. Abram & Sons,
Middle Temple Gate.

Brief observations of a traveller through Syria, containing many items of geographical interest, with remarks on the conditions of life among the people.

ALMA RYAN; or, Steadfast and True.

By CHARLOTTE MASON. Shaw & Co.
Somewhat romantic and sentimental, but in the main a good story of heroic struggle in the performance of duty. Alma Ryan, an orphan child, becomes the victim of pride and caprice on the part of her wealthy grandmother, who almost breaks the young heart by separating her at the age of fifteen years from her maternal grandfather, in whose care she had been from infancy. The character of this old lady is very well delineated. Her icy stiffness and cruel pride, however, are seen to be but the mask concealing a troubled, aching heart. Grace triumphs at last, haughtiness and ill-will are subdued, and happy reunions close the scene.

THE DAIRYMAN'S DAUGHTER. By
the Rev. LEGH RICHMOND. Houlston
& Sons.

A new edition of an old story which deserves to be kept in perpetual remembrance. It is presented here in a very neat and attractive form.

JESUS ONLY. A Scripture Daily
Text-Book. Compiled by ARTHUR
GUTHRIE. Houlston & Sons. (1s. 6d.)

Another text-book with blanks for autographs, containing, in addition to the texts of Scripture, many choice quotations from hymn-writers. We regret, however, to see the superstitious device on the cover—a cross with a crown of thorns. This is a bit of popery that ought to be dropped from Protestant literature.

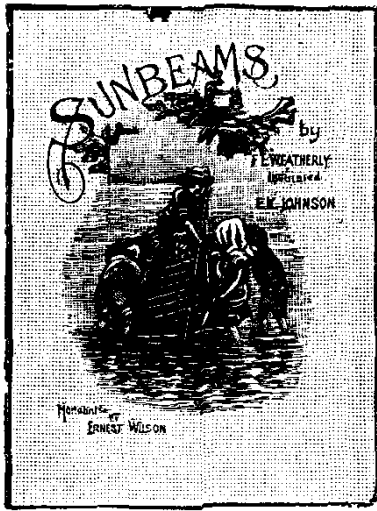
**THE STORY OF JONAH: Old Lessons
for the New Year.** By Captain DAW-
SON. Shaw & Co.

The lessons of Jonah's life are here expounded and applied in a brief, pointed, pithy way. The alliterative form of the numerous headings is striking, and fitted to impress the lessons on the memory. The plan is successfully carried out without being strained and far-fetched. The subject is an old and familiar one, but many of the points will come with freshness from this writer's pen.

"THE GRACIOUS WORDS BOOK ALMANACK" for 1889, published by Hawkins, Paternoster Row, is a carefully arranged text-book and calendar for the year, specially designed for the unconverted. Alternate pages are occupied with pithy selections and attractive engravings. "THE GOLDEN GRAIN ALMANACK," by the same publisher, is in its twenty-second year of publication, and continues to justify its title. The large-type editions, in plain wrapper and cloth, render it specially useful for the aged and invalids. The subject for each month is well set forth in the various texts. Combined with a diary the almanack is issued in a neat pocket-book form, which will be found very useful.

"THE 'SEEKING AND FINDING' ALMANACK," published by Partridge & Co., possesses the usual feature of interest as a book of Scripture exercises, and is evidently compiled with great care.

CHRISTMAS AND NEW YEAR CARDS.



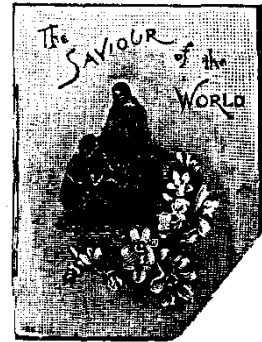
MESSRS. HILDESHEIMER & FAULKNER'S selection of cards, booklets, and souvenirs for the season fully sustain the high reputation of this firm for elegance and originality of design. "NURSERY LAND," at 3s. 6d., is a delightful book for children, with eight full-page coloured pictures and 24 monochrome pages. "THE TWO KITTENS," with their poetic history, is an amusing description of cat life which will charm little eyes and ears. "THE HARVEST MOON," by Ernest Wilson,



has the most dainty illustrations in monochrome and colour, appropriate in design and most skillfully executed. "SONGS OF THE WAVES" and "RIVER FLOWERS" in colours and monochrome, at six-

pence each, are most fascinating in style and richness of colouring. The Photographic Opal Souvenirs are choice specimens of refined artistic skill, comprising portraits of eminent persons, views of scenery, and various figure subjects. In these productions the most cultivated taste cannot fail to find satisfaction. Among the less expensive objects we may specially notice as novel and effective the "EMBOSSED SHELL," designed by Sigismund; also, by the same hand, a set of four designs in sea pictures representing certain famous yachts in full sail. Ivy leaves with snowdrops and violets, and greeting in gold letters on

the back, form very novel and pretty cards by C. G. Noakes. "THREE BRIGHT LITTLE CHILD FACES" looking out upon the snow are little gems for young and old. Some boisterous school scenes, representing the supposed license for hilarity at Christmas time, are represented by some lively pictures drawn by G. Gordon Fraser. Another set with medallion containing sea views in monochrome and embossed border of birds and flowers has a very effective appearance. Our space prevents us giving a more detailed notice of the large and excellent assortment issued by these publishers. We are only able to specify a few of the most striking, and must recommend our readers to ask for these at their booksellers.



We have received from Mr. Hawkins, of Paternoster Row and Baker Street, samples of the new season's Mildmay Cards, for which he is the sole publisher. "TIDINGS OF PEACE" form a choice set of four cards for Christmas, with figure subjects and sea views; "EVERLASTING PROMISES" is the title of a packet of twelve cards, printed in gold and colours, excellent in design and workmanship; "OCEAN MUSIC"—a set of four cards with exquisite sea views and appropriate texts; "THE GREAT REDEMPTION"—a set of twelve cards with snow scenes, in delicate tints, and text in blue and red ink, forming very pretty combinations; "COVENANT MERCIES"—a tasteful packet of twelve cards with floral sprays and views; "STRENGTH AND PEACE"—a specially good and effective packet, very chaste and beautiful, some of the best we have seen; "LIFE'S MORNING"—a very pretty set of twelve cards for the little ones. All these packets are published at one shilling. The MOTTO CARD for 1889 has a very appropriate and pretty design representing the opening year, and contains an equally appropriate text. The movable Calendar for 1889 deserves special mention for its beauty and utility.

NOTES.

SPECIAL.

"It is a good thing to give thanks unto the Lord."—Ps. xcii. 1.

"He thanked God, and took courage."—Acts xxviii. 15.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."—2 Cor. ix. 8, 11.

"Let brotherly love continue."—Heb. xiii. 1.

A Quarter of a Century of Gospel
Work in London.

A SOCIAL GATHERING

OF OLD AND NEW FRIENDS,
Will be held at

STAFFORD ROOMS,

Titchborne Street, Edgware Road,

On MONDAY EVENING, December
10th, 1888,

On the occasion of Mr. C. RUSSELL HURDITCH'S completion of twenty-five years' service in the Gospel in London, to give thanks to God for past blessing and to seek increased power for future service, in reference to which particulars will be given of extended operations of the Evangelistic Mission now being entered upon, and in contemplation.

GEORGE WILLIAMS, Esq., will preside;
and many well-known friends,
including

Professor J. H. Gladstone, F.R.G.S.,
Rev. B. W. Bucke, M.A., Rector of
Lee, Blackheath,
Rev. George D. Macgregor,
Pastor W. Stott,
Pastor F. H. White,
Dr. Barnardo, M.R.C.S. (Edin.),
T. A. Denny, Esq.,
S. O. Habershon, Esq., M.D.,
Jas. E. Mathieson, Esq.,
R. Cope Morgan, Esq.,
John McCall, Esq.,
Robert Paton, Esq.,

J. Jewell Penstone, Esq.,
W. H. Seagram, Esq.,
will take part.

Tea at 6 o'clock. Admission only by ticket (one shilling each), which may be obtained at Stafford Rooms or at any of the halls of the Evangelistic Mission up to the previous Friday, as the number is limited. This announcement appears only in order that former members may have an opportunity to attend.

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EVANGELISTIC MISSION.

MR. FREDK. S. ARNOT AT KILBURN
TOWN HALL.

IN response to previous invitation a large company filled the Town Hall on Wednesday, October 31st, to meet our beloved brother Fredk. Arnot, and to hear from him some account of his seven years' travel and experience in Central Africa. Several friends assembled at six o'clock for a social tea, and the public meeting commenced at half-past seven. After a brief season of praise and prayer, Mr. Arnot proceeded to give a sketch of his journeys, of which the following is a brief summary, the address lasting about an hour and a half, and being listened to with the deepest interest. He said:—"Some seven years ago it was my privilege to start for Africa. Arriving at Durban, it was laid on my heart to seek in the North some hilly, healthy region, where a European missionary could settle for a time, and while learning the language become acclimatized, and thus fit to labour in less healthy parts. Towards this end I made my way by ox-waggon to the native settlement at Shooshong. To the north of Shooshong stretches a great desert. I was anxious to traverse this desert, and purchased three donkeys towards the journey. Then the Christian chief heard of my intention to try and reach the Zambesi, and placed at my disposal his own oxen and some men to go with me. We succeeded in crossing the first part of the desert without serious difficulty and reaching a river where we hoped to find water, but it was almost wholly dried up. After resting some days, we started to cross the

last stretch of desert to reach a tributary of the Zambesi. After ten days the oxen became exhausted for want of water, and we were compelled to unyoke them and let them go ahead, led by instinct, for water, we remaining by the waggon. In our extremity God sent a few Bushmen, supposed by scientists to be at the lowest scale of the human race, who relieved us by sinking long reeds in the dry sand, and sucking up from far beneath a few drops at a time of water. By-and-by the oxen returned refreshed, and we started again, but as we neared the river the dreaded tsetse fly began to be felt; hence we had to unload the waggon and send the oxen back to Shooshong. From that time our journeyings were on foot. When we reached the river, I shall never forget the impression made upon me by the sight of my men sitting down and gazing at it, for but a few hours before we would almost have given our lives for one drop. A trader whom I consulted told me, 'It is impossible for any white man to penetrate the country to the north unless he gain the permission of the king of the Barotse country.' I sent a messenger to this chief, and he consented to see me, and sent three boats to fetch us. Meanwhile I was struck down by my first attack of fever. I was alone in the desert. I had been feeling a little poorly, and bid my men go on, I would overtake them. So I was alone when I fell on the ground. But a little native lad (only thirteen) saw me, and started off running thirty miles through a country infested with wild beasts to tell the trader, 'The white man is sick and dying.' The trader sent his waggon to fetch me, and just in time to save my life. After leaving the Barotse country, I travelled due west, reaching, after many days' journey, a rich, beautiful, and interesting country. The people were very willing to hear. For example, at one place I stayed ten days; during the first five I went from village to village speaking to the people. Then it dawned on them, 'We are tiring out the white man coming to our villages: let us go to him.' And for the next five days our camp was thronged day and night; and when I was tired of speaking they talked to one another of the things they had heard. At last two of them openly declared for Jesus, throwing away

medicines and fetishes. These people are now looking earnestly for some one to come to them. Occasionally we had threatening receptions; but when our object was understood all was peace. At one such place the chief came to meet us on the road, and said, 'Here are all our people back from hunting; sit down and talk to us now;' and I did so. Towards evening he said, 'There are some old people in the village who cannot come to you; but they want to see and hear you.' I went, and will not soon forget the look of those venerable Africans as they listened to the news of the great Saviour. One old man said, 'Ah! it is so strange to me to hear these things after living so long.' After resting some time we laid plans for the return journey, fully resolved to penetrate the region lying between the Zambesi and the Congo—almost entirely unknown." After long journeyings and many hardships he reached the kingdom ruled by Moshide—the most powerful chief in the Zambesi regions. Moshide has gathered together the remnants of numerous tribes devastated by slave-hunters, and has established something like strong rule over a wide region. His system is peculiar: he has five hundred wives, each of whom is a minister of state, and has the responsibility of one district, the minor chiefs in that district reporting to her. Undoubtedly the kingdom was founded by war and cruelty, and is maintained by severity, but none the less is it a real blessing and protection to the peoples ruled. By this potentate Mr. Arnot was well received. Some Arabs, having the ear of the king, did their utmost to poison his mind; but shrewdly and sharply he said, "I do not know this white man, what he is yet; but one thing I do know: *I know what you Arabs are.*" For many days Mr. Arnot had to wait until superstitious ceremonies were gone through to find if his heart was white—if he was to be trusted. In the overruling providence of God these turned out satisfactory, and he was then formally received in great state. Long hours would old Moshide spend in inquiring into the truths of the Christian faith, and he would bear to be taught like a child. By-and-by came Messrs. Swan and Faulkner—travelling *via* Bihé—and these brethren are in Garenganze country

with Moshide now. Mr. Arnot is evidently convinced that his future work lies in the Garenganze kingdom—teeming with people, open to the Gospel, and fairly healthy. Finally, Mr. Arnot declared as the result of seven years' experience: "You can go anywhere in Africa—if you only go in peace and love. I have been there; I have lived and travelled among them—an entire stranger—without firing a gun once in anger or defence. They have done everything for me; they have listened to my words, received my testimony, and their ears are open to the Gospel of God's grace. I pray that God may thrust forth many more labourers into poor dark Africa."

The recent mission at Malden Hall, conducted by Mr. John Connor and Mr. Wm. Grove, has proved a time of very much blessing to all concerned. The numbers in attendance have not been so large as on some previous occasions, but the power and blessing of God have been realised in a very marked manner in every meeting. Perhaps the prominent feature of the mission has been the solemn *earnestness* manifested alike in the preachers, the workers, and the unsaved. The workers assembled every night for a week before the commencement of the mission to cry to God for blessing, and went out almost every night, before the meetings, to invite the people, in spite of the rain and bitter north-east wind which prevailed. Earnestness and solemnity seemed also to prevail among the unsaved, for at the conclusion of the address it was quite an unusual thing for more than ten or twelve people to leave; practically the whole congregation usually remained to the after-meeting, and we believe very many received the Lord Jesus as Saviour. Night after night there was the faithful declaration of truth, and reasoning of righteousness, temperance, and judgment. One special request in the prayers of the workers was that the relatives of believers might be saved, and this prayer God has signally honoured. Two instances may be given. During Mr. Connor's mission last year the sister of one in fellowship was converted, and subsequently baptised and received into fellowship. Upon hearing Mr. Connor's first address during this visit, the third and only remaining sister was led to

the Saviour. The son of a brother and sister, after being wild and reckless, was, to their great joy, converted a short time ago. In the first meeting held by Mr. Grove the elder sister, after being deeply convicted of sin, was enabled to rest for salvation upon Isa. liii. 5.

A mission, extending over a fortnight, has also been held by Mr. H. Veasey at West Kensington Hall, with encouraging results.

WORK IN SOUTH LONDON.

Our friends will be interested to know that we have taken the South London Palace, London Road, for Sunday evening services during the winter months. A start was made on Sunday, November 18th, when our brother William Grove preached. Other services of a special character in the neighbourhood on that evening rendered the congregation smaller than we expected, but there were tokens of interest among those present, and some, we trust, were permanently blessed. We commend this special effort to the prayers of our readers. The help of any Christian workers in the neighbourhood will be much valued.

WORK AT CARSHALTON.

Our work in the suburbs has just been extended by the addition of a new branch at Carshalton. At the request of our dear friend Colonel Foster—who is compelled on account of health to remove from the locality—and after much deliberation and prayer, we have decided to take charge of the interesting work at the West Street Hall. The building, which has only recently been erected, is a commodious, substantial, and cheerful one, conveniently fitted up for carrying on various branches of service among the people. The meetings are well attended, especially on Sunday evenings, when the hall is usually filled with an eager and attentive audience. This promises to be a very happy and successful work, and we ask the prayers of our readers that this expectation may be realised.

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We are happy to announce the completion of the sixth volume of *Footsteps of Truth*, which is now ready. It abounds with useful expository papers on various Scripture subjects,

with records of Christian work, Bible readings, &c., &c. Our publishers will be glad to receive orders from friends who may be looking for books as Christmas or New Year gifts.

* * *

Our dear brother Mr. W. J. H. Brealey has just issued the annual report of the Blackdown Hills Mission, in which he writes encouragingly as to the condition and progress of the work during the year. The period just closed has, of course, been an eventful and a critical one on account of the removal of our beloved brother Mr. Geo. Brealey, but we are glad to see that the son of our departed friend is enabled to step into the gap and bear the responsibilities of this important service. May the God of Jacob be his help continually.

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JOTTINGS FROM ABROAD.

A PARTY OF MISSIONARIES FOR DEMERARA.

Valedictory Meeting at Bethesda.

A LARGE and highly interesting meeting was held at Bethesda, Bristol, on Oct. 23rd, to commend to God a party of missionaries about to leave for Demerara. Our brother Mr. Rymer, who some months since gave a valuable address at Kilburn on the Lord's work in that colony, where he has been labouring for seven years, is returning, together with Mrs. Rymer, to resume service in that land. They will be accompanied by six other brethren and sisters who are going out for the first time to enter upon work in British Guiana. The friends are—Mr. and Mrs. Sparrow, who have for many years been engaged in the orphan work on Ashley Down; John Henry Gordon, who was formerly a police inspector in India, and who, having a knowledge of Indian language, is going out specially for service among the coolies, of whom there are about 100,000; John Mitchell, who has laboured in Nova Scotia, and who was brought up in the Church of Rome, but converted in 1883. The others are Mr. Alfred Thomas and Miss Baker, of Nottingham. These brethren each gave a brief account of the way in which the Lord had guided them to the service on which they are about to enter. Mr. Rymer again gave some parti-

culars of the service, and stated that he was going to take out with him a Bible carriage, built specially for the country, and also two tents—one for spreading out books during the day, and the other for sheltering the two donkeys which are to draw the carriage. The latter portion of the evening was spent in prayer, commending the outgoing party to God, and seeking His blessing on their service. They sailed from Bristol in the "Augusta" on Nov. 20th. At the same meeting a young brother—Mr. F. Eyles—was also commended to God for work in South Africa. He is going out to help his brother Alfred, who has been working in Imbizana since 1882, and also to take the place of his brother Tom, who recently fell asleep there.

SPAIN.

Our brother Mr. A. R. Fenn has just issued a brief report of the work in Madrid, in the opening of which he says:—"We have nothing sensational to tell in this little book. The dread cholera and awful earthquakes are now things of the past. But we have to speak of the wonderful fact that in the country which above all others persecuted with hellish device and cruelty the followers of the Lord Jesus the Gospel is freely preached, and streams of blessing and salvation, in the Scriptures, Gospel books, and tracts, &c., flow from Madrid to the remotest provinces, instead of decrees of imprisonment, confiscation, and death. I say *wonderful* fact; for who in the summer of 1868, with the accounts then quite fresh of the bitter persecutions in Barcelona, Malaga, and Granada, could have supposed that such a total change would be effected before 1888?" After giving a few facts concerning the progress of the mission, he remarks:—"It amazes us that English people can be so easily beguiled about Romanism, and can ignore the testimony of so many centuries as to its true character. Here she would destroy us if she could. Since the Jesuits were readmitted to Spain they swarm everywhere, and it is believed that they have in their hands factories, steamboats, printing establishments, commerce, &c.; and they have so brought their influence to bear that even in Madrid streets when the host is pass-

ing the choice is between taking off the hat or going to prison. Everywhere vast edifices have sprung up within the last thirteen years, in which now dwell some 30,000 monks and nuns. In Barcelona alone there are 163 convents of women, besides the many houses of men. The history of Spain proves that when the church goes up the nation goes down, and when Rome is shorn of her power the nation will rise. Does not England know this?" In the conclusion of the report Mr. Fenn makes the following earnest appeal for helpers:—"In conclusion, let me again ask you to pray the Lord to send out labourers for this part of the mission field. Madrid appears to have a bad name from its climate. It is true that it is rather extreme, both in summer and winter; it is also very dry. The effect upon new-comers is stimulating, but after some years it is exhausting, and change becomes very necessary. Madrid is one of the finest cities of Europe, and within the last twenty years has doubled its population, which is now more than half a million. Great attention has been given to drainage, lighting, and abundant supply of water, at an enormous expense. There is nothing to put up with that persons in ordinary health could not bear. From its being the seat of government, and the ministers of easy access, we enjoy the largest measure of liberty given to the country, and, to a great extent, exemption from the vexatious interruptions so common in the provinces. As regards Chamberi, the population of this district is over 50,000. We are well known everywhere, having lived among the people so many years, and educated thousands of the children; so that it is a field prepared and sown, and will give abundant fruit if there are only reapers to enter the hundreds of families who would welcome their visits. There is room for any amount of labour, and scope for every gift, of both men and women who have the Spirit of Christ."

* * *

WEEK OF UNITED PRAYER.

THE Evangelical Alliance have issued their annual call to united prayer during the first week of 1889, commencing with Sunday, January 6th.

In the circular they say:—"It is in harmony with the growing desire for practical expression of our unity in the Lord Jesus Christ that we maintain the great concert in prayer which has been for so many years observed in all parts of the world with manifest tokens of Divine approval and blessing. One of these tokens is the revival of the missionary spirit, together with the openings for the Gospel in many lands. Many signs of the times also emphasise the duty of waiting on God. The increasing activity of both truth and error, good and evil, mark the period as critical. Socialistic principles, subversive of the highest interests of society and opposed to authority, prevail to a great extent; while the baneful influence of Romanism, so antagonistic to the progress of Christian liberty, is powerfully felt in many lands. Many thoughtful students and observers are convinced that a solemn era is at hand. And all of us must feel that while we are more than ever bound to faithful testimony and diligent service, we are most impressively admonished to watch and pray."

* * *

FALLEN ASLEEP.

MR. ANDREW H. DARLING.

ANOTHER useful life has just closed with the departure of our beloved brother Andrew H. Darling, who fell asleep in Jesus, at Exmouth, early in November. The special service in connection with which his name has for many years been well known was that of work among foreign sailors—a work for which he was remarkably well fitted. His linguistic power was extraordinary, and enabled him to be a missionary to many nationalities. He possessed a good knowledge of twelve or thirteen languages, and could preach easily in eight of these. He laboured chiefly in London and Bristol, but during the later years of his life spent a considerable time in Spain, France, and Norway. The mental strain, however, told severely upon our brother's health, often interrupting his active service, and at last laying him completely aside. He continued in great feebleness for many months until the call came to depart. We commend the widow to the sympathy and prayers of our readers.