



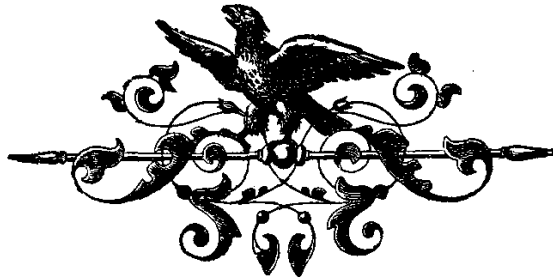
ootsteps of



ruth.

EDITED BY

C. RUSSELL HURDITCH.



NEW SERIES.
VOL. X.

LONDON:

J. F. SHAW & CO., 48, PATERNOSTER ROW, E.C.
WALTER G. WHEELER, 21, WARWICK LANE, E.C.

1892.

[ALL RIGHTS RESERVED.]

LONDON :
MCCORQUODALE & Co., LIMITED, PRINTERS,
CARDINGTON STREET, N.W.

INDEX.

PORTRAITS.

	PAGE
General Sir Robert Phayre, K.C.B.	2
Richard Cope Morgan	42
Mr. and Mrs. Spurgeon	105
The late Donald Fraser, D.D.	117
The late Gen. and Mrs. Bell	144
Pastor James Stephens, M.A., of Highgate	149
The late Mr. John McKittrick	165
Mr. F. N. Charrington	182
Dr. James Johnston and his African Carriers	214
The late Mr. Gawin Kirkham	226
Mr. John Morley	245
Mr. Henry Varley	277
The late Earl of Cavan	317
Mr. B. Broomhall	349
Mr. George Müller	381
Mr. John McCall	417

ARTICLES.

- Ahab's Covetousness, by Thos. Heath, 50; All-Sufficiency of Christ (Choice Extracts from Hewitson), 339; At the Feet of Jesus, by Edward J. Bellerby, M.B., 321.
- Beginning, In the, by William Collingwood; Bible Digging, by Henry Thorne, 26, 60, 168, 201, 256, 289, 325, 360, 383; Bible Readings, 31, 175, 194, 271, 347, 376, 410, 445; Bible Talks, by Alfred Lambert, 12, 72, 172, 206, 266, 343, 366, 440.
- Chips for Kindling, 342; Christ Revealed in the Levitical Offerings, by Thomas Newberry, 8; Claimed and Kept, by G. F., 160.
- Definite Teaching for Old and Young, by Louis Liesching, 418.
- Direction, by F. E. Marsh, 427; Divine Strategy, by W. Collingwood, 268.
- Ecosevepheron, by F. M. Taylor, 10; Enthusiasm, by F. E. M., 23; Ever-enduring Name, The, by the late C. H. Spurgeon, 170.
- Fac-simile Letter of Mr. Spurgeon, 138; Faith's Plea for God's Blessing, by George Müller, 278; Feeding the Flock, On: A Word to the Elders, by Gordon Forlong, 56; Few Contrasting "Lets," A, by M. M. Pedder, 269; Fragment, A, by W. Collingwood, 324.
- General Sir Robert Phayre, K.C.B., 33; Gideon, by Robert Nelson, 285, 450; God our Strength, by W. Collingwood, 339; Gospel (The) of Isaiah, Chap. lili., as illustrated by Bishop Lowth, 374.
- "Homeless and Destitute" (with Illustrations), 443.
- "I Ams" (The) and the "I Wills" of Christ, by Anna Boohlyer, 12, 51; "It is Well," by W. Collingwood, 375.
- John Ploughman's Sayings, with Notes by a Schoolboy, by W. R., 25.
- Late Professor Christlieb, The, 371; Lessons Learned in Switzerland, by Gawin Kirkham, 231; Letters from Egypt, by Abraham Wallis, 356, 397; Levitical Offerings, by Thomas Newberry, 68, 167, 199, 263, 408, 438; Life-long Remedy for a Life-long Ill, by G. W. Gosling, 253; Little Sanctuary, A, by Edward A. Talbot, 389; Lovely Tabernacles, by Pastor F. E. Marsh, 250.
- Neither Saints nor Sinners: An Instructive Incident, by Gordon Forlong, 24; Not Ignorant, or Ignorant? by Walter J. Miller, 188.
- Old Pearls on New Strings, by William Luff, 6; No. 2, Rough Joe and the Squire, 70; No. 3, The Invalid and her Bible, 162; No. 4, "Lord, Fight this Man for me," 268; No. 5, The Lord's House, 261; No. 6, Singing for Jesus, 299; No. 7, A Father's Prayer Answered, 331; No. 8,

OTHER ILLUSTRATIONS.

	PAGE
Tents of the E. M. at Bell's Yew Green, near Tunbridge Wells—A Hopper's Encampment	16, 17
A Remarkable Grave near Hanover	48
On the Way to the Hop-Fields—From Bin to Bin	64, 65
"Westwood:" The Entrance Gates	79
The Metropolitan Tabernacle	88
"Westwood," Mr. Spurgeon's Residence	92
The Pastor's College	92
The Pastor's Study	160
Mentone	109
Memorial Sservice in the Tabernacle	125
Funeral of the late C. H. Spurgeon at Nor- wood Cemetery	137
Rachel's Grave	158
The late Dr. Allon's Study	192
The Broad and the Narrow Way	229

- Practical Piety, 372; No. 9, The Desired Flowers, 401; No. 10, Ready, 433;—"Our Father," by W. Collingwood, 432.
- Pillar (The) of Rachel's Grave, by James Wright, 157; Promise in the Bud: A Spring Parable, by W. Collingwood, 151; Power (The) of the Presence of Christ for Confession, by F. E. Marsh, 152; Perfect through Suffering, by J. C., 195; Parable, A, by R. C., 260; Privileges (The) of the Christian Life, by F. E. Marsh, 294; Preachers: Was the Lord Jesus a Controversial Preacher? by Gordon Forlong, 350; Pointed Proverbs, 388.
- Race (The) and the Prize, by Gordon Forlong, 246
- Reminiscence (A) of the Mission to the Hop-Pickers, 64; Report (Special) of the Anniversary of the Evangelistic Mission: Addresses by Sir A. Blackwood, Gen. Sir R. Playre, Mr. Henry Varley, Dr. Pentecost, F. B. Meyer, and others, 303.
- Sight—Faith, by Walter J. Miller, 20; Striking (A) Answer to a Bold Defiance, by Frank W. Morse, 48; Spurgeon Memorial (with Illustrations), 77; Spurgeon, Saint and Servant, by C. Russell Hurditch, 140; South Coast United Christian Convention, 235; Some Things Christ is, by George Hefford, 345; Student Volunteer Missionary Union, The: How the Movement Originated, by A. P., 435.
- Table Talk, by G. Holden Pike, 3, 44; Thoughtful Deists, by Gordon Forlong, 283; Thanksgiving, 368; Truth in Couplets, by Wm. Luff, 369.
- Wisdom (The) of Winning Souls, by J. Hunt Cooke, 382; Why we should Love the Lord Jesus Christ, by W. H., 187.
- Ziklag, by W. Collingwood, 403.

FRAGMENTS.

- Chips for Kindling, 63, 342, 359; Choice Sayings by C. H. Spurgeon, 171; Crumbs swept up, 252, 270; Crying without a Cause, 183; Fragment, A: The Sight of God's Countenance, 284; Gathered Crumbs, 373; Gleanings from Spurgeon, 265; Thanksgiving, 368; Way to be Rich, The, 405.

POETRY.

- "Hast thou not known Me?" by P. Mallinson, 365
- He Gives in Sleep, by E. W. Bullinger, 392
- Jesus can Satisfy, by W. A. G., 166; Lines or Psalm xxxix., by C. H. Spurgeon, 116; Memoriam, In, by W. J. Miller, 126; Song in the Night A, by W. J. Miller, 300; Sunlight, by William Luff, 333.

NOTES AND CORRESPONDENCE.

- American Methodist Mission, 244; Among the Sussex Hop-Pickers (with Illustrations), 16; Ashley Down Orphan Homes, 379.
- Banbury, 243; Basin-stoke, 412; Bell, Mrs.: In Memoriam, 76; Bewley, Mrs. Anna E., 180; Bignold Hall, 178, 273; Believers' Meetings in Dublin, 180; Brazils, 379; Brighton, 411; Broomhall, Mr. B., 378.
- Cavan, The late Earl of, 348; Captain Dawson, 40; Christian Church, The, 276; Conferences, 145, 212, 276; Conference Hall, S.W., 179.
- Day in the Country, A, 276; Donation List, 40, 179; Drill Hall, Hampstead, 179.
- East-End Training Institution, 244; Evangelistic Mission Reports, 178, 179, 303, 378.
- Forest Gate, 211; Free Distribution of *Footsteps of Truth*, 40, 276; Frankfort Work, 379.
- General Sir Robert Phayre, K.C.B., 145; Gooch, Mr. Fuller, 244; Gospel Tent, Basingstoke, 348.
- Harvest Thanksgiving, 411; Hop-Pickers, 378; Hull, 411.
- Jews in the East End, 179; JOHNSTON, DR. JAMES: TOUR IN AFRICA, 212, 334.
- Kilburn Hall, 211, 273.
- Luff, Death of Mr. John (Africa), 164.
- Malden Hall, 40, 146, 147, 178, 243; Manchester Annual Conference, 276; McKittrick, Death of Mr. John (Africa), 164; Morley, Mr. John, 272.
- New Mission Hall, 275.
- Oxfordshire Work, 243; Open-Air Work, 412.
- Radstock's (Lord) Meetings in India, 212.
- Spain, Mission Work in, by Mr. Fenn, 379; Suggestion, A, 145; South Coast United Convention, 145; Swindon Central Hall, 178; Shoreditch, 178; Stretham, 178, 212; Smith, Mrs. Barnard, 76.
- Thorpe End, 275; Tents, 275, 316.
- WILTON HOUSE OF REST for Christian Workers, 40, 348, 413, 414, 415.
- BOOKS REVIEWED—
- Almanacks, Christmas and New Year's Cards (various), 449; Angels and Demons, 37; Authority (The) of Christ in the Criticism of the Old Testament, 148; Archibald G. Brown: His Life and Work, 177; Alison Brand's Battle in Life, 39; All's Well, 446; Aunt Mildred's Treasure, 446.
- Bible Remembrancer, 37; Blessed Life, The, 148; Bible Class Expositions, 315; Bread for the Day, 377; Book (The) Defended, 315; Book of Joshua, 38; Bible Class Primers, 39; Blue Bell, 446; Brother's Ransom A, 446; Bell of Goblin Rock, The, 447; Berridges of Silver Lea, The, 447.
- Computation (The) of 666 and its Relation to Anti-Christian Systems, 37; Christian's (The) Pathway of Victory, 39; Christian's Inheritance, The, 39; Calling of the Sea, The, 39; Christ made unto us sanctification, 377; Christian's (The) Purse and the Lord's Treasury, 148; Christian's Walk with God, 377; Charles Haddon Spurgeon, 177; Countess (The) of Huntingdon and her Connexion, 210; Cecil Langton, 210; Crux Christi, 315; Changed Heart, The, 315; Clifford (Dr.) on Inspiration, 315; Christopher's New Home, 446; Christian Almanack, The, 447; Charles G. Finney, 447; Christian's Christus Magister, 448; Complete in Christ, 448.
- Devotional Handbooks, 449; Disloyal, 148; Dispensations, The Two, 315; Death and Afterwards, 315; Doctor Doctorum, 377; Dew of thy Yonth, The, 39.
- Elsie's Sake, For, 38; Evangelical Theology, 148; Enlarged London Hymn-Book, 210; Elohim and Jehovah, 447.
- Fine Words, 315; Family Friend, 177; Footsteps of Truth, 180; Future Tenses of the Blessed Life, The, 446; Feasts of the Lord, The, 448; Foreshadowings of the Gospel, 449.
- Gems from the Revised Version, with Poems, 38; Give Attention to Reading, 38; Great Questions of the Day, 148; Guest Chamber, My, 148; Gleanings from the Hebrews, 177; Guy Wynnmore's Repentance, 210; Good-Night Thoughts about God, 210; Great Foundation, The, 315; Greater Election, A, 315; Greatest King in the World, The, 377; Grace, Love, and Communion, 447; God's Salvation as set forth in the Epistle to the Romans, 448.
- Harvest of Yesterday, The, 446; Herald of Mercy, The, 38, 447; Heroes of the Goodwin Sands, 448; Hetty's Garden Party, and what came of It, 377; Hidden Hand, The, 38; Hill of Angels, The, 448; Homes for Working Girls in London, 377; Hymns on the Second Advent of the Lord Jesus, 210.
- Ida's Secret, 446; Instructions to the Anxious Inquirer, 377; Is there a God? 448; "I was not rebellious," 39.
- Jack Forrester's Fate, 446; Jerusalem a Praise in the East, 377.
- Kept for Thee, 148; King and Hero, 39; Knight without Spurs, A, 38.
- Leisure Hour, 448; Life of St. John, The, 377; Life-Story (The) of Gipsy Cornelius Smith, 377; Little Frolic, 446; Little Miss Joy, 38; Little Queenie, 38; Little Stray Lamb, A, 38.
- Maze and its Clue, The, 39; More Wayside Talks, 39; Morning Light in our Fatherland, 38; Moses, the Servant of God, 446; Music Slave, A, 39.
- National Temperance Mirror, The, 39; Nella, or, Not my Own, 377; New every Morning, 38; Notes on the Three First Chapters of Revelation, 38; Notes on the Book of the Revelation, 177; Nothing Left for You to Do, 39.
- On Land and Sea, 446; Our Darlings, 446; Our Own Magazine, 177; Our Street, 448.
- Palestine Repeopled, 210; Peace and Safety, 377; Pentecostal Praise, 447; Pioneer Preacher, The, 177; Precious Portions, 210; Principles and Doctrines of the True Apostolic Church, 148; Proposal of Truce between the Two Chief Systems of Apocalyptic Interpretation, 447; Psalms, The, 177.
- Questions, Three, 39; Quiver, The, 447.
- Responsibility for Belief and Unbelief, 448; Rest in Christ, 448; Riches in Christ, 39; Rivers of Water in a Dry Place, 448; Roll Text Almanack, The, 446; Romans vii., 148.
- Sailor Lads, Two, 38; St. Paul's Song of Songs, 37; Salvation and Service, 38; Seventy Prophetic Weeks of Daniel, 448; Should Women Preach? 210; Silver Vase, The, 39; Simple Bible Lessons for Little Children, 210; Sowing and Reaping, 446; Spes in Deo, 446; Statements and Replies on Sin and Sins, Entire Cleansing, &c., 39; State of the Blessed Dead, The, 448; Stone Sermon: Addresses to Teachers, 38; Story of John G. Paton, The, 448; Story of the Good Shepherd, The, 210; Stumbling-Blocks Removed, 448; Sunday at Home, 448; Sunday School Teachers, 37; Sunday Sunshine, 446.
- Teachings of the Types of the Tabernacle, 315; "That I may know Him," 315; Theosophy, Buddhism, and the Signs of the End, 148; Thinker, The, 177, 377; Truth upon a Momentous Question, 210; Twilight and Dawn, 447.
- Ulf the Norseman, 377, 447; Under the Apple Tree, 38; Up and Down the House, 447.
- Voices from Nature, 210.
- Wayside Talks, 39; Wild and Tame, 446; Won at Last, 38; Won to Glory, 345; Wonderful Story of Wisdom, Love, and Grace Divine, The, 210; Wondrous Tale of Old, The, 210; Words of Faith, Hope, and Love, 39.
- Y.M.C.A. Leaflets, 377; Young Heart of Oak, 447.



GENERAL SIR ROBERT PHAYRE, K.C.B.

[See Page 33.]



TABLE TALK.

By G. HOLDEN PIKE.



IF the late General Gordon should have a biographer in the future, such a writer will be able to glean over a wide field, for new facts about the Christian soldier appear from time to time in various works. Thus in the exceedingly interesting book which Mrs. Bryson issues through Messrs. Hodder & Stoughton—"John Kenneth Mackenzie: Medical Missionary to China"—we have some references which admirers of Gordon will not overlook.

In 1880, Gordon went to Tien-tsin by request, to discuss the difficulties which were then perplexing the Chinese Government, and, as the guest of the Viceroy, had "splendid accommodation after the Chinese style." Mackenzie remarks: "I was greatly delighted and instructed by his genial conversation. He is a Christian soldier, reminding one of Havelock, and a *man of men*. He is looking strong and hearty, and has a very pleasing face. Evidently, from his conversation, he is a very earnest student of the Bible, which was lying on the table at his side. He spoke of his own spiritual experience, of his faith that God would not allow him to want, and therefore he felt that he had no right to store up money or give any anxious thought to the future."

Speaking of preaching, Gordon said "he believed in preaching by the life." He had no faith in the too common advice, "Do good and you will go to heaven; do evil and you will go to hell. For himself, he preferred living with the publicans rather than with the pharisees." He believed that the true life followed that of this world, and hence he "longed for death, which appeared to him to be a much-desired event, leading to the haven of rest."

There are also a number of scattered notices of General Gordon in the collection of letters of Lieut. Thomas Lyster, entitled "With Gordon in China," issued by Mr. T. Fisher Unwin. The General did what he could for the Chinese Government in trying to put down the Taiping rebellion—an outbreak which was characterised by all the amazing cruelties which are common to heathen armies. We learn

that the Chinese authorities offered him "a lot of money" for the service he rendered, and did so in accordance with the usual custom. All such rewards were refused by the General, however, who had nothing of the spirit of self-seeking in his nature. His reply was, "The services of an English officer cannot be bought with money." Well might Lieut. Lyster add, "He is doing a good deal for the honour of the English name in China." Unhappily, however, natives of pagan nations too often judge of Christian powers by nominal Christian representatives, and this not only leads to wrong judgments, but also leads to a great deal of trouble.

* * *

The report of the Directors of Convict and Local Prisons shows that there is a further decrease in the number of criminals of all grades, and we shall make no mistake if we attribute this in the main to that Christian effort for the reclamation of the criminal class which has been perseveringly made during fourteen years. The present directors took charge of the prisons in 1877, and in that same year Mr. George Hatton commenced his work among discharged prisoners. Some 21,000 are discharged in the course of a year from London prisons alone, and about two-thirds of these came within the influence of the St. Giles's Christian Mission. In twelve years the population of the local prisons has fallen from 20,833 to 13,076. In about the same period the population of the convict prisons has also fallen off from 10,671 to 5,334, or less than half, notwithstanding the increase in the population. As a consequence, eight large prisons, sufficing for the accommodation of between six and seven thousand persons, have been closed, and the cost of maintenance of convict establishments alone is over £230,000 a year less than it was fourteen years ago. From this it would seem that there is some profit, even to the taxpayer, in earnest Christian work.

* * *

If it be true that Christian people in general do not read the monthly periodicals issued by missionary societies, it has been proved that they will read good missionary literature if it is provided for them. The Life of Mackay, of Uganda, sold well; and now, after commanding an extensive sale in the more expensive form of two volumes, the autobiography of J. G. Paton, missionary to the New Hebrides, is issued by Messrs. Hodder & Stoughton in one volume. It looks as if, after all, there was more interest taken in mission work than some have been disposed to imagine. Otherwise, how shall we account for the fact that this book has been translated into German,

and portions of it into French, Italian, Spanish, and several other languages, including Chinese and some of the dialects of India?

* * *

The blind are an afflicted class; but they are in a much more favoured position than was the case some fifty years ago. The new edition of Frances Martin's "Elizabeth Gilbert, and her Work for the Blind," is a striking account of what the blind daughter of the late Bishop of Chichester was able to effect in the way of procuring work for the poorest class of sightless persons, and making a market for their manufactures. Miss Gilbert thought that this work was given her of God, and entered into it with enthusiasm. "A small cellar in Holborn, at the rent of 1s. 6d. per week, was enough for a beginning. But before her death she could point to large and well-appointed workshops in almost every city in England where blind men and women are employed, where tools have been invented by or modified for them, where agencies have been established for the sale of their work."

* * *

To readers of the future, who, next to the great preacher himself, will be the best-remembered member of the Spurgeon family? At present, it looks as though the late James Spurgeon, of Stambourne, will be the man; and the reason is, that he was not only one of those whose memories are fragrant, and whom people love to remember, Mr. Spurgeon himself has written enough about his grandfather to immortalise his name. Then, the old Puritan preacher is the chief hero of that lively little book just published — "Memories of Stambourne." That book is not complete, however; and a new edition can have some interesting additions made to it. We have an acquaintance who knew old Mr. James Spurgeon, and can tell things about him. Then the opening article in *The Sword and Trowel* for January will be an additional chapter about Stambourne and its pastor, which those who have seen the "Memories" will like to read. When we think of him we are reminded of one of his best sayings—"My grandson can preach better than I can; but he cannot preach a better Gospel."

* * *

Dr. Barnardo has now 4,150 of "other people's children" under his care, and, in addition, has during the past 26 years rescued from the street, the workhouse, and the gaol 18,736 little "waifs and strays," all of whom have been, after careful training, placed out in life to earn their own bread by honest labour.

* * *

The interest attached to the Christian poet William Cowper is perennial; and we are always ready to welcome any fresh sketch of Olney and Weston, each village being much as it was 100 years ago. There is a sketch of Olney in Mr. E. S. Roscoe's "Buckinghamshire Sketches," just issued by Messrs. Cassell & Co., besides two capital engravings of Cowper's garden and of Weston Underwood.


OLD PEARLS ON NEW STRINGS.

No. I.

“*I shall not want.*”—Psalm xxiii. 1.

TRUE

By WILLIAM LUFF.

T is easy to repeat the words of an old MS. copy of the Lord's Prayer, said to have been written by King James I.—

“*Give us this day, wherewith to clothe us, wherewith to be fed;
For without Thee we want our daily bread.*”

Thank the Good Father some of us have never had to pray the prayer in sight of an empty cupboard; such, however, was the experience of the man about whom I write, and of whom I heard from one who knew the circumstances.

He was a Christian working man, but for some time he had been out of employment. No work meant no wages, and no wages came to mean no food for him and his family.

No work, no food! Perhaps that is true in spiritual matters as well as temporal: if we do not serve, we cannot truly feast.

Occasional odd jobs had kept starvation away for a few weeks; but one Saturday night there was only food enough for supper and breakfast. I fancy some who have wonderful faith on a full larder would find their faith diminish with their provisions. Not so our friend. His faith was in God, not in his goods, and God was as full as ever.

The week closed with praise, and the Lord's Day dawned with a song. Thanks were said over the last fragments; breakfast was finished, and the good man prepared to go to his chapel, in the south-west of London.

“Wife,” said he, “lay the cloth for dinner as usual; the Lord will provide.”

He had said He would, and faith believed He would; though how, was past finding out.

The service over, the father came home with an appetite, and so did the children. He half expected something would have happened in his absence; but though the cloth was laid, plates, knives, and forks all in their places, the more important items were missing.

The wife's faith gave way, and she said, “Now, where is the providing?”

It was a cruel speech; but perhaps it sounded worse under the circumstances than she really meant.

The father still stuck to his text, "The Lord will provide," so, taking them all to the bedroom, he knelt and told his Father all about it.

The Roman Catholics count their beads when they pray: he counted his pearls. Here are a few:—

The Lord "giveth food to the hungry" (Ps. cxlvi. 7).

"Trust in the Lord, and do good; . . . verily thou shalt be fed" (Ps. xxxvii. 3).

"There is no want to them that fear Him" (Ps. xxxiv. 9).

"Give us this day our daily bread" (Matt. vi. 11).

"Bread shall be given him" (Isa. xxxiii. 16).

"Thou preparest a table before me" (Ps. xxiii. 5).

"Your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 32).

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

With such pearls as these the poor man's purse seemed enriched, while they even made a necklace for his doubting wife. The moments fled; they were in earnest in their prayers and perfectly absorbed; but they had to come downstairs to the empty plates and clean knives.

Praise the Lord! what a change had taken place! A joint, a dish of potatoes, and a loaf had filled in the ugly vacant places, so that now the table looked beautiful to behold, especially to hungry eyes.

But whence had these things come? That was a mystery. One thing was certain: whatever ravens had brought them, the bread and meal, and the potatoes, too, were from the Lord; so to Him they gave thanks.

It was some time before the secret was discovered, and thus it came about. The Wesleyan preacher at the chapel noticed the face of the poor working man, and when he got home, he said:

"By the look of that man, I feel he is hard up; suppose we send round a dinner! The servant was called and despatched. Arrived at the house, she gained admission; but as no one seemed about, and as the dining-room was ready for dinner, she quietly deposited her load upon the bare table and departed.

Thus God answered prayer and honoured the faith that could trust Him in the presence of an empty cupboard and provisionless board. We have the same pearls of promise; may we have the same precious faith in like difficulties and at all times.

CHRIST REVEALED IN THE LEVITICAL OFFERINGS.

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

LEVITICUS ii. 4.

Verse 4. "And if thou bring an oblation of a meat offering [gift offering] baken in *the oven.*"

This is faith's memorial of Christ on Calvary, when drawing nigh to God in the value of His sacrifice and work.

It is the realisation of Christ's sufferings on the cross in their most solemn aspect.

The sufferings of Jesus in accomplishing His atoning work were from three different sources.

First, FROM GOD. In the secret experience of His soul, shut in with God, an experience unrecognised by outward sight. This is symbolised by the gift offering baken in the oven. This inward experience is expressed in Ps. xxii. 1-5, and especially during those three solemn hours of awful darkness. Then the sun was darkened, and became invisible not only throughout the whole land, but it may be, as a telegraphic signal, flashed from star to star, and from world to world, throughout the universe, as the sign that then was being accomplished the most stupendous event in the annals of eternity. This was redemption through the blood of the Lamb, thus making provision at once for the putting away of sin, and laying the foundation for peace and security to the whole creation of God for time and for eternity (Col. i. 20).

As the appearance of the star in the east was the sign of the birth of Immanuel, so the disappearance of the sun at noon-day was the signal of His death.

This darkness continued from the sixth to the ninth hour, and about the ninth hour the pent-up feelings of Immanuel gave vent in those impassioned accents, "My God, My God, why didst Thou forsake Me?"

"It shall be unleavened cakes [pierced cakes] of fine flour mingled with oil."

The "fine flour" is emblematic of the pure, holy, humanity of the Son of Man, the "woman's seed," the virgin's Son. "Unleavened," for, though made in all points like unto His brethren, and "in the likeness of sinful flesh," He was perfectly without sin—"holy, harmless, undefiled, and separate from sinners."

The Hebrew word here rendered "cakes" is from a root which signifies to pierce, to wound, to afflict. It points to Christ as the "Man of sorrows, and acquainted with grief;" "His visage was

so marred more than any man, and His form more than the sons of men."

"Mingled with oil." This was expressed by the angel in those words concerning His virgin mother, "That which is conceived in her is of *the Holy Ghost*" (Matt. i. 20); and, again, in his words to Mary, "*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God*" (Luke i. 35). Thus, as every particle of the fine flour was saturated with oil, so every thought, every feeling, of the Man Christ Jesus was pervaded by the Holy Ghost. He was in every respect TRULY human, but in no one respect was He MERELY human; it was, if we may so express it, a spiritualised humanity. He was full of the Holy Ghost even from His infancy, and as He increased in years we read, "And the Child grew, and waxed strong in spirit, filled with wisdom: and *the grace of God was upon Him*" (Luke ii. 40).

"Or unleavened wafers anointed with oil."

The root of the Hebrew word for "wafer" signifies EMPTY. This typifies Jesus, who, though He was in the form of God, and thought it not robbery to be equal with God, yet EMPTIED Himself when He took upon Him the form of a servant (Phil. ii. 6, 7); so that He could truly say, "I can of Mine own self do nothing:" "My doctrine is not Mine, but His that sent Me;" "The words that I speak unto you I speak not of Myself: the Father that dwelleth in Me, He doeth the works." But while thus dependent on the Father's will, and upon the Spirit's power, He could say, and did say, "The Spirit of Jehovah is upon Me, because He anointed Me" (Luke iv. 18, 19). Thus He was truly the Messiah, the Christ, the Anointed One, as His name both in Hebrew and Greek signifies. In His title as "Jesus Christ," the name "Jesus"—that is, Jehovah the Saviour—connects Him with the Triune God Jehovah, and especially with the Father. The title "Christ" identifies Him with the Holy Ghost.

The manhood which the Son of God took when He became incarnate was a manhood which was subservient to the will of God and dependent on the wisdom and power of God.

But this very "*kenosis*," or emptying of Himself as Son of Man, made way for the bringing in of the will of the Father which sent Him, so that it became His meat and drink to do it; and it also made way for the wisdom and power of the Holy Ghost, in whose energy he taught and acted.

And herein He was an example for us, according to His own words, "As the living Father sent Me, and I live by the Father: so He that eateth Me, even He shall live by Me" (John vi. 57). Jesus thus lived a life of dependence on His heavenly Father, so the believer is called to live a life of dependence on the Son of God. Our truest wisdom is to say with Paul, "I live; yet not I, but Christ liveth in Me: and the life that I now live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20). So that, while we are empty and insufficient in ourselves, we are complete in Him, whose grace is sufficient for us, and whose strength is made perfect in weakness.

“ECOSEVEPHERON.”

NOT long ago, while passing along a busy London thoroughfare, the above strange heading, placarded up in huge letters across a warehouse, arrested my attention. What could it mean? I was not long kept in ignorance, for, happily, I soon met with a friend who was able to give me the explanation, namely,

“I CARRY SAFELY,”

referring to the removal of furniture. Two texts immediately flashed across my mind—“Even to hoary hairs will *I carry* you” (Isa. xlv. 4); “He led them on *safely*, so that they feared not” (Ps. lxxviii. 53). It may be helpful to notice a few spiritual truths which “Ecosevepheron” suggests.

First of all, we have the idea of A REMOVAL. The goods are taken from one place to another. The old home is left for a new one. “Old things are passed away; behold, all things are become new” (2 Cor. v. 17). All who have placed themselves in the hands of Him who has promised to “carry safely” have left the old haunts of sin. They are removed from “*the house of the wicked*” (Prov. xiv. 11) to “*the house of the righteous*” (Prov. xii. 7).

Another point we might notice is that THERE IS NO RISK. The furniture is committed to the care of the remover, who undertakes to deposit everything safely in the new abode. All responsibility rests with him. The owner has no fear, no anxiety. He places full confidence in the one who has undertaken the work; he knows that all will be well in the hands of him who has guaranteed perfect security, and who understands far better than he the secret of carrying safely. “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him” (2 Tim. i. 12). Is there not a lesson for us here? Have we committed, not only our soul, but everything else to Him, quietly, confidently, taking no anxious thought as to the result? Alas! how often, instead of placing *all* under His care, we give Him *part* of the burden, and struggle along with the rest ourselves! Instead of a full surrender to the Great Remover, who understands completely the best way of carrying safely, we try and do a little removing on our own account; consequently, there are many precious things lost, and others broken and marred by the dust and mire of life’s journey, that otherwise would have been preserved perfect and pure. Let *all* be committed “unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory” (Jude 24).

Then THERE WILL BE NO BREAKAGE. Nothing broken, nothing marred, nothing lost. "Those that Thou gavest Me I have kept, and none of them is lost" (John xvii. 12). He will carry safely throughout the journey, "BY SEA, ROAD, OR RAIL." By sea: when tossed upon the waves of sorrow, which threaten to swamp the fragile bark, His voice will whisper a "Peace, be still," and all will come "safe to land." By road: when we are shaken over the ruts and stones of life, and forced to pass through rough and thorny ways, He will steady, with His hand of love, the shaking load, and still "carry safely." By rail: amid the roar and bustle of the world's machinery, in the giddy rush and turmoil, He will ever keep that which we have committed to His care, and at last bring us safely to THE

DESTINATION. The furniture-remover's power is limited; he can only remove safely from one part of the world to another; but He who carries us will bear us from the "earthly house" to the "building of God, an house not made with hands, eternal in the heavens" (2 Cor. v. 1). It will be a final removal, a safe deposit for eternity. The journey may seem a long and tedious one, but "the wheels of time are ever turning," and each revolution brings us nearer to our glorious home above. "Whoso putteth his trust in the Lord shall be safe" (margin, "set on high"). May God help us to see "Ecosevepheron" written across every step of the way; amid the rumbling of the wheels of life may we hear His blessed words of promise, "I carry safely." Let everything be given to His care—our time, our life, our talents—until the happy hour when we shall be "carried by the angels" into His presence for ever and ever.

Carried safely, nothing fearing;
Like a shepherd, He will bear—
In his arms the weak and weary,
When the way is rough and dreary—
All committed to His care.

Carried safely, firm and steady,
For His cords of love are sure;
He will hold amid the shaking,
Keep the quiv'ring load from breaking,
And "present" us "faultless," pure.

Carried safely o'er the ocean
When the waves of trouble roar;
Clouds of darkest night may blind us,
But the early dawn will find us
Safely landed on the shore.

Carried safely (blessed promise!)—
Never will His guidance cease;
In the turmoil of the world-strife,
In the tumult of the heart-life,
Borne along in perfect peace.

Carried safely, till the spirit
Shall be freed from earthly bands;
Safe at home, where none can sever,
Resting in the bright forever,
In the "house not made with hands."

F. M. TAYLOR.

THE "I AMS" AND THE "I WILLS" OF CHRIST.

By ANNA BOOBYER.

"Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not."—Jer.

THE *I ams* and the *I wills* of our Lord are a study by themselves; all that we can here attempt is to give a slight introduction to the inexhaustible theme. *I am* is the Name by which Jehovah revealed Himself to the children of Israel; while in later days the Lord Jesus also revealed Himself as the great *I am*, God manifest in the flesh. And as the *I am*, He, and He alone, can say of all things, and to all people, *I will*.

The revelations made to us, and couched in these words, are marvellous indeed. They relate to wondrous and eternal truths and blessed and solemn determinations. In order to take in such a subject we need both a telescopic and a microscopic view—a wide and comprehensive, as well as a distinct, minute, and separate examination; although in these pages we can only glance at the comprehensive and general view.

It is important, in the first place, to see clearly that there are a few scattered and isolated *I AMS* and *I WILLS* from the commencement of our Lord's public ministry to the close; but, in addition to these, there are three distinct and separate series of *I ams* and *I wills* linked together as though the Lord would suggest to our minds, *I*, the great *I am*, have the power to say *I will*, and *I* make use of that power on behalf of My disciples, so closely are these *I ams* and *I wills* blended together at certain periods of His life.

It may perhaps be well to refer first to a few of the scattered *I ams* and *I wills*, which commence soon after our Lord's baptism. He gives utterance to the first *I will* on that first visit to the Temple when His public ministry definitely commenced; and it is the important *I will* of resurrection, and of temple building—"Destroy this temple, and in three days I will raise it up." This is a connecting thread with the teaching given on our Lord's last visit to the Temple, when He taught that "The stone rejected by the builders had become the head of the corner." The rest is implied; He the chief corner stone, His people the stones, brought from all parts to make up the building, and complete the structure of the great spiritual Temple typified from the days of Solomon. The practical lesson let us bear in mind, even the blessed truth that we are to be workers together with Him. Soon after this first *I will* comes the first *I am*, and it is most blessed to note that this grand revelation, "*I am the Christ*," was made, not to the proud and learned Jews who sent a deputation from the Sanhedrim to John the Baptist at Bethabara, but to the poor sinful woman of Samaria; while another *I am*, standing alone in its beauty and grandeur, is spoken to a sorrowing woman mourning her dead brother. Lazarus

had lain in the grave four days when our Lord said unto Martha, "*I am the resurrection and the life.*"

The *I will of soul winning* is exceedingly precious. "Come ye after Me, and *I will* make you to become fishers of men" (Mark i. 17). Let us associate this promise with the command, "Covet earnestly the best gifts." The glorious *I will of confession*, and the solemn *I will of denial*, occur in our Lord's charge to the twelve Apostles when sending them forth two and two, though not limiting the promise and the threatening to them, but widening it unmistakably under the two whosoever. "Whosoever shall confess Me before men, him will I also confess before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Study in connection with Mark viii. 38.

The *I will of rest* is very decisive. "Come unto Me, all ye that labour and are heavy laden, and *I will give you rest.*"

Mark also the *I will of healing*. "*I will, be thou clean,*" and the "*I will of disposal.*" *Jesus saith unto Peter, "If *I will* that he tarry till I come, *what is that to thee?* Follow thou Me" (John xxi. 22).

But we must now seek a clear view of the three distinct series of the *I ams* and the *I wills*.

The two first series will be found in seasons of our Lord's deepest humiliation before men, while the third series comes down from His exaltation in glory, where He is now "in the presence of God for us." We must examine each in turn, marking specially, that with slight exceptions these grand utterances, both in the first and second series, occur in the Gospel of St. John, that Gospel which so distinctly sets forth Christ in His Godhead; while the third series will be found in the Book of the Revelation, which just as vividly sets the Lord before us in His Divine majesty, written, too, by the same beloved and honoured disciple who was an "eye-witness of His glory."

The first series of the *I ams* and the *I wills* occur at a very marked period in the life of Christ, from the Feast of the Passover to the Feast of Tabernacles; thus covering some months. This first series commences in John vi. at that Passover to which our Lord did not go up. The Galilean ministry had lasted about a year, and the year had been so full of blessed service, and Jesus had been so sought after and followed by thousands, that it has been termed "The Year of Public Favour," notwithstanding the occasional and bitter opposition which our Lord sustained. But now the year of partial popularity is closing, and the disciples experience a threefold disappointment. John the Baptist is beheaded, Jesus refuses to be made a king, and, more humiliating than all, He now, for the first time, distinctly foretells His approaching sufferings and death. At this crisis in His life, at this period of humiliation before His followers, when man's conceptions of the Messiah had utterly failed, He breaks in with the first series of His glorious *I AMS* and *I WILLS*, as though to say, Now I will plainly reveal what I am prepared *to be to*, and what I am ready *to do for*, all those who will accept me as the promised Saviour of mankind.

* See the "I wills of Christ," by Rev. B. P. Power, a valuable and suggestive book for teachers and workers.

But mark the position a little more closely. Disappointment is always the more keen after high expectations, and in each of the blank disappointments we are considering hopes had been specially raised. During the Galilean ministry the disciples had already witnessed two resurrections—those of the widow's son and Jairus's daughter. Let us bear this in mind while dwelling on the following details.

Before sending the Apostles forth, two and two, on their evangelistic work, the Lord had said unto them, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." On the return of the twelve from their first missionary tour, they learn that John the Baptist is beheaded. Naturally they would be stumbled; they had been positively commanded to pray for labourers, but who could be such a labourer as John? His whole life had been the preparation needed for his office as a witness-bearer; he was Christ's own forerunner and prophet. It was he who had baptised our Lord; he who had seen the sign of the dove lighting upon Him; he who had heard the voice from heaven saying, "This is My beloved Son, in whom I am well pleased;" he who at Bethabara had testified so fearlessly for Christ to the deputation from the Sanhedrim; he who on the approach of the Passover had drawn the first disciples to Jesus with the words, "Behold the Lamb of God, which taketh away the sin of the world;" yet this noble and able witness-bearer had had his testimony closed, first, by the prison walls of Herod's castle, and now by his execution, which was made yet more terrible by its instigator. What was the use of praying for labourers in the face of facts like these? Here, surely, are terrible stumbling-blocks to faith. Still the poor stricken Apostles might reasonably expect that if insignificant persons like the widow's son and Jairus's daughter were raised from the dead, such a mighty witness-bearer and prophet as John would be triumphantly restored to them by Him who had been so recently moved to compassion by seeing the multitudes faint and scattered, as sheep without a shepherd. But no, John's headless body was buried, and was destined to remain in the tomb until the resurrection morning. And this first disappointment comes when the twelve were probably greatly elated at telling their Master all things, both what they had done and what they had taught. But they had yet to learn that they must walk by faith, and not by sight.

The other two disappointments, so quickly to follow, were also made the more poignant and stinging by the bright hopes which preceded them. The mighty miracle of feeding the five thousand greatly reassured and encouraged those who looked for an earthly helper and deliverer. Their expectations were buoyant, and they sought in their enthusiasm to take Jesus by force, and make Him a king. But instead of yielding to their entreaties He departed to a mountain alone. We do not stay here to ponder on His disappointment in those who, after so long a time, had so utterly misunderstood Him and His mission, for we must pass on to the third disappointment which met the disciples at Cæsarea Philippi. Three times within a very short period they had confessed to

Jesus, "Thou art the Son of God;" and when, on the last occasion, Peter had added, "Thou art the Christ, the Son of the living God," the Lord had responded, with the grand and precious I WILL, to Peter: "Blessed art thou, Simon Bar-jona; and upon this rock WILL I build My Church, and I WILL give thee the keys." At such promises Peter's heart would throb with exultant gladness. However, the Lord takes this as the first occasion on which to distinctly prophesy His own sufferings and death; so we see in each of the three cases under consideration how peculiarly galling was the disappointment. But now mark how blessedly our Saviour breaks in from time to time during this period with the grand revelations of what He *really is* and *will be* to His followers, and of what He *will do* for them.

It is also in the midst of this period that the Transfiguration occurs, and the voice from heaven says, "This is My beloved son: hear ye Him." So that we may link every I AM and every I WILL of Christ with the Father's command, "Hear Him."

And now, with deepened interest, let us listen to our Saviour's words. During the storm at sea, He comforts the trembling disciples with His "I AM,* be not afraid."

Then, again, to the soul-hungering multitude, "I AM the bread of life; I AM the living bread which came down from heaven."

"The bread that I WILL give is My flesh, which I WILL give for the life of the world."

"Him that cometh unto Me, I WILL in no wise cast out."

And of every believer the Lord said, "I WILL praise him up at the last day."

Again, at the Feast of Tabernacles, "I AM the light of the world." "I AM from above. I AM not of this world." "If ye believe not that I AM He, ye shall die in your sins." "When ye have lifted up the Son of Man then shall ye know that I AM He." "Before Abraham was, I AM." "I AM the door." "I AM the Good Shepherd." And God the Father says, "Hear Him."



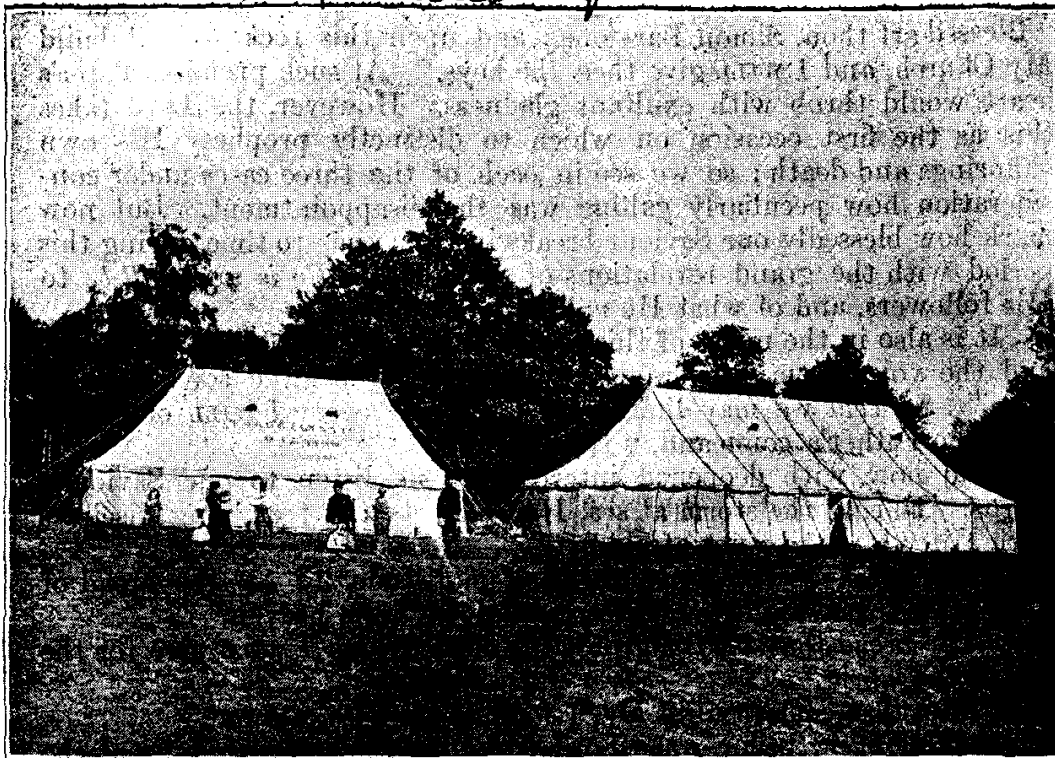
CHIP FOR KINDLING.

KEEP NO RUBBISH.—Some friends of mine were recently frightened by finding their house filling with smoke. Tracing it to its source, they found a match had been dropped in a cellar full of old rubbish. Aid was obtained, and the fire extinguished. I think a lesson was learned by the mishap. Don't store rubbish, or you may do so to your ruin. Old experiences, feelings, memories, grudges—these are lumber, which may cause a fire some day. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. iv. 31). Blessed is he who in a measure can say with his Master, "The prince of this world cometh, and hath nothing in me" (John xiv. 30).—W. LUFF.

* See Bishop Wordsworth on John vi. 20.

AMONG THE SUSSEX HOP-PICKERS.

very interesting



TENTS OF THE EVANGELISTIC MISSION, AT BELL'S YEW GREEN,
NEAR TUNBRIDGE WELLS.

WE doubt whether any work amongst hop-pickers in any of the counties of England has proved of a more interesting kind than that undertaken at Frant, near Tunbridge Wells, by that devoted Christian lady, Miss Hankey, who has unsparingly given herself wholly to this work during the successive hop-picking seasons. It has been a joy to us to co-operate with her in supplying the marquees, with men to erect and superintend the same under her direction. But during this last autumn the work was more developed than during any previous season, and from a series of photographs taken by a gentleman in the neighbourhood, we are able to present our readers with illustrations of this interesting work, which will assist them to realise the extent of the responsibility and personal labour involved, but most gladly undertaken by the lady referred to. Of Miss Hankey's work itself, the gifted editor of *Woman's Work* says, in the current number of that journal:— A lady resident in Sussex has tried the experiment of getting tents from the Evangelistic Mission erected close to the dwellings of the hop-pickers on the ground of a large hop-grower. Work among the pickers in the gardens, with an evangelist secured for the purpose, was no new thing to her, but a small tent last year, and a larger one this year, have proved an immense boon to the families located in the barns, pig-styes, and little tents about the premises. It may sound strange to the uninitiated,



A "HOPPERS' ENCAMPMENT."

but the pig-styes offer by far the best accommodation, each family having one to themselves, cleaned out and whitewashed for the occasion, whereas the results of the crowding together in the barns of men, women, and children, are too terrible to be described.

That the tent of last year had lived in the memories of the people was apparent before poles or ropes or canvas had appeared upon the ground. As soon as the lady opened the gate into the field, she was greeted by ragged children in various stages of dilapidation, with the cry, "Oh! are you going to have school? We'll come as soon as ever the bell rings." On being questioned as to how much schooling they had had since last hop-picking, the answer sometimes was, "Once when we were in the Union." A small battered-looking creature would lead up another with the remark, "Lizzie wants to look at the card she saw last year."

One great object in view is, of course, to keep the people from the public-house. To this end temperance drinks must be freely sold; Hop Beer and Temperance Cider (Clayton, New Era Works, Bow, London) being largely used and greatly appreciated. Also a license for selling tobacco is an important thing to obtain, so that the men should not be driven into dangerous places to replenish the pipes which seem to them so indispensable. Other stores had in this case to be laid in, for the grocer's shop happened to be in close proximity to the public-house.

The tent has to be kept open till ten o'clock, and is, of course, chiefly frequented in the evening, when short meetings of various kinds are held on Sundays and week-days; but all through the day many demands

are made upon it, especially during the anxious days before the picking actually begins. A delay, owing probably to the weather, entails much want and misery among the pickers, who come with simply no provision of any kind.

Books, daily papers, and pictures for the children are in great request; also writing-paper, envelopes, pens and ink, everything except stamps being supplied gratis. Letters often have to be written for them, from which curious experiences sometimes result. When all the necessary materials have been arranged, the would-be writer will sometimes exclaim, "Why, of course, I thought *you'd* know what to say!" or, "What does it matter what you put inside so that you get the outside all straight!" or, "She's a poor weak creature, and I thought, perhaps, you'd put in a word of comfort."

My friend is happy in her helpers. One of them, a delicate-looking man who is pretty busy from morn till night, looked up with sparkling eyes: "Ah! but it's not often one gets a job like this," he said, "all for the Master." Through many of the months since he was with the tent last year he has been quite ill, but here no sleeping under wet canvas, &c., seems to affect him at all. "I've not been bad for a single day," he said.

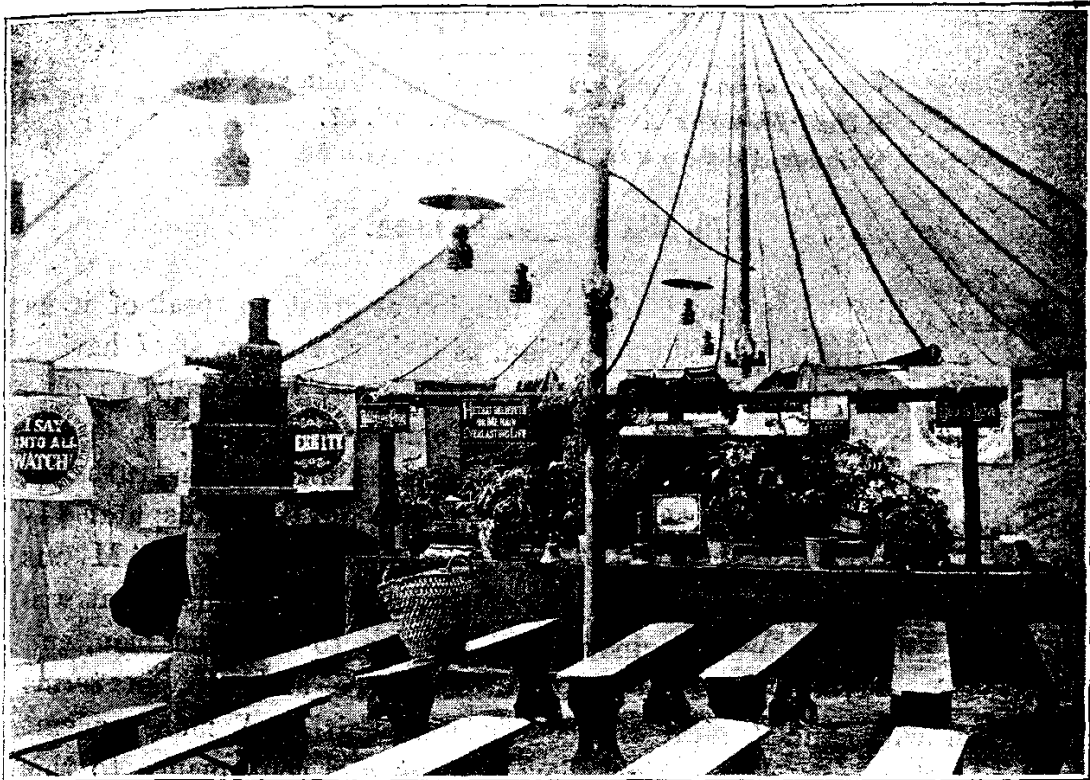
The day of my visit was rather wet. We had been in the gardens, and a wild-looking set some of the pickers were, distinguishable at a glance from the "home wellers" (home dwellers), as the little ragged children call the cottagers round. The hop-grower for whom they were working requires 7,500 bushels a day to keep his oasts going, so it is certain that pickers cannot be supplied at home.

On account of the rain, the calling off came a little earlier than usual, and then the busy time at the tent began. Tea, sugar, butter, bacon, cheese, and tobacco were all packed up in small parcels; penny and halfpenny candles were much in demand, and soft biscuits for the babies. The marmalade, which seemed a good deal in favour, was rather embarrassing, as it had to be spooned out in penn'orths into little tin mugs or whatever receptacle could be found. They were large pennyworths, and I fear the ninepenny jars were disposed of far beneath their proper value.

It was somewhat startling to temperance ears to hear the men come in and call for "half-and-half." But a very good mixture it was, the hop-beer and the non-intoxicating cider being judiciously combined.

The behaviour appeared to be perfectly good, although many of the faces at the evening meeting bore the deep marks of care and sin. It was not so well attended as it should have been, but a magic-lantern the night before had proved so very attractive that some were heard to say "It's only preaching to-night, so I shall go to bed!"

The work is necessarily hard and often discouraging. Many hours of labour for the body have to be gone bravely through before one hour can be obtained for the direct spiritual work. Last year many seemed greatly to appreciate the tent, and to be regular in their attendances until the money began to come in; then the old habits regained their power, and they disappeared to the public-house.



EVANGELISTIC MISSION TENT PREPARED FOR MAGIC LANTERN EXHIBITION.

"*Can these live?*" one is tempted to ask, looking at these faces, contemplating these lives with all their sad surroundings. But our path is clear; say unto them again and again, "O hear the Word of the Lord." Apparently they cannot hear, they cannot respond, cannot act. The bones which Ezekiel saw were scattered and dry, no organs of hearing left to which to address the message, and yet he was to persevere. Give them the Word of the Lord over and over again in every possible form, and we shall yet see the shaking and the signs of coming life. Then we must pray; entreat a power beyond even that of the Word—the Holy Spirit of God. "Ask that it may come from the north with the rousing conviction of sin; from the south with the whisper of pardon and peace; come, Lord and Giver of Life, for this work is only Thine! Then the inert, the dead shall stand upon their feet, not only alive, but ready to serve and fight, an exceeding great army."

Last year was not without its encouragements. At the closing meetings more than one stood up to say what a blessing the tent had been to them, and how they had there learnt to know a better Friend than even the kind lady who had so laid herself out to serve them. The earnest words spoken, the Christianity acted out daily during these five weeks before the eyes of many who are practically heathen, cannot be without blessed and lasting results.

EDITOR'S NOTE.—*Next month we purpose (D. V.) giving further reminiscences of similar work among the hop-pickers in another part of Kent.*

SIGHT—FAITH.

“*Abraham saw My day, and was glad.*”—John viii. 56.

“*Hast Thou seen Abraham?*”—John viii. 57.

“*Before Abraham was, I AM.*”—John viii. 58.

By WALTER J. MILLER.

IT is a libel upon the Christian religion as great to speak of it as a comparatively modern religion, as it is to suspect it of having outlived its primitive purpose and power, and ready to give place to another Gospel. Christ, its Founder and Teacher, is the earliest authority that has assumed to instruct humanity in truth and righteousness and hope. He says of Himself—and it is indisputable—“Before Abraham was, I AM;” and this same and only I AM was that Divine Lawgiver who made known to Adam in Paradise what was his duty, and therefore the duty of all his race, to God and men, and what was also his salvation from disobedience and sin, in terms identical with and typical of the Christian faith. A more ancient religion, therefore, in its origin, development, and continuance to this hour cannot exist; for it is coeval with the history of man, and it came direct from his Creator.

In the present-day attitude of anti-Christian scepticism, and the liking in many directions to exalt the venerated religions of the East and elsewhere into higher honour, have we any need to do more than ask an honest comparison of the *results* of true Christian faith and practice with those of any other religion or faith, or no faith, upon the face of the earth, or of all combined? Ten thousand tongues, civilised because Christianised, and happy because holy in Christ, from every continent, island, ocean, and sea under heaven, give the verdict which Christians expect in the world's common courts of justice, viz., that the Christian faith is the salvation of the world.

But, premising that every true and Christly disciple rejoices in the conscious fact that he is made a “partaker of the Divine nature,” and has no need to determine dates, ancient or modern, upon such a question, secure of the eternal and covenanted purposes of God,—pre-mising this, the unbeliever may then be left, though most sadly, to squander his soul *wilfully* in doubts and disputings, and so let the bright hope that might have been as his morning star and his life's sun for ever elude his sight. As “the Light of the World” has said, “Ye *will not* come to ME, that ye might have life.” Of what avail, then, is it to such that “He hath abolished death, and hath brought life and immortality to *light through the Gospel*” (2 Tim. i. 10)?

The question of old, "Hast Thou seen Abraham?" drew from the world's Redeemer the remarkable expression, already cited, "Before Abraham was, I AM," and so established the Divine authority of the great Teacher; for it cannot be questioned that in this assertion He reveals Himself as the eternal, self-existent Jehovah veiled in human form—an assertion which must have been either an astounding disclosure or an awful blasphemy to these quibbling disciples of Moses. They affirmed it was the latter, and with what fearful result we know too well: let disputers beware now. But the question thus put to the Christian's Lord, and which fell to the ground, unable, as it were, to reach Him, is not devoid of application to His disciples. "Hast thou seen Abraham?" may be a question for us—not as seen by any physical sense, of course, but by the spiritual sense of seeing called faith. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).

Adopting this question, then, for our present purpose, it brings point and colour to our review of the whole line of biographical history. Have we seen him and understood him, in the grand proportions, not only of his own personal faith and obedience and sublime friendship with God, but have we also seen and understood this Abraham of the Covenant as "heir of the world" (Rom. iv. 13), and as transmitting this heirship to Israel? and also as father and figurehead of the whole host of the faithful traversing the desert of time, of whom like obedience and faith are expected? Let the distressed children of Israel now take heart in the review of the power and blessing of their father's Christward faith.

As, therefore, prospective or prophetic faith richly realises the future in substance now, so retrospective or historical faith sees the past in its reflective evidence as a present heritage of blessing. It sees Mount Calvary and the marvellous Love-Sacrifice accepted there for us, the sun hid and the earth rent; and thence goes back to Mount Moriah, and there beholds this Abraham offering the unaccepted type in the person of his only son; to Carmel, and sees the grand and solitary Elijah defying the eight hundred false priests and the idolatrous king and hosts of Israel;—it sees with realistic vision Noah and his saved family emerging from the ark; Enoch in lovely grace walking with God; Abel, the sacrificer and the sacrificed;—and at last, or at first, sees Adam, of Godlike and stately mien, as befitting Paradise, lured by his winsome wife to the forbidden tree,

"Whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat."

What recreation and enjoyment, then, have we for our faith in this refreshing exercise and at this point of time! Let faith be cleared of its mists and shadows in the Shechinah light of the Holy of Holies, and we veritably see the world's history, that God has written with living men, acted before us on the sun-lit hill-tops of time in enchanting order, from Eden's dishonoured loveliness to the new heavens and the new earth that are to be, when the tabernacle of God is with men; redemption being always the central vision of glory.

Are we, then, encouraging and delighting ourselves as well, after its measure, in the past history of the ways of Jehovah with His people in both Scripture and later records, as in the prospect of the Day of the Lord and its fast-coming glory? The latter is certainly our *most* "blessed hope," but the former is a fit setting for so bright a gem. We are glad and rejoice, as did the Patriarch, in our far-seeing faith; and we are strengthened, though humbled, in our review of the grand procession of faith heroes that are marched before us, from Abel to the present day, *the very latest being by no means the least—Moffat, Livingstone, Paton, Mackay, Geo. Müller, and such, marking the annals of our own time.* In this sense,

"Lo, on a narrow neck of land,
"Twixt two unbounded seas we stand,"


and, viewing and reviewing unmeasurable time and space, we are "lost in wonder, love, and praise."

It is to encourage this review and this praise we have asked our question, and that we may also enlarge and elucidate our comprehension of the Divine character in relation to His people, and secure to our souls greater childlike enjoyment of our God and Father—even His gracious friendship—and so with holier and happier confidence await the place

"Where no stranger God will meet thee,
Stranger thou in courts above:
He who to His presence greets thee,
Greets thee with a well-known love."

And when we meet those before the throne with whom we thus acquaint ourselves now, we shall have this advantage of our famous ancestors,—we shall already know much of them, while they may know nothing of us; and I think our heavenly fellowship and delight will be also increased thereby. But of how much more supreme import and precious delight will be our holy friendship with this glorious I AM Himself, now and for ever, it cannot be said. He is indeed our Sun, and those but twinkling stars.

ENTHUSIASM.

T is reported that at the great political meeting held at Newcastle in October last, in the Tyne Theatre, which was convened to hear a certain great man, he received a most enthusiastic reception.

“Wild with enthusiasm many were, but none more than a little maiden of seven in one of the boxes, who danced and waved her arms, and shouted so fiercely that she caught the ear and eye of the object of her affection, whose face was instantly suffused with a gratified and amused smile.” This is said when that gentleman entered the building, but when he got up to speak the newspaper report says, “It would be bootless to describe again the cheering, waving of handkerchiefs, and other demonstrations, further than to remark that the young lady in the box *was almost frantic in her greeting*, and that the old gentleman seemed to be quite touched by her childish effusiveness.” It is not our intention, nor is it within our province as a servant of Christ to speak, of that great man’s merits or demerits as a politician, but we admire *the enthusiasm of the little girl* in her greeting of him, and pray that she may be as earnest in her reception of a greater than he—the Lord Jesus Christ. What we direct attention to is the intense feeling of the wee damsel, which intensity arrested and gained the admiration of the politician, and to take it as an illustration of the enthusiasm that should burn in the heart, and be seen in the actions of every Christian in his representation, and presentation of Christ to the world.

In our pleading with *God* for the unsaved we should be as earnest as Abraham when supplicating on behalf of Sodom; or like Aaron when, with golden censer filled with burning coals, he rushed in among the Israelites to stay the plague that was working such havoc in their midst.

In our pleading with *men* we should be like the apostle Peter on the Day of Pentecost, who, in the boldness and fervour of the Holy Spirit, told men of their sin, and the Saviour from sin; or like Paul before Agrippa, pointedly and plainly telling him of the consequence and end of a life of sin, although we be thought mad, even as he was; for, as Mr. Spurgeon says in “Salt Cellars,” “enthusiasm is essential to the triumph of truth. It is not true that truth is mighty, and will prevail if it be left to lie on the shelf neglected, or if it only be taught by frozen lips. Truth set on fire will burn its way, like flame on the prairie, but the fire of enthusiasm is absolutely needful.”

F. E. M.

“NEITHER SAINTS NOR SINNERS!”

AN INSTRUCTIVE INCIDENT.

WE were preaching in Dumfriesshire, about 30 or 35 years ago, in the district where a very true-hearted, simple yet bold, Presbyterian minister—Mr. “M.”—laboured. At the close of the service, a so-called “elder” rose and publicly spoke against the word preached. A few months later, this same friend, assisted by a fellow-elder, protested at “PRESBYTERY” meeting against not only the strange preacher, but against the Free Church minister. The Presbytery took no notice of the motion; they did not “see their way.” In the meantime a great wave of blessing was passing over the whole country, and every converted minister was thoroughly ROUSED.

THE TWO ELDERS AGAIN APPLIED TO THE PRESBYTERY.

A very godly minister said, “Let us understand your motion, gentlemen. Your minister does not preach in the way you approve?” “Quite so,” was the response. “Does he not preach to you and your FAMILIES?” “No, he does NOT; he preaches to a set of people that he designates SAINTS, and we make no pretension to be saints, and he preaches to another class he designates ‘sinners,’ and I suppose we may say that as elders in your Church, gentlemen, we are not sinners; thus he never preaches to us, and he never preaches to our families either.” The Presbytery were at this stage greatly agitated, and one present desired the matter to be again waived and passed over; but the minister presiding would not allow it to be arrested at this stage, and he asked the two elders to stand up and answer him. “Are you two gentlemen neither SAINTS nor SINNERS? then please tell us what you are?” The two elders stood still, unable to answer, and a godly minister moved that “as these gentlemen were neither saints nor sinners, and the Presbytery cannot make out who or what they are, it is hereby moved that they retire at once from the eldership, and that new elders, men who are saints, be appointed in their place.”

ONE, TWO, OR THREE YEARS AFTER THAT OCCURRED,

we were preaching in the same district again. A dying man sent a messenger asking us to call at his house. We talked to him and prayed with him; then he said words such as the following: “You do not know that I am the man that spoke publicly against you once when preaching in Mr. M.’s church. I was dark then, very dark, and had only a form of godliness. I wish to assure you I am very sorry indeed that I dared to oppose the Gospel; and oh, thank God, I see the light now.” God’s Spirit was moving with power in those days. Mr. Hammond, of America, was owned to hundreds of children, it is believed, in the county, and we had reason to believe in Annan that about 800 persons were born again. Two parish ministers were converted, and four ministers assured me that they believed 800 had been blessed. Two years afterwards, I asked, “How many backsliders have you seen in the various congregations?” “Very few, very few indeed.” This I attributed to the addresses to “BELIEVERS,” which we kept up for nearly a year, I think; and Mr. Moody, of America, whose

work had *not* begun at that time, attributes to an ANNAN convert, not his conversion, but a great "quickenings" as regards Bible study and marking his Bible. One small ripple passed over from the Solway in Scotland, and touched the ocean shore in America. Have faith in the SPIRIT'S word.

GORDON FORLONG.



JOHN PLOUGHMAN'S SAYINGS,*

WITH NOTES BY A PLOUGHBOY.

"Don't set a cat to watch the milk," nor keep a watch over your own sins—leave them with God.

"Some are good-looking, but the look is all." If you are good-looking it is a good reason why you should be what you look.

"What you don't want, don't buy." What you can't do, don't try.

"Big as the tree is an axe will fell it;" and as big in righteousness as you may be, a little sin, persisted in, will bring you down.

"If you cannot be clever, you can be clean." Take it to heart, O worldly man! Forget it not, O Christian!

"A cow's horn is never too heavy for her head." God lays no burdens upon his creatures "too heavy to be borne."

"Count coin after your own kin." Think more of the beggar than the bank.

"Meekness is not weakness," unless it is sham, then it is both weak and wicked.

"Step by step, one goes very far." But it depends whether you are going a right or a wrong way, as to whether this thought will cause you to cheer or fear.

"An educated wolf is not a lamb," and a sinner, however, well taught, is no saint.

"You can't dig a well with a needle," nor make a shirt with a pick-axe. Everything has its right and proper use. Work with your hands, not fight with them. Speak truth with your tongue, not devote it to slandering.

"A blind man needs not a looking-glass." Is that why worldly men don't want the Bible? I shouldn't wonder.

"A good man and a good watch have good works." Good works may make a good watch, but never a good man.

"A golden bridle makes the mare no better." A man is what he is, not what he has on.

"The tongue can bite worse than the teeth." Pray for grace to use this "little member" well. A misruled tongue is more to be feared than a mad dog.

L. W. R.

* From "John Ploughman's Almanack." Passmore & Alabaster. Price 1d.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY
BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS—*continued.*

CHAPTER XXIII.—This chapter brings before us the death and burial of Sarah. In the New Testament Sarah is classed with “the holy women” who in the old time “trusted in God” (1 Pet. iii. 5). She lived a life of faith, and, as we may gather from Heb. xi. 13, she died in faith. The reason she received strength to bear Isaac was because she believed in the faithfulness of God (Heb. xi. 11). Her testimony to the Divine faithfulness finds its counterpart in the Divine testimony to her faithfulness, for God has said, “Them that honour Me I will honour.” While Abraham is brought before us in Scripture as “the father of all them that believe” (Rom. iv. 11; Gal. iii. 7), Sarah is represented as having been their mother (1 Pet. iii. 5). They are said to be the daughters of Sarah who “do well, and are not afraid with any amazement.” We may gather from these words that Sarah must have done well, and that she was delivered by the grace of God from every kind of fear. Thus we see how Sarah showed her faith by her works. When her work was done it was well done. She, like Enoch, had this testimony, that she pleased God. If she was “not afraid with any amazement,” she cannot have been afraid of death. The faith that sustained her through life would comfort her at the close of life, and the brightness of her confidence in God would not be dimmed by the gloom of “the shadow of death.” Shadows are dispelled when a light is thrown upon them, and we may well believe that in the case of Sarah the light of faith dispelled the shadows of the grave.

In the chapter now before us we shall note what is said of the death of Sarah, the grief of Abraham, the preparation for the funeral, the place of sepulchre, and the burial.

I. THE DEATH OF SARAH (verses 1 and 2).—We note here that Sarah died—(a) *At an advanced age.* “Sarah,” says Keil, “is the only woman whose age is mentioned in the Scriptures.” She was 127. She called herself old when she was 87 (Gen. xviii. 12). Godliness has always been favourable to longevity. This may be seen in the lives of the Patriarchs, of the Quakers, and of the early Methodists. (b) *A believer.* She “died in faith” (Heb. xi. 13). She had not always been free from doubt (Gen. xviii. 12-15), but she seems to have been wholly delivered from its bondage long before she died, and she was

found trusting till the last. Her epitaph might have been, "Faithful unto death." (c) *When Isaac had grown to manhood.* Isaac must have been 37 years old when his mother died. What a privilege to have had the guidance of a believing mother for so many years! When Rebecca became his wife, she must often have felt she owed a debt of gratitude to Sarah for much that she would see in Isaac's character. It says something for Sarah that Isaac appears to have had no thought of marrying as long as she was alive. (d) *In Canaan* (verse 2). Here she had resided with her husband for a period of about 60 years. It would have been only natural if Abraham and his wife had desired to return to the country from which they came out. If they had wished this, it is said "they would have had opportunity to return" (Heb. xi. 15); but this was not their wish. It was better to die in a strange land than in the pathway of disobedience. By remaining in Canaan they showed that they desired a better country than that which they had left, that was, a heavenly. They were willing to forsake their home on earth because they knew that if they were obedient to the Divine command they would find a home in heaven. "Wherefore," says the writer of the Epistle to the Hebrews, "God is not ashamed of them, to be called their God" (Heb. xi. 16, Revised). Had they not trusted Him as they did He would have been ashamed of them. They who do not place the fullest confidence in One so worthy of confidence ought to be ashamed of themselves. (e) *In Hebron.* Hebron means "joining." It may have been a junction of highways. It became to Abraham and his wife a place of separation rather than of joining, unless, indeed, they realised that there was the joining of the pathway of the heavenly rest with that of the earthly pilgrimage. (f) *Before her husband.* An eminent saint of God who recently entered into rest was only detained on earth one day longer than his wife. In death they were not long divided. Abraham lived for 38 years after the decease of his wife, for God had other work for him to do. It was God's plan that he should dwell in tents "with Isaac and Jacob" (Heb. xi. 9), and he probably helped to shape their belief and to mould their lives.

II. THE GRIEF OF ABRAHAM (verse 2).—The sadness of the patriarch was—(a) *Occasioned by what he saw.* He probably came into Sarah's tent and stood by her dead body. The heart would be affected by the eye. He saw the familiar face of his best beloved without the expressions of sympathy and joy and sorrow he had so often seen in it when Sarah was alive. The sight of death in any form ought to create in those who look upon it a detestation of all sin, for death comes by sin (Rom. v. 12). (b) *Intensely real*—"to mourn . . . and to weep." All

who weep are not mourners. There may be tears in the eyes when there is no trouble in the heart. Hired mourners are not always true mourners. Abraham bore his sorrow like a man, but he also "felt it like a man." The Man Christ Jesus felt such sorrow by the grave of Lazarus (John xi. 33). Tears are often the safety-valve of sorrow, and ought, therefore, to be numbered with the bounties of God's providence. The tears of a strong man are often the witnesses of his greatest strength, and none but weak men will sneer at them. In the case of Abraham the electricity of sympathy burst the clouds of sorrow, and poured out showers of tears. (c) *Not the sorrow of remorse.* They were tears of anguish, as F. W. Robertson suggests, rather than of remorse. Remorse for having grieved during their life those who are dead is, says Charles Reade, "bereavement's bitterest drop." There was, as far as we know, but little in the bearing of Abraham towards his wife that he could not reflect upon with satisfaction as he stood before her dead body. (d) *Not unmitigated.* Abraham cannot have sorrowed as those who have no hope. He who accounted that God was able to raise Isaac from the dead (Heb. xi. 19) would surely be sustained by a similar confidence respecting his dead wife. The interest he took in the body of his wife goes far to show that he believed a sacred destiny was in store for it. He who, standing by the grave of a loved one who has died in Christ, can say, "I believe in the resurrection of the dead," has found a heart's-ease which cannot be extracted from human philosophies. Perched upon a tombstone, a happy bird will sing a sweet song with death beneath its feet. So is it often with the child of God. In the very presence of death, and as he hears the dust rattling upon the coffin-lid of a loved one, his heart sings, "O death, where is thy sting?"

III. THE PREPARATION FOR THE FUNERAL (verses 3-16).—In what we are told of the preparation for the funeral we see—(a) *A helpful occupation.* "Abraham stood up from before his dead" (verse 3). It was well that his mind should be diverted from his sorrow. The best solace for bereavement is often found in the discharge of duty. Here the soul discovers a fireside where it may find warmth when it has been chilled by the cold wind of the dark valley. The standing up here signifies firmness and resolution. It is not well to give way too much to the sorrow of bereavement. Longfellow says beautifully—

" We will be patient, and assuage the feeling
We may not wholly stay ;
By silence sanctifying, not concealing,
The grief that must have way."

(b) *The patriarchal character.* "I am a stranger and a sojourner

with you" (verse 4). Like one of a foreign country walking about London, the believer is a stranger in the world, and he ought to be known as such. Do we declare plainly that we seek another country? Compare "a sojourner with Me" (Lev. xxv. 23) and "strangers before Thee" (1 Chron. xxix. 15). How comforting for the sojourner to know that God is with him, and that He sees him! (c) *A wise refusal.* The sons of Heth offered Abraham the choice of their sepulchres. There was no direct refusal, but the sequel shows that the offer was not accepted. Abraham would not place the remains of his loved one in the grave of idolaters. He is a representative man, and he must show, even in the choice of a grave, that God's people are to be a separate people. (Compare Ezra vi. 21.) (d) *An honourable compact.* The purchase of the field from Ephron reveals the spirit of a man of the strictest integrity. He would pay for the field (verse 13), and he paid for it. He paid the amount agreed upon (verse 16), and he paid it promptly. The believer should be careful to "provide things honest in the sight of all men." To have received the field as a gift would have placed Abraham under an obligation to Ephron, which would have compromised his position as a believer in God. God had promised to give the whole land to Abraham, and it would have seemed as if he did not fully believe the promise if he had received part of it as a gift from Ephron. (e) *A business-like proceeding.* The arrangement was made in the presence of witnesses (verses 10 and 11). The 17th and 18th verses "read," says Robertson, "like a deed of conveyance." Religion is needed in business, and business is often needed in religion. An unbusiness-like Christian is often like a watch which is excellent in all respects except that it is without hands. All may be right within, but without all is failure. (f) *A courteous spirit.* Note in the bearing of Abraham (verse 7), and his style of speech, the fine old Hebrew gentleman. Saintliness and coarseness are an ill-matched pair.

IV. THE PLACE OF SEPULCHRE.—The first plot of the patriarch was a grave. Note that the grave was—(a) *A two-chambered sepulchre.* "Machpelah" (verse 9) means double. "It was," says Stanley, "a rock with a double cave." General Booth stood by his wife's grave at Stoke Newington thinking of the time when he would be laid in it. Perhaps Abraham did the same. In due course he was laid in it (Gen. xxv. 10). He knew he would come to the grave (Gen. xv. 15), and probably wished to come to that grave. (b) *At the end of the field.* "Whatever our possessions are," says Matthew Henry, "there is a sepulchre at the end of them." The believer can see further than the end of the field, to the "sweet fields beyond the swelling flood." The field had trees in it ("all the trees"—verse 17), and was thus adorned

with emblems of resurrection glory; "for there is hope of a tree, if it be cut down, that it will sprout again" (Job xiv. 7). (c) *In a purchased plot.* Abraham paid for the sepulchre. This purchased possession is thus a symbol of the heavenly inheritance, which was purchased, not with Abraham's silver, but with the Saviour's blood (Eph. i. 14; 1 Pet. i. 3-5). It is remarkable that it was through death the patriarch came into possession of the first part of Canaan that ever belonged to the Hebrew race. Death was the gateway to the earthly Canaan, as it is also of the heavenly, for the believer enters heaven as the result of Christ's death for sin and his own death to sin (Rev. vii. 14).

V. THE BURIAL (verses 19, 20).—Sarah was buried—(a) *Out of sight* (verse 4). Sarah had been the desire of her husband's eyes, but now he can see her no more. Those who walk by sight are in a sad plight when that which has delighted their eyes is taken away. Blessed are they who, like Abraham, "walk by faith, and not by sight." (b) *In consecrated ground.* The plains of Mamre were God's acre in a blessed sense. There he had built an altar (xiii. 18), and there the Lord had appeared unto him. (c) *By a consecrated man.* "Abraham buried Sarah" (verse 19). In Abraham there was the consecration, not of official license, but of true devotion to God. The journey from the marriage-altar to the grave was full of incident of world-wide interest, and it occupied many years, but it ended. If the Lord should tarry, death will put a full stop at the end of the history of every married life. "What," do we say, "shall be in the end?" This depends upon another question—"What is there in the now?" (d) *In hope of the resurrection.* "In the sure and certain hope," shall we say? Yes, and more. The sure and certain hope was a blessed hope which shall find its fruition amidst the splendours of the kingdom of God (Matt. viii. 11).



"L. S. D."

"THINGS present, or things to come, all are yours." The present things are needful to be dealt with; and we *feel* their weight in proportion as they are present. But Paul said, "I *reckon*." We have to do the same. To reckon their value we must put them into the scales of ETERNITY: we shall there learn what place to give them in our accounts. The "things presents" belong to the *pence* column, not to the *pounds*. One penny feels heavier than a pound. But when we *reckon* about it, we know which is of most value. "I go to prepare a place for you," comes in the third and last column. For though we set the "pounds column" first, we begin at the other end, and some of us are so poor in faith that we do not always get into it.

W. COLLINGWOOD:

BIBLE READINGS.

No. 441.—AN ALPHABET OF THE BELIEVER'S FULNESS OF BLESSING IN CHRIST.

A	Accepted in the Beloved	Eph. i. 6.
B	Blessed with all spiritual blessings in Him ..	Eph. i. 3.
C	Complete in Him	Col. ii. 10.
D	Delivered from the power of darkness.. ..	Col. i. 13.
E	Elect, begotten again to a living hope .. .	1 Peter i. 2.
F	Forgiven our sins (Eph. i. 7). Freed from sin	Rom. vi. 7, 22.
G	Given by God to Christ.. .. .	John xvii. (seven times).
H	Heirs of God (Rom. viii. 17; Gal. iv. 7). Holy and without blame before Him in love ..	Eph. i. 4.
I	Indwelt by the Holy Ghost	John xiv. 17.
J	Joint-heirs with Christ (Rom. viii. 17). Justified by His blood	Rom. v. 9.
K	Kingdom of priests unto God	Rev. i. 6.
L	Light in the Lord	Eph. v. 8.
M	Members of His body	1 Cor. vi. 15.
N	New creation, or creature, in Christ Jesus ..	2 Cor. v. 17.
O	Old things with us have passed away	2 Cor. v. 17.
P	Peculiar or purchased people by His blood ..	1 Pet. ii. 9.
Q	Quicken ed together with Christ	Eph. ii. 5.
R	Redeemed unto God by the precious blood of Christ	1 Pet. i. 18, 19.
S	Sons of God (1 John ii. 1), and saved and sanctified	Heb. xii. 12.
T	Temple of God (our bodies)—1 Cor. iii. 16, 17. Translated into the kingdom of the Son of His love	Col. i. 13.
U	United to Christ as members of His body ..	Eph. v. 30.
V	Vessels of mercy prepared unto glory	Rom. ix. 23.
W	Washed, sanctified, and justified in His name (1 Cor. vi. 11). Witnesses for Christ ..	Isa. xliii. 10.
Y	Christ's possession	1 Cor. iii. 23.
Z	Zealous of spiritual gifts	1 Cor. xiv. 12.

No. 442.—CHRIST AS THE PRINCE,

1. *As the Messiah—the Prince to be cut off, but not for Himself—the Divine Substitute for us* Dan. ix. 25, 26.
2. *As the Prince of Life—the Holy One and Just. He was denied and killed* Acts iii. 13, 15.
He is the Divine Life-Giver to us.

3. *As a Prince and Saviour*, God has highly exalted Him, to give repentance and remission of sins .. Acts v. 31.
His present ministry to us.
4. *As the Prince of Peace* Isa. ix. 6.
His Princely glory and its results when He reigns for 1,000 years; fulfilling God's testimony of Him in Luke ii. 14.
5. *As the Prince of the kings of the earth* Rev. i. 5.
His future Kingly glory: He only is to be worshipped by all.
6. *As the Prince of princes* Dan. viii. 25.
The Antichrist is here seen as against Him, but he shall be broken without hands; and He shall reign until He hath put all enemies under His feet.

No. 443.—THE FEET OF THE LORD JESUS CHRIST.

1. "They pierced My hands and My *feet*" Ps. xxii. 16.
The Suffering One who in His wondrous love and grace gave Himself for us, and died, the just, for us, the unjust, that we might be brought to God.
2. "Behold My hands and My *feet*" Luke xxiv. 39, 40.
The risen and living Lord and Saviour appearing to His disciples.
3. "God has put all things under His *feet*" Eph. i. 22, 23.
His present glory as Head of His body, the Church.
4. "His *feet* like fine brass, as if they burned in a furnace" Rev. i. 15, 17.
The ascended and glorified Lord in His priestly office, and judging us, His own redeemed ones; and also as our Divine Prophet. His glory, and its effects on John—He fell at *His feet* as dead—and His tender and gentle words to him.
5. "His *feet* shall stand on the Mount of Olives on that day" Zech. xiv. 4.
The Coming One to fulfil His Divine purposes to Israel.
6. "I will make the place of My *feet* glorious", .. Isa. lx. 13.
His Kingly glory and results.
7. "Thou hast put all things under His *feet*" 1 Cor. xv. 25, 27.
The Divine Conqueror over death and the grave.

Notice the wonderful contrast between the first and last scenes of our beloved Lord and Saviour.

W. H.

GENERAL SIR ROBERT PHAYRE, K.C.B.

CHRISTIAN Englishmen will ever feel an interest in the biographies of godly officers in the British Army, and it is highly gratifying to know that there are a great number of such who are endeavouring faithfully to serve God, while also serving their Queen and country. It would be impossible to tell how many earnest men have been stimulated to greater sacrifice and devotion to Christ and His work through reading such memoirs as those of Sir Henry Havelock, Lord Napier, Hedley Vicars, and other brave Christian soldiers; and doubtless it will be with sincere interest that this brief sketch will be read of the life of the gallant General and Knight whose portrait we have the pleasure to present as the frontispiece to our new volume.

Born of godly parents, and educated at Shrewsbury School under that distinguished scholar, Dr. Samuel Butler (afterwards Bishop of Lichfield), he began public life in the 25th Regiment, Bombay Army, in 1839. He retains to this day a grateful recollection of the sound religious and secular education then received, to the former of which, under God's blessing and the constant prayers of his parents and others, he primarily attributes his early repentance toward God and faith toward our Lord Jesus Christ.

Whilst serving in the first Afghan war, from 1840 to 1843, though he did not realise it at the time, God often spoke a word of warning to his conscience; but, being very hard-hearted, he resisted these strivings and pleadings, though he was perfectly conscious all the time that he ought to obey that voice and repent.

At length, in February, 1843, an event occurred which became the turning-point in his life, by showing him plainly that he must either reject Christ personally as his Saviour or definitely accept Him. At the celebrated battle of Meanee, which was fought by that able and beloved commander, Sir Charles James Napier, G.C.B., he was shot through the left lung, and for three days was thought to be dying. Suddenly, however, he became conscious, and seemed likely to recover, contrary to the opinion of the experienced medical men attending him. That afternoon, on hearing the band playing the "Dead March in Saul" at the funeral of a brother officer who had died of his wounds, the Lord again spoke to his conscience by His Spirit and His Word (there was no one else to do so in that campaign), reminding him of early days and training, and of the absolute necessity of at once turning to God with true repentance.

The absorbing impression conveyed to his mind was, that if he had died on the field of battle when shot down, his soul would have been lost, because his sins were unforgiven. He had, it is true, been baptised and confirmed according to the ritual of the Church of England; but, for all that, when he had to face death, and the winds began to blow, and the rains descended, and the floods of conviction came upon that foundation, he learned, as the Saviour teaches us in Matt. vii. 24-28, that nothing but being founded on Christ Himself personally, the Rock of Ages, would avail. So strong was the conviction that he was a lost sinner in the sight of a holy God that, in the language of the prodigal, he said to himself, "I will arise and go to my Father, and say unto Him, Father, I have sinned." He received grace to carry out this resolution, and eventually, after a struggle of more than two years, under the faithful discipline of the Lord, he found peace in the knowledge that he had "redemption through His blood, even the forgiveness of sins." In short, he was born again of spiritual regeneration, not baptismal, which is powerless to save.

About 1846-47 a Christian brother recommended Sir Robert to study McCheyne's memoirs and sermons, which he did. He at first cordially disliked that faithful record of the truth, because God used it to show him himself. Over and over again Satan tempted him to lay down that book with a resolution not to read it again, but just as often he was led by Divine grace to take it up again, until at length he learnt to value the teachings of that honoured servant of the Lord and to profit by them.

An event occurred at this time which taught him a lesson that, happily for him, he has never forgotten to this day. From what has occurred throughout the last 45 years he sees the good hand of the Lord in having thus early put him on his guard against "that other gospel," the gospel of sacerdotalism, the seeds of which began to be sown in India in 1847. Having been asked to do some work for the Lord by circulating a number of the Church Missionary Society's Reports throughout Scinde, and being only a young Christian, he thought the best person to begin with was the military chaplain, who had only just arrived from England. So, feeling sure that here at least his effort would be appreciated, he began by speaking of the blessing that the Gospel would prove to the natives of India, and ended by asking Mr. A——'s acceptance of a copy of the report, and his aid in promoting the good work. To his infinite surprise the report was rejected, and Mr. A—— informed him that he had no sympathy whatever with the work of the Society amongst the natives of India. This led the young officer to make inquiries, which resulted in his being initiated into the mysteries of Puseyism, Tractarianism, &c.

This experience was repeated shortly afterwards at the next station he was moved to, in the following manner. From 1850 to 1856 he was employed in lining out mountain roads across the Western Ghâts, connecting the Southern Mahratta country with the sea. His head-quarter station was Belgaum, where two eminently able and godly missionaries of the London Missionary Society resided at that time. The military chaplain was Mr. B——. Like Mr. A——, already spoken of, he was a Ritualist of the most pronounced type, who denounced the work of the two men of God who were preaching the Gospel to the natives. He likened them and those who attended their English service on Sunday evenings to Korah, Dathan, and Abiram, whose doom, he said, all would share in the coming day!

Naturally this made a deep impression on the young officer's mind, which has never been effaced. Now, in the presence of that coming judgment so freely invoked by Mr. B——, he states emphatically that, having served for 30 years in India from that time, during which it has been his privilege to associate with the missionaries of most of the Protestant societies, he can truthfully bear testimony to the fact that sacerdotalists like A—— and B——, who nowadays almost fill the branch of the Anglican Church in Bombay Presidency, have done far more injury to the cause of Christ among the heathen than those unconverted Englishmen to whose godless lives they are so fond of appealing as the great hindrance to the spread of the Gospel. Such slay their thousands, but sacerdotalists their millions; because Satan clothed as an angel of light does more harm than in any other form. Moreover, corrupt Christianity in the form of sacerdotalism is so like Brahminism (which is a system of cruel sacerdotalism also) that the bulk of Hindoos who want an excuse for rejecting Christ naturally say that they prefer the system in which they have been brought up, beset though they know it to be with innumerable evils.

Early in 1857, two or three months before the mutinies broke out, Sir Robert Phayre was appointed Quartermaster-General of the Bombay Army; the story of his connection with the events of that period is too long to notice here. Suffice it to say that his services were warmly acknowledged by Sir Hugh Ross (Lord Strathnairn), the Commander-in-Chief of the Bombay Army, when proceeding to assume the chief command in India, in the following General Order:—"Bombay, 15th May, 1860.—I learnt when in command of a field force to know Lieut.-Colonel Phayre's value as Quartermaster-General of the Army. He never acknowledges difficulties—he overcomes them."

It was at this time that Sir Robert Phayre became personally acquainted with Rev. George Bowen, of Bombay, whose Christ-like life and teaching as a missionary had some time before begun to attract public attention in India. He derived special benefit from the friendship then formed, which lasted till Mr. Bowen's death. At this time also *The Revival* (now *The Christian*) came under his notice. He derived special benefit from the accounts therein given of Mr. Denham Smith's work in connection with the revival of 1859-60 in Ireland, and subsequently. Indeed, such refreshing did he derive from this and similar publications, that he commenced a system of obtaining by each

mail from England large numbers of them for circulation amongst the soldiers, particularly those in hospital, also amongst the railway and telegraph *employés*, &c. This continued up to the time of his leaving India in 1886. He also personally visited the hospitals every Sunday, as a rule; and, latterly, within his own command, he used to give a short service to convalescents in the surgery, which the medical officers used kindly to place at his disposal for the purpose when convenient.

Ten years after the Mutiny came the Abyssinian Expedition, under that able, accomplished, and deservedly respected commander, Sir Robert Napier, now Lord Napier of Magdala. Sir Robert Phayre was appointed Quartermaster-General of that expedition, and was afterwards made C.B. and A.D.C. to the Queen for his services on the occasion.

He was appointed Political Superintendent and Commander-in-Chief of the Cavalry Brigade on the frontier of Upper Sind, where he served from 1869 to 1872. At the beginning of 1873 he was appointed Political Resident at the Court of H.H. the Gaekwar of Baroda. The uncompromising attitude which he there assumed, in opposition to the tyranny which the then reigning Gaekwar, Mulhar Rao, was exercising over his down-trodden subjects, led to several attempts on his life by sorcery, and poison, and other means; but the Lord, in whom he told them plainly that he put his trust, delivered him out of all their machinations. What is more, the tyrant was dethroned, and now Baroda, under its present enlightened Prince, is one of the best administered native States in British India.

After Baroda, Sir Robert Phayre re-entered upon purely military service again, and in 1875 was appointed to the command of the Nusserabad Brigade. In 1878, on the outbreak of the second Afghan war, he was appointed to command a brigade in the field, and served first as brigade, then as divisional commander, till 1881, at the close of the war, when he was appointed to command the Mhow division in Central India, which he held till 1886, closing the last month or two of his service as Provisional Commander-in-Chief of the Bombay Army, in which he had served 48 years.

For his services in the Afghan campaign, from 1878 to 1881, he was made a Knight Commander of the Most Honourable Military Order of the Bath, and received the thanks of both Houses of Parliament; he is now, by the goodness of God, devoting the evening of his days to testifying to the Gospel of His grace amongst soldiers, policemen, railway men, and wherever he is invited by those who are doing the Lord's work in these stirring and perilous times.

Sir Robert has published several useful works within the last five years—viz., “Spiritualism Unveiled,” “The Bible *versus* Corrupt Christianity,” “Monasticism Unveiled;” and within the last few weeks he has published a second and revised edition of “Notes on the First Three Chapters of Revelation.”

NOTE.—The portrait on our front page is from a photograph by Mr. John Edwards, 1, Park Side, Hyde Park Corner, S.W. The foregoing sketch is chiefly taken from *The Christian*, with revisions and additions kindly made by Sir Robert Phayre for these pages.—ED. F. T.

NOTICES OF BOOKS.

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

"THE COMPUTATION OF 666 AND ITS RELATION TO ANTI-CHRISTIAN SYSTEMS." By TWO SERVANTS OF CHRIST. (10s. 6d.) Nisbet.

This is a remarkable book, written by two gifted writers, and is the outcome of extensive reading and of deep thought, and will be helpful and suggestive to every true lover of the Scriptures of Truth. The main object of the book is to show the great struggle between truth and error—Christ and Satan—from Gen. iii. to Rev. xxii. In the first part the joint-authors show the creature-worship commenced by Cain outside of Paradise still runs its course, assuming various forms in different times and places, and will continue so to do until Christ comes and establishes God's kingdom upon earth; that whatever form it may take the source is one, even the Arch-Enemy of God and men; and the object is the same—to dethrone the Creator and deify the creature whether it be amidst the gross darkness of heathenism or the vaunted light of the nineteenth-century intellectualism—which will be headed up in the Man of Sin, the Antichrist, and the end will be Divine judgment. The various chapters devoted to Paganism and Theosophy, Romanism and Freemasonry, trace these things back to the great Chaldean corruption of God's truth at Babel. The light of prophecy is thrown upon those human confederacies which aim at liberty, equality, and fraternity, and are shown to be man's futile attempt to bring about a state of things which can only be brought in by the personal return and presence of the Lord Jesus Christ. Satan is clearly shown to be putting forth special efforts in these last days to marshal all the forces of evil for the final conflict. The second part contains many remarkable facts and coincidences in connection with the number "666" drawn from astronomy, harmony, and geometry, which are exceedingly interesting. But in our judgment this number is recorded in Holy Writ for a special sign to the godly ones who will be upon the earth when the Man of Sin is revealed, and who will be brought face to face with his Satanic signs and miracles, and by means thereof they will identify him as the Antichrist, and know assuredly that he is Satan's man, and not the anointed of Jehovah. We question, too, the writer's view of the rebuilding of the ancient city of Babylon, also the statement of the Holy City, the New Jerusalem, being a literal and material city. Still, there is much in these 400 pages which will deeply interest and amply repay the reader's careful study.

ST. PAUL'S SONG OF SONGS. By J. R. MACDUFF, D.D. Nisbet.

In this choice volume we have all the charm of chaste language to which Dr. Macduff has long since accustomed us; but we have also more clear statements of doctrine than usual. The "Prologue" presents a striking analysis of the chapter under review (Rom. viii.). We would specially commend to the reader's notice the

remarks touching "The Witness of the Spirit," pages 54, 55; on "the Palingenesia," pages 86, 87; and those on "The Paralysis of Prayer," pages 123, 124.

ANGELS AND DEMONS. By Mrs. GEO. C. NEEDHAM. The Gospel Publishing Company, Chicago.

An able and exhaustive treatise on the subject, marked by close adherence to Scripture, and extreme reverence of tone. Perhaps the most new and striking feature to the ordinary reader would be the chapter (vii.) on seven forms of the practice of demons—viz., Divination, Necromancy, Prognostication, Magic, Sorcery, Witchcraft, and Ventriloquism (such ventriloquism, of course, as that of Isaiah viii. 19). The tests given whereby to try those who practise these arts will, we fear, be fatal to many professors—(a) Denial of the personality of Satan; (b) hatred of the name of Jesus; (c) casting contempt on the inspiration of Scripture. The chapter on the nature and characteristics of angels is very interesting and instructive.

SUNDAY SCHOOL TEACHER. Sunday School Union.

This book fulfils its avowed object of promoting Christian education. We would specially note an article on a "Christian Culture Society," which deals with a question which is too frequently shelved; also a very stirring appeal founded upon the words, "Is the young man Absalom safe?" which narrates a most striking incident. "The Teacher's Personal Influence" is a much-needed word to us all. Rev. J. K. Wood, of Holloway, contributes a series of biographies of Old Testament saints. There does not appear to be any dispensational teaching in the book, and the expression of "waiting for the Bridegroom" is applied to any crisis in spiritual history. On pages 153, 156, some remarks on Jonah appear to us very unsatisfactory.

THE BIBLE REMEMBRANCER. London: Morgan & Scott.

To Bible students, preachers, and Sunday school teachers this is a volume of immense value. It would be impossible here to say what it contains, and extremely difficult to say what it does not contain; it is a perfect masterpiece of Biblical information, and must have cost a prodigious amount of labour. In this book you can get for half a crown what would have cost our grandfathers a small fortune, to say nothing of the years of hard study.

NOTES ON THE FIRST THREE CHAPTERS OF REVELATION. By General Sir R. PHAYRE, K.C.B. Kensit.

Right glad are we to see a second edition of these sturdy words and sterling truths has been called for. In true military style the author wields the Sword of the Spirit, and strikes vigorous blows against the forces of evil which

are being marshalled by Satan in these last days. By means of the lamp of Revelation, the errors and darkness of Romanism, Ritualism, and Rationalism are clearly and faithfully exposed. We heartily wish it were scattered broadcast throughout the length and breadth of Christendom.

GEMS FROM THE REVISED VERSION. WITH POEMS. By S. TREVOR FRANCIS. Partridge.

Some of these really beautiful poems have appeared in our pages, and others in *The Christian*, &c. Here they are collected, together with some new ones, into a dainty little volume, and accompanied by some sweet thoughts in prose. If bound in superior style, with gilt edges, and sold at a higher price, we think it would take first rank amongst the books of its class which are so much in request at this season of the year.

SALVATION AND SERVICE: Bible Themes and Bible Talks. By Captain DAWSON. London: Shaw, Paternoster Row.

Captain Dawson and his books are too well known to need introduction to our readers. This beautiful little volume is quite up to his usual style. Though small, it is as full of nourishment as a new-laid egg, only of a different sort.

THE SECRET OF POWER FROM ON HIGH. By Rev. B. FAY MILLS. London: Walter G. Wheeler, Warwick Lane.

These are words not only of truth and soberness, but of earnestness and power, calculated to rouse the reader to fresh energy and consecration to the service of God. The dainty get-up leaves nothing to be desired.

THE HIDDEN HAND: The Golden Cup in her Hand, Mystery. Marshall Bros.

A bold, clear, and concise exposure of the abominations of the harlot Church of Rome. The pamphlet is issued in a very striking form, and we should be glad to see it sown broadcast over our land, which, alas! is being honey-combed by the seductive teachings and doctrines of Romanists and their confederates, the Ritualists. Surely no Christians can read even this one contribution to anti-Romanist publications without being deeply stirred to do all in their power to raise the alarm of warning against the tide of Romanism which, in open and veiled procedure, is threatening our so-called Protestant country. The book should be circulated by the million.

GIVE ATTENTION TO READING: A Talk on the Reading of Books. By Capt. DAWSON. Shaw.

A book with much wholesome advice on the culture of the intellect. There is so much bad and questionable literature about that it is very important to know, not only how to read, but what to read, and what to leave unread.

THE BOOK OF JOSHUA; Shadowing Forth the Fulness of Christian Blessing in Christ. By H. FORBES WITHERBY. London: Alfred Holness.

This is a book which we can thoroughly recommend. It shows how the Book of Joshua bristles with interesting points that illustrate the teachings of the New Testament in a very forcible manner. Mr. Witherby's writings are always sound and deeply spiritual, while his style is such that the dullest reader will not tire. Young students of Scripture will find this book very helpful.

NEW EVERY MORNING. By Rev. D. CHAMPNESS. Hodder & Stoughton. Uniformly good; often fresh and striking. The portion for June 27, on "The Oracles of God," is both satisfactory and suggestive. Under date August 30 there is a timely caution concerning mere "convention" holiness. In the reading for June 20, election appears to us not to be explained, but explained away!

TWO SAILOR LADS: A Story of Stirring Adventures on Sea and Land. By GORDON STABLES. Shaw & Co.

A good book for boys, and a good tone throughout. The boys are rather unnaturally youthful for all that they are made to do and bear; but it is a well-written book.

WON AT LAST; or, Mrs. Briscoe's Nephews. By AGNES GIBERNE. Shaw & Co.

A young girl is handed over by her unprincipled stepfather to his relations, and we have the story of how she wins her way.

LITTLE MISS JOY. By EMMA MARSHALL. Shaw & Co.

A story of Yarmouth life, both in connection with sea and shore. The tone is good and true.

LITTLE QUEENIE: Sixty Years Ago. By EMMA MARSHALL.

A story of a stepmother, and how injudicious friends may do mischief. Interestingly written.

A KNIGHT WITHOUT SPURS; or, Judy's Champion. By Mrs. JAMES MARTIN. Shaw & Co.

A story of gratitude and faithfulness in humble life, at the cost of some self-sacrifice. The moral good.

UNDER THE APPLE TREE: A Holiday Story. C. H. LYALL. J. F. Shaw & Co.

This pretty little apple-tree story makes one's mouth water, and is sure to be a sweet morsel for all our young folks these coming holidays.

A LITTLE STRAY LAMB. By MARGARET HAYCROFT. J. F. Shaw & Co.

A book for the lads: they will read with eager interest the story of a boy who was helped through life by a devoted teacher.

FOR ELSIE'S SAKE: A Seaside Friendship. By JENNIE CHAPPELL. J. F. Shaw & Co.

A little book for little girls; easily read.

THE HERALD OF MERCY (Morgan & Scott) is the annual volume of the *Monthly Messenger for Humble Homes*, originated by the late Duncan Matheson, which, with its illustrated Gospel articles, is a very suitable book to place in cottage homes.

THE STONE SERMON; PLEASANT PLANTS AND POLISHED PILLARS; THE MISTLETOE; FROM THE SIGNAL-BOX; and ARTHUR FOSTER, or SELF-CONQUEST. Sunday School Union.

Short, interesting addresses to Sunday school teachers and scholars, for the New Year.

MORNING LIGHT IN OUR FATHERLAND. By Mrs. E. W. PAYNE. London: Geo. Cauldwell, Old Bailey.

This is a brief but interesting *résumé* of the history of Christianity in England and Wales during Anglo-Saxon times. The book is written in dialogue style, and the whole pith of the story goes to show that there was a Christian Church in England long before Rome despatched St. Augustine to our shores.

BIBLE CLASS PRIMERS: The Story of Jerusalem. By Rev. HUGH CALLAN. Clark, Edinburgh.

A small book with a good deal of information, and written in an interesting style.

WORDS OF FAITH, HOPE, AND LOVE, from the Chamber of a Dying Saint. Partridge.

These are letters of Mr. John Dickie during the last eight years of his illness, written during much pain, sickness, and sleeplessness, but proving indeed that "grace" can be "sufficient" in the midst of suffering and infirmities. The letters breathe out much of communion with the Lord. Mr. Dickie was the author of some of the best of the "Golden Grain" Leaflets, such as "Why Weepst Thou?" "My Hiding-Place," and "A Lowly Life Psalm." We trust the book may comfort many a lonely sufferer.

THE CHRISTIAN'S PATHWAY OF VICTORY. By R. B. GIRDLESTONE, M.A.

THE CHRISTIAN'S INHERITANCE. By Rev. C. A. GOODHEART. Nisbet & Co.

Two volumes of "The Christian under Review," in each of which is much that is helpful for the Christian.

THE MAZE AND ITS CLUE: An Inquiry into the Purport and Purpose of Christian Baptism. By JAMES TYETH HART. Elliot Stock, 1891.

Mr. Hart has met a great many people, Baptist ministers included, but he has never met with anyone who held a definite or satisfactory doctrine of Baptism. The whole Christian world, he tells us, is hopelessly entangled in the subject; and, as he has great confidence in his own conclusion, he wrote this book in order to set people's minds at rest. Whether his pamphlet will have this effect is an open question. Certainly the author writes well, but we think somewhat too profusely.

THE SUNDAY SCHOOL TEACHER: Qualifications, Aims, Rewards. By Mrs. HARVEY-JELLIE. Geo. Stoneman, Warwick Lane.

A brief and earnest word to Sunday school teachers about their work.

THREE QUESTIONS: Why are we Christians? Why are we Protestants? Why are we Congregationalists? By H. A. THOMAS, M.A. Mack, Bristol.

These are three sermons delivered by the author, and form the answers to the questions above. Thoughtful and clear, and may be helpful to any who may be in doubt on such matters.

ALISON BRAND'S BATTLE IN LIFE. By JULIA GODDARD. Cauldwell.

A touching story, showing how the grand principle of self-sacrifice instead of revenge—of returning good for evil—was carried out by a noble-minded young lady whose ambition was to live a life of usefulness in the world.

STATEMENTS AND REPLIES ON SIN AND SINS, ENTIRE CLEANSING, &c. By JAMES SPRUNT. Stoneman.

A small pamphlet written in reply to published addresses on the above subjects. The title speaks for itself.

THE NATIONAL TEMPERANCE MIRROR. An Illustrated Magazine for the Home Circle. 1891.

This is the twelfth volume of this monthly, and, with its beautiful get-up, it makes a superb book. It is packed full of stories and sketches, poetry, dialogues, and illustrations, and varieties of all sorts.

KING AND HERO: The Story of Gustavus Adolphus. By J. JOHNSON LEAK. Sunday School Union.

Gustavus Adolphus was undoubtedly a great hero; he lived in the heroic times of the first half of the 17th century. He was a very pious king and a great warrior, and, it is said, fought for the liberties of Protestantism and won them; but whether his victories were victories in the sight of God is another matter. Certainly in him were fulfilled the words of the Lord, "He that taketh the sword shall perish with the sword." As a history the book is all that could be desired.

THE DEW OF THY YOUTH: An Address to Young People. By J. R. MILLER, D.D.

London: Walter G. Wheeler, Warwick Lane. Well written, well printed, nicely got up, and containing good sound advice in an interesting manner.

THE CALLING OF THE SEA, and other Poems. By E. G. STUART. Wheeler.

Mrs. Stuart is no mean poet, and her songs are not only songs of faith and hope, but touching, and true to nature. The book is tastefully got up in white leatherette cover in Mr. Wheeler's usual style.

THE SILVER VASE; or, The Gathered Posy. With an Introduction by Lady SAVORY (Lady Mayoress of London). London: Morgan & Scott.

This little book has been written with the object of exciting public interest in the Watercress and Flower Girls' Mission, and it well deserves to be widely read, if only for its fascinating style and the interesting information it gives. If we can induce the Lord's stewards to read it they will not be sorry, and probably many poor flower girls will be glad.

"I WAS NOT REBELLIOUS:" Thoughts for God's Tried Ones. By FLORENCE MORETON. London: Marshall Brothers, Paternoster Row.

A little book for the pocket, full of comforting thoughts culled from Holy Scripture, of which there is an abundance of references printed in the margin—an excellent feature.

MORE WAYSIDE TALKS with Boys and Girls on Sunday Afternoons. By E. W. W. Sunday School Union.

It is a rare gift to be able to talk to children so as to interest them as well as to teach them wisdom. The author of this book has this gift, and that is why more of these "Talks" are wanted. Probably there are "more to follow" yet; if so, doubtless they will be welcome.

NOTHING LEFT FOR YOU TO DO, and other Gospel Stories. London: Holness.

These are true tales from real life, reprinted from our excellent contemporary *Faithful Words for Old and Young*. If this fact does not recommend the book, nothing else will.

A MUSIC STAVE, and what It Teaches. By LIVESY CARROTT. London: John Kensit.

A tract of 29 pages, wherein a music stave is made to suggest some very wholesome lessons. We are glad to note that the music of the Gospel rings out clearly in every page.

RICHES IN CHRIST. By L. SHOREY. London: G. Stoneman, Warwick Lane.

Eighteen short, pithy papers on some of the many blessings which belong to the believer in Christ. A nice little gift book for members of Bible classes and others.

NOTES FOR THE MONTH.

WILTON HOUSE OF REST,
ST. LEONARDS.
(GROSVENOR GARDENS, WEST MARINA.)

NOTWITHSTANDING the rough weather experienced off and on of late along the coast, many of the Lord's "workers" have found in this home-like residence an Elim by the way. In the autumn we were more than full of visitors, and those who have come to us since in much weakness, have benefitted by the rest and the days of sunshine which St. Leonards is often favoured with when other places are covered with dull and foggy weather. We give a few more testimonies from workers who have visited us.

A Country Pastor writes: "My mind has been much at 'Wilton House' since returning home. The remembrance of the happy days spent there will help to cheer me on in my work of faith and labour of love. I had a happy day on Sunday last, and at the close did not feel tired and weary—a proof of benefit received while resting. My daughter is also very grateful for your kindness to her."

Another London Worker ("L. F.") writes: "I have very pleasing remembrances of my visit to Wilton House, and of all the dear Christian friends I have met there. It is indeed a 'House of Rest,' a home of freedom and kindness one to another which is very charming, and must always have a green spot in my memory."

A pastor in the South of London who came to Wilton House in an extremely weak state, writing, on behalf of himself and his wife, to the Lady Superintendent, says: "We both wish to say how grateful we are to you, personally, for your kindly consideration of us in our condition of exhausted strength, from which we are now so far restored as to hope the Lord will soon put us on our 'eagle's wings' (Isa. xl., 31). We are indeed greatly refreshed by our visit to Wilton House. We also hear that Mr. H. is so much better that he purposed preaching yesterday. We trust he was permitted to do so. A wonderful place for renewing our health is Wilton House! May all needed wisdom, strength, and grace be given unto you. So prays, Yours affectionately in Christ Jesus."

Prospectuses, railway orders for

cheap fares, and other particulars, supplied to Christian workers by the Lady Superintendent on receipt of stamped envelope.

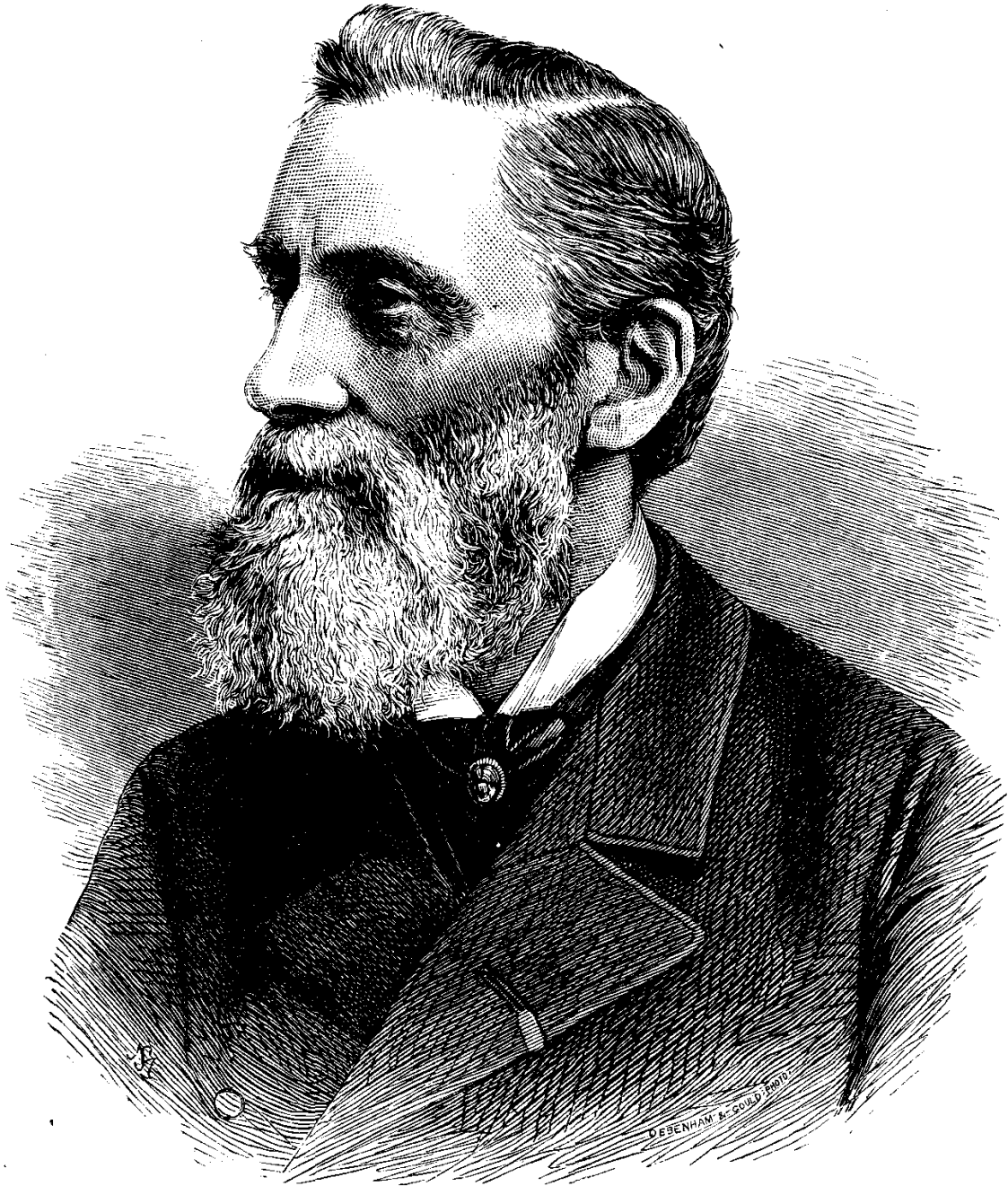
* * *
FREE DISTRIBUTION OF "FOOTSTEPS."

WE remind our friends of our fund for the gratuitous distribution of *Footsteps of Truth*, and invite their prayerful sympathy in this much-appreciated effort to spread the truth and minister in this way to the spiritual needs of many of the Lord's people. Just now there are unusual openings for the circulation of free copies, to avail ourselves of which we are only waiting the necessary funds.

* * *
WE extremely regret to hear that Captain Dawson, whose labours in the Gospel by word and by pen, especially at Bournemouth, are well known to our readers, has been again seriously ill, and is still quite laid aside for a time under medical care, being able only to do a little with his pen in the work so dear to his heart. We are persuaded this fact has only to be named to call forth the prayerful interest of all to whom this honoured servant of Christ is known.

* * *
As will frequently have been seen from our Donation List, friends are sometimes led to help us, in addition to or in lieu of a cash donation, by sending sundry articles they are able to spare, such as trinkets, jewellery, old gold and silver, &c., to be sold for the benefit of our home and foreign missions. We mention this as a suggestion to many others of our readers who, while desirous of helping, may not have thought of this means of doing so.

* * *
FRIENDS living in the north-west of London, or at a convenient distance from Malden Hall, Queen's Crescent, Haverstock Hill, are earnestly invited to the anniversary meetings in connection with this branch of the Evangelistic Mission, to be held there on Thursday, January 28th, at 4 o'clock in the afternoon, and 7 o'clock in the evening; tea at half-past five. A goodly gathering of Christian workers from different parts is anticipated.



RICHARD COPE MORGAN.

[From a Photograph by Messrs. Debenham & Gould, Bournemouth.]



RICHARD COPE MORGAN.



It is with pleasure we present our readers this month with the portrait of a well-known and highly respected brother whose praise is in all the Churches—the editor of *The Christian*, whose spoken and written testimonies of the Truth in Jesus for over thirty years have been with no uncertain sound.

The sight of this portrait carries the writer's thoughts back to the memorable Revival years of 1859-63, in the beginning of which Mr. Morgan, in conjunction with the late Mr. Chase, started the little weekly journal entitled *The Revival*—a paper that, under the blessing of God, contributed not a little to the spread of the gracious work. Upon the death of Mr. Chase, Mr. Scott, a gentleman of exceptional business qualifications, entered the firm, which thenceforth became known under the title of "Messrs. Morgan & Scott," and the above-named journal subsequently developed into **The Christian**, which still finds a ready welcome in thousands of Christian homes every week. Through all these years Mr. Morgan has steadily held on his way, true to God and the Gospel, with a large heart for all who love the Lord Jesus Christ, and ready, as far as possible, to co-operate in every good work; and it has been our privilege for about thirty years to count him amongst our warmest and fastest friends in the humble service in which we have been engaged for the same Master.

The journal he has so ably edited—in which for some time past he has been assisted by his son, Mr. George E. Morgan, M.A.—has throughout continued to bear evidence of the ability and gracious spirit of its founder, whilst it has proved one of the most remarkable channels for the communication of practical help to an infinite variety of Christian agencies, vast sums having been thereby distributed amongst religious and philanthropic societies in many lands.

Mr. Morgan has just passed through a serious attack of bronchitis supervening on influenza; but it is cause for much thankfulness that, while so very many others have been removed, his life has been spared to the Church on earth, as we trust it will be for many years to come, to God's glory and his own increasing joy.

TABLE TALK.

SELDOM has this or any other nation been plunged into such mourning as has been called forth by the untimely death of the Duke of Clarence and Avondale. Many are the considerations which have evoked from all classes at home and abroad expressions of unfeigned regret and sorrow. His exalted position as heir in succession to the throne of this vast British Empire, ruling over nearly 400 millions of the human race; his exemplary character; his assiduous preparation for the duties falling to his lot; and, lastly, the fact of his recent betrothal to the Princess Victoria May of Teck, who has endeared herself to the public by her warm interest in philanthropic efforts for the general welfare, renders his death of the most melancholy and pathetic interest. We are sure our readers have fervently prayed, and will continue to pray, that the bereaved parents and other royal mourners may find in "the God of all comfort" that true consolation which He alone can give, and that the solemn reminder thus given far and wide of the uncertainty of life may exercise many a heart and lead many an unsaved one to seek and obtain **ETERNAL LIFE** through Him who, although the Prince of Life, tasted death for every man, and whose reiterated words still hold good for both prince and peasant—"Ye must be born again."

* * * * *

The hand of God is heavily upon us in affliction at the present time, in the plague that stalks through our land in the mysterious disease commonly called influenza, and which is visiting alike all nations and people under heaven. We cannot fathom the Divine ways, and can only bow in submission to His will, trusting when His judgments are abroad in the earth, we as a people may learn righteousness. One day's paper recorded the death of the Royal Prince, the Romish Priest, and a well-known preacher, and thus it has been in many lands amongst high and low, princes and plebeians, saints and sinners. Multitudes have been called to their last account, and verily we are in the midst of solemn times. Blessed are all they whose hope is founded on the Rock of Ages, and whose only plea for eternity is found in the redeeming blood of the Lamb. Surely accumulated evidences, both in the Church and in the world, point to the fact that "the coming of the Lord draweth nigh." May the writer and each reader of these lines be found ready when the Master comes or calls.

* * * * *

"The Century Dictionary," which has just been completed in six

imperial quarto volumes, deserves to rank as one of the greatest enterprises of this century. As Mr. Spurgeon says, it is the dictionary of the century, not likely soon to be rivalled. A preacher of high standing wrote to ask advice as to whether he should purchase this work, and we at once told him that it was indispensable to any student who could afford it. It is full of information to religious inquirers as well as to others, and of that kind of knowledge which, though often wanted, is not readily obtainable. What is the difference, for example, between a *pulpiter* and a *pulpiteer*? In the Reformation era the first signified an ordinary preacher; in the succeeding century the second was a term of reproach used against the Puritans by their enemies. We find, also, that in mediæval England there were what were called preaching crosses, around which congregations could be preached to in the open air. In these pages one may trace the history of Popery, which seems to have reached its climax of splendour at the end of the reign of William the Conqueror, under Gregory VII. This magnificent Dictionary will be quite after the heart of Americans, who like "big" things; the drawback to English students will be that so few will be able to afford a book published at twelve guineas.

* * * * *

The popularity of Mr. Archibald Brown in East London is quite wonderful. We are not aware that there is such another gathering as his Saturday night prayer meeting, which, having outgrown the school-room, has to be held in the chapel. On any extraordinary occasion the entire neighbourhood seems to become aroused. Thus, the great building was densely packed on the occasion of the preacher's "silver wedding" celebration, and the way in which the testimonial was given could leave no doubt in the mind of anyone concerning the popularity which Mr. Brown enjoys. One of the things chiefly to be regretted was the absence through illness of Sir Arthur Blackwood, who has the happiness of reckoning Mr. Brown among his converts. As the Secretary of the Post Office thus regards himself as our friend's spiritual father, he lately asked the pastor when he met him in London, "Well, Brown, how many are the grandchildren?" otherwise, "How many are the converts of my convert?" They are now at least 5,000 in London alone, so true is it that no one knows how far-reaching the influence will be when one young man is converted to God.

* * * * *

The somewhat sudden death of Mr. Davenport Adams, author of "The Story of our Lighthouses and Lightships," may remind us that the lightkeepers of various climes are an interesting class, who, in a Christian sense, are much better looked after than they were in former days. It is known to some that Mr. John Green, of Brockley, as an invalided preacher of the Gospel, has for some years supplied a large

number of lightkeepers with Mr. Spurgeon's Sermons and other evangelical reading. The men appreciate this attention, and supply many interesting facts. An account of Mr. Green and his strange constituency is to appear in *The Quiver* during the present year. Messrs. Nelson last year issued a new edition of Mr. Davenport Adams's book, which had run out of print. The work contains much to instruct and interest any reader, for, as it is said, "the lightkeeper is of the world, but not in it."

* * * * *

In looking through such volumes as *The Leisure Hour* and *The Sunday at Home*, we are prompted to ask if all is being done that might be done to counteract the corrupt Press. Forty years ago, when the Religious Tract Society commenced the first of the above-named publications, the outlook was regarded as a dark one: in what measure has this outlook improved? It was in the fourth decade of this century that the late Charles Knight referred to the "hundreds of reams of vile paper and printing issued weekly, to the disgrace of cheap literature, and having considerable hold upon the less informed of the working people, and especially upon the young." Is not this true of to-day? There is probably a falling off in the issues of criminal reading of the worst class; but was the fashionable novel ever really worse than it is to-day? There never was a time when the service of Christian people was more needed in stimulating the good Press and in checking the bad.

* * * * *

Mr. Spurgeon's progress towards recovery appears now to warrant the hope being entertained that, in the course of God's good providence, he will be enabled to preside at the annual conference as usual, sometime late in the spring. It has been a wonderful recovery, in answer to earnest prayer all over the world; and the fact that the preacher has gained strength enough to resume the addresses to his friends in the hotel at Menton is an earnest of the time when he will again be with the great congregation at the Metropolitan Tabernacle. God willing, may this year see that happy day. Meanwhile, when taken in connection with the pastor's illness, the work now in progress at the Metropolitan Tabernacle is something to inspire gratitude. The chief worker is laid low, but the Lord has sent a substitute who has apparently been strengthened for the exceptionally difficult and arduous duty to which he has been called.

* * * * *

Mr. George Morgan, M.A., son of the editor of *The Christian*, wishes to befriend those children whom parents unthinkingly send to public-houses to fetch beer. He has prepared a kind of folding card, entitled, "Give the Child a Chance," which, being very inexpensive, may be widely circulated among persons who send their children into bad company. The best effects may be expected to follow the circulation of these cards.

* * * * *

From befriending children to showing kindness to animals is not a very long stride, and one ought to lead to the other. As vice-

president of the Selborne Society, Mrs. Brightwen issues her "Wild Nature Won by Kindness" at a shilling, and, as it would appear, at some loss in the case of a volume of between 200 and 300 pages. The aim is to inspire reverence for the Creator and a love of the great animal kingdom. The keeping of pet animals, where that can be done conveniently, would appear to have an excellent effect on young people. After all, until we are conquered by the grace of God, there is more of the savage in the hearts of all of us than we are disposed to allow. We seem to be ourselves a part of wild nature won by Christ.

* * * * *

The 200th anniversary of the death of Richard Baxter does not appear to have attracted very much notice. The fame of any man can hardly last for so long a time, if by *fame* we mean an interest shown by the public in keeping up the person's memory. In 1884 a celebration in honour of Dr. Johnson could not be got up. A few might read his works; large numbers still read Boswell's "Life of Johnson;" but for Dr. Johnson, as a man to be remembered and extolled at a public meeting, nobody cared. It is the same with Baxter, the readers of whose works probably become fewer every year. His "Practical Works," in four volumes folio, can now be had for a few shillings; but, as we have heard, those four volumes were worth £14, second-hand, ninety years ago.

* * * * *

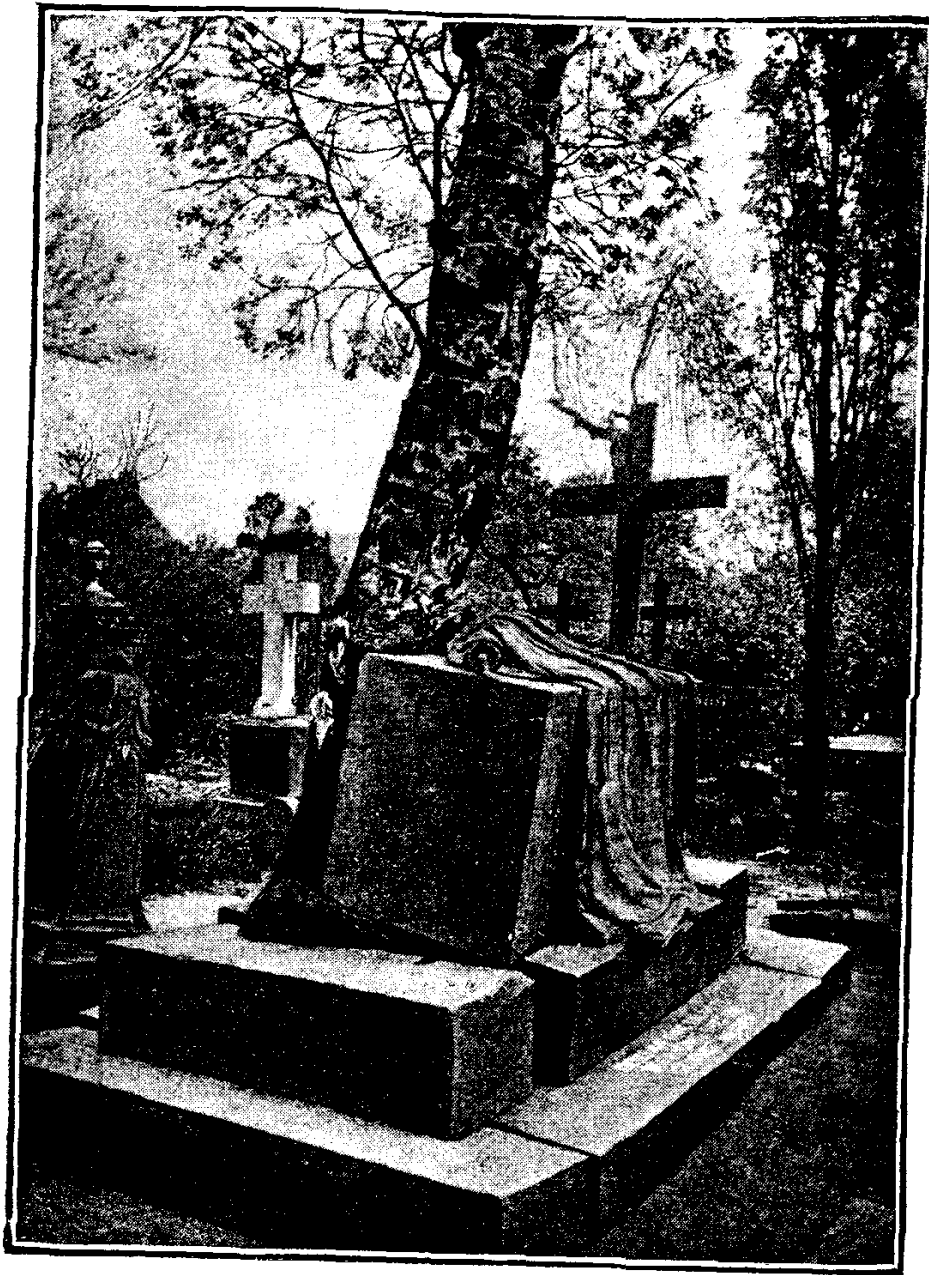
We rejoice to know that the good work of rescuing the friendless and fallen, in connection with the London Female Preventative and Reformatory Institutions under the care of Mr. Thomas, is still being so graciously prospered. For many years its several homes in the metropolis have been a harbour of refuge to many a shipwrecked mariner on the voyage of life. There are now in both branches of the Institution no less than 240 women and girls needing the wise care of those having charge, and daily provision for their need. In the face of the abounding evils of our great cities, and London especially, this Institution will commend itself to the prayers and sympathies of all Christians.

* * * * *

EUCALYPTUS OIL AND THE PREVAILING EPIDEMIC.—A correspondent writes to the *Times*:—

"In the offices of the Royal Insurance Company, Lombard Street, only a young messenger is away through the influenza, and this comparative immunity from a disease at present so general is thought to be due, in a great measure, to blotting-paper with a few drops of eucalyptus oil on it being daily placed about the various departments. This idea of the efficacy of the precaution is strengthened by the fact that, when the epidemic was raging two years ago, while in one department, where it was found the oil had not been used, four or five out of about 25 clerks were attacked by the influenza, in the other departments where there were three or four times the number, hardly a single clerk was away after the precaution was adopted. No doubt this precaution is now not novel; still, it may be well for those who do not know of it to try its efficiency."

We have certainly known beneficial effects following the adoption of the simple means above referred to, and we recommend evangelists, and others who travel much at home and abroad, at all times to carry a small piece of lint moistened with the oil in their ticket pocket.



A STRIKING ANSWER TO A BOLD DEFIANCE.

ILLUSTRATED BY A GRAVE NEAR HANOVER.

“The grave is but a ruined prison ;
Invincible, the Life breaks through.”—*Mrs. Charles.*

A YOUNG German countess, who lived about one hundred years ago, was a noted unbeliever, and especially opposed to the doctrine of the resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite ; that around it should be placed

square blocks of stone, and that the corners should be fastened to each other, and to the granite slab with heavy iron clamps. Upon the covering she directed this inscription to be engraved: "This burial-place, purchased to all eternity, must never be opened." It was done as she desired. All that human power could do to prevent any change in that grave was done. But by-and-by a little seed upon the grave beneath sprouted, and the tiny shoot found its way between the side stone and the upper slab, and grew there, slowly but steadily forcing its way until the iron clamps were torn asunder, and the massive granite lid was raised up, and rest to-day against the trunk of a large and flourishing tree.

Some would call it superstition in the people of Hanover, who see in it a Divine finger, and who never pass it without a feeling of awe. But we do not. They speak in subdued tones to each other, in sight of it, of the wickedness of the countess, and the evident judgment of God in this peculiar testimony; and we wonder not at it. Can we avoid the conviction that Jesus gave this peculiar witness, under peculiar circumstances, to that great central truth of Christianity, the resurrection, when infidelity so publicly and brazenly assailed it? At the same time it constitutes an evidence that He can and does introduce nature into His pulpit, if He wishes, and occasion demands. [Extracted from an article entitled, "Nature a Medium of Jesus' Voice," by the Rev. Dr. McNulty, in the *American Sunday School Times*, February 14th, 1888.]

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. xv. 12-23).

It was my privilege on the evening of July 3rd, 1888, to stand by

the side of this grave in the old burying-ground in Marienstrasse, Hanover. The inscription on the lower base granite block is—

“Dieses auf ewig erkaufte
Begraebniss darf nie
Geöffnet werden:”

translated, “This for ever bought grave may never be opened;” but it is the only grave in the whole yard that is opened.

The well-beaten path leading to it in one corner of the grave-yard, the many inscriptions, names, initials, &c., cut upon the tree, all testify how great a witness it has been to the truth of God’s Word. Not one stone is in its original place, the iron bands or clamps are broken, and parts of them are still there.

May this little account be the instrument in God’s hands of still further witness-bearing to Him who said, “I AM THE RESURRECTION AND THE LIFE.”

FRANK W. MORSE.

Rotterdam, Holland.

The above remarkable incident is published in a very prettily got-up book published at sixpence by David Bryce & Son, Glasgow; containing also a very good poem on the subject by Harriet L. Marten, the author of “Angel Visits,” some extracts from which are also there given. The circulation of such a book amongst sceptics is calculated to do much good.

AHAB'S COVETOUSNESS.

(Read 1 KINGS xxi. 1-16.)

INTRODUCTION.—Covetousness is a bad sin. It is condemned in Holy Scripture. It is hateful in the sight of God. Here is a man who, although not a poor man, yet covets another man’s property, and really gets into a sad state of temper. Ahab’s wife thus reasons with him, and tells him with haughty words, “Dost thou now govern the kingdom of Israel [verse 7]? You need not be doubtful about the matter; I will give thee the vineyard.” And by wicked intrigue the death of Naboth was determined, that the wicked Ahab may have what he coveted. The Lord very often allows the wicked to have what they desire in this world, and in many cases to their own destruction and untimely end. We glean a few practical inferences, viz. :—

1. *Beware of covetousness.*
2. *God knows our hearts.*
3. *God will punish the sinful evil-doer.*
4. *Do not set the heart on the world.*
5. *Ask God to be kept from sinful passions and desires.*

Plymouth.

THOMAS HEATH.

THE "I AMs" AND THE "I WILLS" OF CHRIST.

By ANNA BOOBYER.

SECOND SERIES.

THE second series of the *I am*s and the *I will*s occupy a very brief space of time, for they were all spoken during our Lord's last night on earth—that night of awful humiliation and suffering, commencing in the upper room, and continuing through His trials before the Jewish and Roman Governors; thus bringing before us, as Scripture is wont to do, the combined picture of suffering and glory. Let us listen to our Lord's teaching after washing the disciples' feet: "I AM among you as He that serveth;" "I AM your Master and Lord;" "Now I tell you before it come to pass, that when it is come to pass, ye may know that I AM He:" the *he* is in italics, so we really get the I AM as in Ex. iii. 15.

Then, again, in the same upper room, after the institution of the Lord's Supper, "I AM the way, the truth, and the life;" "I AM in the Father, and the Father in Me;" "I AM the true vine."

And the I AMs occur again and again as the solemn hours pass on. We find two in Gethsemane, and many during the night trials before the Sanhedrim and Pontius Pilate. Mark especially how, when adjured by Caiaphas to tell if He were the Christ, the Son of God, the Lord uttered His grand declaration and prophecy, saying, "I AM; and hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

The I WILLS of this night are most strengthening, but touching in the extreme, especially when we draw the contrast—on behalf of His people, "I WILL;" for Himself, "Not as I WILL." A few of those I WILLS we may note.

"If ye shall ask anything in My name, I WILL do it."

The I WILL of declaration—"O righteous Father, I have declared Thy name, and WILL declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

The I WILL of comfort—"I WILL pray the Father, and He shall give you another Comforter. . . . I WILL not leave you comfortless: I WILL come to you."

The I WILL of love and manifestation—"He that loveth Me shall be loved of My Father, and I WILL love him, and WILL manifest Myself to him."

The I WILLS of final reception, and glorification—"I WILL come again, and receive you unto Myself; that where I am, there ye may be also." "Father, I WILL that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."

THIRD SERIES.

Having glanced at the first two series of the I AMs and the I WILLS occurring during the time of our Lord's deep humiliation on earth, we come to examine and contrast the third series, spoken by the exalted

Saviour from heaven. And now the Lord, who had chosen the seasons of His own humiliation to utter the first two series, chooses the season of the Church's humiliation to utter the third series, and chooses the beloved, but exiled, disciple as the one to whom the revelation should be made. But again we must look closely at the occasion. The predicted and most terrible judgments have at length fallen on the Jews. The Holy Land has been desolated, and Jerusalem destroyed, her people massacred or scattered, and in cruel bondage worse than death. The persecution and tribulation promised to the Christians have also become history. Nero and Domitian have done their worst. The apostles are all dead, excepting St. John, and he is in exile at Patmos; and it is during this time of the Church's extremity and sorrow that the Lord breaks in and lights up the gloom with the third series of His glorious I AMs and I WILLS. He speaks burning words from the glory, and we are forcibly and sweetly reminded of His intense sympathy with those who are "filling up that which is behind of the afflictions of Christ, for His body's sake, which is the Church," as we get a glimpse of Himself, the risen, exalted, and glorified Saviour, the great I AM, undertaking for, and cheering His suffering members with His grand I WILLS. And thus He is doing, and will do even to the end. And God the Father says, "Hear Him."

The I AMs and the I WILLS in the first chapter of the Revelation are accompanied and followed by multiplied, varied, and overwhelmingly glorious visions of our crucified, risen, and exalted Saviour. Let us take a cursory view of them in the order in which they stand.

1. One like unto the Son of Man in the midst of the seven golden candlesticks, with seven stars in His hand, and out of His mouth a sharp two-edged sword.
2. The Lamb slain, taking and opening the sealed book.
3. The Lamb crowned, on a white horse, and with a bow, going forth conquering and to conquer.
4. The Lamb surrounded by a great white-robed multitude, who had washed their robes in His blood, and were serving Him day and night in His temple.
5. A mighty Angel clothed with a cloud, a rainbow upon His head, and a little open book in His hand.
6. A Lamb on Mount Zion with an hundred and forty and four thousand.
7. One like unto the Son of Man, sitting on a cloud, having a golden crown, and a sharp sickle.
8. Heaven opened; Jesus, the Word of God, the KING OF KINGS, AND LORD OF LORDS, with many crowns, and a vesture dipped in blood, seated on a white horse, and followed by the armies in heaven, clothed in white and upon white horses.
9. Jesus on a great white throne, with opened books, judging the dead.

What more additional revelations can we need than are given in these nine marvellous visions in the closing chapters of God's Book, to inspire us with grand conceptions of the great I AM? But again we have His own words: "I AM the Alpha and the Omega," saith the

Lord God, which is, and which was, and which is to come, the Almighty.' "Fear not: I AM the first and the last, and the Living One; and I was dead; and, behold, I AM alive for evermore; and I have the keys of death and of Hades." "I AM the root and the offspring of David, the bright, the morning star."

And now with what emphasis do the I WILLS come in when uttered by such a Being, and with a "voice as the voice of many waters." Let us listen again as He gives the eight precious promises to those who overcome. They are among the most marvellous I WILLS of the great I AM.

1. To him that overcometh WILL I give to eat of the tree of life, which is in the midst of the Paradise of God.
2. Be thou faithful unto death, and I WILL give thee a crown of life.
3. To him that overcometh WILL I give to eat of the hidden manna, and WILL give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
4. He that overcometh, and keepeth My works unto the end, to him WILL I give power over the nations; . . . and I WILL give him the morning star.
5. He that overcometh, the same shall be clothed in white raiment; and I WILL NOT blot out his name out of the book of life, but I WILL confess his name before My Father, and before His angels.
6. Him that overcometh WILL I make a pillar in the temple of My God, and he shall go no more out; and I WILL write upon him the name of My God, and the name of the city of My God; . . . and I WILL write upon him My new name.
7. To him that overcometh WILL I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne.
8. He that overcometh shall inherit all things, and I WILL be his God, and he shall be My son.

With such an inheritance as the I AM'S and the I WILLS of Christ, and all that is wrapped up in them, how blessed should be the experience of God's people universally! *It is* in many instances—yea, more blessed than tongue can tell; but *it ought to be in all*. How grand, too, will be the unfoldings of eternity! Oh that the Church of Christ would arise, would take hold of the great I AM, and claim His precious, inspiring, and enduring I WILLS! The nine visions abbreviated above should be frequently and carefully read in full; while all the I AM'S and I WILLS referred to in these pages should be studied prayerfully in their Scriptural connection, and appropriated as "food convenient" to strengthen the Christian in his life and walk. Let us, for example, learn a practical lesson from the I WILL of soul-winning. When shrinking from testimony through want of courage, or energy, or through hindrances such as Satan often puts in the way when a call from God comes, we are apt to shield ourselves by saying, "The apostle Paul tells us that there are 'gifts differing according to the grace given to us'—prophecy, ministry, exhortation, &c., &c.;" and then the deceitful heart adds, "And soul-winning is a special gift: I have longed

for it, but it is not *my* gift; it does not belong to me." But now for the Lord's I WILL. Jesus said unto His disciples, "Come ye after Me, and I WILL make you to become fishers of men." "Fear not; from henceforth ye shall catch men." Mark the "come" and "become." "*Come*, and I WILL make you to BECOME." Here our Lord *undertakes* to *make* His followers *what they are not already*; and thus to endue them with new powers for fruitful service. Now let us put this blessed I WILL to the proof. There is only one condition as to its fulfilment. "Come ye after Me:" if we obey this command, Christ's promise must stand, and the feeblest follower, however unfit by nature, may *become* by grace, even by Christ's I WILL, a soul-winner for eternity.

Finding how exceedingly instructive, precious, and practically helpful are the Lord's I AM'S and I WILL'S, those omitted in these pages should be searched out. We may be quite sure that the Holy Spirit has not left on record too many—we need every one. May they, with other scriptures, be so wrought into our hearts that we may be "thoroughly furnished unto all good works."

The solemn I WILL'S of threatening and of judgment in Rev. ii. iii., should also be well pondered, and their teaching brought into use and applied to the heart and conscience.

The precious I AM'S and I WILL'S* of the Old Testament are a grand study. "And God said unto Moses, 'I AM THAT I AM:' and He said, 'Thus shalt thou say unto the children of Israel, I AM hath sent me unto you'" (Ex. iii. 14). And by a later prophet, "I AM the Lord thy God, that divided the sea, whose waves roared" (Isa. li. 15). Again, to the father of the faithful, "I WILL bless thee; . . . and thou shalt be a blessing" (Gen. xii. 2). While the following verse gives a striking and beautiful blending of the I AM'S and the I WILL'S: "Fear thou not; for I AM with thee: be not dismayed; for I AM thy God: I WILL strengthen thee; yea, I WILL help thee; yea, I WILL uphold thee with the right hand of My righteousness" (Isa. xli. 10).

May the Church of Christ arise and live up to the privileges laid up for her in Him who so unweariedly undertakes on her behalf with His all-powerful and all-loving I AM'S and I WILL'S. Then may it indeed be well said of her that "she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." "Then shall she be a crown of glory in the hand of the LORD, and a royal diadem in the hand of her God."

"O Lord, enlarge our scanty thought,
To know the wonders Thou hast wrought;
Unloose our stammering tongues to tell
Thy love immense, unsearchable."

But what does all this wondrous teaching amount to, as regards those who have not yet enlisted under the Lord of Hosts, the Captain of our Salvation? For we must each one individually take our stand, either with Christ or against Him—*with* or *against* the great I AM. His own teaching shuts us up to this solemn alternative, for He says distinctly, "He that is not with Me is against Me." How momentous, then, is the question, Are we the friends or the enemies of this mighty

* "The 'I Wills' of the Psalms," by Rev. B. P. Power, is strongly recommended.

King, the great I AM—the only one who can dispose of us with His all-powerful I WILL? Dare we go on day by day entering an untrodden path, with its hidden dangers and tremendous liabilities, with this the greatest question of our lives unanswered? Let us face it bravely, and reply to it truthfully. Let us ponder as we have never pondered before, the great contrast that is drawn in Scripture between the godly and the ungodly, and their portion both here and hereafter; and let us remember that what may appear prosperity in the eye of man, may be the very reverse in the sight of God.

To outward view how much better off were the Egyptians than the Hebrews. The Land of Goshen was their dwelling-place. Science, art, luxury, a great army, chariots and horsemen, a mighty king, and this world's riches were their portion; whereas the crushed Israelites were their slaves, cruelly oppressed, and in sore bondage. But look at them by the Red Sea: mark the contrast; look again at the river Jordan: watch the cold waters roll back while they passed over as on dry land at the word of the great I AM. See what became of the enemies of the Lord and of His people; and, later on, how, under the leadership of Joshua, even the mighty giants were stricken down in the Land of Canaan.

Then run through the ages and take a bird's-eye view of the littleness and nothingness of all earth's greatness. Look, for example, on the four kingdoms of Daniel, the Babylonian, the Medo-Persian, the Grecian, and the Roman; all destined to be broken in pieces by the stone that was cut out without hands, even by the kingdom of Christ. And mark how enduring is that kingdom, and how blessed are its inheritors, the saints of the Most High. And, with lessons like these burning in our hearts, let us again face the question, To whom do we belong? on whose side have we enlisted? And if we have not yet yielded to Christ,—if the blood, though shed, has not been appropriated,—if its cleansing power has not been claimed,—if we have not washed our robes and made them white in the blood of the Lamb,—if we have not availed ourselves of the only way of escape from the destroying angel,—let us at once yield ourselves, body, soul, and spirit, to the great I AM, who has most graciously promised, "Him that cometh unto Me I WILL in no wise cast out."

May the Lord Jesus Christ, the glorious I AM, be our all in all through time and through eternity. Do we as perishing sinners want life? "He is our life." Do we want peace? "He is our peace." Do we want righteousness? "He is our righteousness." Do we want bread? "He is the true bread." Do we need care? "He is the Good Shepherd." Do we want light? "He is the light of the world." "He is made unto us wisdom, and righteousness, and sanctification, and redemption." He is the "Alpha and Omega," the beginning and the ending; and we may rest assured that He is all that comes between. In a word, Christ is all and in all.*

"When God would teach mankind His name,
He calls Himself the great 'I AM,'
And leaves a blank—believers may
Supply the things for which they pray."

* See Ormsby on "The 'I Ams' of Christ," a helpful book, published by Hawkins.

ON FEEDING THE FLOCK.

A WORD TO THE ELDERS.

By GORDON FORLONG.

“ I HAVE FED YOU WITH MILK, AND NOT WITH MEAT.”

“ NEITHER YET NOW ARE YE ABLE.”

1 Cor. iii.

THE Lord does not expect the infantine arm to reach higher than the power and ability given. The Lord does not offer strong meat to babes, but we often do so. The athletic lad has grasped a branch of the tree overhead, and insists upon a younger lad doing the same. He cannot: he is ridiculed or rebuked. The wise elder ought to rebuke the strong lad, not the weak one. If the child had grasped it, could he retain it? and if the weak arm loosened its hold and it fell, would it admire the *branch* it fell from? The spiritually minded reader will ponder this fact: A truth may be made disagreeable for years because unwisely and unkindly presented. We accuse frequently of “wilful ignorance” when the arm is virtually too weak or too short to grasp a branch.

THE APOSTLES FOR THREE YEARS,

nearly, were under the *direct ministry of the Lord* of the whole earth, and we may infer, from certain words used by the apostle John, that thousands of unrecorded incidents, deeply instructive, passed before them in addition to all the recorded teaching given by the MASTER HIMSELF. Did they develop wonderfully? They certainly did not, for two reasons. First, the Holy Ghost was withdrawn whilst Christ was on earth. He ministered in power, we find, in the first chapter of Luke, and prior to that period, but not when our Lord's work began; although He ministered, we may presume, with greater power than at any previous period when our Lord's ministry ceased and the SPIRIT came with tongues of fire. The apostles had not, therefore, the power of the Holy Ghost. But, secondly, the apostles had SPECIAL POWERS given by the LORD—special powers in casting out devils, “preaching the Gospel, and healing everywhere,”* with His own immediate presence ever overshadowing them.

AND WITH WHAT RESULT?

Their spiritual progress was very slow indeed; Christ's death and suffering they were resolved not to learn; but let that pass—it was a deep truth, hard to learn *after* they had actually seen and enjoyed His countenance. But ponder the 9th of Luke, and we find sad, sad failings all recorded. In the 45th verse, they feared even to ask about certain truths; in the 46th, PRIDE shines forth; in the 49th, ENVY and arbitrary power are seen even in the beloved John; in verse 54, the spirit of the terrible Inquisition is apparent; in another passage, they grieve the heart of a wounded one, and strive to send her away without help; in another case, they crush the hopes of a sister who saw resurrection truth more clearly than they perceived it: she

* Luke ix. 6.

had prepared our Lord already for death with precious ointments, and they "TROUBLED" her instead of assisting her.

THE LORD REPROVED THEM GENTLY.

He used the sharp point of the sword in reproving SIN and SINNERS; He spoke sweetly and gently in reproving believers. He rarely used sharpness to saints; we, on the other hand, are tempted to be gentle and forbearing with sin and the world, SHARP and EXACTING in our dealing with SAINTS outside our own circle. We make little allowance for *infirmities*, slow growth, unfortunate surroundings, and mental incapacity. Can I reach a branch easily and rapidly? all ought to reach it in the same way. Can I discern certain divisions in truth? all ought to discern them, or I indirectly in my own mind charge them with "wilful ignorance."

CHRIST BORE WITH THEIR INFIRMITIES.

They "FORSOOK" Him once, but He never forsook them. He was a "NURSE" to their *infirmities*; we resemble law officers in dealing with the shortcomings of other saints: if they avoid us, we avoid them. Imagine a "nurse" acting upon this principle: her children would be found wandering over the heaths, lost in the forests, or in the depths of the sea. Could an elder brother or elder sister, left in charge when parents are absent, control younger branches without GREAT LOVE, tenderness, and even *commendation*? The Father may reprove sharply; the elder must "consider" his own failings "in the spirit of meekness," and bear the burdens of others. Some believers who teach and lead have been brought up in an atmosphere of good instruction. Strengthened by near and dear ones, watered wisely and well themselves, they have been hot-house plants of truth, and cannot understand plants that know not even all the rudiments of truth: they found the Lord on a wild heath, as it were; out on the common they have lived, neglected and despised, nourishing *life* under most *adverse* circumstances, trained carefully to a perfect lattice-work of PREJUDICES, and accustomed to reverence parents and teachers of strong passions against truth, yet AFFECTIONATE and kind *friends* who possess their confidence and their hearts. Such converts cannot be rudely and UNKINDLY disentangled: their friends are loving and true oftentimes, although they see not their danger; and if UNGRATEFUL and UNGRACIOUS thoughts are instilled into converts' minds, they will lose more in GRACE than they can gain in knowledge. "Love" buildeth up; "knowledge" may only "PUFF UP;" and we find such converts at times become vain, conceited, and self-satisfied, standing aloof from near and dear ones to whom they owe "HONOUR" and affection, manifesting the truth in every UNLOVELY FASHION.

EVANGELISTS

are sometimes young converts who found the truth only the other day, so to speak. They contrast readily their own position with the godless and with open sinners; they see the GROSS sinners of the world lying beneath them in the valley of despair, sporting, as it were, on the very edge of a volcano. They go down among the vilest classes, and oftentimes perform a great work, that better-instructed converts could hardly perform. The well-taught convert has his eyes sometimes too

intently fixed upon the heights of grace above him; the eye of the former has never almost looked up: he sees the sea of despair, he sees not the astronomical glories overhead. It may be that God has sent him. Has he seals to his ministry? do not discourage him; beware lest we fight against God. The seventy sent forth by Christ were very young in the faith, and if they had listened to the elders of Israel, to the wise and discreet men of their day, their work would have ceased. The child's Gospel word is oftentimes to even parents. We saw a coarse, rough poacher once, in Ayrshire, point to a frail-looking child in the corner of his room, as he said, "That lassie—that mere bit of a lassie—gie'd to me the truth." Was it given with great accuracy and precision? We doubt it.

OLD TEACHERS

are seldom good evangelists. They know the Lord's garden and His flowers well; they know, they discriminate well, perhaps, regarding flowers; but do they know the DESERT? He who would hunt the savage must seek him in the wilds, must know his plans, thoughts, objects, and HOPES; must also know his sins, failures, and distresses. Have we not in the course of our lives seen oftentimes the convert of last year a brave preacher next year? I could name some in London who twenty years ago rushed out of the ranks of sin and proved pilots to many wanderers.

THE "SALVATION ARMY"

is the best illustration in our day of this call to work. Have they any really teachers? We may question it; but he who questions their evangelistic efforts is unacquainted with their labourers. Even in the Colonies of Australasia they have done a wondrous work with the roughest and rudest instruments, and not amongst ignorant mendicants: such men and women are not found in the Colonies; all read and write well as a rule, and are in a small way independent. Respectable girls and young shopmen attend their meetings, and some few yield to Christ from time to time; a few old Methodists are generally present, attracted by the lively, bold notes that in younger years they were wont to love.

ACCURACY

they do not aim at, and no one expects it; rough-and-ready Gospel-witness is the rule; and many rough and hard hearts that would never go to stately churches and fashionable meeting-places sit down and listen patiently to a bold, cheerful proclamation of truth, for nearly two hours at a time. The preachers are mere boys in knowledge, and your forbearance is greatly required: often we have listened to mistakes, and cherished love and gentleness, remembering that the Master, year after year, has often been in assemblies listening to no end of errors and misunderstandings—yea, to addresses by even saints that were not only ungracious, but, in a measure, heartless and unkind.

SHALL CHRIST LISTEN AND BLESS

the weak ignorant child, and shall I despise and avoid the effort that the Lord blesses? My inclination is to despise it. Observe that small child weeding its father's garden, and sometimes spoiling a good plant, oftentimes damaging a border, but labouring heartily to please father.

Is he pleased? Yes, indeed; a loving father is grateful for the effort to work and manifest love, because he besought his child to *work*, and tell the tale to others. But

THE BOY GARDENER,

although he may bring home beautiful shoots,—tender plants,—cannot nourish them, shelter them, train them; he cannot assist delicate, tender plants. He could not nurse a babe, or bring it up well. Perhaps he could keep it alive; possibly he could present it to its friends alive even after three years, but weak, deformed, injured, without a doubt. A NURSE he could not be; and the apostle Paul claimed that position—“We were gentle among you, even as a nurse cherisheth her children.” That position no YOUNG evangelists CAN really fill.

A LARGE ROUGH AXE

is not a lancet, neither is it a polished sword; but it avails often to break what it even cannot cut. It terrifies a good surgeon; he could not wield it, and its rusty, unburnished steel grieves his eyes; but in some localities it is most useful and necessary. In dense neighbourhoods not a few untutored minds admire the clumsy weapon, because they associate it with their days of toil and suffering; it reminds them of well-known scenes and well-known places. They have a prejudice against rich-handled, artificial tools. Are there not preachers who resemble the tools exhibited in windows?—carved handles and gingerbread ornaments are conspicuous. The able, laborious workman would not name them alongside his well-worn practical tools. The hungry heart asks for REALITY; the earnest soul rejects ornamental preaching—fine-drawn lines that, like Melancthon’s theories, sometimes *confuse right and wrong*, giving no assurance, *no confidence* to the soul.

THE ANXIOUS SOUL

DETESTS the “start theatric,” the bombastic language of the would-be orator, the self-made personality of the vain preacher, the priestly egotism of the half-fledged Romanist, the cold, dead formalism of the ceremonialist, and the spiritual deadness that is seen in the mechanical would-be preacher. HOLY GHOST power alone can grasp the anxious soul, and HOLY SPIRIT teaching alone can rest THAT soul on the PEACE of GOD which passeth ALL UNDERSTANDING.

THE MASTER

never beguiled wanderers, never cast a fog of fancy and imagination over perfect liberty. His words were REAL, PRACTICAL, and PURE, not tainted with error, nor stained with “down-grade” literature; it was

EITHER MILK OR STRONG MEAT,

not the dream of imagination, not the results of theological philosophy, not the speculations of Epicurean religionists. Christ was INTENSELY PRACTICAL because the seeking soul is intensely practical, and only PRACTICAL men can deal with hungry hearts. It is quite true that even a strong child can carry food to a hungry dying giant, although it is no less true that a wise physician is a BETTER messenger still; and an experienced nurse ought gently and lovingly to direct and guide the strong child that is ministering to the dying soul. HARMONY, not DISCORD, ought to be the rule, and milk or strong meat will then be given by the SPIRIT OF GOD in PROPER PROPORTIONS.

Wanganui, New Zealand.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS—*continued.*

CHAPTER XXIV.—Nearly 2,000 years after the events recorded in this chapter had occurred, there were men who considered it a privilege to be regarded as “a son of Abraham” (Luke xix. 9; John viii. 39); and they were right. To have belonged to a race that had its fountain-head in such a man as Abraham was a privilege indeed. Still greater was the privilege of those who, while they rejoiced in being lineal descendants of this great old-world worthy, had the good fortune to be born amongst people who had seen and conversed with him. Isaac enjoyed a still greater advantage, for he had Abraham to his father in the most literal sense. What a rich dowry of blessing he must have enjoyed as the result of this relationship! What prayers must have been offered for him! What wise counsels he must have received! What inspiration for good must have come into his life from what he saw of his father’s beautiful example of godliness! The chapter we are now to consider reveals the interest taken by Abraham in a matter which probably affected the well-being of Isaac more than any other event of his life. The whole chapter is occupied with a charmingly interesting account of the way in which Abraham sought and found a wife for his son. If the story ended here it would have in it the interest of a love lyric full of romance and tender beauty. But he who sees no more than this in these verses is as one who looks at a telescope without looking through it. In looking for Rebekah, Abraham was really looking for Jesus. Her marriage with Isaac was to be a link in the chain of events which would lead up to

“That far-off Divine event

To which the whole creation tends,”

and which was to result in the fulfilment of the promise that secured blessing for all the nations of the earth through the seed of Abraham. Through the wedding day Abraham would see that day of Christ in which the Church should become the bride of Christ. This long chapter is thus seen to have in it the depth of the great purposes of God “concerning Christ and His Church” (Eph. v. 32). We shall notice—

I. WHAT IS SAID OF ABRAHAM.—See here—(a) *His age.* He is advanced in years (verse 1), but there is no decline of character. “There is,” says Dr. Parker, “a strange glow of fire in his eyes, which tells of a life

that winter cannot reach." In the weakness of life's decline he leans upon the almightiness of God. The bouyancy of youth is his no longer, but he has the ripe experience of an aged saint. (b) *His record.* "The Lord had blessed him in all things." We see here the faithfulness of God. Long years before the Lord had said, "I will bless thee" (Gen. xii. 2), and here we are told that He had blessed Him. Fulfilled predictions reveal the wisdom of God, and fulfilled promises reveal His goodness and faithfulness. Divine promises are blessings in the bud, and their fulfilments are blessings in full bloom. The blessings enjoyed by Abraham came through Him who was of the seed of Abraham ("and in thy seed"—Gen. xxii. 18), and God sent Him to bless every one of us (Acts iii. 26). Abraham was blessed "in all things." Of the man who delights in the law of the Lord the Psalmist says, "Whatsoever he doeth shall prosper" (Ps. i. 3). Surely Abraham found it so. He was blessed in his family (Gen. xvii. 16), in his dealings with his enemies (Heb. vii. 1), in his servants (Gen. xxiv. 31), in his basket and in his store (Gen. xiii. 2), and, above all, in his own soul (Gal. iii. 6). Blessed indeed are they who are "blessed with faithful Abraham" (Gal. iii. 9). (c) *His regard for the Divine promise* (verse 2). He caused his eldest servant to swear that he would not take a wife for Isaac from amongst the people of Canaan, and in doing so the servant was required to put his hand under the patriarch's thigh. This proceeding connects the oath with the thought of Abraham's posterity. While the hand of the steward was pressed upon his thigh, the Divine promise respecting his posterity was borne upon his heart. Our purposes can only be good purposes when they are consistent with Divine purposes. It is always the best plan to order our lives in accordance with the Divine plan (Acts ix. 6). Abraham was careful to impress upon the mind of his servant his earnest desire that Isaac should not leave Canaan (verses 6 and 8). "Though Canaan's daughters are to be shunned," says Andrew Fuller, "yet Canaan itself is to be chosen as the Lord's inheritance bestowed on the promised seed."

The Lord had chosen the inheritance of the Hebrew race, and Abraham selects a home for Isaac in accordance with that choice. It is always well for the believer when the Lord chooses his inheritance, even though he has to go to Nineveh, as Jonah did; or to Rome, as Paul did; or amongst a people of unclean lips, as Isaiah did; or along the way of sorrow to the grave, as Jesus did. (d) *His faith in God* (verse 3). He believed in God as the faithful Covenant-Keeper ("the Lord," or Jehovah); as the Almighty One ("God," from Heb. *Elohim*); as the Ruler of heaven (the Chaldæans, amongst whom he was brought up, worshipped the sun

and moon and stars); as the Ruler of the earth (Canaan was therefore under His control, and He could bless, as He had said He would, "all the families of the earth"); and as the only God (note the threefold repetition of the definite article, "the Lord," &c.). (e) *His opposition to idolatry.* His son's wife must not be "of the daughters of the Canaanites." He who would not have a grave for his wife amongst the sepulchres of the Hittites (Gen. xxiii.) was not likely to seek a wife for his son from amongst their daughters. The sight of the idolatry of Athens stirred the spirit of Paul (Acts xvii. 16), and no doubt the spirit of Abraham was stirred by what he saw in Canaan (see "their abominations and their idols"—Deut. xxix. 17). His father's brother had settled in Haran, and in his family there appears to have been a knowledge of the true God; therefore Abraham will seek for a wife for his son in that family. They cannot be said to keep themselves from idols who for the sake of fame or wealth or social status seek to have their children united with the men and women of the world. (f) *His confidence in his servant.* "He had been accustomed," says Oswald Dykes, "to command his household as well as his children to keep the way of Jehovah" (Gen. xviii. 19).

A blessed result of this is seen in the character of his eldest servant. He grew up to be a servant who could be relied upon upon a great occasion. Perhaps he was so trustworthy because he had been trained to trustworthiness by being trusted. Servants who live in houses where everything is kept under lock and key are not the most likely to be honest. "If," says Dawson, "you treat those about you as banded knaves, the chances are that they will justify your opinion." There was that in this servant that would inspire confidence.

"On God and godlike men we build our trust."

In this servant we see a godlike man. His whole history, as far as we know it, reveals a trustworthy character. Abraham was a servant in whom the Lord had confidence (see "I know him that *he will*"—Gen. xviii. 19), and the Lord gave him a servant in whom he could have confidence. Thus the godliness of the patriarch met with a fitting recompense. (g) *His careful procedure.* Though Isaac is to have a wife from a far country, he must not be sent to look for her. Had he gone to Haran, he would in all probability have stayed there. The enterprise required for the return journey would have been too much for his inactive temperament; so Abraham regarded it as imperative that he should not go. Abraham was probably too feeble to undertake such a journey himself; but even if he had had the opportunity to have done so, his determination to remain in the land to which he had been called would have prevented his going. The best.

course to pursue under these circumstances was probably the one he adopted in sending his steward upon the business which lay so near to his heart. The careful instructions given to the steward, and the methods adopted for the purpose of making him realise the solemnity and importance of his mission, all reflect the greatest credit upon Abraham; and, as is so frequently the case, the sequel shows that "wisdom is justified of her children." The diligent use of the best methods is quite consistent with the exercise of faith. Common sense and mighty faith are excellent companions, and have often gone hand in hand. (*h*) *His assurance as to the result of the mission.* He is confident a wife will be found for Isaac (verse 7). The mercies he had received in the past encouraged him to look for help in the future. God's people have often found memory to be the handmaid of hope. What memories of God's goodness must have filled the mind of Abraham! Ebenezers crowded the path by which he had been led, and in every one of them he could have found some strong reason for trusting God for all that related to the future. Think of his journey from Ur of the Chaldees,—of the intercourse he had enjoyed with the Lord,—of the oaths and promises upon which he had been led to build his hopes. In view of such a history he knew he could make no mistake in trusting God implicitly. "He shall," he said, "send His angel." The earthly messenger should be guided by the heavenly. Of this the patriarch was certain. He did not say, "He may do it," but, "He shall." Where there is justifiable faith, its cry is always—

"It shall be done."

The angel upon whose guidance Abraham relied was surely the Angel of the Covenant (Mal. iii. 1)—the Angel of the Divine presence (Isa. lxiii. 9)—the Lord Jesus Himself. Well might Laban and Bethuel, when the servant told his story, say, "The thing proceedeth from the Lord" (verse 50). Some matrimonial matches have been described as "Lucifer matches," but here, at all events, was a marriage that was "made in heaven." There would be more angels in our homes if young people looking out for husbands and wives were more careful to seek the guidance of the Angel by whom the servant of Abraham was led.

CHIP FOR KINDLING.

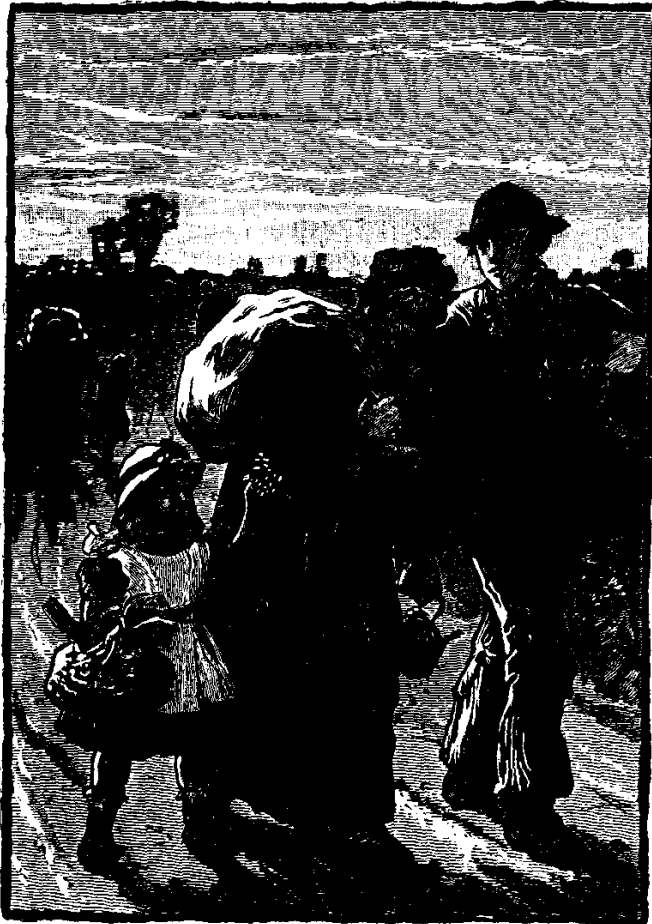
HIT BY CHANCE.—During a cricket match a bird flew midway between the wickets just as the bowler had delivered the ball. The bird was struck and killed. Did the bird think to stop the ball? The ball stopped the bird, and a like fate awaits any who get in the way of God's thunderbolts. The bird did not expect the blow. Many are smitten unexpectedly. The bowler hit the bird by chance; so do some preachers: if anybody is hit, the hit is accidental. People do sometimes get struck at entertainments, during recreation and play; but I would rather go in for shooting direct. Aim at something—at conversion, at killing sin. A certain man did execution who "drew a bow at a venture" (1 Kings xxii. 34). Better be like Paul, who said, "I press toward the mark" (Phil. iii. 14).

A REMINISCENCE OF THE MISSION TO THE HOP-PICKERS.

CONTINUING our account of missions in the hop-fields of Kent, we give the following interesting sketch by the superintendent of the one held this last season at Town Malling, which in previous years had been arranged by the late Admiral Prevost and the experienced missionary, Mr. H. M. Barnett, who again last autumn conducted the evangelistic services:—

It was a bright Saturday morning early in September when we left London to work among the “hop-pickers.”

Arriving at our destination, we were charmed with the pretty sight of the hops growing. We had rooms in the town; our “Gospel” tent, capable of holding about 300, was pitched in a meadow a mile or more from the town, the acres of hop gardens stretching far away all around. Our



ON THE WAY TO THE HOP FIELDS.

“coffee” tent followed the “pickers” day by day; poor things, they found it a great boon, and appreciated it, as it spared them many a weary trudge to the town for provisions; it also counteracted in some measure the influence of the “Sun,” a wretched little beer-house by the roadside: passing it one Sunday morning, we found about 30 men waiting for it to open; they were taken by surprise when we stopped and started singing, “Have you heard the joyful news?—Jesus saves,” followed by some earnest words from the missionary.

Our first day was spent in

FIXING UP THE GOSPEL TENT,

and distributing hand-bills and posters advertising the services. On Sunday shoals of “hoppers” began to arrive, as the “picking” started on Monday. Many looked utterly wretched; women with babies and tired children, carrying bundles, kettles, and saucepans, men lounging

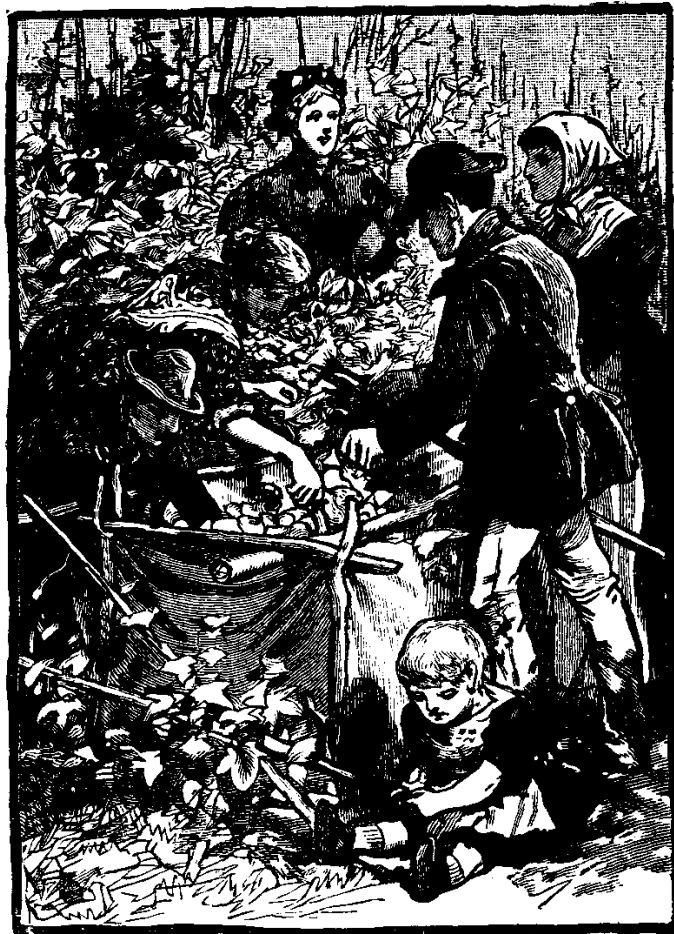
along. On some of the farms the hop-houses were fairly comfortable, on others the accommodation was simply horrible, barns not fit for cattle.

Early on Sunday morning we were among the people, visiting the huts and tents, distributing Gospel literature inviting to the meetings. Sundays were always well-filled days. Tent meetings, 11 a.m., 3 p.m., 6.30 p.m., and three or four open-air services among the groups of huts and barns farthest from the tent.

We specially confined our efforts to one farm where about 500 or 600 "pickers" were employed. It was fine scope for work; the missionary in charge there had so arranged and organised the mission that I believe all were compassed, and we came in touch with every one. I am sure thousands during the month heard our grand, sweet message that "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 ours to record, with much praise and thanksgiving, that many received it, and they left the hop gardens at the end of the season with glad hearts and happy faces, to encounter a winter of grinding toil, and probable privation, in the dismal slums of London and other towns; but with the Lord Jesus as their Saviour-Friend, how differently they will meet it all!

After an hour's study of the Scriptures—the key-note of the whole day's work—at the Master's feet, round His Word, the message

was obtained, and we were ready to go forth at 9 a.m. to give out, in some measure, what we had received. The mornings were spent going from "bin" to "bin," helping them pick the hops. The sympathy and help generally won confidence. Many were the sad tales of sin and misery we heard; fearful, indeed, is the havoc sin has made. Oh, the sad and weary hearts! we longed intensely for them to know Jesus, who alone can pardon and give "rest, sweet rest." Our hearts went out in



FROM "BIN" TO "BIN."

pleading that the Holy Spirit would speak to them through us. Some cases were most striking. One very hot day, while picking with a company in a distant part of the garden, we came across a very old man, almost fainting and parched with thirst. Directing him where to find a spring of water, by a shady bank, he went to refresh himself, we picking his hops till he returned. He came back jubilant, bringing some of the water in an old biscuit tin for his neighbour, an old Irishwoman. It gave our friend the missionary a splendid opportunity to speak of Jesus as the "Water of Life." They listened intently, and were much impressed. In the evening the old man came to the tent, and, before the meeting closed, found that Jesus was indeed the "Water of Life" to his thirsty soul. However tired the poor, feeble old man was, evening always found him wending his way to the tent. His history was very sad—no home, no friends. When out of the workhouse he played a violin about the streets and public-houses of London, but now he knew the Lord Jesus as his Friend, the public-houses would not hear him again.

Another day the sad face of an elderly woman attracted me. After helping her to pick hops for some time, and hearing all the domestic troubles, one found that soul distress was causing anguish of spirit. For years she had realised her state as a sinner before God, but thought that doubting and fearing were a mark of grace. I was strangely stirred, knowing so well the dreary bondage. My experience interested her, and she listened attentively. We left off picking, and sitting on the hop-poles, searched the "Word." The Holy Spirit graciously used the text "Looking 'off' [R.V.] unto Jesus" to set her at liberty—"off" from sin and self to Jesus: it is in Him we are complete. She saw so fully what it meant. "Looking off" to Him, all the doubts and fears disappeared. How much more enjoyment we should have if our "state" corresponded more with our "standing." Every day there was an open-air service among the pickers during the dinner hour. A little harmonium followed us, which proved helpful; we had some bright hymns, the Scriptures were read, and earnest words spoken, and many testified to the help this meeting was to them.

In the early days of our stay a poor old man had a paralytic seizure. We went to his assistance, and then extemporised an ambulance out of some "hop pokes." We conveyed him home in a waggon; he lived at a village two miles away—such a miserable home. We did what was necessary, leaving him comfortable, and instructing the wife how to nurse the case. We visited him every day for some time. After a time consciousness returned, and at the end of our stay, owing to God's blessing upon the means used, he had partially regained the use of arm and leg. Spiritually, we found him densely ignorant of the Gospel, but anxious to have it explained. We have every reason to believe that, by simple, child-like faith, he received the Lord Jesus. The missionary, in visiting him, taught him to spell "Jesus" upon his fingers—he could not read, and it fixed it indelibly upon his memory. The dear old man seemed to enjoy something of the sweetness of that precious name.

After this, the friends suggested that a medical mission was

developing, and really the way was opened wonderfully to minister to the needs of the body as well as the soul. Often it was attending to their wounds that made them listen, while we told of One "who healeth the broken in heart;" of the only remedy for the sin-sick soul. Far more terrible than the bite of the "fiery serpents" is sin to the soul. But "Lifted up was *He* to die." "Look unto Me, and be ye saved."

Soon we had plenty of patients, and our basket had to carry ointments, lint and bandages, &c., as well as tracts. After the noon service they would come for treatment. So many got severe cuts with the sharp bowie-knives used to sever the "bines." We got all sorts of cases, medical and surgical. Our appliances were extemporised out of the rudest materials, old biscuit tins doing duty for the orthodox "porringers" wherein to bathe the wounds; in some cases this was done in a stream by the roadside. One evening we met a man rushing into the town in search of a doctor: he had an ugly gash on the right thumb. Having the requisite things in my basket, I bathed it in the stream, and strapped up the wound. The man was most grateful, and, being a foreigner, it was in broken English he thanked us. After a few days the wound healed rapidly. Although nominally a Roman Catholic, he was attracted to the tent services, and we believe he received the Lord Jesus as his Saviour.

Among the Irish Roman Catholics the attention to their sick opened a way to go amongst them. This was especially the case in a set of huts all occupied by Catholics—it was a pretty spot, down in a "hollow" partly surrounded by banks and hedges. When the huge fire was lighted at night in the centre of the hollow, they all boiled their kettles gipsy fashion. The glow from these fires in all parts of the district had a most picturesque effect. Nearly every evening before the tent service we went about to sing round these fires in the still autumn nights. It was most solemn to see their upturned faces in the flicker and glow of the flames, as we told in song how "we came to Jesus, weary and worn and sad;" how we "found in Him a resting-place, and He had made us glad."

It was in the "hollow" we were asked to visit a woman suffering acutely, the result of damp and exposure. We got a fire of sticks lighted outside the hut; some hot flannels and warm milk revived the poor woman. The hop-house was in a most unsanitary state—she was just lying on the straw. Our next visit found her in a collapsed condition; prompt measures were called for. Obtaining the permission of her son, the missionary quickly saw about her removal to the Union infirmary. Again our ambulance contrivance came into requisition. After seeing her safely into the infirmary ward, at the son's request the authorities sent for a priest. We felt it acutely that, accepting our aid physically, she ignored our "message;" one longed for her to know the "one Mediator between God and man—the Man Christ Jesus." It would be impossible to tell of all the interesting cases that came under our care. Some from distant gardens just came for relief, and we lost sight of them; but they heard of the "remedy" for the frightful "disease" of sin. One big rough man, who had been a dis-

turbing element, came to the tent to have a neglected "cut" dressed. He was quite softened and subdued; but as far as we could judge there was no response to invitation to come to Christ; but who can tell? The seed, the "living" word of God, was sown broadcast among those hundreds of "pickers" from all parts of the country. "His" word shall not return void, although the actual contact with the people is past. We follow them with earnest prayer. Some write us, and it is cheering to know of their growth in grace. There was such an earnest spirit of inquiry manifested among them. It extended to the home dwellers; some came secretly, Nicodemus fashion, to inquire the way of the Lord more perfectly. And so the mission drew to a close—busy, happy days, filled with the Master's presence and His business. The hops were picked; the day came when the pickers departed. Of course, there was the indispensable tea in the tent to close with. At the meeting which followed, several bright testimonies were given as to the blessing and help received during the mission.



THE LEVITICAL OFFERINGS.

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

LEVITICUS ii. 5, 6.

Verse 5. "And if thy oblation *be* a meat offering [gift offering] *baken* in a pan [the flat plate], it shall be *of* fine flour unleavened, mingled with oil."

In drawing nigh to God in the remembrance and apprehension of Christ as God's gift, and the One through whom we have boldness of access to God, we may contemplate Him especially in His atoning sacrifice and sufferings on Calvary's cross. These sufferings, as we have before noticed, were from various sources. He not only suffered from God, who laid on Him the iniquity of us all, and who hid His face from Him, as typified by the offering baken in the oven (verse 4); He also suffered from man, for His crucifixion was a public spectacle.

He was exposed to the gaze, taunts, and reviling of the multitude. The superscription over His cross was in Hebrew, Greek, and Latin; and priests, and scribes, and people, and Roman soldiers united in their cruel scoffing. This was typified by the gift offering baken on the flat plate, and exposed to open view. This also was the prophetic testimony of Ps. xxii. 6-18: "They gaped upon Me with their mouths. I am poured out like water. My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws. I may tell all My bones: they look and stare upon Me." It was by the wicked hands of man He was

crucified and slain ; they pierced His hands and His feet, and cast lots upon His vesture.

But it was the sinless One that they crucified, for the gift offering was to be of "fine flour unleavened ;" it was He who knew no sin that was made sin for us ; it was the Just One who there suffered for the unjust, that He might bring us to God. He was, moreover, not only as man "holy, harmless, undefiled, and separate from sinners ;" He was the Christ, the Holy One of God, for the fine unleavened flour was "mingled with oil," and through the Holy Ghost coming upon His virgin mother, and through the power of the Highest overshadowing her, that holy thing born of her was called the Son of God.

Verse 6. "Thou shalt part it in pieces, and pour oil thereon."

There is a beautiful significancy in this act of parting in pieces the unleavened cake, or unleavened wafer. The action of the Lord Jesus on the night of His betrayal throws a clear and instructive light on this when He took the bread and brake *it*, and gave it to the disciples, and said, "Take, eat ; this is My body" (Matt. xxvi. 26).

And the truth which is foreshadowed by the oil poured upon the broken pieces is explained by what is written in Heb. ix. 14 concerning the Lord Jesus, "who through the eternal Spirit offered Himself without spot to God." We recognise the eternal Spirit in the conception and birth of Immanuel, and also in His anointing for living testimony and service. But do we equally realise the presence, grace, and actings of the eternal Spirit in the solemn scenes of the Crucifixion? It was by the Holy Spirit that Jesus lived, and served, and testified ; it was no less through Him that He offered Himself a sacrifice on the altar of the cross.

"It is a meat offering [gift offering]."

The Lord Jesus in incarnation was God's gift to man, 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).

Christ also gave "Himself a ransom for all, to be testified in due time" (1 Tim. ii. 6), for He is the Lamb of God, the taker away of the sin of the world (John i. 29). "Christ also loved the Church, and gave Himself for it" (Eph. v. 25). He gives Himself also to the individual believer, so that each may say, "He loved me, and gave Himself for me" (Gal. ii. 20). But, above all, He through the eternal Spirit offered Himself without spot to God, an offering and a sacrifice for a sweet-smelling savour (Eph. v. 2), as the expression before the world and the universe of His love and obedience to His God and Father (John xiv. 31).

OLD PEARLS ON NEW STRINGS.

No. II.—ROUGH JOE AND THE SQUIRE.

By WILLIAM LUFF.

HEARD in a village, and told by a villager, was the following story of how the church was humbled.

It was a chapel—the chapel, if you please, for the squire went there; had a pew there, lined with crimson; had a window there, put in at his own expense; so the chapel was a little high.

To match the grand window the singing had been improved, until the choir was wonderful to hear. These renovations and innovations were completed, and the place was to have a grand opening; so the heads of the people wrote to the superintendent to come himself and preach, or else send only the second preacher.

He knew they were a proud lot, so determined to stop their squire-worship, which he felt was as bad as spire-worship.

The first preacher wouldn't go, and the second preacher couldn't go; but there was a young fellow available, a recent convert, full of steam, real steam, the outcome of the "fire" and "water" of the Holy Spirit. Of course there would be an explosion if he went, but an explosion was needed.

"Rough Joe" was the man; certainly not college-bred, but well able to hand round God's bread.

"Joe," said the superintendent to this brother, "you are to go and preach at"—say High Hill.

"Not I," said Joe.

"You are."

"But they won't have me."

"I appoint you."

"Then in the name of God I'll go."

No one ever fails who goes in that name.

"Rough Joe" went, and was met by the head man of the place, who had fully set his mind upon seeing the second preacher at least.

"What have you come for, Joe?" was the cool reception.

"To preach," was the short reply.

"You won't," was the equally short rejoinder.

"I will, though."

"No."

"I'm appointed, and I will."

“Then here’s off,” said the head man, and left, feeling he could not witness the humiliating scene which he was sure would follow.

There was one hope: perhaps the squire would not come.

Alas! alas! this hope soon fled, for in walked the grand gentleman, and, to make bad worse, two ladies accompanied him.

Nothing daunted—for God was with him—Joe sang and read, and then, before prayer, he upset the proper order of events by relating his experience of how the Lord had saved him, finishing by fixing his eye upon the squire and his guests, and saying, “God, who saved me, can save you too.”

This was awful! The idea of “Rough Joe” putting the salvation of the good squire on a level with his own salvation. Fortunately Joe was right, according to God’s word. There was only one door to the ark, and clean and unclean creatures had to rub shoulders: the peacock had to go through the same door as the pig; fine feathers made no difference.

The respectable people had often sung—

“The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.”

But they had never thought they were as “vile as he,” and that they must be cleansed at the same fountain.

However, if new, it was God’s truth, and the Spirit blessed it, for when Joe had finished prayer, the ladies were in tears. The squire was so interested that he took Joe home to the big house to dine; and the end of it was that the grand folks were converted and the church cured.

What pearls can we hang upon this string?

“God hath chosen the foolish things, . . . the weak things, . . . base things, . . . and things which are despised, . . . and things which are not, to bring to nought things that are: that no flesh should glory in His presence” (1 Cor. i. 27-29).

“Not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. ii. 4, 5).

“It pleased God by the foolishness of preaching to save them that believe” (1 Cor. i. 21).

“‘Not by might, nor by power, but by My Spirit,’ saith the Lord of Hosts” (Zech. iv. 6).


God does not bless the preaching of foolishness; but He does bless the foolish preaching of those who are fools enough to preach Christ.

BIBLE TALKS.

No. XVIII.—THE FIRST DISCIPLES.

JOHN i. 35-42.

By ALFRED LAMBERT.

“HE next day after, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, ‘Behold the Lamb of God!’ And the two disciples heard him speak, and they followed Jesus.” This occurred probably at some particular spot near Bethabara, where John the Baptist was accustomed to stand and preach and receive those who came to be baptised. While John stood there, Jesus approached, and the Baptist, gazing upon Him, uttered those memorable words, which must have come with thrilling power to the disciples, “Behold the Lamb of God!” And as they in their turn fixed their earnest gaze upon Him whose shoe-latchet John had declared he was unworthy to unloose, they were drawn irresistibly to Him, and “they followed Jesus.” We have here five distinct steps in the experience of these two disciples. *Firstly*, confession of sin; *secondly*, faith in Christ; *thirdly*, following Christ; *fourthly*, fellowship with Christ; and *lastly*, bringing others to Christ.

CONFESSION OF SIN.

These two men, Andrew and John (for it seems almost certain it was he, although his name is withheld), were the disciples of John the Baptist. They had listened to his words, “Repent ye, for the kingdom of heaven is at hand,” and had been baptised of him in Jordan, confessing their sins (Matt. iii. 5). They had fled from the wrath to come, had been baptised with water unto repentance, and were looking for Him who was to baptise with the Holy Ghost and with fire. This strange, stern preacher, with his unshorn locks and raiment of camel’s hair, had been, in the hands of God, a sharp human ploughshare. The rough, hard soil of their hearts had been broken up, they had quailed before his fearless denunciation of sin, and, conscience-stricken, had repented. Surely in the present day there is great need of this John the Baptist preaching! The ground into which the seed is the parable fell and brought forth fruit was *good—i.e., prepared—ground*; and as the great Sower Himself stepped out upon His public ministry, he found in these two humble disciples of the Baptist, hearts prepared to receive the good seed, the word of God, and to bring forth fruit to the glory of His Father.

FAITH IN CHRIST.

“And the two disciples heard John speak, and they followed Jesus.”

The disciples of John had been baptised in Jordan; they had confessed their sins, amended their lives, and had been taught to pray (this was clearly the case, from the question of one of them—Luke xi. 1—“Lord, teach us to pray, *as John also taught his disciples*”). It was now the blessed work of the Baptist to lead them to “the Lamb of God, which taketh away the sin of the world.” No wonder that they, having heard the testimony of John, turned from him, and, with a recognition of the Messiah that was surely heaven-born, “followed Jesus.” It was a blessed exchange! They accepted the record, “This is the Son of God,” with a simple, unquestioning faith, and from that hour clave to Him with a devotion that every trial and every persecution failed to shake, until death ushered them into the presence of the Master whom they had loved so well and served so faithfully. And since that memorable day those words, “Behold the Lamb of God!” have sounded out, through the centuries, from pulpit, platform, and press, and have brought tens of thousands to the feet of Him who died for sinners.

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

FOLLOWING CHRIST.

“They followed Jesus.” Drawn by an irresistible influence, they followed Him, doubtless with quickened pulse and softened hearts, with understandings but little enlightened, and with very imperfect knowledge of the purpose of Him who came to be the Man of Sorrows, the despised and rejected of men; yet *they followed Him*, and He, who knew their thoughts, turned and said, “What seek ye?” They said unto Him, “Master, where dwellest Thou?” He saith unto them, “Come and see.”

One of the kings of France led his soldiers into the thick of the battle with these words (words which became a proverb), “Let him that loves me follow me;” and surely we can frame no sentence that would better express the faithful service of these men than this.

“*They followed Jesus.*” Master and disciples no longer walk through the villages of Judæa and Galilee, nor by the shores of Gennesareth, yet the voice of Him may still be heard above the toil and unrest of a sinful world, calling, in no uncertain tones, “Follow Me.” How shall we obey the call of Him who no longer dwells with the children of men? The apostle Peter tells us clearly and unmistakably, “Christ suffered for us, leaving us *an example*, that we should follow His steps.”

It is said that travellers are led astray by the false shifting light of the *ignis fatuus*, or "Will-of-the-wisp," and, following it, often find themselves sinking in the treacherous marshy bog; be this as it may, we cannot but be painfully conscious that men are being led into strange by-paths. Science with her dangerous plausibility—Pleasure with her fair promises and her specious allurements—a good-natured, misplaced charity, leading to a forgetfulness of those words, "Except a man be born again he cannot see the kingdom of God," are all leading men into the quicksands of doubt, uncertainty, and scepticism. How shall we steer safely amidst the dangers that beset us? Only by keeping close to Him whose promise is, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

FELLOWSHIP WITH CHRIST.

"They came and saw where He dwelt, and abode with Him that day." Blessed fellowship! Surely the hearts of these two humble disciples burned within them as they sat with Him and listened to His gracious words. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Matthew heard the gracious call, "Follow Me," and "he arose and followed Him" (Mark ii. 14); "and it came to pass that Jesus sat at meat in his house." If we would know the blessedness of "fellowship with the Father, and with His Son Jesus Christ," we must first obey the injunction, "If any man will come after Me, let him take up his cross, and follow Me." First, consecration to Christ: then communion with Christ. A little child knocked at the study door of her father, and in response to the question as to what she wanted, answered, "Oh, nothing particularly, *only to be with you, father.*" The presence of the father was quite sufficient to bring happiness to the heart of the little one. A Greek philosopher once said, "No man ought to be called a happy man till he dies;" but we have been "called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9), and in His presence there is fulness of joy. May we know what it is, even whilst bearing the cross, to rejoice in the Lord always. A little worm in the Atlantic cable hindered the communication between England and America; and the joy of blessed communion with Christ can be easily lost. "Perfect love casteth out fear." "If our hearts condemn us not, *then* have we confidence toward God."

"They came and saw where He dwelt, and abode with Him that day." The hallowed influence of that blessed time manifested itself in a yearning desire that others should be sharers in the same glad fellowship. No wonder we read that Andrew sought out his brother and brought him to Jesus.

BRINGING OTHERS TO CHRIST.

"One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, 'We have found the Messiah,' which is, being interpreted, the Christ. *And he brought him to Jesus*" (verse 42). And that brother became, in the hands of God, one of the mightiest

preachers of the Gospel that ever stood forth as an ambassador for Christ. "*He brought him to Jesus.*" It was a grand day for Andrew: surely he never forgot it. And when, years after, Peter, filled with the Holy Ghost, preached "Jesus and the resurrection" with such power that three thousand gladly received the word and were baptised, Andrew's heart must have overflowed with thankful joy that it had ever fallen to his happy lot to win such a brother to the service of Jesus Christ. It was his first soul. What hallowed memories were associated with that never-to-be-forgotten day! Precious sacred memories! "He that winneth souls is wise." Oh, the unspeakable joy of leading others to Christ!

Whilst staying at the South Coast of England, I witnessed the stranding of a large barque, driven ashore by the furious gale that was raging. I saw the rope, hurled out by the rocket apparatus, fall into the rigging of the vessel as she lay helpless with the cruel seas dashing over her, and I had the inexpressible joy of witnessing twenty-two lives rescued from the wreck. I shall never forget the scene when the *first man* was brought ashore by the rocket apparatus. The strong coastguardsmen ran into the boiling surf at the risk of their lives, they clasped him in their arms, and carried him with shoutings to the shore, whilst tears were being brushed away from many faces. How we all cheered! How glad and thankful the rescued man seemed to be as he grasped the hands of his deliverers! *He was saved!* It was noble, grand work; but God has entrusted to His servants a work more exalted than even this. Our work is to carry the blessed life-line of the Gospel to the perishing multitudes, that Gospel of Christ which is "the power of God unto salvation to every one that believeth." What an inestimable privilege to be workers together with God in the saving of the souls of men! How soon all the opportunities will have gone, and gone for ever! Underneath a sun-dial I noticed these words, "You can waste me, but you cannot stop me." Men and women all around us are dying without God and without hope. May we follow the example of Andrew, and seek to bring our brothers to Christ. "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."



MR. STUART, Vicar of St. James's, Holloway, like many other expositors and preachers, is fond of presenting truth, as so often found in the Scriptures, crystallised in seven-fold form. Thus in a recent discourse he gave *Seven Mottoes for the Christian Life*, as follows:—

1. Looking unto Jesus Heb. xii. 2;
2. Loving Jesus 1 John iv. 19;
3. Leaning upon Jesus S. Song viii. 5;
4. Led by Jesus Ps. xxiii.;
5. Learning of Jesus Matt. xi. 29;
6. Longing for Jesus Rev. xxii. 20;
7. Living with Jesus 1 Thess. iv. 17;

which, enlarged on with the light of many other Scripture references suggested by the above, formed a very helpful New Year's address.

NOTES FOR THE MONTH.

IN MEMORIAM.

At the ripe age of 79 Mrs. Bell, the relict of the late General Bell, formerly of Brighton and Redhill, peacefully fell asleep in Christ on Saturday, January 16th, after a life the greater part of which was spent in the enjoyment of "the riches of grace in Christ Jesus our Lord," which she delighted to dwell on in her converse with fellow-Christians and others to its closing hours. A touching incident occurred just previous to her departure. She asked one who had entered her room, after enjoying a pleasant sleep, whether she had been speaking to her, and on her replying in the negative she said, "But someone *did* speak to me, as I distinctly heard the words, 'I am the Resurrection and the Life;'" and a few minutes after midnight she again fell into a calm sleep, and, without pain, she quietly breathed away her spirit, now at Home in the presence of the Lord. Thus another beloved friend of the writer, whose intimate Christian friendship—together with that of her late beloved husband's—was enjoyed by him for about a quarter of a century, has passed away; and after a long and close observation a true testimony can be borne to the beauty and blessedness of a life spent in fellowship "with the Father and with the Son," through the redeeming efficacy of the blood of Christ and the regenerating and sanctifying operation of the Spirit of Truth. Like her beloved husband, she walked with God, and showed an example to her many children and grandchildren, as well as to all who knew her, of the beauty of that godliness which is profitable for the life which now is and that which is to come. It was remarked in the short private service before the removal of the remains that four things had characterised her life, viz.:—She rejoiced in her *liberty in Christ*, through the blood (Rev. i. 5); she lived in the *love of Christ*, who loved us and gave Himself for us (Gal. ii. 20), showing love in return to Him and His; she proved her *loyalty to Christ*, steadfastly following her convictions as to the Word and ways of God for His people; and she earnestly *looked for Christ*, proving the sustaining power of the blessed hope whether in living or in dying,

and thus was fulfilled in her what seemed to be inscribed over her coffin, "More than conqueror through Him who loved us" (Rom. viii. 37). Her remains were interred by the side of those of her late husband, in the cemetery at Reigate, 'in sure and certain hope of the resurrection unto eternal life.'

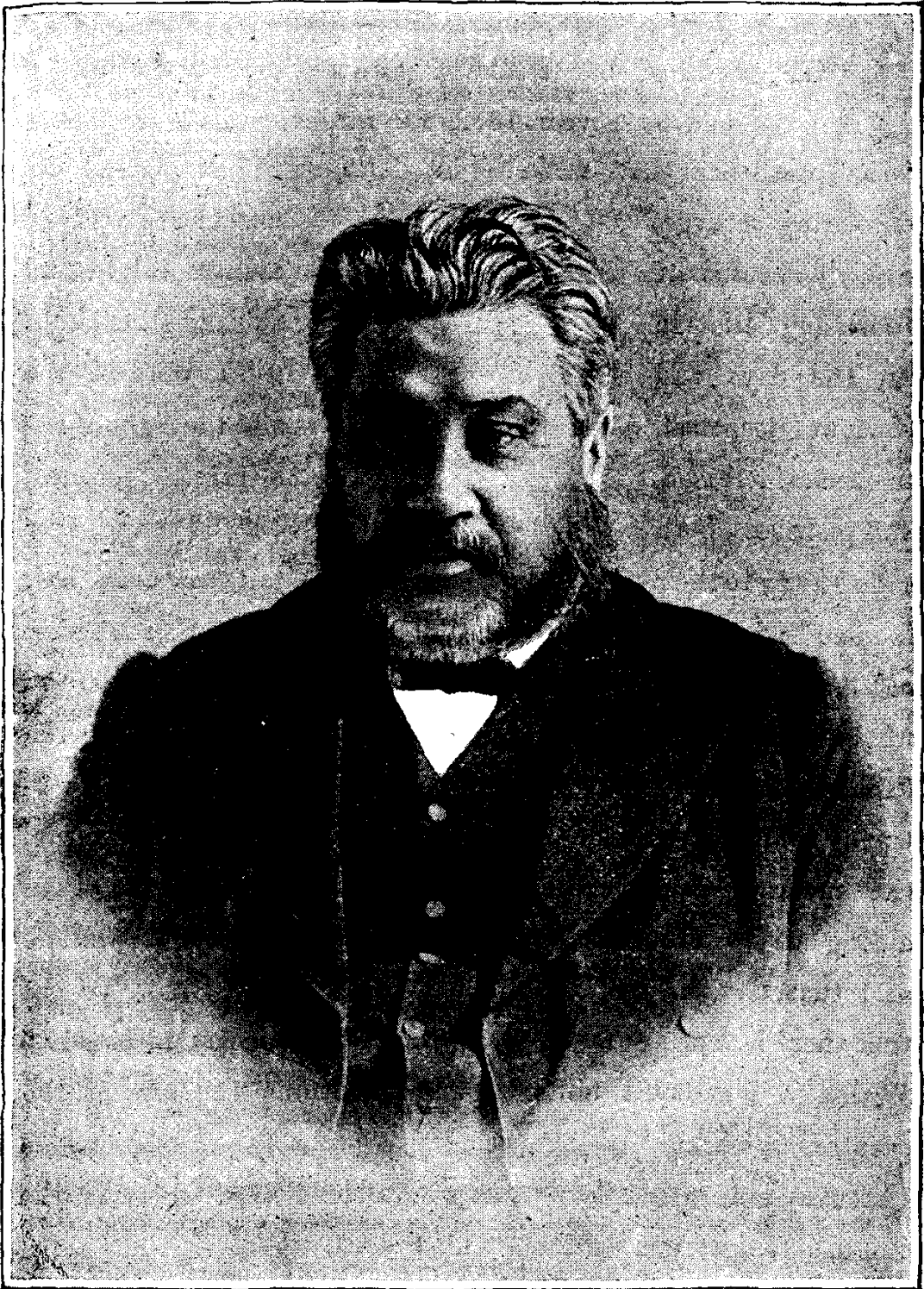
* * *

WE regret to say that amongst many others who have been called to suffer bereavement has been our valued brother and fellow-labourer in Christ, the accountant of the Evangelistic Mission, Mr. Barnard Smith, who, while himself utterly prostrate in the prevailing epidemic, was called to mourn the loss of his suffering wife, whose own sister lay seriously ill in the same house. Thus through much tribulation we are called to the Kingdom; while many similar or even more distressing stories could be told, doubtless, by many of our readers in this time when the Lord is permitting, for His own wise purposes, this terrible plague to stalk through our land, and without respect of persons laying low prince and peasant, crowned heads, and commoners of all kinds. May all His solemn dispensations be overruled for the glory of God and for our truest good.

* * *

WE have been greatly encouraged by the multiplied testimonies that have reached us through private sources, as well as through many of the religious journals, giving strong commendations of FOOTSTEPS OF TRUTH ANNUAL and the monthly numbers of this magazine; but of these we value none more than the one from Dr. James H. Brookes, of St. Louis, U.S.A., the able editor of *The Truth*, whose eloquent preaching and forceful expositions of the Scriptures have endeared him to many thousands on both sides of the Atlantic. We may be pardoned for giving the following extract:—

"There is no periodical in Great Britain or America which, in my judgment, is doing better service for the Master, nor one that is more helpful to students of the Bible, and it is a great pleasure to me to print a hearty commendation of it in *The Truth*. Nothing could give me more satisfaction than to see it widely circulated in this country."



Yours heartily
C. H. Spurgeon

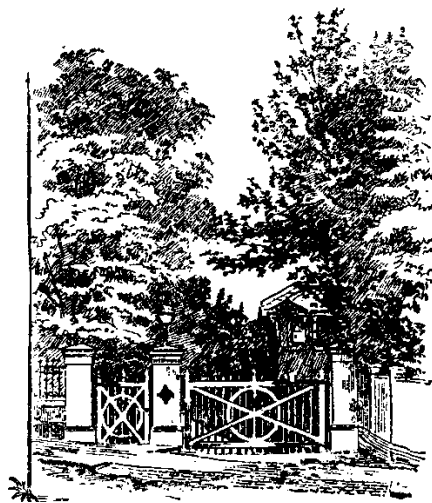
IN MEMORIAM.

NOT sunshine, but shadows, gathered around the cot of the new-born year 1892, for into thousands of homes "the pestilence that walketh in darkness" had spread its desolating scourge, and the scythe of death had cut short many a bright and promising life in this and other lands. As the days and weeks wore on the shadows deepened, and the sighs of the mourners increased, as princes, prelates, and plebeians, both old and young, were called away to their last account; but, in one sad sense, the darkest shadow of all, both for the Church and the whole civilised world, was that which fell upon us in the expiring hour of its opening month, when, to the picturesque house on the sunny shores of the Mediterranean, the message came calling CHARLES HADDON SPURGEON from among us to his rest and reward above. It could well be said that day, as by David when Abner fell, "Know ye not that there is a prince and a great man fallen this day in Israel?" Within a few hours millions were mourning the loss of the greatest preacher of the century—probably of the whole Christian era—whose name was a household word wherever the English tongue was spoken, and, indeed, wherever the Gospel was even nominally known; while not a few of us have to lament the loss of a warm personal friend, others a faithful pastor, and all a fearless and gifted servant of Christ, who shunned not at all costs to declare the whole counsel of God, and under whose spoken or written ministry vast multitudes have

derived light and joy and strength for the Christian life. He early knew Christ; he ardently loved Christ; and he faithfully served Christ, with a devotion that perhaps has never been excelled, even if equalled, since apostolic days, and that with a God-given success that has compelled even those who in earlier years were his severest critics and bitterest opponents to bear witness to his life and labours (now, alas! for ever closed on earth) as unprecedented and unique in their character and results.

Thanks be unto God for all the grace that shone in that life, and all the glorious results that have flowed from his lengthened and eloquent ministry of the Gospel, in saving and sanctifying power in the hearts of multitudes who to-day mourn his departure! Surely the whole Church of God will unite in prayer that his death may prove the life of many, and that those who remain serving the same Divine Master, for whom he laboured so faithfully, may receive a fresh impetus from on high to follow him as he followed Christ, that, in their measure, they may at last hear the same welcome words which we cannot doubt have greeted him—"Well done, good and faithful servant: enter thou into the joy of thy Lord."

"Absent
from
the body,"



THE ENTRANCE GATES—WESTWOOD.

"present
with
the Lord"
(2 COR. v. 8.)

The shock which the news of the death of Charles Haddon Spurgeon sent through the entire English-speaking Christian world on the morning of Monday, February 1st, 1892, was something unparalleled in modern experience. It was as though the nation at home, and the United States, as well as the great colonies which acknowledge the rule of Britain, altogether realised that one of the most distinguished men of his time had fallen, while the Church, at large, had lost its greatest preacher. The last Sunday of January, at the Metropolitan Tabernacle, was a memorable time, the vast congregation being depressed by the news from Mentone, while none were ready really to abandon hope. The pastor was then lying unconscious within a few hours of his final entrance into eternal rest; but how near the end was no one realised, as will be seen from the following touching prayer which Dr. Pierson offered at the evening service:—

The beloved pastor who is enshrined in the hearts of this great people, and who all over the world finds friends whom he has never seen with mortal eye, but who have been built up and strengthened, and even saved by his utterances through the Grace of God, lies in sickness and in a critical condition many many miles from those he loves here, but not far from the loving God. But oh! how we thank Thee that we can say, "Lord, behold he whom Thou lovest is sick." He is a disciple whom Jesus loves, and therefore let us not vainly suppose that our love for him is to be compared with the love of Jesus for him. Oh, Blessed Master, tarry not, but be Thou to-night at Mentone, and by the side of his bed; in Thy power, take his hand and lift him up, and give him strength. Be pleased to grant that the adversary may not have control over even his mortal body—that the wicked one may touch him not. Whilst Thou hast permitted Satan, as in the case of Job, to afflict his body, be pleased to restrain Satan, and say unto him, "Only spare his life." Save Thou, oh Mighty God! We believe in Thy word, we believe in Thy power, and we believe in Thy love; and we come alone in that Name, which is above every name, and lay our requests humbly and submissively at Thy feet. We would not war against Thy will, for Thou hast wiser designs than those we know, and purposes of grace larger than we can apprehend or comprehend. Only bring us into sweet subjection to Thy will, and help us to say from the depths of our heart, the will of the Lord be done. Notwithstanding as Thou hast permitted us to pray, and out of the depths to cry unto God, we beseech Thee to show the greatness of Thy power and love and grace in this apostate day—this day of unbelief and comparative prayerlessness—and stretch out Thy hand in wondrous interposition.

At the end of his discourse Dr. Pierson added:—

We shall now merge this meeting into a special service of prayer on behalf of our beloved pastor. We are in deep waters of affliction in this church. The mysterious providence of God overhangs us with its shadows, and we can only out of the depths cry unto Him. I feel identified with this great congregation in every sympathy of my soul. Mr. Spurgeon has long been to me an object of love and reverence, only a little this side of practical adoration, and I feel myself at one with this people to whom in the fourth month of my ministry I am now serving God and I enter fully into your sorrow and grief as my own.

At five minutes past eleven that same night the end came. The great preacher peacefully passed away without pain. The last scripture he had uttered—so truly appropriate in his case—was, “I have fought a good fight, I have finished my course, I have kept the faith.” This is inscribed on his coffin.



MR. SPURGEON'S BIRTHPLACE.

BIRTH AND EARLY DAYS.

Born on June 19th, 1834, at Kelvedon, Essex, Mr. Spurgeon was only fifty-seven at the time of his departure. His father preached to a congregation on Sundays, and engaged in business during the week; while his Puritan-like grandfather, James Spurgeon, had ministered to a congregation at Stambourne since the year 1810. It was with this grandfather and a maiden aunt that young Spurgeon spent a large part of his childhood, and the mantle of the old man fell on the child. As the *Daily News* remarks—

The boy's character yielded itself without effort to the influences of his home training. His imagination was fed with the pictures from Foxe's "Book of Martyrs" and the "Pilgrim's Progress," and it is related that while yet in his infancy he would rebuke carnal professors in the language of Old Testament Prophets.

As a boy he was very fond of preaching to his companions, but among the incidents of his life at this time there is perhaps nothing that cannot be explained by the imitativeness natural to youth.

The *Times* also says:—

If there be such a thing as heredity in religion, then Charles Haddon Spurgeon was a hereditary Puritan. Mr. Spurgeon took just pride in his religious proclivities, which he inherited from his ancestors; and in a sermon preached not many years ago he adverted to the subject. "When I spoke, the other day, with a Christian brother, he seemed right happy to tell me that he sprang of a family which came from Holland during the persecution of the Duke of Alva, and I felt a brotherhood with him in claiming a like descent. I dare say our fathers were poor weavers, but I had far rather be descended from one who suffered for the faith than bear the blood of all the Emperors within my veins." As a matter of fact, the immediate ancestors of the late Mr. Spurgeon were Nonconformist ministers.

The *Daily Chronicle*, which throughout Mr. Spurgeon's long illness, gave the news day by day of his condition with accuracy and fulness, has this passage:—

From their earliest infancy Charles, his brother James, and their six sisters, were brought up in "the most straitest sect" of religion. The family were Congregationalists. "Ah, Charley," his mother afterwards said to him, "I have often prayed that you might be saved, but never that you should become a Baptist." Charley was ready, as usual, with his retort: "God has answered your prayer, rather, with His usual bounty, and given you more than you asked." Some considerable portion of his childhood was spent under his grandfather's roof at Stambourne, where "Old Bonner and Giant Despair," "Pilgrim's Progress," and "Robinson Crusoe" formed the staple of his reading—that is, of course, in addition to the Bible. A little fact shows how early his mind was saturated with the words of Scripture. When five years of age he happened to see a man who made a religious profession consorting with some rowdy characters. "What doest thou here, Elijah?" was the strange query which the child put to him—a quotation the appropriateness of which is as obvious as it was happy. To Charles fell the duty of reading the Scripture at family prayers, and he developed a habit of raising questions, which his grandfather tried to discourage, but in vain. For the child would not be put off; he selected the same portion of Scripture morning after morning until his question was answered. One of his questions was, "Where do the people go to who fall down the bottomless pit?" and we are not informed how the old pastor satisfied his grandchild's curiosity. Young Spurgeon was, according to his biographer, a boy of strong passions and determined will. Yet at fourteen he was a Predestinarian by conviction. He became more and more convinced that "to attempt to be saved by a mixed covenant of works and faith was, in the words of Berridge, 'to yoke a snail with an elephant.'" He had been in spiritual trouble for several years; he groaned daily "under a body of sin and corruption."

MR. JOHN SPURGEON'S REMINISCENCES.

The last-named paper has, indeed, become quite enterprising in the matter of Spurgeon. One of its representatives has interviewed the late pastor's father, the venerable John Spurgeon, and the following appeared on February 4th:—

"You know you are our Grand Old Man," wrote Mrs. Spurgeon from Mentone

a little time ago to the venerable father of her lamented husband. A member of the *Daily Chronicle* staff yesterday saw the Rev. John Spurgeon at his home in West Croydon. To the old man the event of Mentone has been a grievous shock indeed. Still he bears wonderfully the double load of his grief and his eighty-two years. Indeed, he has almost the vitality and the activity of a young man. This, too, is at the evening of a worthy and notable ministerial career, which began nearly half a century ago.

Who has such interesting reminiscences of the dead Tribune of the pulpit as his father? Can Mr. Spurgeon—though it is hardly fair to ask him—be persuaded to draw upon them? Perhaps, more especially because this point, than another, is suggested by an adjacent bundle of letters in the well-known handwriting, or by a full-length photograph of the familiar figure, hanging over the fireplace. But it is not an interview—not a formal interview—only a chat, a gossip.

“Of the things that have been written about Charles,” remarked Mr. Spurgeon, “there are some, I’m afraid, which need correction. Somewhere I read it that Charles, and my other son James, were at school together at Kelvedon, in Essex, and that they were called ‘Little Chummy’ and ‘Big Chummy.’ Of course, as you know, Charles was born at Kelvedon, but he was only ten months old when we left that place. You see, therefore, that he and James, his younger brother, could not very well have been at school together at Kelvedon.”

“No doubt there have been other slips besides that one?”

“Well, it has been said that Charles was brought up by his grandfather and grandmother. The fact is that my father and mother came to see us when Charles was a baby of fourteen months old. They took him to stay with them, and he remained with them until he was between four and five years of age. Then he came home to stay with us at Colchester, where I was then residing, at the same time carrying on my ministerial work at Tollesbury, some miles distant. Afterwards he often went to spend his holidays with his grandparents, who were very fond of him.”

“When reminiscences are concerned, they are often most interesting in touching the periods of childhood and boyhood.”

“Charles was a healthy child and boy, having a good constitution, and he was of an affectionate disposition, and very studious. He was always reading books—never digging in the garden or keeping pigeons, like other boys. It was always books and books. If his mother wanted to take him for a ride she would be sure to find him in my study poring over a book. He was clever, of course, and clever in most directions of study. He learned to draw very well.”

“That, I think, has never been mentioned before?”

“Perhaps not. I have a drawing by him of an ancient pile—from a copy—in another room. It is signed by him, and bears the date 1818, that is, when he had grown rather a big boy. During one of his visits to me before he became ill, Charles said, alluding to this picture, ‘Father, I should like you to leave it to me.’ I said, ‘You can have it now, my boy, if you like.’ ‘No, no,’ he replied; ‘it has hung here a long time, and I only want you to leave it to me.’ ‘It’s yours,’ I remarked again, ‘take it whenever you like.’”

“Just let us, if you don’t mind, go back for a minute to the school days at Colchester.”

“Surely. First Charles went to school with a Mrs. Cook, a captain’s wife, who kept a private school there. Here’s a tobacco box that belonged to Mrs. Cook’s husband, which went round the world, and which is, I suppose, a hundred years old. Never mind that, however. Next Charles went to the school of a Mr. Lewis, at Colchester, and then, with James, to Mr. Walker’s, at Maidstone. An incident of Charles’s young days which may interest you occurs to me. You know he always would be a preacher.”

“Ah, then, that desire manifested itself early, and, I suppose, grew with him?”

“Yes, yes; he always was to preach. Well, one afternoon, I remember, Charles got up into the rack in our stable. You know what I mean—the rack above the manger in the stall. James sat on the manger, and my little daughters sat on trusses of straw down below. Charles, you see, up in the rack, was the minister preaching to his congregation.”

“Then he was not only a boy preacher, but a child preacher?”

“Just so. Let us resume our thread, however, and I do so by mentioning that

from school at Maidstone Charles went to Mr. Swindles, at Newmarket, as a junior teacher. For his teaching he was to be taught Greek—that was the return, you understand. I think I can give you the precise date on which he went to Newmarket if I refer to my diaries.”



AGE 21.



AGE 30.



AGE 36.



AGE 54.

“Have you diaries going so far back as that?”

“Oh, dear, yes; diaries for every year—diaries in which from day to day I have entered almost every matter. Let me see. Yes, here is the entry under date the 17th of August, 1849. The words of my entry are: ‘Charles started for

[We are enabled to present the four portraits on this page by special permission of the proprietors of the “Strand Magazine.”]

Newmarket this morning. His mother went with him. The Lord go with him and keep him and bless him.”

“A most important entry, sir, and one which will no doubt, become fixed in biography. As to the life at Newmarket, is there anything to be said?”

“Before he went to Newmarket Charles had been converted, and while at Newmarket he was zealous to do something for religion. He distributed tracts among the people, some of whom, I suppose, were not particularly anxious at that time to have them. Anyhow, Charles adopted a measure to keep him in his house-to-house visitation and distribution. He carried copybooks, and taught the boys of a household to write, while at the same time he distributed the tracts. Indeed, from the very first, Charles was active to do good.”

“You spoke of his conversion a minute ago; that must have been the great landmark in a great career. Could I possibly learn something of the circumstances of the event?”

“Those circumstances are all very clearly in my mind, and I’ll relate them to you. As you know, I was, as I remain, in the Congregational Church, and it was to my independent church that I drove over every Sunday from Colchester to Tollesbury; Charles and other members of the family went with me—always some of them—and Charles was going on the Sunday with which I am concerned.”

“This was before his removal to Newmarket; but how long before, might I ask?”

“Perhaps the winter before. Anyhow, this particular Sunday turned out stormy, and Charles could not go. ‘You cannot,’ his mother said, ‘go to Tollesbury; therefore you had better go to the Primitive Methodist chapel in Colchester. The preacher in the Primitive Methodist chapel was a local man—a local preacher, who also worked at digging, planting cabbages, and so on.’”

“Was it this local preacher whose words had the effect of converting his visitor? But I’m interrupting you.”

“Just a minute. There being few people present, on account of the bad day, the local preacher wondered if he would go on. ‘I don’t think I’ll preach,’ said the local preacher, but nevertheless he did, and from the text, ‘Look unto Me,’ &c. Everybody knows the words of the extended text which is here meant. Charles heard the sermon and came home, and in the evening attended the Baptist chapel in Colchester with his mother. We were all together at home later in the evening, when something happened.”

“You are exceedingly interesting, sir. Pray go on.”

“We spent the evening as an evening should be spent, reading the Bible and so on. Then by-and-by I said, ‘Come, boys, it’s time to go to bed.’ ‘Father,’ remarked Charles, ‘I don’t want to go to bed yet.’ ‘Come, come,’ said I, whereupon he told me that he wanted to speak with me. We sat up long into the night, and he talked to me of his being **SAVED**, which had taken place that day, and right glad was I to hear him talk. ‘In the text, “Look, look, look,” Charles said to me, holding up his hands, ‘I found salvation this morning. In the text ‘Accepted in the Beloved,’ preached at the Baptist church in the evening, I found peace and pardon.’ These I think were his words, and so was his conversion to salvation brought about.”

“Did he or you ever meet the local preacher of the Primitive Methodist church again?”

“Some years afterwards when I was opening a church in Cambridgeshire a man came up and spoke to me, telling me that he was the local preacher of the Primitive Methodist church. We had only spoken a few words, when I was whisked away to speak to some other of the many friends, and I never saw him again. About his entering the Baptist Church, Charles used to say that I was a wise father to let my children read the Bible themselves; but that is merely incidental.”

“I have tried you and wearied you enough, and I shall mention only one other point. Much has been said of the late pastor’s keen sense of humour. Have you anything to say?”

“Only that Charles had always a strong vein of humour, or, if you like, fun, running through him. An illustration of my words strikes me, although it carries me back many, many years. After Charles had begun to preach he used often to drive into Colchester from meetings. I don’t mean that he drove himself, because he never would, and on the occasion to which I refer James was driving. It was

a four-wheeled machine, and one of my daughters was sitting behind, Charles and James being in front. 'You're asleep, Polly,' said Charles, turning round in his humorous way. 'No, I'm not,' she answered. A little later he turned round again with 'Now you're quite asleep, Polly. If you sleep I'll unhook you, and leave you behind?' Whether she had been dozing in the cold I don't know, but the possibility of being unhooked and left behind—an impossibility—kept her awake."

So ended this simple talk with the remarkable father of a son whose name and fame are on the lips of all.

LIFE AT STAMBOURNE.

Stambourne seems really to have been a model village, and as a Christian community, life in the place must have been altogether charming. It will be remembered that Mr. Spurgeon was seized with the acute symptoms of his last illness while visiting Stambourne and the scenes of his childhood and youth during the early days of last June. He was then getting the pictures together for his last book, and giving the last touches to the literary part. "Memories of Stambourne" will thus be read with double interest for long years to come. We cannot resist the temptation to quote the following vivid word-picture of life in the old Essex village 50 years ago:—

We ought to have said something about the parish church; but we are not architecturally minded. Its chief interest to us is the fact that while our grandfather (Mr. James Spurgeon) was preacher at the meeting, Mr. Hopkins was rector at the church. They preached the same Gospel, and, without surrendering their principles, were great friends. The Bible Society held its meetings alternately in connection with the church and the meeting-house. At times the leading resident went to church in the morning, and to chapel in the afternoon; and when I was a boy, I have on Monday gone to the squire's to tea with Mr. Hopkins and my grandfather. The glory of that tea-party was that we four—the three old gentlemen and the little boy—all ate sugared bread and butter for a treat. The sugar was very brown, but the young boy was very pleased, and the old boys were merry also. Yes, Stambourne had its choice pleasures!

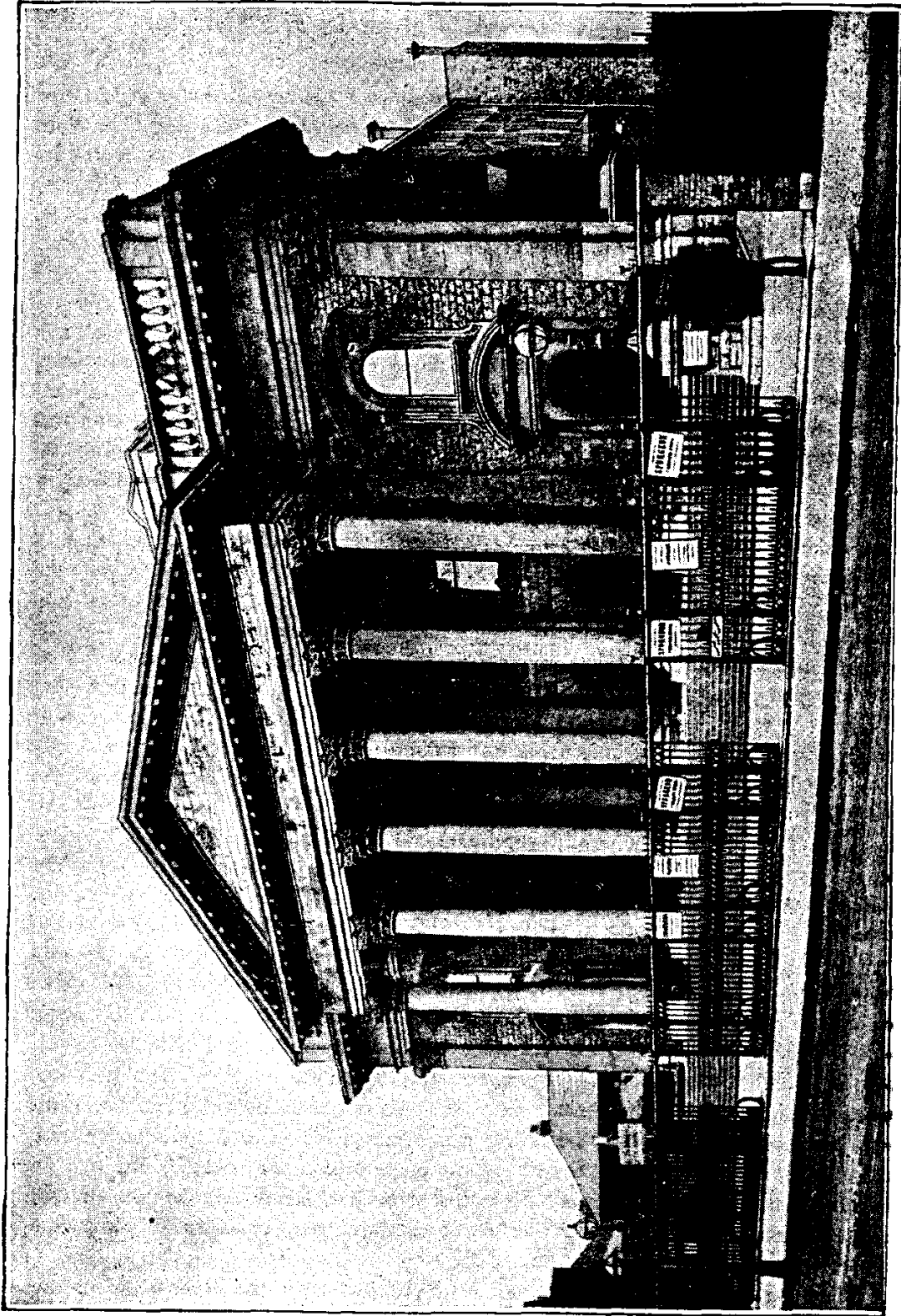
It is pleasant to read of the harmony between these two men of God: they increased in mutual esteem as they increased in years. As Mr. Hopkins had more of the meat, and Mr. Spurgeon more of the mouths, the rector did not forget to help his friend in divers quiet ways; such as a £5 note for a sick daughter to go to the seaside, and presents of comforts in illness. On one occasion, it is said, that, having a joint of beef on the rectory table, the clergyman cut it in halves, and sent his man on horseback with one-half of it to the Independent parsonage, while it was yet hot—a kind of joke not often practised between Established and dissenting ministers.

Thus his paternal grandfather, of whom so many racy anecdotes have been told, was for a time the guardian of Charles H. Spurgeon in childhood, and the old man not only ministered for more than fifty years to his congregation, but he brought up his son, John Spurgeon, to be his successor in the sacred office. Charles, as a child, was also cared for with some solicitude by the maiden aunt already mentioned,

and his early precocity of intellect is said to have astonished and delighted Richard Knill, who predicted that his young friend would one day preach the Gospel in Surrey Chapel. An autobiographical passage relating to this early period is given by Mr. Spurgeon himself in the first volume of *The Sword and Trowel* :—

The two following incidents, however accounted for by others, have but one explanation to the writer ; he sees in them the wisdom of God shaping his future in a way most strange. The first story needs a little preface to set it forth pardon, therefore, gentle reader, trivial allusions. When I was a very small boy, I was staying at my grandfather's, where I had aforesaid spent my earliest days, and as the manner was, I read the Scriptures at family prayer. Once upon a time, when reading the passage in Revelation which mentions the bottomless pit, I paused, and said, "Grandpa, what can this mean?" The answer was kind, but unsatisfactory : "Pooh, pooh, child ; go on." The child, however, intended to have an explanation, and therefore selected the same chapter morning after morning, and always halted at the same verse to repeat the inquiry, hoping that he should by that means importune the good old gentleman into a reply. The process was successful, for it is by no means the most edifying thing in the world to hear the history of the Mother of Harlots and the beast with seven heads every morning in the week, Sunday included, with no sort of alternation either of psalm or gospel. The venerable patriarch of the household therefore capitulated at discretion with "Well, my dear, what is it that puzzles you?" Now, the child had often seen baskets with but very frail bottoms, which in course of wear became bottomless, and allowed the fruit placed therein to drop upon the ground. Here, then, was the puzzle—If the pit aforesaid had no bottom, where would all those people fall to who dropped out at the lower end?—a puzzle which rather startled the propriety of family worship, and had to be laid aside for explanation at some more convenient season. Queries of the like simple but rather unusual stamp would frequently break up into paragraphs of a miscellaneous length the Bible reading of the assembled family, and had there not been a world of love and license allowed to the inquisitive reader, he would very soon have been deposed from his office. As it was, the Scriptures were not very badly rendered, and were probably quite as interesting as if they had not been interspersed with original and curious inquiries. On one of these occasions Mr. Knill, late of Chester, and now of the New Jerusalem, whose name is a household word, whose memory is precious to those at home and abroad, stayed at the minister's house on Friday, in readiness to preach for the London Missions Society on the following Sabbath. *He* never looked into a young face without yearning to impart some spiritual gift ; he was all love, kindness, earnestness, and warmth, and coveted the souls of men as misers desire the gold which their hearts pine after. He marked the case before him, and set to work at once. The boy's reading was commended—a little judicious praise is the sure way to the young heart ; and an agreement made with the lad that on the next morning, being Saturday, he would show Mr. Knill over the garden, and take him for a walk before breakfast : a task so flattering to juvenile self-importance was sure to be readily entered upon.

There was a tap at the door, and the child was soon out of bed and in the garden with his new friend, who won his heart in no time by pleasing stories and kind words, and giving him a chance to communicate in return. The talk was all



THE METROPOLITAN TABERNACLE.

about Jesus and the pleasantness of loving Him; nor was it mere talk—there was pleading too. Into the great yew arbour, cut into a sort of sugar-loaf, both went, and the soul-winner knelt down with his arms around the youthful neck and poured out vehement intercession for the salvation of the lad. The next morning witnessed the same instruction and supplication, and the next also, while all day long the pair were never far apart, and never out of each other's thoughts. The mission sermons were preached in the old Puritan meeting-house, and the man of God was called to go to the next halting-place in his tour as a deputation from the Society, but he did not leave till he had uttered a most remarkable prophecy. After even more earnest prayer alone with his little *protégé*, he appeared to have a burden on his mind, and he could not go till he had eased himself of it. In after-years he was heard to say that he felt a singular interest in me, and an earnest expectation for which he could not account. Calling the family together, he took me on his knee, and I distinctly remember his saying, "I do not know how it is, but I feel a solemn presentiment that this child will preach the Gospel to thousands, and God will bless him to many souls. So sure am I of this, that when my little man preaches in Rowland Hill's Chapel, as he will do one day, I should like him to promise me that he will give out the hymn beginning,

'God moves in a mysterious way,
His wonders to perform.'

This promise was, of course, made, and followed by another: that at his express desire I would learn the hymn in question and think of what he had said. The prophetic declaration was fulfilled, and the hymn was sung both in Surrey Chapel and in Wootton-under-Edge in redemption of my pledge, when I had the pleasure of preaching the Word of Life in Mr. Hill's former pulpit.

CONVERSION—BORN TO BE A PREACHER.

From his earliest years it was pretty plain to discerning readers of human nature that the child Charles Haddon Spurgeon was born to be a preacher. He became a great reader of the Bible, a lover of serious books, and he often constructed a temporary pulpit out of such materials as the household furniture afforded, to find a choice recreation in preaching to an imaginary audience. When the time of childhood was passed, he comes before us as an exemplary young man, and thus in early life he became a pattern to persons of his own age and a comfort to his elders. He can never have been aught else than religious in a certain sense; and he was baptised at sixteen. He ultimately found peace through pardon of sin by means of a "lean-fleshed" pastor among the Primitive Methodists, who preached that well-known "Look" sermon which has now become justly famous, though it has never been recovered, and the preacher is not known. As an anxious youth, Charles Haddon Spurgeon sat in an unpretending chapel at Colchester; he was, indeed, a broken-hearted sinner, wondering where he should find peace of soul, or whether he should ever find that blessing at all. The text was announced, "Look unto Me, all the ends of the earth," and, added the preacher,

“*Look! Look! LOOK!*” The effect was no less sudden than surprising. The Divine plan of salvation was at once understood; and the lately-burdened heart was at once freed from its terrible load.

From the time of conversion to the time when he commenced preaching, nothing very striking occurred in his experience. As already stated, he was sent to school at Colchester, and afterwards for a time to an agricultural college at Maidstone. He then removed to Maidstone to become usher in a young gentlemen’s school. In these early days he became a Baptist, notwithstanding that his family were Independents. He also exercised his literary tastes by composing an anti-Popish tract, “*Anti-Christ and Her Brood.*”

BEGINS TO PREACH.

In regard to the first sermon he ever preached, he himself once gave a curious reminiscence when preaching at the Tabernacle from those words of the Apostle Peter, “*Unto you, therefore, which believe He is precious.*” “When one has a cold in the head, it is a very effectual hindrance to thought,” said Mr. Spurgeon; “you may do what you will, and select what subject you may, but, somehow or other, the mind has lost its elasticity. I frankly confess that for this reason I selected this text for my discourse. I thought that perhaps if the head would not work the heart might; and that, if the thoughts came not, yet the emotions might. Emotions may well be stirred in the preacher, if not in the hearer, by the memories awakened by the passage. For I remember well that, more than twenty-two years ago, the first attempted sermon that I ever made was from this text. I had been asked to walk out to the little village of Feversham, some little distance from the town of Cambridge, in which I lived, to accompany a young man whom I supposed to be the preacher for the evening; and on the way I said to him that I trusted God would bless him in his labours. ‘Oh, dear!’ said he, ‘I never preached in my life. I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope that God will bless *you* in *your* preaching.’ ‘Nay,’ said I; ‘but I never preached, and I don’t know that I could do anything of the sort.’ We walked together till we came to the place, my inmost soul being all in a tremble as to what would happen. When we found the congregation assembled, and no one else there to speak of Jesus, though I was only sixteen years of age, as I found that I was expected to preach, I did preach, and this was the text. If a raw recruit could speak upon anything, surely this theme would suit him.”

MISSES GOING TO COLLEGE.

Thus very early he commenced preaching in the villages which are

dotted around Cambridge, and I have heard him say that, on a boisterous night when the chapel has been empty, he has gone round, lantern in hand, knocking at the doors to collect a congregation. From the time of his first beginning it is understood that he was exceedingly popular among unsophisticated working men, who would hasten homeward to prepare for evening meeting after completing their hard day's task. Thus popularity soon taxed his powers very severely, for it does not seem to have entered his mind at that time to refuse any application to preach, which were plentifully poured in upon him. Though he belonged to a school which never worshipped mere learning, it was still thought that he might benefit by a college curriculum, and this is his own account of what happened at this time, as given in the first volume of the *Sword and Trowel*:—

Soon after I had begun to preach the Word in the village of Waterbeach, I was strongly advised to enter Stepney, now Regent's Park, College, to prepare more fully for the ministry. Knowing that solid learning is never an incumbrance, and is often a great means of usefulness, I felt inclined to avail myself of the opportunity of attaining it: although I might be useful without a college training, I consented to the opinion of friends that I should be more useful with it. Dr. Angus, the tutor of the college, visited Cambridge, and it was arranged that we should meet at the house of Mr. Macmillan, the publisher. Thinking and praying over the matter, I entered the house exactly at the time appointed, and was shown into a room, where I waited patiently a couple of hours, feeling too much impressed with my own insignificance and the greatness of the tutor from London to venture to ring the bell, and make inquiries as to the unreasonably long delay. At last, patience having had her perfect work, the bell was set in motion, and on the arrival of the servant, the waiting young man was informed that the doctor had tarried in another room until he could stay no longer, and had gone off to London by train. The stupid girl had given no information to the family that anyone had called and had been shown into the drawing-room, and, consequently, the meeting never came about, although designed by both parties. I was not a little disappointed at the moment, but have a thousand times thanked the Lord very heartily for the strange providence which forced my steps into another and far better path. Still holding to the idea of entering the collegiate institution, I thought of writing and making an immediate application, but this was not to be. That afternoon, having to preach at one of the village stations, I walked slowly, in a meditating frame of mind, over Midsummer Common, to the little wooden bridge which leads to Chesterton, and in the midst of the common I was startled by what seemed a loud voice, but may have been a singular illusion; whichever it was, the impression was most vivid: I seemed very distinctly to hear the words, "Seekest thou great things for thyself? seek them not!" This led me to look at my position from another point of view, and to challenge my motives and intentions. I remembered the poor but loving people to whom I ministered, and the souls which had been given me in my humble charge, and, although at that time I anticipated obscurity and poverty as the result of the resolve, yet I did there and then solemnly renounce the offer of collegiate instruction, determining to abide for a season at least with my people, and to remain preaching the Word so long as I had strength

to do it. Had it not been for those words, in all probability I had never been where and what I now am.

THE BOY PREACHER.

Instead of going to college, he thus remained at Waterbeach,



WESTWOOD—MR. SPURGEON'S RESIDENCE.

where he was eminently blessed in his work. There he attracted the notice of the deacons of New Park Street Chapel, a church which then showed signs of speedily becoming extinct. In Puritan times the

people had enjoyed the ministrations of Benjamin Keach, and later those of Drs. Gill and Rippon; but the tide of prosperity was now at its lowest ebb. Rumours, indeed, of what a certain young man was effecting at an out-of-the-way village in Cambridgeshire reached the ears of those in authority; but they saw little hope of reviving a cause which seemed past hope of recovery. However, the letter of invitation was despatched to Waterbeach, and it is to be regretted that some competent hand has not left a worthy picture of the first service in London of this then plump-featured Essex youth. Some were surprised at the preacher's originality; it is believed a few were indignant at his boldness.

The *Times* tells some anecdotes about Mr. Spurgeon and gives other facts without acknowledging the source whence they are drawn:—

Mr. Spurgeon was too valuable a preacher to be left long in the retirement of Waterbeach. While there he distinguished himself in characteristic fashion. Being asked to preach the anniversary sermon at a neighbouring village, he presented himself to the pastor, who, astonished at his youth, spoke of "boys going up and down the country preaching before their mothers' milk was well out of their mouths;" but the young preacher promptly preached a sermon upon the text, "A hoary head is a crown of glory" (Prov. xvi.), the character of which may be guessed from the fact that his aged colleague accosted him as "the sauciest dog that ever barked in a pulpit." This little village, however, was not the only place in which Spurgeon's voice was heard, and an address delivered by him at Cambridge, in 1852 or 1853, brought him rapid preferment. One Mr. Gould, of Loughton, heard the young preacher; he carried the news of his power to Mr. Olney, a deacon of the New Park Street Chapel. Now the New Park Street Chapel was one of the most ancient Baptist institutions in London. It had been established two centuries before by Puritan Baptists; its pastorate had been held by William Rider; by Benjamin Keach, of "Metaphors" renown; by Benjamin Stinton; by John Gill, a noted commentator; by John Rippon, the editor of the Baptist hymn-book; by Joseph Angus; and James Smith. But New Park Street was in low water, and the deacons were on the look-out for a man capable of multiplying a congregation of 100 by 12 and so filling 1,100 empty seats. Mr. Olney wrote to Mr. Spurgeon. The young preacher thought the invitation was wrongly addressed, and so answered. It was no mistake, but the beginning of Mr. Spurgeon's remarkable metropolitan career. Very soon the young preacher was appointed permanent pastor, very soon the 1,200 seats had to be increased to 1,800. Invitations to preach in various parts of the country came rapidly, and he did preach to overflowing congregations, under roofs and in the open air, with conspicuous success.

SETTLEMENT IN LONDON.

Speaking of Mr. Spurgeon's settlement in London, the *Daily Chronicle* says:—

The preaching of "the saucy young rascal" was so much liked at New Park Street that he was invited to occupy the pulpit for six months. With young Spurgeon in the pulpit the congregation soon increased from 200 to 1,200, the

number which the chapel was built to accommodate, and ere many months the sight of a huge crowd in New Park Street unable to obtain admission to the chapel was seen every Sunday.

At the end of April, 1854, Mr. Spurgeon accepted the pastorate, on which he himself remarked :—

I feel it to be a high honour to be the pastor of a people who can mention glorious names as my predecessors, and I entreat of you to remember me in prayer that I may realise the solemn responsibility of my trust. Remember my youth and inexperience, and pray that these may not hinder my usefulness. I trust also that the remembrance of these may lead you to forgive the mistakes I may make or unguarded words I may utter.

TEMPTED TO EMBRACE INFIDELITY.

Down to this time his experience had been of an altogether unique kind. Some of his religious experiences had even been Bunyan-like in their intensity. He had even been tempted to embrace infidelity, that confession being made in one of his earliest discourses given at Exeter Hall, *e.g.* :—

There was an evil hour in which I slipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself by the coast of Revelation; I allowed my vessel to drift before the wind, and thus started on the voyage of infidelity. I said to Reason, "Be thou my captain;" I said to my own brain, "Be thou my rudder;" and I started on my mad voyage. Thank God, it is all over now; but I will tell you its brief history—it was one hurried sailing over the tempestuous ocean of freethought.

The appearance of the preacher in those early days, and as many still living well remember him, is thus described :—

He is of medium height, at present quite stout, has a round and beardless face, not a high forehead, dark hair, parted in the centre of the head. His appearance in the pulpit may be said to be interesting rather than commanding. He betrays his youth, and still wears a boyish countenance. His figure is awkward, his manners are plain, his face, except when illumined by a smile, is admitted to be heavy. His voice seems to be the only personal instrument he possesses by which he is enabled to acquire such a marvellous power over the minds and hearts of his hearers. His voice is powerful, rich, melodious, and under perfect control. Twelve thousand have distinctly heard every sentence he uttered in the open air, and this powerful instrument carried his burning words to an audience of 25,000 gathered in the Crystal Palace.

GROWING POPULARITY.

The *Daily Telegraph* thus refers to these memorable first days in London, and to the young preacher's growing popularity :—

Of those who remember the transference of Mr. Spurgeon in 1854 from an obscure rural parish to one of the most ancient of metropolitan churches, there must be many still living. Before the end of the first three months the fame of the young minister had spread far and wide. He got the ear of the public from the very earliest—that ear which is never caught and never held by an inferior man.

“It was a remarkable sight,” wrote a member of the Society of Friends, “to see this round-faced country youth placed in a position of such solemn and arduous responsibility, and addressing himself to it with a gravity, vigour, and self-possession that proved himself fully equal to the task.” The Southwark chapel was almost deserted before he came to it; within less than a year it had to be enlarged. During the enlargement, Exeter Hall was engaged, and filled to overflowing every Sabbath to hear the young minister. When the Southwark chapel was re-opened it was soon found to be far too circumscribed for the thousands who flocked to it. All this happened, be it remembered, before the great preacher came of age, which he did on June 19, 1855.

In January, 1856, Mr. Spurgeon was married at Falcon Square Chapel, by Dr. Alexander Fletcher, to Miss Susannah Thompson; and twin sons, Mr. Charles Spurgeon of Greenwich, and Mr. Thomas Spurgeon at the Antipodes—both engaged in the Christian ministry—are the only issue of this union. It was a day of great and pleasurable excitement in the City of London, the chapel being surrounded by a great crowd which was unable to gain admission.

A GREAT CATASTROPHE.

It was now that the eagerness to hear Spurgeon had grown to such a degree that no building in London was large enough to receive the crowds attracted. To continue at New Park Street under such conditions seemed to be out of the question, while Exeter Hall, with its capacity to accommodate 4,000, was still far too straitened. It was then that a novel idea occurred to Mr. Spurgeon and Mr. William Olney, the valued and devoted friend who had been instrumental in bringing the young preacher to London. Why not engage the Royal Surrey Gardens Music Hall, which would seat some ten or twelve thousand persons? Mr. Spurgeon and Mr. Olney went to look over the building, and it was decided to hold the first service on Sunday evening, Oct. 19, 1856. The accident which then occurred through a false alarm of fire is now a matter of history. The newspapers make some passing reference to this sad event, but the following, by Mr. Spurgeon himself, appeared in the *Sword and Trowel* just two years ago:—

I had been preaching at Exeter Hall, to great crowds, for a considerable time, when I received a gentle hint that one congregation could not always be entertained in that structure. Although we paid for the use of that noble building, it was but natural that others should think that the Baptists were monopolising a hall which pertained to all denominations. I felt this to be just, and began to look about for another shelter. It was an anxious time, for friends feared that it would be long before we could build a house of our own; but the Lord provided for us a place where we sojourned for three years.

The Surrey Gardens had been the Zoological Gardens of the South of London, and were kept up in part by subscription from families in the neighbourhood, and popularly by displays of fireworks. The affair did not pay in that form, and so a company was formed to continue the zoological collection and add thereto the far

greater attraction of the popular concerts of M. Julien. A very fine hall was erected, which had three galleries, and would accommodate from six to ten thousand people. I cannot speak exactly as to numbers, nor correct my estimate by personal inspection, for no vestige of the hall is now remaining.

Mr. W. Olney went with me to see the new hall ; and though we felt it to be a venturesome experiment to attempt to preach in so large a building, we had faith in God, and dared to hope that He would bless an earnest attempt to preach the Gospel to the multitude.

It was arranged that on October 19, 1856, we should open the doors of that huge



THE PASTORS' COLLEGE (GARDEN FRONT).

hall for the preaching of the Gospel. Anticipations ran high. Some thought it almost a crime to preach the Gospel in a place dedicated to amusement; but others judged it to be a grand opportunity for gathering in multitudes who did not usually hear the Word. None of us dreamed of that which lay before us. Much prayer was offered, and I looked forward hopefully, but yet felt overweighted with a sense of responsibility, and filled with a mysterious premonition of some great trial shortly to befall me. The sermon preached at New Park Street Chapel on the morning of the day has in its words which read like a prophecy of a tempest of trouble. Assuredly the warning was not an idle one.

Mr. Spurgeon, subsequently referring to this event, said: " I can never forget that terrible night. Having preserved all the pamphlets and papers

connected with "the great catastrophe," I have just now perused them in order to write this memorial. I have thereby revived within myself much that is painful, but much more that causes me to praise the name of the Lord. When I was nearing the house in Manor Street, which was the office of the company, and was to serve me as a private entrance, I was exceedingly surprised to find the streets thronged for a long distance. With difficulty I reached the door. There was a long private road from the entrance of the Gardens to the Music Hall itself, and this appeared to be filled up with a solid block of people, who were unable to get into the building. I felt overawed, and was taken with that faintness which was, in my youth, the usual forerunner of every sermon. Still, I rallied, and was duly escorted to my pulpit in the midst of a dense throng. Here I was to pass through the greatest ordeal of my life."

The alarm of fire during the service, and the fatal results to some crushed to death in the endeavour to escape, are matters of history.

In the good providence of God, good was brought out of evil. Violently bitter attacks were made upon the preacher, as though he himself had been responsible for the accident; but he lived down this misrepresentation, though at one time it seemed as though his mind would give way under the strain. The services were henceforth held in the morning only, and for a lengthened period the most wonderful success attended them. All of the great institutions of which Mr. Spurgeon was the founder may be said to have owed their origin, under God, to this great movement.

A REMARKABLE LETTER.

The following letter regarding the services appeared in the *Times* in 1857:—

We went yesterday morning to the Music Hall in the Surrey Gardens. . . . Fancy a congregation consisting of ten thousand souls streaming into the hall, mounting the galleries, humming, buzzing, and swarming—a mighty hive of bees—eager to secure at first the best places, and at last, any place at all. After waiting more than half an hour—for if you wish to have a seat, you must be there at least that space of time in advance—Mr. Spurgeon ascended the tribune. To the hum, and rush, and trampling of men, succeeded a low concentrated thrill and murmur of devotion, which seemed to run at once, like an electric current, through the breath of everyone present; and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice that its power and volume are sufficient to reach everyone in that vast assembly; of his language, that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy, and often eloquent; of his doctrine, that neither the Calvinist nor the Baptist appear in the forefront of the battle which is waged by Mr. Spurgeon, with relentless animosity and with Gospel weapons, against irreligion, cant, hypocrisy, pride, and those secret bosom sins which so easily beset a man in daily life; and to sum up all in a word, it is enough to say of the man himself, that he impresses you with a perfect conviction of his sincerity.

Here is a man not more Calvinistic than many an incumbent of the Established Church, who "humbles and mumbles," as old Latimer says, over his liturgy and text; here is a man who says the complete immersion, or something of the kind, of adults is necessary to baptism. These are his faults of doctrine; but if I were the

examining chaplain of the Archbishop of — I would say, "May it please your Grace, here is a man able to preach eloquently, able to fill the largest church in England with his voice, and, what is more to the purpose, with people. And may it please your Grace, here are two churches in the metropolis—St. Paul's and Westminster Abbey. What does your Grace think of inviting Mr. Spurgeon, this heretical Calvinist and Paptist, who is able to draw 10,000 souls after him, just to try his voice some Sunday morning in the nave of either of those churches? At any rate, I will answer for one thing—that if he preaches in Westminster Abbey we shall not have a repetition of the disgraceful practice, now common in that church, of having the sermon *before* the anthem, in order that those who would quit the church before the arid sermon begins may be forced to stay it out for the sake of the music which follows it."

The *Daily Chronicle*, referring to these services, remarks:—

The building was crowded every Sunday at each service. Spurgeon was now the sensation of the day. He was extravagantly praised and extravagantly denounced. He was unmercifully lampooned, and in his autobiography he has told how caricatures of him, such as "Brimstone and Treacle" and "Catch-'em-Alive-O!" adorned the print-sellers' windows; "the most ridiculous stories were circulated, and the most cruel falsehoods invented." One of those falsehoods was that he had slid down the pulpit balusters to show his congregation how easy it was to go to hell. The cry went up, "Who is this Spurgeon?" and it was predicted that the blaze would soon go out. The *Saturday Review* and the *Daily Telegraph* led the van of the attacks which smug respectability and university puppydom made upon the earnest young preacher. But the more he was spoken against the more the people went to hear him. He attracted not only the masses, but the classes. Mr. Stevenson tells us that "it was reported that some members of the English Royal Family were occasionally present at the services;" and amongst Mr. Spurgeon's hearers were Lord Chief Justice Campbell, Earl Russell, the Earl of Shaftesbury, the Marquis (now Duke) of Westminster, the Earl of Elgin, Earl Grey, Baron Bramwell, Dr. Livingstone, the Duchess of Sutherland, Miss Florence Nightingale, and even Lady Rothschild. . . . In December, 1859, Mr. Spurgeon left Surrey Gardens, on account of the determination of the directors to open the grounds to pleasure-seekers on Sundays in the after-part of the day. Then followed his longest sojourn at Exeter Hall, from December 18, 1859, to March 1, 1861. Soon after Mr. Spurgeon had abandoned the music-hall it was almost destroyed by fire, and many pious folk saw in this calamity a Divine judgment on Sabbath-breakers.

ERECTION OF THE TABERNACLE.

The Metropolitan Tabernacle, erected at a cost of over £31,000, had its first stone laid by Sir Morton Peto, August 16, 1859, and the building was opened in March, 1861. The building struck the entire world which went to see it with wonder.

The subscriptions did not come from Baptists alone, as almost every denomination of Christians sympathised with the work. Before long it became evident that 5,000 seats were not sufficient, and 500 more were added to the auditorium, while standing room was provided for 1,000 more. It was said of Solomon's Temple by Bishop Heber, in his Oxford Prize Poem on "Palestine," that "Like some tall palm the noiseless fabric sprang;" yet Solomon's Temple took seven years to

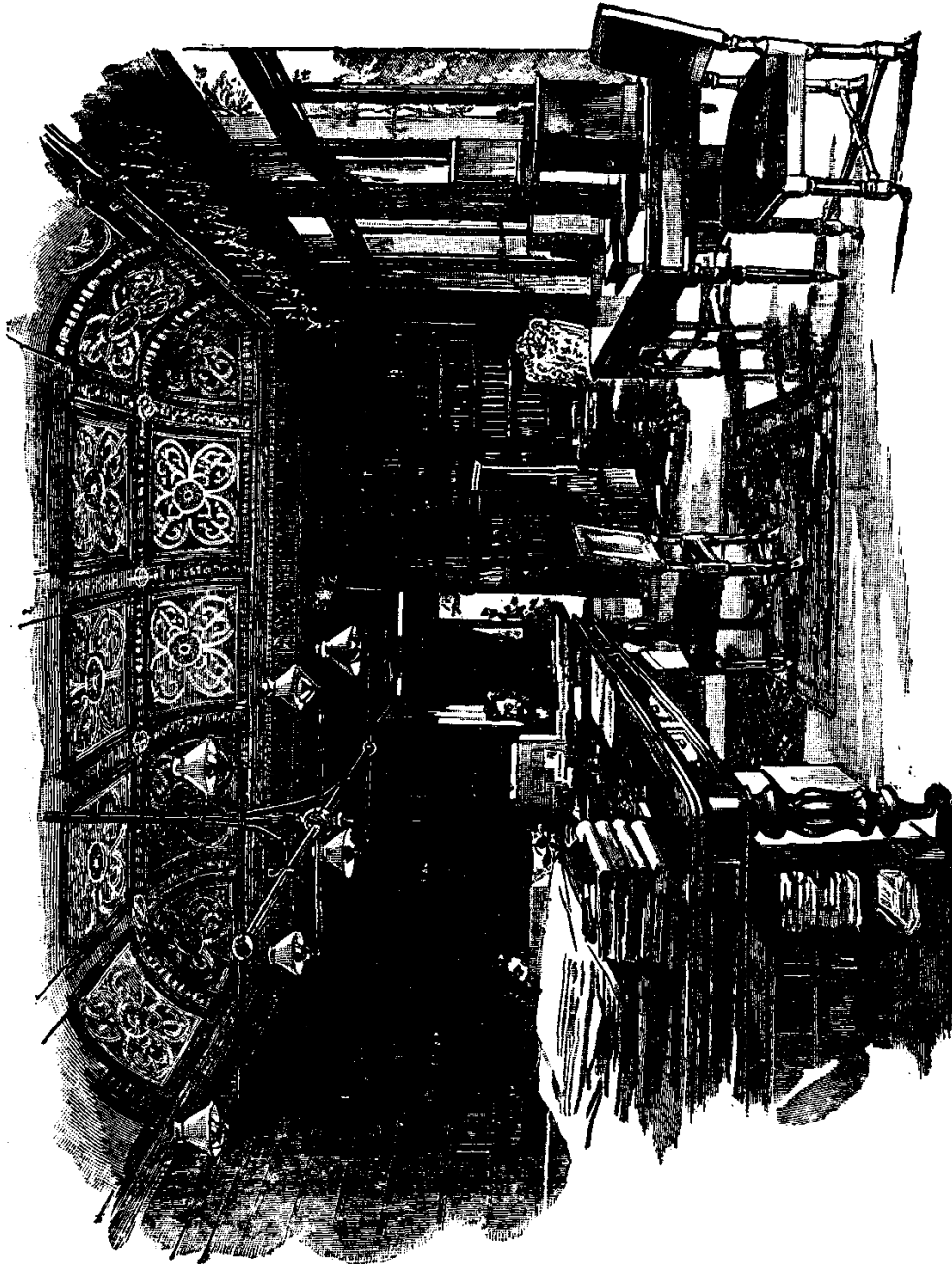
build, and Mr. Spurgeon's Tabernacle came into existence in less than two. The first was created by the overflowing treasure of perhaps the wealthiest monarch that ever lived; the second by the freewill offerings of thousands—nay, of millions—of poor and humble subscribers. To get the money together Mr. Spurgeon travelled all over England and Scotland, preaching daily, on condition that half the proceeds of the collection should go to the new Tabernacle. No minister before or after that day ever received such an oblation as the splendid building, which he filled to repletion every Sunday when he was able to appear there. Many scores of worshippers eager to sit at the feet of the great and genial preacher have been turned away without gaining admission. Never to have heard Mr. Spurgeon will, at this sad moment, be as much regretted by some of his surviving contemporaries as the Florentines of the last half of the fifteenth century would have lamented had they missed the opportunity of hearing Savonarola.

Mr. Spurgeon's sermons had a wide sale, not only in this country, but throughout the world, being regularly translated into various European and even Asiatic languages. Ministers used them in their work. Mr. Spurgeon used to tell how he once dropped into a little Primitive Methodist chapel during a holiday, and heard a sermon which much affected him, and he was not aware, until the local preacher, being introduced to him after the service, sheepishly informed him that it was one of his own.

THE PUBLISHED SERMONS.

That Mr. Spurgeon not only printed over 2,000 sermons in separate weekly numbers, which found 25,000 purchasers weekly in England alone, besides a vast multitude of readers in all parts of the world, where they have been either translated or reprinted, is a fact for which neither enthusiasm nor mere genius can account. His experience was so far, at least, quite unique, and it is not likely ever to be paralleled. A few choice souls are still living who vividly remember the Sunday on which the youthful rustic adventurer, as they then thought him, first startled the propriety of a handful of Southwark hearers because he was too original and too independent to be bound by any conventionalities. At the close of that Sunday all who had listened were excited; but no one quite knew what to make of it, and sticklers for propriety were still more at sea when the preacher, who was rude enough to say an occasionally witty thing in the pulpit, could command a following, at any hour, on any day of the week, of ten thousand people, who crowded one another out of the largest buildings in London. Prior to this, the young preacher had won some local fame in and around Waterbeach; but when he arrived in London in his country-made clothes and red and white cotton pocket-handkerchief, the only place of entertainment he found was at a boarding-house in Queen Square, where, after perforce hearing much more than he wanted about the marvellous preachers who at that time held forth in London, he was lodged in a miserable cupboard-like room over the front door, where the noises from without effectively banished sleep,

He had been extremely nervous about coming to London at all; but having made a beginning, and having looked at the lion all round, his fears were quite allayed. From that day his success was assured. He had struck a new note and inaugurated a new era in preaching: the old school, whose dress and manner were as faultless as their sonorous Johnsonian diction, were about to be superseded by something a little livelier.



MR. SPURGEON'S STUDY.

People who thought themselves to be very discerning at once put Spurgeon down as a Radical in the pulpit; and with certain qualifications they were probably partially right. He was at the outset what

he was at the end, one of the most conservative theologians of his day ; but at the same time he was a Radical in dispensing with humdrum, antiquated methods of doing things, and in undertaking enterprises such as his well-bred precursors would have thought it ungentlemanly to have attempted. His strong sympathy for the people all along made him, as it were, one of themselves ; and while this has also led him to avoid any airs characteristic of the " great man," it had made him devote more than the whole of his ministerial stipend to philanthropic works. Hence the common people who went to hear Spurgeon at least had the satisfaction of knowing that he did not preach for what he could get out of them. There was a day when, with the exception of the *Morning Advertiser*, under James Grant, and the *British Banner*, under John Campbell, the London Press was against him ; and he had to live down more groundless calumny than any modern preacher was ever assailed with.

In saying what we have we merely chronicle facts, leaving the doctrines to speak for themselves. It only remains to note under this head the outcome first in and around the Metropolitan Tabernacle itself of those two thousand sermons, which make together thirty-seven stout volumes. Some hundreds of preachers were trained to supplement Mr. Spurgeon's work both at home and abroad ; about eighty colporteurs are still daily traversing as many districts in the country ; five hundred orphans have for years been boarded and educated at Stockwell ; as many books as would more than fill the shelves of the British Museum reading-room have been given to needy students and ministers, and a number of other societies have been kept going to aid the poor of various classes. The quality of any sermon is best demonstrated by the good which it actually effects, and, judged by this rule, Spurgeon's sermons are not outdone by any competitors.

The Metropolitan Tabernacle became at once the centre of attraction in London which it has ever since remained. The crowds increased, if possible, and persons coming to London hardly thought that they had " done " London if they did not go to hear Spurgeon.

COMMENCEMENT OF THE PASTORS' COLLEGE.

Meanwhile, the Pastors' College, which had really been commenced in 1856 by the admission of one student, grew apace, the classes being held in the somewhat darksome rooms of the basement of the Metropolitan Tabernacle. At last, in 1874, the present College buildings were opened. The College has really been an evangelistic association for all parts of the world. The rise and progress of this great enter-

prise were forcibly described by Mr. Spurgeon himself at the last conference at which he was present:—

The Pastors' College has assisted in their studies for the sacred ministry no less than 845 men. These were preachers before they applied to the institution; indeed, they had each one been preaching for two years at the least, and we believe they would have continued to do so. Thus the College has not increased the number of ministers, but we trust it has improved their quality. In some few cases the young brethren had received a high-class secular education; but they much needed Biblical instruction, and guidance as to the duties of the pulpit and the pastorate. But the mass of our men came to us with very deficient learning, or none at all; indeed, the College was originally instituted to help men of good natural parts who had not been able to acquire a sufficient education in their earlier days. We opened a door of hope for those who could not pass an examination in the standards of scholarship, but yet had been used of the Lord in the winning of souls. Although we have taken within our doors men of considerable early advantages, we hope we shall never be induced to shut out the order of men for whom our classes were first formed. When there is rich mental soil, whatever early neglect there may have been, the ground yields plentifully as soon as it is tilled; and in produce, the virgin soil frequently rivals that which has been cropped all along. Verily, "there are last that shall be first:" men far behind-hand in education feel their lack, and, by a desperate resolve, cause the republic of knowledge to suffer violence, and to be captured for the kingdom of heaven. We have no occasion to be ashamed of our students, nor of the marked advance which they have made in preparation for their life-work. We might all have done better; but we must praise the grace which has enabled us to do as well as we have.

Since they have been out in the field, God has been gracious to our brethren, and made them to be successful winners of souls. There are great differences as to the measure of success; but so it ever has been. For the most part our brethren remain faithful and useful. The torrent of error is so strong that certain of them have been carried off their feet, and stand no more with us; but we are not discouraged, for we remember the firmness and growing graces of others against whom the floods cannot prevail. There remains a band of men whose hearts the Lord has touched, who are steadfast, unmovable. Had only one or two, such as we could mention, remained true to the old colours, we should have thought our labour well repaid; but there are with us many men valiant for the truth, and loyal to their heavenly King. To these, under God, we look for the maintenance and promulgation of the doctrines of the Gospel in years to come. They will "hold the fort" till the Lord appears, or they will, ere they die, light up a candle in the dark places, which shall never be blown out.

In reference to this College the *Daily Telegraph* says:—

Perhaps the most useful of Mr. Spurgeon's "succursales" to that great Tabernacle, which will for ever be identified with his name and memory, is the Pastors' College hard by, which owed its existence to urgent necessity. Before the pastor of New Park Street Chapel had preached there for three months, many young men were converted by his burning words and admitted to church fellowship. Aflame with zeal, some of these youths commenced to work for the good of others by open-air preaching and Bible readings in the homes of the poor. One

of them, Mr. T. W. Medhurst, applied to Mr. Spurgeon to fit him better for the work, and was admitted by the pastor to lessons in the latter's own family. Gradually Mr. Medhurst's example was followed by others, for whom Mr. Spurgeon had no room in his modest home, which was then in Dover Road, Borough. In a short time Mr. Winsor, Mr. Olney, and a few other friends joined Mr. Spurgeon in putting down a small sum for purchasing books and hiring a room where the students might assemble. Gradually the imperious demands for further instruction, in order to extend the kingdom of Christ, induced the large-hearted servant of God who has just expired to collect funds for the erection of his Pastors' College. To it Mr. Spurgeon contributed a large portion of his own income, and of the funds received from America for his sermons and writings, which there found a ready sale. Suddenly the fertilising stream of American bounty was dried up, as Mr. Spurgeon had estranged the sympathies of many Transatlantic readers by pleading the cause of the downtrodden slave. The great preacher named the financial difficulty in which he found himself to his affectionate congregation, and in a few days hundreds of pounds were placed in his hands. In 1874 the present buildings dedicated to the Pastors' College were completed, and its annual working expenses—about £7,000—were supplied by the weekly offertory collected at the Tabernacle, by private subscription, and by collections in the churches of pastors who received their education within its walls. Since the College was first started nearly 1,000 young men have been trained there for the work of their lives, and nearly 100,000 converts have become members of the Church through the labours of its students and graduates.

THE COLPORTAGE SOCIETY.

The Colportage Society also has its home in the College buildings. This work has also grown until about eighty men are employed in all parts of England, the distribution of Bibles, Testaments, and pure literature amounting in value to something like £10,000 a year. Mr. Spurgeon always held that this service was of great importance, and thought that more interest should be shown in it.

THE STOCKWELL ORPHANAGE.

The Stockwell Orphanage was always a work dear to his heart, and the fact that he lived to see 1,600 needy orphans admitted, is something for which to be thankful. Founded in 1867 by the late Mrs. Hillyard, who gave £20,000 for the purpose, the few children who were at first received have increased to 500.

MRS. SPURGEON'S BOOK FUND.

The Book Fund was the special work of Mrs. Spurgeon, but the great preacher himself always took the greatest interest in this service, which from first to last has distributed between one and two hundred thousand volumes among needy preachers of the Gospel, with results that only eternity will fully disclose.

He was the most unselfish of men, while he was altogether far removed from any desire to do a good thing for himself in a worldly

sense. Without quite understanding the matter the *Daily Chronicle* thus refers to the "silver wedding" and jubilee testimonials:—

The respect in which Mr. Spurgeon was held was shown when a testimonial of £5,000 was presented to him on the occasion of his silver wedding; also when on the attainment of the jubilee of his age, another testimonial of about £5,000



MRS. SPURGEON.

From a Photograph by Messrs. Russell & Sons, Baker Street, London, W.

was presented to him. Accepting the money, he distributed both amounts almost entirely in charity. The celebration of Mr. Spurgeon's jubilee extended over two days. On June 18 he held a reception of members of his congregation, followed by a tea meeting. The next day the proceedings were of a more public character. The Tabernacle was crowded, thousands being turned away at the doors. The venerable Earl of Shaftesbury presided, and paid a high tribute to "our admirable,

our invaluable friend." Canon Wilberforce described as "blessed and happy" his social and spiritual intercourse with Mr. Spurgeon. The Rev. Dr. Todd presented an address of congratulation from the London Baptist Association, and it was read by the Rev. J. P. Chown. Another address was from the Baptist ministers of Boston, U.S., and amongst other speakers were Sir William McArthur, M.P., the Rev. Newman Hall, and the Rev. Dr. Parker, chairman



MR. SPURGEON.

From a Photograph by Messrs. Russell & Sons, Baker Street, London, W.

of the Congregational Union. Mr. Spurgeon's withdrawal from the Baptist Union in 1887 did not detract from the general esteem in which he was held, though it gave rise to widespread regret, among those who remained, that he should have considered his allegiance to the old Puritan doctrines as inconsistent with continuance in unity and co-operation with his brethren for the furtherance of what they held in common, agreeing to differ in all else.

The "silver wedding" testimonial was, of course, in celebration of twenty-five years' union with the Church. As regards separation from others on account of the "down grade," Mr. Spurgeon himself felt that matter most keenly; but the defence of truth was more to him than aught beside.

ESTIMATE OF MR. SPURGEON'S LIFE AND WORK.

The following estimate of Mr. Spurgeon's life and work appeared in the *City Press* for Wednesday, September the 2nd. Mr. W. H. Collingridge, the editor of that journal, was a friend of the preacher. The article itself was written by Mr. G. H. Pike.

The universal interest felt by the English-speaking race in all lands in the condition of Mr. Spurgeon during his long illness, can leave no shadow of doubt in the mind of anybody that his popularity as a preacher is quite unique, while his labours as a philanthropist have won the confidence and admiration of the English-speaking world. The history of journalism in England can show no corresponding example of an invalid's progress being chronicled day by day with the fulness which has characterised this instance. Then the sickness of the preacher has caused prayer meetings to be held for his recovery three times a day at his own chapel; but in addition to that, prayer on his behalf is being made by large numbers on both sides of the Atlantic, and at the Antipodes, who never saw his face or heard his voice. The fact is, that for a generation the great congregation at the Metropolitan Tabernacle has really constituted but the smaller part of Mr. Spurgeon's audience. In all parts of the world, chiefly in English, but also in many other languages, his discourses have reached millions of readers. Even during the time of the preacher's weakness the weekly sermon regularly appeared; for to many who regard this as their necessary spiritual and mental aliment, the stoppage of the *Times* itself would hardly leave such a vacuum as the cessation of their periodical supply.

When Mr. Spurgeon first came to London he suddenly acquired that popularity which has not only never waned, but has gone on increasing from that day to the present time. At first, observant persons were much exercised in trying to account for such success; but probably there were few who thought that it would be lasting. When even the Surrey Gardens Music Hall was not half large enough to accommodate those who came, and when nearly 30,000 could be attracted to the Crystal Palace to hear him preach, the majority thought that the phenomenon would pass away like any other ephemeral fashion. Some shrewd people professed to have made the discovery that the public had made a mistake altogether, for the chief claim which such a preacher could put forth consisted in his assurance and vulgarity. The rocket might go up with a blaze, the stick—all there would soon be left—was destined to fall in darkness and smoke. People were like sheep, whether in following or in ceasing to follow, and this preacher, with his vast assurance, would soon find his level. Some who, on account of their religious profession, might have been expected the more ardently to second the preacher's efforts to reclaim the people, were amongst the most uncompromising opponents, and to such, what was done or what was left undone by "that Spurgeon" amounted to a very heinous crime indeed. His plain Saxon, and his Calvinistic doctrines, were

apparently quite as objectionable as his round face and short figure. It was intolerable that such a youngster, who had, as it were, suddenly sprung upon the scenes, should attract and sway the multitude, when older men of education, and with unimpeachable notions of pulpit decorum, commanded a very ordinary following, if any following at all. What certain newspapers said about him it would be almost cruelty to their present editors in these times to reproduce. If the preacher had been a political adventurer, and the papers had appeared during the Reign of Terror in Paris, the language of some of them could hardly have been more violent. Such defenders as he had in the Press were men whose theological opinions were identical with his own. One of these was the late Mr. James Grant, of the *Morning Advertiser*, who was educated, we believe, for the Presbyterian Church; another was Dr. John Campbell, of the *British Banner*. Both of these were men of mark and a credit to their profession, and the support they accorded the preacher when so many were denouncing him was heartily appreciated.

But quite apart from its would-be leaders in such a case as this, the age finds itself obliged in the long run to judge of a man by what he is in himself, and by what he has done. The genuine achievements of a man have more attraction for the gazing crowd than the best criticisms of his wisest critics. In work done, or in sacrifice made, there is at least something that the crowd can understand. The ordinary observer, knowing nothing of the facts of the case, might infer that Spurgeon has done a very good thing for himself, that he has feathered a very comfortable nest for himself at Norwood, and so on; but the fact is, that this man has been one of the most notable examples of self-sacrifice the nineteenth century has seen. His own theory is that it is impossible for an earnest Christian man to make the best of both worlds in the sense that is usually understood; Mr. Binney might accomplish such a feat, but no one else would ever achieve it. If he has become prematurely worn out by excessive toil, it has not been for his own worldly benefit. He might have been one of the richest professional men in the world instead of being a comparatively poor one. When substantial testimonials have been subscribed, he has given the whole of the money to his institutions, while, in addition, he has regularly given away a large part of his income. The mere amassing of wealth would have been an easy matter for such a man; but he has never shown the slightest disposition to yield to the temptation. He was offered £40,000 for forty lectures in the United States, and, so far as our knowledge goes, that beats the record. No man has previously had an opportunity of refusing such an offer.

The work really accomplished by the preacher in the course of forty years can never really be estimated. His influence also extends in a hundred directions. When he came to London, as a youth under twenty years of age, he inaugurated a new era in preaching; the old ornate Latinised style, which had come down from Dr. Johnson, had to yield to something better. The example set by the Essex youth taught preachers who had anything to say to say it plainly, so that, as it had occurred in the case of the Lord Himself, the common people might hear them gladly. At first, though a superfine critic like Dr. Cumming might patronise the preacher's "Saxon," as his clear and thus always unmistakable English was called, others looked out for faults in expression, and sometimes found them. In the end, however, we have in Mr. Spurgeon one of the greatest masters of English which this century has produced. The student who desires to see our language at its best, has only to take down Spurgeon's sermons which he has corrected himself.

The preacher has also shown no respect for old-time conventionalities, with which he had no sympathy. A gleam of humour in a sermon, or a smile at a prayer meeting, has never been regarded as a serious offence.

Since the above was written, alas! the great preacher has entered into rest.

Most readers of this memoir will, in the main, agree with this passage from the *Daily Telegraph* :—

There is a passage in Carlyle's article on Burns in the *Edinburgh Review* which might have been written of the great preacher who has just gone to his rest. "To every poet, preacher, or orator," writes the Chelsea sage, "we might say, 'Be true, be sincere, if you would be believed.' Let a man but speak with genuine earnestness the thoughts, the emotions, the actual condition of his own heart, and other men, so strangely are we all knit together by sympathy, must and will give heed to him. In culture, in extent of view, we may stand above the speaker or below him; but in either case his words, if earnest and faithful, will awaken an echo within us; for, in spite of all casual varieties in outward or inward rank, as face answers to face, so does the heart of man to man." If ever there was a true, earnest, sincere, unselfish, and fearless man, it was the great minister of the Gospel just gone from us. No small portion of his power was derived from his practical sagacity. A better man of business never fixed his name to a trust deed, and when for many a year his face will have faded from memory he, being dead, will continue to speak.

In its estimate of Mr. Spurgeon the *Daily News* remarks :—

His removal is not only a terrible loss to the vast congregation he had gathered round him at the Metropolitan Tabernacle, and a serious blow to Evangelical Nonconformity, but it leaves a blank that can hardly be filled in the pulpit oratory and the ministerial energy of the day. The fame of the great preacher was universal. His name was probably known as widely as that of any other great Englishman all over the world. His eloquence gathered around him men and women of all divisions of the Christian Church. He was admired by Agnostics of all kinds, and by downright and positive, and even aggressive unbelievers. He was full of his purpose and his mission, and there never was a man in any Church to whose belief in his own calling the much-misused word 'mission' might more fairly be applied. But his zeal did not eat him up in the less noble sense; it did not lead him to neglect any of the means by which great audiences may be moved and great organisations may be carried on.

Finally, the *Times* closes a leading article with these words :—

A generation may arise which knows nothing of him, or which prefers to receive its instruction from some newer present light. In the spiritual as in the mercantile world, demand and supply commonly balance one another. The occasion will bring the man. For our present purpose it is enough to say that for more than one generation Mr. Spurgeon has been the foremost of Nonconformist ministers; that he has been fitted for his position by a rare union of positive and negative qualities, of merits and of defects or faults; and that, now that he has passed away from us, he has left no one who can be recognised as his successor, and, perhaps, no one who can quite take his place.

THE GREAT PREACHER'S FINAL ADDRESSES.

RETROSPECT AND PROSPECT.

IN the *Sword and the Trowel* for February were given what proved to be Mr. SPURGEON'S *two last addresses*, under the title of "Breaking



MENTONE.

the Long Silence," being two brief addresses by C. H. Spurgeon on the last evening of 1891, and the first morning of 1892, at Mentone:—

DEAR FRIENDS,—I am not able to say much to you at present. I should have gladly invited you to prayer every morning if I had been able to meet you; but I

had not sufficient strength. I cannot refrain from saying a little to you, on this the last evening of the year, by way of *Retrospect*, and perhaps on New Year's morning I may add a word by way of *Prospect*.

We have come so far on the journey of life; and, standing at the boundary of another year, we look back. Let each one gaze upon his own trodden pathway. You will not need me to attempt fine words or phrases: each one, with his own eyes, will now survey his own road.

Among the striking things to be noted are *the dangers we have escaped*. After Bunyan's pilgrim had safely traversed the Valley of the Shadow of Death, the morning light dawned upon him, and, sitting down, he looked back upon the terrible road which he had passed. It had once seemed an awful thing to him that he had marched through that valley by night; but when he looked back, and saw the horrors he had escaped, he must have felt glad that darkness had concealed much of its peril when he was actually in the midst of it. Much the same has it been with us; thank God, now that we clearly see the perils, we have passed them in safety.

During the year which closes this night, certain of us have been very near to the jaws of death, and some of us may also have skirted the abyss of despair; and yet we live and hope. Our path has been full of trials and temptations, and yet we have not been permitted to fall. Our heart has been torn with inward conflicts, and yet faith has proved victorious. No one of us knows how near he has been to some great sin, or some false step. A single act might have changed the whole aspect of life to us; but from that act we have been preserved. Others have stumbled, and sadly fallen; and we are of like passions with them: blessed be the hand which has held us up! The Greek liturgy speaks of the Saviour's "unknown sufferings." Doubtless they were the greatest of all his woes. We may with equal accuracy speak of our "unknown dangers," for probably they have been the greatest of our perils. The Lord saw what we could not see, and kept us where we could not have kept ourselves.

I would remind you that to have evils averted is a choice favour. A Puritan father met his son by arrangement. They had each travelled several miles to reach the appointed spot, and when they came together, the son thankfully observed, "Father, I have experienced a most remarkable providence on the road; for my horse stumbled three times, and even threw me, and yet I am unhurt." His father answered, "It is well; but I also have enjoyed a remarkable providence on the road, for my horse came all the way without stumbling once." Truly, to be kept *from* danger is as great a privilege as to be kept *in* danger; but we forget this. Let us thank God for preserved lives, continued comforts, and unspotted characters; for these wares are marked "*Fragile*," and that they are not broken is a marvel of grace. Since last we met, how many have died! Plagues and deaths have been flying around us, like shots in the heat of an action; and only He who of old covered David's head in the day of battle, could have kept us from death. Our spiritual life still survives, and only He who holds the stars in their courses could have maintained us in our integrity. It ought to bring tears of gratitude to our eyes while, to quote the language of the Song of Solomon, we

“look from the top of Hermon; from the lions’ dens, from the mountains of the leopards.”

For my own part, I dare not omit from my retrospect *the sins of the past year*, of which I would unfeignedly repent. He who does not know himself to be sinful does not know himself at all. He who does not feel his own unworthiness must surely have grown callous or conceited. Sins of omission are those which trouble me most. I look back, and remember what I might have done, and have not done; what opportunities of usefulness I have not seized; what sins I have allowed to pass unrebuked; what struggling beginners in grace I have failed to help. I cannot but grieve that what I have done was not done better, or attended with a humbler dependence upon God. I now perceive, in my holy things, faults in their beginning, faults in their carrying on, and faults in their ending. Delay to commence, slackness in the act, and pride after it, defile our best service. What an endless list our faults and failings would make! Oh, friends, when we examine one year of life carefully, looking into the thoughts and motives and secret imaginings of the soul, how humbled we ought to be! As I rode through the streets of Mentone this day, I felt bowed down with a sense of sin; and on a sudden it flashed into my mind, “Yes, and therefore, I have my part and lot in the work of the Lord Jesus, for He said expressly, ‘I came not to call the righteous, but sinners.’” Note that the words, “to repentance” are most properly omitted from the Revised Version (Mark ii. 17).

Why did Jesus die? He died for our sins: He would not have needed to die for men if men had not sinned. Where there is no sin, there is no share in the sin offering. If we have no sin, we have no connection with that Saviour who came to save His people from their sins. For whom does Jesus plead? He makes intercession for the transgressors: if I am not a transgressor, I have no assurance that He pleads for me. The whole mediatorial system is for sinful men; and as I am conscious of guilt, so am I assured, by faith, that I am within the circle of Divine grace. My faith places her hand upon the head of Him who was our Substitute and Scapegoat, and I see all my sins and all the sins of all believers for ever put away by Him who stood in the sinner’s place. Let your tears fall because of sin; but, at the same time, let the eye of faith steadily behold the Son of Man lifted up, as Moses lifted up the serpent in the wilderness, that those who are bitten by the old serpent may look unto Him and live. Our sinnership is that emptiness into which the Lord pours His mercy. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” On that blessed fact I rest my soul. Though I have preached Christ crucified for more than forty years, and have led many to my Master’s feet, I have at this moment no ray of hope but that which comes from what my Lord Jesus has done for guilty men.

“Behold Him there! the bleeding Lamb!
My perfect, spotless Righteousness,
The great unchangeable ‘I AM,’
The King of glory and of grace.”

A flood of light breaks over the scene if we look back upon *our mercies!* Now for your arithmetic! Now begin to make your calculations! Think of major

mercies and minor mercies ; fleeting mercies and eternal mercies ; mercies by day and mercies by night ; mercies averting evil and mercies securing good ; mercies at home and mercies abroad ; mercies of bed and board, of city and field, of society and seclusion. Mercy affects every faculty of the mind and every portion of the body. There are mercies for conscience, and fear, and hope ; mercies for the understanding and the heart ; and, at the same time, there are mercies of eye, and ear, and head, and hand. The whole landscape of life is golden with the light of mercy. In the love of God we have lived, and moved, and had our being. We see mercies new every morning, mercies old as the eternal hills : streams of mercy ; oceans of mercy ; mercy all, and all mercy.

God has been specially good to me. I think I hear each heart whisper, "That is just what I was going to say." Dear friends, I will not monopolise the expression : it is most true from me ; I doubt not that it is also true of each one of you. Can we conceive how God could have been more gracious than He has been ? If you are familiar with the Lord of love, so that you dwell in Him, and His Spirit dwells in you, you will join me in abundantly uttering the memory of His great goodness. How wonderful is His lovingkindness ! How free ! How tender ! How faithful ! How lasting ! How everlasting ! No, I cannot even attempt an outline of the Lord's goodness to us during the year which is now waning : we must each one review the record for himself. "How much owest thou unto my Lord ?" is an inquiry which must be personally answered by each one as an individual.

One thing more before I close. What are *the lessons which our gracious God has intended us to learn* by all that has happened during the year ? Each one of us has had his own order of discipline and line of learning ; but all have not had the same. It is written, "All thy children shall be taught of the Lord," but all the children are not reading from the same page, at the same moment.

Have we not learned to expect more of God and less of men ? To make fewer resolutions, but to carry out those which were wisely and devoutly formed ? Have we not seen more of the instability of earthly joys ? Have we not learned more fully the need of using time present, and ability possessed ? Are we not now aware that we are neither so good, so wise, so strong, nor so constant as we thought we were ? Have we been taught to go down that Jesus may rise, after the manner of John the Baptist, who cried, "He must increase, but I must decrease" ? These are truths worth learning. I have neither time nor strength to suggest more of those lessons which experience teaches us when our hearts are made ready for the Divine schooling. We ought to have learned much in 365 days. I hope we have. Permit me only to hint at a truth which has come home to me.

During the past year I have been made to see that there is more love and unity among God's people than is generally believed. I speak not egotistically, but gratefully. I had no idea that Christian people, of every Church, would spontaneously and importunately plead for the prolonging of my life. I feel myself a debtor to all God's people on this earth. Each section of the Church seemed to vie with all the rest in sending words of comfort to my wife, and in presenting intercession to God on my behalf. If anyone had prophesied, twenty years ago, that a dissenting minister, and a very outspoken one too, would be prayed for in

many parish churches, and in Westminster Abbey and St. Paul's Cathedral, it would not have been believed; but it was so. There is more love in the hearts of Christian people than they know of themselves. We mistake our divergencies of judgment for differences of heart; but they are far from being the same thing. In these days of infidel criticism believers of all sorts will be driven into sincere unity. For my part, I believe that all spiritual persons are already one. When our Lord prayed that His Church might be one, His prayer was answered, and His true people are even now, in spirit and in truth, one in Him. Their different modes of external worship are as the furrows of a field; the field is none the less one because of the marks of the plough. Between rationalism and faith there is an abyss immeasurable; but where there is faith in the Everlasting Father, faith in the Great Sacrifice, and faith in the Indwelling Spirit, there is a living, loving, lasting union.

I have learned, also, that when the one Church pleads with hearty entreaties, she must and will be heard. No case is hopeless when many pray. The deadliest diseases relax their hold before the power of unanimous intercession. As long as I live, I am a visible embodiment of the fact that, to the prayer of faith, presented by the Church of God, nothing is impossible. It is worth while to have been sore sick to have learned this truth, and to have proved it in one's own person.

In this little circle, probably one and another may say, "These are not exactly the lessons that we have learned this year." Perhaps not. But if you have learned more of Jesus, and of His love, which passes knowledge, it suffices. Be thankful if you have learned even a little of Jesus. Do not judge yourself by the attainments of others who are older or more experienced; but rejoice in the Lord. Bless God for starlight, and He will give you moonlight; praise Him for moonlight, and He will give you sunlight; thank Him for sunlight, and you shall yet come to that land where they need not the light of the sun, for the Lord God giveth them light for ever and ever. May this year close with blessing! Amen.

A NEW YEAR'S MEDITATION.

In the morning the friends came together again, and Mr. Spurgeon sat as before, and spoke with them; this time more briefly.

Passing at this hour over the threshold of the new year, we look forward, and what do we see? Could we procure a telescope which would enable us to see to the end of the year, should we be wise to use it? I think not. We know nothing of the events which lie before us—of life or death to ourselves or to our friends, or of changes of position, or of sickness or health. What a mercy that these things are hidden from us! If we foresaw our best blessings, they would lose their freshness and sweetness while we impatiently waited for them. Anticipation would sour into weariness, and familiarity would breed contempt. If we could foresee our troubles, we should worry ourselves about them long before they came, and in that fretfulness we should miss the joy of our present blessings. Great mercy has hung up a veil between us and the future; and there let it hang.

Still, all is not concealed. Some things we clearly see. I say "*we*;" but I mean those whose eyes have been opened, for it is not everyone who can see in the

truest sense. A lady said to Mr. Turner, "I have often looked upon that prospect, but I have never seen what you have put into your picture." The great artist simply replied, "Don't you wish you could see it?" Looking into the future with the eye of faith, believers can see much that is hidden from those who have no faith. Let me tell you, in a few words, what I see as I look into the new year.

I see *a pathway made* from this 1st of January, 1892, to the 1st of January, 1893. I see a highway cast up by the foreknowledge and predestination of God. Nothing of the future is left to chance; nay, not the falling of a sparrow, nor the losing of a hair, is left to haphazard; but all the events of life are arranged and appointed. Not only is every turn in the road marked in the Divine map, but every stone on the road, and every drop of morning dew or evening mist that falls upon the grass which grows at the roadside. We are not to cross a trackless desert; the Lord has ordained our path in His infallible wisdom and infinite love. "The steps of a good man are ordered by the Lord; and he delighteth in his way."

I see, next, *a Guide provided*, as our companion along the way. To Him we gladly say, "Thou shalt guide me with Thy counsel." He is waiting to go with us through every portion of the road. "The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee." We are not left to pass through life as though it were a lone wilderness, a place of dragons and owls; for Jesus says, "I will not leave you comfortless: I will come to you."

Though we should lose father, and mother, and the dearest friends, there is One who wears our nature, who will never quit our side. One like unto the Son of man is still treading the life-ways of believing hearts, and each true believer cometh up from the wilderness, leaning upon the Beloved. We feel the presence of the Lord Jesus even now, in this room, where two or three are gathered in His name; and I trust we shall feel it through all the months of the year, whether it be the time of the singing of birds, or the season of ripe fruits, or the dark months when the clods are frozen into iron. In this Riviera, we ought the more readily to realise our Lord's presence, because the country is so like "Thy land, O Immanuel!" Here is the land of oil olive, and of figs, and of the clusters of Eshcol. By such a blue sea He walked, and up such rocky hills He climbed. But whether here or elsewhere, let us look for HIM to abide with us, to make this year truly to be "a year of our Lord."

Beside the way and the Guide, I perceive very clearly, by the eye of faith, *strength for the journey provided*. Throughout the whole distance of the year we shall find halting-places, where we may rest and take refreshment, and then go on our way singing, "He restoreth my soul." We shall have strength enough, but none to spare; and that strength will come when it is needed, and not before. When saints imagine that they have strength to spare, they turn sinners, and are apt to have their locks shorn by the Philistines. The Lord of the way will find the pilgrims with sufficient spending money for the road; but He may not think it wise to burden them with superfluous funds.

God all-sufficient will not fail those who trust Him. When we come to the place for shouldering the burden, we shall reach the place for receiving the strength. If it pleases the Lord to multiply our troubles from one to ten, He will increase

our strength in the same proportion. To each believer the Lord still says, "As thy days, so shall thy strength be." You do not yet feel that you have grace to die with: what of that? You are not yet dying. While you have yet to deal with the business and duty of life, look to God for the grace which these require; and when life is ebbing out, and your only thought is about landing on the eternal shore, then look to God your Saviour for dying grace in dying moments. We may expect an inrush of Divine strength when human strength is failing, and a daily impartation of energy as daily need requires. Our lamps shall be trimmed as long as they shall need to burn. Let not our present weakness tempt us to limit the Holy One of Israel. There is a hospice on every pass over the Alps of life, and a bridge across every river of trial which crosses our way to the Celestial City. Holy angels are as numerous to guard us as fallen ones to tempt us. We shall never have a need for which our gracious Father has furnished no supply.

I see, most plainly, *a power overruling* all things which occur in the way we tread. I see an alembic in which all things are transformed. "All things work together for good to them that love God, to them that are called according to His purpose." I see a wonder-working hand which turns for us the swords of disease into the ploughshares of correction, and the spears of trial into the pruning-hooks of discipline. By this Divine skill, bitters are made sweet, and poisons turned to medicines. "Nothing shall by any means harm you," is a promise too strong for feeble faith; but full assurance finds it true. Since God is for us, who can be against us? What a joy to see Jehovah Himself as our banner, and God Himself with us as our Captain! Forward then into the new year, "for there shall no evil befall you."

One thing more, and this is brightness itself: this year we trust we shall see *God glorified* by us and in us. If we realise our chief end, we reach our highest enjoyment. It is the delight of the renewed heart to think that God can get glory out of such poor creatures as we are. "God is light." We cannot add to his brightness; but we may act as reflectors, which, though they have no light of their own, yet, when the sun shines upon them, reflect his beams, and send them where, without such reflection, they might not have come. When the Lord shines upon us, we will cast that light upon dark places, and make those who sit in the shadow of death to rejoice in Jesus our Lord. We hope that God has been in some measure glorified in some of us during the past year, but we trust He will be glorified by us far more in the year which now begins. We will be content to glorify God either actively or passively. We would have it so happen that, when our life's history is written, whoever reads it will not think of us as "self-made men," but as the handiwork of God, in whom His grace is magnified. Not in us may men see the clay, but the Potter's hand. They said of one, "He is a fine preacher;" but of another they said, "We never notice how he preaches, *but we feel that God is great.*" We wish our whole life to be a sacrifice; an altar of incense continually smoking with sweet perfume unto the Most High. OH TO BE BORNE THROUGH THE YEAR ON THE WINGS OF PRAISE TO GOD; TO MOUNT FROM YEAR TO YEAR, AND RAISE AT EACH ASCENT A LOFTIER AND YET LOWLIER SONG UNTO THE GOD OF OUR LIFE! THE VISTA OF A PRAISEFUL LIFE WILI

NEVER CLOSE, BUT CONTINUE THROUGHOUT ETERNITY. FROM PSALM TO PSALM, FROM HALLELUJAH TO HALLELUJAH, WE WILL ASCEND THE HILL OF THE LORD; UNTIL WE COME INTO THE HOLIEST OF ALL, WHERE, WITH VEILED FACES, WE WILL BOW BEFORE THE DIVINE MAJESTY IN THE BLISS OF ENDLESS ADORATION.

Throughout this year may the Lord be with you! Amen.

Our brother's wish is realised. God has been, and is, glorified by him and in him, though in a way he then wist not, and

"HE BEING DEAD YET SPEAKETH."

LINES ON PSALM XXXIX., WRITTEN BY CHARLES H. SPURGEON
IN 1866.

BEHOLD, O Lord, my days are made
A handbreath at the most;
Ere yet 'tis noon my flower must fade,
And I give up the ghost.

Then teach me, Lord, to know mine end,
And know that I am frail;
To heaven let all my thoughts ascend,
And let not earth prevail.

What is there here that I should wait?
My hope's in Thee alone;
When wilt Thou open glory's gate,
And call me to Thy throne?

A stranger in this land am I,
A sojourner with Thee;
Oh, be not silent at my cry,
But show Thyself to me.

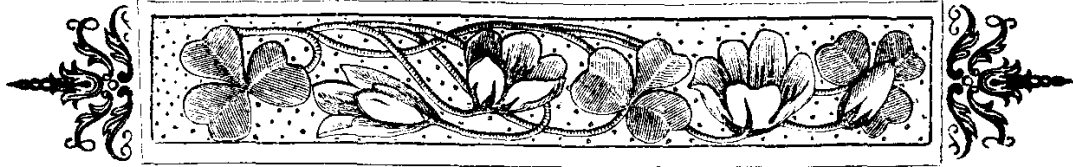
Though I'm exiled from glory's land,
Yet not from glory's King;
My God is ever near at hand,
And therefore I will sing.

NOTE.—As we have exceeded the originally intended size of this number, we are compelled to hold over interesting personal reminiscences of the late Pastor, by the Editor and others, till the next number of this Magazine, which will be published in due course on March 1st, and will be almost exclusively devoted to a continuation of these Memorial sketches, and an account of the funeral, with illustrations.—EDITOR.



THE LATE DONALD FRASER, D.D.

From a Photograph by Messrs. Elliott & Fry, Baker Street, London.]



THE LATE DR. DONALD FRASER.

THE grave had scarcely closed over the remains of the late beloved C. H. Spurgeon before another heavy bereavement befell the Church militant in the call-home of Dr. Donald Fraser, minister of Marylebone Presbyterian Church, whose eloquent preaching of the warm-hearted Gospel and sympathy endeared him to the members of the church of which he was the pastor, as well as to many thousands of God's people outside the partition to which he was specially attached. It was only a few hours after we returned from Mr. Spurgeon's funeral that news reached us of the dangerous illness in which Dr. Fraser lay, though only four days before he had been in apparently full health, preaching with his usual vigour on Sunday, and addressing the members of his flock in their "congregational meeting" on the following night. On the Tuesday he was taken ill, and on Friday night, at 10 o'clock—with Mrs. Fraser only at his side, his sons and daughter being abroad—his ransomed spirit was called to join the many who have gone before, to be "for ever with the Lord."

So unexpected was the sad event that Dr. Fraser's name appeared on Saturday in the papers in the list of preachers for Sunday. When the congregation assembled, they found the pulpit and the galleries draped in black. The church was filled in every part. The organ did not play the usual opening voluntary. The pulpit was vacant, but the officebearers took their places round the Communion Table. Mr. Cecil Robertson made the sad intelligence known to the congregation.

We had been privileged with the friendship of this beloved servant of Christ for over a quarter of a century, being among the first to urge him to come from Inverness (where his eloquent ministry was held in great esteem) to the metropolis, where such witnesses for God

were as much needed then as now. It was at a meeting at Stafford Rooms about that time that Dr. Fraser gave one of his first addresses in London (which was afterwards printed and largely circulated), followed by an evangelistic service at Exeter Hall—hired for the occasion by Mr. James E. Matheson—the arrangements connected with the service being carried out by the young men of Stafford Rooms and others. It was “a grand time,” partaking much of the nature of the revival which had been in progress during the three preceding years. At that time Dr. Fraser was not indisposed (as his correspondence with the writer shows) to occupy an independent or undenominational position in London; but the subsequent call that reached him to succeed Dr. Chalmers as the minister of the church at Great George Street finally decided him to continue as a pastor and preacher in connection with the Presbyterian body, to which he had always been attached, and, though he frequently helped other churches, he probably became more conservative for the Presbyterian polity, and had decided views as to the “dignity” of the “ministerial office.”

In London Dr. Fraser's gift of graceful oratory found full scope; and when at his best he was not surpassed as a platform speaker by any man of his time. His preaching swiftly attracted attention, and his church became crowded. In the end, the fine building now occupied by the congregation, and with seats for 1,800 people, was built for him, and he ministered there to nearly the largest congregation of his denomination to the very last.

Dr. Oswald Dykes, speaking of him (Dr. Fraser) in his denominational connection, says:—

He has long been our best known and most representative spokesman to the outside public. His public spirit, his nimble intelligence, his ready speech—apt and to the purpose on every occasion—his courtesy and knowledge of men, his buoyancy of spirit, and striking handsome figure, were all gifts that made him widely sought, and commanded the attention of many to whom scarce another English Presbyterian was known. To appear on many platforms and share in Christian movements with men of other denominations came to him by nature; for his interests were manifold, and his broad sympathies made him everywhere at home.

The *British Weekly* says:—

Dr. Fraser's preaching was at times admirable—nobly eloquent, and evangelical to the core. His books do not represent his real power; he mercilessly excised from them everything in the nature of “eloquence.” But his volumes on the Bible, published by Messrs. Nisbet, are sound and useful, and have had a well-deserved popularity. Like others, Dr. Fraser was great on the subject of editing, and in a rash hour undertook to show practically how it ought to be done. For some time he issued weekly the *Outlook*, but it did not attain, and we cannot say in conscience that it deserved, success. Dr. Fraser took this failure to heart, and went to the Mediterranean for three months.

DR. FRASER'S WIDE SYMPATHIES.

Dr. Fraser was in full sympathy with the late Mr. Spurgeon, and occasionally preached at the Tabernacle, the last occasion being shortly before Dr. Pierson entered upon the ministry there *pro tem.*, and, whenever his engagements permitted, he was ever ready to respond to our request for his sympathy and personal help in anniversary and other special meetings of the Evangelistic Mission. As is well known, he was a frequent speaker at the anniversary meetings of nearly all the principal evangelical societies and missions in many places. His addresses at Kilburn Hall will be remembered as being particularly vigorous and sparkling in their character. He gave constant testimony to the fundamental doctrines as to Ruin by the Fall, Redemption through the Blood, Regeneration by the Holy Spirit, and full acceptance, through faith, in the Beloved, as well as the blessed hope of the Lord's return.

In his removal, London loses another of her most able and eloquent ministers of the Gospel of our Lord Jesus Christ. And his place will not very readily be supplied.

PERSONAL REMINISCENCES.

Recent events recall to our remembrance a circumstance which, to the writer, formed a marked coincidence. Happening last year to be free upon two successive Sunday evenings, and desiring to turn the occasion to the most profitable account by hearing two of the best London preachers, we went on the first Sunday evening to the Metropolitan Tabernacle to hear Mr. Spurgeon, and the second Sunday evening to Dr. Donald Fraser's service. On the first occasion (at Mr. Spurgeon's), while the congregation were singing the first hymn, Mr. Spurgeon, having observed us in the gallery (he was always remarkably quick in discerning both friends and strangers in his vast audience), sent one of the elders with the request that we would assist him in the service, which we did. Carrying out our intention of hearing Dr. Fraser on the following Sunday, strangely enough the Doctor made the same request in connection with a second service that evening. And, without being able to attend similar services since, we were so recently within a few days of each other invited to take part in the funeral services of the former and to attend those of the latter of these departed witnesses for God. Little wonder that, at their close, we felt sad at heart under the loss of such personal friendships, with the conviction that the Church and the world were colder and poorer for the loss of two such faithful servants of Christ.

We believe Dr. Fraser's last address was on Cant. i. 2: "Thy

name is as ointment poured forth," and verily the house was filled with the sweet odour thereof—that of the "Name which is above every name."

The funeral service in Marylebone Church on Thursday night was solemn and impressive, while the progress of the funeral *cortege* through the streets to the Great Northern terminus after 9 p.m. awakened much curious interest on the part of Londoners along the route. The remains were conveyed to Inverness by the 10.40 p.m. train, and were interred on Saturday with every mark of respect from all classes of the inhabitants, with accompaniments peculiar to Scotch funerals.

While many eminent standard-bearers are thus passing off the scene, may God in His tender grace raise up others who shall faithfully carry on His work according to His will and His word, until the Lord Himself shall come.

THE BELIEVER'S FULNESS IN CHRIST.

Brief notes of an address by Dr. DONALD FRASER, on the occasion of his last visit to Kilburn Hall (Evangelistic Mission).

There is a very comprehensive word which occurs four times in the New Testament. It is translated (not very correctly) "assurance." It means *fulness*. "Our Gospel came unto you in much assurance"—that is, in fulness or completeness. Then it is used of "fulness of understanding." Again, "Let us draw near in fulness of faith, and show the same diligence unto fulness of hope." The children of God should not be content with meagre things, but should go on to the FULNESS which is in Christ.


The Hebrew worshipper never was admitted into the holiest of all. Now, the question is of the access of our hearts into the presence of God. We are "made nigh;" let us act upon it and "draw near." Faith is variable; it may be cloudy or clear, it may be shaky or steadfast.

Some people rather pride themselves on their little faith, and expect to be coddled and comforted. We want a full faith that leaves no dusty corner for a doubt, and takes hold of the whole revealed character of God.

Then there is the "fulness of hope." The hope of some people is like a little toy anchor which they bring out now and then and look at. Ah! when heavy weather comes we will want something better than that. But some good people get so absorbed in earthly things, that the hope becomes like a pale ghost that flits before them, and they get a glimpse of it on Sundays. The enjoyment of this hope depends on our diligence.

Let holiness and happiness go together, and there need be no fear of you. People need no exhortation to urge them on to higher things temporally, but it is difficult to stir them up to higher things spiritually. In Christ there is an *exhaustless fulness*; let us seek to have a greater fulness of faith and hope *IN HIM*.

THE LATE C. H. SPURGEON.

ONTINUING the notices of this beloved servant of Christ which we gave in our Special SPURGEON MEMORIAL Number, issued on 11th February (the third edition of which was exhausted on 22nd—fourth edition now at press), we here give a very brief *résumé* of the memorial services held in the Metropolitan Tabernacle, together with other pulpit and personal reminiscences of the beloved pastor and preacher—now, alas! no longer with us—though we are not able to insert all that we could desire in the present number, and we purpose giving further reminiscences of him in succeeding numbers of this Magazine.

Mr. Spurgeon's remains were embalmed at Mentone, and placed in a beautiful olive-wood coffin with raised top, and brass inscription plates at either end, and bronze mountings.

After a short service at Mentone, the remains were brought to London and lodged in the Pastors' College, where a service exclusively for the family was held.

The beautiful coffin with its precious contents were subsequently placed in the Tabernacle, in front of the lower platform, arched with the palm branches which accompanied it from Mentone—a suitable symbol of the victory which, through grace, the departed labourer had secured. From seven in the morning till seven at night the next day (Tuesday), an incessant stream of people, estimated at 60,000, passed with order and reverence through the Tabernacle to view all that could now be seen connected with him whose voice had proclaimed to millions within those walls with so much power and effect the Gospel of the Grace of God.

It need not be added that many—very many—were moved to tears as they passed silently along, reflecting on the past, and knowing they were never again to hear the familiar voice.

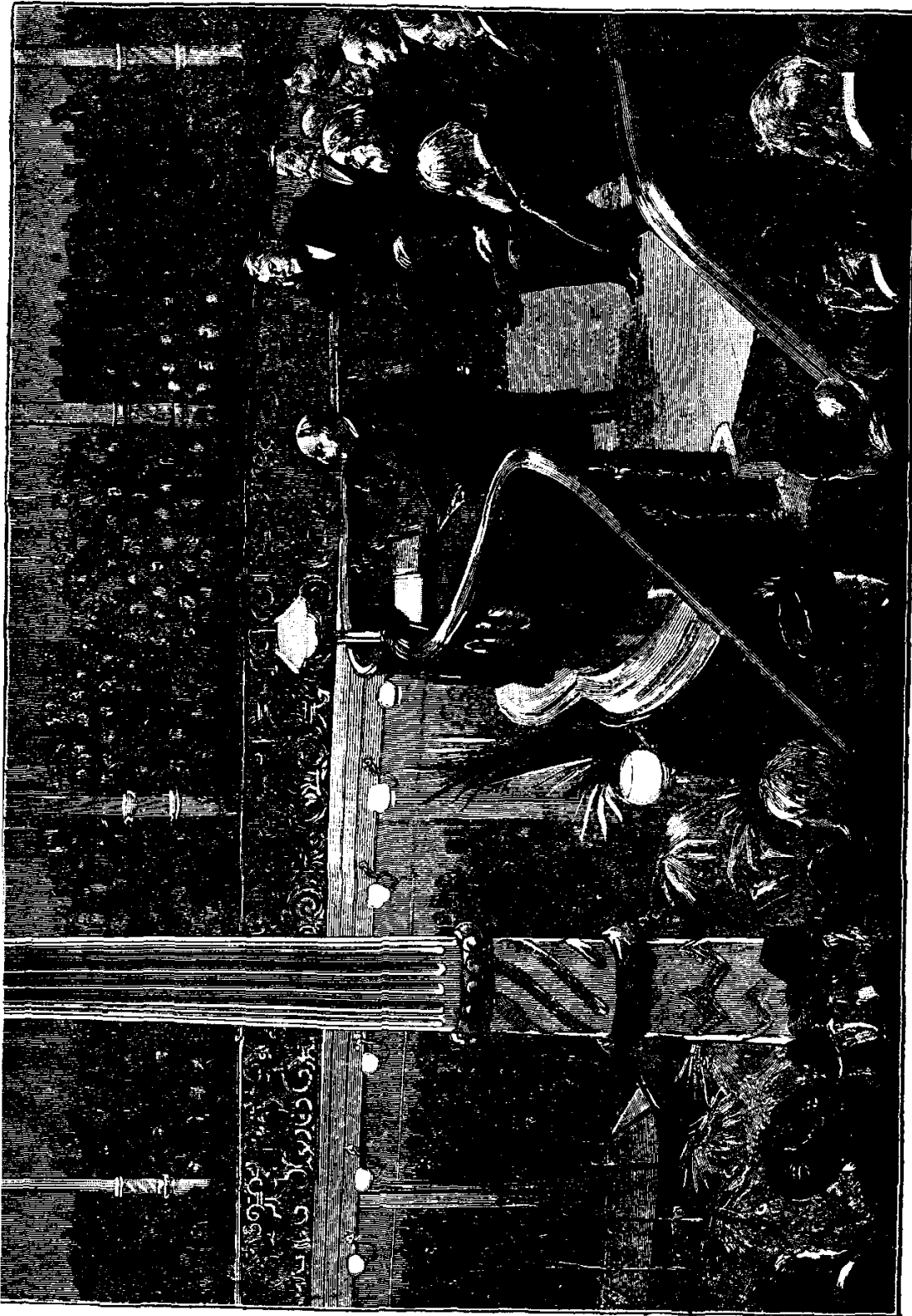
Wednesday was devoted to a series of admirably arranged memorial services for various companies, seeing it would be impossible to find accommodation for all who desired to attend at any one meeting. Indeed, as it was, tickets for these various assemblies were exhausted on the previous Saturday, and many applications had unavoidably to be refused. The meeting at 11 a.m. was for the members of the church at the Tabernacle and its organisations, and partook much of the character of a mournful family gathering, with brief addresses by Pastor J. A.

Spurgeon, Dr. Angus (pastor of New Park Street Church previous to Mr. Spurgeon's entrance on that charge), Dr. Pierson, and Pastor Harrald (for many years Mr. Spurgeon's private secretary).

The afternoon meeting was an historical one, being for ministers and students of all denominations. It was an extraordinary gathering, consisting of men only, who had assembled from all parts of the country, and representing every shade of religious opinion, and every denomination from High Churchmen to No Churchmen, Episcopalians and Nonconformists of every kind. The sight of 6,000 *such men* assembled to express their reverent gratitude for the life and ministry of the dear departed servant of Christ, and sympathy with the family and other mourners, was one never to be forgotten, for the like had surely never been witnessed before, and possibly may never be witnessed again, at least in this generation. Eloquent tributes were borne to the value of the now finished life and labours on earth of beloved C. H. Spurgeon by Dr. Maclaren, Canon Fleming, Dr. Munro Gibson, Dr. Heber Evans, and Pastors F. B. Meyer and T. B. Stevenson, representing their respective denominations, and Dr. Pierson as representing the American Churches. These addresses, having been reported at length in many of the papers, need not here be repeated.

In the evening the immense building was again densely crowded with "Christian workers of all denominations," at which Mr. George Williams presided, expressing a hearty tribute to the memory of the deceased, whom he, like Archdeacon Sinclair in St. Paul's Cathedral on the previous Sunday, rightly described as "the greatest preacher of the century." The chairman was followed by Sir A. Blackwood, K.C.B., Mr. Palmer (the Rector of Newington), Colonel Griffin (representing the Baptist Union, from which Mr. Spurgeon had withdrawn some two years since), Pastor A. G. Barley (conveying a tribute from the French Baptist Church), and C. Russell Hurditch; while in the course of the meeting Mr. Ira D. Sankey sang the solo, "Good-night, beloved; sleep, and take thy rest," with an accompaniment on the harmonium—a novel sight on *that* platform. The meeting closed a few minutes after nine o'clock, and even then a multitude awaited admission for the final gathering that night at half-past ten, which was conducted by Messrs. Fullerton and Smith.

On the following morning the concluding funeral service was held in the Tabernacle, in which Dr. Pierson, Pastors Archibald G. Brown and Newman Hall, and others took part. It was a solemn, touching moment when, shortly after the close of this service, the coffin was borne through the aisle of the immense building to the hearse awaiting it at the front entrance. Many strong men were moved to tears as



MEMORIAL SERVICE IN THE METROPOLITAN TABERNACLE.

The Evening Meeting for Christian Workers — Mr. Ira D. Sankey sings, "Sleep on, beloved; sleep, and take thy rest."

they saw all that remained of their beloved friend and pastor borne away to its last resting-place. The procession which followed the hearse consisted of about 200 carriages, containing members of the family, officebearers, preachers, and friends of the deceased. And what a sight the route of some six miles or more—kept by over 1,000 police, with many mounted officers—presented, lined almost throughout with respectful crowds, from three to six or eight deep, most of the shops being closed, and the windows of private houses having their blinds drawn, while at many parts of the way dense throngs crowded the streets giving special points of vantage! Necessarily this was the case outside the cemetery, admission to which was only allowed to holders of tickets. The scene in the enclosure (for which special tickets had also been issued) as the coffin was lowered into the vault was exceedingly striking and deeply solemn, the brief service being conducted by Pastor Archibald Brown, who gave out two or three stanzas of Mr. Spurgeon's favourite hymn, "Dear dying Lamb, Thy precious blood shall never lose its power," and, after reading passages of Scripture, spoke the following impressive farewell words:—

"Beloved President, Faithful Pastor, Prince of Preachers, Brother Beloved, Dear Spurgeon,—We bid thee not farewell, but only for a little while 'Good-night.' Thou shalt rise soon at the first dawn of the Resurrection Day of the redeemed. Yet is not the 'Good-night' ours to bid, but thine. It is we who linger in the darkness; thou art in God's own light. Our night, too, shall soon be passed, and with it all our weeping. Then with thine our songs shall greet the morning of a day that knows no cloud nor close; for there is no night there. Hard worker in the field, thy toil is ended. Straight has been the furrow thou hast ploughed. No looking back has marred thy course. Harvests have followed thy patient sowing, and heaven is already rich with thine ingathered sheaves, and shall be still enriched through years yet lying in eternity. Champion of God, thy battle, long and nobly fought, is over. The sword which clave to thine hand has dropped at last; the palm branch takes its place. No longer does the helmet press thy brow, oft weary with its surging thoughts of battle; the victor's wreath from the Great Commander's hand has already proved thy full reward. Here for a little while shall rest thy precious dust. Then shall thy Well-beloved come, and at His voice thou shalt spring from thy couch on earth fashioned like unto His glorious body. Then spirit, soul, and body shall magnify thy Lord's redemption. Until then, beloved, sleep. We praise God for thee, and by the blood of the Everlasting Covenant hope and expect to praise God with thee."

Dr. Pierson then led in prayer, and the Benediction was pronounced by the Bishop of Rochester; after which the vast company returned to their respective homes, solemnly reflecting upon the unspeakable loss that had fallen upon the whole Church of God, and yet the blessedness of the redeemed life that is "hidden with Christ in God."

In Memoriam.

C. H. SPURGEON.

THE Warrior's arms laid down!—and his sword sheathed
 In everlasting memories of the work
 Its keen bright edge for forty years had done ;
 His “ shield of faith ” for living heroes left
 To take and buckle fast and firm upon them.
 His “ heart-covering ” of unsullied gold, bequeathed
 To honour and the care of righteous saints.
 Th' “ helmet of salvation ” that so high he wore,
 Not borne away in pomp upon his bier,
 But borne aloft where his own hand put it,
 On standard of the host his voice had called
 To holy warfare for the life of souls.
 “ Loins girt about with truth,” have left their strength
 For other men to know, and like him stand.
 And those sure feet, that no more tread in pain
 The Gospel way, shod with its love and peace,
 Do leave such steps and marks behind them,
 A thousand men shall trace where he has trod,
 And bring to thousands more God's saving grace.

And so he fought the fight, the “ good fight,” well,—
 And “ kept the faith,” “ finished his course ” and slept,—
 And, with “ abundant entrance,” “ entered heaven.”
 But there's a coming day, the day he saw,
 The Crowning day, day of The Righteous Judge,
 The day he loved and looked for ;—and not yet
 Conceived, shall then appear, what lustrous crown,
 And all begemmed with souls, God will bestow
 On him we've loved and lost ! But not for him
 One tear,—all, all are *hers*, and all *her* sorrow ours ;
 God shall bind up her widowed heart in His,
 And David's Treasury shall not fail her now.

WALTER J. MILLER.

PERSONAL AND PUBLIC TESTIMONIES AND
REMINISCENCES.

MR. SPURGEON'S "ALL-ROUND" CHARACTER.

PASTOR F. E. MARSH, of Bethesda Free Chapel, Sunderland, in a discourse having special reference to the deceased, said: "If the different objects which treasure up and reflect the SUNLIGHT in their different ways could speak, it seems that their utterances would be something as follows. The coals would say, 'I treasured up the sun's light and warmth;' the plants would testify of its attraction in causing them to bud and blossom; the fruits would whisper that they owe their ripeness and bloom to its kisses; the flowers would exclaim, 'We obtained our colours from its artistic touches;' the doctor tells us of its beneficent and healing properties; the astronomer unfolds to us its influence and heat; the photographer speaks of his dependence upon its rays for the reproduction of his pictures; yea, the whole creation is indebted to its presence and power for warmth, colour, and brightness. In like manner, in thinking of the one who has 'fallen asleep through Jesus'—our beloved and honoured brother, C. H. Spurgeon—his life and work will leave their impress upon different persons according to their relative position to him. The *world* will remember him as a great preacher and philanthropist; the *Christian Church* will speak of him as one of the most valued of Christ's gifts; the *children* of the Stockwell Orphanage will think of him as their gracious benefactor; the *students* of the Pastors' College will testify of him as their faithful teacher; the *church* at the Metropolitan Tabernacle will revere his memory as their devoted pastor; the *servants* of his home will call him to mind as their considerate master; the *brother* will think of him as his honoured kinsman; the *sons* will remember him as their beloved parent; the *aged father* will ponder the path of his consecrated son; the *sorrowing wife* will love him as the affectionate husband and wise counsellor; and to many of us, as associates of the Pastors' Evangelical Conference, he will ever be the *champion defender* of 'the faith' and brother beloved in the Lord."

Mr. Spurgeon, who had a great personal affection for the late Mr. A. Augustus Rees (the former pastor of Bethesda Chapel), felt the liveliest interest in the welfare of that large church, and wrote expressing his pleasure that Mr. Marsh had undertaken its pastorate. He invited the latter to co-operate with him in

THE PASTORS' EVANGELICAL CONFERENCE,

and subsequently wrote: "I shall feel cheered by association with you. . . . Pray much for me." How subtle is the foe!

Never will the pastors and students who were present at that Conference forget the time spent together in prayer. "It was," says Mr. Marsh, "at the gathering in 1890 that one of the brethren was led to pray and to plead very earnestly for the children of the members of the Conference. The brother prayed in the fervour and grace of the Holy Spirit, and we were all swayed like the corn before the breeze, and no one more so than our beloved president. The tears that rolled down his cheeks, and his heart-felt exclamations, told how it laid hold upon him. At the close of this special time of waiting upon God he made a suggestion that he would write to each of the children of the members if they desired him so to do. This proposition was most heartily taken up, and in due time each of my children received one of the following letters:—

MR. SPURGEON'S TOUCHING LETTER TO THE CHILDREN OF
BROTHER PASTORS.

My dear ——,—I was a little while ago at a meeting for prayer, where a large number of ministers were gathered together. The subject of prayer was "Our Children." It soon brought the tears to my eyes to hear those good fathers pleading with God for their sons and daughters. As they went on entreating the Lord to save their families, my heart seemed ready to burst with strong desire that it might be even so. Then I thought, I will write to those sons and daughters, and remind them of their parents' prayers.

Dear ——, You are highly privileged in having parents who pray for you. Your name is known in the courts of heaven. Your case has been laid before the throne of God.

Do you not pray for yourself? If you do not do so, why not? If other people value your soul, can it be right for you to neglect it? All the entreaties and wrestlings of your father will not save you if you never seek the Lord yourself. You know this.

You do not intend to cause grief to dear mother and father: but you do. So long as you are not saved, they can never rest. However obedient, and sweet, and kind you may be, they will never feel happy about you until you believe in the Lord Jesus Christ, and so find everlasting salvation.

Think of this. Remember how much you have already sinned, and none can wash you but Jesus. When you grow up you may become very sinful, and none can change your nature and make you holy but the Lord Jesus, through His Spirit.

You need what father and mother seek for you, and you need it NOW. Why not seek it at once? I heard a father pray, "Lord, save our children, *and save them young.*" It is never too soon to be safe; never too soon to be happy; never too soon to be holy. Jesus loves to receive the very young ones.♥

You cannot save yourself, but the great Lord Jesus can save you. Ask Him to do it. "He that asketh receiveth." Then trust in Jesus to save you. He can do it, for He died and rose again that whosoever believeth in Him might not perish, but have everlasting life. Come and tell Jesus you have sinned; seek forgiveness; trust in Him for it, and be sure that you are saved. Then imitate our Lord. Be at home what Jesus was at Nazareth. Yours will be a happy home, and your dear father and mother will feel that the dearest wish of their hearts have been granted them.

I pray you, think of heaven and hell, for in one of those places you will live for ever. *Meet me in heaven!* Meet me at once at the mercy-seat. Run upstairs and pray to the great Father, through Jesus Christ.—Yours ever lovingly,

C. H. SPURGEON.

MR. SPURGEON'S AFFECTION FOR HIS WIFE.

His tender regard and love for her who now mourns his absence was most marked. The feeling references of brethren to Mrs. Spurgeon at the Conference gatherings always touched him in a tender place, as the tear-dimmed eyes and the feeling tones of his voice indicated as he replied to their words. It was to his beloved wife that he wrote a little poem, while on a visit to Hull, from which we give the first and last stanzas:—

MARRIED LOVE—TO MY WIFE.

Over the space that parts us, my wife, I'll cast me a bridge of song. Our hearts shall meet, O joy of my life, On its arch unseen, but strong.	|	Beyond and above the wedlock tie Our union to Christ we feel; Uniting bonds which were made on high Shall hold us when earth shall reel.
---	--	---

Though He who chose us all worlds before,
 Must *reign* in our hearts alone;
 We fondly believe that we shall adore
Together before His throne.

THE PRESIDENT AND HIS STUDENTS AT WESTWOOD.

All the brethren who have come in contact will speak of tenderness and gentleness. Pastor H. E. Stone, among others, has noted this in the following sentence:—

"How tender and child-like he was! Amid the scenes which crowd the mind, we recall one so pathetic in its great gentleness. It was after a committee meeting held in his house. Business over, and we had risen from tea and walked through the beautiful grounds, and were once again in the house. He opened the Bible, read and expounded as only he could, opening up the very heart of the Scriptures. Dear Mrs. Spurgeon, slowly recovering from a long and wearisome sickness, was lying on the couch, sharing our joyful communion. Reading finished, the dear one said, 'We are part of the family of God; shall we draw near and talk to Him?' As we turned to kneel, he moved towards the couch, and with one arm around the loved form, he poured out his very soul in a passion of importunate prayer. Never can we forget that hour. It was as if heaven's gates had been more widely opened, and some lustrous beam, alight with our Father's smile, had strayed into

*what
a
Prayer
Meal*

the room. Chastened, awed, ennobled, we rose and walked quietly home."

THE POWER AND PATHOS IN HIS PREACHING.

There have been many references to Mr. Spurgeon's beautifully clear, ringing voice. Some have spoken of the peculiar formation of the larynx of his throat as that which gave him peculiar power as a speaker. It may be so. But it seems to me the *man* of the voice, and not the *voice* of the man, was the secret of that tone that vibrated in your heart as you listened to him. There was the pathos of the chastened spirit that had been tried in the fire of suffering; hence the secret of that touch which was balm to the wounded spirit. There was the mellowness of experience in the words that dropped as sweet-smelling myrrh from his consecrated lips; hence, the weight and worth with which the most common-place expressions came to the hearers as they listened to him. There was the tender sympathy of one who had been taught in the school of grace, as he, as the loving pastor, sought to shepherd the flock of God. There was in him the consuming zeal of a great passion for souls that lead him to plead with men so earnestly, to warn them so faithfully, and to beseech them so lovingly to trust in Christ. And there was the fervour of the Holy Spirit, which had been obtained by prayer, which saturated all his utterances, as the water fills the sponge.

THE SCHOLAR AND THE PREACHER.

"A College President" thus writes in the *British Weekly* :—

In perplexing business matters, he had singular skill in untying knots, and unravelling tangled coils, and getting rid of irrelevant matters in a discussion. His criticisms—where criticism was required—were remarkably fresh, just, and to the point—yet never expressed in a way or tone to wound a brother's feelings. It was the same in these meetings, and in his preaching. Nothing was more noticeable than the firm conviction that spoke out in all he said, and the plainness and clearness of his speech. His address was at once unconventional and natural, with no affectation, and no ecclesiastical mannerism; I believe he never acquired an ecclesiastical twang to the last. One other thing was very noticeable: he never struck out into the region of philosophy. I think his humour was as reverent as his solemnity. It always meant the hitting of a nail straight on the head; and when a smile was provoked in the audience, it came because of the accuracy with which the nail had been hit and driven home.

Many ignorantly suppose that Mr. Spurgeon was no scholar. It is true that he would not have attempted to scan a Greek ode or to decide a disputed construction in Tacitus; but he could handle his Hebrew Bible and Greek Testament as skilfully as a man straight from Oxford, and was perhaps far more widely read.

I dare not venture to say what he was morally and spiritually beyond this, that I ever found him nobly unselfish, and unflinchingly true to his convictions.

He was pre-eminently a preacher of the Gospel. He lived to preach Christ, the only and all-sufficient Saviour. This was the very joy of his life. The message of *Christ crucified* might be intolerably repulsive to pride and self-righteousness and wisdom-worship, but he found it to be attractive beyond expression to the sinner who knows himself "lost." He could not be persuaded that his theme was

narrow, or that the Gospel just as we have it in the New Testament was played out, and required to be "adapted" to modern thought. And a so-called successful ministry in which the Gospel was kept in the background, whatever admiring crowds might gather round and shout and applaud, was to him "a splendid vanity." There is something at once heroic and inexpressibly pathetic in his wish and hope that God would raise him up, even from the gates of death, that he might yet declare the works of the Lord.

Writing in the *British Weekly*, "A Pastor" calls attention to Mr. Spurgeon's

NERVOUSNESS IN SPEAKING.

The ease with which he spoke was calculated to produce the impression that the task imposed on him was no burden at all. Far otherwise. He was nervous in contemplating a coming engagement of a public character. He said to me one day, when I was urging him to speak at the Bradford meetings in 1884, that he could not engage beforehand; it made him ill to look forward to it. If it were possible for him to learn for the first time one fine morning that he had the engagement that day, and to go off directly and fulfil it, he would not mind; but to see it in the distance, and know that it was coming closer week by week, oppressed him, and caused him to be "all of a work." The strain at the moment, too, was great. When he delivered the great speech in the Free Trade Hall, Manchester, in 1872, he was seized beforehand with violent sickness in the ante-room, and walked straight into the hall to deliver a speech marvellous for its vigour, grasp, humour, cutting sarcasm, and immense popular power.

I do not know whether this nervousness of his was traceable in any degree to the terrible and almost fatal strain to which he was put by the Surrey Gardens catastrophe in 1856. Certainly another kind of trepidation, from which he could never wholly free himself in the presence of a great popular assemblage, was the result of that awful experience. He was nervous about any excitement that might lead to a panic. At Portsmouth, in the autumn of 1881, he preached in a crowded music hall. It was a sermon of tremendous solemnity and power, from the words concerning unfruitful branches of the vine, "Men gather them, and cast them into the fire, and they are burned." He said to me after the service: "I'm glad it's over. I was very uneasy. The construction of that building is not solid enough for such a crowd, nor are there sufficient means of exit. I shortened the service as much as I could. Had a panic arisen the place would have been a death-trap."

MR. SPURGEON'S BEST "MEMORIAL."

It has been suggested by a clergyman of the Church of England that a monument should be erected to his memory in Westminster Abbey; but, as Dr. Pierson said at the memorial service at the Tabernacle on the morning of the funeral: "You have no occasion to build him a monument, for his monument is in the hearts of millions of people, more enduring than brass. You have no need to hire a gardener to keep his grave green, for the tears of widows and orphans will moisten the sod. You have no occasion to see that flowers are planted round about his sepulchre, for there will be flowers blooming in all parts of the earth that will be brought by pilgrim bands in remembrance of untold blessings that came from his lips, that will be brought from



FUNERAL OF THE LATE C. H. SPURGEON AT NORWOOD CEMETERY.

all quarters of the earth to be set alongside his place of rest. My brother, we shall never see another like unto thee! Those eyes now closed in death, that twinkled like two stars in a dark firmament, and brought light and joy to many a bereaved and saddened heart, have lost their light for ever. The voice that spoke in tones so convincing and persuading is hushed in death, and the hand whose grasp uplifted many a fallen one, and gave new strength and encouragement to many a stricken one, will never again take ours within its grasp. We bless God for thee, my brother. We are glad that heaven is made richer, though we be made poorer; and by this bier we pledge ourselves that we will undertake by God's grace to follow thy blessed footsteps, even as thou didst follow those of thy blessed Master."

A large number of other personal testimonies to Mr. Spurgeon's worth and influence have been given. On the week-day service at the City Temple on February 5th the congregation heard this utterance from one who some time last year sent a very ungracious "open letter" to the papers, addressed to the late faithful and beloved pastor, who was then earnestly contending for "the faith once for all delivered to the saints"—

DR. PARKER.

He said that he felt that one Church could not lose its strongest member and supporter without every other Church feeling the blow. Their departed brother belonged to all Churches. His Church might have a local habitation and a name, but in spirit and in life and in influence he belonged to the whole Christian community. They would never be right until they recognised one ministry. They might have ten thousand ministers, but their ministry was one. No ministry was held except from God. He alone can bless every utterance, and make the Church a living reality. The truth was developing and advancing, not because this or that man preaches, or because this or that man's word is to be believed, but because the mouth of the Lord had spoken it. The ministry of their brother had been blessed indeed, and in his ending they could say, "Death has no sting, and the grave no victory." For the grace and power which had been given to their brother let them, as they had done before, give thanks and sing and give praise to God—the God of the whole Christian Church. Let them take a broader view of the blessings which the God of Israel had in store for them—greater blessings than they had had in the past.

The Baptist gives this from one of the earlier students at the Pastors' College,

MR. WILLIAM CUFF.

Deeply do we feel for his own church and people at the Metropolitan Tabernacle; and as far as one church can share the grief and loss of another, we share theirs. We mourn with them over a loss so great and irreparable. Never can his place be filled, either in pulpit, or the college, or the nation. Mr. Spurgeon was much more than the pastor and preacher of the Metropolitan Tabernacle. He was one of England's greatest sons. There never was a truer Englishman than he. In cast, and tone, and sturdy straightforwardness he was every bit of him English. The build of his mind was English, and his language was ever the purest Saxon. Great Britain is the better for his life and labours, and Britons all over the world will feel sorry he is gone.

Personally, I deeply feel I have lost a father, a brother, and a friend. In earlier years I was much with him, and I loved him much till the end. I owe very much to him, and as long as I live shall treasure and revere, with living, loving gratitude, all he was to me, and all he did for me, as well as he himself. Men who only knew him in public cannot enter into, or at all understand, his untiring and gentle kindness. I have watched it for twenty-eight years, with every opportunity of testing it, and I never knew it fail. My estimate of the dear man may be partial, because I loved him so well; but I write nothing but sober truth when I say *that in private he was a gentle, noble, saintly man.*

The same paper gives the following from the Bristol pastor—another of the former students—

MR. E. G. GANGE.

To know him was to love him, and the more you knew the more you loved him. With some men (and landscapes) "distance lends enchantment to the view:" the nearer gaze reveals defects; but the nearer you got to him the more you "magnified the grace of God in him." He was a very Enoch "walking with God." He lived in an atmosphere of devotion. Communion in his case was as natural and regular as breathing. You could not forget that he was a *great* man, a mighty preacher, a powerful platform orator, a born leader of men, but you thought less of his *greatness* than of his *goodness*. I have seen his features drawn, and his limbs quivering with pain, but once begin speaking of Jesus, and, all pain forgotten, his face would glow and become radiant with the fire of God. At conference times he loved to have a few old students at his house, and then he would discuss grave questions, or pour out streams of sparkling humour till the place rang with laughter. Yet there seemed no incongruity in his proposal, "Now let us have a few words in prayer."

In the same paper writes our friend

MR. ARCHIBALD G. BROWN:

I have little, if any, heart just now for writing. The consciousness of "an awful loss" so fills me that I am conscious of little else. My spirit is so bowed down with grief that I can scarce look up. What dear Spurgeon has been to me no words can ever tell. For nearly thirty years I have had no life apart from him. He has entered into the very texture of my being. In all difficulties I have consulted him, in all grief unburdened my heart to him, in all joy hastened to make him the sharer. Our confidence was mutual, our fellowship perfect in love. In this hour of bereavement I cannot think of him as the great preacher so much as the tender, loving, beloved friend. Grand in public, he was, in my judgment, grandest in private. Dear Spurgeon was one who grew in grandeur as he was intimately known. Here was the wonder of him. Often after listening to one of his presidential addresses I have gone away saying, "Wonderful!" and then after spending a quiet time with him at his home I have left, saying, "More wonderful!" *I never got used to being with him.* There was always an element of *surprise* in every interview. There was ever something *fresh* about him. He fascinated me more each time I saw him. An interview with him was always accompanied in my experience with a deep humiliation of spirit. Not that he ever tried to make you feel he was great. Just the reverse. I believe the idea of his own greatness never entered his head. He was too big to be so small. It was just the absence of all *artificial* greatness that made you feel how truly grand was his character.

His simple-heartedness, his manifest fellowship with God, his radiant face when he spake of Christ; the tears that so readily gathered in his eyes when Calvary was mentioned, the bold utterances that told of daring faith untroubled by a doubt, made you feel how little you knew of his Master. Many a time after a visit to him have I walked across Clapham Common or over Beulah Hill with streaming eyes, praying, "Lord Jesus, let me know Thee as dear Spurgeon does."

Here was his charm, here his power, here the beauty of his life. Jesus was *everything* to him. Multitudes will write of him as the preacher, orator, pastor, philanthropist, but to me beyond all else he was a peerless "friend," one I have often felt I could die for. My beloved president! Dear Spurgeon!

ARCHDEACON SINCLAIR'S TESTIMONY IN ST. PAUL'S CATHEDRAL.

The preacher on Sunday afternoon after the death of Mr. Spurgeon, at St. Paul's Cathedral, was the Venerable W. M. Sinclair, Archdeacon of London, who took as his text Psalm xc. 1, "Lord, Thou hast been our dwelling-place in all generations." At the close of an eloquent and scholarly discourse, the Archdeacon said:—

One more thought before we separate this day. We cannot hear untouched that our country has lost its greatest living preacher. I use the words deliberately, because I do not believe that there are any of us who remain who, for thirty years, every Sunday during the twelvemonth, could gather together, morning and evening, more than 6,000 earnest, patient hearers eager to receive from one untiring tongue the Word of Life. Who could help watching with strong sympathy the prolonged wrestling of such a man with death at the very brink of the pit? Analyse the gifts of that powerful evangelist as accurately as you can; measure, as closely as may be possible, the secret of his influence; but I do not believe that you will find any other teacher whose printed sermons would be read, week after week, year after year, by tens and hundreds of thousands, not only all over England, Scotland, and Wales, but in the backwoods of Canada, in the prairies of America, in the remotest settlements of Australia and New Zealand, wherever an English newspaper can reach, or the English tongue is spoken. The thing is absolutely unique. It has no parallel. Bitter will be the sorrow, and genuine the tear, in many a God-fearing Highland cottage, and many a lonely log hut in our world-wide Colonies, and many an American farmstead, at the thought that, unless there is still an unpublished supply, that humble and vigorous weekly messenger of faith and love will no more come to speak to the people, in the very tones of their own hearts, of the Lord Jesus Christ. "The common people heard him gladly." . . . It is the privilege of a national Church, itself fixed in its own principles and formulas, to unite, and not to separate; to give prominence to points of unity, instead of distinctions; to promote mutual understanding and charity, not to exaggerate divergence of opinions. It was our Lord Himself who said, "Where two or three are gathered together in My name, there am I in the midst of them." The profound and beautiful lesson must never be forgotten, which is recorded for us by St. Mark: "John answered Him, saying, 'Master, we saw one casting out devils in Thy name, and we forbid him, because he followeth not us.' But Jesus said, 'Forbid him not; for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part.'" Depend upon it, the truest loyalty and the strongest defence for our own Church are to be found in affectionate respect and sympathetic courtesy towards those who, in

some other outward organisation, are of the same religion, and follow the one Lord, the one faith, the one baptism, the one God and Father of all, who is above all, and through all, and in us all. When these outward differences perplex us, we can take comfort in saying with St. Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity." And so we find even the strongest and strictest of our Church journals saying of the great preacher: "He was a man who combined an immense popularity with what is not always united with popularity—very high claims to respect. He was thoroughly honest, and thoroughly courageous. When he thought the interests of truth demanded it, he could break away from every friend he had, and dare to stand alone in what he held to be the cause of God. Though no friend of the Church of England, he was—what is perhaps rarer—a straightforward, and even generous adversary." We see the rector of his parish (he who, as I told you last year, used to say that he found Mr. Spurgeon's influence created a deep feeling in his district in favour of religion) writing an exceedingly sympathetic letter to his brother, and engaging to take part, on this unique occasion, in one of the funeral services in that vast temple where that powerful voice has so long been pleading for Christ. And we find the Bishop of his diocese saying how "he shares the feeling which at present animates the whole community in South London and elsewhere, as to the loss we have sustained in the death of so stalwart a champion of Christianity, so great a preacher, and so good a man as he was, who has just been called to his rest and his reward; and asking permission to stand beside his grave as joining in the general expression of respect and regret for the memory of one who has worked so long and so manfully in his Master's cause, and of thus bearing witness to the substantial unity which underlies our differences." What was it that gave this plain, uncultured preacher a religious influence so unparalleled in our day, and made his name a household word all over the wide world? No doubt he had rare gifts. He was courageous, resolute, and lively in the times of the faint heart, irresolution, and dulness. He had that genuine eloquence which is all the more effective because of its directness and simplicity. He had a matchless voice, powerful, and vibrating with every quality of earnestness and variety. He had abundant humour, tender pathos, and never failed to be interesting. He was utterly untrammelled by the questionings of criticism. But it was, above all, the splendid completeness, the unswerving strength, the exuberant vitality of his faith in God's revelation to man through His Son Jesus Christ, combined with the width and warmth of his zealous love for souls, that gave him the unbounded power which he exercised so loyally for Christian belief amongst the middle classes, who are the very backbone of England, and throughout the English-speaking race. And it would be well for us if, in these days of general mourning, the example of that vividness of faith and of that fire of reality and sympathy, should make us turn with greater humility and devotion than ever before to God, the only true dwelling-place of man in all generations, surely persuaded that, if He is our refuge here, we shall share in the same eternal nature hereafter, which, though myriads of human lives pass away from our sight into the unseen, is itself unchangeable, in that everlasting home where at length we shall know as we are known, where all will be one in Christ Jesus, and where, beyond these earthly voices, there is peace.

A HOLIDAY WITH MR. SPURGEON.

Anyone who ever had the privilege of going out with Mr. Spurgeon

for a brief excursion or a more lengthened tour would never forget the experience. Our friend Pastor William Cuff, of Shoreditch, supplies *The Baptist* with this pleasant little sketch:—

To-day I recall a happy and holy three weeks I spent with him in the villages of Surrey in 1872. It was the month of June, and we wandered (he could walk well then) on the hills and through the woods day by day. The lovely little village of Ockley was our centre, and Leith Hill his chief delight. How we wandered, and talked, and read, and prayed! The quiet evenings at the little hotel at Ockley were heaven on earth to me. There he was at his ease, and free, and open, and jolly. Ah me! he was the finest and best companion with whom I ever spent an hour. I have known many, and had many, but *he* excelled them all.

At the time we were in Surrey he was writing "The Interpreter"—a book for family worship. He had brought with him a big bundle of blue foolscap paper, with portions of Scripture pasted on the top. They were the portions to be read each day, and mingled with them his comments and remarks. Every day he worked away at that book, but mostly early in the morning. I saw him at it nearly every morning before breakfast, and, holiday though it was, he got through an amazing amount of work. His only book was the Religious Tract Society's edition of Henry and Scott's Commentary, one volume of which he daily carried in his pocket. When we were tired with walking we would sit and read this book, so I got Henry, Scott, and Spurgeon all in one. Every day I regretted I could not write shorthand. What a fund I might have stored of wit, wisdom, and spiritual thought!

One day we went to Wotton Hatch. There he showed me the room in which he wrote the first chapter of "John Ploughman's Talk." He explained to me how it came to his mind to write such a book. We were sitting in the little churchyard there, under a most lovely chestnut tree, and all at once he got up, and with his walking stick marked out the shape of a grave, and said, "I wonder if they will let me be buried in some lovely spot like this, out of the way of the world? That's all I shall want, Cuff." "No, sir, they won't bury you here; but if I live the longer of the two, I shall remember this place and this talk." I do remember it, and turn up "John Ploughman's Talk" to find on pp. 172 and 173 Mr. Spurgeon's own way of putting it all: "Let John Ploughman be buried somewhere under the boughs of a spreading beech, with a green grass mound above him, out of which primroses and daisies peep in their season—a quiet, shady spot, where the leaves fall and the robins play, and the dewdrops gleam in the sunshine. Let the wind blow fresh and free over my grave, and if there must be a line about me, let it be—

"Here lies the body of
John Ploughman,
waiting for the appearing of his
Lord and Saviour
Jesus Christ."

I could write much more about those happy three weeks, but I forbear. My beloved friend sleeps in Jesus, and I feel sad and lonely because he is gone. He seems to me to have gone before his time, only I profoundly believe Thomas Lynch's lines—

"God never is before His time,
And never is behind."

Westwood
Beulah Hill
Upper Norwood

Feb. 15. 1888.

Dear Friend,

I entreat your prayers,
for I am heart-sore & weary
with the desertions of those
who sh^d be at my side.

Nevertheless, the Lord will
not fail me.

I am a poor creature for so
great a battle. He covereth my
head, & yet I am ready to
die. The Lord liveth, & therefore
I have hope.

Yours heartily

C. H. Spurgeon

[Fac-simile of a letter addressed to C. Russell Hurditch.]

MR. SPURGEON'S TESTIMONY AGAINST "DOWN-GRADE"
DOCTRINES.

It is matter of history how nobly the late Mr. C. H. Spurgeon contended for the fundamentals of our "most holy faith," which of late years have been so vigorously assailed by the so-called "higher critics," whose destructive doctrines appear to have turned the heads of so many professed ministers of the Gospel. And it will also be in remembrance how even some of the students of the very college founded and presided over by Mr. Spurgeon himself were carried away on the "down-grade lines," one of them—Mr. Thompson, of Brondesbury—publicly declaring that "Mr. Spurgeon's God was no longer his God." For the departed preacher the fight was a very terrible one, but his faith and fearless testimony delivered not a few doubting, hesitating minds. But many of his oldest friends, even, left him in consequence of the stand he took, and we have no doubt that what he then suffered, materially affected his health and hastened his end. How much and often he found himself cast entirely upon God for the strength he required, and how greatly he felt his need of the prayerful fellowship of even the humblest of his brethren, his letter given in fac-simile on the opposite page will show. We reproduce it here, first, to encourage all other witnesses for God to be "faithful (even) unto death;" and also in the hope that some of those who left this noble champion of the truth may take to heart—if they will do so—the fact of their desertion of one of the most faithful witnesses the Church has ever known. We pray God it may not be laid to their charge, and that He may give them to return to the way of truth from which they have so sadly erred.

THE FUTURE PASTORATE.

The pardonable curiosity to know who is to succeed the late C. H. Spurgeon in charge of the great work of the Tabernacle and the various institutions connected therewith, will now be set at rest upon reading the following circular letter issued by Pastor James A. Spurgeon. We sincerely trust it will call forth much prayerful fellowship on the part of all who desire the prosperity of the many good works founded by the late beloved servant of Christ, in which he was for many years so ably seconded by his gifted brother, Mr. James A. Spurgeon, who now succeeds to the principal care of the church and its auxiliary branches.

METROPOLITAN TABERNACLE,

NEWINGTON, S. E., Feb. 15th, 1892.

DEAR FRIEND,—At the unanimous desire of all my dear brother's (the late C. H. Spurgeon's) church officers, I have agreed to continue the discharge of the

leadership vacated by his removal from us, until the "will of the Lord" in the whole matter shall be more fully revealed to us, alike as to the future of the church at the Tabernacle, and of the varied agencies now connected with it.

The past years of his life have been so much broken with long periods of pain and affliction, that, under his direction, the whole area of his work, save the pulpit duties, has been otherwise provided for, under my supervision. By God's good providence the staff of helpers is ample and efficient, and if we can command the continued confidence and support of his many long-tried friends, we can carry on all his varied works without any change, save that involved in the inevitable loss of that inspiration which his name and presence ever afforded to us all.

It is in calm reliance upon God's promised power, and in obedience to what I believe to be His Divine will, that I assume for the present the conduct of this great and to me familiar work, though now, alas! as to the leadership, it will be no more unitedly with him. The gracious Master—whom, in all this, I wish alone to honour—greatly comforts me with the prayers and aid of a goodly band of "brothers in the faith," who have stood by our side many years, and who now promise to remain and share with me the heat and burden of the day, till our Lord's will in all matters shall be made clear.

My heart is and will remain at rest as to the "preaching of the Word" in our midst, while my true colleague, Dr. A. T. Pierson, continues to carry that load for us, with so much satisfaction to us all.

May I not confidently rely, in this time of need, upon the continued generous support of all who have helped hitherto, and also of many others who will step in to take the places of many who have of late fallen on sleep, and whose kind gifts we shall sadly miss in the future?

May God richly bless and carry on His own work, here and everywhere,
prays, yours to serve in Gospel bonds,

JAS. A. SPURGEON.

SPURGEON—SAINT AND SERVANT.*

*An Address at the Meeting for Christian Workers at the Memorial Service
at the Metropolitan Tabernacle, Wednesday, February 10th.*

By C. RUSSELL HURDITCH.

NOT even the sight of the enormous crowds that have thronged the several services to-day, or the recognition of many familiar faces, can dissipate the sense of loneliness we are doubtless all feeling in the

* These words were for the most part spoken at the Wednesday evening service for Christian workers at the Metropolitan Tabernacle, but as only ten minutes remained to us after the time occupied by previous speakers, some of the connecting sentences were omitted. We may be pardoned, therefore, for here giving more fully what it was on our mind to say concerning our late beloved friend, whom it was our privilege to know and love for about thirty years, who, indeed, was a true saint and a faithful servant of a glorious Master.—ED. F. T.

removal of the well-beloved Charles Haddon Spurgeon, now "in the presence of the Lord."

It is difficult as yet to realise that we are no more to see the genial face, whose smile we have so often met, nor hear the cheery greeting, nor feel the warm, brotherly grasp of his hand, nor benefit further under the eloquent outpourings of his heart, so filled with love to Christ and souls. Alas for us that the "silver trumpet" (albeit he called it a "ram's-horn") has fallen from the lips of this faithful herald of the King; the "sword" he grasped so firmly, and used with such mighty effect, has dropped from the hand of the valiant soldier; and the "trowel" he used so skilfully in the upbuilding of the Temple of God has been laid aside for ever! And who are we that we should call in question the wisdom of the Most High in calling His tired messenger into His immediate presence, His true soldier from the heat of the battle to his rest and crown, and His diligent labourer to his everlasting reward away in the "Homeland" above? Our truest wisdom will be to bow in lowly submission to the Divine will, and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Yes, "the Lord gave," and seldom, if ever, since Apostolic days has there been *such* a gift to the Church; and "the Lord hath taken away," this we cannot doubt, for His own wise purposes and for His beloved servant's highest good, for to be "present with the Lord" is for him certainly "far better," though for us so great a loss. Therefore, in the faith of submissive children, let us even now bless our Father in heaven, knowing that

"He always wins who sides with God."

In looking over his unique history there are two or three things that specially impress me. First, the immediateness of his conversion, under the simple preaching of the Gospel, in that little Primitive Methodist chapel in which his whole soul went out in response to the preacher's words (following the text, "Look unto Me, and be ye saved"), "Look! Look! LOOK!" and he *did* look to Christ, and passed from death unto life. Through his whole subsequent course he never doubted that there and then on that memorable occasion God saved his soul, and so he continually called upon others to "look" to Christ and live. We need not be surprised, therefore, at the pain with which he heard that a celebrated American minister, when on a visit to this country, preaching in one of the principal pulpits in the metropolis, held up to ridicule the doctrine of immediate salvation.

Secondly, one cannot fail to observe the thoroughness of his consecration. Christ filled the entire range of his vision, and his whole life.

We are met just now on every hand with portraits of the deceased in every conceivable size and form; but, if I may so say, God's correct portrait of him will be found in 2 Cor., chapters iv. and v., where the apostle Paul (whom he appeared so closely to have followed) described his own character, office, and experience.

This great gathering consists for the most part of *workers* of all denominations, and C. H. Spurgeon was a veritable worker of workers, for no moment of his life seemed unfilled in the service of his Master. He once spoke of people complaining of his "having too many irons in the fire," but he reminded fellow-labourers that when we had apparently filled a vessel with hundred-pounders, there was still room for ten-pounders and five-pounders, and even then there was ample room for small shot; and throughout his life he insisted that Christians were bound to labour for Christ up to the full extent of their ability, in small as well as great things, and certainly he himself was found "always abounding in the work of the Lord;" and the variety of forms that service took gave freshness and impetus to the worker, though his *theme* continued the same throughout his whole course, namely, "JESUS CHRIST, AND HIM CRUCIFIED." His noble life-labour and testimony proved how suitably Paul's words could be inscribed over the whole, "To me to live is CHRIST." To many of us his earnest, beautiful, consecrated life acted as a kind of inspiration, and very greatly shall we miss him as time goes by.

I remember being in this Tabernacle one evening when Mr. Spurgeon preached with great freshness and power from 1 Kings iv. 33, "And he [Solomon] spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." The discourse was designed to encourage the very humblest Christians to use even their one talent, however small and insignificant, for God and their fellow-men. At the close of the service he remarked to me, "There has been nothing for you, my dear brother, to-night;" but my reply was, "Yes, there has been *much* encouragement for the hyssop, and something for the cedar; may your branches spread, and abide in strength." Now, alas! the cedar has fallen, and it remains with us, who are but mere springing hyssop trees compared with him, to carry on the work appointed to our care, while we thank God for the noble example of his ceaseless life of willing toil; and he, being dead, shall yet thereby speak to us words of cheer and encouragement to labour on, knowing we "shall reap if we faint not."

Thirdly, none can fail to observe the *indomitable perseverance* that characterised him. Whatever he took up he thoroughly stuck to, and, in the power of a holy faith and courage, resolved to carry through

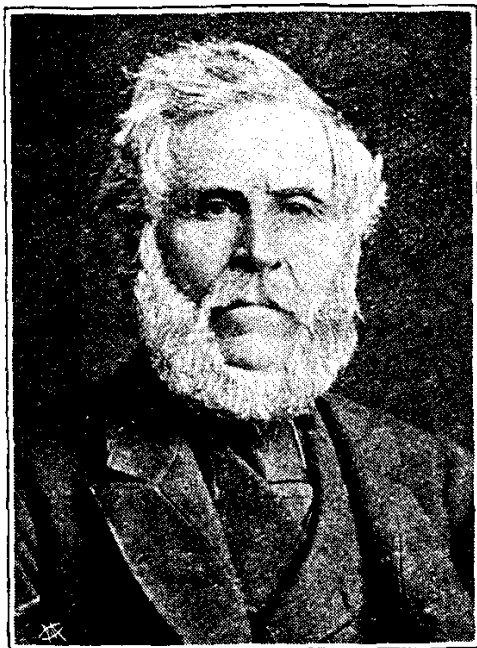
at all costs. Hence the eminent success that has crowned all his labours—now closed on earth for ever. Yet may we not say that “his sun went down while it was yet day”? and verily we feel the world—and even the Church here—all the poorer and colder for his absence. Let us look up to Him who gave this splendid gift to His Church on earth, in thanksgiving and childlike trust that He will raise up others to carry on the work he so nobly led.

As a worker for God he knew the joy of the Master’s service, but he also had times of great depression, especially when many of his earliest friends went back and walked no more with him in his testimony for the truth of the Gospel; and he was made to experience something of the sorrow of the apostle who once wrote: “This thou knowest, that all they that are in Asia turned away from me. . . . At my first defence no one took my part, but all forsook me: may it not be laid to their account. Notwithstanding, the Lord stood with me, and strengthened me; that through me the message might be fully proclaimed.” This will be seen from a letter which I received from Mr. Spurgeon at the time.* But while he was often in great sorrow and depression himself, he was made the means of administering comfort and consolation, through his preaching, to many thousands of others. Though “faint,” he was yet “pursuing,” and thus stimulating other workers to perseverance under all circumstances in the Master’s service.

But if Charles H. Spurgeon could speak to us from that coffin, he would say, “Talk not of me so much as of my Master; speak not of Spurgeon, but of his Saviour; give HIM the glory for all that HE has wrought.”

This indeed we would do, and for one moment before this meeting closes let me say to those who, possibly, are present amongst this great company of “workers” who have not yet turned to God, and who do not yet rejoice in the knowledge of His salvation, Let this be the time of your decision for Christ. As Charles Haddon Spurgeon looked and lived, so do you look to Christ now and pass from death to life. By the sleeping dust of the servant look to his Saviour, and in the presence of this coffin look to the Cross where he found peace and pardon; look to Christ, and receive the power to live the life which in his case we cannot doubt is now—or will hereafter be—recompensed by Him with the welcome, “Well done, good and faithful servant: enter thou into the joy of thy Lord!” God grant it may be so, for Jesus Christ’s sake!

* A fac-simile of this is given on p. 133.



THE LATE GENERAL BELL.

ON January 16th last, fell asleep in Jesus Charlotte, the beloved widow of the late General James Bell, in her 80th year, at Beckenham, Kent, and her remains were gently laid by the side of her beloved husband, who had previously departed to be "for ever with the Lord," in the picturesque graveyard at Reigate, when a goodly company of well-known Christians assembled to show sympathy with the bereaved family, and to thank the Lord for His grace continued to the dear departed one for so many years. As in her life, her end was *peace*, and, as in so many other recent instances, the call came through an attack of the prevailing epidemic. So speedy a departure was scarcely expected, neither by the family nor the medical man, though she had expressed to her faithful servant the conviction that her end was drawing near. After a quiet season of rest, and finding her maid by her side when she awoke, she said, "Was it you that spoke to me?" and on the maid replying in the negative, she said, "Oh, but someone *did* speak very clearly to me, and said, 'I am the Resurrection and the Life.'" Shortly after, without a struggle, or even a gasp, she simply ceased to breathe in her sleep, and was "absent from the body, and present with the Lord."

Indeed, only a little while before this, she said she had no pain whatever, as was the case throughout her short illness.

A private service on the day of



THE LATE MRS. BELL.

the funeral was conducted, at the request of the relatives, in the dining-room of the house, by the writer of these lines, who had been intimately associated with both General and Mrs. Bell, in Christian fellowship, for over a quarter of a century, and whose recollections of their united godly and gracious lives will never fade from his memory; and these will be shared by many others who enjoyed the friendship of the departed for greater or lesser periods. Amongst the many friends present was Colonel Bell, who must have known both the departed saints, in India and subsequently in England, for about fifty years. It is a singular fact that two of the sons are Generals in the Army, one being in India, the other in England, having just suffered from the plague that is afflicting so many thousands. The third son is known as a partner in the firm of Messrs. J. R. Rouse & Co., of Fenchurch Street, and is a devoted worker in the corner of the Lord's vineyard at Beckenham. The deceased lady has left a large number of grandchildren to mourn her loss. A sketch of the late General James Bell was given in this magazine for April, 1887, p. 230, under the title of "Our Friends in Heaven," and we have now the pleasure of presenting a large circle of friends and fellow-Christians in many places with their portraits, that of Mrs. Bell being from a photograph by W. Kent, Terminus Road, Eastbourne.

NOTES FOR THE MONTH.

"SPURGEON MEMORIAL" NUMBER OF
"FOOTSTEPS OF TRUTH."

MANY of our readers are aware that, on February 11th, we issued a special number of *Footsteps of Truth* as a memorial of the late Charles Haddon Spurgeon, whose death has been so terrible a blow to Christians in every part of the globe. Such has been the demand for this number that we have already printed three distinct editions, a fourth being now in the press. Those who have not yet seen it should order at once through their local bookseller. Should any difficulty be experienced in obtaining copies, they may be ordered direct from Messrs. J. F. Shaw & Co., 48, Paternoster Row, or Mr. W. G. Wheeler, 21A, Warwick Lane, E.C. It forms an excellent book for general distribution, containing Gospel truth and testimony from almost every quarter of the globe as to the blessedness of "the man that trusteth in the Lord,"—and in this instance, one who unsparingly served Him humbly and earnestly through life. Many of our friends have obtained parcels of from 200 to 1,000 for distribution in their Congregations, Bible classes, houses of business, &c., and for *this purpose* they may be ordered direct from the Editor's Office (address to Mr. Hutchins), 190, Alexandra Road, St. John's Wood, London, N.W., at 6s. per 100 (carriage extra). It consists of 40 pp., including six portraits of Mr. Spurgeon and seven other illustrations. Many personal friends of the deceased have publicly declared it to be the best thing of its kind issued,—certainly there are none cheaper.

* * *
A SUGGESTION.—Thousands of lives have lately been cut short on earth, and thousands more have been in great danger. Those who have suffered from the terrible epidemic which has wrought such fearful havoc, and who have been graciously restored, might well remember the opportunity thus given back to them for spending the remainder of their lives, and more liberally of their means, unreservedly in the Master's service. ALL such may well give a SPECIAL THANK-OFFERING toward the furtherance of the work of the Gospel amongst the millions who as yet "know not the Lord." In whatever direction

this is done we shall rejoice, but we need scarcely add that we should be grateful if at least *some* such thank-offerings are sent in aid of the *Evangelistic Mission* under our care.

* * *
WE rejoice that, after months of prayerful consideration of the subject, it has been determined by Christian friends at Hastings and St Leonards to arrange for a SOUTH COAST UNITED CHRISTIAN CONVENTION, to be held 26th, 27th, and 28th April next in Hastings, further particulars of which will be duly announced. Meanwhile we commend this matter to the prayerful remembrance of Christian readers, that these meetings may result in increased spiritual life amongst the various denominations, and in more practical consecration to the service of the Lord. Communications concerning this Convention may be addressed to Rev. Frederick Whitfield, Silverdale Rectory, St. Leonards, who is acting as honorary secretary.

* * *
GENERAL SIR ROBERT PHAYRE, K.C.B., at a drawing-room meeting at WILTON HOUSE OF REST, St. Leonards, on Tuesday afternoon, 16th February, gave a graphic and intensely interesting account of his experiences in India and Afghanistan, illustrative of the privileges and responsibilities of the Christian soldier, which, though it occupied an hour and a half, was listened to with closest attention. The assembled guests expressed their warmest appreciation of, and gratitude for, the privilege enjoyed; many of the incidents recorded being calculated to strengthen their faith in God and their courage in Christian service. Free-will offerings were subsequently handed in towards the fund for the purchase of the freehold of Wilton House, for which we are still needing a large sum. Further contributions to the accomplishment of this end would be gratefully received by the Editor of this journal, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *
Much matter of deep interest is necessarily held over till next month, in consequence of the demands on our space connected with the sadly important and unexpected events recorded in the foregoing pages.

THE EVANGELISTIC MISSION.

THE annual gathering of the Haverstock Hill branch of this Mission was recently held at Malden Hall, and drew together a large and representative company of prominent leaders in evangelical work.

Among those present who took part in the proceedings were Colonel Morton, Mr. John Wilkinson, Pastor F. B. Meyer, Dr. T. Neatby, Mr. Robert Paton, Mr. McVicker, Mr. J. E. Mathieson, Mr. T. B. Miller, &c.

Prayer having been offered, at the suggestion of Mr. C. Russell Hurditch, the Director of the Mission, for the bereaved members of the Royal Family, and for Mr. Spurgeon, Mr. Meyer paid a warm tribute of praise to a branch of the Evangelistic Mission's work which he thought was one of the most important—viz. the Wilton House of Rest. He had known many poor, tired and weary workers in the Master's service who had gone there, and the testimony of all was that it was the most delightful resting-place for Christian workers that could be desired. Referring to the hymn, "Ho, reapers in the whitered harvest,"

INCREASED POWER

the speaker said: "The hymn that has just been sung has reminded me of that wonderful word in Isa. xl 31, and I cannot help noticing that God puts the climax where we should have put the beginning. Anybody can *walk*, many can *run*, but very few can *fly*. I am not so sure, however, that the great achievement is in the flying so much as in the patient walking without fainting from day to day and every day. There are many Christians who can go by spurts, now and then—in revival time, for instance. I've met many who in this way can fly, *but they don't keep on at it*. And I'm thinking that those who go on patiently day by day—you mothers, for instance, going on with the humdrum things of your daily life, washing and mending, and home tending, and maintaining your fellowship with God *and keeping on at it*—are most exemplifying the Christian life. I've learnt much from cycling in this way. Those of you who know anything of cycling will know that the most difficult thing in the art is to go slowly, and the greatest achievement of all is *to stop still*. Young beginners always go fast, and it is only after much experience and many a fall that you learn to go slowly. So in the

Christian life, to be able, with every one around us watching, to be patiently sticking to it day by day, walking in fellowship with God, through sun and cloud, up hill and down, is the greatest achievement. I was once fond of flying, then I took to running, and now I desire just to walk day by day in unbroken fellowship with God, who gives power to the faint and can keep us from fainting. How delightful to know we *renew* thus our strength (lit., *change our strength*), whether for flying, running, or walking. 'To those who have no *might*, He increaseth strength.' Glorious words! They so remind me of those words of the Apostle, which have been so sweet to me lately, as I have sought to lean my whole weight on them. You remember he asked Christ to take away that which so hindered him. If it were not for this ophthalmia which hinders my doing more than just sign the epistles which others must write, if it were not for this stuttering which renders my speech so contemptible, if it were not for my diminutive, unprepossessing appearance, how much more could I do, and how much better could I do it. And then God said, Keep as you are, Paul. Keep as I am? I so long to do more, I so crave to be more useful; and God said, Keep as you are, Paul. My strength never reaches its most perfect manifestation so much as when it operates through utter human weakness. It is on the lowest platform My greatest miracles are wrought. My strength is made perfect in weakness. When Paul heard that he no longer wished to change his condition; he changed his tone. I don't wish to change anything; gladly will I retain the contemptible appearance, the stammering utterance, the defective vision. 'Most gladly will I glory in these infirmities, for when I am weak then am I strong.' God has a deal to do to draw us down out of our own self-sufficiency. We are too strong, too busy, too well equipped; like Gideon's army, we have to be weakened and reduced. God has to weaken us, and empty us, and mortify us, until we lie low in His presence and cry, 'A worm, and no man.' In justification, sanctification, and in the Christian life, the great prerequisite is to get down low enough for the power of Christ to be able to work in us. The power of Christ, who gives power to the faint. Mark you, He *gives*. Your faith is the hand that takes. You have only here and now to look up to Christ and say,

'Increase in me Thine own power.' I want you to-day (and with that I close), I want you to-day, in all your tiredness, your weariness, your utter *worn-outness*, to link yourself on to the mighty power of Christ. I could perhaps better illustrate this if I were in Leicester, but doubtless the same thing is seen in London. In Leicester one frequently sees a notice up,

A PARABLE

'A floor to let, with power.' That means that in the basement there is a powerful engine having connection on each of the upper storeys in the building. Well, a man goes and takes one of these floors, and presently I go in and find him sitting down exhausted, and weeping. 'What is the matter, my brother?' He says, 'Do you see that heavy crank which drives my machinery? I have been toiling all day turning that, and I am utterly worn out.' And I say, 'Look up; do you not see that little wheel up there on that steel rod? That wheel is in direct connection with sufficient power to turn a hundred such cranks as yours.' Ah, you have been shortsighted, and overlooked that wondrous power that was available for all your needs. I come in again in a fortnight's time, and find you in the same condition. 'How is it you have failed to utilise this ever-ready power? You have not known how to appropriate it.' And I point to a leather band lying unused beside you, and say, 'Put that on that little wheel and let it encircle your wheel too!' And now the power is yours, and your sad toil is over. God has stored all power in Christ and given you the Holy Ghost to fill you with that power. Faith is the band that links you on to the omnipotent power of Christ, which may be yours by the Spirit's help to-day. Then, when you come to the end of your own strength, at your wit's end, to be able to hear Him say, 'My grace is sufficient for thee.' You may be worn out, weary, and broken-hearted well-nigh, but here is the Holy Ghost, the Comforter, to fill you with all the fulness of Christ. You will know when that Spirit is divinely filling you, by your conscious realisation of the incoming power of Christ. Brethren, the world is growing old, things are drawing to their close; let us seek to know more of this mighty power, and live and work in its blessed might."

A few weighty words from Mr. MATHIESON closed the afternoon meet-

ing. Tea was then served in the spacious schoolroom, which was well filled.

The evening meeting was opened with praise and prayer, after which Mr. HURDITCH said that this was the eighteenth anniversary of their work in Malden Hall, and he rejoiced to say that, although eighteen years had come and gone, during all that time the old-fashioned Gospel had been preached, and they had found no occasion to change their note.

The reports which followed from Mr. GEORGE HUCKLESBY, on behalf of the church, and from Mr. PRIDHAM, on behalf of the school, showed that the work in every department was in a most prosperous and flourishing condition, and the warmest testimony was borne by the various speakers who followed to the importance and success of the mission work generally.

Dr. T. NEATBY, dwelling on John iv., emphasised the truth that only a satisfied soul can be a true worshipper.

Mr. McVICKER and Mr. T. B. MILLER followed with earnest words of counsel, suggested by the illness prevailing among all classes, and the opportunities this afforded for useful service for Christ.

Earnest and interesting addresses were also given by Mr. JOHN WILKINSON, Colonel MORTON, and Mr. ROBERT PATON, praise and prayer bringing to a close a season which was felt by all to be one of solemn interest and power.

* * *
MR. F. STONE, sculptor, St. Paul's Place, Canobury, N., sends us a specimen portrait-medallion of the late Mr. C. H. Spurgeon, beautifully executed and set in handsome crimson plush mounting, for hanging on wall, &c. It is cast in imitation old ivory. Doubtless many of our readers who hold in great esteem this faithful and honoured servant of Christ will be glad to possess a copy of this excellent little souvenir. They are issued at 7s. 6d. each.

* * *
THERE is cause for much praise to God for answering prayer in connection with the Special Gospel Mission now going on at Malden Hall, conducted by Mr. Wm. Grove. A large number have attended the addresses to *men only* on Sunday afternoons, and on Sunday evenings the Large Hall has been crowded out, and the Word has been with power, several souls deciding for Christ. The services go on until the end of the 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."

EVANGELICAL THEOLOGY. A Course of Popular Lectures by A. A. HODGE, D.D., Princeton. Nelson & Son.

A very remarkably clear exposition of many important truths. We can heartily recommend the book, and trust it may be a help to many and tend to counteract much of the down-grade erroneous teaching. We wish, however, that the two chapters on Baptism and the Lord's Supper were not so tinged with Sacramentarianism.

DISLOYAL. By SYDNEY WATSON. Drummond's Tract Depôt.

A well-written story, pointing a solemn warning to the fact that as a man sows so must he reap. The Gospel is clearly given.

ROMANS VII.: What does it Teach? By FREDERICK BISHOP. Nisbet & Co.

Much helpful teaching, and stimulating on the subject of the possible victories in the Christian life. The writer advocates the view that Rom. vii. was intended chiefly for *Jews*. The subject is carefully examined.

THE BLESSED LIFE: Its Purity, Peace, and Power. With a Chapter on Keswich. By JAMES ELDER CUMMING, D.D. Drummond's Tract Depôt.

There is much really good and helpful in this little book, which distinctly disowns any idea of sinless perfection. We think, however, the teaching that we are to trust the Lord to do everything *for us* is not Scriptural. We would rather say that we are to abide in Christ, and then the life and power from our risen Lord will work in us and through us in the life of victory and fruit-bearing.

GREAT QUESTIONS OF THE DAY. By H. E. ROBINS, D.D. Morgan & Scott.

We think some things stated in this book are beyond what is revealed, and that where Scripture teaching is not clear as to God's future dealings with the heathen, it is best to leave the subject, confidently assured that the Judge of all the earth will do right.

THEOSOPHY, BUDDHISM, AND THE SIGNS OF THE END. By G. H. PEMBER, M.A. Hodder & Stoughton.

Another book of solemn warning against the false doctrines named, and explanatory of their real teaching. No doubt the warnings are needed, but the details of these evil mysteries are scarcely for edification generally.

PRINCIPLES AND DOCTRINES OF THE TRUE APOSTOLIC CHURCH, and, Are they Anywhere Exemplified in the Present Day? By WALTER J. MILLER. Wheeler. (2d.)

This is a most suggestive pamphlet, in which the writer sets forth in a most gracious spirit, and in the light of the Scriptures of Truth, that which characterised the Church in Apostolic days, and which should characterise the Church of the nineteenth century. The author maintains that the four great governing principles then were the absolute authority of Christ the Head, the recognition of the One Body, the presence and power of One Spirit for service and ministry, and the acknowledgment of only One Name as the centre for unity and worship.

The doctrines taught by the Apostles were redemption by the sacrificial death of Christ; regeneration by the Holy Spirit, and justification through faith in Christ Jesus; and the believer's union with Christ in His death, resurrection, and exaltation. Baptism and the Lord's Supper were the two great ordinances practised by them; eternal judgment was solemnly taught; and the second coming of the Lord and His Millennial reign were clearly set forth. A clear, concise, and comprehensive little work, and costs only twopence.

THE CHRISTIAN'S PURSE AND THE LORD'S TREASURY. An Address by N. J. Partridge. (4d.)

A very plain and pointed address on a very practical subject. The author clearly shows how as individuals we are losers, our assemblies suffer, and the work of God is greatly hampered and impeded, through not honouring the Lord with our substance, be it little or much. Many Old Testament scriptures are quoted to prove that it was Israel's privilege to give back to God that which He had first given to them; and then from the New Testament he shows it to be the believer's privilege still to have the name of Jesus inscribed upon their purses as the rightful owner, and they themselves as only stewards using and utilising the present in the light of the future, and so laying up for themselves a good foundation against the time to come. We strongly advise our readers to purchase, to pray over, and to practise the contents of this fourpenny pamphlet.

"KEPT FOR THEE." SOPHIA M. NUGENT. Partridge. (1d.)

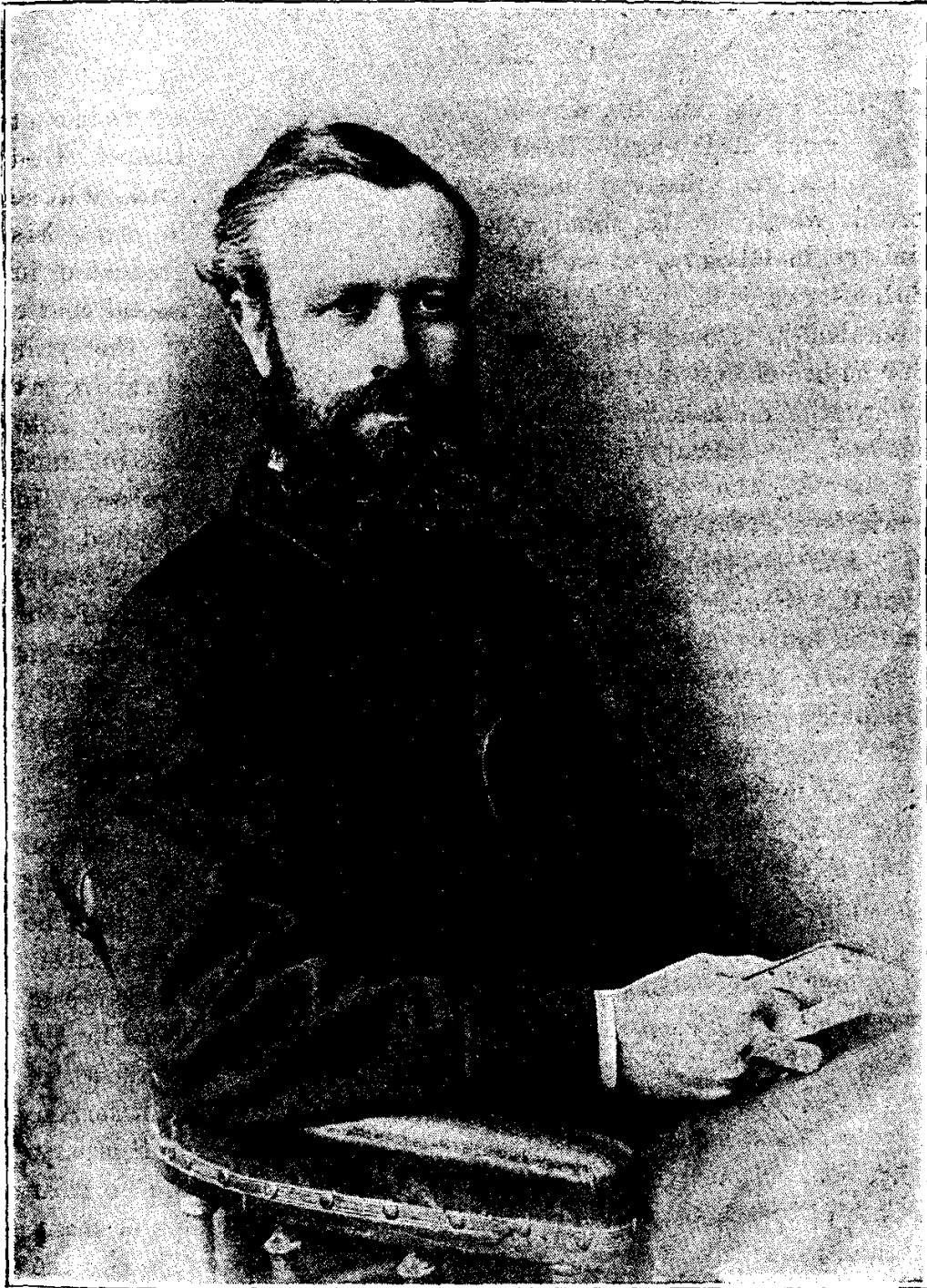
This is another of this well-known writer's choice little booklets, in which is set forth the full salvation "kept for" the poor needy sinner who comes to God in His way, and what an ample supply of grace is treasured up in Him in whom all fulness dwells for those who are saved, and what an eternity of glory is reserved in heaven for those who are thus saved and kept on earth.

MY GUEST CHAMBER; or, For the Master's Use. S. M. NUGENT. Partridge.

Brief, bright, and bristling with practical and suggestive hints. It contains four chapters. In the first the author shows Christ's indisputable claim to His blood-bought property; in the second we learn how He deigns to take up His abode in the hearts of those who yield themselves to Him; chapter three explains the different means and methods used by Him to winnow His precious grain; then in chapter four such "winnowed" ones are shown to be vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.

THE AUTHORITY OF CHRIST IN THE CRITICISM OF THE OLD TESTAMENT. By JONATHAN TEAYER, M.A. Elliot Stock.

Thoroughly sound, but we think would be more helpful if there were more positive truth, and not so many quotations from down-grade critics.



MR. JAMES STEPHENS, M.A.,
PASTOR OF HIGHGATE ROAD CHAPEL.



PASTOR JAMES STEPHENS, M.A.,
OF HIGHGATE.

HIS genial minister, whose work at Highgate Road has so greatly blessed, portrait we give in this number, ministry in Glasgow, where he 1861, afterwards taking his the- in Edinburgh. During the recess 1869 he had charge of a mission Dollar, which was subsequently a church. In January, 1871, he as one of the Presbyterian Berwick - on - Tweed, where he word and doctrine for the About this time his mind became upon the subject of believers' baptism, which resulted in his resigning his charge. His next step was to London, where he was invited by the late Dr. Saphir to assist him in the work of Trinity Church, Kensington Park Road. There Mr. Stephens preached the Word each Sunday evening during the winter of 1877, and assisted in the work of the visitation of the sick. But this could only be a temporary arrangement, on account of his change of views. His health beginning to fail, he went by medical advice to America for a few months. On his return he accepted an invitation to give lectures to the students at Harley House, and during Dr. Guinness's absence from home took charge of that important work. In the autumn of 1877 he was baptised by Dr. Culross in Highbury Chapel, and on the same evening he preached in Highgate Road Baptist Chapel. Ultimately he was asked to undertake the pastorate, which he accepted, commencing the same in February, 1878. For fourteen years God has signally owned our brother's clear and faithful preaching of the Gospel there, in the conversion of many souls, and has richly blessed the sound and Scriptural teaching to the building up of God's saints on their most holy faith. The church numbers about 700 members, who carry on a very active and aggressive work in the neighbourhood around. Mr. Stephens was compelled to withdraw from the Baptist Union on conscientious grounds some time before the

excellent
Chapel God
and whose
began his
graduated in
logical course
of the year
station at
formed into
was ordained
ministers in
laboured in
next 5 years.
exercised

late Mr. Spurgeon took the same step, thus testifying that he could have no fellowship with the unscriptural "down-grade" doctrines which have been so faithfully witnessed against by these and other preachers who remain loyal to the Scriptures as the inspired Word of God.

It is a matter for surprise and grief that any professing to do so can remain in any "union" such as the one named, members of which deny fundamental doctrines and exchange pulpits with Unitarians.



PROMISE IN THE BUD.—A SPRING PARABLE.

TAKE an early bud in spring. If you cut it open, you may see the beginnings of all the parts that in due time were to come out of it; though, unless you knew beforehand, you could not guess the shape in which these would develop. But the bud was not made to be cut open and examined. In doing this you have destroyed it. Leave it to grow in its secret silence, and it will open of itself, and blossom, and in due time bear fruit. In those early days of Eden God gave our parents the living bud of promise. He knew all that was wrapped up under its simple form, and to what it would grow. He did not tell them all this. He told them all they needed to know for their faith and obedience. Adam had seen how the serpent, by the woman, had brought in the sin and the ruin. And now he knew that by the woman's seed the serpent's power should be destroyed, though not without hindrance and injury from the serpent. So much was all he needed to know. And he *thought over it*, and *laid it to heart*. And in token that he believed it he called his wife's name Eve, because through her seed the life and deliverance was to come. His faith was ripe, though the promise was in the bud. He needed not to cut it open and analyse it. It has been left for us to see how it grew, and blossomed, and has borne its blessed fruit in Christ, the woman's seed, the Son of God. Let us take the lesson now as to "the sure word of prophecy," "the promise of His coming." God, by all the various ways He has spoken of it, has made it plain enough for our faith and obedience, but not for our curiosity. No analysing has been able—or will be able—to tell certainly or clearly the time and way of its fulfilment. It is still only in the blossom, given to us not to be anatomised and speculated on, but to be a living practical hope, a thing of power over the heart and over the walk. In vain we try to define what God has chosen to hide under dark sayings. In vain we seek, out of the scattered and diverse forms in which His wisdom has put it before us, to construct for Him an orderly plan. Wait His time, and the blossom will come to fruit, in His way. Only let us watch and keep our garments, that our Lord when He cometh may find us READY.

W. COLLINGWOOD.

THE POWER OF THE PRESENCE OF CHRIST FOR CONFESSION.

By F. E. MARSH, *Sunderland.*

ACTS xviii. 9, 10.

WE are apt to encircle the head of the Apostle Paul with a halo of glory, which sets him in an unnatural light, and makes him to be what he never was, and what he never claimed to be. If there was one thing more than another that the Apostle was, it was that he was human; and being human he had human feelings, and was liable to make mistakes. How keenly the Apostle felt it when Demas forsook him, and went like a dog to the vomit of worldliness. What a wail of sorrow there is when he speaks of some who have been shipwrecked upon the rocks of error. With what dignity did he defend himself when some at Corinth questioned his Apostleship. How heavily the care of the churches pressed upon him, and how tender he was with those who were young in grace—yea, he sought to nourish and cherish them as a nurse the child. How refreshed he was when a Christian brother came to him, and how rejoiced in spirit when the saints thought of his need, not for the gift's sake, but because it meant a greater reward for them. What a touch of nature there is when he asks Timothy to bring the cloak that he left at Troas. In all this we see the tenderness of the heart of the Apostle. We see the tears glistening in his eyes. We feel the warm breath of his spirit. But, on the other hand, we see here and there mistakes in his life. It seems to us that he pandered to Judaism when he shaved his head and made vows at Jerusalem; and also when he circumcised Timothy because of the Jews. And at Corinth he appears to have acted a little hastily in turning away from the Jews; and it seems to infer that he was inclined not only to leave the synagogue of the Jews, but Corinth as well, till the Lord told him that He had much people in the city. The one thought that is suggested by the words of the Lord Jesus to Paul is: *The power of His presence for confession.*

1. *The command to confess.*—"Speak, and hold not thy peace." This was not a command to Paul to give a learned oration, a lengthy treatise on some theological problem, a clever essay on a disputed point of doctrine, an abstruse lecture on a knotty scientific theory, or a three-

headed orthodox sermon with divisions and sub-divisions; but he was simply told to speak, or, as the word might be rendered, "talk," for it is so translated in Luke xxiv. 32, when the two disciples referred to the fact that Jesus had "*talked*" with them as they journeyed to Emmaus; and in John iv. 27, when the disciples came back from Samaria they found their master speaking to a woman, and they " *marvelled that He talked with her;*" and also in Acts xxvi. 31, when Agrippa, Festus, and the rest went aside after hearing Paul speak, and "*talked between themselves*" about him. Thus, to confess Christ simply means to talk of Christ. To a natural man this is an impossibility, for to truly confess Christ we must have personal acquaintance with Him. To a half-hearted Christian it is a difficulty to talk of Christ, for all the time he is thinking about himself, and of what others may say or think. But to the whole-hearted believer it is a necessity, for the love of Christ is the constraining power—which is as steam to an engine—which is moving him on; the word of Christ is as fire, causing him to speak it out; and the Spirit of Christ is a mighty impulse, breaking through the fear of man, and overlapping natural timidity.

Let us remember that to confess Christ is the command of Christ. Call to mind His own words: "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. x. 32, 33). The Lord had been telling His disciples whom to fear and whom not to fear. They were not to fear those who were able to kill the body, but rather to fear Him who was able to cast body and soul into hell. Hence the command He gives to confess Him before men. The Lord Jesus has no sleeping partners, nor silent disciples. It is said that a minister in Brooklyn was recently called upon by a business man, who said, "I come, sir, to enquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ & Co.,' and the names of the 'Co.,' though they occupy a subordinate place, must all be written on the signboard." Those who receive the blessings of the Lord must go and tell of the Lord of the blessing. After Christ had cast the demons out of the demoniac, the command was, "Go home and tell thy friends what great things the Lord hath done for thee." When the ten lepers were cleansed they were directed to go and show themselves to the priest. This would involve that they should go and confess Him who had cleansed and delivered them. Let us

154 POWER OF THE PRESENCE OF CHRIST FOR CONFESSION.

remember that the three *C*'s go together, and they stand and fall together ; and these are—

Conversion by God, through the blood of Christ.

Consecration to God, by the love of Christ.

Confession of God, in the power of the Spirit.

2. *Encouragement to confess Christ.*—“Then spake the Lord to Paul in the night by a vision, ‘Be not afraid.’” It is the fear of man that is as a gag upon the mouths of many, which hinders them from speaking of Christ, and the consequence is many are robbed of blessing, for one of the ways by which we receive the *joy* of the Lord is to speak of the *Lord* of the joy. If we enter into and live in the power of what Christ has done for us we must speak. It is said that, at the battle of Williamsburg, a soldier who had the artery of his arm severed by a fragment of a shell, and was fast bleeding to death, saw a surgeon going to the front for orders, and, lifting his bleeding member, cried, “Doctor, please!” The surgeon dismounted, bound up the vessel, and gave all possible relief. As he started on, the man said, “Doctor, what is your name?” The reply was, “No matter.” “But, Doctor,” said the wounded man, “I want to tell my wife and children who saved me.” Do we not want to tell of the Man who has saved us? Shame on us if we can be silent, for silence is sinful, as well as ungrateful.

If we know what it is to look into the face of God, we shall not fear to look into the face of man. If we speak to God about men, we shall speak to men about God. Since the Lord Himself speaks to us, we cannot be afraid to let Him speak through us. We need not be afraid of man whose breath is in his nostrils, but we need to fear Him upon whom man depends. We must not be afraid of man's hatred, lest we displease Him whom we are called to please. When the Lord says, “Be not afraid,” we need not fear the words of man, though they sting like serpents.

We need not be afraid of our *enemies*, for as the Lord said to Israel, “*When thou goest to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt*” (Deut. xx. 1), so the Lord says to us. If we are in the minority as to numbers, we must always be in the majority when God is with us, for He that is for us is more than all that can be against us.

We need not be afraid of the *looks of men*, for as God said to Jeremiah, “*Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord*” (Jer. i. 8, xlii. 2), so He encourages us. Men may look daggers, and draw daggers, because we faithfully speak of sin

and of Christ; but the Lord at our side will deliver us from every danger, and keep us from all evil.

We need not fear *persecution* or even death from wicked men, for the Lord assures us, "*I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do*" (Luke xii. 4).

We need not fear should things seem *impossible from the natural man's* standpoint, for as the Lord said to the ruler, "Be not afraid, *only believe*" (Mark v. 36), so He says to us. The Lord Jesus started with Jairus to raise his daughter, and when the people said she was dead, He bids him to hush his fears and trust in Him.

We need not fear should *fears* arise, for the Lord will hush them as He did the disciples when they were afraid as they saw Him walking on the water, by saying, "*It is I, be not afraid*" (Matt. xiv. 27).

We need not fear should we be called to pass into the world that is mysterious by death, for as the Lord said to the disciples as they entered into the cloud, and heard the heavenly voice of the Father saying, "This is My beloved Son, in whom I am well pleased, *Arise, and be not afraid*" (Matt. xvii. 7), so He speaks to us. How can we be afraid, when He bids us not to be afraid? When He assures us not to be afraid, we should be afraid lest we were afraid.

3. *Power to confess Christ.*— "For I am with thee." The reason why we need not be afraid is because Christ Himself is with us. This "I am with thee" reminds us of the parting promise of Jesus as He commissioned His disciples to go and preach the Gospel to every creature, when He said: "And lo, I am with you always, even unto the end of the age." Putting the two together, we are enclosed in blessing, for the Lord says, "I am with you to empower you to confess, and as you confess I am with you still to strengthen, and this always." It is said that Hume was twitted by a friend for going to hear a well-known preacher in Edinburgh, when he did not believe in what he preached. His reply was something like the following: "But he believes in what he preaches, and speaks as though he meant it. Why, that man preaches as though the Lord Jesus was at his elbow." And that is where Christ is, if we have only eyes to see him, but too often we are like Elisha's young man, who could not see the Lord's army surrounding the city. It was the presence of the Holy Spirit that enabled the early Christians to witness as they did. It was the fire of the Holy Spirit that burned up their cowardice, and sent them forth like firebrands among the people. Let us turn to one or two passages in the Acts of the Apostles in confirmation of this. In Acts ii. 4 we read, "They were all filled with the Holy Ghost, and began to *speak* with other tongues as the Spirit gave them utterance." Now, while we know that the gift of tongues has ceased, still there is underlying the words the fact that it is the Holy Spirit that is the power that unlooses a man's tongue, and causes him to testify of Christ. Then, again, in Acts iv. 29, we find the believers praying that they might speak the Word with boldness, although they had been commanded by the authorities not to speak any more of the name of Jesus. What is the result? In verse 31 we read, "They spake the Word with

156 *POWER OF THE PRESENCE OF CHRIST FOR CONFESSION.*

boldness." Why? Because they were filled with the Holy Spirit. They could not keep still, as they themselves said, "We cannot but speak the things which we have seen and heard" (Acts iv. 20). The consciousness of the presence and the power of the Holy Spirit is the power of confession, as we have further illustrated in the case of Elijah, when he confronted wicked Ahab, and said, "God, before whom I stand" (1 Kings xvii. 1). He was living in the presence of God, hence he could confront the wicked king, and tell him of the punishment that was coming upon the nation because of their sin.

4. *The assurance of confession.*—"No man shall set upon thee to hurt thee."

In the fourth century there lived a godly man, who became the Archbishop of Constantinople, whose name was Chrysostom. He was a most eloquent preacher. He did not fail to preach the Gospel fully and faithfully. He exposed the sins of the rich and poor alike; the consequence was, he made many enemies. There is an incident that is said to have occurred in his life, when he was brought before the Emperor. The Emperor threatened to banish him; he replied, "You cannot banish me from Christ."

"I will take away your life!"

"You cannot," he said, "for my life is hid with Christ in God."

"I will take away your friend!"

"Ah!" he exclaimed, "I have a friend that sticketh closer than a brother."

"I will take away your treasures!"

"Impossible," he stated, "for they are in heaven."

That holy man realised the words of the Saviour, that man might hurt his body, but could not touch that inner self.

5. *Reason why we are to confess.*—"I have much people in this city," was the Divine reason why Paul was to remain at Corinth and confess his Lord. As the landowner, when he is about to fell a number of trees, goes over his estate and marks them, so that when the woodman comes with his axe to cut them down he knows those which are to be felled; so God had those in Corinth whom He had marked out as His own, which were to be taken out from the rest. And these were to be brought to Himself through the testimony of those who were already His. It is by human instruments, who are charged with the electricity of the Holy Spirit through union with Christ, that is the magnet that God uses to draw those who are in the rubbish of sin and worldliness, whom He has separated to Himself. He wants our *lips* given to Him, that He may pour His grace into them, thus all our words shall be seasoned with grace, that others may know of His grace. He desires that our *heart's affection* shall be placed at His control, that His love may surcharge us, and that others shall know that "God is love," through our love to God, and our brethren; and manifest, also, in our compassion for the lost. He asks for our *hands*, that they may be surrendered to Him, so that He can use them in His work in carrying out His purpose, and thus to minister to others through us. He longs for our whole being to be at His disposal, that His own life may be seen in us, His love felt through us, and light confessed by us.

THE PILLAR OF RACHEL'S GRAVE.

NOTES OF A RECENT ADDRESS BY MR. JAMES WRIGHT, OF BRISTOL.

GENESIS xlviii. 7.

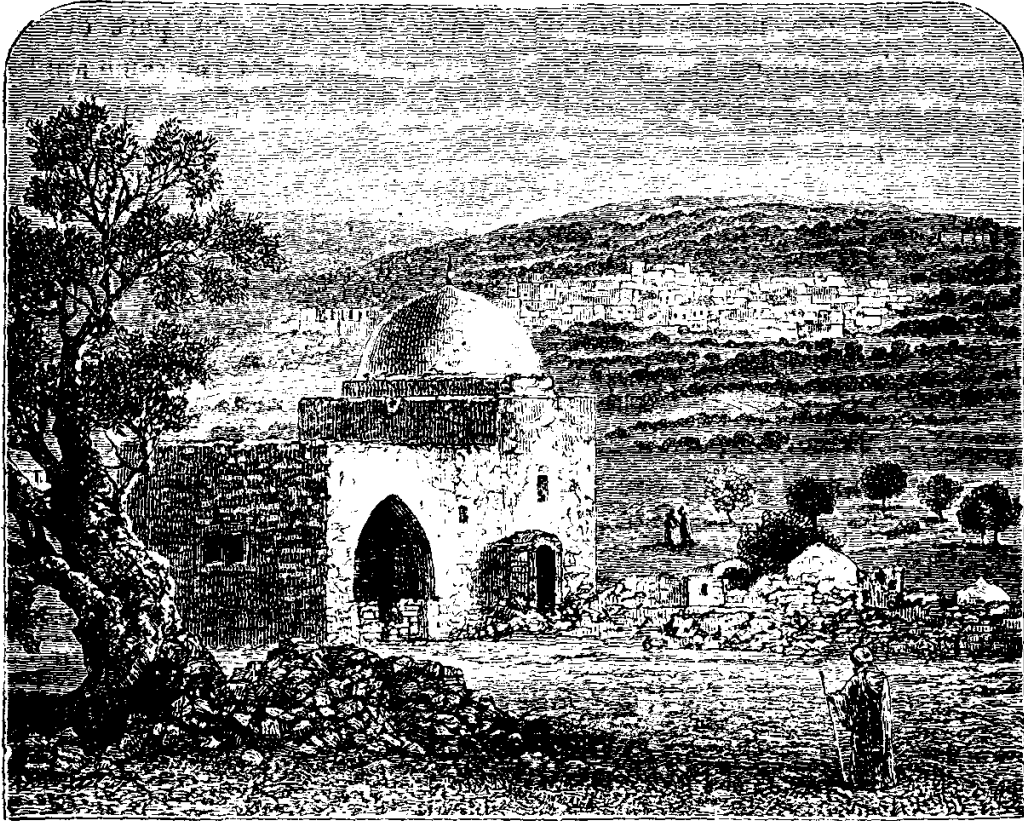
THE Spirit of God in Heb. xi. 21 bears testimony that it was by faith Jacob, when he was dying, blessed both the sons of Joseph.

We are not to limit the faith to that one part of the patriarch's action on this occasion. It is evident that the same applies to the whole of what is recorded in this chapter, to his mention of Rachel's death also.

In passing, let us not overlook the faith of Joseph here. Prime Minister of Egypt as he was, none of its dazzling honours affected him. The one who, when in the place of a servant, had said, "How can I do this great wickedness and sin against God?" now in his advancement, instead of seeking earthly glory for his sons, set his heart on a far higher object—his father's blessing, and the inheritance of God's favour thereby. Believing parents, read the lesson. Secure for your children, as far as human power can go to attain it, the heavenly blessing—a portion in the covenant of grace in Christ—as a priceless inheritance, above all earth's honours or wealth.

Jacob begins by recording how God Almighty appeared to him at Luz, and blessed him, At a time when his active, scheming brain was sealed up in sleep, God had revealed to him His purpose to make him His heir, to bestow upon him the inheritance of heavenly blessings. For that vision carried him far beyond the present earthly things, as the Lord Jesus Himself shows in John i. 51. It points to Him as the risen Son of Man, on whom the angels of God descend from an opened heaven with blessings for us. This Jacob first recalls: God chose me to be the depository of those things, heir of the covenant. Then he pauses. He had set up a pillar there at Bethel. But he had set up another pillar. It was at Rachel's grave. He thinks of the contrast. At the one, heaven had been opened, and the covenant of grace made sure to him, the promises flowing forth "like the river of God, full of water." At the other, he had buried all his earthly treasure, all that was most precious to him here below. It had been to him a cup of untold sweetness. And now that cup was poured out. It had fallen from his hands. "I buried her there." Two pillars he had set up: one at Bethel (God's house), and another at Rachel's grave, Bethlehem-Ephrath—of which we may see the meaning presently. One he anointed with oil. This Anointed Stone prefigured the "Shepherd, the Stone of Israel," to whom he refers in chap. xlix. 24. To this Anointed One—the Messiah, or Christ—were all the promises made (Gal. iii. 16); and they were secured by His death and resurrection (Acts xiii. 34). Jacob anointed that pillar, unconscious of its deep significance, viz., that all is made sure to us in God's Anointed.

On the second pillar there was no anointing. It was simply a memorial pillar; a memorial of what we are taught in 1 Cor. vii. : "The time is short. It becomes those that have wives to be as though they had none. The fashion of this world passeth away." That pillar told the tale of which the hymn speaks—"Fairest flowers bud and bloom and die away." Rachel was his best treasure. He had four wives, but Rachel was the truly loved one. For



RACHEL'S GRAVE AS IT NOW APPEARS.

her he had served seven years; and how touchingly it is said, "They seemed to him but a few days, for the love he had to her." Then in the time of danger, when Esau was expected, see how he places Rachel last, next to himself, to save her at least, if possible. And now he says, "*Rachel died by me.*" He had no power to prevent it. He could shield her from Esau, but not from death. All he could do was to bury her. The mention of this here tells us how the pang vibrated now as deeply as ever. As "Israel" he could say, "God Almighty appeared to me, and blessed me." But "*as for me*"—poor Jacob—I buried my treasure.

It was happy for him that he could look back, not on that memorial pillar only, but further back on the pillar of the covenant, of union to Christ. Let me speak to anyone in sorrow. Can you look back on *two* pillars? Can you go back to the covenant, and say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"? God can make an unseen Christ dearer to you than all; the Christ that came

from heaven, that died on the Cross, that is risen and glorified, and liveth to make intercession for you. Have you an Anointed Stone? In other words, have you accepted Christ? Then you can look calmly on every memorial of earthly sorrow. "Through much tribulation we must enter the Kingdom." All that is earthly is at best passing. The covenant is all sure. All is Yea and Amen in Christ.

Bethel was "the *house of God*;" Bethlehem, the *house of bread*; and Ephrath means *abundance*. How can we connect this with the pillar of mourning? Turn to Micah v. 2: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been of old, even from everlasting." The place of the grave of Rachel was the birthplace of the Christ. Where Jacob buried his earthly treasure, there the Christ was born. And He has told us there "shall sit down in His kingdom Abraham, Isaac, and *Jacob*;" and Rachel will then again be at Jacob's side, children of the Resurrection. Jacob little knew what it meant at Bethel, or that what he was there promised should arise at Bethlehem Ephrathah. For every seed buried in faith we may count on God's faithfulness for resurrection fruit, for every tear a smile, for every sigh a hallelujah, for every groan a song; after all the sowing with weeping we shall come again with rejoicing, bringing our sheaves with us.

But to those out of Christ I would speak. When Jacob said "As for me," it meant renunciation of hope in self. See how David says (Ps. v.), "As for me, I will come into Thy house in the multitude of Thy mercy." He took the ground of him who said, "God be merciful to me a sinner," in contrast with the self-righteous Pharisee who said, "I thank Thee that I am not as other men." Take that ground, else you can have no joy in the house of God. What am I? Lost; so lost that God came down to seek and save. Dead; so dead that Christ, for me, came into the dust of death. Let there be no addenda to God's terms, no making yourself better, no waiting till you have repented more *before* you come. Keep at the point—"in the *multitude of Thy mercy*." Come to God as a God of grace, who takes you up just as you are.

But, again, David says, "As for me, I will walk in my integrity." And, again, "As for me, Thou upholdest me in mine integrity." We are not saved to go on in sin. Perish the thought! If we are accepted on the ground of the atoning blood, we are to walk in integrity; and we shall, because He upholds us in our integrity. Mark, it does not say in sinlessness, but "integrity," *i.e.*, uprightness, honesty of purpose. It is a *path* to walk in, to pursue. Not perfection, nor any approach to it, at one stride. But there will be a following on to it. And the time is coming of which we can say, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

Sinner, take your true place, and give God His place. Believer, grasp with unwavering faith the pillar of the covenant, and out of every sorrow shall come joy and life.

CLAIMED AND KEPT!

PROVERBS vii.

Verse 1. "My Son." That gives us our relationship. We are brought into the family of God, so that we have not to carry out the injunctions contained in this chapter in order to *become* children of God. We are children by *birth*—*i.e.*, the new birth (John iii. 7). Sons by adoption and grace (Rom. viii. 14, 15; Gal. iv. 5-7); but as children of God we are called to obedience and to "good works" (Eph. ii. 10, compare Col. iii. 12). It must be clearly understood that those to whom this chapter applies are already, by virtue of the merits of the atoning blood and death of the Lord Jesus, by faith accepted and appropriated, the "sons of God." Blessed privilege! holy position!

Many are sons who are not faithful and obedient. The Holy Ghost in the Epistle to the Colossians (i. 2), addresses "the Saints AND faithful Brethren:" all believers are saints, but all are not faithful brethren! How this must grieve the Holy Spirit! Little wonder that there should be so little power in the Church to-day. The Father asks not for some part of our affection, but for *all*—"My son, give Me thine HEART." David could say (Psalm cviii. 1-3), "My heart is fixed . . . I will awake the dawn! . . . and I will sing praises unto Thee." Have you, beloved child of God, yet given Him ALL your heart—all its impulses, affections, and desires? Is He enthroned in your heart's truest love? Does your heart leap for joy when you, by faith, hear that voice Divine—"My Son," and when you cry, "Abba, Father"? Our theology should be summed up in two words—*viz.*, "Thine" and "Mine!" Oh, what amazing grace, transcending love, that "we should be called the sons of God" (1 John iii. 1)! Deity stoops to dust!

"My son, *keep* My words, and lay up My commandments with thee." Note the grammar here—"keep My words," a verb in the imperative mood—a command: keep, give heed to, OBEY. It is interesting to notice the "whole hearts" mentioned in Psalm cxix. Let us refer to two only—verses 2 and 69: "Blessed [or happy] are they that *keep* His admonitions, and that seek Him with the *whole* heart," and "I will keep Thy precepts with my *whole* heart." Note the grand climax in Jer. xxxii. 41: God's "whole-heartedness" for us. Read Luke ii. 19, and Luke vi. 46-49; James i. 32; John ii. 5.

Verse 2. The Holy Spirit seeks to impress upon us the importance of obedience. In the first clause of this verse He repeats the command. He would [also remind us that God is a jealous God, for He says,

“Keep My law [literally, ‘teaching’] as the apple of thine eye.” How *carefully* we guard that most tender part! It is of tremendous import. Injury to the apple of the eye brings about a two-fold catastrophe—viz., *great pain* and *impaired sight*. If the law of the Lord is sweeter than honey to us, how tenaciously we shall cling to it, and how boldly and carefully we shall guard it; yea—die for it, if need be!

Verse 3. We have here an injunction to *confess* God. “Bind them [His words or commandments] upon thy fingers.” This is the external evidence of the Christian. “Let your light so shine before men that they may see your good works, and glorify your *Father* who is in heaven” (Matt. v. 16). Our *walk* is important as our *life* (Eph. v). The latter is “hid with Christ in God” (Col. iii. 3). The former is the evidence to the world that we are Christ’s. Our fingers are ever *before* us. We cannot easily forget them. Then we use them constantly. So then the work of our (Christians’) hands should be *pure*. *His* “word is pure.” It is most *essential* to let Christ be seen in our outward walk! But whatever we do we must not drift into mere profession. The Christian’s heart should keep pace with his lips. Christ must not only have the best *window* in the house (heart), so that people may see Him from without, but He must also have the best *room*, the “Throne-room.” Again, the Christian must not only have a head knowledge of God’s Word, but a *heart-impress* also. We often mark our Bibles, but do they as often *mark us*?

Verse 4. “Say unto *Wisdom*, ‘Thou art my sister.’” This carries our thoughts to Him, “Who, of God, is made unto us *Wisdom*” (1. Cor. i. 30). It gives us our relationship to the Lord Jesus Christ, the *Son* of God. God is our *Father*. We are *heirs* of God, *joint-heirs* with Christ. We have *One Father*. The relationship of Jesus to the believer is therefore tender as that of a brother and sister.

Verse 5. Gives us the result or effect of carrying out the injunctions contained in the preceding verses. “That they may *keep* thee from the strange woman.” We *keep* in order that we may be *kept*! Precious word that—KEPT. (Compare Jude 24.) “*Him* that is *able to keep* you from falling.” Oh, how blessed to be kept with *such* keeping! “*Kept by the power of God through faith* unto salvation” (1 Peter i. 5). These poor hearts of ours are so apt to yield to “flattering words.” Yes, this “strange woman” of worldliness, of sin, of Satan, uses great craft and cunning. She is strange (or foreign) to all that is Godly! Her “heart *deviseth* wicked imaginations; her feet are swift in running to mischief” (Prov. vi. 18). Ah! we have a cunning enemy, well acquainted with our weakest parts. Our only safety is in our Omnipotent Keeper. Christian, walk carefully! (Rom xiii. 13 and 14.)

G. F.

OLD PEARLS ON NEW STRINGS.

No. III.—THE INVALID AND HER BIBLE.

By WILLIAM LUFF.

FOR fifteen years she had been an invalid, and for eleven years had been a prisoner between the sheets.

“Eleven years in bed,” I said, with a tone of pity.

“No,” she replied; “eleven years in His arms;” reminding me of the pearl-text, “Underneath are the everlasting arms” (Deut. xxxiii. 27).

Often she would be alone for many hours, with no companion but her Bible, which of late she could only read by laying her cheek upon the page.

One day her husband went out to his work and forgot to leave the precious book near enough to be within easy reach. How could she live without a word from her best friend! Impossible! She must get it. So, reaching out her weak arm, she found she could just touch the covers. Unable to move, the difficulty of drawing it toward her was very great, but by continued effort she drew it nearer and nearer, until it was close to her. Now a new trouble arose; the exertion had so exhausted her, that she was unable to use it.

Then came a little temptation to think it hard that she could not have this one pleasure of reading her Father’s word. Again she tried to open the volume, but it grew larger and larger; and as she endeavoured to raise the covers, they seemed to turn to two iron gates, leading into a beautiful garden, where were grassy lawns, dripping fountains, roses, lilies, and flowers she had never seen before.

“If I could but set my feet upon that cool grass; if I might but feel that water in my hot hands, and bathe my brow with its fresh drops; if only I were permitted to gather large bunches of those fair flowers.”

But she could not open the heavy gates.

Then the Lord stood by her, with her, on the outside of the enclosure, and as He touched her, He said: “It is all right; My child, that is My garden; but in thy weakness thou couldst not bear the splash of those fountains, yet thou shall have the dew. Thou couldst not walk those grassy ways; so lean upon My bosom. Thou couldst not gather large bunches from those bushes and beds; be content to take the flowers I give thee, one by one.”

A few snowdrops were upon the table, and the vision seemed to change as the Saviour stood beside her bed, and passed them to her

flower by flower. At the same moment sweet promises came into her mind—flowers from the book she could not open—

“I will never leave thee nor forsake thee” (Heb. xiii. 5).

“My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor. xii. 9).

“He maketh me to lie down in green pastures: He leadeth me beside the still waters” (Ps. xxiii. 2).

“Lo, I am with you alway, even unto the end of the world” (Matt. xxviii. 20).

Then followed verses from Psalm cxxi—

“He that keepeth thee will not slumber.”

“The Lord is thy keeper; the Lord is thy shade upon thy right hand.”

“The Lord shall preserve thee from all evil: He shall preserve thy soul.”

How wonderfully the Master can make up for any weakness in His servants! She could not walk in the garden and gather promises for herself, but she had what was even better: she received them from the loving hand of Jesus.

This passing of love-words went on for an hour, the last one being, “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings” (Mal. iv. 2).

The invalid remembered repeating the word “healing,” and went to sleep repeating it.

Not yet the golden dawning
Of the Sun with healing wings;
Not yet the happy morning—
Sleep, child, till Love outflings
The banners of the glory;
Sleep through the lingering night:
True healing is before thee
In Heaven's oncoming light.



MISREPRESENTATION.—The Christian must never expect to be understood and appreciated by the world. Even many professing Christians will not be able to see the reason and the rhythm of his actions. It has been well said: “Misrepresentation and slander is ever the portion of God's servants. Jesus Christ and Stephen were thus treated. St. Paul's teaching was accused of tending to licentiousness; the earliest Christians were accused of vilest practices; St. Athanasius, in his struggles for truth, was accused of rebellion and murder; the Reformers were accused of lawlessness; John Wesley of Romanism and disloyalty; William Wilberforce of being an enemy to British trade; John Howard of being an encourager of crime and immorality. Let us be content, then, if our lot be with the saints, and our portion be that of the servants of the Most High.”—F. E. MARSH.

DEATH OF MR. JOHN MCKITTRICK

AND

MR. JOHN LUFF, AFRICAN MISSIONARIES.

IT is with deep regret that we received intelligence of the death of these devoted and experienced Congo Balolo missionaries, one of whose portraits we give on the opposite page. Dear John McKittrick fell asleep on November 22nd, and John Luff on December 19th.

The affecting story of the death of Mr. Luff is told in the following letter from Dr. Harry Guinness to his parents, who have kindly favoured us with copy for these pages:—

“ N’GOMBE STATION, *December 31st, 1891.*

“ MY OWN BELOVED MOTHER AND FATHER,

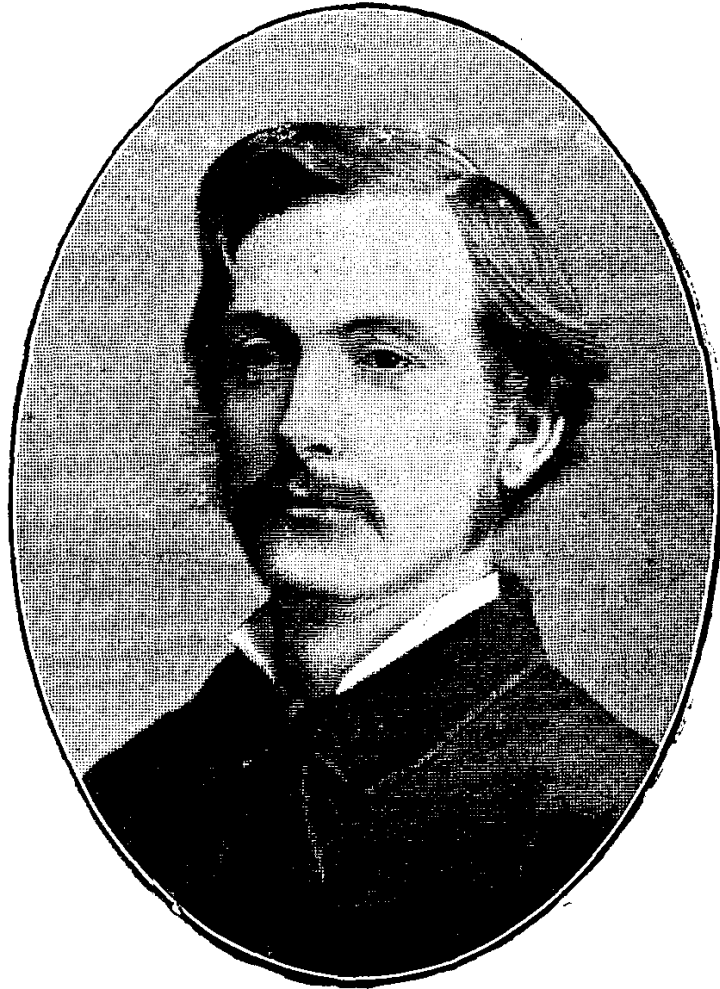
“How to write you the news I know not—I am almost like the servant of Job who alone escaped to tell the sad story. Alas! alas! I am the only one who can tell, for of our little group of three home returning after the sad blow which our beloved mission sustained in the death of its brave leader, one is not, and one is sick nigh to death.

“Dear John Luff fell asleep, peacefully and almost unexpectedly, after his fifth hæmaturic fever, which took place at Stanley Pool, and our invaluable little Dora is now most seriously attacked by the same fatal fever at the B.M.S. Station, N’Gombe. Mr. Luff pulled through his fourth attack but poorly, and during a prolonged convalescence at Bongindia gave us cause for fear as to the journey home. . . . He caught a chill at Kwamouth, and spite of the fact that the ‘Pioneer’ made a specially big run to Kintawo, when he had two doctors, and all the skill and assistance that loving experience could devise, he sank of exhaustion two days after the fever and hæmaturia had ceased. He was only ill about five days in all, when, on Saturday, December 19th, he was called into the presence of the King. He was buried the same day at even, in our little plot of ground, after a sweet little service, at which many of the State officials were present. I had a capital opportunity of speaking to them alone, before the sad ceremony, and spoke in French for about twenty minutes about the solemnity of life and death, and the salvation which is in Christ Jesus. They listened in profound attention. The Commission and State doctor were both present, and I do trust that seed sown in weeping may yet bear fruit to His praise. I am sorry that I must not stay to describe the scene—I am wanted at the bedside of the dear one who still remains.

“She was suddenly attacked on our journey down country, and when I found it out on that stormy night, in the little State house at the Luasi, I knew that it was a serious matter, for she had only just got over her fourth attack, which had taken place also at Stanley Pool. Through God’s mercy we were near this beautiful station, where we at once received every attention and kindness from Mr. and Mrs. Bentley, Mr. P. Coomber, and Mr. and Mrs. Cameron. Nothing lacks us that

DEATH OF MR. JOHN MCKITTRICK & MR. JOHN LUFF. 165

we could possibly need; but, alas! I have grave fears as to the issue. She has already had two relapses, in one of which the temperature rose to just over 105 degrees. Vomiting has been most trying and persistent, and for the past two days she can take no nourishment worth speaking of. Champagne, and Brand's essence of beef are at present our mainstay; but unless a turn for the better comes very soon, I dread the nervous exhaustion that must ensue. Mr. Cameron has had eight attacks, and Mr. Coomber several, whilst Mrs. Bentley was ill with one fearful attack for about five weeks. So if experience can do aught, we have it.



MR. JOHN M^cKITTRICK.

“It is sweet, amidst the rapid and often unexpected changes of this sad land, to feel ourselves in the strong, tender hands of the *One* who, though we are poor, ‘thinketh upon us,’ and to know that not only are His ways and thoughts not as ours, but *higher* than our utmost imaginings of good. He has glorified His name, and will yet glorify it; and if *that name*, that *character*, be glorified, is not all utterly well, even when to us it seems most ill?

‘What to us is dark to Him is light,
And the end he knoweth;
And not on a blind and aimless way
The Spirit goeth.’

“It may be yet that dear Dora will pull through by God’s goodness. Prayers at home and here so ceaselessly ascending will receive their answer, but I am afraid that when I have next to write I may have tidings of sorrow upon sorrow. A few days will settle the matter one way or another, and if she gets well, we will travel down together to catch the boat of early February (10th to 13th, I think).

“Through God’s goodness I am very well—better, in fact, than at any previous time since my arrival on the river. I have lost 30 lbs. weight—half a load—2 stone 2 lbs.—but will soon pick that up when I see you all again in the flesh, and rejoice with you over the wonderful, encouraging, dark, perplexing, blessed way in which He is leading.

“I have news of the further spread of blessing in Balololand, where yet ‘there shall be showers of blessing.’ ‘The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.’”

Through mercy, Mrs. McKittrick (“Dora” referred to above) recovered, and started for home in company with Dr. H. Guinness. Further interesting particulars will be found in *Regions Beyond* for March and April, edited by Mrs. H. Grattan Guinness.

JESUS CAN SATISFY.

Jesus can satisfy—oh, how completely,
 Only the fully-possessed soul may know!
 Yes, there is joy and divine satisfaction
 Even for thee, ’midst earth’s unrest below.

Jesus can satisfy—Jesus infinite
 Meeting the infinite need of thy heart;
 He, only He, of His unfathomed fulness,
 Love, peace, and bliss to thy soul can impart.

Jesus can satisfy—hast thou yet tried Him?
 Come, and His surpassing grace thou shalt prove.
 Long hast thou drunk from the world’s failing fountains:
 Why not drink deeper of God’s perfect love?

Jesus can satisfy—others are changing;
 Fitful the friendship of dearest and best.
 In His great heart every love-throb finds echo:
 Weary one, pillow thy head on His breast.

Jesus can satisfy—and only Jesus:
 Nothing beside can thy soul-hunger still;
 Fair is the earth in her beauty, but fairer
 He who thy uttermost longing shall fill.

Jesus can satisfy—He will sustain thee;
 He will upbear thee all life’s journey through:
 Whether the future bring sunshine or sadness,
 Ever must Christ be unchangeably true.

Glenvar.

W. A. G.

THE LEVITICAL OFFERINGS.

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

LEVITICUS ii. 7-10.

Verse 7. "And if thy oblation *be* a meat offering [gift offering] *baken* in the frying-pan, it shall be made of fine flour with oil."

That which is baken in the oven is concealed from sight; that on the flat plate is entirely open to view; whereas on the frying-pan it is partly concealed and partly open. We have here the third aspect of Christ's sufferings on the cross, in which the wrath of God, the malice of man, and the enmity of Satan are combined. This is expressed in Ps. xxii. 19-21—

"But be not Thou far from Me, O Jehovah:

"O My strength, haste Thee to help Me.

"Deliver My soul from the sword;

"My darling [only one] from the power [paw] of *the* dog.

"Save Me from the lion's mouth."

Wherein the Lord Jesus prays to be delivered from the overwhelming confluence of evil—from the sword of Jehovah (Zech. xiii. 7), from the power of profane and wicked men, and from Satan the roaring lion (1 Peter v. 8).

The gift offering made of fine flour with oil is typical of the sinless humanity of the Lord Jesus, as begotten of the Holy Ghost.

Verses 8-10. "And thou shalt bring the meat offering [gift offering] that is made of these things unto Jehovah: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering [gift offering] a memorial [memorial portion] thereof, and shall burn [burn as incense] *it* upon the altar: *it is* an offering made by fire, of a sweet savour [savour of rest] unto Jehovah. And that which is left of the meat offering [gift offering] *shall be* Aaron's and his sons': *it is a thing* most holy [holy of holies] of the offerings of Jehovah made by fire."

The believer in his priestly character, when drawing nigh before Jehovah in worship, presents before Him, by faith, the memorial of what Jesus experienced on the cross, as thus typified. All that Jesus was in person, character, experience, and atoning sufferings, being tested by the holiness and righteousness of God, is found to be most holy and acceptable, and such on which every Divine perfection can feed with infinite satisfaction and delight. In this holy fellowship, also, the believer in his priestly character, through the communion of the Holy Spirit, has his share; he too can feed, and triumph, and repose. The priestly family in fellowship with the High Priest of their profession, Christ Jesus, through the communion of the Holy Spirit thus partake together with the eternal Father, in this holy feast of love divine.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS, CHAP. XXIV.—*continued.*

II. WHAT IS SAID OF THE STEWARD.—It is not said that his name was Eliezer. This is often inferred from the fact that Abraham had a steward named Eliezer, of Damascus, who is mentioned in Gen. xv. 2, in connection with events which occurred sixty years before those we are now considering. The servant who appears in this history cannot be distinguished with certainty by any name that occurs in the Bible. There are some things said of him by which he has been distinguished. We notice that he was—(a) *A trusted servant.* This is evident from the fact that he was the eldest servant in Abraham's household. He could not have attained to such a position had he not been in his master's confidence. At an earlier period we read that Abraham had 318 servants (Gen. xiv. 14), and by this time he may have had more; but however many there may have been, this man was over them all, for it is said that he ruled over all that Abraham had. Godliness fits men—other things being equal—for positions of authority. "When the righteous are in authority, the people rejoice" (Prov. xxix. 2), and the rule holds good whether their jurisdiction is exercised over a kingdom or in a kitchen. (b) *An intelligent servant* (verse 5). Before he took the oath Abraham proposed to him he duly considered it. "Peradventure," he said, "the woman will not be willing to follow me." Under these circumstances he didn't see how he could fulfil the oath which was proposed to him. He hadn't quite as much faith as his master, and therefore he could not feel so confident as he did of success. Still, the servant is to be commended for not hastily making a promise that he thought he might not be able to perform. A man of God should be a man of his word, and therefore he ought to consider before he utters a word what responsibility the word may involve. (c) *An obedient servant* (verse 10). He did as he was told to do. The journey was one of great length, and not unattended with difficulty, and even danger, but the servant accomplished it. In this servant of Abraham we see a beautiful type of Jesus as the Servant of God. Speaking of Him God says, "Behold My Servant" (Isa. xlii. 1); and then He goes on to call attention to His faithfulness in the service that brought Him into the world. (d) *A praying servant* (verses 12-14). He prayed to God as the God of Abraham. All that he knew of God was probably what he had learned of Abraham or seen in his life. How well it is when the Saviour is seen in the saints, and when men think of God and pray to Him because of what they have seen in His people!

It was a beautiful tribute to George Whitfield's piety when a child who was dying said, "I want to go to Mr. Whitfield's God." The servant prayed for the success of his mission. Mr. Moody attributes the success of his first mission in London to the prayers of a bed-ridden saint. The servant prayed for his master. "Show kindness," he said, "unto Abraham."

Kindness here means intense affection. The Arabic word which corresponds with the Hebrew so rendered signifies "the flowing of the mother's milk to the breasts" (Wilson). The servant asked for a sign, not to prove God's faithfulness, but for his own direction. When a sinful and adulterous generation clamoured for signs to gratify their curiosity, they were not gratified (Matt. xii. 39); but when God's people have asked for signs of providential guidance, they have not unfrequently been granted (Jud. vi. 17; Mark xvi. 17). The answer came before the prayer was ended ("before he had done speaking"—verse 15). "Though we are backward to pray," says Matthew Henry, "God is forward to hear." Rebekah, in giving the servant and his camels drink, did all that he asked might be done by the one to whom he should speak, and when he saw this he wondered (verse 21). Quaint Thomas Fuller says his eyes were "dazzled with the beams of God's providence." (e) *A prudent servant.* He asked for a sign which would be a revelation of character. The answer revealed the future wife of Isaac as a woman possessed of a quick, industrious, ardent, and unselfish nature. The carrying of a pitcher and the pouring out of a few pitchers of water were small things, but "in such trivial, unstudied acts," as Dr. Dykes has said, "we often have a tolerably sure index of character."

Abraham's servant was a student of character, and he was guided very largely by what he saw. The trinkets he bestowed upon Rebekah, the good things he said of his master, and the way in which he secured the favour of Rebekah's friends, all show that he was just the man for such an expedition. Such wisdom as he revealed in wooing and winning the heart of Rebekah for his master's son is needed by all who would win men for the service of Christ. (f) *A successful servant.* He prayed for good speed, and he got it. He accomplished the journey, and, better still, the purpose of it. Thus his prayers were answered, Abraham's faith was honoured, and a wife was found for Isaac. The success that issues in nothing more than the gratification of human ambition is worse than failure, but that which brings glory to God brings glory also to him who achieves it. To such success the Lord will Himself award a meed of praise. The friends of Rebekah saw the leading of God in the mission of Abraham's servant, and gave their consent to the marriage which was proposed. "Seeing that heaven did ask the banns," says Thomas Fuller, "why should earth forbid them?" Abraham's servant properly gave God the praise for the prosperous issue of his journey (verses 27, 48). He saw the hand of God in what had taken place, and he desired that others should see it too. Thus he showed forth the praise of the Lord, as the diamond by sparkling shows forth the praise of the fair light to which it owes its beauty. Did the winning of Rebekah for Isaac bring glory to God? Then how much more shall He be glorified by the salvation of the redeemed multitude who compose His Church! Here is the bride of Christ—"the Lamb's wife," as the Church is called by John (Rev. xxi. 9)—and in the Church of God Jesus is to be glorified, "throughout all ages, world without end" (Eph. iii. 21). "Amen." May the echo of that "Amen" ring through our hearts and in our lives!

THE EVER-ENDURING NAME.

“HIS NAME SHALL ENDURE FOR EVER.”

VOLTAIRE said he lived in the twilight of Christianity. He meant a lie; he spoke the truth. He did live in its twilight; but it was the twilight before the morning; not the twilight of the evening, as he meant to say; for the morning comes, when the light of the sun shall break upon us in its truest glory. The scorners have said that we should soon forget to honour Christ, and that one day no man should acknowledge Him. “His name shall endure for ever,” as to the honour of it. Yes, I will tell you how long it will endure. As long as on this earth there is a sinner who has been reclaimed by omnipotent grace, Christ’s name shall endure; as long as there is a Mary ready to wash His feet with tears, and wipe them with the hair of her head; as long as there breathes a chief of sinners who has washed himself in the fountain opened for sin and uncleanness; as long as there exists a Christian who has put his faith in Jesus, and found Him his delight, his refuge, his stay, his shield, and his song, there will be no fear that Jesus’ name will cease to be heard. We can never give up that name. We let the Unitarian take the gospel without a Godhead in it; we let him deny Jesus Christ; but as long as Christians, true Christians, live, as long as we taste that the Lord is gracious, have manifestations of His love, sights of His face, whispers of His mercy, assurances of His affection, promises of His grace, hopes of His blessing, we cannot cease to honour His name. But if all these were gone—if *we* should cease to sing His praise, would Jesus Christ’s name be forgotten then? No; the stones would sing, the hills would be an orchestra, the mountains would skip like rams, and the little hills like lambs; for is He not their Creator? And if these lips, and the lips of all mortals were dumb at once, there are creatures enough in this wide world besides. Why, the sun would lead the chorus, the moon would play upon her silver harp, and sweetly sing to her music; and stars would dance in their measured courses; the shoreless depths of ether would become the home of songs; and the void immensity would burst out in one great shout, “Thou art the glorious Son of God: great is Thy majesty, and infinite Thy power.” Can Christ’s name be forgotten? No; it is painted on the skies, it is written on the floods, the winds whisper it, the tempests howl it, the seas chant it, the stars shine it, the thunders proclaim it, earth shouts it, heaven echoes it. But if these were gone—if this great universe should all subside in God, just as a moment’s foam subsides into the wave that bears it, and is lost for ever—would His name be forgotten then? No. Turn your eyes up yonder; see heaven’s *terra firma*. “What are these arrayed in white robes, and whence came they?” “These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple.” And if these were gone; if the last harp of the glorified had been touched with the last fingers; if the last praise of the saints had cease; if the last hallelujah had echoed

through the then deserted vaults of heaven, for they would be gloomy then; if the last immortal had been buried in his grave, if graves there might be for immortals. Would His praise cease then? No, by heaven! no; for yonder stand the angels, they too sing His glory; to Him the cherubim and the seraphim do cry without ceasing, when they mention His name, in that thrice holy chorus, "Holy, holy, holy, Lord God of Hosts." But if these were finished—if angels had been swept away, if the song of seraph never flapped the ether, if the voice of the cherub never sung his flaming sonnet, if the living creatures ceased their everlasting chorus, if the measured symphonies of glory were extinct in silence, would His name then be lost? Ah! no; for as God upon the throne He sits, the everlasting One, the Father, Son, and Holy Ghost. Self-existent, having no need of creatureship to increase the treasures of His essential glory.

C. H. SPURGEON.



CHOICE SAYINGS BY C. H. SPURGEON.

We touch men most when we most touch God.

A conscience at peace with God gives a man invincible fortitude.

It is the *costliness* of *Christ's sacrifice* that is to be our *measure* of *God's thoughtful care* about us and *all our concerns*.

Scripture best explains Scripture, as diamond cuts diamond. The Word of God carries its own keys for all its locks.

Do not let us live according to our natural quality, but let us live according to our supernatural elevation, and begin to spend according to the wealth of our God.

Let us enjoy the *calm* of *heart* which comes of *knowing* that the *reserves* of *God* are infinite, and that at any moment they can come to the front and deliver us should an emergency occur.

Banquet your *faith* upon *God's own Word*, and *whatever* your *fears* or *wants*, *repair* to the *bank* of *faith* with your *Father's* note of hand, saying: "Remember the word unto Thy servant, upon which Thou hast caused me to hope."

Time spent with the Lord is laid out at blessed interest.

It is a most blessed thing to have no props and no buttresses, but to stand upright on "The Rock of Ages," upheld by the Lord alone.

The Lord is magnified by our implicit reliance upon His solitary arm.

BIBLE TALKS.

No. XIX.—THE HEALING OF THE NOBLEMAN'S SON.

JOHN iv. 46-54.

By ALFRED LAMBERT.

THE account given by the apostle of this miracle, although brief, is intensely interesting, and conveys to us many practical and useful lessons.

The narrative opens with a seeming abruptness: "There was a certain nobleman." Who this courtier was we are not told; probably, from his title, he was connected with some royal household at Capernaum. It was in this city that Christ healed the centurion's servant, raised to life the daughter of Jairus, and healed the nobleman's son; thus three distinct and leading classes had each of them a notable miracle wrought among them. The centurion was a Gentile soldier; Jairus, the ruler of the synagogue, was a Jew high in position; and the nobleman referred to here was connected with the highest civil authorities; and it has been well remarked that the consequence of these three miracles must have been "that the name and power of Christ became known to every leading family in Capernaum. No wonder our Lord said, 'Thou, Capernaum, that art exalted unto heaven'" (*Ryle's Notes*).

"A certain nobleman." Much is wrapped up in this short sentence—wealth, position, a home surrounded with luxury, a nest built in the branches of ease and worldly comfort, and he, the master of it all, doubtless clothed in purple and faring sumptuously every day.

But a dark shadow falls across that household; the servants move noiselessly to and fro, the physicians shake their heads with ominous meaning, whilst a look of anxious care is seen upon the master's face. The nest is being stirred up, the sharp thorn of trouble has pierced through the ease and comfort of the home.

"You would have wondered at his face, it seemed
Too grand to be so troubled; but a rock,
Scorning the strokes of ocean, will grow dark
Under the passage of an April cloud."

The Lord in infinite mercy has lifted up His rod, and has smitten; and just as Peter in the dungeon woke up under the stroke of the messenger of God, so this courtier of Capernaum has had his slumbers suddenly disturbed, and has awaked to see that his only refuge in this hour of his dire necessity is Jesus of Nazareth, the despised carpenter's son.

SEEKING FOR CHRIST.

Trouble is often a bright angel in disguise, who takes us by the hand and leads us to God. "It was good for me to have been afflicted," has been the language of thousands.

"Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low, and keep me there."

And so this nobleman, with an aching heart, leaves his home to seek for Jesus. Strange that he went alone; there must have been many weary and heavy laden in that city, but only *one*, we read, sought rest where rest alone could be found. Strange, too, that in this sin-stricken, struggling, sorrowing world of ours so few seek relief in Him who came "to heal the broken-hearted, and to set at liberty them that are bruised."

And now his trouble, like the star before the wise men, has led him to Christ. "He went unto Him, and besought Him that he would come down and heal him, for he was at the point of death." It was the hour of his extremity. "They fell down, and there was none to help: then they cried unto the Lord in their trouble, and He saved them out of their distresses." "*He besought Him*"—it was a father's cry for his dying son; there was "none to help" but Jesus, and he cried unto Him in his trouble.

And the Lord meets his request with strange words: "Except ye see signs and wonders, ye will not believe." Perhaps, like Naaman, he desired to see "some great thing"—"He will surely come, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the sick one;" but no signs or wonders were to be given. The words of the centurion (Matt. viii. 8) afford a striking contrast to this request of the nobleman: "'Lord, my servant lieth at home sick of the palsy, grievously tormented.' And Jesus saith unto him, 'I will come and heal him.' The centurion answered and said, 'Lord, I am not worthy that Thou shouldest come under my roof: *but speak the word only*, and my servant shall be healed.'" Not long ago I was called to the bedside of a poor woman who was in deep anxiety about her own personal salvation. "Sir," said she, "if the Lord Jesus Christ were to come into this room, and stand here, and I could hear His own blessed voice saying, 'Him that cometh unto Me I will in no wise cast out,' I would throw myself down at His feet, and cry, 'Lord Jesus, I come;' but I can't believe, it seems so hard." What the poor woman meant was this—that it seemed so hard for her to trust her soul's eternal interests *upon the bare words* of Jesus Christ. How truly it may be said of many to-day, "Except ye see signs and wonders, ye will not believe;" and yet the words of Christ "are spirit, and they are life." Jesus said, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have *not* seen, and yet have believed" (John xx. 29).

THE WORD OF CHRIST.

"Sir, come down ere my child die." Sore anguish of soul prompted that cry, faith gave it wings, and the Lord of life and glory answered back with words of wondrous power,—"*Go thy way; thy son liveth.*" "*And the man believed the word which Jesus had spoken unto him, and he went his way*" (verse 50). "The winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come." Joy and gladness have come into his heart, and sorrow and sighing, like April clouds, have passed away.

" Oh, what peace we often forfeit!
Oh, what needless pain we bear!
All because we do not carry
Everything to God in prayer."

GOOD NEWS.

“And as he was now going down, his servants met him, and told him, saying, ‘Thy son liveth.’” The news was so good that they came out to meet the master of the house, with happy faces and quickened steps, and he whose faith had laid hold of the words of Him who spake as never man spake, rejoiced afresh at this sweet token of the goodness of the Lord.

“As cold waters to a thirsty soul, so is good news from a far country.” Would that we were as ready to carry the good tidings of the Gospel to the perishing around us, as those servants were to go out to meet their master with the good news of that lad’s restoration to health! Well might Paul write, “How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!”

THE RETURN HOME.

And now the servants, in answer to the inquiry as to when the child began to amend, reply, “Yesterday, at the seventh hour, the fever left him.” “So the father knew that it was in the same hour in the which Jesus said unto him, ‘Thy son liveth:’ and himself believed, and his whole house.” His assurance has thus been made doubly sure, and he rejoices with renewed gladness. “Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” (Psalm xxxi. 19). The father’s faith rested for its foundation upon the words of Christ, “Thy son liveth;” and for its confirmation upon the message of his servants, “Yesterday, at the seventh hour, the fever left him.”

Divest faith of the garments that human hands have dressed her in, and what a simplicity of form she wears!

“*I can’t believe,*” cried a poor woman in distress of soul. “*Whom can’t you believe?*” was the reply; and the light flashed in. Thank God, our salvation does not depend upon our belief in a dry, lifeless, formulated creed, but in a loving, living, almighty Saviour; and confidence in *Him* means confidence in *His words*.

And now father and son are locked in loving embrace. Surely that memorable journey was never forgotten by either! Parents, pray on. We have a shorter journey to the throne of grace than from Capernaum to Cana—“Through Him we both have access by one Spirit to the Father.” “Let us come, therefore, with boldness,” and, sooner or later, He who, in answer to that father’s prayer, brought the glow of health back to the cheeks of the sick boy, will hear and answer our cries for our children’s salvation.

It has been truly said, “We must go through the school of prayer or we shall never be fit for the holiday of praise.”

“Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not” (Jer. xxxiii. 3).



THE manifold trials of the Christian will be his stars and medals when Jesus comes.

BIBLE READINGS.

No. 444—GOD'S PROMISES AND THE CONDITIONS OF THEIR FULFILMENT.

THE reason why many Christians do not realise to their joy the many promises in God's Word, may be that they do not fulfil the conditions required by the Promiser.

PROMISE.	CONDITION.
No good thing withheld The good of the land	<i>If we walk uprightly (Ps. lxxxiv. 11). If we are willing and obedient (Isa. i. 19).</i>
Fellowship and cleansing God will be our God Our enemies made to be at peace An overflowing blessing	<i>If we walk in the light (1 John i. 9). If we obey His voice (Jer. vii. 23). If our ways please God (Prov. xvi. 7). If we bring all the tithes (Mal. iii. 10).</i>
We shall know the truth Christ will confess us Shall find our lives	<i>If we do God's will (John ix. 31). If we confess Him (Matt. x. 32). If we lose ours for Christ (Matt. x. 30).</i>
Ten blessings	<i>If we draw out our soul (Isa. lviii. 10-12).</i>
Shall find God	<i>If we search with all the heart (Jer. xxix. 13).</i>
Each step of our lives ordered	<i>If we walk in the steps of the good man (Ps. xxxvii. 23).</i>
The desires of your hearts shall be granted	<i>If we delight in God (Ps. xxxvii. 4).</i>
Deliverance in trouble, &c. The friendship of Christ	<i>If we consider the poor (Ps. xli. 1). If we do His commandments (John xv. 14).</i>
Shall not see death	<i>If we keep the sayings of Christ (John viii. 51).</i>
Our prayers shall be answered We shall find rest	<i>If we abide in Christ (John xv. 7). If we take Christ's yoke (Matt. xi. 29).</i>
Seven blessings promised	<i>If we "overcome" (Rev. ii. 7, 11, 17, 26; Rev. iii. 5, 12, 21).</i>

H. FAULDER.

No. 445.—BE OF GOOD CHEER.

SPOKEN to-- Helpless sinner (Matt. ix. 2). Healthless sufferer (Matt. ix. 22). Hapless sailors (Matt. xiv. 27).	Spoken to— Heartless saints (John xvi. 33). Hopeless servant (Acts xxiii. 11).
Do we say it to hearty seeker? (Mark x. 49.)	

EDWARD J. BELLERBY, M.B.

No. 446.—THE SINNER, HIS SNARE, HIS SAVIOUR.

(LUKE x. 30-36.)

1. *The Sinner*.—A certain man—Adam, you, me.
His situation.—Going down from Jerusalem to Jericho (cf. Jer. l. 5).
2. *The Snare*.—(Eccles. ix. 12) *Surprised* by robbers. *Satan* (John viii. 44).
Stripped of original righteousness. *Smitten* with sin (each passion a bleeding soul-wound). *Still had a spark of life*.—Half-dead conscience (cf. Eph. ii. 1 ct.). *Twice dead* (Jude 12).
3. *Sacerdotalism* useless—priest passed by (Gal. iii. 21). *Sacrifice* of no avail—Levite passed by also (Heb. x. 12).
4. *Saviour* (Samaritan) alone can help (Ezek. xvi. 6).
Secret of all—love (John iii. 16); had compassion (1 John iv. 19).
Succoured and soothed—went to him—bound up wounds.
Saved—washed with wine of His own blood.
Sanctified with healing oil of Holy Spirit.
Sustained—set him on His own beast (2 Cor. viii. 9; Deut. xxxiii. 27).
Served him, took care of him—ministered (Matt. xx. 28).
Supplied his need—took out the pence (Phil. iv. 19).
5. *Stewards* repaid by Christ (v. 35, cf. Matt. xxv. 40; 1 Pet. v. 2-4).

EDWARD J. BELLEBY, M.B.

No. 447.—MAN'S PLAN OF SALVATION.

(MATT. xix. 16-22.)

- The Man*. A ruler, then he was a bold man to come (Luke xviii. 18; cf. John vii. 48).
He ran, then he was anxious (Mark x. 17).
He knelt, then he was humble (Mark x. 17).
“Good master,” then he was reverent. Are we?
It was an individual matter to him. To us?
- His Malady*. Was not sure of eternal life.
Why come to Jesus? (John vi. 68; and John i. 4.)
- His Mistake*. “What good thing shall I do?”
(Cf. Acts xvi. 30; Rom. ix. 31, 32; Prov. xxiii. 26.)
- The Mandate*. “Keep the commandments.” Strange answer, but he was taken on his own ground. Have you tried it?
(Gal. iii. 10.)
- His Misconception*. “All these things have I kept.”
Beware of morality or legality (Gal. ii. 16, and iii. 24).
- His Money*. “One thing thou lackest.” What is it?
Take up *thy* cross (Mark viii. 34, and x. 21).
We cannot serve God by proxy.
- His Misery*. “Went away sorrowful.” Could not stand the test.
Like Herod, “did many things gladly,” but not the *one* thing. Yet Jesus loved him (Mark x. 21; pray Ps. cxxxix. 23, 24).

EDWARD J. BELLEBY, M.B.

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 THINKER: A Review of World-Wide Christian Thought. Nisbet & Co.

This new monthly review is written in a fair and conciliatory spirit, upholding the inspiration of the Scriptures, and we trust will be a help to some minds; but we confess that, after a careful perusal, we long for more decided truth, and less details of varied criticisms of the Scriptures of Truth. We are told to "earnestly contend for the faith once delivered to the saints." These discussions are apt to leave the mind in a maze of human thought, instead of bringing into the clear light of contact with Him who is "the true Light."

CHARLES HADDON SPURGEON: A Memorial Sermon. By ARCHIBALD G. BROWN. Banks, Fleet Street.

Of the many able tributes to the memory of the great preacher, few, perhaps, will question that some of the most eloquently touching utterances are to be found in this discourse, delivered while yet the great sorrow was fresh in his heart by one who was intimately associated with the departed one, and who in several points closely resembles him. In addition to the large circulation it has realised, this discourse will, we venture to predict, have more than a passing popularity, and will be treasured by many as the true testimony of a most attached friend to one of the greatest preachers the world has had.

ARCHIBALD G. BROWN: HIS LIFE AND WORK. By GODFREY HOLDEN PIKE.

The author is a prince among biographers, and in the well-known pastor of the East End Tabernacle he has had splendid material for his work, which is well done. The cry of those who would persuade us that the grand old Gospel of Christ is grown obsolete, and is inoperative to meet the needs and obtain response from the masses of the poor, finds in this sketch of Mr. Brown's work its utter refutation. We regret that the space at our disposal curtails much that we would say about this book, whose most interesting story is so attractively told.

SERVICE FOR THE KING. Annual Volume. J. F. Shaw & Co.

To the many thousands who take deep interest in the far-reaching and many-sided Mildmay work, *Service for the King* brings welcome intelligence from month to month of the welfare and progress of its various enterprises. The prettily bound volume before us for the past year is filled with interesting records of "something attempted and something done" in the various institutions which have their home in this busy centre of Christian work in Mildmay Park. In addition to this, however, the ably-written articles with which the volume abounds render it a most readable book for Christians in general.

THE PIONEER PREACHER: An Autobiography. By Rev. SHERLOCK BRISTOL. Walter Wheeler.

An intensely interesting record of heart-experience, earnest work, and also adventure.

In some respects we very much question the suitability of the occupations of some parts of his life to a minister of the Gospel; but here is much in the book to help and profit.

THE PSALMS. Notes and Readings by F. B. MEYER, B.A. Morgan & Scott.

As these papers have been already published in *The Christian*, they are well known to most of our readers. They are suggestive and brief, and intended chiefly as helps to those whose time is much occupied.

NOTES ON THE BOOK OF THE REVELATION. By THOMAS NEWBERRY, Author of *The Englishman's Bible*. Shaw & Co.

We are glad to see that a second edition of these valuable Notes has been called for. They are the outcome of half-a-century's prayerful study of the Prophetic Scriptures. The author shows that the Lord's words in chapter i. 19, divide the Book into *three* parts—"The things which John had seen," chapter i.; "The things which are," mentioned in chapters ii.-iii.; and "The things which shall be hereafter," or "after these," contained from chapter iv. to the end of the Book. These Notes are clear, concise, most comprehensive; we gladly commend them.

GLEANINGS FROM THE HEBREWS. By JAMES SPRUNT. Stoneman, 21, Warwick Lane.

Full of thought, and striking groups and contrasts. Very suggestive for students, and especially for any taking Bible classes, &c. We cordially recommend it.

THE MAGAZINES.

THE BRITISH EVANGELIST and THE FAMILY FRIEND.—Suitable for distribution. Maintain their usual interest. CONSECRATION.—A helpful magazine, strongly urging Scriptural study. THE WORD AND THE WORLD, DIVINE LIFE, THE CHRISTIAN TREASURY, edited by Mr. Meyer. BRIGHT WORDS, THE LIFE OF FAITH, all contain much stirring exhortation. They are the exponents of the Keswick teaching. ON AND OFF DUTY and RAILWAY SIGNAL, for policemen and railway men specially. Amongst those specially devoted to Christian work, THE CITY MISSION MAGAZINE—always interesting and stirring—NORTH AFRICA, THE REAPER, THE CHRISTIAN WORKER, may be recommended. SEED FOR SOWING, for Sunday school teachers. THE MONTHLY RECORD of the Protestant Evangelical Mission is needed in these days as an antidote to Popery.

Of the many good books for children to be commended, *OUR OWN MAGAZINE*, which hails from the Children's Special Service Mission, is one of the best—a fact attested by the fact that the circulation of 100,000 of its monthly parts is now secured. Vieing with the above is *THE BOYS AND GIRLS' MAGAZINE*, from *The Witness Office*, Glasgow. This is a splendid book with which to gladden the heart of any boy or girl. There are good pictures on every page, with clearly written articles and stories, brimful of Gospel truth simply but clearly told.

NOTES FOR THE MONTH.

THE EVANGELISTIC MISSION.

TIMES OF REFRESHING.

It is our joy to record some glorious seasons of special awakening at several branches of this work, both in London and the country. God has thus very graciously been answering the many prayers that have been continually going up to Him in several centres of the Mission. Foremost among these has been a

THREE WEEKS' MISSION AT MALDEN HALL.

Following upon a week of earnest, united prayer, Mr. Grove commenced a fortnight's special services here under the most encouraging circumstances. The people came in goodly numbers to hear the Word preached by our earnest brother. Night after night the interest increased, and on Sunday evenings the hall proved too small to accommodate the eager crowds who pressed to hear the Word. The interest among the men, for whom special meetings were held, was very marked, and striking cases of conversion are reported. As the fortnight drew to a close it was felt imperative to extend the mission for another week, the interest meanwhile increasing. At the closing meeting abundant testimony was borne to the widespread blessing which had been so manifestly vouchsafed. Many souls had been saved, backsliders had been restored, and the children of God quickened and refreshed. We regret that our lack of space compels us to crowd out several striking cases of conversion which would prove of interest to our readers.

The Lord willing, Mr. Grove will conduct a special mission at THE CONFERENCE HALL, Eccleston Street, near Victoria Station, during April. We earnestly bespeak much prayer on behalf of this special effort.

From BIGNOLD HALL, Forest Gate, as well as THE RECREATION HALL, Manor Park, E., come cheering tidings of increasing numbers and deepening interest at the services.

The large Bignold Hall has been full on Sunday evenings, and Mr. Edward Hurditch, and his son Herbert, has preached with gracious tokens of Divine favour. The latter will conduct the services throughout April, the former leaving on an evangelising tour in the North of Ireland.

From Manor Park, Mr. Narracott writes of several bright cases of conversion, and adds:—

“On turning out some old papers for destruction a little while ago, I came across some visiting lists which Mr. Wallis and I had been using on Saturday afternoons for the last seven years with very few intervals. It was interesting to see what a number of the saints whose names occur are absent from the body and present with the Lord—I cannot say all, but many of them, converted through the various meetings held at the hall. One could not but stop and thank God for His goodness. In a fleeting population like Forest Gate has, there must be hundreds who have passed through the hall and services, and received the good seed for the first time; or, being Christians, have been helped on the upward journey, and are now living to Him in many lands.

“I often regret not having written the stories of many conversions which I have had told me; and the testimonies I have heard of the Lord's goodness from sick and dying beds have been like a choir of praise. The circumstances of some of the conversions are most interesting—some gradually, as it were drawn into the Kingdom; some convicted and converted straightway. Sad to say, there is the other side; but I won't write about that.

“Then there are the backsliders who, having lost their joy, have heard a word straight from the Master, and had the joy of salvation restored.”

AT SWINDON,

Mr. Herbert Hurditch has been holding special services, the results of which call for much thanksgiving.

Mr. Brown, the superintendent of the work, writes:—“The interest in this Mission deepens and extends. The visit of Mr. Herbert Hurditch has been fruitful in blessing. The people have sat spellbound under the simple unfolding of the Gospel, which he so powerfully and earnestly proclaims. Many souls have found their way into the enquiry room, and many to the Saviour. Several for whom we had long been praying have been led to decision. A social tea at the close of the Mission afforded opportunities for personal testimonies to blessing received during the services, and hearty expressions of

esteem for our dear young brother who has the burden of souls so laid on his heart, and whom God so graciously owns in winning such for Christ.

"A young man strolled into the Hall one evening during the mission in a state of intoxication; the word was with power, and has saved him from the thralldom of drink. He is now regular at all our meetings; and asking him where he attended, if church or chapel, before coming to our Hall, he replied, 'The public-house I attended.' Thus the Evangelistic Mission reaches 'slumdom,' and raises the drunkard to the fellowship of the saints of God."

AT SHOREDITCH,

our brother, Mr. Edward Hurditch, has just concluded an eight days' mission at the Y.M.C.A. Hall. Great interest has been manifested in these services, at which the converting power of God has been realised night after night, some of the converts' testimonies being of a remarkable character. The closing meeting on the Sunday evening will not soon be forgotten. The Holy Ghost accompanied the word spoken with remarkable power; many were broken down during the service, and afterwards dealt with by the workers, several deciding for Christ. Our brother goes on to Ireland for special service in Belfast during April, and requests prayer for much blessing on his work there.

Similar missions have been held at

BANBURY AND STRETHAM

by Mr. David Newell and Mr. Routledge, the superintendent of the Cambridgeshire branch of our work. In these places much blessing has been likewise witnessed, especially among the young people, who have been largely brought under the influence of the Mission. At

THE CONFERENCE HALL, ECCLESTON STREET, S.W.,

a good work is steadily going on, the numbers are gradually increasing, and, best of all, many cases of conversion, some of special interest, have been witnessed Sunday after Sunday, the services during March being conducted by Mr. C. Russell Hurditch, Major Phayre (General Sir Robert Phayre's eldest son), and Lieut. Hanson Tapp. These will be followed (D.V.) during the present month by a special nightly mission by Mr. William Grove, commencing April 3. Sundays at 3.30 and

7. Week-nights at 8. Christian workers are affectionately invited.

SUNDAY AFTERNOONS AT THE DRILL HALL, HAMPSTEAD,

Believing as we do that "the coming of the Lord draweth nigh," we have been desirous of putting forth some special effort to stir up the minds and hearts of the many Christians in the neighbourhood of Hampstead on this most important subject, and therefore secured the large DRILL HALL for the Sunday afternoons during March, when Mr. G. HUCKLESBY gave special addresses on "THE BLESSED HOPE." We now rejoice to say that our brother has been much encouraged in his testimony in this new neighbourhood. The first meeting was well attended, and on the following Sundays the hall was quite full. Great interest has been manifested in the important subjects discussed, and we doubt not that the effort will prove fruitful in stirring up the children of God who have listened to these instructive discourses to look for the Saviour, and to wait and work for His appearing. These Sunday afternoon meetings will be continued throughout April, commencing at 3 o'clock, when Mr. George Hucklesby will give four addresses on "SOLOMON'S TEMPLE; a type of the Church of Christ." May we ask the Lord's people in the neighbourhood to help us in this matter in every possible way, especially by prayer and in seeking to influence their friends to attend?

Friends in many places have prayed for this work, and we now ask them to unite in thanksgiving to God for the grace bestowed, as well as for help sent towards funds required, as stated in the Christmas appeal which appeared in the advertising columns of this journal. A goodly sum, however, is yet required, for which the need is pressing, to enable us to close our financial year (March 31st) free of debt. Any donations will be thankfully received, and should be addressed to C. RUSSELL HURDITCH, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *

A REALLY good work amongst the poorer class of Jews in the East End of London is that carried on by Mr. Israel Isaiah Aschkenasi and his devoted wife, both in Gospel testimony and philanthropic labours for their temporal good

Further particulars would be gladly supplied by the above-named superintendent of the work (who recently issued his little annual report).

* * *

THOSE of our readers who have been enabled to share in the benefits of the Believers' Meetings in Dublin, especially those who had the privilege of enjoying the generous hospitality of Willow Park, Booter's-Town, will probably have heard ere this of the recent decease of MRS. ANNIE E. BEWLEY, widow of the late Mr. Henry Bewley, who fell asleep in Jesus at her residence, at the ripe age of 77 years. Her life was a quiet and unostentatious one, and though deeply interested in Christian work, her service lay chiefly in her own home, to which, in earlier years especially, many of the Lord's children were welcomed. We can truly say many of the happiest months of our life have been spent in the warm fellowship of the late beloved and never-to-be-forgotten husband of the gentle lady now with the Lord; and since Mr. Bewley's decease we continued to receive a warm welcome to Willow House on every succeeding visit to the Emerald Isle, so that Mrs. Bewley's removal forms another blank in the list of our attached and deeply respected friends; and she will be remembered by many others who recall her gentle life and tender words of sympathetic interest in all that concerned them and their service for the Master. It is thought her illness, which lasted two or three weeks, was somewhat connected with the prevailing epidemic, the mind occasionally wandering under the high fever. Like her late beloved husband, she much enjoyed having hymns sung and repeated. As her attached daughter was repeating the verse of the hymn, "Safe in the arms of Jesus," beginning "Jesus, my heart's dear refuge," and came to the line, "Ever my trust shall be," the dying saint repeated over and over again the words, "Ever, ever, ever;" and when they sang the hymn, "Oh! how I love Jesus, because He died for me," she repeated the scripture, "Who loved me, and gave Himself for me." She longed for the rest with Christ in the home above, and the day before the Lord took her home, in the call that came very gently, she asked her beloved ones to sing—

"The sands of time are sinking,
The dawn of heaven breaks;"

and a few hours later, as the family were gathered round, she quietly passed away, with the look of rest and perfect peace which remained unchanged till the precious dust was removed for interment, to await the reunion above on the resurrection morn.

* * *

Amongst many other encouraging commendations of this magazine in various journals, the editor of the *Christian Worker* thus appreciatively writes in the March number concerning our Annual Volume* :—"Footsteps of Truth. We have seldom if ever met a book which so entirely justifies its title as this. From first to last it is 'The Truth,' both the written and the living 'word,' illustrated and enforced; and this in a variety of ways at once interesting and forcible, thus making the Magazine invaluable for Preachers, Sunday School Teachers, and Christian Workers. In each issue the 'Bible Talks,' 'Bible Diggings,' and 'Bible Readings,' are rich mines containing precious treasure which can be used again and again in the Master's service. There are more general articles by great and well-known names, and the volume has other attractions in the shape of fine portraits of C. H. Spurgeon, Reginald Radcliffe, Henry Thorne, Archibald G. Brown, H. Grattan Guinness, W. T. Fullerton, F. E. Marsh, Charles Inglis, J. Manton Smith, and others, accompanied by articles on their life and work; but its rich store of Bible truth is to us its great value. Henceforth we purpose to refresh our own spirit with it every month, and we strongly recommend our readers, especially young men and evangelists, to do the same. It will be kept regularly at the Book Saloon, Ducie Street, Strangeways."

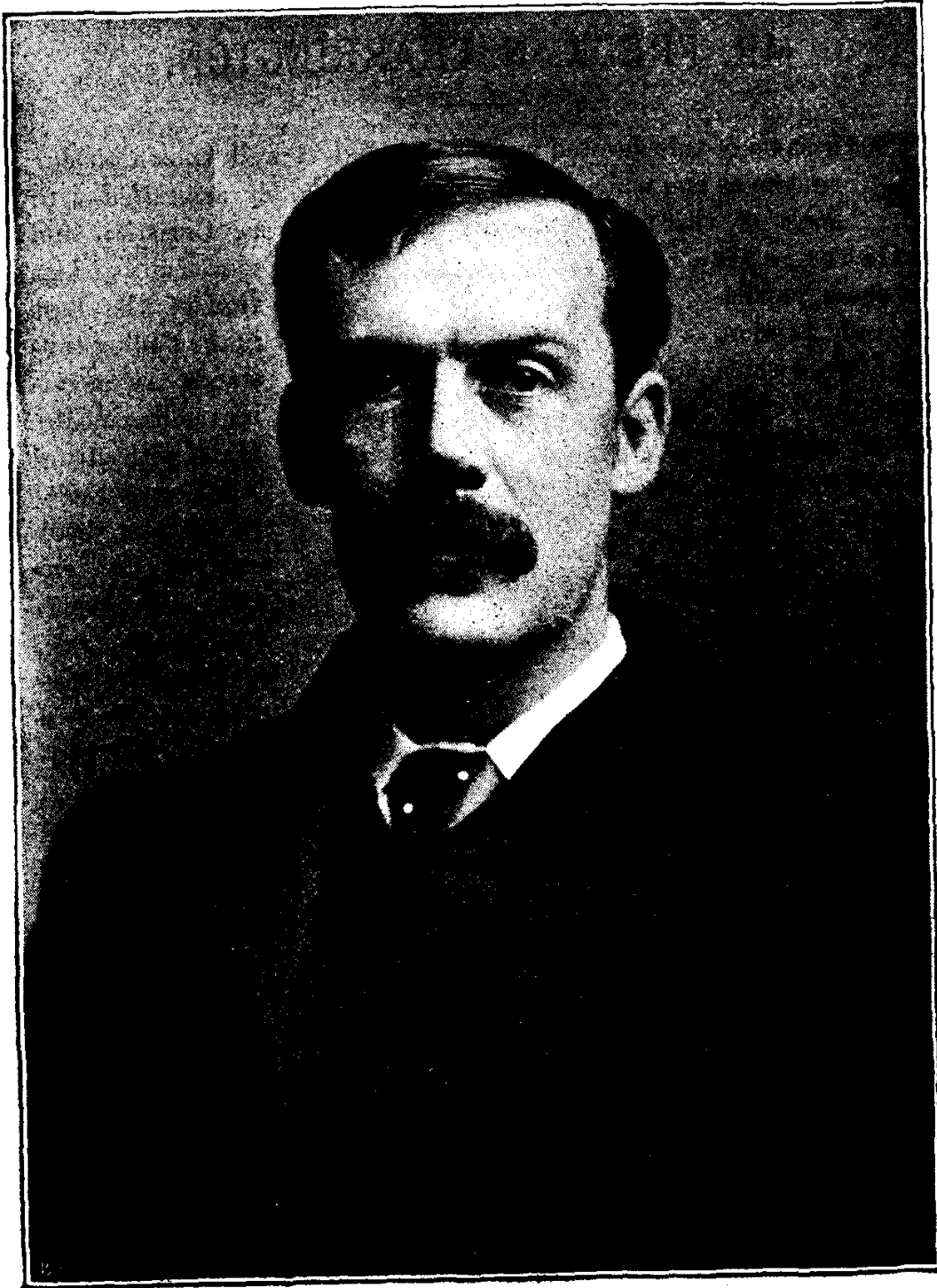
* Published at 2s. 6d., not 5s. as there stated in error, 5s. being the price of the previous volumes, consisting of the 3d. parts.

* * *

A FIFTH edition of the special "Spurgeon Memorial" number is now ready. Subscribers who may not have already obtained copies may therefore get them from the publishers through the usual trade channels.

* * *

WE remind our London readers of the Bank Holiday meetings announced on the wrapper, and heartily invite their attendance at these interesting gatherings.



F. N. CHARRINGTON, L.C.C.



MR. FREDK. N. CHARRINGTON.

THE name of this devoted worker is doubtless well known to our readers as one which will ever remain indelibly associated with some of the most extensive and prosperous Christian and philanthropic movements amidst the dense population of the East-End of London, roughfare of which magnificent pile of buildings embracing the GREAT ASSEMBLY HALL, with sitting accommodation for nearly 5,000 people, a coffee saloon on either side of the entrance, Y.M.C.A. over, and a smaller hall by the side, in which a vast amount of Christian work is carried on. Truly a splendid outcome of this version of Mr. Charrington, which occurred while he was yet a young man connected with his father's very prosperous business in the great brewery and which stands not far from the Assembly Hall.

For a few years Mr. Charrington remained in the brewery, but momentous changes were at hand. He was now heart and soul in his new work, but his conscience was not at rest. Wherever he went he saw his father's name in connection with the firm printed on large signboards and posts over the various public-houses. He began to witness sights that touched his heart. He saw drunken fathers, gin-drinking mothers, ill-used children, whose worst enemies were those whom God designed to be their natural protectors. There might seem to be light, warmth, and cordials within, but brawls and fights spoiled the glitter ;

and then above all he read, "Charrington, Head, and Co.'s Entire." In addition to this, the boys and lads were continually asking him questions about the drink that were not at all likely to make his conscience more at ease; his visitations to the homes of the poor revealed a state of things that he had never dreamed existed; and he began to feel that he was pulling down with one hand what he was building up with the other.

The crisis came. Mr. Charrington told his father that he could have nothing more to do with the business of the brewery. This decision came so unexpectedly that it was a great blow to the family. Mr. Fredk. N. Charrington renounced his trade, with its golden prospects, without asking what the consequences would be, and he was allowed to retire in quietness. On his death-bed, Mr. Charrington, sen., *expressed his approval of the course his son had taken*, although in his will (which had previously been made) the share in his father's brewery was offered first for his acceptance, with an alternative of a sum of money sufficient to produce an income to maintain him in comfort for life.

Henceforth our friend's whole time was consecrated to the service of the Gospel, promotion of Temperance, and the furtherance of social movements aiming at the bettering of the condition of the working classes.

On the first formation of the London County Council he was elected a member, and was recently re-elected by a considerable majority over all other candidates.

A large church has been formed at the Assembly Hall, of which Mr. Charrington is practically the chief pastor, though he seldom undertakes the preaching, but secures the services of well-known evangelists from various parts of the country and abroad.



CRYING WITHOUT A CAUSE.—A wee lassie was essaying to cross the road as a horse and cart were going swiftly past. A gentleman saw the danger of the little girl, and he immediately put out his stick, thus kept her back, and saved her from being run over. But the little damsel did not seem grateful for being stopped, for she began to cry most bitterly, and to shake herself. She appeared to say by her action, "Why do you stop me? I prefer to go my own way." How often do children of a larger growth, when the Lord in His grace interposes, resent His action, and would like their own course, when all the time the Lord is seeking to prevent them from going into danger. Let us not rebel against the Lord's interventions, for they are but indications of His loving and tender regard.—F. E. MARSH.

“IN THE BEGINNING.”

MAN'S origin and destiny have ever been, to his unaided wisdom, a deep mystery, impenetrable by his keenest sight, unfathomable by his profoundest thoughts. It may be truly said of this, “Darkness is on the face of the deep.” Age after age has been vainly occupied in the search. Man's noble faculties have been able to measure the motions of distant stars, yet only to unfold to him the existence of more and more beyond. He has brought to light “the stones of darkness” long hidden in the bowels of the earth, only to discover how much more there is than he can explore. He has studied the tiny creatures which swarm everywhere, only to display the perfection of their workmanship and their infinite number and variety. He has reduced to order many of the laws of nature, and many of its powers, only to find new laws and new powers coming to light, and putting finality beyond his range. But his origin remains as much as ever a mystery. “The depth saith, ‘It is not in me;’ and the sea saith, ‘It is not with me;’ neither is it found in the land of the living.” *Darkness* is on the face of the deep. The highest attainment man has arrived at, by his wisdom and his research, is the discovery that it is out of his reach. Some had learned that of old. They reared an altar to “GOD UNKNOWN.” They had gods many; yet they knew that they knew not GOD. In later days the greatest minds have owned that this belongs to a world beyond their ken; and the present goal of the world's wisdom is the “Agnosticism” of these last decades of the nineteenth century, owning what Athens owned, though not, like them, erecting an altar to that “Unknown God.”

“Darkness was upon the face of the deep.” But God has said,

“LET THERE BE LIGHT.”

His revelation is given to shine on all this mystery, and illumine its gloom. He who made all these things, and man the last of them all, has told him the secret of his origin, and that of all around him. The Creator's own story begins where the researches of the creature fail, declaring how all these things *that are, came to be*. Here we may learn, if we want to know, how the earth came to be what it now is; how life, first inorganic, and then organic, had its origin; and how man came to differ from the rest, as he does, in the nobility of his physical and mental constitution, and in the sorrows that attach to his present condition.

Of man's *destiny* this is equally true, though that is not now our theme. Without the light of a Divine revelation, “gross darkness covers the people.” Man cannot by searching find it out. His Maker has given him marvellous powers to study and discern the things that are seen. He has not endowed him with faculties to reach thus the unseen and the eternal. In vain he *thinks*. On such matters his thoughts are nowhere; his powers fail him. In the nature of things he *cannot* know, if God does not tell him. He is absolutely dependent on Revelation. His powers were given him that he might hear, believe, obey, what God reveals on these, the all-important questions, concerning his relation to his Maker, now and hereafter.

The Creator, while withholding from His creatures the capacity to search out for themselves the infinite and the unseen, has not left them in the dark. The light has shined: not the electric light of human wisdom and discovery, nor the pale moonbeams of tradition, in varied phases feebly reflecting the truth: but the Sun of Righteousness itself, God speaking to man by the same Spirit who created him, in written record giving to all ages His own history of His own work.

And He has a right to require that we should believe Him. If man resents when his own word is discredited, what when he

"MAKES GOD A LIAR!"

Nothing is easier than to doubt. It requires no skill or wisdom to break a masterpiece of art. One rude blow could shatter the Portland vase. It cost consummate care to fit the broken parts together. Only the same Divine hand that made the world could write the record of creation. It needs no wisdom or skill to cast doubt on it. Any rude hand can do the mischief; but no power of man can repair it. He cannot correct the record itself. He cannot give us another in its place; nor can he raise up again the faith he has overthrown, or heal the wound he has inflicted on the minds of his fellow-men.

"WORDS OF TRUTH."

Again: The Bible is not a book of myths. It will not accept the advocacy of any such hypothesis. It everywhere claims to state facts as they were. Throughout its pages it gives no countenance to the imputation involved in the idea that its histories, even the earliest, were like the cunningly-devised fables of the heathen world. These myths were the poetical or superstitious travesties of their earlier histories, or at best the remnants of patriarchal records, often so distorted that truth was hardly any longer discernible. The Scriptures stand out in bold contrast with all these, in affirming as facts all that they record, claiming to make known, on Divine authority, the truth concerning those things of which men had elsewhere only the corrupted traditions. They demand to be received as Jehovah's own account of His dealings with the earth, and with man upon it. At the outset of these He thus reveals Himself, that He may be known as the same Almighty God in all the succeeding ages, and the same to-day, for us; a Being who, having made nature and its laws, holds them all under His control. What He is in the first chapter of Genesis, He is everywhere in the Bible. It knows no such Being as a God who, having ordained laws, cannot, or will not, interfere with them. No wonder that those who imagine Him such, regard creation as a myth, the Fall and the Flood of course, the Exodus too—its wonders at least. Nor can they stop till they reject the gospels, from the Incarnation to the Resurrection, not to speak of the miracles of Christ, all opposed to the God of their idea.

If, then, the record in Genesis is not the true one, we shall never be able to know the truth. We have no other source of information. Man cannot discover it for himself. It is manifestly out of the reach of his powers; and there is no other revelation which has any claim on our acceptance.

Why should we think that God, when telling men how these things were made, should have told them what was not strictly true? Men were as well able to understand plain words then, as now. They needed it then, at least as much as now. When He undertook to give them a particular account of these things, would He have left them still in darkness, still, at least, in dim twilight? Twilight of *science* there might be, twilight of *prophecy*. For these were to have their developments in due time. But creation was finished. There were no secrets to keep under dark speeches, as there were about the times and seasons of prophecy, or His ways of working out His great purposes. He might hide the minerals in the earth for men to discover, and leave it to them to apply their uses, as they have done, and are doing. Why give them an account of Himself and His work which they should afterwards detect to be fabulous and false? Or why give them an account by which, in all ages, those who believe it should be hopelessly misled? No! The record in Genesis is the light of a Divine revelation shining in upon the darkness of man—darkness, at his best estate, as to all the great unseen.

"IN SIX DAYS."

The question before us is not how long it must have required for the solar system as it now stands to have evolved out of a nebulous condition, but *what time it must have taken the Spirit of God to create the earth, to fashion and furnish it as is described in Genesis.* Who will tell us how long He required for the work?

A great portrait-painter of a century ago, in reply to a remark on the large sum paid for the work of a few hours, answered, "No, sir. It is for the work of thirty years." The picture he produced now in a few hours had cost him thirty years of study. What would Sir Joshua Reynolds have said had he been told that a portrait, far surpassing all he ever made, could in our day be produced in a moment, in the twinkling of an eye, and without any of the painter's study or skill? There was a power, nevertheless: a power which he and his age knew not, and would never have believed to exist. This is but one of the many wonders that have astonished the generations of the nineteenth century, doing what before were impossibilities.

And there is a Power, no less real though human sight cannot discern it, nor human instruments discover it; a Power which sets aside all our calculations of time in the matter of creation. Did it require from an Almighty hand six thousand years to work out the plan, or countless ages to let it work itself out? No! God is Light. At His touch the Divine photograph came forth in absolute perfection. He might have done it all at once, in the twinkling of an eye, but that for His own wise reasons He saw fit to take six successive "days" to complete the wondrous process.

The opening verse of the Bible tells the whole secret, "In the beginning

GOD CREATED."

Here we have the key to unlock the mystery. How *could* it be? Whence all these marvellous works our eyes behold? And if we fancy

we can account for these, whence came life, or mind, which still baffle all our research? Here it is, in a word: "GOD CREATED." Then we need not wonder at anything. Had it been said (as some would tell us) that these were the result of any fortuitous causes, or grew by natural process, or were the work of any being short of the ALMIGHTY God, we might well wonder, and doubt. But when "God created" them, we no longer wonder that they are so; we no longer doubt the fact. It is all simple and plain. Nothing is impossible to Him. Nay, rather, how should it have been otherwise from an Almighty hand and Almighty wisdom? We need ask no more, but listen and learn from His own Word how He went about His great work of CREATION.

W. COLLINGWOOD.



WHY WE SHOULD LOVE THE LORD JESUS CHRIST.

BECAUSE—

He first loved us	1 John iv. 19.
He laid down His life for the sheep	John x. 15.
He died for us while yet we were sinners	Rom. v. 8.
He suffered for us, the just for the unjust, that He might bring us to God	1 Pet. iii. 18.
He made peace for us through the blood of His cross	Col. i. 20.
He gave Himself for our sins	Gal. i. iv.
He redeemed us to God by His blood	Rev. v. 9.
He hath loved us, and given Himself for us	Eph. v. 2.
He quickened us when we were dead in tres- passes and sins	Eph. ii. 1.
He has given to us eternal life	John x. 28.
He has redeemed us from the curse of the law	Gal. iii. 13.
He has delivered us from condemnation	Rom. viii. 1.
He has justified us by His blood	Rom. v. 9.
He has made us heirs of God, and joint-heirs with Himself	Rom. viii. 17.
He ever liveth to make intercession for us	Heb. vii. 25.
In Him all our fresh springs are found	Ps. lxxxvii. 7.
He is coming to take us to Himself, and to be with Him and like Him for ever	John xvii. 24, and xiv. 3.
He has gone to prepare a home for us	John xiv. 2.
He is full of grace for us	John i. 14.
He is God's beloved Son, in whom His soul delighteth	Matt. iii. 17.
He is the chiefest among ten thousand, and altogether lovely	Cant. v. 10, 16.
He is fairer than the children of men; grace is poured into His lips	Ps. xlv. 2.
We are to be glorified with Him	Rom. viii. 17.
We are to see Him as He is, and to be with and like Him	1 John iii. 2.
We are His, and His desire is towards us	Sol. Song vii. 10.

W. H.

NOT IGNORANT—OR, IGNORANT ?

2 Cor. ii. 11.

By WALTER J. MILLER.

OF what? Of the grand mysteries of science? Of the marvelous wisdom of attained or unattained philosophies? Of the sublime revelations of the Bible? No. Of the ceaseless moans and cries that fill the interminable caverns of suffering and sin,—and of the swift and slow, the strong and weak agencies of love that are striving to quiet these and overtake the stampede of misery that is going to desolate the earth? No—not ignorant of these. Of The Great and Glorious Sunrise on a long day of righteousness and triumph soon expected, and the sight some are said to have had of the infallible signs? No. Then “not ignorant or ignorant” of what? Of a science and a peril of incalculable moment, told in two words, “his devices,” and of a person told in one, “Satan.” But who is this, and whose devices are these, to concern us so? Let Christ, the Son of God, reply: “I beheld Satan as lightning fall from heaven,”—and, “Behold he has desired to have you, that he may sift you as wheat.” Let the great and learned Apostle answer: “The prince of the power of the air,” “The god of this world;” and the fiery Peter: “He goeth about as a roaring lion seeking whom he may devour;” and the beloved seer of Patmos: “The great dragon, that old serpent, called the devil and Satan, which deceiveth the whole world.”

Is there not, then, an appeal to every man, woman, and child, to every intelligence we possess, to every interest we own, that we should be intelligently informed and directed as to the danger of which we are so amply and divinely warned,—of which many are ignorant; but of which, happily, some are not? “His devices”—not the craft and crime of evil personalities; Inquisitors, Jesuits, tyrants, conspirators, demagogues, and the like, only as these are his agencies—but “*his* devices,” a Being, a Spirit, a Power, amongst us, present but not seen, of highest descent and of highest intelligence, of unsurpassed knowledge and of incomprehensible guile, cruelly refined and inexpressibly malignant, repulsive and winning, terrible and attractive, spiritual and profane; Patron of arts the most fascinating, of sciences the most absorbing, of institutions the most interesting, and of religions the most fashionable; universally served and willingly obeyed, but whose wages are wasted life, and whose reward is despair and death. Possessing legions at command, yet servile to a serf, now enslaving a world but destined himself to endless chains, the pity of angels but whom demons adore, adversary to men and enemy to God, prince of darkness and epitome of hell—the Devil!

And what *are* "his devices"?—designed not against malignant foes, but against ourselves and our children, and enacted, not in abysses of darkness, but within the chambers of our heart and the studios of our mind, in the brightest of our homes, in our most religious temples, upon the spirits of the dying and amongst the mourners for the dead. Then is it not a pertinent question, "Not ignorant—or, ignorant of his devices?" Asserting at the outset that all evil under the sun is subject to "his devices," let us hastily glance at a few.

"His devices;" and first amongst these, most subtle and effectual, as acting upon the alienated mind of men, and undermining all foundations of life and hope, is *irreverent dealing* with the revelations of God in the Scriptures of Truth;—a "criticism" often considered to be the legitimate exercise of reason, to which men say it is given by its searching to find out God—peradventure to find Him in the Bible, peradventure in creation, or peradventure not anywhere, and not finding the God of man's imagination or desire, supremely content to know nothing;—and successfully keeping up the old tactic of "his device" in Eden by throwing a shadowy discredit over all Christian faith. And so "Hath God said?" having all the appearance of honest doubt upon it, finds its way into the popular heart and mind, the willing thought being not long to follow, that there is no infallibility in the Bible and no absolute and uncompromising requirement to believe that "Thus saith the Lord;" and so, alas! through unbelief, immortality and eternal life are not within the hope nor the possibility of mortal men.

A corollary to his device in Godward scepticism is his master-deception that neither *himself* nor "*his devices*" have any existence at all in fact, but are imagined or invented myths; "no devil" being his own cry; and it is plain that whoever is so deceived is at once an undefended prey to all "his devices," for who puts on "the whole armour of God" in warfare against the wiles of a myth, or "takes the shield of faith" to quench the fiery darts of a delusion? To such the judicial James says in vain, "Resist the *devil*, and he will flee from you."

The great success achieved by the consummate sophistry of the arch-fiend through this device is a more lamentable fact in the ranks of professed Christians than in the schools of infidelity. Denied or ignored amongst the professed "spirits of the prophets," he readily finds *his* ministers there, and error or evil taught or perpetrated by the servants of the Most High God becomes devilish on that very account. Ignorance of him or "his devices" is not likely to be so harmful in the barren deserts of agnosticism as in the fair cornfields and vineyards of faith; and it is while the husbandman sleeps or doubts that the enemy does his disastrous work. Let the *source* of evil be better made known and realised, as in Luther's experience, and we should have more defined and prayerful resistance to it. Beware! is the solemn instruction to the keepers of the Lord's vineyards, and it should have a trumpet voice.

And, widening the area of observation, it is evident that there never was a time when "his devices" were both more effectual and disguised, and the field of their exercise more ample than now.

Literature, sacred and profane, religion with God and without, occult sciences and false philosophies, polite unrealities and poor pride, loosened proprieties and inglorious sin—all evidencing the success of “his devices,” and responsive, through natural depravity, to the all-pervading influence of his master-spirit.

Of such literature after the spiritual order, it may be enough to mention such as weak “Robert Elsmere,” “Light of the World,” “The Programme of Christianity,” &c., &c. Sad to note in the last-named that the once heroic Evangelist is transformed into an Apostle of the mixed creeds of Buddhism, Humanitarianism, Unitarianism, and Christianity. With no Satan, or sin, or death on the scene, what wonder that no atonement or judgment appears there either? The very title smacks of the popular entertainment, and “The Society” has more appropriate reference to some benevolent institution of Freemasons or other humanitarians, than to what we have always reverently called “The Kingdom of Heaven” or the Christian Church.

To speak of the moonings of Theosophists and their “Perfect Way” as coming from “his devices” may be somewhat to insult his Satanic wisdom and offend the good sense of our readers, only that in *special fascinating form and speech* it is evidently helping to accomplish his designs upon an unwary multitude of the London and Athenian type, always in chase of a craze, or wanting to tell or to hear “some new thing.” And are shrewd “City men” and votaries of science to be found amongst these! and are the followers of Christ!

Of popular “novel” literature comprised within the bounds of the very decent and the very obscene, the sensible and the absurd, it cannot be otherwise felt than that his *free hand* is there rather than “his devices,” the loose sentiments and inanities of appreciating “society” bearing witness to its effects,—life’s realities and responsibilities being most inconvenient in such company.

“His devices” in all *religions* in which it is evidently designed that the attention of the people shall be directed to the “Church,” the priests, the sacraments, and the traditions, rather than direct to Christ Himself and nothing between, whatever else of good and beautiful there is in them, are most clearly exposed to the view even of common sense, and how much more to the understanding of faith and truth; and nowhere and never more fatally than when “Satan himself is transformed into an angel of light, and therefore his ministers as the ministers of righteousness” (2 Cor. xi. 14, 15). Thank God for noble men who, in the midst of these things, and wearing dignities too, bear testimony against them in word and deed; of such there may yet come a noble army of martyrs.

We may fairly adduce, as further evidence of his religious “devices,” what has so recently transpired in connection with the life and decease amongst us of two Roman cardinals, and of the movement which attempted to perpetrate in Oxford an outrage upon the grand Protestantism of this country. A sophist to the last degree, and with credulity astounding where ordinary sense should have swayed, wandering by tortuous ways where no “kindly light” could have led him into “the mystery of iniquity,” strangely alluring others

thereby to attempt the same peril—is there sufficiency of reason in the amiable life and polished writings the apologising priest has left behind him for the display of veneration never accorded to nor dreamt of for far nobler spirits who have lived and died, not to mislead, but to bless their fellow-countrymen?

And of another cardinal priest, a later departure from us—exhibiting in so many ways “his devices” who for more than a thousand years has marvellously beguiled the nations with the pretensions of Papal anti-Christianity—it can be unhesitatingly affirmed that, whatever may have appeared to be the philanthropy of his life, the business and purpose of it, as an enslaved advocate of Papal supremacy and Papal infallibility, always was to *make popular* his ultramontane religion, and to dress “the mother of harlots and abominations of the earth” in such tasty robes as would hide from the popular and vulgar eye the hideousness of the creature beneath. How successful this “device” has been throughout the land in the delusion of the people and the honour paid to a spurious title, which a century ago would have been a wholesome dread, is most painful and humiliating. We suppose we are spared at present hearing that the Universities of London, Oxford, and Cambridge are vying with each other for the glory of having two cardinals in stone divided amongst them.

Is there not also a somewhat analogous danger with the Army of Salvationists, if it be of “his devices” to transform a Christian leader into an un-Christly pope, salvation into a sensuous caricature, and religious liberty into irreligious licence? This leads us to remark upon one other of “his devices” of the popular religious kind, in the propagating of the creed of humanitarianism as the sum and substance of the Divine and human requirement. So lovely and of such good report is this, that the fruit is mistaken for the whole tree, and the enchanting music for the life and mechanism of the whole organ. God says that it is “*faith which worketh by love* ;” and it is a plausible device of the enemy that fatally persuades men to ignore the *living and acting principle* of Christianity in honour of its results or the imitation of them. Anything, however, will do that diverts from The Christ of God to a christ of humanity, and so to “deceive if possible the very elect.” May we not in respect of all this fairly ask the question, “Not ignorant or ignorant” of his devices?

Of “his devices” in the varied influences that have governed the world, it is not our purpose here to particularise. History, ancient and modern, unfolds her myriad pages and speaks with her thousand voices in evidence of a *superhuman* power as diabolical as deceitful, as mysterious as intimate, and as transcendent as natural, that *must have ruled* the spirit and purpose of men who have dominated the forces of the world, particularly as they have been infernally cruel, and in antagonism to life, light, and liberty; and, *amongst ourselves*, as specially designed to divert the national mind from recognising the *direct government* of *The Almighty*, and therefore the national conscience from regard to His forgiving mercy and interposition in respect of the visitations of His displeasure in times of unusual distress; and thus to lead to national self-destruction;

for it will be seen when a nation learns to forget God how long it will remain under His blessing or escape His terrible judgments—a “panic,” indeed, that might well be feared!

From religions and literature and peoples, we come now to *individual* and *personal* life for a few concluding remarks, and in this direction to indicate how we may be “ignorant or not ignorant” of his devices. Personal Christian life and sanctification are so sensitive and have so many vulnerable parts, and the wounds in these are so hurtful, that most tempting opportunities are presented to the devices of our malignant enemy for attack and discomfiture. The Great Apostle was keenly alive to this, and was most wary even where many, with present-day temporising, would be unguarded; as observe in his intercourse with the Corinthian Church (2 Cor. ii. 10, 11). “Lest Satan should have an advantage of us” seemed to be a watchword for the courage and carefulness of his course, as also for the courtesy of it—a characteristic now too little cared for—for he says: “We are not ignorant of his devices,” and that touching an occasion of brotherly regard. It was the lawful boast of a man who had learned with all other learning, and experienced amidst experiences the most remarkable ever known, that there was One, a being of transcendent powers and resources, always at hand and with every appliance, waiting to inflict upon him in spirit, soul, or body, a wound, for his own sake and others, as abhorrent in its measure as the adversary himself. He had learnt the wariness of a warrior who sleeps in his armour, and the watchfulness of a worker with sword as well as trowel in his hands, therefore Satan had little advantage of him; and so at last he is able to say: “I have fought a good fight, I have kept the faith.” Ignorance of all this explains many a careless and wounded Christian, and soldier without honour or medals (Gal. vi. 17).

Then is personal *sanctification* so seriously affected by “his devices”? Yes, and honest godliness soon finds it out, and rises to the danger of the occasion. Does a Christian *sincerely* desire sanctification? Then there will be little difficulty with *him*; *separation from all evil* will mean something to *him*, it will be a distinct and successful force in all *his* life, and he will be not merely sentimental over it, but will use it with the unsparing decision of a man in earnest—a skilful surgeon to the soul; the very *appearance* of evil, especially when most disguised, will be enough for him and for his action concerning it. A fine characteristic of sanctification is guilelessness; it characterised Christ, “in whom was no guile,” as also Nathaniel, his disciple, but somewhat of a wonder then as now. Godly sincerity is the very antipodes of Satanic culture, and offers the least response to “his devices” *within* the man. Not, however, the guilelessness of a stupid simplicity, or Christian idiotcy, but the bold front of honest-heartedness, the “no deception” that is written upon the face and life of a true man, the genuine coin with the King’s stamp upon it. Sanctification has a fine evidence here, and the old serpent his most difficult work. But may he not make serious use sometimes of this guilelessness by the very honour and purity of the man? Yes,

indeed; the Christian, above suspicion himself, will probably be the most unsuspecting of others, and so he is "caught with guile," and his sanctification for a while is in peril by "the devices" of the Arch-deceiver and his agencies.

How?

The ways and means of this danger are numberless, and can only be thought of as a whole in this paper; they apply mainly to what is outside a man in the various beguilings of life—snares of pride and love of popularity, snares of "society," snares of wealth, snares of learning, self-glorying snares in service and good works, and snares even in poverty and pain—witness the experience of Job. The disguise of "his devices" is seldom transparent, but a veneer of good appearance, very like the work of Heaven itself!

For when he lures th' unwary soul away,
Thrice fearful fiend—he is dressed so well,
'Tis but a lesser holiness, we say—
And fallen an inch from heav'n, sink nigh to hell.

To the people of God in certain circles of life, the nice fashions of "society" in their beguiling influence, not less upon our old men and matrons than upon our young men and maidens, are evidences of what use the enemy of our sanctification can make of such instruments. How soon the first questioning of conscience is quieted and the worldly compromise succeeds! Concerts, dances, and even theatres, or their imitations, are within the range of such beguilings to the citizens of the new Jerusalem; and so by "his devices," falling among thieves in their downward course to some Jericho of the world, they become stripped of their Christly raiment, are wounded and left half-dead. Thank God when our Great Samaritan comes that way!

The pressure of "policy" and the plea of "necessity" do great service for "his devices." The Christian politician, "caught with guile," becomes the partisan rather than the patriot; his political life is a woful surrender of consistency to policy; he lives, if that be possible, two separate lives, those of saint and sinner—saint, where saints and prayers are, and sinner in the midst, too often, of sinners and profanities—and is he sufficient for such things?

The man of commerce, not often "caught with guile," living in the very atmosphere of inducements to over-reaching, unfair underselling, misrepresentations, greed, earthly-mindedness, and commercial gambling, even while a supposed man of God, is seen to descend from the high consideration that in all things he is "*under law to Christ*," to the lower level of what is lawful in the code of commerce and sanctioned by the customs of trade, and hence there is little witness to godly conscientiousness where from the very subtlety of evil it is most needed; and Satan there has advantage over him indeed!

These are some of the devices from *without* that defile the man and make havoc of his life and sanctification; of those from *within* a word on one or two among many must suffice.

The Apostle, purest-souled among men, says: "I exercise myself to have a conscience void of offence both towards God and towards men." But, from a device of Satan, it has become a matter of great satisfac-

tion to some not to have conscience exercised at all, in either direction. Either a sinlessness of life is their ungodly assumption, or a seared conscience is their terrible condition of peace. Ps. cxxxix. 23, 24, and Ps. xix. 12, 13, should be *their* meditation. On the other hand, taking advantage of the wholesome instruction of the same Apostle to "examine himself," it is of "his devices" that the Christian soul become the victim of a continual morbid introspection, destructive of his own joy and that of others. It does not occur to such, perhaps, that sanctification results simply from the ungrieved and unlimited possession of him by the Holy Ghost, Christ living in him in the person of the Spirit, and that a heart full of a full Christ is full sanctification. Therefore, nothing morbid, nothing sentimental, nothing spiritual even, is to be worked out of his soul by emotional processes, as in a laboratory of chemical mysteries, or as a spider works its web out of itself; but sanctification is ensured by the unadulterated *appropriation* of Him "who of God is made to us wisdom, righteousness, sanctification, and redemption," and by a child-like and receptive state of mind always giving entrance to the sanctifying and cleansing Word of God. As said the Psalmist, "Thy Word have I had in my heart, that I may not sin against Thee" (Ps. cxix. 11). It is to discover whether we are in that faith which supposes all this that we are to examine ourselves.

Keeping the example of our most blessed Lord always before us, let the Pauline knowledge of the great adversary and the Pauline experience be ours in all these things, as well as his watchword, "Lest Satan should get an advantage of us, and we shall not fail to be "more than conquerors through Him that loved us;" and to such there will be no need of the question, "Not ignorant,"—or ignorant, of "his devices"?

BIBLE READINGS.

No. 448.—GOD IS ABLE.

- To Save (Heb. vii. 25); and willing too (Matt. xi. 28; Rev. xxii. 17).
 „ Succour and shield with all-sufficient grace (Heb. ii. 18; 2 Cor. ix. 8; cf. Dan. iii. 17).
 „ Subdue and support from stumbling (Phil. iii. 21; Jude 24, R.V.).
 „ Strengthen the strengthless (Rom. xiv. 4).
 „ Satisfy every desire (Eph. iii. 20).
 „ Supply that sacrificed for conscience sake (2 Chron. xxv. 9).
 „ Securely keep the soul (2 Tim. i. 12).


No. 449.—I HAVE GIVEN HIM FOR A LEADER.

(ISAIAH iv. 4.)

A L	oving Leader	..	..	..	Heb. ii. 10.
An E	xperienced Leader	..	..	..	Heb. iv. 15, and vi. 20.
An A	llwise Leader	..	..	..	Isa. xlii. 16.
A D	ivine Leader	..	..	..	John xiv. 6.
An E	xample of leading	..	..	..	1 Pet. ii. 21.
A R	eady Leader	..	..	..	Isa. xlvi. 17.

EDWARD J. BELLERBY, M.B.

“PERFECT THROUGH SUFFERING.”

 KEPT for nearly a year the flask-shaped cocoon of an Emperor moth. It is very peculiar in its construction. A narrow opening is left in the neck of the flask, through which the perfect insect forces its way, so that a forsaken cocoon is as entire as one still tenanted, no rupture of the interlacing fibres having taken place.

The great disproportion between the means of egress and the size of the imprisoned insect makes one wonder how the exit is ever accomplished at all, and it never is without great labour and difficulty.

It is supposed that the pressure to which the moth's body is subjected in passing through such a narrow opening is a provision of nature for forcing the juices into the vessels of the wings, these being less developed at the period of emergency from the chrysalis than they are in other insects.

I happened to witness the first efforts of my imprisoned moth to escape from its long confinement.

During a whole morning, from time to time, I watched it patiently striving and struggling to get out. It never seemed to get beyond a certain point, and at last my patience was exhausted.

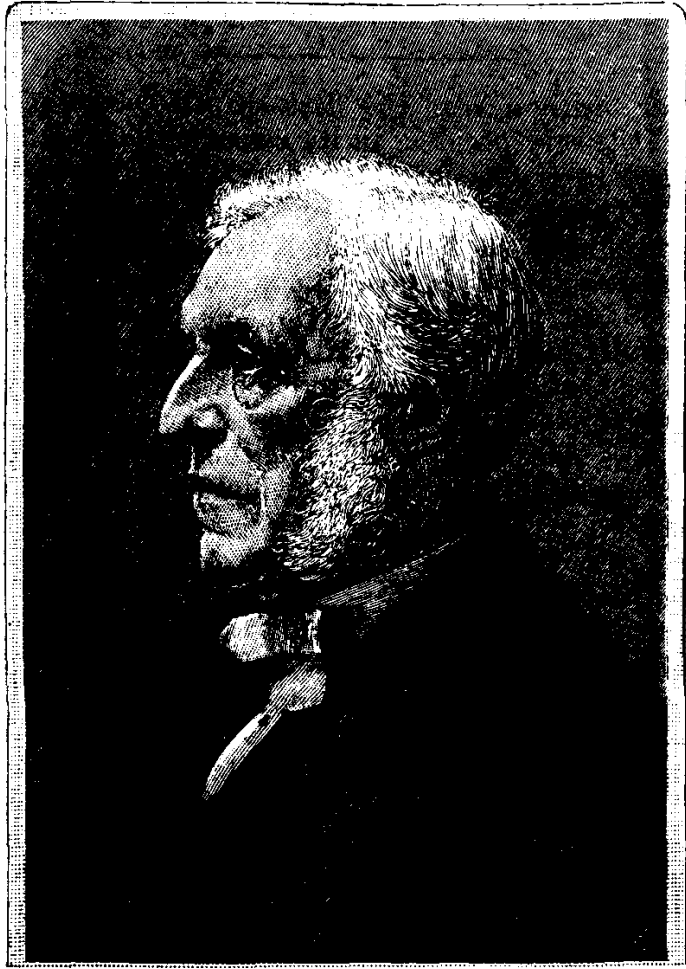
Very probably the confining fibres were drier and less elastic than if the cocoon had been left all the winter in its native heather, as nature meant it to be. At all events, I thought I was wiser and more compassionate than its Maker, and I resolved to give it a helping hand. With the point of my scissors I snipped the confining threads to make the exit just a little easier, and, lo! immediately, and with perfect ease, out crawled my moth, dragging a huge swollen body and little shrivelled wings.

In vain I watched to see that marvellous process of expansion in which these wings silently and swiftly develop before our eyes; and as I traced the exquisite spots and markings of divers colours, which were all there in miniature, I longed to see them assume their due proportions, and the creature to appear in all its perfect beauty, as it is in truth one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin; it never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings.

The lesson I learnt that day has often stood me in good stead. I have thought of it often when watching with pitiful eyes those who were struggling with sorrow, suffering, and distress, and it has seemed to me that I was more merciful than God, and would fain cut short the discipline and give deliverance.

Short-sighted fool! How knew I that one of those pains or groans could be spared? The far-sighted, perfect love that seeks the perfection of its object does not weakly shrink from present transient suffering. Our Father's love is too true to be weak. Because He loves His children He chastises them, that they may be partakers of His holiness. "He spares not for their crying."

J. C. (M.A.F.)



(From a Photograph by Messrs. Martin & Sallow.)

THE LATE HENRY ALLON, D.D.

CLOSELY following upon the death of Mr. Spurgeon and Dr. Donald Fraser, comes the sad news of the death of Dr. Allon, of Islington, which occurred on Saturday morning, April 16th, from gout affecting the heart; and the suddenness of the event may be imagined from the fact that he was announced to preach as usual on the following day in the elegant church which was erected as one of the outcomes of his long ministry.

Thus the three principal Nonconformist denominations—Baptist, Presbyterian, and Congregationalists—have lost within a brief space their brightest and most shining lights.

Henry Allon was born in Yorkshire in 1818 of humble parentage, and it was in connection with the Methodists he received his earliest religious convictions. He subsequently became connected with the Independent Church at Beverley, where he was then learning a trade.



THE LATE DR. ALLON'S STUDY.

Mr. Mather, the pastor, helped him in many ways, and finally secured his entrance to Cheshunt College, of which Dr. Harris was the Principal.

In 1843 he preached at Union Chapel, Islington, which had its origin in a union of Episcopalians and Nonconformists in consequence of the unsatisfactory state of the surrounding churches at the time, and which subsequently developed into a more distinct Nonconformist church. He became the co-pastor of the church there in January, 1844, and became the sole pastor in 1852. In 1861 the building was enlarged; and in 1877 the present elegant structure was erected, at a cost of nearly £50,000. Whether it was wise to spend so large a sum as this over one building for any congregation is open to grave doubt. Personally, we have ever expressed the strongest conviction that it is wrong so to do, especially in the face of the urgent need for the evangelisation of the world, the greater part of which is still in heathen darkness.

4,000 persons were received in church membership during Dr. Allon's pastorate, and over a quarter of a million of money has been subscribed for religious and benevolent objects. The present membership of the church is about 700, with an average expenditure of £5,000.

Concerning Dr. Allon as a preacher, Principal Reynolds, one of his most intimate friends, bears the following testimony:—"Of course such services as his were eagerly sought for in every part of the country, and were graciously rendered. The most remarkable fact is that he did not cultivate any of the ordinary methods of the popular preacher. He did his work without them, and helped men to see and love God in Christ by the force of his appeals to their reason and conscience, generously setting himself to remove objections to the faith of Christ, displaying the hidden treasures of the Word of God, and, in fact, convincing multitudes that they would be unreasonable, foolhardy, of shallow taste, guilty of ingratitude, and destitute of common sense if they did not yield to the supreme claims of the Lord Jesus Christ. He knew the difficulties of young men; he did not browbeat them, but pleaded with their better nature. He had a phraseology, almost a philosophy, of his own which they apprehended. None of his people would ever confound the distinctions which he habitually drew between the 'moral,' 'religious,' 'intellectual,' and, above all, the '*spiritual*,' experience through which he called them to pass. His subtle use of Scripture had often the charm of a great surprise, and opened wells of refreshment in every part of the Bible. He used to say that he had no great sermons, and but few that he often repeated; and so in various parts of the country he would simply preach his last Union Chapel sermon, take hold of a great theme, and by force of strong sense and sound argument, and intense personal conviction, soon lay hold of his audience and leave indelible impression behind him."

Dr. Allon was an enthusiast of music, and frequently lectured and wrote on the subject, his latest work in that direction being "The Congregationalist Psalmist Hymnal." He was also editor of the *British Quarterly Review*, and wrote biographies of the well-known Thomas Binney and James Sherman, while he also frequently contributed to other journals. A volume of his sermons, entitled "The Mission of God," about to be published, is one of the latest works he prepared for the press.

For some time past Dr. Allon was conscious of failing physical strength, and he had expressed a wish to resign his office; but on the earnest persuasion of his congregation he consented to remain as pastor till next year, when he would have reached his ministerial jubilee.

Mr. Harwood, who recently became co-pastor, will doubtless now become his successor in Union Chapel.

The funeral took place at Abney Park Cemetery on Thursday afternoon, April 21st, attended by a large number of representative men of all denominations.

Alas! how many standard-bearers have lately fallen at the very time when their presence and help seemed most needed. Surely our prayer should be that the Lord may raise up many worthy successors of these and other worthies gone before, who may prove equally able ministers of the Gospel of our glorious God.

THE LEVITICAL OFFERINGS.

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

LEVITICUS ii. 11-13.

Verses 11, 12. "No meat offering [gift offering], which ye shall bring unto Jehovah, shall be made with leaven: for ye shall burn [burn as incense] no leaven, nor any honey, in any offering of [to] Jehovah made by fire. As for the oblation [approach offering] of *the* firstfruits, ye shall offer [bring] THEM unto Jehovah: but they shall not be burnt [ascend] on the altar for a sweet savour [savour of rest]."

Leaven is the emblem of malice, wickedness, and falsehood (1 Cor. v. 6-8), in perfect contrast to the nature and character of God, who is loving, holy, and true. It is absolutely necessary, therefore, in drawing nigh to God, through faith in the Lord Jesus Christ, we should present Him our gift offering as perfectly without sin, holy, harmless, undefiled, even in His very humanity, that, though He was truly and properly man, yet He was sinless.

That which was burnt as incense upon the altar was subjected to the testing fire of the altar, emblematic of the holiness and righteousness of God. Nothing, therefore, which could not stand that test might be offered there.

Honey appears to represent that sweetness and amiability of disposition which might be simply natural affection; but this sweetness—precious and excellent as it is in its place—will not bear the test of divine holiness in any individual born after the flesh. That human excellency which was manifested in Christ, and constituted Him the chiefest among ten thousand and the altogether lovely, was not merely human, it was also spiritual and divine. In Him divine affections were manifested in human form. As every atom of the fine flour in the gift offering was permeated with oil—emblem of the eternal Spirit—so all that was natural in Christ was also spiritual.

The oblation of firstfruits here referred to is that mentioned in Leviticus xxiii. 17, "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are the* firstfruits unto Jehovah." This Pentecostal offering is typical of the Church of the present dispensation. It is composed of Jews and Gentiles by nature sinful, though redeemed to God by sacrifice (chap. xxiii. 18, 19), and dwelt in by the Holy Ghost. It comprises all believers from the coming of the Comforter to the return of the Lord Jesus to receive His Church to Himself, who, being

a "kind of firstfruits of God's creatures" (James i. 18), constitute "the Church of the firstborn written in heaven" (Heb. xii. 23). These, in their own nature, cannot bear the test of divine holiness. In the estimate of God they can lay no claim to perfection in the flesh. The language of each one, as taught by the Spirit, will be, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Ps. cxliii. 2).

Verse 13. "And every oblation [approach offering] of thy meat offering [gift offering] shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering [gift offering]: with all thine offerings thou shalt offer [bring] salt."

Salt is the emblem of incorruption and perpetuity. In our estimate of the humanity of Christ both these truths are to be borne in mind. Death and corruption are the results of sin, and, although Christ was made a sin offering and suffered death for us, yet, being in nature sinless, God did not suffer His Holy One to see corruption (Ps. xvi. 10); and as the omer of manna in the golden pot was laid up in the holiest for a memorial, so also "the Lamb as it had been slain" in the midst of the throne (Rev. v. 6) will ever occupy its centre position, as the lasting memorial of that sinless humanity in which Jesus lived, died, and rose again, and ever lives, whilst the ceaseless song from His ransomed ones goes up, "Salvation unto our God which sitteth upon the throne, and to the Lamb."

On the other hand, there is a solemn truth suggested in Mark ix. 47-49, respecting those bodies that shall be cast into Gehenna, into the fire which shall never be quenched, "where their worm dieth not, and the fire is not quenched," that "every one shall be salted with fire," which seems to imply that those bodies shall be so attempered to the action of fire as to continue unconsumed and unconsumable; even as the resurrection bodies of the redeemed shall be fitted for an eternity of ceaseless service and unending joy. See Rom. ix. 22-24. "What if God, willing to show *His* wrath, and to make His power known, endured with much longsuffering *the* vessels of wrath fitted to destruction: and that He might make known the riches of His glory on *the* vessels of mercy, which He *had* afore prepared unto glory, even us, whom He *hath* called, not of *the* Jews only, but also of *the* Gentiles?"



THE TONGUE.

If thou wishest to be wise,
 Keep these words before thine eyes:
 What thou speak'st, and how, beware;
 Of whom, to whom, when, and where.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS, CHAP. XXV.

THIS chapter gives us the record of the last days and the death and burial of Abraham; of some matters of interest respecting Ishmael and his posterity; of the career of Isaac during the forty years that followed after his father's death, and of the beginning of the history of Jacob and Esau.

1. We note concerning Abraham what is said of—(a) *His marriage* (verse 1). Sarah was dead, and Isaac was married to Rebekah; we can therefore hardly be surprised that the patriarch should have married again. The loneliness of his tent life would make him crave for human fellowship and sympathy, and he would realise the meaning of the Divine declaration, "It is not good that man should be alone" (Gen. ii. 18). Keturah, who became Abraham's wife, had been his concubine (1 Chron. i. 32) or half-wife. She had probably discharged the ordinary duties of a wife in the oversight of his maidservants and those matters relating to home life that it is best to place under the care of women. She had probably discharged these duties faithfully and well, and it may have been for this reason that she was chosen by Abraham to be the wife of his old age. (b) *His family*. Five sons were added to his family (verse 2), and there is mention of seven grandsons and three great-grandsons, who are all said to have been the children of Keturah (verses 3, 4). Midian, one of the sons, was the ancestor of the warlike Midianites. How much the character of the world's history may depend upon our children! A thoughtful mother is represented as having said as she watched the cradle of her sleeping babe—

"A silent awe is in my room,
I tremble with delirious fear:
The future with its hope and gloom,
Time and Eternity are here."

(c) *His will* (verses 5 and 6). Abraham, in view of the end of his life, settled all matters relating to the apportionment of his property. After caring for those who had rendered him service in his home, he left all that he had to Isaac. He probably regarded Isaac as his heir by right of the Divine law which said, "In Isaac shall thy seed be called" (Gen. xxi. 12). By leaving his property to Isaac he showed his regard for the Divine purposes. We may show ours by yielding all we are and all we have to Jesus; and if Christ is all to us, we shall be willing to yield all we have to Him. Ishmael was probably well provided for—it is said that his twelve sons were princes (Gen. xxv. 16). God had undertaken to make of Ishmael a great nation (Gen. xxi. 18), and no doubt Abraham had seen what was, at least, a partial fulfilment of that promise. We may confidently leave in the hands of the Lord those whom He has promised to make the objects of His care (1 Cor. ix. 9; 1 Pet. v. 7).

(d) *The length of his life.* Abraham attained to what we should call the patriarchal age of 175. One hundred years had elapsed since he first started out from Canaan (Gen. xii. 4). A godly man in Dundee, who is greatly afflicted, has been confined to his bed for more than 50 years. When he had completed his fiftieth year, he celebrated the event by a season of solemn praise and thanksgiving, which he called his jubilee. Abraham may have celebrated the completion not of 50, but of 100 years that he had spent in Canaan. The old age of Abraham was another proof of the faithfulness of the Lord. "Thou shalt be buried," the Lord had said, "in a good old age" (Gen. xv. 15); and in the chapter before us we are told that "he died in a good old age" (verse 8). How largely human history is the echo of Divine predictions! Abraham is said to have died "full of years." Speaking of this expression, Dr. Maclaren says, "We shall understand its meaning better if, instead of 'full of years' we read 'satisfied with years.'" He was not satiated with life, but satisfied. His course was fulfilled, and he had no desire that it should reach beyond its appointed end. There was the calm content of the child who, wearied with the activities of the day, is content to go to sleep. This was surely the experience of the Countess of Huntingdon when, with what was almost her latest breath, she said, "My work is done, and I have nothing to do but to go to my Father." (e) *His death.* "Abraham gave up the ghost, and died" (verse 8). These words are intended to describe the departure of the soul from the body, but we must not suppose that they signify the cessation of existence. Our Lord, in proving to the Sadducees that "the dead are raised," reminded them how Moses called the Lord "the God of Abraham." From this he showed the certainty of the resurrection of Abraham. "For," he said, speaking of God, "He is not a God of the dead, but of the living" (Luke xx. 37, 38). Abraham, when he departed, left the land of the dying, and entered the land of the living. With a happy consciousness that he was passing through the same experience, a dying saint cried out, "Call it not death; I am only just beginning to live." The writer of the Epistle to the Hebrews uses language from which we may infer that Abraham "died in faith" (Heb. xi. 13). The faith that sustained him in life was his support in death. As he took his last look at the fading vision of the earthly inheritance the eye of faith would behold the undimmed glory of the heavenly. (f) *His burial.* "His sons Isaac and Ishmael buried him" (verse 9). It is to the credit of Ishmael that he assisted in this business. "Abraham," says Dr. Parker, "gave all that he had unto Isaac, yet Ishmael went to the funeral." There was here more of the spirit of his father than of his mother. The large-hearted generosity of Abraham appears again in his son. Washington Irving, in one of his charming essays, says, "I have traced an old family nose through a whole picture gallery." So through many generations may we trace predominant moral qualities. The meeting of Isaac and Ishmael at this burial is suggestive. They had been divided, but death brought them together. The grave is a great reconciler often. "Death," says Fuller, "brings those together who know not how to associate together on any other occasion, and will bring us all together sooner or later." The patriarch was buried in the cave of Machpelah (verse 9). That cave, as

we have seen previously, was a two-chambered sepulchre. In one of the chambers the body of Sarah had been laid, and the other became the tomb of Abraham. That grave, in which doubtless his mind had often been, was afterwards occupied by his body. Crossing the bridge erected by Jesus in what He said of the rich man and Lazarus, we are led to the world of felicity in which Abraham dwells. Lazarus, we learn from those words, was carried into Abraham's bosom, and there he found the bliss that was separated by a great gulf from the torment endured by Dives. He was "blessed with faithful Abraham" (Gal. iii. 9), and so will many be who have entered into the holiest by the blood of Jesus from every quarter of the globe. How sad to think that because of their rejection of Jesus some will be "shut out" (Matt. viii. 11, 12)!

2. We pass on to notice what is said of Ishmael and his posterity. Ishmael was the son of Abraham, and therefore he must be noticed in the Divine record. Everything pertaining to the Lord was of interest to Abraham, and therefore the Lord shows respect to all that pertained to Abraham. Even the names of his grandchildren are recorded with the greatest particularity. Ishmael had twelve sons, whose names have been preserved (verses 13-16). We see in what is said of the sons of Ishmael—(a) *The faithfulness of God*. God said to Abraham concerning Ishmael, "I will make him a great nation" (Gen. xxi. 18). Ishmael appears to have thought but little of God, but for Abraham's sake the Lord was good to him. (b) *How separable greatness is from goodness*. Goodness is, of course, the truest greatness. "'Tis only noble to be good." Yet there is what the world calls greatness that has no kinship with goodness. There is no record of any good thing ever done by any one of the twelve sons of Ishmael. We have a list of their names, and it is said they were princes, and there the matter ends. Where is all their greatness now? Men of great estate and of godless lives will do well to consider this. Babylon the great became Babylon the bad, and ere long it was said, "Babylon the great is fallen."

3. We shall consider the verses that refer to Isaac. We notice here—(a) *The blessing he received* (verse 11). "God blessed Isaac." Here is another link in the chain of blessing that connected the promise given to Abraham with its fulfilment in Christ. Isaac made but little stir in the world, for he was a quiet and meditative man. Yet God blessed him. Peaceful souls often enjoy blessings quite peculiar to themselves. There is what has been called "the harvest of a quiet eye," and there is the harvest of a quiet soul. Cowper realised this in the retirement of Olney and of Weston-Underwood, as his peaceful spirit drank in the sweet stillness of "the calm retreat" of which he so sweetly wrote. (b) *His wealth*. All that belonged to Abraham came to him. Such a heritage is not an unmixed blessing. Asked whether he thought a certain artist would ever become a great painter, an eminent statesman once said, "No; he has £5,000 a year." Those born to wealth have often found that their possessions have been a hindrance rather than a help to them. Perhaps it was his possessions that caused Isaac's record to be so uneventful as it is. From the time of his father's death we know but little about him, except that he married and that he dug wells. Many an illiterate navvy has done as much as that. Alas for the lives that might have been noble, but that

have been handicapped by wealth! (c) *His marriage* (verse 20). We have seen in our consideration of the 24th chapter how Isaac and Rebekah were brought together. Their union was the result of much prayer, and there can be no doubt that it was Divinely ordered. The relations of Rebekah are named again, perhaps that we may know that the desire of Abraham was realised, and that his son was not married to a daughter of Canaan. The separation of God's people from idolatry and worldliness is a matter worth noting with emphasis. (d) *His prayer* (verse 21). Twenty years had elapsed and Rebekah had had no child. This would cause her to be reproached by the daughters of Canaan, and it would be a great trial of Isaac's faith. This was a matter of care, and Isaac did well, therefore, to make it a matter of prayer. His prayer was on the line of God's purpose, and therefore it was sure to be answered (1 John v. 14). The years of waiting show that God does not hurry the fulfilment of his purposes.

Like coral strands beneath the sea,
So strongly built and chaste,
The plans of God, unfolding, show
No signs of human haste.

Isaac had to wait for twenty years before Jacob was born, and though Jacob endeavoured to anticipate Providence by the practice of deceit, he also had to wait for twenty after he had received the blessing from Isaac before he received the blessing from the Lord. (Compare Gen. xxvii. 23 and xxxii. 29.)

4. The chapter concludes with some account of Jacob and Esau, the twin sons of Isaac and Rebekah (verses 22-34). We notice concerning Jacob and Esau—(a) *The prophecy concerning them*. Jacob's prayer was answered, and it was foretold that two children should be born, who should be the progenitors of two nations. These nations should consist of "two manner of people." The infinite character of Divine resources is seen in the diversities of creation. There are no two faces alike—"One star differeth from another star in glory." National characteristics form a chapter of diversities. What contrasts there are between "the Armenian trafficker" and "the fierce Malay"—between the cautious Scot and the impulsive Celt! Diversities of character must be kept in view in the nursery, in the schoolroom, and in the pulpit. The descendants of Jacob were to be stronger than those of Esau. A comparison of the history of Israel with that of Edom shows how completely this prediction has been fulfilled. The strength of Israel was the strength of God (Ps. xlvi. 1), but the Edomites were weak because they fought against God. More than a thousand years after the birth of the sons of Isaac, the prophet Obadiah said, "The house of Jacob shall be a fire, . . . and the house of Esau for stubble" (Obad. 18). There is a persistency in the predominant qualities of character. Nations may be weakened by the acts of one bad man, or rendered physically, mentally, and spiritually strong by the right-doing of a good man. (b) *Their early distinctiveness* (verses 25, 26). The rough man of the wilderness makes his first appearance as if he had been wrapped in a raiment of hair. Jacob seizing his brother's heel at the time of his birth supplies his parents with a long-remembered incident which seemed prophetic of the day


when he should supplant his brother. "The child is father of the man." There is that in most children which is predictive as to what manner of men or women they will be. The distinctive characteristics of children should be carefully studied by their parents, for they are often suggestive as to the kind of training that is most likely to produce good fruit. Some children need a good deal of repression, and others require encouragement. (c) *Their divergence in later life.* Temperament, inclination, and, perhaps, to some extent, the home training they received developed the differences that were apparent at their birth, and the two brothers came to be almost as unlike as it was possible for them to be. Esau became a cunning hunter, with something of the wild daring spirit of the modern Bedouin, but Jacob, dwelling in tents, revealed a preference for a fixed abode. Esau was probably more brilliant and attractive than Jacob, but the sequel shows that, all things considered, Jacob was the finer character. Notwithstanding great weaknesses and mistakes, Jacob was, on the whole, true to the Lord, and therefore, although the younger son, he was chosen by the Lord to possess the blessing of the birthright that would, under other circumstances, have fallen to the elder son. (d) *The regard shown for them by their parents* (verse 28). Isaac's love for Esau seems to have originated in a very sensual cause. He loved him, "because he did eat of his venison." Such love must always be of a very carnal nature. Love in its highest sense has regard not so much to what the loved one gives as to what he is. "Rebekah loved Jacob." She has often been blamed for her partiality, but she certainly had a better right to the preference she cultivated than Isaac had to his preference for Esau. Jacob was certainly the favourite of the Lord (Rom. ix. 13), and as far as we have preferences, it is well that we should prefer what the Lord prefers. The feeblest and most unworthy follower of Christ has in him what ought to make him more precious to God's people than the most winsome and brilliant of the children of the world. (e) *Their intercourse respecting the birthright* (verses 28-34). We may regard these verses as bringing out what was the most important difference between the two brothers. This is seen in their view of the birthright. Jacob wished to possess it, but Esau thought so lightly of it that he considered a mess of pottage was more to be desired. We learn from Heb. xii. 16 that in the view he took of the blessing of the birthright Esau was guilty of the sin of profanity. All the blessedness that the Lord had promised should come to men through the seed of Abraham was counted as being of no more worth than that of a mouthful of food. This was a slight upon the God of Abraham and upon Him in whom the promises made to Abraham were to be fulfilled. Well might Esau be described as a profane person! The Hebrews were exhorted to look diligently lest there should be such a person as Esau amongst themselves. Is there not need for the same kind of diligence to-day? The spirit of Esau is often manifest. It was the spirit of Judas when he thought more of silver than of Christ. It was the spirit of the rich young man when he left the great Teacher with a heart that clung to the riches of earth. It is the spirit of any man who thinks more highly of "the meat that perisheth than of that which endureth unto everlasting life." The history of Esau should teach us to watch against such a spirit, and to pray that we may be delivered from it.

BIBLE TALKS.

No. XX.—THE RICH YOUNG RULER.

MARK x. 17-22; MATT. xix. 16-22.

By ALFRED LAMBERT.

T was a solemn crisis in this young man's history. He had come to Jesus with a momentous question: "Good Master, what shall I do that I may inherit eternal life?" He had received the answer in language clear and unmistakable, and he had been left to cast the die for himself.

HE WAS A YOUNG MAN.

Life with all its glorious possibilities lay before him, for he was in the strength of his early manhood (Matt. xix. 20). Doubtless ambition had fired his soul, and hope had lent brightness to the dreams of his youth, for he had great prospects. Flattered by some, envied by many, strange it is that we find him a suppliant at the feet of Jesus of Nazareth, the despised Galilean.

Notice, too, that he held a position of no small importance;

HE WAS A RULER,

and doubtless a member of the Sanhedrin. "Have any of *the rulers* believed on Him?" was the anxious question of the Pharisees (John vii. 48). "Do the rulers know indeed that this is the very Christ?" (verse 26). The high position of these rulers of the Jews, and the influence they wielded, are clearly shown by these inquiries. It will be remembered that a spirit of bitter enmity against Christ was often manifested by them, and at His crucifixion they "derided Him." But not only was this youth a ruler,

HE WAS RICH.

Fortune had showered her gifts upon him with lavish hand; he had "great possessions." Houses and lands, silver and gold, in abundance, were his; and yet wealth, position, influence—all had failed to satisfy the cravings of that soul of his: they had proved but broken cisterns, and had yielded no satisfying streams, and hence we find him kneeling at the feet of Jesus with the eager question, "What good thing shall I do that I may inherit eternal life?" (Matt. xix. 16).

Notice, again,

HE WAS IN EARNEST.

"When Jesus was gone forth in the way, there came one *running*." The opportunity was too precious to be lost. Jesus was probably now in the highway, soon to be surrounded by the jostling crowd. Forgetting the singularity of the position, at the risk of dismissal from the synagogue, the young man ran and knelt before Him who was the

despised and rejected of men. What a picture is here! He, clothed in purple and fine linen, the owner of untold wealth, a poor, humble suppliant at the feet of Him who said truly, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

He "kneeled to Him." It is difficult to say which was the greater—his earnestness or his humility. He was in the presence of One infinitely higher than himself, and he knew it, and prostrated himself with reverence at His feet; and, looking up with eager expectation, he cried, "Good Master, what shall I do that I may inherit eternal life?"

HE WAS AN ANXIOUS INQUIRER.

"What good thing shall I do?" and he was ready and willing to have done many things to win the prize. He was a Jew, and knew much of the law that was given by Moses; but to the grace that came by Jesus Christ he was a stranger indeed. Jesus said unto him, "Why callest thou Me good? There is none good but God;" or, as the Revised Version gives it (Matt. xix. 17), "Why askest thou Me concerning that which is good? One there is who is good: but if thou wouldst enter into life, keep the commandments." And he, ready to do many "good things," anxiously asks, "Which?" quickly replying, as they are one by one enumerated, "All these things have I kept from my youth up: what lack I yet?" I suppose that he could honestly have added those words of the great Apostle, "As touching the righteousness which is in the law, blameless," for, doubtless,

HE WAS A MAN OF STRICT INTEGRITY.

"All these things have I kept from my youth up," and, from man's standpoint, his observance of them had been scrupulous in the extreme; but, just as when the shutters are thrown back and the sunlight let in, imperfections hitherto unmarked are seen in all their real character, so the words of Christ must have entered the darkened soul of that young ruler as a flash of light, and revealed to him that it was one thing to carry out the teachings of the law *in the letter*, but quite another matter to obey them *in the spirit*. "Go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow Me." Here was the one thing lacking plainly set before him—viz., *a whole-hearted surrender to Jesus Christ*. He was prepared for many things; but this begging of himself, this cutting off the right hand, this losing his life that he might save it, was too costly a sacrifice. The crisis had come; his eternal destiny hung in the balances, and he was left to cast the die himself.

Notice, too, that

HE WAS MOST HIGHLY PRIVILEGED,

favoured indeed beyond thousands, for to him was granted a personal interview with Christ, to look into the face of the Man of Sorrows, and to hear the voice of Him who spake as never man spake. He was privileged to have the loving invitation, "Come, take up the cross and follow Me," direct from the Saviour's lips, and yet, with all this,

HE WAS A POOR BLIND FOOL,

more blind than ever Esau was when he bartered away his birthright for a mess of pottage. *Here*, the cross to take up; *hereafter*, the unfading crown. *Here*, poverty, shame, suffering, and scorn; *hereafter*, a place in the Father's house and the unspeakable bliss of Christ's presence for ever; and, while the invitation was still sounding in his ears, methinks some dark hellish fiends drew near and led his thoughts away to the broad acres and the fair mansions, the silver and gold, and the home so bright, till the hesitation deepened into decision. He has counted the cost: the golden chains are too strong to snap, the die is cast, and with one last wistful look at Him who had called him so lovingly to enter into His service, "he went away sorrowful, for he had great possessions." Let us, in closing, gather up a few lessons from the narrative.

1st. It is possible for fallen man to resist the pleadings of God Himself.

2nd. A man may have sincerity, earnestness, a longing desire to reach heaven, and a blameless character, and yet, with all these things, remain *unsaved*.

3rd. If I am to be saved *by* Christ, I must be prepared to make a whole-hearted surrender *to* Christ.

AM I READY FOR THIS ?



OLD PEARLS ON NEW STRINGS.

No. IV.—"LORD, FIGHT THIS MAN FOR ME."

By WILLIAM LUFF.

A VESSEL was lying in Cork Harbour. The sailors had gone ashore to enjoy themselves—all but one, a true Christian man, who stayed on board to enjoy himself. Had they feasting? So had he—a feast upon the Word. Had they wine? He had the love of God, which is better than wine. The joys of the Father's children are always far in advance of Satan's pleasures provided for his children.

Presently the solitary sailor heard his companions coming, and, by the noise they made crossing the deck, he knew they were excited with drink; so, wishing to keep out of their way, he turned into his bunk. There are times when discretion is the better part of valour, and certainly no saint has any right to court opposition. But God had made this man strong for Himself, and did not mean him to be hid in a corner.

His mates came straight for him, and one of them laid hold of him and tried to pull him out of his resting place, saying:

"You always make us miserable when you are about: come out, and let us see what you are made of. I'll fight you! Come on! You used to be reckoned a good 'knocker-out.'"

This was trying—very trying; but the feast he had just enjoyed

had filled his soul with heaven; so, without answering a word, he appealed to his Protector, inwardly praying:

“Lord, fight this man for me.”

Suddenly the wild fellow became quiet, and all fell asleep.

God had fought His servant's battles; but this deliverance was not all. The man was punished; for next morning, going down into the engine-room, where our Christian friend was fireman, he saw the would-be pugilist of the night before.

“Look at my face,” said he.

And, with a kindly spirit, the child of God looked. What a sight! He told us, when relating the incident,

“His face was swelled that terribly, it could not have looked worse if I had been beating him all night.”

Now was the Christian's opportunity to show the spirit of his Master. It was not for him to punish his enemy—that he had placed in other hands; and well had his Master taken the part of His servant; for no one but God had laid a finger upon the poor sufferer, according to that word,

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, ‘Vengeance is mine; I will repay, saith the Lord’” (Rom. xii. 19).

This is the Lord's way. If there are Egyptians behind us, “The Lord shall fight for you, and ye shall hold your peace” (Exod. xiv. 14). And if there are Anakims before us, it is still true, “The Lord your God which goeth before you, He shall fight for you” (Deut. i. 30).

To encourage us to let the Lord fight for us, let us examine a few pearl texts:—

“He preserveth the souls of His saints; he delivereth them out of the hand of the wicked” (Psalm xcvi. 10).

“The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways” (Deut. xxviii. 7).

“Whosoever shall gather together against thee shall fall for thy sake” (Isa. liv. 15).

“I will contend with him that contendeth with thee” (Isa. xlix. 25).

“When a man's ways please the Lord, he maketh even his enemies to be at peace with him” (Prov. xvi. 7).

But what had caused the poor sailor to have such a face? That was a mystery, until his friend, whom he had wanted to fight, obtained permission to go with him to the hospital. Then he was informed that he was suffering from erysipelas.

When shall we learn to let God fight our battles for us against doubts, difficulties, dilemmas, demons, and even the Devil himself. If Michael had to refer the conflict with Satan to his Lord, surely we need do so, using his words, “The Lord rebuke thee” (Jude 9).

Have we not the promise, “I am with thee, and no man shall set on thee to hurt thee” (Acts xviii. 10)? “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. xiii. 6).

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 TRUTH UPON A MOMENTOUS QUESTION, viz., the opium question. Timely warning for opium takers at home and abroad. Illustrated by two Indian missionaries.

THE WONDERFUL STORY OF WISDOM, LOVE, AND GRACE DIVINE. Elliot Stock.

The old, old story in rhyme. The illustrations are good ones, but we cannot say very much for the poetry.

THE WONDROUS TALE OF OLD. By J. H. BURRIDGE. Henry Pickering.

The Gospel story told in an attractive way in poetry.

PRECIOUS PORTIONS from several Addresses to Believers, given by our well-known and revered friend ROBERT CHAPMAN, in the 88th year of his age. *Witness Office, Glasgow.*

We heartily commend this attractive little booklet.

PALESTINE RE-PEOPLED. By JAMES NEIL, M.A. Lang, Neil, & Co.

A good deal of valuable information as to the present state of Palestine, with a good many thoughts on prophecy as to its future. The author is an interesting writer.

VOICES FROM NATURE: A Book for the Young. By G. W. HOLNESS.

An original book, giving many interesting facts in nature, applying them spiritually. A helpful look for the young ones.

THE COUNTESS OF HUNTINGDON AND HER CONNEXION; with Notes of Services at the Centenary of her Death. By Rev. J. B. FIGGIS. Partridge & Co.

Very interesting details of the life of this honoured servant of Christ take up the first 39 pages. The Lord seems to have much used her personal labours. The rest of the book is chiefly sermons delivered at the centenary.

SHOULD WOMEN PREACH? By PHILIP CADLY. Elliot Stock.

There is a good deal of truth in this book, though we could not say we agree with many of the interpretations of Scripture, which we think are far-fetched.

GUY WYNMORE'S REPENTANCE; or, Redeeming the Past. By JEANNIE SWEETING. Stoneman.

A story of a desolate home and broken heart, through disobedience to the command, "Be ye not unequally yoked together with unbelievers."

CECIL LANGTON; or, The Glow of an Earnest Life. By MRS. HARVEY JELLIE. Stoneman.

A story of contrasts between the true and the false. The tone is good.

GOOD-NIGHT THOUGHTS ABOUT GOD. By EVA TRAVERS EVERED POOLE. Nisbet & Co.

This is a series of "Evening Readings for the Young" for each day in the month. Good and practical teaching, and written in a taking style. Warmly recommended for children, especially for young Christians.

THE STORY OF THE GOOD SHEPHERD. Holness.

A striking book of Gospel stories and illustrations for the young. They are *true* stories, culled from different sources. A very helpful book for Sunday school teachers and parents.

PRINCIPLES AND DOCTRINES OF THE APOSTOLIC CHURCH. By WALTER J. MILLER. Walter Wheeler.

A small pamphlet with much clear Scriptural truth.

HYMNS ON THE SECOND ADVENT OF THE LORD JESUS. Edited by Rev. E. W. BULLINGER, D.D. Published by Editor, 7, St. Paul's Churchyard. (6d.)

A collection of many of the old choice hymns on this subject, and some new ones. The arrangement is good, as the hymns are divided in relation to the Jew, the Gentile, and the Church of God. There is no subject so cheering to the hopes and warming to the affections of a believer who is walking with the Lord.

SIMPLE BIBLE LESSONS FOR LITTLE CHILDREN. By FREDERICK A. LAING. Glasgow: Bryce & Son.

Old and New Testament stories, told in a simple and telling way to the little ones, with a view to getting at the heart and conscience; very suggestive for addresses. We should have been glad if the necessity for the new birth were brought out clearer in some of the subjects. There are 52 Old Testament and 52 New Testament subjects, and 52 general lessons. It is a valuable book, but those who use it might with advantage bring in *more* of the Gospel.

In addition to the several forms in which **THE ENLARGED LONDON HYMN-BOOK**, which appears to be increasingly appreciated for congregational use, has already appeared, the publisher, Mr. Walter A. Wheeler, 21, Warwick Lane, has now issued a pocket edition of the small type, in leather, with circuit edges, in which form it will prove very convenient. The price is 3s. 6d.

NOTES FOR THE MONTH.

THE EVANGELISTIC MISSION.

BANK HOLIDAY MEETINGS AT KILBURN HALL.

ONCE more it is our privilege to praise God for the very encouraging meetings with which we were favoured on Easter Monday. At the afternoon meeting the large hall was completely filled. Praise having been offered, Mr. C. Russell Hurditch asked the Christians present to unite in prayer, and especially mentioned some requests which had been sent in—for Mr. Newberry's work in Italy; for a similar gathering that day in the Central Hall, Swindon (one of the branches of the Mission); for a large open-air meeting of the Evangelistic Mission on Wanstead Flats that afternoon; and for a Bank Holiday gathering in the Forest Gate branch of the Mission at Bignold Hall.

Prayer having been offered and another hymn sung,

Mr. GEORGE HUCKLESBY spoke upon the threefold aspect of **THE LORD JESUS AS THE PRESENT PORTION OF HIS PEOPLE**, as set forth in Ex. xii. 8, 9, xvi. 2, and Josh. v. 10. In the first portion they had Christ as the Lamb—1st, a *spotless* Lamb; 2nd, a *slain* Lamb; 3rd, a *satisfying* Lamb. In Ex. xvi. 2 they had the manna. This was (a) *Divinely given*, (b) it had to be *diligently* gathered, and (c) *there was a danger of neglect*. Relative to this last point, it was well to notice that, having *neglected to gather*, they presently *were found despising* it, and finally ended by *loathing* it. In Josh. v. 10 they had the old corn of the land. It was important to remember that previous to this they encamped at Gilgal, and there rolled away their reproach by the observance of circumcision. They were thus fitted for partaking of the old corn of the land, and they then realised the *power* which followed this feeding upon it. Jericho lies in front of them with its massive walls and its barred and bolted gates. But having feasted on this special form of food, and in fellowship with God, iron bars and bolts are useless, and those high towering walls fall down straight before them. Those five kings of the Amorites may unite to oppose the onward march of Israel, but it is all in vain: five kings or five hundred must

fall before the power accompanying that people. Sun and moon stand still at the voice of Joshua, the heavens take sides with the Israel of God, and Jehovah's army marches right on, conquering and to conquer. Is not this the thing we are all lamenting over continually—the lack of power? We find a fearful dearth of it in ourselves individually, and in our midst collectively. It is a day of weakness, of rebuke, and of blasphemy. Brethren, let us practise this self-judgment in Gilgal, and then by faith rise to our wondrous privilege of feeding on the old corn of the land and the fruits of Canaan: then will there be power, Divine power, irresistible power, the all-conquering power of the Holy Ghost.

Mr. HENRY VARLEY followed with a most powerful and practical address, which we much regret we have not room to print *in extenso*.

Tea was then served in the school-room, to which a large number sat down, after which the members of the Open-Air Band held a short service in the space in front of the hall.

At the evening meeting, the lecture hall was thrown open to accommodate the still larger audience. Mr. T. A. Denny presided, and most interesting and helpful addresses were given by him, and by Drs. R. Anderson, and R. McKilliam, of Blackheath; Mr. Cooke, of the Indian Service; Mr. Hogg, of the China Inland Mission; and Mr. J. S. Harrison, evangelist, recently returned from Australia. Praise and prayer closed a season which was felt to be one of great interest and blessing.

FOREST GATE.

A good report reaches us of a splendid open-air meeting held by our East End workers on Wanstead Flats. Large numbers gathered in spite of the threatening character of the chilly weather, and several earnest addresses were delivered by various friends. The good seed was thus sown broadcast among hundreds who probably otherwise seldom hear the Gospel.

A social tea was held at six o'clock at BIGNOLD HALL, and at seven a public meeting, which was well attended, and proved a time of great interest and blessing. Mr. Frank Cockrem, of the Open-Air Mission, spoke upon the cherubim

worship in Ezekiel i. 1-14. Mr. Fox-Butlin dwelt upon the Overcoming Life, as set forth in Matt. ix. 28, 2 Tim. i. 12, Jude 24, and Heb. vii. 25; and was followed by Mr. Herbert Hurditch, who gave an interesting and profitable address from Prov. xxx., dwelling upon the conies who *run in*, the spiders who *take hold*, the ants who *lay up*, and the locusts who *go forward*. Cheery words were spoken by Mr. W. Grove, and plenty of bright singing during the evening lent further enjoyment to the meeting, which was heartily enjoyed by those present.

Similar meetings were held at Swindon, a report of which is unavoidably crowded out.

STRETHAM, CAMBS.

The anniversary of this branch of the Mission was held on the Wednesday of Easter week. Tea was served in the bright and cheerful-looking Mission Hall that occupies a prominent position in the centre of the village. The tables having been cleared, praise and prayer occupied the earlier portion of the evening meeting, after which Mr. Routledge, the resident evangelist in charge of the work, gave an earnest address, and, while thanking God for all the blessing He had so graciously bestowed on their labours in and around the neighbourhood during the past year, urged upon one and all the necessity of yet greater effort, increasing diligence, and renewed consecration for the coming year's work for Christ. Another hymn, and then Pastor Campbell, from a neighbouring village in the fens, who had walked the distance in spite of the heavy rain which fell persistently during the whole of the afternoon and evening, gave a stirring word of exhortation, pressing upon his hearers the need of whole-souled consecration to God and His service. He told of striking cases in which God had used the most feeble and apparently ungifted Christians in his neighbourhood in bringing souls to Christ. Mr. Clement Palser, of London, followed with an earnest address based upon 1 Cor. ii. 1-4. Praise and prayer closed the meeting, which was felt to be one of much interest. Mr. Routledge has a good account to render of the Mission in Stretham and the numerous villages and scattered hamlets that surround it. With itinerant Gospel work in various buildings, and from house to house, reaching thus many who otherwise seldom or never hear the

Gospel—visiting the sick around—ministering to the saints of God, of whom a goodly number meet at the Hall, and with this building filled (often crowded) Sunday after Sunday by an audience who evidently appreciate his ministry, our brother is well doing *the work of an evangelist*, and making *full proof of his ministry* in this, one of the many needy country districts with which this land abounds.

* * *
LORD RADSTOCK has had most deeply interesting meetings amongst all classes in India, the more recent ones being held at Delhi. Pleasing fruit from his Lordship's previous visit was seen in various places. Many were urging him to visit Simla, and he was then waiting on the Lord for guidance as to whether he should do so, though the season would not be altogether favourable on account of the excessive heat. We ask all our readers to pray that the present tour in that great empire may be the means of bringing blessing to thousands of souls.

* * *
CHRISTIAN friends in and around Sunderland will no doubt attend in large numbers the three days' Conference which has been arranged by Pastor F. E. Marsh for May 24, 25, 26, to be held in Bethesda Free Chapel. The following subjects have been fixed upon:—1st day, "The Scriptures in their Authority;" 2nd day, "The Saviour in His Atonement;" 3rd day, "The Holy Spirit in His Activity." The following have consented to take part:—Revs. Dr. E. W. Bullinger; John Robertson, Glasgow; J. Gelson Gregson, Bradford; John Urquhart, Weston-super-Mare; Messrs. Henry Varley, C. Russell Hurditch, Aaron Matthews, and Oscar Owers. The prayers of our readers are earnestly requested that the Conference may be blessed and used of God.

* * * DR. JAMES JOHNSTON.

JUST as this number is being placed on the machine, deeply interesting letters have reached us from Dr. Johnston, the last of which is dated from Lialui, Barotse Valley, Central Africa, December 24th, 1891. We purpose preparing these for press for the June number of *Footsteps of Truth*, and issuing it earlier than usual (about the 15th inst.), so as to place the many friends in possession of this interesting correspondence.



DR. JAMES JOHNSTON AND HIS AFRICAN CARRIERS,
ENCAMPED AT KANGAMBA.



DR. JOHNSTON'S MISSIONARY TOUR ACROSS AFRICA.



VERY many of our readers will be glad to read the following interesting letters, with extracts from the diary of Dr. Johnston, whose present mission in the Dark Continent was referred to in the numbers of *Footsteps of Truth* for April, May, June, and November of last year.

In the latter number Dr. Johnston's journal was brought up to the time of his reaching Kwanjulula, and which left him with the intention of going to Nana Kundundu, and thence on through Garanganze, notwithstanding news having just reached him that King Misidi was at war and forbade white men passing through his country, and our friend anticipated that it would be five or six months before he could again communicate with the civilised world.

It will be seen that the story is taken up from that date in the following extracts from the Doctor's journal:—

KANGAMBA (Lat. 13° 34' S., Long. 19° 40' E.),
CENTRAL AFRICA, October 29th, 1891.

MY DEAR FRIEND,—I have looked in vain since leaving Cisamba for an opportunity to communicate with the civilised world, but to-night I am more hopeful, as a native caravan is camped near us, by whom I hope to send letters. I enclose a summary of our journey from Bilu, but must ask, before it or any part of it goes to press, you will criticise and correct it in reference to its construction, for it has been written in haste, and under anything but favourable circumstances.

Writing home stirs many happy memories of friends in the Mother Country, with whom I spent such joyful times during my late sojourn there; . . . but somehow I feel depressed as I contrast my present surroundings—alone in my tent, no white man to speak to or share my troubles, or help me bear the trials that fall to me daily in dealing with a people who are dark as night, both soul and body, having to stammer out my instructions and orders in a language

216⁷ DR. JOHNSTON'S MISSIONARY TOUR ACROSS AFRICA.

until a few months ago strange to me. Still, I thank God for bringing me to Africa, and feel sure, if I am permitted to return home again, I will be able to plead the claims of many a heathen district through which I have passed or may yet pass, comparatively unknown, and yet open for the Gospel, with no one to tell them the story of salvation. No other Britisher has ever gone into the interior through this route before, and therefore reports of the condition of the people are but speculative. Here at Kangamba there is a large population of the crudest savages, and yet my experience with them yesterday and to-day proves that they are not so bad as at first blush they appear; there is a marked absence among them of the foolish charms and rubbish with which my Biluan carriers adorn themselves, and in which they put such implicit confidence, making mission work among them so difficult; while the Gangellians are in every way a superior tribe of people. But I must not write more now. The hyenas are near my tent, making night hideous with their howls. Twice I have taken my rifle since commencing to write, to try and get a shot at them, but the night is too dark. . . .—Believe me, my dear friend, with every affectionate wish for yourself, I am faithfully yours,

J. JOHNSTON.

KANGAMBA (Lat. 13° 34' S., Long. 19° 40' E.),
CENTRAL AFRICA, *October 29th*, 1891.

Encamped at Kwanjulula, Bilu, I waited for eight weary weeks in daily expectation that carriers would be forthcoming to take on my loads to the interior, but in vain. At the end of that time only a dozen men had offered their services. Although, seeing the scarcity of men, I had sent back to the coast a number of packages for shipment to England, along with several boxes I had been obliged to leave behind me at Catembella for the same reason, still 50 loads remained, all of which I deemed necessary to the safety and progress of the expedition; besides, before my arrival, Mr. F. S. Arnot had commenced to collect natives to take on a party of brethren as far as Nana Kundundu, and was still booking every missionary man he could pick up. I being a stranger, and not knowing the language of the people, the odds were against me. My only alternative was to look elsewhere for the means of conveying my trade cloth, beads, provisions, &c., so as to enable me to proceed on my journey.

As a preliminary step I had my goods moved on to Cisamba, where I pitched my camp in the forest, near to the station of the A.B.C.F.M. superintended by the Rev. W. T. Currie, of Toronto, Canada. While there a variety of circumstances, which need not be detailed now, determined a change in my route inland. I had intended going through the Katanga country and striking east to the Lakes; but my purpose being to visit as much of—as my limited time would allow—those parts of Central Africa of most interest to the friends

of Missions, and there being but one mission on this long route—namely, the interesting station at Garanganze—while I had met two of their party just arrived from that country, having been five months on the road, seeing but little worthy of note by the way, I felt that it would be five months wasted, and decided to steer my course in the direction of the Barotse Valley, visit the French Mission there and on the Zambesi, from thence pressing on to Nyassa as the way might open up. In the meantime I set to work to acquire what I could of the Umbundu language, as an interpreter to accompany me was not obtainable; thus a further delay of several weeks at Cisamba was unavoidable.

Within a couple of days, through the kind aid of Mr. Currie, a number of headmen from the surrounding villages were brought together and commissioned to collect carriers as speedily as possible.

I did not think it advisable to leave any of the Jamaica men at Kwanjulula, as there is already a plethora of missionaries on that station, and the cry is, "Still they come," while several of them are specially adapted to do the work for which the coloured men were intended. At Cisamba, however, it was far otherwise, as it is a new mission, and we found Mr. Currie toiling bravely, though almost single-handed, having only the help of a few native boys in erecting a dwelling-house for himself and his colleague, Rev. W. Lee, whom he was expecting to arrive from the coast in a few weeks with his young wife, while the buildings were far from ready for them. My men set to work with a vigour and a will that set Mr. Currie free to attend to the many duties that had otherwise to be suspended, such as aiding with medicine the many sick people who came every day for relief. In this department I was able to be of service, and had thereby an opportunity of observing the class of diseases to which the natives of the district are subject. There were many very interesting cases, and among them an old man with a large ulcer on the leg that had resisted every remedy, and was apparently a hopeless case. On examination, I found extensive necrosis of the tibia, and proposed to remove the dead portion of the bone by an operation; but as chloroform had never been administered in this part of the country, and the patient being far advanced in life, we realised that there was some risk. We placed him on a table, however, and in a few minutes had him under the power of the sense-stealing vapour, while a wondering crowd of natives stood around marvelling at the strange proceeding and conjecturing among themselves what kind of fetish this could be that made a man submit to having his leg gouged and cut without uttering a complaint or even a murmur. In a short time the wound was dressed, and the effects of the anæsthetic having passed away, the astonished Sekulo sat up bewildered amid the shouts of surprise and greetings of his friends.

During our camp life at Kwanjulula we had little but worry and vexation to fill in our time, but at Cisamba a month passed quickly and pleasantly. I learned much of the manners and customs of the people, visited many of the surrounding villages within a radius of 20 miles, and did a good deal of hunting. One day a fire hunt was got up by the neighbouring chiefs, to which all the male inhabitants of the district

218 DR. JOHNSTON'S MISSIONARY TOUR ACROSS AFRICA.

were invited. It commenced about noon, by setting fire to the long reedy grass of the valley, and as the antelopes and other game sought to escape by making for the open, they were surrounded by men and boys, some armed with flint-lock muskets, but the majority with bows and arrows. During the afternoon nine antelopes were bagged, two water-bucks falling to my rifle. Larger game are scarce now west of the Kukema River. At last, on the 8th of September, we made a move, although our loads were not all lifted; but even the carriers who are engaged for the road don't seem to think that the traveller is really ready to start until they see the flag of his caravan move on to the first camp. I left several of the Jamaica men to assist Mr. Currie,* and subsequently received a letter expressing his appreciation of their services (a copy of which I enclose):—

[Copy.]

CANADIAN STATION, CISAMBA,
WEST AFRICA, September 15th, 1891.

DEAR DR. JOHNSTON,—Let me briefly wish you farewell, with a sincere “God be with you till we meet again.” Your visit to this station has been for us most pleasant. After a long season of loneliness and heavy work, which had greatly tried my strength, you came with a strong arm and a warm heart to cheer and help in time of need. If, in return, I have been able to assist you in any way, rest assured that I have done so with the utmost pleasure.

The men you have left with me at this station supply a long-felt need of our work here.

The bearing of the men has thus far increased our respect for and confidence in them. They have already won the affection of my boys, even though they can speak to them but few words. They have begun the study of the language, and can sing most of our hymns; have several times helped my boys when holding evangelistic services in the native villages. Their special value to us at present is perhaps in the line of building, and I am sure, from what they have already done, that they will be able and willing so to relieve us from much work that we may devote much more time than we otherwise could to the instruction of the young, and to the preaching of the Gospel to the people at large in this country. . . .—Yours sincerely,

W. T. CURRIE.

Two of the Jamaica men accompanied me, and we marched to Kapoka, a distance of eight miles, with 30 carriers and five headmen, expecting that in a few days the remaining loads would be forwarded. We pitched our camp at the edge of the forest, but in sight of a large number of villages; consequently, had scarcely driven the last peg

* Dr. Johnston appears as yet to be unaware of the fact that two of the men thus left with Mr. Currie subsequently lost heart, became home-sick, and ultimately returned to their native island, Jamaica, though they proved most useful to that devoted missionary (Mr. Currie) when he was lying dangerously ill in fever, which necessitated his subsequent visit to England for a while. One of the Jamaica men had previously returned with Dr. Johnston's knowledge and sanction, and a fourth is believed to have returned since, so that only the two who were present with him on the despatch of his journal continue in Africa; which facts are certainly discouraging for the devoted Doctor, and his brave and consecrated wife in Jamaica, who is nobly carrying on the work in the West Indies in her husband's absence, ably assisted by our good friend Mr. A. Burson, formerly on the staff at Exeter Hall.

DR. JOHNSTON'S MISSIONARY TOUR ACROSS AFRICA. 219

when we were besieged by a throng of natives, drawn by curiosity to watch the ways and doings of the white man. They squatted round the tent door, amused and frightened by turns, jabbering and giggling until sundown. Day after day this was repeated by these representatives of what has been aptly termed the "great nation of the unemployed," until I was heart-sick and weary of seeing the black mass of humanity that hung around us from dawn until dark; still, I had to try and appear amiable and control my temper, as many of them were the relatives and friends of the carriers already engaged, and I expected to find more among them. I visited the chief of Kapoka at his umbala, about a mile from the camp, getting his promise to supply me with five men for the Barotse; but on the same day several of those who had already taken loads returned them, saying that tribal wars had broken out in the Gangella country, through which we had to pass, and they were afraid to go. Next day another, and another, withdrew for the same reason, until my patience was sorely tried by the cowardly fellows, who in times of peace are proverbial for boasting of their prowess, but, like big overgrown children, run at the first appearance of danger. For 10 days at Kapoka I endured enough to drive a man mad—one day giving out loads, rationing and booking men; next day cancelling as many. I had been told that when a native takes rations and ties his sticks on a load, he seldom, if ever, retracts. But this is sheer nonsense, as the Biluan carrier (and I speak after several months' experience with a hundred of them) has neither conscience nor principle, and his actions are controlled only by the basest motives and his own selfish whims. It was all the more trying that I had so little to occupy my time, except in the early morning, when large numbers of sick were brought daily for medicine, many of the cases of skin disease being very difficult of diagnosis, as it was hard to tell whether the incrustations were from within or without.

On the 22nd of September, finding that there was nothing to be gained by a further delay at Kapoka, we struck camp and marched on another eight miles, to within a short distance of the chief's village at Ciyuka, where, by a fine stream of water, I pitched my tent and had the loads stacked, while the men proceeded to build their huts. Next morning visited the chief Ohosi; found him in a small hut outside his village, as he was sick, and the evil spirits of some troublesome ancestors would not allow him to get better in the house that had once been their abode, hence the isolation. After a long palaver and lots of speech-making, both by his men and mine, the inevitable present of cloth was handed to his secretary, and the object of my visit explained—carriers, carriers. He begged time to think about it. Next day he came to my camp bringing a fine black goat and a lot of meal and vegetables, with the encouraging information that he would find me six carriers and a pombiero (headman). I began to feel almost happy as my prospects began thus to brighten; but it was only a rift in the cloud, for the following morning, as a sort of tonic before breakfast, came the news that nine of the men procured at Cisamba had deserted, also the five from Kapoka. I was almost despairing of being able to

advance, and would have but for a firm resolve to stick to my purpose of going into the interior if even alone, and resenting the idea of being defeated by a people displaying such despicable traits of character. Oh, how they enjoy squeezing the white man if they think he is in any way dependent upon them! But I will not weary your readers with a recital of the unendurable heartburnings that fell to my lot in the commencement of this journey, as it has been the experience of almost every traveller who has sought to penetrate into the unfrequented regions of Central Africa.

On the 28th, seeing that if I was to avoid more desertions the men must be taken away from the vicinity of their villages, where so many big beer drinks were on hand, Ohosi's men turned up promptly, and he lent me others to take on the abandoned loads another eight miles, which brought us to Katundu, where we remained for three days, and happily succeeded in procuring sufficient men to lift every load, and four to spare for the Tipoia.

My caravan being complete, consisting of 97 persons all told—50 carriers, eight headmen, the two Jamaicans, and 36 youths carrying meal, &c., for the men—by daybreak on the morning of October 1st, with my heart lighter than it had been since landing in Africa, we marched out of Katundu, everyone seemingly in the best of spirits. A noisy native chorus made the welkin ring as they trudged along under their heavy loads of from 60 lbs. to 80 lbs. each. I walked on ahead for about three miles, when I involuntarily came to a halt, and good reason why, for right in the path, ahead of me about 50 yards, stood a full-grown male lion, and, having nothing in my hand but my walking-stick, I had no desire to see the distance between us shortened. My gun-bearer was some distance behind, but he had taken in the situation, and my "express" was in my hands in a few seconds—still too late, as the shaggy brute skulked off into the long grass, with a surly growl, before I could draw on him; but his appearance had a salutary effect on the men, keeping them together and preventing stragglers.

The following day, travelling due east, we crossed the Kukema River, the western boundary of the Gangella country, the natives of which we found to be an entirely different tribe from the Biluans, of far finer physique, the men particularly, most of them being athletic, well-built fellows. They don't travel as the Biluans, however, nor carry loads for trade; hence the absence of cloth amongst them, their clothing being confined to bits of leopard or antelope skin suspended fore and aft from a belt of snake's skin; few anklets or bracelets are worn, but their heads display the prevailing fashions. So intricate are some of the designs in hair-carving that we conclude they must possess tonsorial artists of no mean skill. In some cases the decorations are all on one side of the head; the other clean shaven; others have the whole head shaved except a ridge of long hair running from the forehead to the nape of the neck, resembling a fireman's helmet.

Reached Okambokaokwenge on the 3rd. A number of the headmen of the village came round our camp, but squatted at a good distance off, evidently a reconnoitring party, and, as I afterwards

learned, sent by the king to see if I looked dangerous, as he, in common with almost every chief we passed in Gangella, had a mortal dread of white men. Their report must have been favourable, as towards afternoon Cipi himself put in an appearance, his face and body streaked all over with white fetish clay, as a protection against the evil spells he feared might possess him in our camp. My Sekulos could not coax him to come nearer than 20 yards of where I was sitting, and having occasion to rise from my chair, he jumped up, dropped his blanket, and would have escaped but that the crowd around him was too dense, so he had to remain, but kept looking this way and that in a most uneasy and suspicious manner, while his prime minister was reciting a presentation address to me, at the close of which a goat and a basket of meal were brought forward, begging my acceptance. Through Sanambello, my chief pombiero, I told him that I was pleased with the gift and would visit him in the evening at his umbala, when he joined his people in a great hand-clapping, and forthwith performed a war dance for my special benefit, and before we parted Cipi and I were the best of friends.

It is hard to divine the cause of the fear these people have of white men; their ideas can only be formed by their intercourse with Portuguese traders, and these mostly half-breeds; for I am not aware of any other European having gone into the interior through this route hitherto—certainly no British subject.

Another march of 13 miles brought us to the river Kuanza, where we camped near to the village of the chief Liwika, whose kindness unfortunately delayed us three whole days. He presented me with a splendid ox, and my men with such libations of beer that threats and coaxing were alike unavailing in getting them to move until the 7th, when we broke up camp again and crossed the river in native dug-outs carrying only one person at a time—a slow process, as the river is 90 yards wide at that point.

Our route for the next 20 days lay through the most desolate and forlorn-looking country that can well be conceived, very sparsely populated, every day toiling through deep white sand. For two-thirds of the way we had to travel along the plains, with scarcely a weed, far less grass, to shade the fiery path, the hot sand blistering our feet, until sometimes we could scarcely limp into camp. For 14 consecutive marches we passed but two small villages. But I am thankful to say we have otherwise suffered but very little from sickness, and this we owe in a great measure, under God, to the munificent gift of medicine presented me while in Scotland by Professor Simpson, Dr. Lowe, and other directors of the Edinburgh Medical Missionary Society—whom we have never ceased to bless for this, the most important gift to the expedition. No sooner is my tent pitched than the medicine chest is placed at my feet, and the sick gather round for their dose, while hundreds of suffering natives have been relieved by the way, besides having been privileged in the name of the society to replenish the exhausted stock of several missionaries.

But I must put up my pen for the present, as I intend forwarding this letter by a native caravan camped near us to-night, and bound for the West Coast with ivory, rubber, and wax.

222 DR. JOHNSTON'S MISSIONARY TOUR ACROSS AFRICA.

Will write next, if possible, from Lialui, the capital of the Barotse Valley, where I discharge my Biluan carriers and seek others from Liwauika for the next stage of my journey.

JAS. JOHNSTON, M.D

LIALUI, BAROTSE VALLEY,
CENTRAL AFRICA, *December 24th*, 1891.

MY DEAR FRIEND AND BROTHER,—You will be glad to learn that we have reached the centre of Central Africa in safety and in very fair health, though rather shaky still from several attacks of fever. God has been good to us above measure, and though we are still a long way from our destination, our faith is strong that He will lead us to the end. I enclose you another letter, but, like the last, I fear it is not the kind of material you can use in your periodicals,—but the time has not come yet for my writing on missionary subjects in reference to Africa; but you will no doubt find a medium by which it can appear for the benefit of my friends in England who would like to know of my whereabouts, especially as I fear it will be impossible for me to write any other letters to England at present. In about ten days more I hope to be on the Lamhire, *en route* for the lakes on the east, visiting the missionaries at Sesheke and Kasingula as I pass. I have spent a very happy week with Mr. Coillard, of the French Mission, and will have a lot to say of the noble work this veteran is doing in the midst of a heathen and savage people. Two of the Jamaica men are travelling with me—Fraber and Jonathan; they are a great comfort and help to me in every way, though they have both suffered from fever during the tedious journey through the Gangella country. . . . Pray for us.—Faithfully yours,

J. JOHNSTON.

LIALUI, BAROTSE VALLEY,
CENTRAL AFRICA, *December 24th*, 1891.

On the 31st of October struck camp at Kangamba, where we had been detained for three days to allow the men to lay in a fresh supply of food; the only kind of meal obtainable on these arid plains being obtained from ovasangu (canary seed), and even that was scarce. Not that the prices charged were high, as a basket of 12 lbs. could be bought for 10 red beads, a fowl for the same, and 8 eggs for a needle; but the natives cultivate very little, and could ill spare enough to provision 100 men even for a few days. On arrival we found the natives of the district inclined to be hostile, and learned that the caravan of a half-breed trader had been attacked a few days previous, but after a sharp fight had driven off their assailants, and saved themselves from being plundered. We lost no time in taking possession of and repairing the stockaded camp they had built, and put on sentries for the night to guard against a surprise. Next morning the chief appeared with a large following of men armed with assegais. I quickly buckled on my revolver, and ordered them to leave their weapons outside the camp if they

wished to talk with me. They obeyed, and returned, when I gave the chief a seat, and, my headmen having gathered round, I proceeded to make myself agreeable, taking care to show them my Winchester repeaters and "express" rifles, drawing special attention to the size of the bullets, and the fact that some of them were explosive. The great man was very civil, and, after passing a few compliments, took his departure; returning, however, in the afternoon, armed again, but with a weapon of peace, in the shape of a fat goat, a basket of meal, and a large gourd of native beer for the headmen. I gave them in return a blanket and some cloth, with which he was greatly pleased, and we parted the best of friends.

Our route now lay S.S.E., instead of E.S.E. as it had been since we crossed the Kuanza, following the course of the Kuangue on its west bank, the face of the country gradually improving in appearance as we advanced, grass being more abundant, still trudging through deep sand, however; but there does not seem any other soil than sand to be found on the table-land of the great Central African plateau. Game more plentiful, scarcely a day passing that we did not sight herds of buffaloes or antelope, but mostly in the open, where the absence of cover prevented our getting near enough for a shot at them, much as we needed meat. Barter goes current in these districts—beads, gunpowder, salt, tobacco (the use of the latter being universal as snuff both among men and women, everyone carrying a flat iron spatula with which they shovel it into their capacious nostrils), iron and copper wire for anklets and bracelets.

Villages more frequent than west of Kangamba, but though we were better supplied with food the denser population was far from being an unalloyed blessing to us, for wherever Kaffir corn was to be found beer drinks were the order of the day, and my men kept constantly framing excuses for stopping over a day at every other village, until I began to realise that my own small stock of groceries was all but exhausted while yet many days from our destination.

On the 4th of November we reached Kalimbue, where we had to stop again and pound corn, as for six days our path was to be through forests, with no villages. Soon after getting into camp the chief of the district came to see us with a tremendous crowd of natives at his heels. He was, like his people, all but nude, a handsome, well-built savage, and, in my opinion, far less repulsive in appearance than my Biluans, with their dirty loin-cloths and greasy shirts. I entertained him as best I could, and he seemed very pleased with his visit, expressing no end of surprise at everything I had to show him. On leaving, he hinted that, as I was the first real white man he had ever seen, he would send his people that night to do me honour. What shape this honour was to take I could not surmise, until, about 11 o'clock, I was roused by a most terrific noise close to my tent. Jumping up, I rushed out to find a huge fire blazing, with about 200 young men and women dancing round it as if their lives depended on the vigour with which they wriggled their bodies. For music they had five big drums, beaten with the open hand, making a noise that was simply deafening. I earnestly hoped they would not prolong the demonstration past

midnight, for I was tired, and went back to my tent; but, as the hours went, the unearthly din only grew more wild and more unbearable—the monotonous and discordant choruses of the same song over and over, interspersed by howls and yells, made a pandemonium hard to describe, but to endure it was to put one's sanity to a terrible test—until 8 o'clock in the morning, when I suppose they thought I had been honoured enough: they quit, and came to know how I enjoyed it, at the same time promising that if I would give them a little salt they would repeat the little treat the following night. Needless to say, there was no salt distributed, and my answer is not recorded here; but they did not return.

On the morning of the 9th we were on the path again, skirting the marsh of the Kusini for four hours, when we entered the forest, emerging from it on the 14th close to the river Cikulwi, which is about 30 feet wide and from 6 to 8 feet deep, so that we were obliged to halt and improvise a rough bridge over it. A couple of hours and it was ready for the caravan to cross; but our difficulties did not end when we had spanned the stream, for all these rivers on the plains are bounded by far-reaching marshes, and in this case for half a mile the swamp extended in treacherous green, but reeking with malaria. Over an hour passed before the last man had reached dry land, though there was no standing still—that only meant to sink deeper; but the carriers, with their heavy loads, were all the way up to the waist in the mire, while several went down until only their heads and loads could be seen, with their hands holding on to the grass, until rescued by their more fortunate companions. It was but one of many similar struggles we had in the marshes. At length we got through safely and entered the jungle again. We were now in a good game country; saw several herds of eland, hartebeest, antelope, and struck the spoor of elephants at four or five different runways; but there was no chance of a shot at any animals while travelling with a noisy crowd of men close behind, whose tongues never seemed to weary. Not having tasted meat of any kind for several weeks, except the goat at Kangamba, I decided to start in the morning half an hour ahead of the carriers, which I did on reaching the Kalungalunga district.

Accompanied by two headmen, at break of day we set out, traversing during the first two hours seven miles of plain, where we saw several buffaloes, but, from the absence of cover, unapproachable. We had just reached the forest when I saw three splendid hartebeests—two cows and a bull—quietly grazing at about 500 yards; getting down on all fours, I crept until I had shortened the distance by 300 yards, when the bull, always on the alert, got wind of me, and, facing right round to where I was crouching, began blowing and pawing up the ground. Finding I could get no nearer, I raised my “express” and fired, hitting him in the chest, when he staggered a few yards and fell. By the time we had skinned and cut up the carcass the carriers had arrived, and we were soon under way again, thankful for this supply of fresh meat.

All along we now observed the remarkable difference in the appearance of the country, compared to the sterile plains that lay

behind us—immense stretches of rich, luxuriant grass, as far as the eye could reach, studded here and there with patches of palms. For 10 days at least before reaching the Zambesi we passed through a perfect hunters' paradise, so abundant were the herds of game.

We reached the famous river on the 3rd of this month, crossing it in canoes at the Mongule drift, where it is about 150 yards wide. Having previously despatched messengers ahead with a letter and present for the king, we made straight for the capital, which we reached the same day in fair health, though rather shaky from three recent attacks of fever while travelling through the swamps. I must reserve an account of my experiences in the Barotse Valley until my next letter. Suffice it to say that we have been most kindly received by Liwauika, who is doing all he can for our comfort while we stay in his country, having provided two good huts for the accommodation of the Jamaica men and myself in his own village, and has promised to aid me with men for the next stage of my journey, which will probably be down the Zambesi in canoes as far as Kazungula.

JAS. JOHNSTON, M.D.

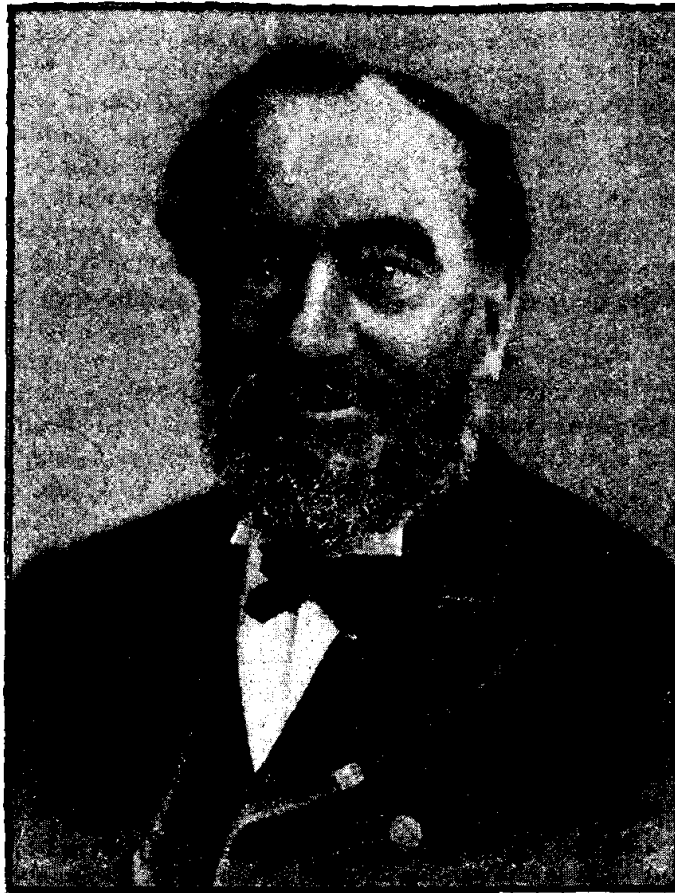
We need add nothing to the above in order to secure for our brave brother, Dr. Johnston, and his party in Africa, and for his wife and family and fellow-labourers in Jamaica, that continued fervent remembrance at the Throne which they all need, and will, we are assured, greatly appreciate.

Though, with our present knowledge of the facts, Dr. Johnston's hopes with regard to the coloured brethren he took out with him seem to have been utterly disappointing, yet we must not think for one moment that his present extensive and perilous journey will prove fruitless, for he is accumulating a vast store of practical knowledge of the country, together with the difficulties and necessities in connection with missionary work in Africa, that will undoubtedly be turned to good account in various important ways, should it please the Lord to bring our brother safely home, as we devoutly trust He will. Let none, therefore, lose heart, or cease to commingle thanksgiving with prayer, while asking that our beloved friend may be preserved to safely reach his loved ones in the scene of his marvellously successful labours in the West Indies.

The picture forming the frontispiece of this number, in which Dr. Johnston and his two Jamaica helpers appear in the foreground, is from a photograph taken on the spot at Kangamba.



REPENTANCE is a practical thing. It is not enough to bemoan the desecration of the temple of the heart. We must scourge out the buyers and sellers, and overturn the tables of the money-changers. A pardoned sinner *will hate the sins* which cost the Saviour His blood.—
B. B. B.



THE LATE MR. GAWIN KIRKHAM.

IT was with extreme regret we received the intelligence of the death of our old and valued friend, Mr. Gawin Kirkham, who for over thirty years was the respected secretary of the Open-Air Mission, in which he commended himself to Christians of every denomination as a discreet and devoted worker in the great vineyard of our blessed Lord and Master.

The following particulars of his brief illness and death are from the pen of his valued secretary, Mr. Frank Cockrem:—

“Our precious and honoured secretary, Mr. Gawin Kirkham, entered his eternal rest on Sunday, May 8th, at 6 p.m., after only five days’ illness. The event was terribly sudden, and seems overwhelming. None knew his worth better than those who were constantly with him, as it was my great privilege to be for more than seven years.

“On Saturday, Sunday, and Monday, April 30, and May 1 and 2, our dear friend preached and lectured at Sheffield, taking part alto-

gether in no less than eight services on those dates, concluding on the Monday with his well-known exposition of his 'Broad and Narrow Way' picture.

"On Tuesday he returned to the office, and in the evening at home complained to Mrs. Kirkham of a pain in the throat. A doctor was summoned, and Mr. Kirkham went to bed, never to rise again. Ulcer in the larynx rapidly developed, and congestion of the kidneys. For nearly two days he could take no nourishment at all, even in liquid form, and this, following his heavy labours at Sheffield, produced utter exhaustion. Failure of the heart's action supervened, and on Sunday, after much suffering, our beloved one passed hence.

"Some of his death-bed utterances were glorious. At one time, in his delirium, he delivered a sweet Communion address; at another he repeatedly urged his brethren forward to service, bidding them go to the heathen; while both in conscious and unconscious moments he repeated many snatches of hymns and texts. His last utterance was, 'There is one offering for sin—Jesus.'

"O the unspeakable loss to us! O the blank, which it seems impossible can ever be filled! But we rejoice with him, for he has reached his eternal joy, and the presence of the Master for whom he fought and laboured and suffered so long and so well."

An interesting sketch of Mr. Kirkham's career recently appeared in that excellent weekly *Word and Work*, from which we take the following:—

"About the middle of this century the Open-Air Mission was founded through the instrumentality of Mr. MacGregor, better known by the *nom de plume* of 'Rob Roy.' This mission has for years done an extraordinary work by its agents, who preach annually to not fewer than three millions of people who otherwise would not hear the Gospel, and by whom during the same period 'about one million tracts, books, cards, &c., are distributed.' Of this mission Mr. Gawin Kirkham, the subject of the present sketch, is the secretary, and his most successful services as an evangelist have been rendered in connection with it.

"Mr. Gawin Kirkham was born in 1832, in the village of Gressingham, near Lancaster, situated on the borders of the Lune Valley. He was the second of a family of ten children, his father being a small but thrifty farmer. At the early age of thirteen he entered the service of the Rev. W. Stratton, the incumbent of the parish, an Evangelical clergyman, who by his preaching and the influence of his piety was the means of lasting spiritual good to young Kirkham. At the age of sixteen his master prepared him for confirmation, with the result that he decided for Christ; but it was not until four years later that he

distinctly apprehended the plan of salvation, and found joy and peace in believing.

“His first public address was delivered at the age of twenty in his native village, in the house of the village blacksmith, where the Methodists held meetings on Sunday afternoons. Young Kirkham, who was given time to prepare, wrote out nearly the whole of his sermonette, which was based upon the text, ‘For I am not ashamed of the Gospel of Christ.’

“The next three years of his life were spent in Milnthorpe, in Westmoreland, and much of his spare time was devoted to Christian work, especially to visiting the poor from house to house. At this time he formed the project of becoming, like his elder brother, a foreign missionary; but, as the call was not sufficiently clear, he offered himself to the Church of England Scripture Readers’ Association. Being accepted, he removed to London, and was appointed to St. Paul’s, Bermondsey, under the Rev. W. D. Long, who was himself an open-air preacher, and distinguished for his evangelistic zeal and active usefulness. Under this excellent clergyman, Mr. G. Kirkham received valuable training for what was to prove his life-work, and the Open-Air Mission having been founded, was invited by its secretary, Mr. J. W. Taylor, to distribute tracts at the Epsom races. In this way he was brought under the notice of the mission, and was sent by it to preach, on Whit-Monday, 1857, by the Bricklayers’ Arms Station, in the Old Kent Road, so as to reach the people as they returned from Greenwich Fair. This was his first open-air sermon, and he naturally undertook it with fear and trembling. Writing of it years afterwards, he says: ‘It was a beginning in a line of service which has since developed into confidence on the one hand, and affection on the other.’

“In 1860 Mr. Kirkham was appointed to the secretaryship of the Open-Air Mission, which post he has filled with conspicuous ability, and now holds with growing acceptance and usefulness. With the boldness of a brave soldier of Jesus Christ, he sought out ‘unlikely places and unlovely people,’ to use his own expressions, so that he might preach the Gospel—races, fairs, regattas, shows, reviews, executions—wherever and for whatever purpose crowds of the idle or the abandoned gathered together. For a short time he turned aside from this work, by the request of Rev. Wm. Pennefather, to undertake the secretaryship of the Mildmay Park Conference Hall, but at the close of that period he returned to it with added affection and zeal.

“Mr. Kirkham has travelled far and wide in the interests of the mission, and has everywhere preached the Gospel, sometimes through an interpreter, with spiritual results. In 1867 he went to Amsterdam,

to attend the Conference of the Evangelical Alliance. On a subsequent visit to Holland he brought away a copy of an allegorical picture



entitled 'The Broad and Narrow Way,'* which in an enlarged form he

* The story and description of this picture are given in *Footsteps of Truth* for April, 1886.

has expounded as many as 1,107 times, to tens of thousands of people. It is a kind of Continental 'Pilgrim's Progress,' and in its English dress, issued by Morgan & Scott, has attained a circulation of 80,000 copies. Mr. Kirkham's address upon it, which is racy and forcible, has been published, and is in very large demand, 110,000 of it having been sold.

"One of his most important campaigns was conducted in the United States, where he laboured for three months, travelling as far west as Denver, on the edge of the Rocky Mountains. But in some respects he was grievously disappointed. In that free country, owing to the baneful influence of Roman Catholicism, he found that in some cities open-air preaching was prohibited, while in others it was necessary to procure a license from the Mayor.

"The foreign tour, however, in which he took the deepest interest, and of which he speaks with the greatest enthusiasm, was his visit to Egypt and Palestine in 1890. He was strangely moved as he looked upon the spots consecrated by the feet and associated with the life of Jesus the Christ, and much of his preaching since has been coloured by what he then saw and felt.

"Mr. Kirkham is a man of strong convictions and ardent devotion. He holds with a firm grasp the great evangelistic truths of the Bible, is stirred by a deep compassion for souls, and loves to tell the old story of the Gospel. Few have excelled him as an open-air preacher, and the hints contained in his little but valuable book, 'The Open-Air Preacher's Handbook,' are not only based upon experience, but illustrated in his practice. He believes in his mission, and has done much to promote it. There are now nearly 1,200 honorary and voluntary preachers engaged in it, and God's blessing is resting upon their labours. The Burgomaster of the Hague, having witnessed the good this agency had wrought, declared that "one good street preacher is worth ten policemen."

The funeral took place at New Southgate, on the afternoon of Thursday, May 12th, and it seemed appropriate to the occasion that the weather should prove of the brightest possible kind.

After a short but affecting service in the chapel, which was crowded, a very large company, including probably hundreds of open-air preachers, surrounded the grave, when two hymns were sung, the first of these,

"Tenderly guide us, O Shepherd of love,"


being the one Mr. Kirkham had asked those about him to sing just before his death; the second was a hymn he loved very much—

"Sleep on, beloved, sleep, and take thy rest."

Brief testimonies were borne to the beauty of the life and thoroughness of the service of the departed worker for God by Mr. R. C. Morgan, as representing personal friends of the deceased; Mr. Turner, as representing the committee; and a third friend representing the members of the Mission, in the course of which all were exhorted to reconsecration of life to the Master's service after the excellent example shown by the departed brother, for whose remarkable success they all desired to give glory to God.

LESSONS LEARNED IN SWITZERLAND.

By GAWIN KIRKHAM.

 THE following characteristic sketch from the pen of our departed brother, which appeared in *The Christian* some years ago, will be read with interest at the present time:—

Last September, accompanied by two friends, I paid my first visit to Switzerland, the journey occupying three weeks.

PLEASANT SURPRISES.

This wonderland, this paradise for tourists, was full of pleasant surprises. One of my friends, who had been there six times before, greatly enjoyed our pleasure and wonder as the glories of the country unfolded themselves to our astonished gaze. Light green valleys, dark green woods, frowning rocks, graceful cataracts, and snow-capped peaks, came before us in endless succession. Such is the journey of life. Our heavenly Father provides infinite variety for His children, and delights in their enjoyment of His gifts. "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee" (Ps. xxxi. 19).

TRIALS AND DISAPPOINTMENTS.

But travellers soon learn that the reality is not according to expectation. It was a pleasant surprise to pass from the savage, rocky pass of the Devil's Bridge and tunnel of Urnerloch into the lovely green meadows of the Urseren Valley; but it was a rude awakening to the suddenness of climatic changes to meet a snowstorm on the Furca Pass (8,100 feet) before the middle of September, and to find ourselves on the same day nearly knee-deep in snow on the Grimsel Pass. To reach high places where we had expected magnificent views, and to "view the mist, and miss the view," was also disappointing. To find hidden intervening ravines when the object we sought seemed so near was also wearying. So it is in passing through life. The unexpected happens. "We have need of patience" (Heb. x. 36), "but let patience have her perfect work" (James i. 4).

THE NEED OF A GUIDE.

It was a rare thing to find travellers without a guide-book, and frequently they were also accompanied by a guide. We were fortunate in this respect, one of our friends being as good as a guide, from his familiarity with the country. But on one occasion, when on our way from Chamounix to the valley of Sixt, we were overtaken by a snowstorm on the Col d'Anterne (7,428 feet). Here we found ourselves enveloped in mist, soaked by the rain, and benumbed by the cold.

the path almost obliterated by the snow, some miles from the nearest house, and the locality entirely unknown to any of us. How welcome at such a moment would a guide have been! So there are moments in life's journey when we feel entirely cast upon God. The way is hid, and we can but stand still and wait on Him who has said, "I will guide thee with Mine eye" (Ps. xxxii. 8). Then, as in our case, the guide-book is consulted, a fervent prayer offered, the mist lifts, the path reappears, and we journey on till the end is reached in safety.

"THE TREASURES OF THE SNOW."

When "the Lord answered Job out of the whirlwind," and put to him a series of sublime questions, one of them was this, "Hast thou entered into the treasures of the snow?" (Job xxxviii. 22). No one can traverse these Alpine regions without pondering this question. At first it seems a mere waste of territory to have so large a proportion covered with perpetual snow and ice, however much the beholder may wonder and admire. But he soon perceives the wisdom and benevolence of God in thus treasuring up a never-failing source of fertility for the intervening valleys. I do not think we saw a single stream in our travels that was not born of the glacier. Thus, in addition to protecting plants and keeping the earth warm, these "treasures of the snow" serve the purpose of perpetual springs. So "He sendeth the springs into the valleys, which run among the hills" (Ps. civ. 10), leading the reflecting tourist to exclaim, "O Lord, how manifold are thy works! in wisdom hast Thou made them all: the earth is full of Thy riches" (Ps. civ. 24).

THE AFTER-GLOW.

One of the most solemn and delightful privileges of the traveller is to watch the after-glow upon the mountains when the sun has disappeared. This was accorded to us on several occasions, but was never more impressive than in the valley of Chamounix. To see the hoary head of Mont Blanc, and even the pointed agules of the locality, too steep to allow the snow to settle on them, all aglow with rosy tints, made us feel as though by some transformation scene we were inhabitants of another world, or as though heaven had come down to earth, and the tabernacle of God had been pitched among men.

HOW TO FIND A RAINBOW.

The guide-books name the time when rainbows may be seen on some of the many waterfalls which abound in Switzerland. One day, when at Lauterbrunnen, I went to the famous Staulbach Fall (980 feet), and sat down by the flagstaff, and waited and watched. Others did the same, and we all went away disappointed. Next day, one of my friends said he would show us how to find the rainbow. So I went again, and saw a most lovely one, and stood almost in the centre of it. Then I found that not only were sunshine and spray necessary to produce a rainbow, but also that those who would see it must stand between it and the sun; *i.e.*, it could be seen only at a given point. Then I perceived that those who would see the glory of God could see it only in the face of Jesus Christ, and that the reason why so many fail in this respect is because they do not take the right standpoint.

THE PURSUIT OF PLEASURE.

While seeking for a rainbow in the Handeck Falls another lesson was learned. A beautiful butterfly was sporting in the sunshine; and either through carelessness, or the fascination of the pearly drops which shot from the fall in profusion, went too near, was caught in the falling shower, and hurled to destruction in the awful gulf 200 feet below. Who does not see in this an everyday occurrence? Young people, in the thoughtlessness which the pursuit of pleasure engenders, go to places in which they "see no harm," and, alas! are soon hurled into the gulf of disgrace here, and of everlasting despair hereafter.

THE WEEKLY REST DAY.

One form of this "pursuit of pleasure" is Sunday travelling. During the three Sundays we were in the country, we "rested the Sabbath Day, according to the commandment" (Luke xxiii. 56). One of these was spent at the Wildstrubel hotel, on the wonderful Pass of the Gemmi (7,553 feet). Public worship was out of the question, nor could family worship be indulged, as our hostess and her servants spoke German only. So we sought a rocky knoll, overlooking the valley of the Dala, where we sang some hymns, read the account of the Transfiguration, and the description of the New Jerusalem, and prayed. The surroundings aided devotion. The tinklings of the sheep-bells on the mountain-side made sweet music. The fleecy clouds of purest white floating by reminded us of the Transfiguration, when our Lord's raiment became "exceeding white as snow" (Mark ix. 3); while occasional glimpses of Monte Rosa, and other far-off mountain peaks, carried our thoughts to the everlasting hills, and the New Jerusalem. We felt that earth receded, and heaven came nearer, and though we could not go "with the multitude to the house of God" (Ps. xlii. 4), yet, like the beloved disciple in Patmos, we were "in the Spirit on the Lord's Day" (Rev. i. 10).

Soon after, two English tourists, having ascended the Pass, came and stood by our side. They had heard our singing half an hour before they reached us, and one of them declared that when they started that morning they had forgotten it was Sunday! Such is the indifference of some of our countrymen on the Continent to the right use of this blessed day of rest.

I cannot omit another incident which makes this particular Sunday linger in my memory. Our hostess and her maid occasionally went to the edge of the rocks overlooking the valley of Dala, 3,000 feet below, and the Gemmi Pass, to watch for travellers ascending the steep path. On these occasions they took with them a telescope to aid their natural vision. In imagination I pictured the angels thus standing on the battlements of heaven, looking out for pilgrims as they ascend from this lower world, and ready to welcome them to their eternal abode. And as our hostess and her maid stood again on the same spot early the following morning to wave a friendly farewell as we descended into the mists of the valley, I grieved at our inability to speak their tongue, and could only hope that the few tracts we had left might be made a blessing to their souls.

THE DOMINANCE OF ROMANISM.

How sad it is to see some of the fairest spots in Switzerland given over to the priests of Rome! One day, when travelling between Vernayaz and Chamounix, we saw the peasants in their Sunday clothes wending their way to church from valley and hillside. It was a lovely day for agricultural work, yet these men, women, and children forsook field, chalet, and school at the bidding of a corrupt Church to celebrate St. Maurice's Day. But they readily took some illuminated Scripture leaflets, of which I gave about 700 during the tour. Devotion is one thing, but the object of devotion should be placed first. God is a Spirit, and requires spiritual worship (John iv. 24).

THE ALPINE HORN.

Between Grindelwald and Lauterbrunnen we were attracted by the sound of the Alpine horn. This is a long wooden instrument, which, when used in the vicinity of certain rocks, produces a peculiar melodious echo; and travellers love to hear the sound dying away in the distance. The lesson deduced from this performance was the effect of the Gospel trumpet upon hard hearts, which, when used by the Holy Spirit, produces melody from that which by nature is hard and stony.

THE MEETING OF THE WATERS.

Although the romance of our journey ceased when we left behind the flowery valleys and the snowy peaks, yet on arriving at Geneva, amid the pouring rain, we made our way to the point where the confluence of the Arve and the Rhone can be best seen. Till it enters the Lake of Geneva, the latter, like all streams of glacial origin, is a muddy river, but when it emerges from that lake at Geneva it is of a lovely blue colour, and clear as crystal. Rejoicing in its new-found liberty, it hurries onward, but is joined immediately below the town by the muddy Arve, a turbulent stream as strong as itself. Judging from appearances, I should say that before long the Arve would conquer the Rhone, but as far as the eye could follow it, the latter maintained its parity by the side of its unwelcome neighbour. Cheever delighted to dwell upon this as an illustration of the difference between Romanism and Protestantism, as those who have read his "Wanderings of a Pilgrim" so well remember. We saw in it also these two things: "Be not unequally yoked together with unbelievers" (2 Cor. vi. 14), and "Evil communications corrupt good manners" (1 Cor. xv. 33). Then we hastened home, refreshed and strengthened for the duties of life by the wonderful things we had seen and heard.



OH, heir of heaven, God loves you still! God doth earnestly remember you still. Jehovah Jesus wears upon His breast-plate the names of His people, and He has not torn one of the gems from its setting, neither hath He erased a single name of Reuben, Simeon, Gad, or Levi from its jewel. Your name is still upon the palm of His hands. If nothing has touched you before, this ought to arouse your conscience and melt your heart. Oh, child of God, your God remembers you! He calls you still by name, and owns you as His.—C. H. SPURGEON.

SOUTH COAST UNITED CHRISTIAN CONVENTION.

OUR readers will remember that in last month's *Footsteps of Truth* we asked an interest in their prayers on behalf of the above Convention, which commenced on Monday, the 25th ult., and was continued through Tuesday, Wednesday, and Thursday, closing on Friday with a very hearty thanksgiving meeting.

As set forth in the circular printed at the end of *Footsteps of Truth* for April, the great aim of the Conference was stated to be "for mutual strengthening and refreshing in the Divine life, for increased prayer for the greater power of the Holy Spirit on ourselves, our homes, and our churches, and for the stirring up of the hearts of God's people to more love and devotedness to Him, and more earnestness in His service."

This circular was signed, we believe, by every Evangelical minister in Hastings and St. Leonards.

The gatherings were very largely attended each day, and the special meetings for supplication held on the Monday evening and each morning were marked by fervency and expression, while a brotherly spirit animated all who took part in the proceedings. Freshness and vigour characterised the addresses throughout, and especially encouraging was the bright testimony that, notwithstanding the many minor differences of religious life, the blessed and glorious truths of the Gospel were held in unison by Christian men and women.

The proceedings in connection with the Convention commenced on Monday evening with a prayer meeting at the Y.M.C.A. Rooms, under the presidency of the Rev. F. Whitfield.

On Tuesday morning, at 10.15, another prayer meeting was held, which was followed at eleven by the first general meeting of the Convention, presided over by General Sir ROBERT PHAYRE, at the Brassey Institute. The attendance was very large, many being unable to obtain seats.

The CHAIRMAN, in his stirring address, said they would agree with him, for reasons which were set forth in the circular, that they were justified in holding the Convention. They had been brought together at a most critical time, when many things pressed upon their consideration. The Lord called upon them to have their loins girt and their lamps burning, so that they might be ready to meet Him. The evil of the day was that Divine truth was being assailed. It had been so in all ages. It began in Eden, when Satan assailed the word of God. It had gone on progressively, and grown in power until at last they had what was called the "higher criticism." Truth was no other than Him who is the truth. He was the embodiment of truth. They should bear in mind that the truth was the Word of the living God. If they accepted the Lord Jesus Christ, who was before the world, and who sitteth above the universe, as the living Word, there would be no doubt as to the supremacy and sufficiency of the truth as it was in His Word to save souls and to bring them into His everlasting kingdom. There were Rationalists who thought they could do an impossibility: they thought

they could understand God's truth by the natural reason. It required the spiritual man to understand the Word of God.

The Rev. B. RUSSELL then addressed the meeting on "The Privileges of the Child of God," quoting John i. 12—"To as many as received Him, to them gave He power [margin, *privilege*] to become the sons of God," which, he said, covered the whole ground. The following seven commandments given by the Lord Jesus Christ were then pointed out as being our privilege to obey:—

- 1st. Come unto Me.
- 2nd. Abide in Me.
- 3rd. Walk with Me.
- 4th. Pray with Me.
- 5th. Watch with Me.
- 6th. Wait for Me.
- 7th. Work with Me.

This last commandment, said Mr. Russell, was one of our greatest privileges and responsibilities, viz., to work with Christ by preaching the Gospel to every creature. Speaking of *Christians* and *Christian workers*, the speaker said: "I do not think a distinction should be made between *Christians* and Christian workers. If we are not workers with Christ, our Christianity is not worth much."

After prayer by Revs. Arthur Hall and W. Jackson, the Rev. Dr. BENNETT said: The subject we have to consider is a most important one, but let us look carefully at what is called Christian life. We live in an age when *activity* is often mistaken for *life*. We have got into the way of thinking that it is an indication of spiritual life if a church has "associations" for young men and young women, or temperance societies and the like; but I do not think these are necessary indications of spiritual life. We may have all the machinery and yet be spiritually dead. I am not at all clear that we live in an age of much spiritual life. What we want is not activity, but life. We may have galvanism, but that is not life. We may have the form of sound work, but not the Holy Spirit. The Holy Ghost reveals to man his sinfulness, and puts him in the dust; and the same Spirit reveals the Lord Jesus Christ, and fills with salvation for time and eternity. If there is anything which does not exhibit the Creator,—if there is anything which puts Jesus Christ in the second place—our experience, our church work, &c.—there is a lack of spiritual life. The gaining of spiritual life must be a personal transaction. It cannot be received through any other channel. The soul must be quickened before it can receive Christ, and only when we receive Him are we born into the family. We want personal contact with Him, for life is intensely personal, death is very personal, sin very personal, and dealing with God at the day of judgment will be most solemnly personal.

Dr. Bennett then enlarged upon the Christian's twofold position when brought to Christ—namely (1), the believer's judicial position as a child of God, and (2) the believer's practical position as a servant of God in the world. The type of this was found in Exodus xxviii. 10, where the names of the twelve tribes are all written in the same kind of stone, according to their birth, showing their judicial position; but in

the 21st verse we find the names of the tribes are written in different gems, each having its own special glory, and each its own beauty, signifying their practical position; and then in Numbers xiii. we find the order of the twelve tribes not according to their birth, as in Exodus xxviii. 10, but according to their position of service. The order of birth is one thing, the order of service another. We are all the same as *children* in Christ Jesus; we are all complete and perfect in Him, but in regard to service, how different!

Dr. Bennett concluded with an earnest appeal for increased holiness in life and devotion in labour.

The meeting closed with singing and prayer.

In the afternoon, Pastor F. E. Marsh gave a Bible reading, which we hope to report fully in an early number of *Footsteps of Truth*.

The evening meeting, held at the Royal Concert Hall, was attended by about 800 people, and was presided over by General Sir R. Phayre.

Mr. A. C. HARRISON (Australia) spoke of the practical outcome of Christianity in everyday life, and of practical sanctification. Whatever God took to use became sanctified by virtue of His appropriation. Sanctification is progressive, but that did not mean it was possible to become sinless. Mr. Harrison spoke of sanctification as coming from the Father, through the Son, by the Spirit, and by means of the Word.

Pastor FULLER GOOCH was the next speaker. He said: It is one of the signs of the times that Christians should desire to have gatherings such as this throughout our own and other countries. It does seem that we are in the last days, for we are in perilous times, and God is not only gathering sinners out of the world, but is gathering His own children out of an apostate Christendom that they may be brought closer together.

Christian Conferences are, however, spoken of in some quarters as merely religious entertainments, and if this is so, they had better not be held. These meetings, however, are not only for spiritual entertainment, but they are a sign that we set ourselves from this time forward to be more wholly for the Lord—body, soul, and spirit.

Now what should be the practical outcome of such a Convention as this? Let me draw your attention to seven different passages in the New Testament which speak of the disciples being "gathered together," in each case for some different and distinct purpose.

1st. 1 John ii. 49. Here we have a remarkable record and a precious truth—namely, that the Lamb of God died for us, that we might be the children of God, gathered as His people; and wherever we gather together in His name we lift higher than ever the blood-stained banner of the Cross.

2nd. Matt. xviii. 20: "Where two or three are gathered together in My name, there am I in the midst of them." A blessed text concerning the gathering together of God's children. There may be much difference between many of us on points of detail; but I am sure that all here who believe on Christ are agreed in the great principle that the foundation of all true Christian fellowship is the name of the Lord Jesus Christ. Our gathering together is to proclaim Him Head, Centre, All in All; and I believe, if we are to stand secure

in these last days, and obtain richer blessing, it must be by gathering together in the name of the Lord Jesus Christ.

3rd. Luke xxiv. 33: "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." What did this gathering mean? One common sorrow and one common desire brought them together; for they had lost their Lord, and they longed for the One they loved so well. Very precious are such gatherings to those who love God, and they are good for fellowship in song, sorrow, and joy.

4th. Acts xii. 12: "Many were gathered together praying." It is well, beloved brethren, to hear what fellow-Christians may have to tell us; but in gatherings like these *prayer* is the thing wanted. Dr. Pierson has wisely said, "The lost art in the Church to-day is the art of prayer." Alas! how many churches think the prayer meeting not worth the trouble of holding! We shall never get the blessing we need if we gather to hear a great man preach, instead of to pray to a great God.

5th. Acts xiv. 27: "When they were come, and had gathered the Church together, they rehearsed all that God had done with them." Here the apostles were gathered together to be fired with missionary zeal, and this is one object for which we are gathered here. Alas for the millions of heathen! have they had sufficient of our interest? It is our business to be spreading the Gospel to all around us, to be telling all with whom we come in contact what we have found.

6th. 1 Cor. v. 4. Here the apostle is speaking of Christians gathering together to consider the case of a man who had sinned. Those who are the Lord's *must* come out from the unclean, *must* separate themselves from the unholy, and purge themselves. Do not say, dear brother or sister, that it matters little whether you join in worldly amusements or not: we want *holiness*, not sentiment: *holiness*, not fanaticism.

7th. 2 Thess. ii. 1 and 2. Here is a gathering together for glory. I am one of those who believe the day of the Lord is not far hence. Soon yonder heavens shall part, soon shall we see our Jesus coming for us. Then we shall rise to meet Him. Oh, what a gathering! We shall meet the dead ones gone before—loved ones whom we cherished here below. Brethren, are we ready for the coming of the Lord?

After the singing of a hymn, Dr. NEATBY followed with an address based on the words, "Jesus Christ my Lord," and exhorted his hearers to closer communion with Christ. "Let us," said the speaker, "seek to have this name written at the bottom of our hearts, on all our habits, in all our relations. 'MY LORD!' Let us make it personal. Oh that He may be LORD in our hearts, in our lives, in our counting-houses, in all our duties, wherever God has placed us, that Christ may be Lord to command, to order, and to govern, and that every thought may be brought into obedience to Him."

Singing and prayer then terminated the first day's proceedings.

That the interest in the Convention had increased was evident from the fact that at the morning meeting on Wednesday the

Brassey Institute was very crowded, and even when the Y.M.C.A., close at hand, had been emptied of its chairs, many were compelled to remain standing.

Mr. R. C. MORGAN (who presided in the place of Mr. J. E. Mathieson) opened the meeting with a few cheery words; and after prayer by Revs. H. E. Nihill and Dr. Bennett,

CANON TAYLOR SMITH, of Sierra Leone, addressed the meeting, and said: I formed a habit some time ago of asking Christian brothers and sisters for their best thought, and sometimes a rich blessing has thus been given to me. The other day a Christian brother gave me Job xxxvi. 4 for his best thought: "He that is perfect in knowledge is with thee." Couple this with Job xlii. 2: "I know that Thou canst do everything, and that no thought can be withholden from Thee." I want these to be my best thoughts for you to-day; and let it be your habit henceforth not only to give your best thoughts to others, but ask for theirs in return.

Brethren, when we begin to enumerate our privileges we are lost, for, like God's mercies, like the sands of the sea, like the stars in the heavens, they are impossible to enumerate. We have an open Bible for knowledge; an open heaven for prayer, that we may ask and receive, that we may seek and find, that we may knock and it shall be opened; and, if we have faith, *nothing, nothing* shall be impossible.

But we have not only an open Bible for knowledge, not only an open heaven for prayer, but also an open earth for *service*, that we may do His will, that we may walk in peace. And not only walk, but we may also *run* and *manifest zeal*.

Now, in regard to *knowledge*—"that I may know Him"—the knowledge of God comes to us by the revelation of the Spirit. We cannot know God unless He reveal Himself to us; but if we desire to know Him, He will manifest Himself to us. When once we are introduced to Him we get to know Him better by the study of His dealings in Scripture history, in redemption, and in nature; and for this we need an open ear, an open heart, and an open eye.

First, in reference to God's dealings in history. See how He led His chosen people out of Egypt. There was an Exodus, but there was also an Insodus, for He led them *into* Canaan. So He leads us *out* under the blood *into* the promised land.

Secondly, we get to know God as we study Him as revealed by Jesus Christ His Son. Jesus *coming* to us is salvation; Jesus *walking before* us is sanctification. We need the open heart to receive His salvation, and close communion with Him that we may discern His guiding hand and follow in His footsteps.

Thirdly, we get to know God by the study of His works in nature, and for this we need an open eye. This is a teaching we much neglect: our eyes are not open to behold the wondrous things in nature; and, brethren, nature to me is the echo of God's voice. You must have noticed how eagerly a child will run to anything it loves, and so we should be eager to know more of God by studying His wonders in nature. David teaches this in the 19th Psalm, and Solomon also in Prov. xxiv. 30-32: "I went by the field of the slothful, and by the

vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, *and received instruction.*" The Lord Jesus Christ also taught His disciples to behold the wondrous things contained in the world of nature. He opened their eyes in the kitchen with the parable of the Leaven. In the field He called their attention to the things found therein by the parable of the Lily, and again when seated in a boat He relates to them the parable of the Sower.

The speaker closed an earnest address by some practical illustrations in his own experience, of blessing received through having the eye opened to behold the wonders of God in nature, some of which we purpose giving in future numbers.

Captain Baring having led in prayer, Dr. NEATBY gave an interesting address founded on the 3rd chapter of Ephesians, 14-21, and dealing with it in its successive parts. "The Father of our Lord Jesus Christ" is the source of all blessing. "According to the riches of His glory" in redemption, which will never be marred, He giveth of His fulness. "The river of God is full of water." Christ dwells in every believer's heart. "If a man keep My word, My Father will love him, and We will come to him, and make Our abode with him." How much do you know of Christ dwelling in your heart? Do you greatly desire His dwelling there? Don't open your heart if you don't desire to give up all to Him. But if you are holding back from Christ, it will be a constant sore. You will fret against His yoke. It must not only be a quiet enjoyment of Christ, though you have known that; you must "bring into captivity every thought to the obedience of Christ." You are to be "rooted and grounded in the love of Christ," to send down your roots and let them strike into the love of God—"grounded" as on a rock, the Everlasting Rock. The apostle prayed that we might comprehend the love of Christ, which is immeasurable every way—height, depth, length, breadth. God loves all men, but this is another sort of love—the love of the Father for the children in the house. God sees the image of Christ in them, and loves that. What is "the power that worketh in us"? Nothing less than the power of the Holy Ghost—the power to take the absent Christ and make him present to the soul. The new nature is the most dependent thing possible, but strength is given by the blessed Spirit linking us with the living God and with the living Christ, so that we become one with God through Christ. There is a power working in us, the living power of communion with God. And this is the living water. God has put a well into our hearts, and He shows us that all the good we want is in Him. Christ is the spring of satisfaction to the soul that knows Him. And out of that man shall flow rivers of living waters; in him and about him there is joy; for the Christian is the happy man.

In the afternoon, Mr. W. R. Lane conducted a largely attended and instructive Bible reading, the Rev. Charles New presiding.

Two services were held in the evening, one being at the Church of St. Mary in the Castle, and the other at the Congregational Church, Robertson Street. At the former, after a short prayer, addresses

were delivered by the Revs. J. G. Gregory and Bachelor Russell. The gathering at Robertson Street was presided over by Mr. J. E. Mathieson, and addressed by Mr. R. Cope Morgan and Mr. W. B. Lane. (These are reserved for future numbers.)

On Thursday morning, the Brassey Institute was again well filled. Mr. S. Gurney Sheppard presided, and read a number of requests for prayer, including those for the persecuted Protestants and Jews in Russia; for the converted Mohammedans in Syria; for missionary work in America and Uganda; the conversion of the Russian ministers of worship; for the towns of Hastings and St. Leonards; for the wife of Mr. Archibald G. Brown, of East London, who was seriously ill; and for the widow of a young missionary, Mr. Brooke, who died recently on the Niger.

After a hymn had been sung, the Rev. HENRY E. BROOKE delivered an address, and said he was glad that the three parts of the Convention, "the privileges, power, and the practical outcome of the Christian life," were not to be dealt with separately. Even a separation such as might be legitimately made would not assist to do justice to the subject as if each of the three was taken by the speaker. If they had taken the privileges on the first day, the power on the second, and the practical outcome on the third day, they might forget the privileges or power, and the intimate and necessary connection between the three. There was a tendency to lay aside justification, and to say that the present day being the day of sanctification, justification was something that was done with. There could not be a more dangerous thought than this. There was a most intimate connection between justification, sanctification, and the final redemption of the body. The three things before them—the privileges, power, and practical outcome—were so connected together that they could not separate them, even in thought, without danger. Privileges formed the starting point, the foundation upon which the building stood, and the root from which the plant grew. The problem was the link between the privileges and the practical outcome. The link was to be found in Gal. v. 6, where the apostle explained that faith worked by love. This was what was wanted to bring the privileges to a practical outcome—faith appropriating the privileges, and thereby begetting love, which worked the practical outcome. The speaker also remarked upon several doctrinal points.

The Rev. J. B. GREGORY, in the course of an interesting address, remarked that he agreed with the former speaker on the impropriety of dividing the three parts of their subject. He then proceeded to discourse on Christ in the past, the present, and the future. The Church was in danger, said some people. He did not see how that could be, for if the Devil wanted to get at the Church he would have to scale the throne of heaven and get at Christ. The Church did not depend on any human organisation, or upon apostolic succession, or a well-formed presbytery. The Church was Christ Himself.

At the evening meeting, in the Concert Hall, Captain Baring presided over a large gathering, and Dr. GRATTAN GUINNESS spoke on "My Strength; or, The Strength of God for His People," and in the

course of his address said we heard a good deal in these days about "forward movements," but he thought we needed to be reminded of a backward, downward, and upward movement as a preliminary to the forward. We needed to go back to the olden times of the Bible, to go down to the foundation of spiritual success, and up more into the presence of Christ. Speaking on the words "My strength," in 2 Cor. xii. 9, Dr. Guinness said the Old Testament prophets speak of righteousness *and* strength. The Lord is called our "Righteousness," but He is also called our "Strength" in various senses. What is this strength? Is Jehovah our strength? Yes, and the strength is as Divine as the righteousness. It is equally a gift, and equally divine. The strength is wholly the gift of God, and is claimed by Him. We all need to learn afresh these divine things, and get spiritual possession of them. To do the will of God we must have the power of God. After speaking of the necessity of faith and prayer, he went on to dwell upon the great tendency of the day to self-dependency. We should all be workers with Christ, and place ourselves in His hands, so that He might do as He wished with us. We should not praise ourselves for what good we did, but give God the praise, who worked good through us. We should not put our trust in money, or committees, or institutions, or endowments, for those things of themselves could not accomplish good. We should go forward, whether we had the money to do so or not, and leave the result with God. The Apostles had no money, or any of the other things mentioned, but they worked wonders. They, however, did not take the praise to themselves, but gave it to God, whom they acknowledged worked through them.

On Friday afternoon, the final gathering of the Convention was held, and proved a season of joy and praise. The Y.M.C.A. Rooms were far too small for the numbers who attended the meeting, and many went away, unable to find a seat. Mr. C. RUSSELL HURDITCH presided, giving a short address, in which he said that though those who had organised the Convocation had looked forward with some anxiety to its result, because of the difficulty of getting together Christians of different denominations in the cause of their common Christianity, yet in the end there had been special reasons for gratitude and rejoicing. He exhorted them not to allow the blessings received to be merely temporary. He then read several requests for praise and prayer; and several persons rose and expressed their gratitude to God for much blessing received during the Convention, and one friend spoke on behalf of an invalid who wished to testify to the good received by the crumbs which came through others who had attended the meetings. It was then suggested that, as there would not be time for many to speak, and as some might be too timid to do so, perhaps all who were present who had received help through the Convention should testify the same by rising, when the audience stood up *en masse*, and subsequently united in a hymn of praise.

After a few words of earnest exhortation from the Rev. F. WHITFIELD, who impressed upon his hearers that, having received spiritual benefit themselves, they should now try to win others to Christ, the meeting closed with the Doxology.

NOTES FOR THE MONTH.

THE EDITOR'S EVANGELISTIC WORK.

OXFORDSHIRE.

SPECIAL services, which proved seasons of unusual interest and blessing, have been held at the Mission Hall, Banbury, on the occasion of the anniversary of the work there. Mr. David Newell, the evangelist in charge of the work in that neighbourhood, writes: "We had a splendid time on Sunday afternoon and evening. Mr. Herbert Hurditch gave stirring addresses, which were blessed to the salvation of souls: in the after-meeting several stood up and publicly confessed Christ, while others were deeply impressed. On Monday, 1:0 sat down to tea, after which we had another good meeting. At the close of our young brother's earnest and practical address, 'God be with you till we meet again,' was heartily sung. We hope the 'meeting again' will be soon, and for a week or fortnight's special services. Many prayers will follow him to Ireland, where, I doubt not, God will bless him to the salvation of souls."

We have occasion to rejoice in the blessing graciously vouchsafed during the recent visit of our brother Mr. William Grove to the Conference Hall, Eccleston Street, S.W. During the eight days' special mission the attendance in the hall was larger than has been witnessed for some years, and night after night the word preached proved the power of God, not only to the salvation of numerous souls and the restoration of backsliders, but also in blessing to the children of God. Mr. Grove commences a month's special tent mission at Forest Gate in June.

Amongst the speakers at the forthcoming Bank Holiday Meetings at Kilburn Hall will be (D.V.) H. Grattan Guinness, M.D., recently returned from Africa; Mr. R. Cope Morgan, editor of *The Christian*; and Mr. W. R. Lane. We earnestly invite our readers in and around London to be with us on that occasion, which we anticipate will prove of exceptional interest, particularly in the afternoon, when we would urge all to attend.

* * *

An exceedingly pleasant evening was recently spent at Malden Hall, on the occasion of the gathering of THE EVANGELISTIC CHOIRS ASSOCIATION for

their ANNUAL PRAISE MEETING. In addition to the singing of several hymns and pieces from well-known composers, under the leadership of the conductors of the various choirs, addresses were given by Mr. W. H. Seagram, who presided; and by Mr. C. Russell Hurditch. Mr. Seagram, in expressing the pleasure it afforded him to be present at this interesting gathering, referred to the circumstances, which he remembered well, that induced Mr. Moody, when in England on his first visit, to decide to return to America and ally himself with Mr. Ira Sankey as his helper in what had since proved such a blessed and successful service of sacred song. They all knew how signally God had set His seal upon this in the subsequent missions those noted evangelists had held, and cases were constantly coming to light of conversions that had occurred through the proclamation of their gospel in song. As many present knew, several choirs were formed in various parts of London to assist Messrs. Moody and Sankey in their important work, to the success of which they very largely conducted. When Mr. Moody left London, it was felt that the mission of these choirs had not ended, but should be rendered permanent, and the present association was the outcome. They had since done, and were still accomplishing, important work in London, and he bade them God-speed. There were two things he would impress upon them. One was that only such as were converted, and knew the power of the Gospel on their own hearts, could join these choirs and thus sing it to others; and the other point which he strongly emphasised was that it was most essential to sing clearly, and so distinctly pronounce the words they say that everyone could plainly hear the message. Later in the evening, Mr. Hurditch, having expressed the pleasure he experienced in being with the friends gathered there that evening, referred in pleasant terms to the many happy experiences he had had in several parts of London where his evangelistic labours had been supplemented and helped by the services of the several choirs whom he saw around him. Proceeding to some practical remarks, he said it was important for them to remember that just as in Daniel's time music was made an important aid to sensuous worship, so to-day the sensuous - as opposed to

spiritual—worship which was around us everywhere, was aided and people attracted to it by the beautiful music and singing, the attractive power of which none could question. He rejoiced to know that in the case of the associated choirs it was quite another matter. They did not sing as a performance. Saved through the grace of God, and filled with His love and sympathy for the unsaved, they really preached to these the Gospel in song. He urged them to be of single eye—to seek alone God's glory and God's approval—to enter upon each service with earnest prayer and expectation of results in the conversion of souls, who hereafter would join them in that great choir whose music will be "as the voice of many waters," and they would sing on together evermore.

Communications relative to the services of the choirs should be made to the hon. sec., Mr. George Mathews, 59, Cornhill, E.C.

* * *

THE principal hall at the East End Training Institution, Harley House, was very crowded on the occasion of the conversazione and farewell, held in the afternoon of Thursday, May 5th, to welcome home Dr. H. Guinness from Africa and Miss Guinness from China, and to commend to God in prayer another party of missionaries devoting their lives to missions on the Congo. Heartly thanksgiving ascended to God from all present for the partial recovery of Mrs. Guinness, and the safe return of her beloved son and daughter above named, both of whom gave brief testimonies of God's grace to them in their missionary journeys, while they also addressed seasonable words of counsel to the outgoing labourers, some of whom spoke a few words to the assembled company, and then left at seven o'clock to start on their great journey to the Dark Continent, in which may God abundantly bless them. It was indeed a good meeting, and gave a clear intimation of the increased interest in foreign fields of evangelisation now being awakened on every hand.

* * *

THE following intelligence, which appeared in one of the principal columns of the *Daily Chronicle* on May 10th, doubtless gladdened the hearts of many thousands of Christians who have been specially praying lately for a mightier work of the Holy Spirit in reviving His Church and in the conversion of a multitude of souls:—"A religious move-

ment of unwonted interest to all who are concerned in Christian missionary enterprise has been going on in Northern India for some time in the district connected with the American Methodist Mission. It appears from the reports that the natives for a considerable time past have been pressing in large numbers for Christian baptism, and are as eager to enter the mission fold as the missionaries are to receive them. Some 19,000 of them were baptised during the year, and there are some 40,000 men and women at present asking for admission to the Christian Church. In connection with this movement, which somewhat resembles the 'Revivals' which took place in different parts of England thirty years ago there has been a remarkable extension of primary schools, where the native language is taught by Christian teachers. The native converts belong for the most part to low castes, though they are described as physically and intellectually the equals of many in the higher castes." Let this encourage Christian readers to continue instant in prayer for a mightier revival of God's work both at home and abroad.

* * *

MR. FULLER GOOCH has resigned the charge of the Baptist Church, Chatsworth Road, West Norwood, in order to work upon undenominational lines, and is preaching at the Public Hall, West Norwood.

* * *

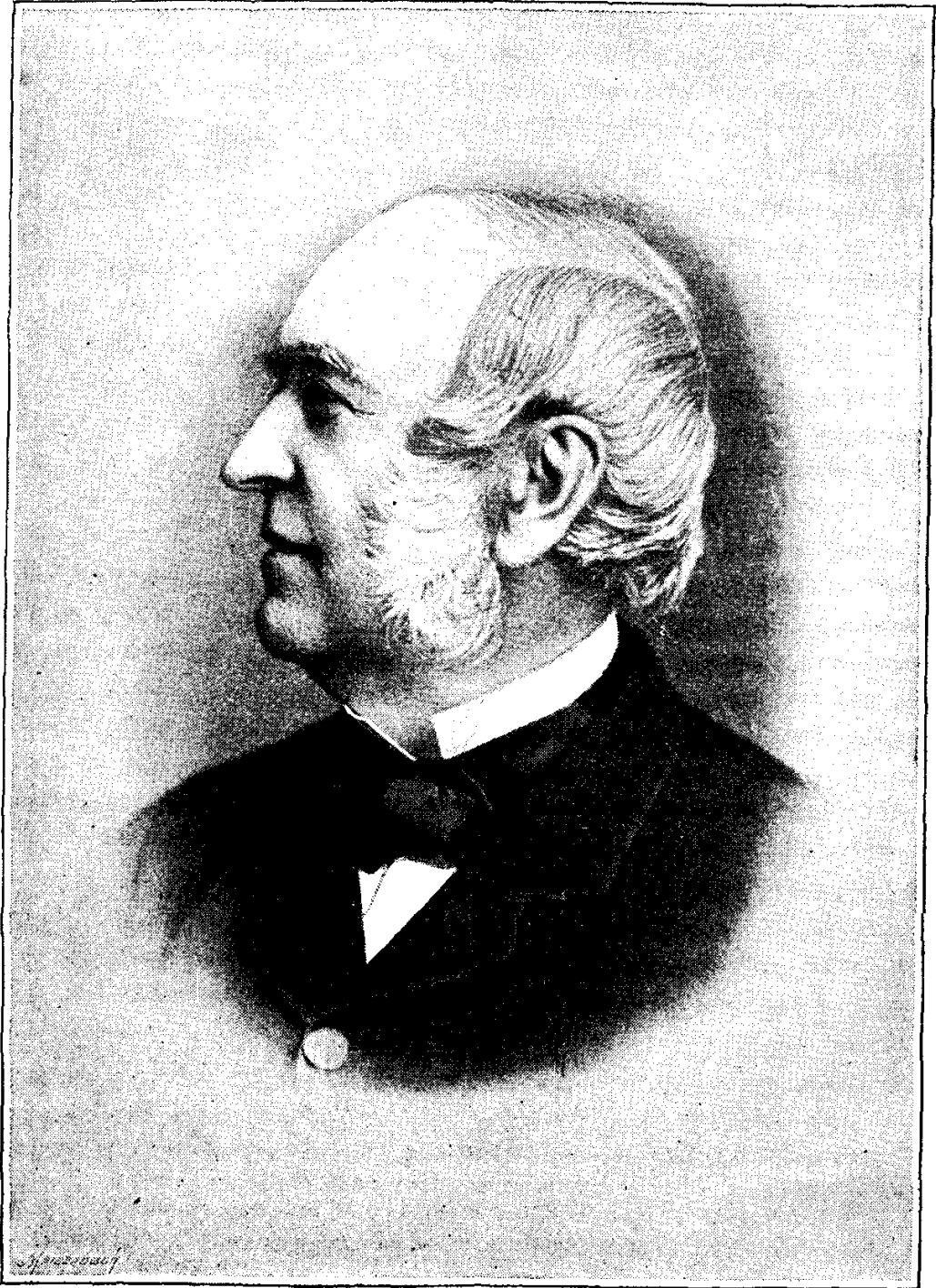
MR. C. WICKERSON, after eight years' successful work as honorary pastor of the Baptist Church at Southgate, which owes its existence to his efforts, is leaving at the close of the month, in order to devote himself to unsectarian mission work. For this his evangelistic services in many parts prove him to be well fitted. His brother and his work were well known to, and highly approved by, the late Mr. Spurgeon, as an article upon the Southgate work in the *Sword and Trowel* shows. We heartily commend our brother to any seeking the help of a thoroughly earnest evangelist. His address is The Green, Winchmore Hill, N.

* * *

OUR July number will contain a portrait of Mr. John Morley, of Upper Clapton.

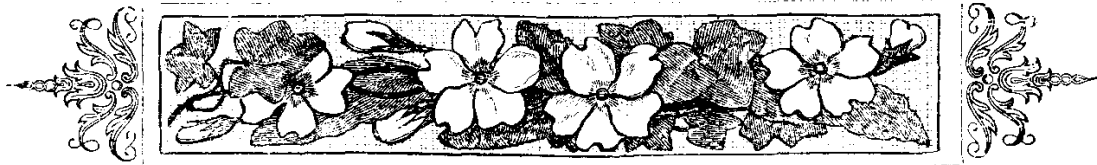
* * *

ON account of the interest attached to the special papers inserted in this number, we hold over the usual expository articles until next month.



MR. JOHN MORLEY,
OF UPPER CLAPTON

From Photograph by Mr. G. R. Lavis 71, Terminus Road, Eastbourne.]



THE RACE AND THE PRIZE.

By GORDON FORBLONG.

“SO RUN, THAT YE MAY OBTAIN” (A PRIZE).—1 Cor. ix. 24.*

RUN to
 tion?
 Salva-
 Salvation is NO
 FREE GIFT
 poor soul that
 is too *dead* to
 at every race-
 stood still, call-

“LOST!

Salvation is
 the powerless,
 dead. I en-
 reader, by the
 if you are un-
 move from the
 upon—not to do one single act—until you have accepted, as a free
 gift, God’s GOOD NEWS. Good news, observe—accept them joyfully,
 gladly, and believe, trust, receive the good news that you—even YOU,
 a lost sinner—had your penalties all paid by CHRIST upon the CROSS,
 and HE, the Lord of Glory, is NOW your RIGHTEOUSNESS, and stands
 FOR YOU personally, individually, at God’s right hand—now, even this
 day, as you read the words, the glad news, “He bare OUR sins.” If
 you do not believe it, you are NEGLECTING and REFUSING God’s salva-
 tion, and death and eternal judgment you will meet SOON.

BUT TO GOD’S TRUSTING CHILDREN WE SAY, “SO RUN.”

The apostle was talking about his “reward” in a previous verse,†

* Let the reader especially observe in this passage—A race to be run; mastery
 and self-government required (“temperate,” as a translation, is a feeble, uncertain
 word); a crown to be won; no uncertainty in the mind of the racer; but
 “BODY” to be kept under; otherwise the racer will be “disapproved” (*adoki-
 mos*), and will not win a “crown” of converts and joy (1 Thess. ii. 19, 20): the
 Lord Jesus suffered and fought to win us ALL.

† Verse 17—“If I do this willingly, I have a reward.”

obtain salva-
 Certainly not.
 tion the prize!
 prize; it is a
 given to the
 CANNOT run—
 run—has failed
 course, and has
 ing out,

LOST!”

for the LOST,
 the spiritually
 treat you, dear
 mercies of God,
 saved, not to
 spot you stand

and urging the fact that he had been "MADE" by God all things to all men. He was born an ISRAELITE, and he was a strict Pharisee; yet he was born a ROMAN—a citizen of Rome, "free born;" an influential Gentile in this world, "a citizen of no mean city;" an educated Pharisee, capable of meeting any Pharisee—any learned doctor among the learned scribes of Israel—seeing he was taught at the feet of Gamaliel, and had profited thereby. He laid all his gifts and powers upon the altar of sacrifice, offering his BODY as a living* SACRIFICE to his Lord and Master (Rom. xii.).

PAUL HAD A CROWN IN VIEW

as he RAN the race. Let us examine his crown. He refers to it in this chapter, and also in the Epistle to the Thessalonians—"For what is our hope, or joy, or CROWN of rejoicing? Are not even YE?"—and he emphasises the pronoun YE—"for YE are our glory and joy."

Shall all have crowns of rejoicing? Shall all glory and rejoice over saints saved through their instrumentality? What authority have we for affirming this point? I know no authority. Did Lot carry a crown of converts out of Sodom? He certainly did not do so. Did Samson, when he was backsliding, bring a crown of converts to the Lord? He certainly failed once in his race. Did even godly Abraham bring a crown out of "Gerar," when he sojourned in the wrong place, and was reproved by Abimelech, king of Gerar? These things are written for our learning: our God is a "jealous" God; "CROWNS" will never be found in the wrong place. EXPEDIENCY will not give crowns: expediency cannot RACE. Abraham tried this point, in Genesis xvi., and the Lord reproved him, in Genesis xvii. 1: "I am the ALMIGHTY† God: walk before Me;" not before the world, not before changing circumstances. Abraham had woven, in chap. xvi., an *ingenious* plan by which God's promise could be *indirectly* fulfilled. His walk in Gerar was a failure. When God ordered him to offer his son, he rose "early" in the morning; he was RUNNING the way of God's commandments, and won a wonderful prize: he was called the FRIEND of God. Why FRIEND? "Ye are My friends, if ye DO." We are believers—yea, saints of God—before we have practically done anything; we are "lambs" in His arms the day we first believe; but we are not reckoned as FRIENDS, because we are

* Compare Lev. vii. 12, 13—His "thanksgiving" includes even LEAVENED bread; Lev. xxiii. 17; Num. iii. 6 included Levi as he stood; Num. viii. 11 ditto—A FULL SELF-SACRIFICE.

† "Almighty" appears to mean, literally, "All-Sufficient;" this is the first time it occurs. It is used oftener in JOB than in any book, because Job was God's CHALLENGE to Satan (as type of Christ), and required "ALMIGHTY" power continually.

children : children are not always their parents' best " FRIENDS," but they ought to be.

The Prodigal Son was a son before he ever wandered away, and he returned as a son—a poor, helpless, wounded, and spiritually deformed child ; but the elder brother was a friend, a partner with his father : " ALL " that the father had belonged to the " dear " one that had not wandered (Eph. v. 1). The father gave a loving welcome to the prodigal, but he gave FAR MORE to his friend and companion, the elder brother : " Son, thou art ALWAYS with me, and ALL that I have is thine." Such words did not greet the wanderer. He had Gospel shoes and the robe of righteousness, and the marriage ring, and every Gospel advantage in enjoying the sacrificed one, but there his mercies ceased. No prize as a racer, no friendship of power, never the word " ALL," to the backslider. He who would win prizes must, according to our chapter,

STRIVE FOR MASTERY,

be SELF-GOVERNED* in ALL things, if he desire an incorruptible " CROWN." And lest anyone should say, " Paul, you run, but you are not sure of your goal: you are in uncertainty, you beat the air as you go, and perhaps, after all, your race is an uncertain one, and you cannot win ; " " No," the apostle answers, " I therefore so run,

NOT AS UNCERTAINLY."

He claims confidence, and he runs with confidence, having no uncertainty. This assurance we must carefully note in verse 26, because the next verse admits that, as regards the body, he requires to govern and control IT; even as the Grecian racer at the " Isthmian Games " regulated his food and diet. This passage borrows its argument from the training of the worldling at Corinth to win games that were instituted 1,400 years before Christ, and so SACRED and celebrated were such races that even a public calamity could not arrest them ; they were instituted in honour of a certain fanciful sea-god (Melicertes), also in honour of Neptune. He who won them won a corruptible crown, and he was at times allowed to drag off as slaves those who had raced with him and lost the victory : this fact is really referred to in the verses before us, although our translators have not appended any note to that effect.

1st. " I KEEP UNDER my BODY ; " and,

2ndly. " BRING it into subjection ; "

literally, " I drag it off as a slave"—*doulagōgō* ; showing that the body is here looked upon as an *antagonist*, not as a helper.

* " Temperate " can be translated " self-governed ; " " temperate " is in our English word a very dubious term.

I know no passage proving that the flesh and the body are willing helpers in God's work. "In my flesh dwelleth no good thing;" "The tongue can no man tame"—no, it cannot be tamed, but it can be chained: the tongue is a glorious weapon of power when tamed, and compelled to be Christ's servant only, but it is a dangerous power, and must be mastered and brought always into subjection.

"I HAVE PREACHED TO OTHERS,"

says Paul—preached that the body must be in subjection. When did he preach thus? where is it recorded? Turn to the 5th chapter of this very Epistle to the Corinthians, and we will find that the ink was hardly dry; we are pondering the 9th chapter, and in the 5th Paul had warned a Corinthian who was NOT bringing his body under subjection to Christ. A great backslider appears in chapter v. 5, and Paul recommends that such a one be delivered over to Satan, left to feel his sin under the power of the Devil,

"FOR THE DESTRUCTION OF THE FLESH,
THAT THE SPIRIT MAY BE SAVED."

He sees that one under the power of the "body," and he sees him bold and confident* in his error, and he knows that the sin will soon be made apparent; and the result is as he anticipated: in 2 Cor. ii 7, this backslider is again forgiven and received; he was greatly cast down, and they are ordered to "comfort" him. Paul applies the warning to his own life-work: he sees, as it were, his body trampling upon his spirit, and he chains and brings it into subjection as a slave to work for a new master, the carnal body doing spiritual work as a slave.

"LEST I MYSELF BE DISAPPROVED."

The apostle uses the very word apparently that the Greek judge would use at the races or "games" (*adokimos*)—rejected as a racer, "disapproved" by the judges.

He would obtain no crown, no prize; yet he would not be slain, and he would be reckoned, of course, better than thousands who could not even attempt the race; but, having failed, he would be made, perhaps, the slave of the victor for the time being.

If we fail to run and win souls for the Lord,—if we fail to run and exhort others,—then, like Lot in Sodom, we must expect Satan to obtain *power* over us. Carnal indolence invites Satan to attack us. Ease and luxury enervated Lot, and he became an easy prey to Satan; old Isaac loved Esau because he did "eat of his venison;" David was loitering at home when "kings go out to battle," and fell under Satan's snares; Gideon, who was strong for the Lord at one time, was ensnared by false ritual afterwards; Solomon, so true to God in his youth, was in his old age greatly ensnared, and ceased to run—reaping misery and sorrow, even as king Asa reaped sorrows.

READER,

shall you and I exhort one another? shall we cast off all weights that hinder us RUNNING the way of HIS commandments? shall we follow the Lord "fully"? shall we delight ourselves in the Lord? If so, HE shall give us our heart-desires.

Wanganui, New Zealand.

* Chap. v. 6. shows that even the others were *not* cast down by this great sin.

LOVELY TABERNACLES.

Ps. lxxxiv. 1.

By Pastor F. E. MARSH, *Sunderland.*

MR. SPURGEON says of this Psalm: "This sacred ode is one of the choicest of the collection; it has a mild radiance about it, entitling it to be called the Pearl of Psalms. If the 23rd be the most popular, the 103rd the most joyful, the 119th the most experimental, the 51st the most plaintive, this is one of the most sweet of the Psalms of Peace."

This Psalm was evidently composed when the writer was exiled from the sanctuary. It was probably written by David when he was compelled to flee from Jerusalem by reason of the rebellion of Absalom. "It smells of the mountain heather and the lone places of the wilderness, where King David must have often lodged during his many wars."

There are many explanations given as to the meaning of the title of the Psalm, viz., "Gittith." "Gittith" is explained in several ways. One interpretation is, that it was a musical instrument invented in Gath, or common among the Gittites. Or it may have been the name of a tune to which the Psalm is to be sung, and which originated from Gath. Others have derived the word from a term meaning a wine-press, and concluded that it denotes an instrument which was used by those accustomed to tread the wine-vat, and intended to accompany the songs of the vintage."

This Psalm was written "for the sons of Korah." Thomas Pierson has well said: "Here note that the sons—that is, the posterity—of wicked and rebellious Korah have an honourable place in God's sacred and solemn service; for to them sundry of David's Psalms are commended. . . . Here see the verifying of God's word, for the comfort of all godly children, that the son shall not bear the iniquity of the father (Ezek. xviii. 14, 17, 20), if he see his father's sins and turn from them."

The word "amiable" as applied to God's tabernacles needs a word of explanation. The word is rendered in other places "beloved" (Deut. xxxiii. 12; Ps. lx. 5, cviii. 6, cxxvii. 2; Jer. xi. 15); "well-beloved" (Isa. v. 1); and in the margin of Revised Version by the term "lovely." The expression means dear, beloved. The tabernacle was dear to David: "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."

It will be observed that the Psalmist speaks of "tabernacles." He uses the plural. Undoubtedly reference is made to the two divisions of the Tabernacle, the holy and the most holy place, for the beautiful covering that covered both is called "the Tabernacle" (Ex. xxvi. 1).

There are six tabernacles mentioned in the Bible. There is the tabernacled of the Lord Jesus among us in the flesh (John i. 14); there is the tabernacle of the body (2 Cor. v. 4; 2 Peter i. 13, 14); there is

the tabernacle of God's presence, in which the believer shall dwell (Luke xvi. 9); there is the indwelling of God in His obedient children (2 Cor. vi. 16); there is the tabernacle that God shall inhabit in the future (Rev. xxi. 3); and there is the Tabernacle of God's dwelling in the wilderness. We may say of all these, "How lovely are Thy tabernacles, O Lord of Hosts!" We direct attention to the loveliness of the Tabernacle in the wilderness.

1. *The Tabernacle was lovely, because of its typical import.* The make, the vessels, and the ordinances of the Tabernacle were but types of Him who is the true and perfect Tabernacle (Heb. ix. 11). The gate of the court points like a true indicator to Christ as the entrance into the blessings of the grace of God, and the God of grace. The altar of burnt offering, like a beautiful mirror, reveals Christ as the One who was qualified to give Himself for us an offering and a sacrifice to God for a sweet-smelling savour. The brazen laver, like the reflected face in the clear lake, shows Christ as the Word, who reveals and removes the defilement of sin. The lamp-stand, with its sevenfold light, like the beautiful painting of a dear friend, calls to our remembrance Him who said, "I am the Light of the world." The table of shewbread, with its twelve loaves as representing the twelve tribes of Israel, like the manna in the wilderness, declares Him who is the bread from heaven to meet the need of all His people. The altar of incense, like the noble friend who advocates the cause of another, speaks of Him who is our Great High Priest, ever living to make intercession for us. The ark of the covenant, with its blood-sprinkled mercy-seat and overshadowing cherubs, like the light of the moon, which transmits the rays of the sun, reminds us of Him who in Calvary's dark hour fulfilled the covenant that He had entered into on behalf of His people, and who by His death satisfied the claims of Justice, and allowed Mercy to proceed on her errand of love in blessing the lost. And the beautiful curtain called "the Tabernacle," like a prism, diffuses the variegated glory of Him who came and tabernacled among men, even the Lord Jesus. *Verily, every whit of the Tabernacle uttereth His glory.* Oh that we may have the spiritual discernment to see Christ! then we, too, shall exclaim, "How lovely are Thy tabernacles, for they speak of the Well-Beloved."

2. *The Tabernacle was lovely, because atonement for sin was made in it* (see Lev. xvi.). It was on the great Day of Atonement that the high priest entered into the holiest of all with the blood of the bullock for himself and his house, and with the blood of the goat for the people, to make atonement for sin. In the priest's action we are reminded of a greater than he, who, by His death upon the cross, has made a full and complete atonement for sin. Among the many words that the term which is translated "atonement" is one which is rendered "village" (1 Sam. vi. 18). As a village is a place of covering and shelter, so the atonement of Christ is a covering under which we shelter from the wrath of God. How lovely is He who has made an atonement for us!

3. *The Tabernacle was lovely, because the high priest in his robes of glory and beauty was there as the representative of God and Israel* (Ex. xxviii.). If an Israelite wished to obtain the Divine direction in any matter, he consulted the priest, who got the Divine leading for him by

the Urim and Thummim (Num. xxvii. 21); or if an Israelite had an offering to present, the priest offered it in sacrifice for him, and he was able to do this because of the golden plate upon which was written the words, "Holiness to the Lord," for he wore it that the Israelites might always be accepted before the Lord. The Lord Jesus is the One who is the representative of the believer before God. In Him we are accepted, to Him we resort, and by Him we are guided. Into the holiest of all by faith and prayer we enter, and as we look to Christ as He stands in the presence of God for us (Heb. ix. 24), we know—

"In heaven His blood for ever speaks
In God the Father's ear;
His Church the jewels on His heart,
Jesus will ever bear."

4. *The Tabernacle was lovely, because of Him who dwelt there.* The Psalmist speaks of God as "Jehovah of Hosts." As much as to say, "I am hunted by my enemies, and I am kept from Thy courts; but I know Thou reignest, and Thou wilt surely look after my interests and cause, for Thou art He that leads the hosts of heaven, and will certainly care for me." The Psalmist thinks, not merely of the house of the Lord, but of the Lord of the house. Why do we meet with the assembly of God's people? Unless we come to meet the Lord Himself, we meet in vain. We love the assembly of the Lord because of the Lord of the assembly. We appreciate the blessings of the Lord because of the Lord of the blessings. The following seven things make up true worship. The *ground* of worship is the blood of Christ. Till the conscience is purged from sin, and we draw near to God with an uncondemning heart, there can be no worship. The *embodiment* of worship is praise. Giving thanks to God in the name of Jesus for His grace and goodness. The *object* of worship is the Father. We praise Him for His love to us in giving Christ to us, and for His love to Christ in giving us to Him. The *Leader* of worship is Christ. In the midst of the Church as the Leader of the redeemed He leads His own in praise. The *power* of worship is the Holy Spirit, who electrifies our spirits and inspires our hearts to give the fruit of our lips and the fruit of our lives to God. The *rule* of worship is the Word of Truth. This is the guide as to whom, how, and when we worship. We follow not the ritual of Ritualism, nor the reason of Rationalism, but the simple and unvarnished statement of Holy Writ. And the *end* of worship is to glorify God. Not to please ourselves, not to be occupied with each other, but simply and solely to honour the Lord.



A FRAGMENT.

THERE was one thing that characterised Christ when He was down here as He lived the heavenly life, and that was, delighting to do God's will. He had no holiday from this; in fact, it would have been no holiday for Him to have had an holiday from doing His Father's will.

A LIFE-LONG REMEDY FOR A LIFE-LONG ILL.

“Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”—Matt. xi. 29.

THESSE words, distilled “as the dew” from the Redeemer’s lips, carry with them still, and will continue to carry until men need it no longer, guidance in the pursuit and attainment of inward rest.

He who knew what was in man knew fully not only his unrest of soul, but the source also from whence it springs; we find, then, in His words that which leads the mind away from what seems the cause of disquiet to that which is actually

THE ROOT OF THE MISCHIEF,

the natural unbelief of the human heart: unbelief lying dormant, perhaps, but, like some fell disease, ever waiting an occasion to develop itself; seizing upon and quarrelling with some one or other of God’s procedures in grace or providence, it causes a terrible wounding and weakening of the soul. Alas that it should be so! Alas that it is so often a life-long trouble. Thankful we well may be that the remedy is also life-long, justifying the title borrowed for this paper.

To human eyes, and measured by human estimate, the earthly life of the Lord Jesus was one of incessant tumult and unrest, labour and burden-bearing, encountered day by day from first to last. He stood alone in this as in all else. The four Gospels are the record of

THE HEAVY-LADENED MAN, JESUS OF NAZARETH,

of whom the prophet foretold, describing His visage as “marred,” and His form as having been robbed of its “comeliness” and “beauty” by the severity of His life. Upon His heart He carried the burden of human sorrows and sicknesses, and upon His righteous spirit the burden of man’s sin and separation from God, whilst every step was shadowed by awful Calvary.

How precious the words that unveil

THE INFINITE TRANQUILLITY

of the Redeemer’s spirit amid all! It is holy ground upon which we stand to gaze into the calm depth from whence steals into the soul the conviction that out of His own blessed fulness *He is both able and willing to supply the need of every weary and burdened soul that will come to Him.*

The labour referred to in the preceding verse would not be wholly physical; perhaps so in a very minor degree. Under congenial conditions, the heart sustained by some desired or beloved object, such labour becomes a joy. There is a labour and a burden-bearing known by those who are away from God, realised in the spirit,—a weary, disappointed condition of the soul that is drifting away from the Centre of Rest, a condition likened to the “troubled sea that cannot rest.” Such needy ones the Lord invites to come to Him. To such as come He promises to give rest—rest from sin and the apprehension of wrath—the gift of pardon which lies at the foundation of that

QUIETUDE OF SOUL WHICH DEEPENS WITH INCREASED KNOWLEDGE OF GOD.

Pardoned, justified, and sanctified, as he who comes to Christ

assuredly is, the spiritual babe has as little intelligence of the One who has begotten him by the word of truth as the natural babe of his parent. Spiritual life, too, is much hampered by the old affections, habits, opinions, and what is called "the old way of looking at things" -- a way that is rarely, if ever, God's way.

The "new-born" babe has, however,

A POWER TO CHOOSE,

and to this the Lord appeals: "TAKE My yoke upon you." But he is "slow of heart" to obey. The restraint implied by a yoke, however gracious the effect, is not appreciated by that which is natural. The enlightened soul admits both the need and the reasonableness of the submission it demands, but hesitates. To use the words of Dora Greenwell, it is "one of those truths with which we commune, but dare not for awhile receive in their full import, because we know they would lead us whither we would not; yet they come again and again--each time under harder conditions--till at last we accept them upon *their own terms.*"

The Lord was able to comprehend fully

THE IMPORT OF THE YOKE,

of which He speaks as "My yoke." The Father's servant, He was Himself beneath the yoke, and knew perfectly whither it would lead Him; even through death, ignominious and painful, to the glory. The believer beholds "the Perfect Man," covets the glory, but shrinks from the path.

In service beneath the yoke it is, as early morn in the fields, the ploughing of the day began. Those around may be wrapped in slumber, unconscious of the dawning brightness, but here! the first warm beams of the Sun of Righteousness meet the spiritual vision and suffuse and invigorate the soul with a promise of coming noontide glory. Breezes from heaven cool the fevered brow, and God Himself calms the soul.

Compliance with the Lord's invitation involves at the outset

A DEADLY BLOW AT SELF-WILL.

"Who is equal to this?" might have asked the man with the withered hand (Matt. xii. 13); but the same gracious Lord who gave the command gave to the obedient impulse of faith the Divine power, and the hand was stretched forth. His grace will not be less in so much weightier a matter as *the yielding up of the human will.*

It is not until the yoke has been taken that one is in a position to learn of Christ. There is no great rush after this kind of learning to-day, perhaps never has been; but, in order to grow up into Christ, it is

ABSOLUTELY INDISPENSABLE TO LEARN OF HIM.

That which is intrinsically a part of His moral glory can in no other way be attained. Meekness and lowliness of heart are diametrically opposed to that which is highly esteemed amongst men. Peerless and alone the Lord claims this beauteous condition of heart as the foundation of soul-rest, and He promises that he who learns at His feet shall *find* his life changed by the "Divine Alchemy" of the Spirit into the same glorious image.

Beneath the yoke one straight furrow is made. The aim is identical, and the result well-pleasing to the husbandman. It is possible

that the simile was suggested by the simple husbandry of the times, and the identity of purpose suggested would be readily understood.

To satisfy the eye of the Divine Husbandman— and this is the result of walking with Christ beneath His yoke—becomes

A WELLSPRING OF QUIETUDE AND JOY

to the soul. “The effect of righteousness, quietness, and assurance for ever.”

The unquestioning submission of the Lord Jesus to His Father’s will is disclosed in verse 26: “Even so, Father; for so it seemed good in Thy sight.” Here is no attempt to reason out the procedure. The simple fact that it was His Father’s will and way was enough, and this because He *knew* the Father (verse 27). Because we *do not know* the Father arise questionings in the heart and unrest in the soul. To remedy this the Lord graciously wills to reveal the Father, to all who take His yoke (verse 27), and by the revelation to inspire simple trust and unhesitating submission. “Lord, show us the Father and it suffices us,” said Philip, the mouthpiece of everyone born from above. True sufficing! The longing soul is satisfied and filled with gladness as the “true Yoke-fellow” unfolds and displays His goodness, and whilst His gentle reproof enters the soul, “Have I been so long time with you, and yet hast thou not known Me?” God becomes the strength of the heart and its portion for ever.

It is beneath the yoke that

THE FRET OF DAILY LIFE IS LAID DOWN.

There was no fret, as we understand it, in the daily life of the Lord Jesus. “Not as I will, but as Thou wilt,” was the language of His spirit. Taking up the day’s burden, as that which the All-wise Father gives as being most suitable for His child, the fret ceases, and the soul finds rest, though mind and body are both actively employed even to weariness. With reference to this, one has beautifully written: “Yesterday these things merely fretted you and, internally at least, upset you; to-day, on the contrary, *you take them up* and stretch your hands upon them, and let them be the occasion of new disgrace and deeper death for that old self-spirit. You take them up in loving, worshipping acceptance, and carry them to their Calvary, and to-morrow you will do the same.”

In conclusion, beneath the yoke is

THE PLACE WHERE SECRETS ARE REVEALED.

“The secret of the Lord is with them that fear Him.” Blessed unveilings of everlasting love to the soul. Here, too, is known the yielding up of the heart and spirit to the Divine inquisition, and the soul’s language becomes, “Search me, O God, and know my heart,” whilst the blush of shame has mantled the cheek at the laying bare of some hidden, scarce suspected, but insidious evil in order to its cure, and the tear of penitence has been quickly dried by the hand of the blessed Companion.

Gracious upholdings, deliverances, guidings, and perfectings are here bestowed upon the beloved one, until the spirit is overwhelmed beneath the benedictions of Divine Love. “My yoke is easy, and My burden is light.”

G. W. GOSSLING.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist*.

GENESIS, CHAP. XXVI.

AS compared with that of Abraham, his father, and that of Jacob, his son, the history of Isaac, with which the chapter we are now to consider is almost entirely occupied, is that of an uneventful life. But such lives are not without their uses. It is not necessary to do things that would make a thrilling biography in order to glorify God and serve one's generation. There have been, and are, obscure lives that some would call prosaic that have been full of winsomeness and quiet power for good. When we think of St. Paul's Cathedral, the name of its great architect, Sir Christopher Wren, probably comes into our minds; but how many who lived and died in obscurity must have contributed their quota of service to the erection of that magnificent structure. So is it with the building up of what is best in the world's history. Here, too, there are toilers of whom little or nothing is heard or seen—

“ Far from the ranks of fame
They work alone ;
Toiling in Jesus' name
Obscure, unknown.”

Isaac is not unknown, but his life was spent in quiet paths, and, save for the event that is associated with his father's journey to Moriah, there is no eminently striking chapter in his history. In the chapter before us we read of some matters pertaining to Isaac that took place in Gerar, in the Valley of Gerar, and in Beersheba. We shall take these events in the order in which they are recorded.

1. First let us notice what occurred IN GERAR (verses 1-16). Gerar was a Philistine city in the south of Palestine and not far from the city of Gaza. It was visited by Abraham after the destruction of Sodom (Gen. xxi.). The history before us tells us of—(a) *A desolating famine* (verses 1 and 2). The withdrawal of the bounties of Providence often makes men sensible of their value. Such a visitation is, moreover, often a trial of the faith of God's people. When Abraham's faith was tried by a famine it failed, for we find that, instead of going to the Lord about it, he went down into Egypt (Gen. xii. 10). Isaac was expressly commanded not to do this, and he obeyed (Gen. xxvi. 2). It is better to trust in the Lord than in human resources (Isa. xxxi. 1). (b) *Precious promises* (verses 3 and 4). Isaac receives precious promises

from the Lord, which are to be fulfilled on condition that he continues to sojourn in the Land of Promise. We see here *a promise of the Divine presence*. "I will be with thee." Abraham was dead, but the Lord would fill up the gap that his departure must have created. The nearness of the Lord to His people ought to be their greatest consolation. There was also *a promise of blessing*. "I will . . . bless thee." There were those about him who would probably curse him, but God said, "I will bless thee." The blessing of God is bliss or happiness, and this may be enjoyed in the midst of enemies. In the case of Isaac the blessing carried with it the gift of a son who was to be the ancestor of the Messiah. Anything is a blessing that connects a sinner in any way with the Saviour. The blessing of the Lord rested upon the seed-sowing of Isaac, and as a result it brought forth "in the same year a hundredfold" (verse 12). Thus with the blessing of the Lord prosperity came quickly and in rich abundance. What a lesson this is for the Christian worker! It teaches us that the blessing of the Lord is the secret of success. "Except the Lord build the house, they labour in vain who build it;" but when He is the builder, the work is sure to succeed. Then there was *a promise of territory*. "I will give all these countries" (verse 3). "The earth is the Lord's," and He retains the right to give it to whom He will. The Philistines had shown themselves quite unworthy to be the possessors of Philistia, and therefore in due time it was to be taken from them. It is now in the hands of the equally godless Turks, but it will again become the possession of Israel when the Lord returns to reign. With the Lord blessing is always associated with giving. Whom He blesses He enriches (Prov. x. 22), though not always by gifts of material things. This promise of territory was one that had been given upon previous occasions to Abraham, and now it is renewed to Isaac. We need to have the promises that have cheered the saints of God in other ages brought home to our own hearts. The promises of God are like Jacob's well, which, though it was given originally to Joseph, was a source of refreshment to weary travellers for long generations afterwards.

(c) *The remembrance of Abraham* (verses 4 and 5). The blessings of the covenant are granted because of the obedience of Abraham. We are reminded by this fact of greater blessings that are granted to men because of Him who "became obedient unto death." The disobedience of Adam brought the curse of sin, but the obedience of Christ secured for those who believe the blessing of a perfect righteousness (Rom. v. 19).

(d) *The obedience of Isaac* (verse 6). This is a short verse, but how significant! Isaac preferred to dwell where the famine raged, in obedience to the Divine command, rather than go to the plentifulness

of Egypt along the pathway of disobedience. Nothing with God is better than much without Him. Moses regarded the reproach of Christ as being greater riches than the treasures of Egypt (Heb. xi. 26), and Isaac regarded the favour of the Lord as being a greater treasure than the corn of Egypt. (e) *The sin of Isaac* (verses 7-10). He departed from the truth by calling his wife his sister. Abraham had fallen into this same error before him. "The falls of those that have gone before us," says Andrew Fuller, "are like so many rocks on which others have split; and the recording of them is like placing buoys over them, for the security of future mariners." In Isaac's case these buoys served no helpful purpose. How many go down to ruin where they know others have gone down! Peter speaks of those who follow "in the way of Balaam" (2 Peter ii. 15), and Jude of those who have "gone in the way of Cain" (verse 11). When good men go astray their evil example sometimes does more harm than that of bad men. The fear of man and the fear of death (verses 7 and 9) seem to have been the prime causes of Isaac's sin. Had he been more influenced by the fear of God he would have been preserved from it (Prov. iii. 7). "Half the vices in the world," says Froude, "rise out of cowardice, and one who is afraid of lying is usually afraid of nothing else." Abimelech, as he looked out of a window, saw Isaac sporting with Rebekah, and thus the untruthfulness of Isaac was discovered. Men are often being watched by those they cannot see. Jesus said to Nathanael, "When thou wast under the fig tree, I saw thee" (John i. 48). There is no such thing as absolute obscurity. It will be well for us so to order our lives that there will be nothing in them of which we should be ashamed if it should come to our knowledge that our actions have been observed. It is sad to think that the heir of God's promises should have to be rebuked for lying by a heathen king; but does not the same thing occur in the nineteenth century? Is not the meanness of Christians rebuked by the generous gifts bestowed upon their idols by ignorant idolators? Have not worldly men sometimes a higher standard of morals than many so-called Christian people? (f) *The mandate of Abimelech* (verse 11). Thus in the providence of God the heathen king is made the protector of the child of promise. The wicked are sometimes the Lord's sword (Ps. xvii. 13); in this case he used them as a shield. (g) *The prosperity of Isaac* (verses 12-16). Amongst the causes of Isaac's prosperity, something is due to the account of his training. He had not been brought up in idleness, and, though not of an active temperament, he was not afraid of work. "Nothing," says Sir Joshua Reynolds, "is to be denied to well-directed labour—nothing is to be obtained without it." The favour of God was, however, the

chief cause of Isaac's success. A farmer once said that he was likely to have a fine harvest if the Almighty would only let it alone. The Almighty let it alone, and it mouldered to decay. Fine harvests only come in fields that the Lord has blessed. Isaac first became great, and then very great (verse 13); but this was more than the Philistines could bear, so they envied Isaac. The superlatively great may generally count upon a cannonade from the ranks of the superlatively small. Envy is defined by Eliza Cook as a method by which we punish ourselves for being inferior to others. The Philistines discovered this in due course, and sought to cultivate the friendship of the man who was driven away from them by their foolish jealousy (verses 27-31). The envy of the Philistines led to the filling up of the wells. "The destruction of wells has, in all ages," says Dr. Geikie, "been a barbarous custom in Eastern quarrels." Evil-doing always results in the destruction of something that is useful. Perhaps this is why Satan is called "the destroyer."

2. Let us further notice what occurred IN THE VALE OF GERAR (verses 17-22). Isaac was not the sort of man to fight it out with the Philistines. Had there been a county court in Philistia, he would probably not have summoned them. He went from the city of Gerar into the Valley of Gerar. Here he was--(a) *A sojourner*. He never sought to make the valley into a city. He had no idea of building houses. He desired to be no more than a dweller in tents. Thus the pilgrim spirit of his father is seen in him. Oh that it could be seen in all the people of God! (b) *A worker*. He dug out the old wells that the Philistines had stopped up. This was hard work, but it was probably of great benefit to Isaac. "The land of clouds and fogs and unkindly soil," says Robertson, "which will not yield its fruits unless to hard toil, is the land of perseverance, manhood, domestic virtue, and stately and pure manners." The work Isaac did was useful. He renders real service to humanity who succeeds in making two potatoes grow where only one has grown before, and such service rendered in the right spirit is ever for the glory of God. Mahomet was once asked by one of his followers, "What monument shall I build to my friend?" And he replied, "Dig a well." Similar good work may be done by the support of hospitals and soup kitchens. He who despises these things as unspiritual is not likely to be very spiritual himself. The calling of the wells by the old names was not a bad thing. Old memories are often a means of grace. Isaac encountered opposition, but he appears to have borne it cheerfully and bravely, and to have lived it down, for there came a time when the Philistines strove no more (verse 22). This says much for the dignity of Isaac's character. He so completely overcame his enemies that at last they let him alone. A man who was present at the trial of Sir Walter Raleigh said that when he saw Raleigh first "he was so led with the common hatred that he would have gone a hundred miles to see him hanged; but ere they parted he would have gone a thousand to save his life." In Isaac, as in Raleigh, there must have been the elements of a character that has the power to subdue prejudice and win over enemies.

3. In conclusion, we shall notice what occurred IN BEERSHEBA (verses 23-35). We notice here—(a) *The appearing of the Lord* (verse 24). It is not wonderful that God should have appeared to Isaac in Beersheba. It was the old homestead (Gen. xxii. 19), and would be full of hallowed memories. Any man who loved God would have had some special realisation of His presence in such a place. The familiar word, “Fear not,” was uttered once more. As the mother stills her frightened child in the night by saying, “Hush, darling, mother is here,” so the Lord comforted Isaac by saying, “Fear not, for I am with thee.” (b) *The settlement* (verse 25). In America, it is said, a church, a post office, and a police station constitute a city. Isaac’s settlement consisted of an altar, a tent, and a well. The altar has the first place in the record, as it had, probably, in Isaac’s heart. The prayers of Isaac were in some way associated with the altar. If we pray for mercy, we must do so with the eye of faith fixed upon the Cross. (c) *The covenant with Abimelech* (verses 26-31). Abimelech and his followers seem to have had a good opinion of themselves (verse 29). If they believed they had done Isaac “nothing but good,” it shows how sin blinds sinners in such a way that they cannot see their own wickedness. In giving them the feast and making the covenant with them, Isaac showed he was as ready to forgive their enmity as he had been to bear it. (d) *The worldliness of Esau* (verses 34 and 35). He grieved his parents by allying himself in marriage with two ungodly women, and he is said to have been forty years old when he did this. “A sin,” says Dr. Parker, “is sometimes aggravated by the age of the sinner.”



A PARABLE.

“*Giving thanks always for all things.*”

I WAS sitting on my dunghill, in rags and filth. The partners in a great concern chanced to pass by. They saw me, and pitied me, and loved me. They took me, washed me, and clothed me, and finally took me into partnership with them, with only one condition—“No wisdom, no will.”

The partners were so wise, so powerful, so rich, everything prospered in the concern. I had nothing to do with it, yet I had all things in common. I stood with harp in hand, in perfect happiness; but in an evil moment I took it into my head to set up a little concern of my own in a corner, with a very bright plate on the door, “All manner of little earthenware manufactured by Messrs. Self-Will, Self-Wisdom, & Co.,” and therefore thought my little concern was perfect.

So pleased was I with my little rattling wheels, and little tricks and contrivances, that I turned my back on the great wheel of the great concern of which I had been made partner, and without which I should have been in abject misery, until in a moment the great wheel, which turned so quickly, so softly, and yet so surely, came down upon my little concern and its little wheel, and in a moment all was gone.

I bethought myself of the great partnership, of the terms of which I had been omitted, and I went back and confessed my faults.

I was received without upbraiding on the old terms. I took down my harp from the willows, and it has never been there since.

R. C. (M.A.F.)

OLD PEARLS ON NEW STRINGS.

No. V.—THE LORD'S HOUSE.

By WILLIAM LUFF, *Author of "The Changed Heart."*



FRIEND of mine was being taken home by a Christian gentleman to share his hospitality. They left the busy city and passed into the bright country, of which they both were great admirers. Suddenly my friend was charmed with the beauty of a house they were passing.

"What a pretty place!" he exclaimed in admiration.

His companion laughed, and then opened the gate and invited the admirer to make a closer inspection by walking inside. It was his own home, and after tea he told its history.

That history is the string upon which I desire to thread the following pearls. Do not despise them because they are familiar, but try and catch their prismatic hues as they flash in the light of the good man's story.

"And Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life'" (Mark x. 29, 30).

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. vi. 33).

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. xxxvii. 3, 4).

"The desire of the righteous shall be granted" (Prov. x. 24).

The history was this. The present owner, when living in the town, had been possessed with a wish to dwell in the country, that his latter days might be spent among the works of God. For this object he laid by a little store. But the work of God in the town needed help, and it seemed necessary to build a suitable hall; so out of his cherished store the good man promised to pay half the expense, and another brother promised the other half. But when the estimate was given, that other brother thought it too great a sum, and backed out.

The first promiser was of another make—God's make. If he gave half the cost of a hall, he hoped still to have enough left to enable him to have the country house; but now the choice lay between a house for God, or a house for himself. No one else could promise the second half, and his one half was not sufficient; so he promised to do all, and

trust God about his own dwelling-place. He was not like those to whom Haggai said, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (Hag. i. 4); and God honoured him accordingly, and as of old went before him to search him out a place in which to pitch his tent (Deut. i. 33).

About this time the Christian's master was building himself an elaborate mansion, with a beautiful lodge. When the latter was complete, he said to the builder,

"It seems too good for the coachman, doesn't it?"

"Certainly it does," replied the other; "why not give it to your manager?"

He offered it, and it was accepted.

"That manager was myself," said the speaker; "and this is the house, in which I live rent free."

"As for the stork," said David, "the fir trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies" (Ps. civ. 17, 18). And He who provides homes for storks, goats, and conies will not forget that His own dear children need dwelling-places. "Them that honour Me I will honour" (1 Sam. ii. 30); even, if needful, with "houses full of all good things" "which they builded not" (Deut. vi. 10, 11). While of those who set self first God says, "Ye have built houses of hewn stone, but ye shall not dwell in them" (Amos v. 11).

THE HOURS OF THE LORD JESUS.

IN reading the Gospels, I am very much struck with the way in which every hour of the time of the Lord Jesus is filled up. There is no "loitering" in the path of the Blessed One through the world; no seeking (like we seek) for ease. Life, with Him, is taken up with the untiring activities of love. He lives not for Himself; God and man have all His thoughts and all His care. If He seeks for solitude, it is to be alone with His Father. Does He seek for society, it is to be about His Father's business. By night or day, He is always the same—on the Mount of Olives praying, in the Temple teaching, in the midst of sorrow comforting, or, where sickness is, healing—every act declares Him to be the One who lives for others. He has a joy in God man cannot understand, a care for man that only God could show. You never find our blessed Lord acting for Himself. If hungry in the wilderness, He works no miracle to supply His own need; but if others are hungering around Him, the compassion of His heart flows forth, and He feeds them by thousands.

Oh that we were more like Him! *But HE was God* J. J. P.

COLOSSIANS I. 10, 11.

LET us adore the power
With which HE ever helps
The feeblest of His saints, each hour,
To follow in His steps.

Strengthen us with the might
Of Thy all-glorious power,
That we may walk as in Thy sight,
And please Thee evermore.

E. M. P.

THE LEVITICAL OFFERINGS.

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

LEVITICUS ii. 14-16.

Verse 14. "And if thou offer [bring near] a meat offering [gift offering] of *thy* firstfruits unto Jehovah, thou shalt offer [bring near] for the meat offering [gift offering] of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears."

"Who shall lay anything to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God" (Rom. viii. 33, 34). This is the attitude that faith takes in drawing nigh to God according to this type, presenting and pleading Christ in resurrection as the firstfruits of them that slept, and as the first-begotten from the dead. There is at the same time a full remembrance of what He suffered, even unto death: it is corn dried by the fire; the Lamb in the midst of the throne appears as it had been slain, the memorials of His past sufferings still there; and "green ears," for though "His visage was more marred than any man, and His form than the sons of men," yet He Himself was sinless, as Christ Himself intimates in these words: "If they do these things in the green tree, what shall be done in the dry?"

"Even beaten out of full ears." "For He was cut off out of the land of the living" while in the prime of life.

Verse 15. "And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering [gift offering]."

Christ was not only anointed by the Holy Ghost for testimony and service here on earth, but in resurrection also, "being by the right hand of God exalted."

He has received the fulness of the Spirit, for His heavenly priesthood, and for His Melchizedek kingship. "And lay frankincense thereon." Not only was Jesus well-pleasing to God the Father whilst here on earth—His beloved Son in whom His soul delighted—but in resurrection also Christ will be His everlasting joy. "It is a gift offering." As He was to us God's gift in humiliation to meet our earthly need, even so He will be God's gift to the redeemed in resurrection glory for their eternal blessing.

Verse 16. "And the priest shall burn [burn as incense] the memorial [the memorial portion] of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto Jehovah."

The believer, in his priestly character, by virtue of the anointing—that is, by the teaching—of the Holy Ghost, realises and keeps in remembrance the perfectness and preciousness of Christ in life, and death, and resurrection, as tested by the infinite righteousness and holiness of God. He is taught, moreover, to realise the fact that God so estimates the person and work of Christ, thus furnishing the ground for unbounded confidence in drawing nigh to God; and, as all the frankincense was burnt, he is instructed to give God all the glory.

THE LEVITICAL OFFERINGS.

LEVITICUS iii. 1-5

Verse 1. "And if his oblation [approach offering] be a sacrifice of peace offering, if HE offer [bring] it of the herd; whether it be a male or female, he shall offer [bring] it without blemish [perfect] before Jehovah."

It is still a question of approach with confidence before Jehovah, and the ground on which a sinful man can draw near with boldness unto God. The name "Jehovah" is a title expressive of everlastingness, and it always combines the three persons in the ever-blessed Trinity—the everlasting Father, which implies the everlasting Son, and the eternal Spirit—in one undivided Godhead.

In chapter i. it is a question of ACCEPTANCE, here it is a question of PEACE; and there can be no approach to God by sinful man apart from sacrifice, hence it is the sacrifice of peace offerings—and "peace" is in the plural in the Hebrew—for in this near approach with confidence before God, the mind, heart, and conscience must be in perfect repose: the blood of Jesus Christ, God's Son, is ever speaking, ever proclaiming peace, peace, peace, and God will keep him in perfect peace whose mind is stayed on Him.

The sacrifice of the herd, or bullock, is that which represents Christ in His perfect service and obedience, both in life and death. In the consciousness of our own imperfectness and shortcoming in our service to God, we need to realise in His presence the ground for confidence and peace which this sacrifice affords. The offering might be either male or female, as typical of the active and passive obedience of Christ, as meeting our need both in the path of practical obedience, or in passive subjection to the Divine will.

The law of God concerning that which was offered—or, literally, "brought near"—before Him was, "It shall be perfect to be accepted" (Lev. xxii. 21); but as none of our services can be of this character, it is well for us that we can plead before the throne of grace the perfect service of Him who in obedience and suffering, active and passive, was without a blemish and without a spot.

Verse 2. "And he shall lay his hand upon the head of his offering [approach-offering], and kill it at the door [entrance] of the tabernacle [tent] of the congregation."

Christ is our peace. God proclaims peace through Jesus Christ. Christ has made peace not only between Jew and Gentile, but between man and God. The believer, in drawing nigh to God, through faith apprehends this, realises it, and identifies himself with Christ as our peace. This is signified by the laying on of the hand of the offerer upon the head of the peace offering. But this peace with God is not secured by the living obedience of Christ only, something more than this was needed: He "made peace through the blood of His cross" (Col. i. 20); hence the offerer kills the victim before the door of the tent of the congregation, the appointed place of meeting and communion with God (Ex. xxix. 42, 43), thus confessing that it was his own sinfulness which caused the death of the innocent sufferer, and it was only on the ground

of the atoning sacrifice of Christ that he could have peace with God, or draw near with acceptance before Him.

“And Aaron’s sons the priests shall sprinkle the blood upon the altar round about.”

This is a priestly act, and may be regarded as setting forth the action of the believer, in his priestly character, pleading that blood before God; or as setting forth that blood as the ground of approach to God, “preaching peace through Jesus Christ.”

Verses 3, 4. “And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys [*or reins*], and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.”

“We which have believed do enter into rest”—God’s rest—and have fellowship with God in that perfect repose wherein He is resting; even so it is with peace. Through faith in Christ we enter into God’s peace; not only peace with God, but the peace of God which passeth all understanding. The sacrifice of Christ in its internal excellency, having been tested by the righteousness and holiness of God, has given Him entire satisfaction. The words employed in Hebrew to designate these inward parts in their various particulars are beautifully significant—expressive of excellence, perfectness, confidence, and exceeding glory. These inwards of the victim, which are taken away and burnt as incense upon the altar, represent the internal thoughts, feelings, affections, purposes, and desires of Christ, while making peace with God for us on Calvary’s cross. Every inward thought and feeling, tested by the infinite purity of a holy God, was all found a sweet savour, or savour of rest, to God.

Verses 5. “And Aaron’s sons shall burn [burn as incense] IT on the altar upon the burnt sacrifice [ascending offering], which is upon the wood that is on the fire: *it is* an offering made by fire, of a sweet savour [savour of rest] unto Jehovah.”

The fire was ever burning on God’s altar. The wood was ever consuming upon it, but the sweet savour of the daily burnt offering was ever ascending up, and it was upon this burnt or ascending offering that the fat of the peace offering was laid; for Christ not only presented Himself as the ground of our acceptance, but as the foundation of our perfect peace with God.



GLEANINGS FROM SPURGEON.

HE is dearest to God who trusts Him most completely and is most childlike and true. God will do most for that man who is most *reliant upon* Him and most open with Him. We shall never be full-grown with God until we become *too little to dare to doubt*, *too insignificant to venture to question*, *too true to suspect*, the Lord.

Still are the names of His elect like music in the ears of God.

BIBLE TALKS:

No. XXI.—AN OVERCOMING FAITH.

I SAM. xvii. 50.

By ALFRED LAMBERT.

“**S**O David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.”

It is impossible to read the above chapter without being more or less impressed by the simple trust of the shepherd youth in his God. It was intensely *real*: to him God was “a very present help in the time of trouble;” and it is difficult to say which was the stronger, his jealousy for the honour of the God of Israel, or his confidence in His ability to save.

Let us notice a few of the features that characterised the faith of this young son of Jesse.

FIRST, IT WAS A FAITH IN THE LIVING GOD.

We find these words, “the living God,” many times in the Old Testament Scriptures.

Joshua, referring to the sure destruction of his enemies, speaks thus: “Hereby ye shall know that the living God is amongst you” (Joshua iii. 10). Jeremiah writes: “The Lord is the true God; He is the living God, and an everlasting King” (Jer. x. 10). “We trust in the living God,” were Paul’s words of encouragement to Timothy; whilst David sang with gladness: “The Lord liveth: blessed be my Rock, and let the God of my salvation be exalted.” “Mother,” asked a little girl wistfully, “is God dead?” The heavy storm-cloud of trouble had burst upon that household, and the poor mother’s heart had failed. The customary morning prayer was no longer offered, and despair had almost set in. “Mother, is God dead?” and with the question, full of unconscious rebuke, hope once again revived, and the mother’s faith once more laid hold of the promises of Him who declares Himself to be “the living God, and steadfast for ever.” Surely this shepherd lad had gripped the truth when, in the midst of the trembling army of Israel, he cried out of a full heart, “Who is this uncircumcised Philistine, that he should defy the armies of *the living God*?”

SECONDLY, IT WAS A FAITH THAT WAS TRIED.

“Eliab’s anger was kindled against David, and he said, ‘Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of

thine heart; for thou art come down that thou mightest see the battle' " (verse 28).

A sorry sight that battle would have been had it come off, but the Lord had something better in store for His people. One of His "weak things" was about to confound the mighty, for "the battle is the Lord's."

"With whom hast thou left *those few sheep?*" &c. Ah, these taunts of the elder brothers! How hard they are to bear! But David rose to the occasion. "What have I now done? is there not a cause?" and with a calm self-control "he turned from him toward another."

The people, too, seemed to have caught the spirit of Eliab, for they answered him "after the former manner." If we would work the works of God, we shall surely have to encounter our Eliabs. May we meet them in the quiet, firm spirit of this son of Jesse.

THIRDLY, IT WAS A FAITH STRENGTHENED BY PAST EXPERIENCE.

"The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." We are reminded of the words of the great Apostle, "We should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver" (2 Cor. i. 9, R.V.). The twelve stones that Joshua pitched in Gilgal were to be lasting memorials of His mercy and power. "When your children shall ask your fathers in time to come, saying, 'What mean these stones?' then shall ye let your children know, saying, 'Israel came over this Jordan on dry land.'" May the remembrance of the deliverances of the past lead us to trust our God in the present, even if we are called to pass through a Jordan or to confront a Goliath.

FOURTHLY, IT WAS A FAITH THAT WORKED BY MEANS.

"He took his staff in his hand, and chose him five smooth stones out of the brook; . . . and his sling was in his hand" (verse 40).

Everything was done that prudence could suggest to ensure the victory. The stones were carefully chosen, and the sling was in his hand in readiness for the conflict. God's promises never were meant to encourage our laziness. We are to be *workers* together with God. There is a good moral in the old fable of the carter who, when his waggon had become embedded in the mud, cried out to Hercules for help, but received for answer that he must first put his own shoulder to the wheel; and there is a deal of truth in the old saying, "God helps those that help themselves."

FIFTHLY, IT WAS A FAITH THAT NEVER WAVERED.

I remember once witnessing what was termed an obstacle race. There were slippery planks to climb, carts filled with jagged, spiky iron to struggle over, and almost every hindrance that human ingenuity could suggest was there. As the race went on I especially noticed one competitor, a blue-jacket, who pressed on undaunted till, with bleeding feet, he came in the winner, amidst the applause of the assembled crowd. In like manner did this young stripling shepherd step out from the obscurity of his country home, and, with a heart throbbing for the honour of the God of Israel, and a calm confidence

in His power to help, surmount every obstacle, and press on to victory, amidst the triumphant shoutings of the hosts of Israel. Oh for such a faith as this!—

“ A faith that shines more bright and clear
When tempests rage without,
That when in danger knows no fear,
In darkness feels no doubt.”

LASTLY, IT WAS A FAITH THAT TRIUMPHED GLORIOUSLY.

The victory was won, and God was glorified in the weakness of the instrument. All the people knew that day there was a God in Israel. The Lord had saved, not with sword and spear, but with a shepherd lad, a sling, and a stone. “So David prevailed over the Philistine.” “Thou art my King, O God. . . . Through Thee will we push down our enemies: through Thy name will we tread down those that rise up against us. For I will not trust in my bow, neither shall my sword save me. But *Thou* hast saved us from our enemies, and hast put to shame them that hated us” (Ps. xliv. 4-7).

“Now thanks be unto God, which always causeth us to triumph in Christ.”



DIVINE STRATEGY.

WHEN, on the field of Waterloo, Wellington was asked by one of his staff what was his plan of action, he replied, “My plan, sir, is to hold my ground to the last man.” In the hottest of the battle he rode through the ranks saying, “Hard pounding this, gentlemen; but we will see who will pound longest.” He knew that help was coming, and waited his time. At length Blucher came, and then the charge and the victory. His strategy was grand in its simplicity. Patience won the fight.

In Jehovah’s great battle, of which He ever after made His boast, until He fought the greater fight on Calvary, we see the Divine strategy. He might have taken the people across the isthmus, where no difficulty seemed to be in the way. Instead of that, He ordered them to take the way of the sea, thus giving Pharaoh the opportunity of saying, “They are entangled in the land, the wilderness hath shut them in,” and of following up his course of enmity, to his own final overthrow, and to the glory of Jehovah’s power. Little thought Pharaoh that he was so soon to be entangled in the sea, shut in for ever from again troubling Israel. Little thought Israel what was their Captain’s plan of action, or where deliverance should come from. It was to come from Himself, in His own almighty way. “Stand still,” in the face of the foe, “and see the salvation of the Lord.” “The Lord is a Man of War, Jehovah is His name.”

And He is the same now, and for us. “Great is our Lord, and of great power: His understanding is infinite.” In our sorest straits we have to learn to “stand still.” The salvation of the Lord will come. It may be in some way we never knew before. If we will but be patient, and trust Him, we shall in due time see His hand, and sing His praise.

W. COLLINGWOOD.

A FEW CONTRASTING "LETS."

- LET us cast off the works of darkness ;
 Let us put on the armour of light (Rom. xiii. 12).
- Let us not sleep, as do others ; but
 Let us watch and be sober (1 Thess. v. 6).
- Let no man glory in men. (1 Cor. iii. 21) ;
 Let him glory in the Lord (1 Cor. i. 3).
- Let him refrain his tongue from evil, and his lips from speaking guile
 (1 Pet. iii. 10) ;
- Let us offer the sacrifice of praise unto God continually (Heb. xiii. 15).
- Is any among you afflicted, let him pray ;
 Is any merry, let him sing psalms (Jas. v. 13).
- Let all bitterness, and wrath, and anger, &c., be put away from you
 (Eph. iv. 31) ;
- Let us consider one another, to provoke unto love and to good works
 (Heb. x. 24).
- Let all . . . evil speaking be put away from you (Eph. iv. 31) ;
 Let your speech be always with grace (Col. iv. 6).
- Let us *lay aside* every weight, and the sin that doth so easily beset us
 (Heb. xii. 1) ;
- Let us *hold fast* the profession of our faith (Heb. x. 23).
- Let every man be *swift* to hear, *slow* to speak, *slow* to wrath (Jas. i. 19).
 Let the brother of low degree rejoice in that he is exalted ; but the
 rich, in that he is made low (Jas. i. 9, 10).
- Let it not be the outward adorning, &c. ;
 Let it be the hidden man of the heart (1 Pet. iii. 3, 4).
- Let not sin *reign* in your mortal bodies (Rom. vi. 12) ;
 Let the peace of God *rule* in your hearts (Col. iii. 15).
- Let not him that eateth despise him that eateth not ;
 Let not him that eateth not judge him that eateth (Rom. xiv. 3).
- Let nothing be done through strife or vainglory ;
 Let each esteem other better than themselves (Phil. ii. 3).
- Let no man deceive himself (1 Cor. iii. 18) ;
 Let no man deceive you by any means (2 Thess. ii. 3 ; 1 John iii. 7).
- Let us therefore *fear*, lest, a promise being left you, any of you should
 seem to come short of it (Heb. iv. 1) ;
- Let us *be glad and rejoice*, and give honour to Him (Rev. xix. 7).

OUR SAVIOUR'S "LETS" TO MAN.

- If any man thirst, let him come unto Me, and drink (John vii. 37).
 Let him that heareth say, "Come."
 Let him that is athirst come.
 Let him take the water of life freely (Rev. xxii. 17).

Let not your heart be troubled, neither
 Let it be afraid (John xiv. 1 and 27).
 Let her alone; why trouble ye her? (Mark xiv. 6).
 He that is without sin among you, let him first cast a stone at her
 (John viii. 7).
 Loose him, and let him go (John xi. 44).
 Let these go their way (John xviii. 8).
 Let us go into the next towns, that I may preach there also (Mark i. 38).
 Let us go into Judæa again (John xi. 7). (To raise Lazarus to life,
 though the Jews had sought to stone Him.)

IN HIS PARABLES.

Let both grow together until the harvest (Matt. xiii. 30).
 Let it alone this year also (Luke xiii. 8).
 Let us eat, and be merry: for this my son was dead, and is alive again;
 He was lost, and is found (Luke xv. 23).

MAN'S "LETS" TO HIS SAVIOUR.

Let Him be crucified (Matt. xxvii. 22, 23).
 Let Him now come down from the cross, and we will believe.
 Let Him deliver Him, if He will have Him (Matt. xxvii. 42, 43).
 Let be; let us see whether Elias will come to save Him (Matt. xxvii. 49).
 Let us alone; what have we to do with Thee? (Mark i. 24.)
 Let us kill Him (Mark xii. 7).
 Let Christ the King of Israel descend now from the cross (Mark xv. 32).
 Let us now go, and see this thing that is come to pass (Luke ii. 15).
 Let Him save Himself (Luke xxiii. 35).
 Let us not rend it, but cast lots for it (John xix. 24).

M. M. PEDDAR.



CRUMBS SWEEPED UP.

As God gave an helpmeet (an helpmeet means one—not a servant—who is able to look the other in the face) to Adam, so God has given us to Christ.
 The value of the gold mine to the man who owns it, is the use he makes of it. So with Christ: all blessings are ours in Him, but we must use them to get their benefit and blessing.
 It is one thing to know God as our Refuge, and another to know Him as our Dwelling-Place. The city of refuge was not only the manslayer's refuge, but also his home.
 We often take Matthew xi. 28 as applying exclusively to those who want something; but should we not also look at it as giving satisfaction to Christ?
 If Christ lives out His own life in us, it will not be a different life from that which He lived on the earth. *He* can live out His own life in any occupation.

BIBLE READINGS.

No. 450.—THE WORD "ONE" IN SCRIPTURE.

MAN'S common <i>Creator</i> —"There is none other God but <i>one</i> "	1 Cor. viii. 4.
Man's common <i>Humanity</i> —"God hath made of <i>one</i> blood all nations of men"	Acts xvii. 26.
Man's common <i>Law</i> —"One law shall be to him that is home born and to the stranger"	Lev. xxiv. 22.
Man's common <i>Sinfulness</i> —"There is none good, no, not <i>one</i> "	Acts viii. 4.
Man's common <i>Need</i> —"One thing is needful"	Luke x. 42.
Man's common <i>Failure</i> —"One thing thou lackest"	Luke xviii. 22.
Man's common <i>End</i> —"I perceived that <i>one</i> event happen to them all"	Ecc. ii. 14.
Man's common <i>Salvation</i> —"If by one man's offence death reigned by one; much more they which receive abundance of grace shall reign in life by <i>one</i> "	Rom. v. 17.
Man's common <i>Substitute</i> —"I have laid help on <i>one</i> that is mighty"	Ps. lxxxix. 19.
The Christian's common <i>Sonship</i> —"One is your Father"	Matt. xxiii. 9.
The Christian's common <i>Service</i> —"One is your Master"	Matt. xxiii. 8.
The Christian's common <i>Confidence</i> —"One thing I know"	John ix. 25.
The Christian's common <i>Desire</i> —"One thing have I desired"	Ps. xxvii. 4.
The Christian's common <i>Advocate</i> —"One mediator between God and men"	1 Tim. ii. 5.
The Christian's common <i>Security</i> —"One fold and one shepherd"	John x. 16.
The Christian's common <i>Hope</i> —"Called in <i>one</i> hope of your calling"	Eph. iv. 4.
The Christian's common <i>Faith</i> —"One Lord, <i>one</i> faith"	Eph. iv. 5.
The Christian's common <i>Experience</i> —"Not <i>one</i> thing hath failed"	Josh. xxiii. 14.
The Christian's common <i>Home</i> —"We seek <i>one</i> to come"	Heb. xiii. 14.

S. E. BURROW.



No. 451.—PRACTICAL TESTS FOR A CHRISTIAN'S LIFE.

(FROM PSALM XV.)

- (a) Three positive (verse 2).—Upright walk, righteous work, and truthful words.
- (b) Three negative (verse 3).—No word of slander, no work of spite, and no wicked silence (verse 3, margin).
- (c) A just appreciation of worth or worthlessness (verse 4).
- (d) No perjury, no usury, no bribery (verses 4 and 5).

EDWARD J. BELLERBY.

No. 452.—REJOICE EVERMORE.

(1 THESS. v. 16.)

In conversion	Acts viii. 39.
In communion of saints	Acts ii. 42.
In consecration	1 Chron. xxix. 9.
In confession	Acts v. 41.
In confiscation	Heb. x. 34.
In consolation of the Word	Acts xv. 31.
In hope of consummation	Rom. v. 2.

EDWARD J. BELLERBY.



NOTES FOR THE MONTH.

MR. JOHN MORLEY.

It is with much pleasure we present our readers this month with a portrait of Mr. JOHN MORLEY, of Upper Clapton, concerning whom we must not say much here in the way of biography, since it is only after gentle protest that we have been permitted to give the portrait itself; which protest was based on the assertion that he had never occupied any very public position, such as that so long held by his brother, the late Mr. Samuel Morley, M.P., though some people have mistaken him for Mr. John Morley, the well-known politician. But full well we know he lives in the affection of thousands of Christians in many parts who will be glad to possess this shadow of a worthy substance. Mr. Morley's life has happily been devoted almost exclusively to the furtherance of the cause of Christ. Remarkable blessing has followed his wisely directed efforts in this respect, of which the very blessed work at the commodious Clapton Hall, in Cazenove Road, with its present fellowship of about seven hundred (even after the "hiving off" of two considerable companies to form churches in other needy districts), will form the lasting memorial. This, which commenced in the Iron Room erected in Hill Street, Upper Clapton, about 25 years ago, was the result of Mr. and Mrs. Morley's interest in spiritual life and work which resulted from their visit to Ireland in the time of the memorable Revival, the scenes of which they visited in company with the late Mr. Denham Smith. Thus we may trace one of the indirect fruits of those blessed "Times of Refreshing," the final outcome of which we may only know when before the Throne in glory.

Though Mr. John Morley has been one of those who could truly say, "*Content to fill a little place if Thou art glorified,*" yet the "little place" he has been content to fill has grown into a wide area, even without his seeking. He has been a true helper of the Lord's work in many ways and places, but we will not here add more than the request that the prayers of our readers may ascend that Mr. Morley, who attains his 85th birthday on the 4th of this month, may, if it please the Lord, be spared, together with his beloved wife, to enjoy yet a good few years among us of fellowship in that service of the Lord which is so dear to his heart.

* * *

THE EDITOR'S EVANGELISTIC WORK.**BANK HOLIDAY MEETINGS AT KILBURN HALL.**

It has again been our privilege to realise in marked degree the presence of the Lord and the power of the Holy Spirit, as felt by the many Christians who gathered at our last Bank Holiday meetings at Kilburn Hall. With glorious June weather—which naturally tempted all who could do so, to spend the holiday away from the too familiar scenes of the city, in the many places of country holiday resort—it was cheering to find so large a number of Christians, responding to the invitations to devote this season to mutual intercourse and conference relative to the Word and work of God.

The hymn commencing, "Awake, awake, O, heart of mine," opened the afternoon meeting. Mr. C. Russell Hurditch then asked prayer on behalf

of many fields of work, and Mr. Fuller Gooch, and others, having led in prayer, Mr. R. C. MORGAN said that while attaching no undue importance to times or seasons, he could not help his memory reverting that day to the descent of the Holy Ghost on the day of Pentecost. He reminded his hearers of the importance of the sphere and operations of the Holy Spirit, and the necessity of our having correct Scriptural views relative to these, especially in the present day. It was quite possible and easy, however, to hold the clearest doctrine, the most Scriptural creed, relative to the person and work of the Holy Ghost, without being filled with His influence, or dominated by His power. In the Epistles to the Corinthians we are told that we are all baptised by one Spirit, and in Ephesians we are exhorted to be filled with the Spirit. The outpouring of the Holy Spirit is just as much an historical fact as the Crucifixion—one depended on the other. Fifty days after, as foreshadowed in Leviticus, on that infant Church the promised Spirit of God was outpoured. Previously we are told that the Spirit was not yet given because that Jesus was not yet glorified; but now, responsive to the faith and prayer of that gathered band, He is poured out—poured out in Jerusalem. Then we go down to Samaria, where we find the believers ignorant of and unpossessed by the Holy Ghost; and as Peter and John pray for them that they also might receive the Holy Ghost, that blessed Spirit descends, and there is what we may term a Samaritan Pentecost. There was probably a great need for this. There existed a great and long-standing feud between Jew and Samaritan, and in the absence of some such special visitation the Jews might have objected to the admission of these strangers to their privileges and position. Then we have that remarkable vision commissioning Peter for his Gentile mission, during which “the Holy Ghost fell on all them which heard the Word.” So that we have, as it were, three Pentecosts; God thus showing that it was for all—all baptised into one baptism. So that the truth stands that every soul as soon as he believes—everyone the moment he is saved—is baptised into the Holy Ghost. And this baptism is never repeated. God answers our prayers pretty generally according to the measure of sincerity with which we pray, rather than

the absolute correctness of our prayers; but it is not strictly Scriptural to plead for the outpouring of the Holy Ghost—it has been once for all poured out. Then comes the question, How is it that while some are so manifestly filled with the Holy Ghost, others are so lamentably void and uninfluenced by Him? Is it not that our fulness entirely depends upon the measure in which we drink into this Spirit? We have been all made to drink of this one Spirit; but, in another sense, we are not *made*—forced—to drink; the drinking is voluntary. It is possible to be *very accurate*, to *know* much theoretically of the Holy Spirit and His work, and yet to be moved to little zealous service for Christ; while, on the other hand, it is possible oftentimes to discover a very large amount of good, earnest work being done by those but poorly instructed in the truth.

Mr. HENRY VARLEY, having drawn attention to the fact that there was much active and so-called service for Christ in the present day that was largely associated with grave error, emphasised the fact that in the Second and Third Epistles of John the words, “*the truth*,” occurred oftener than in his five preceding chapters. In urging the grave necessity of Christians to-day earnestly contending for and closely holding to the truth, Mr Varley reminded his hearers that while the church at Jerusalem received into fellowship those whom it should have kept outside, and thus gained in numbers by the thousand, it sustained a corresponding loss of power. In conclusion, the speaker instanced 1 Thessalonians i. as an inspired summary of doctrine of an earlier date than A.D. 55, in refutation of the frequent assertion that prior to the close of the second century there was no formulated creed of Christianity.

Dr. BAEDER next spoke, and enlisted the eager interest and sympathy of the audience as he graphically depicted the terrible sufferings of the poor persecuted Stundists whom he had recently visited in Russia and in Siberia. He spoke of the heroic patience they manifested under their sufferings, and the bold stand which, in spite of their limited knowledge of the truth, they had bravely taken for conscience sake. If they knew little, they lived what they knew. He had seen Christians shut up in cells, like John in Patmos, for the Word of God and the

testimony of Jesus. One thrilling case was that of a father taken from his family and sent to the borders of Siberia for four years. By the time he had learnt the language he was allowed to go home, but when he got back he was required to sign a paper that he would have nothing more to do with the propaganda. He refused, and was sent back to Siberia; but now that he knew the language, he was able to preach the Gospel, as a result of which 50 souls had been won for Christ. When Dr. Baedeker told these persecuted Christians that their brethren in Christ in England were praying for them, they thanked God with tears for the love of those unknown members of the same body.

Mr. J. McCall and Dr. Baedeker then led in prayer both for these oppressed Stundists, and for the conversion of the head of the persecuting power—the Emperor of Russia.

Mr. HURDITCH spoke of the work in the many halls in and around London, and in many tents, if the necessary funds were forthcoming, in various parts of the country during the approaching summer season, and asked the audience to express their practical sympathy with the Mission under his care. On the one hand, the report circulated in the hall that afternoon showed a deficit which they were earnestly desirous of meeting; and they were also anxious to proceed without further delay with the building of the proposed mission hall in Willesden Lane, the population of which was so rapidly increasing. The ground was bought, and the plans drawn, but he dared not proceed until the necessary funds were guaranteed.

Tea was, as usual, served in the large schoolroom beneath the hall, and an interesting incident occurred during the interval of the meetings in the photographing of the company in the grounds at the rear of the hall.

At the evening meeting, Mr. Gulston, recently returned from Shanghai, spoke of his work as a missionary of the China Inland Mission, and in the course of his address mentioned that it was in that hall—the Kilbarn Hall—he received his call to go to China seven years ago.

Mr. FULLER GOOCH, having offered prayer on behalf of China and its missionary workers, spoke upon the practical effect which the hope of the Lord's return should exercise upon

Christians in stirring them up to do all they could to win souls for Christ before the Master came.

Mr. HURDITCH reminded his hearers how important it became to remember this in view of the zeal manifested by secularists and infidels.

Dr. H. GRATTAN GUINNESS followed with a most powerful and interesting address upon mission work, especially in Africa. Taking the short prophecy of Haggai as illustrative of our position to-day, he forced home the truth that much over which Christians lamented at home to-day was due to their neglect of God's work abroad. Referring to the anniversary meeting of the Secular Society at Newcastle-on-Tyne the previous Sunday, he said he did not believe there were a dozen honest sceptics in the East of London, which he attributed to the work of the various missions, and of the Christian Evidence Society. The prophecy of Haggai was the missionary message for us to-day. God stirred up Haggai to tell the people to build His house, the foundations of which had been laid seventeen years before. He is urging us to build His temple of living stones, of which the foundation was laid nineteen centuries ago. Speaking of Africa, his cousin, Mrs. McKittrick, had called him to a girl of twelve or fourteen who was dying of dysentery, bleeding to death. She had gone out into the dark alone to die, and bending over her with a flickering candle, he felt how sad a picture she was of Africa itself, whose people by thousands every day are dying in the dark, alone. But the light is breaking. One of the most remarkable things in modern missions is the progress of the Gospel in Africa. God is moving in Africa, God is moving in the world. He says to us, "Go out quickly, for surely I come quickly." There is absolutely no obstacle. Looking at everything, if the path were not clearly marked out for him to give himself to the Training Institute, he would rather work his seven years in Africa and die where he had laid his loved companions to rest till Jesus comes, than live in greater ease at home for 30 years. "Whatsoever He saith unto you, DO IT."

We doubt not but that our gifted young brother's earnest appeal will result in the consecration of fresh lives to the great pressing missionary work in Africa or elsewhere.

Mr. W. R. LANE having prayed that

the address just delivered might be abundantly blessed, urged upon one and all, by the practical application of the story of the little maid who waited on Naaman's wife, the true missionary spirit which—whether in the drawing-room or the kitchen, in the shop, factory, or at home—would make its influence to be felt in the winning of souls for Christ.

Prayer and praise closed a most interesting meeting.

BIGNOLD HALL, FOREST GATE.

Our esteemed brother Mr. Abraham Wallis writes: "The Bank Holiday meetings, both outdoors and in, were extremely good. That upon the Wanstead Flats was well attended by a crowd of attentive listeners, who appeared much impressed by the earnest appeals of the several evangelists, who, with much power and tact, held a large number of pleasure-seekers spellbound with the thrilling love-story of the Gospel. The evening meeting was addressed by Mr. Cockerill, Mr. Hyde, and Mr. Grove, each of whom effectively stirred the Christians present with a new missionary zeal, dwelling at some length on the supreme importance of 'knowing the Lord's will and doing it,' reminding us all that we are not our own, but His who has bought us, and that He has called us to be His witnesses. Mr. Sankey's new hymn, 'What a wonderful Saviour!' was effectively rendered by Miss F. Taylor, of Aylesbury, as a solo, and produced a profound feeling of devotion throughout the assembled company."

TENTS.

We are in the midst of sending some of the tents of the Evangelistic Mission into various parts of London and the country, but we have only space now to ask our readers to pray that the meetings held in them may be abundantly blessed of God in the ingathering of souls. As these missions are attended with considerable expense, we shall be grateful for any help which the Lord's stewards are able to send for this object.

NEW MISSION HALL.

As will doubtless have been seen from the monthly donation list at the end of *Footsteps*, funds come in but slowly for the mission hall which is so much needed in Willesden Lane, N.W., and it goes to our heart to see the ground which has been purchased still

unoccupied, and to think how comparatively easy it would be for many of the Lord's people, who have the means if they possessed the will, to provide this building, in which we have no modicum of doubt that many souls would speedily be brought to God. We entreat every Christian reader of these lines to join us in prayer that this much-needed building may be speedily provided. If every reader of this paragraph would send a postal order for 5s., this much-needed hall could be erected and opened during the present year. We commend this matter to their prayerful consideration.

* * *

We enjoyed the privilege, on Sunday, June 5th, of opening tent work for this summer in a marquee erected in the grounds of Thorpe End, near Staines, which had been prepared for the generous reception, by Mr. and Mrs. John C. Fraser, of Pastor F. B. Meyer and a party of 400 members of Regent's Park Chapel, on the Whit Monday. In addition to the morning and evening meetings, Miss A. R. Habershon gave an address to women in the afternoon; and the gatherings on the following day, being Bank Holiday, were very large, and must have taxed the resources of the generous host and hostess very considerably, as, in addition to the large party entertained at dinner, some 2,000 were subsequently provided with tea, and interesting meetings were held in the beautiful grounds of our excellent friends, who only during recent years have rejoiced to be partakers of the saving grace of our Lord Jesus Christ, and who wisely desire to consecrate their lives to the best of all possible service, in which may God abundantly bless them, and, as the result, bestow upon them a very bright crown at His appearing.

* * *

We have received from some friend a parcel containing some hundreds of thousands of English stamps of various kinds and also a few foreign ones. We are quite unable to find a purchaser for these. If any of our readers know a practical purpose for which they could be used, they are welcome to them.

* * *

NOTICE.

We call the special attention of our readers to the fact that there will be no Bank Holiday meeting at Kilburn Hall in August; but instead of this will be held in the Conference Hall, Eccleston

Street, near Victoria Station, on Friday, July 8th, a *Conversazione* at 6.30 p.m., and meeting following at 7.30 for prayer, praise, and addresses, in connection with the twenty-seventh year of our mission work in London, known as the Evangelistic Mission. We earnestly invite all our readers, and friends of the Mission, to join us at tea and social intercourse at the subsequent meeting, at which Sir S. A. Blackwood, K.C.B., will preside, and the following have kindly promised to take part:—Sir Robert Phayre, K.C.B., Dr. Sinclair Paterson, Dr. G. F. Pentecost, Pastor F. B. Meyer, T. A. Denny, Esq., Herbert W. Taylor, Esq., J. E. Mathieson, Esq., and others.

* * *

A DAY IN THE COUNTRY.

THOSE who are enabled to spend a few months, or even weeks, in other scenes, will easily understand how gratefully even a day in the country is appreciated by the many school children, orphans, members of mothers' meetings, and others connected with the several branches of the Evangelistic Mission, many of whom never see the country or breathe its purer air except on the occasion of our annual treats. We therefore desire to renew these excursions during this summer. (Some of these schools annually raise their own expenses locally, but others are unable to do so.) Will friends help us again this year by sending contributions, however small, to this "Day in the Country Fund"? There are many delicate children, and a few sickly mothers, to whom a more lengthened stay in the country would prove the greatest blessing. If funds are forthcoming, we desire to arrange to give these the benefit of a week's stay by the sea; but, for this purpose, donors will oblige by signifying the special character of the contribution. Donations, however small, will be thankfully received by the Director, C. RUSSELL HURDITCH, 164, Alexandra Road, St. John's Wood, London, N.W.

* * *

THE Manchester Annual Christian Convention, held on May 31st—June 2nd, in the Conference Hall, Strange-ways, took a very practical form this year, the subject being, "The Evangelisation of the World," with addresses by many workers in the home and foreign fields; while at the closing meeting fresh volunteers offered for work in the great harvest-field, and others gave liberally of their substance. The Con-

vention is reported in *The Christian* for June 10th.

* * *

AN excellent Conference, extending over three days, was recently held in Bethesda Free Chapel, Sunderland, on "Fundamental Truths," and valuable addresses were given, which are well reported in *Word and Work* for June 3rd and June 10th, which we strongly recommend our readers to obtain.

* * *

WE are very glad to find that the *Christian Church*, a weekly journal which a few months ago was started under the auspices of the late Mr. C. H. Spurgeon and other friends, is now to be incorporated with *Word and Work*, so ably edited by the Rev. J. Urquhart, under arrangements that will secure for it a greatly extended circulation, and consequently a wider field of usefulness. It is undoubtedly one of the best religious journals that could be welcomed into any Christian family, embodying as it does sound Scriptural teaching, and information, presented in a terse and interesting manner, of Christian work in many lands. We observe that a serial story also appears in each number, which doubtless some readers will be thankful for. We wish the editor good-speed in carrying forward this new and improved series.

* * *

COPIES of *Footsteps of Truth* are sent to a large number of missionaries labouring in foreign fields, who write from time to time expressing sincere gratitude for this welcome monthly; but will our brethren abroad kindly affix a sufficient number of stamps to their letters, as we have again and again had to pay 3d., and even 6d., charged on insufficiently stamped letters? One from Missouri has just arrived in which this has occurred. We shall be grateful to home readers if they will kindly assist us with contributions towards sending *Footsteps* to all foreign missionaries whose names and addresses we can procure. They will thus help to cheer many of these brave but lonely workers, some of whom are toiling alone in distant parts of the earth.

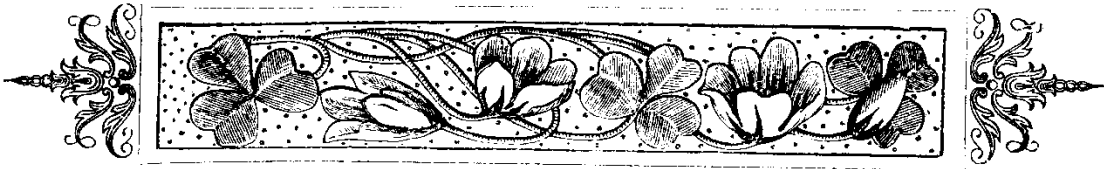
* * *

IN our August number we shall resume our usual NOTICES OF BOOKS, which, owing to pressure upon our space, have recently been omitted. Publishers and others sending books for review, should please forward them as early as possible.



MR. HENRY VARLEY.

From a Photograph by Messrs. Russell & Sons, Baker Street, London, W.



FAITH'S PLEA FOR GOD'S BLESSING.

Notes of an Address by GEORGE MÜLLER, delivered at Alma Road Chapel, Bristol, May 29th, 1892.

EXODUS xxxiii. 12—xxxiv. 9.

M OSES knew
 once how
 Lord was
 further to give to
 and further and
 bless Israel. The
 received from God,
 expected, and the
 for blessing. This
 we, beloved in the
 do. The greatest,
 of all the blessings
 had to give, He
 already in the gift
 begotten Son.
 received the
 choicest blessing
 we should come
 and further to the
 our need, and ex-
 Lord will help us at
 whatever circumstances we may be placed. Are we tried in body?—
 Let us go to the Lord. Are we tried in our family?—Let us
 go to the Lord. Are we tried in our business or profession?—Let us
 go to the Lord. Are we tried in spiritual conflict, or in our labour or
 service for the Lord, or in seeking more and more to understand
 His holy word?—Let us for all this go more and more to the Lord,
 and let us go believingly, expectantly, believing that it will be always
 His joy and delight to bless us, and to help us, and to do good to us.
 And we have particularly to notice the circumstances under which
 Moses expected blessing from Jehovah. Israel had cast Him away from
 them, and had become open idolaters in the worship of the golden calf;
 yet, notwithstanding this, Moses expected great blessing for himself
 and great blessing for Israel. Now it is just in the degree in which we
 from experi-
 ready the
 further and
 His servant,
 further to
 more he had
 the more he
 more he asked
 is just how
 Lord, should
 the choicest
 which God
 has given us
 of His only
 Now, having
 greatest and
 He could give,
 yet further
 Lord in all
 pect that the
 all times, in

become more and more acquainted with the true and living God, Jehovah, the Father of our Lord Jesus Christ, who has loved us with an eternal, unchanging love, that shall confide in Him, and come to Him yet further for blessing, though deeply conscious in ourselves that we are vile, wicked, guilty, hell-deserving sinners.

Particularly we have here to notice that he says, "*Show me now Thy way,*"—that is, Thy purposes; what Thou dost intend to do; how Thou art acting, and wilt act. "*That I may know Thee,*"—that is, That I may yet further and further become acquainted with Thee. So we may say, "That I may know Thee." We know Him in a certain sense, yet there are depths and lengths and breadths and heights of which we know nothing; and, in order that we may become yet further and further acquainted with God, we should ask Him that He will reveal Himself yet more and more to us. "*That I may find grace in Thy sight,*" may yet further and further be blessed by Thee. "*And consider that this nation is Thy people.*" Look at this! These idolaters were yet the nation of the Lord. He had chosen them as His people, had taken them up as His people, and Moses did not lose sight of this. They were once and for ever the people of God, and so He continued their best Friend, their Lord, their God. Now this is what we have, as regards ourselves, to lay hold of. God has loved us in Christ with an everlasting love, and therefore, notwithstanding our weakness, infirmity, and manifold failures and shortcomings, we should never lose sight of the fact that God is yet our God in Christ, our Father in Christ, our Friend for Christ's sake, and that He is ready, notwithstanding our manifold failures and shortcomings, though we deserve nothing but judgment, to do good to us for Christ's sake.

The reply of Jehovah,—"*My presence shall go with thee.*" That is, I Myself will go with thee; I will not leave thee nor forsake thee. And this is just what we need to ask God regarding ourselves, and the language of our hearts should be the language of Moses. "*If Thy presence go not with me, carry us not up hence.*" *The presence of God,* realised to the full, practically and experimentally, is what we need; to have His presence with us day by day, hour by hour, in all circumstances, at all times, to have His presence and company with us; that is what we need, In the prospect of another week before us, great and many and varied may be the trials and difficulties that may overtake us; but God will be with us during this week. That is what we look for, and that is what we expect, and as we rise in the morning we should say to ourselves, "Whatever may be wanting this day, *God* will not be wanting; whatever I lack, God is able to supply me this day; however great my weakness, God is able to strengthen me." And thus throughout all the days of our earthly pilgrimage we should trust

God. Then He promised Moses, "*And I will give thee rest.*" And oh! what rest this man of God has had ever since then. He has been resting for thousands of years. And this is our bright prospect, however great, many, and varied may be the difficulties of this life, and though our temptations and perplexities be numberless, the prospect before us is bright, nothing but brightness in that which is to come throughout eternity. Our God and Father in Christ, the Almighty One, the Unchanging One, who has loved me in Christ Jesus with an unchanging eternal love, has given me the absolute promise of rest. I do not deserve it, but for Christ's sake He will do it, every child of God should say to himself, and should look out for the rest and expect the rest, for it will assuredly be granted to us.

"*If Thy presence go not with me, carry us not up hence.*" This was of all things that which he craved—the presence of God—because it implied the help of God. Whatever may be wanting, as long as we are really and truly by faith in fellowship with God, in communion with God, nothing can be wanting to us.

"So shall we be separated." As a choice blessing, as a great blessing, as one of the most precious blessings, he reckons this, that he and Israel should be separated from all the nations of the earth. Now, the thought of the children of God continually, more or less, is this, to be in union with the world in some way or other, if not in great things in little things, at least, to be like the world,—whilst our real glory consists in this, to be *unlike* the nations of the earth, to be unlike the world, to walk in separation from the world, in order that we may be in practical union and fellowship with the true and living God, and with our precious, adorable Lord Jesus, seeking to walk even as he walked while here on earth. He was full of love and compassion, all who were in need He sought to do good to, but yet He was separate. He always walked in separation from the evil of this present world. "*And the Lord said unto Moses, I will do this thing also*"—ready to help, ready to answer prayer. "*For Thou hast found grace in My sight, and I know thee by name.*" Every believer in Christ, though not to be compared with Moses as to faithfulness and godliness, yet has found grace as really and truly as Moses, and every believer in the Lord Jesus Christ is known *by name* on the part of Jehovah as Moses was, though not to be compared with Moses as to godliness and faithfulness.

"*I beseech Thee shew me Thy glory.*" Now Moses did not stand still on account of what God said to him, but the more he received the more he expected,—he goes further and further, asking blessing: "Shew me Thy glory," reveal Thyself to me, that is, in all Thy greatness, Thy splendour, and Thy divine majesty.

"*Thou canst not see My face.*" Jehovah would have done this if Moses could have borne it, but as long as we are in the body we cannot bear to the full to see the splendour of divine majesty and yet live. As long as we are merely flesh and blood here on earth, and in the body, it is impossible that we could bear the splendour of divine majesty. And this was the simple reason that in this particular Jehovah does not answer his prayer, yet his heart being full of love to Moses, He has a

way of granting to him what he desired, though not allowing him to be overpowered by the divine majesty. "*Behold there is a place by Me.*" See here how ready God is to do any and everything for His people, that is for the glory of His name and for their blessing. Who would have thought of such a thing as this? "I will put thee in a clift of the rock, and will cover thee with my hand as I pass by." Thou shalt see of Me all thou art able to bear and yet live. This is *our* Friend, *our* God, *our* Father, ready to do anything for His children that they can possibly bear.

Then in the next four verses (chap. xxxiv. 1-4) you find how He gives orders to Moses to prepare two other tables of stone, because he had broken the first two tables on account of Israel's idolatry. "*Moses rose up early in the morning.*" How, again and again, we find this rising up early after a command had been received. Abraham rose up early in the morning after the command to offer up Isaac, and in other places we find the same; and here, Moses rising up obeyed the command of God,—and the alacrity with which these men of God obeyed the commands of God is to be noticed; not merely their conscientiousness in doing the thing, but that they as quickly as possible carried out the commands of God. And this shows how they were concerned about the honour and glory of the Lord, and it will show the same of us if in like manner we seek to carry out the will of God.

Verses 5-9. Jehovah, in proclaiming His nature and attributes before Moses, had so filled the heart of his servant with confidence in what He was, and what He was willing to do, that immediately Moses cries to Him, and says: "Now carry out this regarding ourselves; we are a wicked nation; we deserve nothing but judgment; we deserve to be cut off completely by Thee; but, because Thou art so infinite, so gracious, now shew how ready Thou art to carry out this in our case, to forgive us, as a nation, our idolatry, and take us for Thine inheritance, not merely for Thy people, but Thine inheritance, that is being in a most intimate way united to us." Because God *is* what He is, and because He has promised what He *has* promised to us,—therefore we come to Him, lay hold on what He has promised, and believe that He will act even as He said.

Now we poor miserable sinners are told that for Christ's sake we are forgiven, that His precious blood makes us clean from our sin, and we have to apply this to ourselves. We have to allow on the one hand that we are sinners, nothing but sinners, who deserve punishment, and the more in heart we do so, the more we glorify God. But this is only one side. I have been made clean, perfectly clean, through the precious blood of the Lord Jesus Christ. I am disobedient,—I have again and again not done the things I ought to have done, or done them merely in a cold-hearted way, instead of with great alacrity, with great speed, and with a heart full of love to God,—but my precious Lord Jesus has made perfect atonement for me. It is so blessed to appropriate this to ourselves,—it gives not merely comfort to the heart, but is pleasing to Christ, because it fills the heart with love and gratitude to God.

The Lord bless us to-day in the very way in which we may especially need it at this time, for the sake of our Lord Jesus Christ.

THOUGHTFUL DEISTS.

By GORDON FORLONG.

WE may sometimes help friends and neighbours by a few simple Bible questions or suggestions. A question opens truth often to a doubtful mind: the effect is not instantaneous, or in any case not apparently so, but an inquiring mind is certain to exercise itself upon a question of importance if the conclusion is within its reach.

How comes it that an eminent scientist like Sir William Dawson in the year 1892 finds the early books of Moses in accordance with scientific data now?—this is a MIRACLE we must account for; and how comes it that when the *Hebrew* words in Genesis are more accurately and closely translated, the *scientific* accuracy is greater?—this is a curious fact. Could Moses in the earliest years prepare to meet science in 1892? How do we account for this?

As regards the TRINITY, how could MOSES prepare to meet our New Testament by using a word that expresses PLURAL, such as Elōhim (Gods), and yet make it distinctly in the singular number by the use of a singular pronoun and a singular verb? How do we account for this?

How comes it that the controversy between God and CAIN is the same controversy—exactly the same—that is now engaging the attention of everyone who wishes to be accepted by God? In every part of the world, in every religion on earth, the question is still, How are men made acceptable to God? Works of their own, offerings of their own, first fill the minds of all peace-seekers; and do they rejoice in their work being done?—it is never done, never can be done: JOY and GLADNESS are a fruit quite out of the reach of any human arm. Perfect PEACE and REST can by no possibility be grasped by the heart that leans upon its OWN WORKS. SUBSTITUTION bestows it at once; the life of another given for MY LIFE of sin, breaks the chain of fear in an instant. Cain determined to stand upon his produce; and the majority of men are making exactly the same mistake, and reaping neither PEACE nor SOUL-REST. The chapter upon Cain and Abel lies at the ROOT of ALL religious subjects. How shall man be just or right before God? How came Moses to lay down the FOUNDATION of ALL religious questions? How could HE fathom the great PRINCIPLE at once?

Or, in the NEW TESTAMENT, let us ask why men cannot find fault with the *life* and *character* of Christ. We criticise the life of Cyrus, a really good king; we criticise the life of ALEXANDER the Great:

and we at once feel that their lives now would not be commended: THEY knew even many of their own faults, and we see faults that they never discerned. Christ's life is written by plain, simple men, and yet they record peculiar principles of action that affect ALL men and all civilised nations. The greatness of Christ does not lie in personal laudation, personal exaltation. If on earth, He would be as great, and yet as simple, as ever; His plans would work as well in the year 1892 as in the year No. 1. Would CYRUS, or ALEXANDER,—would the heroes of any country on earth,—be esteemed in the same way if they worked NOW on earth. Their WORKS would not be required, you may answer very reasonably. How comes it, then, that Christ's works are as much required *now* as ever? Were they working on the *surface* of society, then, in their day? and has the *surface* changed? Quite so. Then how comes it that a Carpenter was in His day working at the roots of society? How did HE know the roots? How came He to lay down lines eighteen hundred years ago that society acknowledges to be lines *still requiring* to be laid down, and *always* to be laid down as long as the world lasts?

Are we hundreds of miles beyond all the heroes of antiquity? Yes, hundreds of miles beyond them. Even the philosophy of Aristotle is far behind us in the dictionary of philosophy. We know more about mind and matter than ever Aristotle, or any ancient one, dreamt of. Have we travelled in 1800 years far past Christ, or is Christ ahead of us still? Are we still travelling on *His* lines? Yes; even the Socinian and the Deist will admit that Christ is *ahead of all* His people still. He would be reckoned a strange man, and a lunatic, who undertook in ANY GREAT CITY of EUROPE to prove that in character, morals, conduct, and ability he

- (1) Was a far better man than Christ Jesus,
- (2) A far deeper and wiser man than Christ,
- (3) A far safer guide and pilot than Christ,
- (4) And higher in morals and private character than Christ,
- (5) And more like to God.

No sane man in Europe would take such a position, and in a public hall no man would answer such a lunatic; public opinion would expend itself in laughter.

How comes it, then, that the Man Christ Jesus is always ahead of us in principles, morals, religion, and social society rules? Even in manners, courtesy, gentleness, and goodness, why is HE still AHEAD?

WHO IS HE?

Why does He stand alone, like a giant high, over all Europe and all America? Why does He not sink before other modern heroes?

Tell us the name of some grand hero, and let us place his name much higher than Christ's name; let us ask Europe to acknowledge the fact.

WHAT NAME? WHAT NAME?

Search history; yea, search even romance; only give to us one great name that will stand above the name of Christ Jesus and put Christ to shame.

NONE? IS THERE NO NAME?

Then His name, according to even the world's standards,

IS ABOVE EVERY NAME!

How are we to account for this fact? His name in all Europe, and in all America, is above every name. Are all men following Him? Certainly they are not. He hangs, like the polar star, over men's heads; they acknowledge His position, His marvellous power, His perfection; they can all point to Him.

How are we to account for this fact? It is a standing miracle in 1892, and we MUST account for it HEREAFTER, SURELY; it is a FACT that NO THOUGHTFUL man can cast aside; it is a miracle, and the GREATEST MIRACLE known in either Europe, America, or in any civilised land. Let us conclude

IN THE WORDS OF A. R. G. THOMAS—

“ There is a DAY of grace for man,
To save the soul intended,
And he who wastes the PRECIOUS SPAN
Must face a God offended.
No hope the lost dare then avow,
When shame o'erspreads the guilty brow,
And mercy's plea is ended.”

OR IN THE WORDS OF BOWLY—

“ O precious Jesus, there's indeed
Enough in Thee to meet our need;
Enough in Thee to make us glad:
Oh, why should pardoned souls be sad?
This hope have we before our God—
THY RIGHTEOUSNESS—Thy precious blood.”

Wanganui, New Zealand.



A FRAGMENT.

THE LIGHT OF GOD'S COUNTENANCE (Ps. lxxxix. 15).—God is light, and in Him is no darkness at all. That is because we have an Advocate with the Father—Jesus Christ the Righteous. *On Him* God cannot frown. He can look on His risen Son only with the most perfect complacency. And in that His believing people share. He has put our names on the precious stones in the breastplate of our Great High Priest, to sparkle in the light that shines from the mercy-seat. He deals with us in grace, but only through Him. To put ourselves in the place where He puts us, graven on His heart, is to look up into God's face and see His infinite smile resting upon us. In self we have nothing—no place in God's presence, no share in His favour, no hope in His mercy. So we know where to go for our blessing and joy. Of His fulness we receive, and grace for grace.—W. COLLINGWOOD.

GIDEON.

By ROBERT NELSON.

GIDEON was a man very like ourselves—fully as timid, yet with some degree of circumspection. He was in danger: the enemy was close at hand. The family prospects were hazardous. Some corn had been grown in their fields and saved from the marauders, who with their camels had eaten up every green thing that lay in their way, and now that this had been reaped there was the difficulty of keeping it out of sight, lest it should be carried off. Law and order there was none—no security from robbers—and if this were taken, the family, many in number, must be reduced to starvation. Gideon, the youngest of the sons, had been set to thresh. Taken from the field and the exposed threshing-floor, the grain was now concealed where it might escape notice—a winepress, probably long disused, where the lad was secretly beating it out, perhaps during the night.

An angel suddenly appears, to his astonishment, who comes to tell him that the mighty God is with HIM. Gideon hears, and is amazed. He had known of the wonders done formerly by God, the God of Israel, who had delivered his forefathers out of Egypt, but judged that He had now forsaken them and had delivered them up to the Midianites. And this is his innocent reply, not noticing the assurance conveyed to himself. True it was that their God had delivered them to the Midianites, but he had not laid to heart the circumstances before his eyes, under which he had lived and been brought up. There was his father's altar of Baal standing before the house, where he had often from childhood seen the sacrifices offered. There was the grove of trees under which he had often played with his fellows, and where abominations so hateful to God had been constantly practised by the elders and their neighbours.

These common occurrences had failed to attract his attention. Parental example and the respect due to age had authorised and sanctioned these criminal acts. Conscience was asleep. And how many other consciences are now asleep among ourselves as to things established by our elders, which are equally hateful in the sight of God!

It was for such idolatry that the whole nation was then suffering. They would not be controlled. Again and again had they been warned. At the solemnity, when the whole twelve tribes were gathered, they had imprecated curses on themselves for the very

conduct they were now remorselessly pursuing; neither high priest, elder, nor individual rising up to awaken them. Yet their own God had by no means deserted them, great as was their provocation. For a little season He let them taste the fruit of their own doings, to remind them that His aid was indispensable to enable them to stand before their adversaries. Without Him they were as weak as water. Gideon imagined that He had deserted them. Had he read the promises in the books of Moses, he could not have been so mistaken. "I will never leave thee, nor forsake thee," belonged to him as well as to his forefather Jacob. The very presence of the angel, with the words addressed to himself, ought to have satisfied him. Moreover, the nation had now "cried unto the Lord" (Jud. vi. 7). Whenever this cry ascended before the Throne their almighty Friend and Protector always in pity attended.

The angel hears Gideon's submissive reply, who, however, had in no way grasped the purport of the announcement, as relative to himself personally. It is therefore repeated: "Go in this thy strength; thou shalt save Israel from the Midianites. The commission is from Jehovah: His mighty arm will give thee the victory, however feeble the instrument." Astonished beyond measure, he replies, "Oh, my Lord, wherewith shall I save Israel? I am my father's youngest; my family is only a poor one, and in a tribe of no importance, Manasseh. In every respect I am the least person likely to succeed; surely there must be some mistake!" Again the angel replies, "The Lord will be with thee, and thou shalt smite Midian as one man." Gideon on this is gratified, though not assured. He deems the stranger who speaks to him worthy of high respect, and hastens to prepare him a repast, which, if accepted, will secure his goodwill and influence whatever the result may be. Some time elapses before the cakes, flesh, and soup are prepared for this honoured guest, and, when presented, are not partaken of. Gideon is told to place them on the rock, and to pour the soup over them. When touched by the stranger's staff, fire bursts from the rock itself and consumes the whole. Awed by this evident miracle, Gideon, now perceiving that this person can be no other than an angel of God, exclaims in alarm, as Jacob had done, that death must follow. The Lord Himself now speaks to him with the comforting words, "Peace to thee; fear not: thou shalt not die." Assured thereby of his own safety, he at once builds an altar, calling it "The Lord send Peace."

The same night the Lord again speaks to him: "Take thy father's second young bull of seven years old, destroy thy father's altar of Baal, build an altar to the Lord thy God, cut down the grove, and with the wood offer a burnt offering upon the altar." Here was indeed a fearful demand upon the fidelity of the young convert, great as was the preparation that had been made already.

Was he to take his father's second bull, watched over for seven years (the first having been probably eaten in some idolatrous rites), and offer this prime animal upon a fresh altar to a God of whom his father knew nothing? Could he venture to cut down the consecrated grove, flying in the face of all his kindred and townsmen, destroying

their venerated idol? Surely his life would be at once taken in their vengeful fury, and his body torn in pieces at the sacrilege. How could he look his indignant father in the face after such a crime?

Possibly it took some little time to weigh the consequences of this alarming act, and to consider how it could be done; then the servants had to be gained over to assist, with imminent danger to their lives: the final conclusion being that, if the deed was to be done, it would be *too hazardous to do it in open daylight, and it must be done at night.* Chopping down the trees, cutting them up into firewood, building the altar, slaying the animal and burning it with the green wood, must require time and labour. All this while there would be the risk of discovery, with the impending certainty of a violent death hanging upon all their hearts; yet, through triumphant faith in the living God, whatever the consequences to themselves might be, the deed was done! A man of flesh and blood like ourselves, after having successfully accomplished some great feat—whether of obedience in war, industry, humanity, or other effort wherein his life has been endangered—is liable to reaction. Gideon, like others having had mind, heart, and body strained to the utmost had now time to think of the danger to himself when his father and the people became aware of the havoc he had wrought, with the exasperation and deadly rage against himself. We remember how Elijah, after his magnificent display of confidence in God, and the slaughter he had carried out on Mount Carmel, fled away by night to escape the vengeance of Jezebel, and could not feel safe till he had left Ahab's dominions and put the country of Judah between himself and his enemy.

Had Gideon felt and acted as we should have done, he and his servants would have hastened away instantly while any darkness lingered, escaping for dear life. Happily he did not. No earthly reason could have induced him to remain. It could only be that his God had calmed his fears, and enabled him to abide the danger.

Most astonishing was the result! Instead of the father being irritated at the loss of his property,—instead of his being enraged at the sudden destruction of his long-matured theological system,—he is foremost to protect his son from the violence of his neighbours. So complete is the transformation that he even turns into ridicule what he had before upheld. “Will ye plead for Baal? If he be a god, let him plead for himself. My son and he are clearly enemies. If he has power, let him destroy him who has destroyed his worship.” So triumphant is the appeal that no more is heard of their anger. They were evidently cowed in spirit, unable to resist the facts before their eyes. Jerubbaal had triumphed.

But all this was only preliminary. Israel was still enslaved to the Gentile. They had cried unto their God, yet were not delivered from their enemies. How long it was after these events that Midian, Amalek, and the children of the East assembled a vast army to overrun Israel we are not told, but some period must have elapsed before they arrived at Jezreel, having had to cross the Jordan. By this time Abi-ezer had changed its mind, and now, instead of intending to slay Gideon, at the summons of his trumpet they were ready to follow

him to battle, so mightily had the Spirit of God wrought in him and upon them. Then the errands sent through Manasseh, his own tribe, brought them forward, as also Asher, Zebulun, and Naphtali; so that he found his leadership acknowledged by four out of the twelve tribes, and at the head of thirty-two thousand men, whereas previously he had thought himself an obscure person of no influence whatever. Notwithstanding all this, he cannot yet persuade himself that he is the person by whom God intends to deliver Israel, though he had been distinctly told so. He therefore humbly makes request for a special double proof of the Divine intention, which is so graciously granted. Yet still some misgiving remains.

Some time must have been taken up for the vast army of the Midianites, Amalekites, and other Eastern people to concur in this inroad; to gather their forces, cross the Jordan, and march to the plain of Jezreel, in the centre of Palestine; and also for the assembling of the Israelites in opposition. When they were so confronted, the Lord said to Gideon, "There are too many men with you: I cannot defeat the enemy, lest you should all boast in your own prowess. Proclaim as was before ordered [Deut. xx. 8]. Let the timid and faint-hearted go home." Ten thousand at once deserted. Had any commander of an army received such orders to dismiss soldiers, he would surely have been dismayed, hesitated, made remonstrance. It was, however, done. A third of the army had melted away.



"GREAT GAIN."


THERE was a time—it occurred more than once—when David by a stroke of his hand could have put an end to Saul's cruel persecutions, and got rest from this long and anxious trouble. He might thereby at once have gained the crown; but that would have been all he could gain by it. Saul had all that, and it was but poor gain to him; and it would have been small gain to David to obtain and hold it by a like tenure. By an opposite course—by sparing Saul when he had him in his power—let us see what he gained. First, a good conscience, which then and there enabled him to face his enemy with words that broke down even that hardened spirit, and forced him to an abject confession of his wrong; and which afterward, in time of deep trial and bitter reproach, could look up and say, "Yea, I have delivered him that without cause was my enemy." And when the full deliverance had come, he could praise the Lord for the righteousness of His judgment. Secondly, and more than this he gained: he became a pattern for succeeding ages, the brightest example on record, till the Son of David Himself came, of loving one's enemies. It gave him a throne unstained by any of those crimes that have almost universally blotted the escutcheons of man's glory. And thus his throne became God's throne, a kingdom to endure for ever, confirmed to him throughout all generations. "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil" (Ps. xxxvii. 8). "Godliness, with contentment, is great gain" (1 Tim. vi. 6).—W. COLLINGWOOD.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS, CHAP. XXVII.

HE Bible is very intolerant of evil, and is continually exposing and denouncing it. The failings of good men are condemned with as much severity as the atrocities of bad men. Human biographies often hide the faults of those whose lives they profess to represent, and present ideal characters which are far enough from being true representations of the originals. When Cromwell sat for his portrait, he said, "Paint me, warts and all." In most representations of character the warts of moral deformity are omitted, and we are provided with what is pleasing rather than with what is true. These portrayals are like some flattering photographs—excellent pictures, but not correct likenesses. The word of the Lord is true in its representations of character as in all other particulars. Four persons are mentioned in the chapter now before us, and very little is said that is to the credit of any one of them.

1. Let us notice first WHAT IS SAID OF ISAAC. Isaac is represented here as having a way of his own that was not the Lord's way. He laid himself out for doing what was contrary to the revealed will of the Lord (Gen. xxv. 23), and the result was most disastrous for himself and his family. Let us see what is said of him. We shall notice what is said of (a) *His age*. "Isaac was old" (verse 1). He had had long experience in the Lord's service, and yet his will was not entirely subdued. He might have brought forth in his old age fruit that would have been for the glory of God (Ps. xcii. 14), but instead of that he dishonoured the Lord by desiring to give to Esau the blessing that the Lord designed for Jacob. (b) *His partiality for Esau*. "That my soul may bless thee" (verse 4). The regard of Isaac for Esau cannot have arisen from any resemblance of temperament between the two. Esau, the rough energetic hunter, was about as little like his meditative easy-going father as it was possible for him to be. Perhaps Isaac appreciated his qualities the more because they were so unlike those of his own character. Perhaps the partiality arose from the fact that Esau brought venison to his father (Gen. xxv. 28). A little attention goes a long way in swaying the affections of some people. Perhaps the fact that Esau had got into a wrong way of living (chap xxvi. 34, 35) may have influenced his

father and led him to feel a deeper interest in his welfare. Any or all of these reasons may have weighed with Isaac, but none of them justified the course he pursued in seeking to impart to Esau the blessing the Lord had already bespoken for Jacob. Human preferences must always yield to the Divine will (Matt. xxvi. 39). (c) *His desire for venison*. It is a pitiful thing to see this aged patriarch, who had had Abraham for his father, and who, laid upon the altar of Moriah, had been such a conspicuous type of the Messiah, now so completely under the dominion of a carnal appetite. It is possible to eat and drink to the glory of God (Rom. x. 31), but in this case we must, as was said by the ancient philosopher, eat to live, and not live to eat. Many a bright life has been dimmed by follies associated with the table. Lordly dishes have produced beggarly characters. The power to enjoy food is a proof of the beneficence of our Creator, but extravagance in partaking of it is a prostitution of this power for a purpose that is degrading. (d) *His benedictions*. The writer of the Epistle to the Hebrews says: "By faith Isaac blessed Jacob and Esau concerning things to come" (Heb. xi. 21). It is said of Abraham, that he "believed God" (Rom. iv. 3), and, notwithstanding conspicuous failings, the same may be said of Isaac. He believed that a blessing would come to the race through the seed of Abraham, as God had said, and therefore he pronounced the blessing he intended for Esau, but which he unwittingly imparted to Jacob. The faith of Jacob was based upon the Divine promise, and looked for its fulfilment ("concerning things to come"). Though it may be the vision was not altogether clear to Isaac, these "things to come" embraced the incarnation of Jesus and all the blessings that have sprung from it. There does not appear to be much in the form of the blessing Isaac pronounced to suggest these higher things (verses 28, 29). We read of dew, and corn and wine and dominion, but these were temporal mercies. We need, however, to remember that temporal blessings were frequently used under the old dispensation as symbols of spiritual blessings. Regarding the good things embraced in Isaac's benediction, in this way we see in them hints of the blessedness that comes to men through the Gospel. The dew of heaven represents the blessedness that came from heaven in the person of Christ (Hos. xiv. 5, John vi. 33). "The fatness of the earth" represents the riches of grace that are treasured up for believers in Christ. The corn is a symbol of the Bread of God (John vi. 51); the wine is suggestive of the atoning blood (Matt. xxvi. 27, 28) and the dominion of that pre-eminent greatness that is and shall be the portion of God's people (Rev. i. 6). The blessing of Esau was a foreshadowing of "things to come," quite as clearly as was that

of Jacob. It reveals the Divine purpose to show mercy to those who are "not of Israel," and to those who are sinful and wayward as Esau certainly was. There is in several particulars a great similarity between the blessing of Jacob (verses 28, 29) and that of Esau (verses 39, 40). In both cases we read of the dew and the fatness of the earth. Here again we see an anticipation of "things to come." In Christ there is no difference between those who are of Jewish descent and those who are not. The God of Jacob is the God of every wandering tribe. There are the same blessings for the wild Bedouin as for the favoured race of Israel. The Gentile finds the same favour as the Jew, for Christ "hath made both one" (Eph. ii. 14). The Divine message to the Hebrews concludes with the words "grace be with you all," and Paul, writing to the Ephesians, said "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." The Holy Ghost fell at first upon converted Jews (Acts ii. 4), and afterwards upon converted Gentiles (Acts xi. 15). (e) *His trembling.* "Isaac trembled" (verse 33). Why? He had discovered that Esau was not the person he had blessed. His purpose had in some way been thwarted. The trembling frame was probably the index of an awakened conscience. The patriarch began now to realise that he had been opposing the Divine will, and that in some mysterious way the Lord had interfered to prevent the accomplishment of his design. He had not been informed that it was Jacob who had received the blessing, but he concluded that it was ("thy brother," verse 35), and he saw at once that his opposition must be carried no further, for he said "He shall be blessed" (verse 33). Providence and conscience often co-operate in convincing men of sin and in correcting their mistakes. The margin says that Isaac "trembled with a great trembling greatly." It is time for men to tremble when they oppose their wills to the will of the Lord (Amos viii. 8), and it is well for them to do so, for when sinners tremble with penitence the Lord looks upon them with complacence (Isa. lxvi. 2). Isaac was restored to the Divine favour, and though he had been guilty of disloyalty to God, a place was found for him in that portion of the Epistle to the Hebrews that tells of the mightiest achievements of faith.

2. Let us notice WHAT IS SAID OF REBEKAH. Rebekah certainly knew that Jacob was the Divinely-appointed heir to the promise made to Abraham (Gen. xxv. 23), and we may give her the credit of having desired that the purpose of Isaac should be overruled, and that the will of the Lord might be accomplished. How often evil is tolerated by Christian people with the idea that a good end will be served as the result of it! If they do not say in so many words, "Let us do evil that good may come," they act very much as if they regarded this saying as a guiding principle of life. It will be well for us to remember that it is not a righteous principle, and therefore not a safe principle to act upon. Wrong is never right. Truth is never furthered by falsehood. "The wrath of man worketh not the righteousness of God" (James i. 20). In considering the conduct of Rebekah, we notice that (a) *She overheard the proposal of her husband to bless Esau* (verse 5). This proposal must have shocked her exceedingly. It was a proposal to set aside a Divine purpose, and to sin against light and

knowledge. With such a temperament, and with such knowledge as she possessed, Rebekah could scarcely hear such a proposal without desiring that by some means it might be frustrated. It was right that she should have such a desire, but it would have been better if, instead of acting upon her own judgment, she had sought the guidance of the Lord. (b) *She suggested the adoption of an unworthy method.* The Lord had determined that Jacob should have the blessing, but surely it was not in accordance with the dignity of this high purpose that the favour of Isaac should be won by a dish of venison. Esau sold the birthright for a mess of pottage, and Rebekah proposes to purchase it by a spread of savoury meats. There is no considerable difference. Rebekah proposed to pander to a carnal appetite, and to accomplish a Divine purpose, by a paltry bribe. The Lord is surely able to manage His affairs without the adoption of such miserable trickery as this. Guile and cunning are commodities that we are not at liberty to use in the service of the King of Kings. Rebekah would probably have accomplished her purpose if she had gone to her husband and reasoned with him, and in this case she would have been saved from the disgrace in which her worldly policy involved her. We may learn from her mistake to lay aside "all guile and hypocrisies" (1 Peter ii. 1). (c) *She made a bad use of parental authority.* The law which requires children to honour their fathers and their mothers makes it incumbent upon parents to be careful as to the demands they make upon their children. Jacob was no longer a child—he was probably about seventy-two years of age—but his mother evidently had a good deal of influence over him. This influence was used for a bad purpose. "My son," said Rebekah, "obey my voice" (verse 8). The course proposed by Rebekah was one that would have justified an act of disobedience, and that would have made disobedience a virtue. Jacob was, however, induced to do wrong. As in the case of Ahaziah, "His mother was his counsellor to do wickedly" (2 Chron. xxii. 3). The bitter fruit of his conduct was seen in the subsequent career of his misguided son.

"A deceiver Jacob was,
Full of craft and guile;
Through long years he bore his guilt,
Unrepentant all the while."

How many have reason to say as Samuel Morley is reported to have said: "I am much what my mother has made me!" (d) *She sought to disarm Jacob's conscience.* Jacob dreaded being detected as a deceiver (verse 12). It was a wholesome dread. It was as the red light in the railway signal. There was a warning against impending danger. Well would it have been if Jacob had given heed to it, but upon the advice of his mother he yielded to temptation to deceive his father, and in yielding made it much more easy for him to practice deception than it had ever been before. Rebekah used a powerful weapon to quiet Jacob's conscience, when she said "Upon me be thy curse, my son" (verse 13). "The course of deceit," says the Rev. F. B. Meyer, "is less forbidding when urged on us by those who, like Rebekah, can gain nothing if we succeed; who are willing to assume all responsibility if we fail; and who profess that they are inspired by no other motive

than the most unselfish devotion to our interests." The love we bear for our children or our friends becomes an awful weapon when it is employed to decoy them into evil paths.

3. Let us notice WHAT IS SAID OF JACOB. Jacob demands (a) *Our pity*. He was the victim of his mother's partiality, and he had the misfortune to have a brother who was the victim of his father's partiality. "Isaac loved Esau . . . Rebekah loved Jacob" (chap. xxv. 28). Both parents appear to have loved "not wisely but too well," and the boys could hardly be expected, when we think of all the circumstances of their surroundings, to be on very helpful terms with each other. Esau had, moreover, an utterly worldly nature, which is seen in the low value he set upon his birthright. Such a brother can have been of little or no assistance to Jacob. We must keep these things in mind in forming our opinion of Jacob's character. (b) *Our contempt*. He violated his conscience. He allowed his mother to draw him away from the path of honour and integrity. He practiced deception upon his blind father (verses 22, 23). He told a deliberate falsehood (verse 24). He sinned upon the most sacred ground, and he blasphemously used the name of the Lord to further his evil plans (verse 20). The thoroughness with which he carried out his mother's plan is one of the worst features of the case. "Had it been me," says Luther, "I'd have dropped the dish." It would have been all the better for Jacob, perhaps, if he had dropped it. Men are not to be congratulated for proficiency in evil doing.

4. Let us notice WHAT IS SAID OF ESAU. Esau is brought before us (a) *A carnal man*. This chapter associates his name with venison. He was loved for his venison (chap. xxv. 28). Gavazzi, commenting upon the fact that the decree of the Papal infallibility was adopted by the bishops after they had dined together, used to say, "It smells of roast beef." It was certainly a carnal rather than a spiritual decree. The same carnality is seen in Esau. There was no spiritual side to his nature. He ate, he hunted, and married godless women, and this is the sum of his record. (b) *A dishonest man*. He sold his birthright to Jacob (chap. xxv. 33), and then tried to get it back again by seeking the blessing of Isaac (verses 30-34). (c) *A weak man*. He thought so little of his birthright that he sold it for a mess of pottage, and then gave way to a very unmanly wailing because Isaac had conferred it upon Jacob. "Like many another sinner," says Dods, "he wanted both to eat his cake and to have it." (d) *A favoured man*. Notwithstanding all his sin he received a blessing. Even unsaved men are the constant recipients of the Divine bounty. Heaven's sunshine comes upon the evil as well as upon the good (Matt. v. 45). (e) *A subordinate man* (verse 40). In spite of their failings, the saints of God are placed in the first rank of the sons of men. They belong to the reigning family. (f) *An angry man* (verses 41, 45). The spirit of Cain reappears in this narrative and shows that Esau was not a man of God (1 John iii. 11, 12). The bitterness of Esau lasted for more than twenty years (Gen. xxxii. 6). He let the sun go down upon his wrath more than 7,000 times. The fire of angry passion is not easily put out.

THE PRIVILEGES OF THE CHRISTIAN LIFE.

Notes of an Address given by F. E. MARSII at the Hastings Convention.

“*All spiritual blessings in Christ.*”—Eph. i. 3.

“*A man in Christ.*”—2 Cor. xii. 2.

“*Good manner of life in Christ.*”—1 Peter iii. 16.

WHAT the little girl said of the stars—namely, that they were gimlet holes in the floor of heaven to let the glory through—may be said of the names of the Lord Jesus Christ, for they are expressive of what He is, what He has done, what He is doing, and what He is able to do for the believer. Our salvation is connected with the name of Jesus (Matt. i. 21); our responsibilities are bound up in the title of “Lord” (John xiii. 13, 14); and our privileges are designated in association with the appellation “Christ” (Acts ii. 36). Thus we may apprehend that to believe in the Lord Jesus Christ is a comprehensive action of the soul.

We draw attention to the words “in Christ” as denoting the privileges of the Christian life, and note that the expression is an inclusive, exclusive, conclusive term. It is an *inclusive* term, for it tells us that we are “blessed with all spiritual blessings in Christ;” it is an *exclusive* expression, for a “man in Christ” is the opposite to a man in the flesh, in sin, in the world, and in the wicked one, therefore his practice corresponds to his position; and the designation is *conclusive*, for one in Christ must be fruitful in his life, even as the fruit on the branch demonstrates that it is in the vine.

I. “*In Christ*” is an *inclusive* term, for it tells us that the believer is blessed with all spiritual blessings in Him.—In Christ we are absolved from all charges. “In Him all that believe are justified from all things” (Acts xiii. 39). As all claims are met and discharged in the receipted bill, so God for Christ’s sake has run His pen through the long account He had against us. He has no charge to make, for all claims are met in the person of Christ.

In Christ we have bequeathed to us untold bounty. “Freely bestowed on us in the Beloved” (R.V., Eph. i. 6). As Israel had bestowed upon them manifold earthly blessings in the covenant that Jehovah made with Abraham, so the believer in Christ is assured that “all things that pertain to life and godliness” are his.

In Christ we are chosen in the holiness of His person. “Chosen in Him, . . . that we should be holy” (Eph. i. 4). As the children of Israel were always accepted before the Lord because of the words, “Holiness to the Lord,” which were on the golden plate of the mitre of the high priest; so we are holy in the Holy One, and always accepted, because He is always acceptable.

In Christ we are delivered from all condemnation. “No condemnation to them who are in Christ Jesus” (Rom. viii. 1). As Noah and all

who were with him came safely through the judgment of the flood, because they were in the ark; so we have no fear of judgment to come, for Christ has been judged for us, and in Him we have died for our sin, according to the Divine reckoning.

In Christ we have an endowment that is sufficient for all our need. "God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (R.V., Phil. iv. 19). As if Rothschild were to give a beggar according to his riches he would never want nor ever beg again, so the one who is in Christ has abundant riches.

In Christ we are filled with the fulness of God. "In Him dwelleth the fulness of the Godhead bodily, and in Him ye are made full" (R.V., Col. ii. 9, 10). As in Kew Gardens the vegetation of the whole earth blooms, so in Christ there is every blessing that God has to give.

In Christ there is the grace that is impregnable in its protection. "Strong in the grace that is in Christ Jesus" (2 Tim. ii. 1). As the one who is in Edinburgh Castle is surrounded by its stout walls and frowning guns, so in Christ we are sheltered by the justice that would condemn us if we were not for Him.

In Christ there is a happiness that is satisfying in its nature. "Rejoice in Christ Jesus" (Phil. iii. 3). As the life-blood in the body courses through the body and warms the whole of it in a healthy person; so in Christ the love of God fills the nature of the healthy believer, and he wants none of the toys of the earth, nor the dry appendages of ceremonies.

In Christ there is an inheritance that is unchanging in its character. "In whom we have obtained an inheritance" (Eph. i. 11). As the heir of an entailed estate is in the heritage that will come to him in the ordinary course of events, so in Christ we are joint-heirs with Him of the heritage of God.

In Christ there is a justification that is irrevocable in its character. "Justified in Christ" (R.V., Gal. ii. 16). As the Father said of Christ at His baptism, "This is My beloved Son, in whom I am well pleased;" so He says of all those who are in His Son.

In Christ there is a keeping that is certain of its security. "The peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus" (R.V., Phil. iv. 7). As those who are encircled by the garrison of soldiers are guarded from the enemy, so in Christ the peace of God keeps from all evil.

In Christ there is a life that is unending in its energy. "Gift of God is eternal life in Christ Jesus" (R.V., Rom. vi. 23). As the electric current runs through the wire, as it is connected with the battery; so in Christ His life touches our whole nature and we are alive unto God in Him.

In Christ there is a meetness that is sufficient for God's presence. "Sanctified in Christ Jesus" (1 Cor. i. 2). As the altar sanctified the gift, and made it meet for God's acceptance and use; so in Christ, the Holy One, we are made holy in Him.

In Christ there is a nearness that is unequalled in its approach. "In Christ Jesus ye that once were far off are made nigh in the blood of Christ" (R.V., Eph. ii. 13). As the cherubim in the mercy-seat

were in the holiest of all, where the Shekinah glory was; so in Christ we are in the very presence of God.

“ So near, so very near to God,
We cannot nearer be,
For in the person of God's Son
We are as near as He.”

In Christ there is a oneness that is inseparable in its bond. “Ye are all one in Christ Jesus” (Gal. iii. 28). As the different members in the body are united to each other, because of their union with the head; so all who are in Christ are one with each other by reason of their oneness in Christ.

In Christ we have a position that is unparalleled in its dignity. “Raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus” (R.V., Eph. ii. 6). As Moses and Elijah were seen with Christ in His glory on the Mount of Transfiguration, so in Christ we are in the glory of His acceptance as the honoured man at God's right hand.

In Christ we have a redemption that is the channel of all blessing from God. “Justified freely by His grace through the redemption that is in Christ Jesus” (Rom. iii. 24). As the children of Israel were safe in the blood-sprinkled houses on the night that the Lord passed over Egypt in judgment; so, shielded in Christ, we are cleared from all guilt and accounted righteous by virtue of the ransom that Christ laid down when He shed His blood.

In Christ we have a salvation that is mighty in its outcome. “Saved in [margin] His life” (R.V., Rom. v. 10). As the life that is in the tree throws off the dead leaves that may be left on its branches in the early spring; so, being in Christ as the branch in the tree, He saves us from the evil habits that cling to us as the leaves to the branches, by the power of His life.

These are but a few things of the blessings in Christ, and even from these it may be gathered that the expression “in Christ” is a very inclusive word. Oh, what a privilege to know that all our blessings are in Christ, and that Christ Himself is all blessings! Alas! we are afraid that there are many who have not grasped their privileges.

II. “*In Christ*” is an exclusive expression, for a “*man in Christ*” is the opposite to a *man in the flesh*.—The apostle Paul in an incidental way gives us the key to the cause of the difference in his life when he refers to himself as a “man in Christ.” For one to be in the nation of Israel meant that he occupied a peculiar and separate position. Israel as a people dwelt alone, and were not reckoned among the nations.

They were excluded from eating what they would. In Leviticus xi. we have a list of what they could, and what they were not to eat. In like manner the believer in Christ is excluded from feeding upon the garbage of worldly novels, and the cunning treaties of men who in the form of a story propagate error. We have to feed upon the pure unadulterated Word of God, and then we shall grow in the knowledge and grace of God.

Israel was excluded from wearing apparel of a mixed texture. They were forbidden to wear clothing of woollen mixed with linen, and they were to have a riband of blue running through the fringe of their

garments (Lev. xix. 19; Num. xv. 38). The believer in Christ is to put off all old habits formed in sin, and make no provision for the flesh, to fulfil the desires thereof.

Israel was excluded from sowing their land with mixed seed (Deut. xxii. 9). Likewise in a spiritual sense the believer in Christ is excluded from mixing with the pure seed of the Word of God the deductions and opinions of men, or the experiences that are in opposition to truth.

Israel was excluded from yoking clean and unclean animals in agricultural labour. "Thou shalt not plough with an ox and an ass together" (Deut. xxii. 10). The believer in Christ must not yoke worldly methods with Divine principles. The popular theory among many of God's people is, that the end justifies the means. The Lord did not think so when He shut Moses out of the land for striking the rock twice instead of speaking to it. The end was reached in that the people received the water from the rock, but the means were not justified, for the Lord chastised His servant.

Israel was excluded from marrying with any but Israelites. God, in charging Israel to cast out the seven nations of Canaan, says, "Neither shalt thou make marriages with them" (Deut. vii. 3). The believer in Christ is strictly enjoined to "marry in the Lord," and not to be "unequally yoked together with unbelievers" (1 Cor. vii. 39; 2 Cor. vi. 14).

Israel was excluded from fellowship with the surrounding nations. "I am the Lord your God, which have separated you from other people" (Lev. xx. 24), is the Divine utterance which declares the position of Israel to God and the surrounding nations. The believer in Christ is separated to God as sanctified in Christ, and as saints—*i.e.*, God's separated ones—we are to keep ourselves sacred to God.

Israel was excluded from acting in any way as they would. "Ye shall observe all My statutes, and all My judgments, and do them: I am the Lord" (Lev. xix. 37). The believer in Christ right gladly does the will of Christ, for to be in the yoke of His will is to find rest and refreshment to the soul.

It will be apprehended at once that to be in Christ means that we are therefore excluded from the old sphere of sin and the world, and that we live a heavenly life, because we are a heavenly people. When Venice was in the hands of the Austrians, those alien tyrants swarmed in every quarter, but the Venetians hated them to the last degree, and showed their enmity upon all occasions. When the Austrian officers sat down at any of the tables in the Square of St. Mark, where the Venetians meet on summer evenings to eat their ices and drink their coffee, the company would immediately rise and retire, showing by their withdrawal that they abhorred their oppressors. After this fashion will every true Christian treat his inbred sins; he will not be happy under their power, nor tolerate their dominion, nor show them favour. If he cannot expel them, he will not indulge them.

III. "*In Christ*" is a conclusive designation, for one who is in Him evidences the fact by the fruit of the Spirit in the life.—"Your good manner of life in Christ," is the power that shall silence your false accusers, says the apostle Peter to the suffering saints to whom he was writing. The life is not good unless in Him.

OLD PEARLS ON NEW STRINGS.

No. VI.—SINGING FOR JESUS.

By WILLIAM LUFF.

A UNITED party, consisting of a women's Bible class and a mission choir, were out for a day in Kew Gardens. James says, "Is any merry? let him sing psalms" (Jas. v. 13). These happy Christians were merry, so they sought to carry out the injunction; but the song was soon interrupted, as singing in the gardens was against the regulations. After tea, the desire to sing became still stronger, and a friend present undertook to take the would-be singers to a spot by the river where they could sing to their hearts' content. If we want to work for God, He is sure to open a door for us.

Outside the gardens they found a good man preaching; but the passers-by were like the waters of the Thames, upon the banks of which he stood: they flowed on. Bible in hand, he stood alone, shouting, pleading, warning an imaginary crowd.

"Let us go and help him," said the lady leader of the party.

So they drew near, stopped, and then quietly sat down in a ring all around him.

Pearl 1: "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. xxxv. 3).

Pearl 2: "Encourage him" (Deut. i. 38).

Pearl 3: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

At first the poor fellow seemed rather embarrassed than strengthened and encouraged; but after he had spoken till he was red in the face, the leading spirit of the reinforcements said, "Shall we sing a hymn?"

"I should be glad," said the solitary hero.

So they struck up, as only a good choir could—

"Sinners Jesus will receive:
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall!"

Then followed the chorus, as the exhausted speaker rested from his labours—

"Sing it o'er and o'er again:
Christ receiveth sinful men;
Make the message clear and plain:
Christ receiveth sinful men."

The ladies seemed to be angels sent to his aid, and soon two or three hundred people gathered, proving what a power the trained voices of our Christian choirs can become in the open air, when they are not too proud to stand forth and sing for Jesus.

As the last verse floated over the water, many in their boats stopped to hear the message—

“ Christ receiveth sinful men !
 Even me, with all my sin ;
 Purged from every spot and stain,
 Heav'n with Him I enter in.”

As the people were gathered, and the good man had exhausted his eloquence, the lady proposed to say a few words, and there was nothing left but to submit. So in a simple, womanly way the old story was repeated. The world was beautiful : its trees, its gardens, its rivers ; every prospect was pleasing, and only man was vile. There was another world, pure and sinless. From the sinless world Jesus had come—had come to our sinful world—and He was receiving sinners, that He might make them fit for His own sinless world. Yes, the words were true, Christ receiveth sinful men :

“ Come, and He will give you rest ;
 Trust Him, for His word is plain ;
 He will take the sinfullest :
 Christ receiveth sinful men.”

After this the choir sang another hymn, and all had to thank God for guiding them to the right spot and time.

Another pearl : “ I am ready to preach the Gospel,” &c., said Paul (Rom. i. 15). It is a grand thing to be ready at any time. Paul was ready to sing too ; and if he could sing in prison, we ought to be ready to sing in hours of pleasure (Acts xvi. 25).

When the children of Israel “ began to sing and to praise,” they conquered the Ammonites (2 Chron. xx. 22). That gives us another pearl upon our string, and again proves the power of song.

One other pearl, and no more, for it is bedtime : “ Be instant in season, out of season ” (2 Tim. iv. 2) ; and if upon a holiday trip, do not forget to sing and preach for Jesus.



CHOICE SAYINGS OF C. H. SPURGEON.

Faith is the angelic messenger between the soul and the Lord Jesus in glory.

Faith is the telegraphic wire which links earth and heaven on which God's messages of love fly so fast.

Faith engages on my side the omnipotence of Jehovah.

A "SONG IN THE NIGHT" FOR ISRAEL.

By WALTER J. MILLER.

JOB xxxv. 9, 10.

IN the night, O Israel, in the night,
 Is there no song for thee?
 The God of Abraham, Who is Light,
 Hath He ceased thy God to be?
 In thy exiles, Israel, exiles sore,
 Is there no hope for thee?
 To thy God proud Pharaohs have bow'd before:
 Will He not make thee free?
 In thy land, O Israel, that "good land,"
 Is not thy home to be?
 The God of Jacob, by His right hand,
 Can't He restore it thee?
 In thy wand'rings now, in Canaan's sight,
 Is there no guide for thee?
 Thy Moses' God of th' Passover night,
 Thy "pillar of fire" would be.
 In thy sinnings, Israel, sinnings now,
 Cannot forgiveness be?
 Thy Aaron's God looks still for the blood
 Of the Lamb that's slain for thee.
 In thy heart, O Israel, weary heart,
 Is sin not smiting thee?
 Isaiah's God would take thee apart,
 The Son of His love to see.
 To thy cry, O Israel, long, long cry,
 For Him who was promised thee,—
 Is there not answer from earth and sky,
 The Christ of thy God is He?
 In thy glory land, O Israel,
 Will thy David's son be king?
 Then *now* thy incense of sweetest smell
 To the Son of David bring.
 O Israel, hear: the Lord thy God,
 One God, one Lord is He;
 But in His Son, and in His Word,
 He came, and He comes to thee.
 He comes again, all Israel's King;
 He came, all Israel's Lamb;
 On Zion's hill His saints shall sing,
 And in their midst I AM.

Thy feasts, O Israel, thy Hallel psalms,
 Shall they forgotten be ?
 Thy land of cedar, olive, and palm,
 His mercy will give to thee.
 Then in thy night, O Israel sad,
 Is there no song for thee ?
 The God of Abraham make thee glad
 In the " only Son " The Father had—
 The Christ of Calvary.



MORE OF " PLOUGHMAN'S SAYINGS,"*

WITH NOTES BY A PLOUGHBOY.

" BETTER late than never, but better never late : "
 Better place this over our little chapel gate.

" Ask thy purse what thou shouldst buy." Ask thy *heart* what thou shouldst *give*.

" Many love the purse rather than the person." Till they discover that the purse is empty—like their love.

" When you're in a bad box, get out at the key-hole." Get out somehow or anyhow, so long as you *get out*—that's the point.

" Neither eat dirt, nor speak it, nor wear it." Read the best books, talk of the best things, live the best life, that the slanderer may compel you not to wear the dirt he casts upon you.

" What you cannot pay for, it is better to stay for ; " but what's the use staying for that which may be had for nothing? (see Isa. lv. 1).

" Court in sport, and be caught in earnest." This is bad courting. It is the biography of many a poor sinner joined to sin " till death doth part " (Rom. vi. 11).

" Prayer is a salve for all sores, a couch for all cares." But you will be nothing the better for this knowledge unless you *try it*.

" Keep your heart low when God lifts your head high." For a ship without ballast cannot keep its balance, and the first gusty wind that should make it speed upon its way sends it to the bottom.

" Every question is not for me to answer." A wise conclusion, whoever makes it, but don't make it an excuse for shirking those that *are* for you.

" When the fox sleeps he dreams of chicken." The Christian should be so intent on Christ that if he dream at all it be of heaven.

" Gall in the heart makes all things bitter." So Christ aims at the heart, cleanses it of its bitterness, places His own sweet love there, turning all into brightness.

" The heavier the pour, the sooner 'twill be o'er." The *faster we* live, the sooner we die.

" Keep your spoon out of my cup," as Satan said to the saint. And well he might : what business had it there? God will give joy to His people ; leave the *other personage* to please the world.

* From " John Ploughman's Almanack." Passmore & Alabaster.

BIBLE READINGS.

No. 453.—THE GLORIES OF CHRIST IN REVELATION.

THE REVELATION AND TESTIMONY OF JESUS CHRIST—i. 1, 2.

The Faithful Witness	i. 5.
The First Begotten from the dead	i. 5.
The Prince, or Ruler, of the kings of the earth	i. 5.
The Alpha and Omega (i. 8, 11, 17).	xxi. 6; xxii. 13.
The Son of Man	i. 13; xiv. 14.
The Living One	i. 18.
He that holdeth the seven stars in His right hand— <i>Divine power</i> —and walketh— <i>Communion</i> (ii. 1).	
The first and the last. <i>The dead and living One.</i>	ii. 8.
He that hath the sharp sword with two edges. <i>The judging Lord.</i>	ii. 12.
The Son of God	ii. 18.
He that hath the seven Spirits of God	iii. 1.
He that is holy. He that is true	iii. 7.
The Amen, the Faithful and True Witness, the beginning of the creation of God	iii. 14.
The Seated One on the Throne	iv. 2.
The Lion of the tribe of Judah	v. 5.
The Lamb that was slain	v. 12.
The Lamb opening the seals	vi. 1.
The Lamb in judgment	vi. 19.
The Lamb feeding and leading	vii. 17.
The Angel Priest	viii. 3.
The Angel of Might	x. 1.
The reigning King	xi. 15.
The Lamb on Mount Zion	xiv. 1.
Lord God Almighty; the King of nations	xv. 3.
The Lamb, the Lord of Hosts, and King of kings	xvii. 14.
The marriage of the Lamb is come	xix.
The Faithful and True	xix. 11.
The Word of God	xix. 13.
The King of kings and Lord of lords	xix. 16.
The Lamb is the Temple (xxi. 22), and the Light.	
The throne of God and the Lamb	xxii. 1.
The Coming One	xxii. 7, 12, 20.
The Root and Offspring of David	xxii. 17.
The Bright and Morning Star	xxii. 18.

W. H.

No. 454.—MERCY AND FAITHFULNESS IN PS. LXXXIX.

Mercy praised (verse 1). Faithfulness proclaimed (verse 1, 2-8).

Mercy promised (verse 2).

Mercy preventing (verse 14).

Mercy present (verse 24). Faithfulness present (verse 24).

Mercy perpetual (verse 28). Faithfulness perpetual (verse 33).

E. J. B.

THE 27TH ANNIVERSARY OF THE EVANGELISTIC MISSION.

PLEASANT memories will attach to the evening of Friday July 8th, 1892, for the many workers and supporters of the Evangelistic Mission who then gathered in the Conference Hall, Eccleston Street, S.W., to cheer the heart and uphold the hands of the Director, on the occasion of the 27th Anniversary.

We do not remember witnessing more outward signs of enthusiasm and kindly feeling on the part of speakers and audience at any previous gathering of the kind.

The public meeting was preceded by an hour devoted to tea and social intercourse, which afforded the visitors opportunity for seeing something of what has been accomplished in connection with the Mission, so far as the numerous framed photographs hung round the rails of the platform might serve this end. Friends showed much interest in these pictorial supplements to what they had read about the good work, and in the realistic model of one among the numerous tents now in use by agents of the Mission and in another model in cork of one of the Halls.

From the time that the doors were opened numbers had been gradually growing until when Sir Arthur Blackwood, K.C.B., took the chair, there was a full hall of attentive listeners to his opening sentences.

In commencing, Sir Arthur asked for a few moments of silent prayer, following with words of supplication for the Holy Ghost's influence throughout the meeting; and, after the singing of a hymn, he asked Mr. Edward Trotter to engage in prayer with special mention of Lord Radstock, by whose kindness they were met in that hall (at present under the care of the Evangelistic Mission), and who was now returning from Gospel work in India on account of the serious illness of Lady Radstock, for whom also special prayer should be presented.

"The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Nehem. iv. 19, 20). Such was the apt keynote with which Sir Arthur Blackwood started. He said: "One place where the trumpet is heard is in Eccleston Hall to-night. It is highly advantageous for Christian workers to come together, but work is so large and widely extended that there are many difficulties in the way of our doing so. So it has come to pass that, although for 30 years I have known our good friend and brother, Mr. Russell Hurditch, and his earnest work for

God, and during that time both he and his work have had my heartiest fellowship and sympathy, yet I have never, until to-night, had the pleasure of standing side by side with him at any of his meetings, though we have often stood together at 'Mildmay'; and really this meeting to-night strongly reminds me of those annual gatherings—it is Mildmay on a smaller scale. By a happy chance, however, I encountered Mr. Hurditch the other day in the City, and he warmly pressed me to accept the presidency of this meeting to-night, which I was right glad to do. So I am thankful to say that, although I am 'late,' I am not *too late*, and that I am able to testify of the esteem which I have for him, and of my deep interest in his work; also to enjoy fellowship with him and with you who are his fellow-workers in this Mission. It is a great honour and privilege to be connected with a work like this. What a comfort it is to feel, as we meet together, that the work to which God has called us is definite, real, lasting—aye, everlasting. With our interest in this general election and our differing views, we keenly watch the progress of events. But how uncertain, unsettled, unsubstantial is the whole thing! When we have voted to the best of our judgment, we cannot always be sure that we have done rightly. When we turn to the Lord's work, however, what a difference we find. Here there can be no mistake. Our 'Order Book' is clear; the conflict is severe, but the issue is certain. We are fellow-labourers in a work which shall stand for ETERNITY. While earthly kingdoms pass away, the kingdom of our God shall stand for ever. What a blessed thing to be called to take part in such a service; taken out of the world into the fellowship of God's Son, Jesus Christ, with the unspeakable honour of holding the sword, handling the trowel, blowing the trumpet, or labouring in any way for the building up of that jasper wall, soon to be displayed in all its ineffable glory when we see the King in whose service it is now our joy to labour. As there are such a number of good men here to-night to speak on behalf of this well-known and well-tried work, I will not at this moment detain you with a longer speech, but will at once call upon Mr. Hurditch to make such statements and afford us such particulars of the work as he may consider desirable, and I can assure him that these will be listened to on our part with the greatest interest."

Mr. C. RUSSELL HURDITCH said: "It is an immense joy to me to have the fellowship of Sir Arthur Blackwood in presiding to-night, while letters expressing sympathy with the work and regret at inability to attend this meeting are to hand from Lord Kinnaird, Mr. George Williams, Mr. Gurney Sheppard, Mr. W. H. Seagram, Mr. Samuel Smith, M.P., Mr. J. McCall, Dr. Woods, and the Rev. B. W. Bucke, who was announced to speak here, but is unavoidably prevented.

The Report which I have in my hand consists of some hundred and twenty folio pages, and so, instead of inflicting the whole of this upon you this evening, as I hope it will shortly be presented to you in print, I will content myself with reading such brief extracts from it as will give you a general idea of the nature, extent, and progress of the work.

“Having obtained help of God, we continue unto this day, witnessing both to small and great, saying none other things than those which Moses and the prophets did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”

We cannot but be impressed with the religious aspects of the times, and the fierceness with which the doctrines of the Gospel are assailed. But the foundation of God standeth sure; and it is hopeful to find so many of the Lord's servants fully recognising that the only weapon against such things is the simple gospel of Christ, as used by the Holy Spirit.”

After remarking on the hopeful and encouraging character of the work generally, the speaker said that, in glancing at its more prominent details, following the usual order, he would notice the work at Kilburn Hall, which was the first building erected for the services of this Mission. Here many hundreds of souls have been brought into the fellowship of the Church of Christ, and not a few of these are to-day themselves preachers of the Gospel which they heard in that hall to the saving of their own souls. The work there is progressing, with distinct cause for encouragement. Mr. Hurditch mentioned that the work now has the advantage of new buildings of extensive, plain, and substantial character, erected at a cost of £3,500, consisting of a large hall, with a smaller one opening into it, a large, lofty, and light schoolroom (one of the best in London), with six other rooms, and a soup kitchen—all of which are fully used for the Gospel services, Bible classes, Sunday schools, mothers' meetings, and various other good purposes.

AS TO MALDEN HALL, KENTISH TOWN,

which was built after the work at Kilburn was well planted, it was quite a busy hive, forming a striking contrast to the death and desolation which reigned in many of the churches where ritualism, rationalism, or worldliness have produced their baneful effects. There is no place in London where more real happy effort may be witnessed. Not a jarring note is heard among the hundreds of voluntary workers and the large membership, numbering over 500 actively engaged for the Master in every form and variety of Christian service, while much is also done in the way of open-air services in several parts of the north-west district, including Hampstead Heath.

BIGNOLD HALL, FOREST GATE, E.,

stands in the midst of a rapidly-increasing population in the East of London, and has been enlarged again and again. Mr. Abraham Wallis, in a very practical way, takes honorary local oversight of the work, which has been pre-eminently prosperous in all its various departments amongst old and young, and tent meetings are now being held every night in connection with the hall, with much blessing from God. A larger hall, however, is much needed there.

OTHER BRANCHES.

In many of the buildings *hired* by this Mission a good work has been done, though in some instances, alas! we have had to close them in consequence of the conversion of the premises to commercial pur-

poses, or the expiration of the leases, as at Dalston, where we found we could not obtain another suitable building. This will emphasize the need for the erection of halls (as inexpensive as possible), for the sole purposes of the Mission.

THE MUCH-NEEDED HALL AT BRONDESBURY.

London grows apace, and its population is vastly augmented year by year, calling for new efforts to be continuously made in evangelising the newcomers. This has led us to secure a site in one of the new neighbourhoods, on which it is proposed to erect a hall to seat from 800 to a 1,000 people, with school and class rooms (which would be certainly necessary, as in the other branches of the work), at an estimated cost of £3,500, towards which about £500 has been given or promised. We are earnestly looking to the Lord and His people for the remainder of the sum required, so that we may speedily erect the building, which we are confident would be as largely attended as are the other principal halls, from the time of opening.

WORK IN THE PROVINCES.

Very pleasing testimonies might also be borne with regard to the work in other and smaller halls connected with the Mission both in London and the country, as for example at SWINDON, where most marked prosperity is being witnessed. The meetings held there are full and fruitful; the Sunday school is large, and all parts of the work flourish. Indeed, here also we are cramped for want of room. The greater part of those who attend the hall are connected more or less with the Great Western Railway, and many of these have been savingly brought to God. Mr. William Brown, one of the evangelists of the Mission, has present charge of this branch.

It is interesting to trace the growth of the work at Stretham, Cambridgeshire. First a barn was used, then a tent, followed by an iron building, which now has a third of the population in it every Sunday; so that the hall has often proved too small to receive all who come. As with other branches, the Sunday school is much appreciated by parents and children, and surrounding villages have been frequently visited by the resident evangelist, Mr. Routledge.

Hundreds of villages, over an area of many counties, have been visited by evangelists on the staff of the Mission; and the Gospel has been widely proclaimed in hired and loaned buildings, chapels, and lecture halls.

TENT WORK.

I count it a privilege to state that God permitted me the honour of being the first to adopt this special means of evangelisation in London about twenty-six years ago, and during following summers some sixteen or more tents have been in use at one time in London and the country. Many others have during this time been induced to adopt similar methods, and we rejoice in the blessing that has been given on all such efforts. People, as we have often found, are willing to come to tents who will not enter ordinary buildings to hear the Gospel. Some of our marquees are now in full use, and we hope to be enabled to send others out as soon as funds will permit.

OPEN AIR AND COLPORTAGE WORK.

Time would fail me in telling all that has been accomplished through this means, but I might here briefly state, as to the former, OPEN-AIR MEETINGS have been held in very many places throughout the summer both inland and by the coast. The Gospel has been faithfully preached to vast numbers of people who have apparently listened with the greatest interest, and many of whom have confessed to have been thereby brought to God. As to the latter—GOSPEL LITERATURE—this includes the circulation of the Scriptures and other literature issued directly by the Mission, consisting of *Footsteps of Truth*, *Christian Ambassador*, *Sheet Almanack*, *Annual Message*, *Gospel Messenger*, *Message to Hop-Pickers*, &c., &c. The total issue of the above since the commencement of this Mission has reached over THIRTEEN MILLIONS, and that of other Gospel books and tracts purchased by or given to the Mission for sale and free circulation has been about ten millions, making an aggregate of over TWENTY-THREE MILLIONS of all kinds either sold or circulated freely by the Mission during that time. This is exclusive of the London Hymn Books, edited by the Director, which have had a large circulation.

Many of these publications have gone into all quarters of the globe, including such out-of-the-way parts as the Pitcairn Islands and our most remote Colonies, while other suitable ones have been sent to cheer and help missionaries and other Christian workers in the most remote parts of Africa, China, and India, as well as nearer home, and innumerable testimonies have been given as to the blessing that has accompanied these, instances of which are here given that would take till nearly midnight to read.

The interesting story of the establishment and extension of

THE ST. LEONARDS "WILTON HOUSE" OF REST

for ministers and other Christian workers might well claim a lengthened report did time permit. The present building, erected and furnished at a cost of over £5,200, has proved an incalculable blessing to many hundreds of God's servants, and not a few have testified that they there received spiritual as well as physical help. The house is capable of accommodating thirty-six or forty at a time, and the workers who come are from all parts of the great harvest-field at home and abroad. We should rejoice if the amount still required on the Purchase Fund (£2,600) was supplied, as this would help us towards accomplishing our hope of making the house self-supporting.

The foregoing, without touching on other parts of the Mission, must bring me to a matter which claims special attention just now, namely, the matter of

FUNDS.

Since the great loss the cause sustained in the death of Mr. S. Morley, who contributed from three to five hundred pounds a year to the work, closely followed by the decease of Mr. R. C. L. Bevan (who gave £200 a year) and many other generous helpers, I have found it no light matter to carry on the work as before, as it is often a matter of time for new helpers to be raised up to take the place of such generous

friends. Yet, in the hope that this may be so, I did not feel it right to stop any important part of the Mission. From a glance at the statement of accounts in your hands, you will see that in the matter of funds we are urgently needing your help. I admit I have carried the colours to the front, and a serious question arises as to what I am to do; but I am reminded of

A STRIKING INCIDENT

that is reported to have occurred on one of the great battle-fields when a British standard-bearer had advanced considerably beyond the troops and a messenger was sent for him to bring the colours back, but the brave soldier responded—"The standard never retires: bring the men up to the standard." So I have endeavoured, in the face of all difficulty, not only to carry the colours to the front, but onward. But, in view of our deficiency in the matter of funds, I am led to ask you to-night—What shall I do? Shall I bring the standard back, or shall I carry it forward for God and the Gospel? *

I am making a large demand upon you, but I assure you very much depends upon the issue of this meeting, which I hope you will take to heart. We require nearly a quarter of a year's income in order to clear off liabilities to this date, and another quarter's expenses will have to be provided while most of our friends will be away on their holidays—say £2,000 in all. Then there is the balance due on the purchase of the freehold of the Wilton House of Rest, £2,600, and for the much-needed Willesden Lane Hall £3,500 is required; so that in the aggregate we need £8,100. God is able, however, to send it in, and from your enthusiastic expressions, I am confident that you will help.

Some have asked what I, as Director of this Mission, receive from its funds, and some have supposed I am "making a good thing out of it," to which I reply I hope I am in the highest and best sense, as I trust the coming Morning of manifestation will show; but as to its financial part, let me say emphatically that, beyond out-of-pocket expenses for travelling and other items, averaging £50 a year, I have never taken a shilling of its funds for my personal support. These are met independently of the Mission, by those whose hearts the Lord has touched in this matter from time to time. I rejoice to say that I stand to-day as I did twenty-seven years ago—neither richer nor poorer. Like the Apostle, I know how to be full and also how to be empty, how to abound and how to suffer need. None can show that I personally possess a brick in any building in the world or have a single financial investment. I never give to any human being a single hint of any personal need, so that I do not beg for myself, and never will; but I hesitate not to do so for the work under my care, believing it to be God's work, and I sincerely pray that my words to-night may enlist your sympathy and continued prayers, and, if possible, your personal co-operation in this work of the Gospel.

Sir ARTHUR BLACKWOOD then said: One note seems to run through

* These remarks were responded to by many of the audience calling out "Hear, hear! Go forward!" And we sincerely hope these and many other friends will give effect to this by helping to supply the needful funds, without which no such work can be carried on

all the report—namely, the power of the Gospel of Christ. Thank God, amidst all the changing features of our times, and for all the years during which “Archbishop” Hurditch (for such I must call him) has been labouring for the Master, he has persistently held forward the banner of “the Gospel, and nothing but the Gospel.” I, for one, firmly believe that in efforts like these, more is being done to meet the spiritual needs of the masses around us, and in a more suitable way, than, perhaps, in any other direction. I am as strong as anybody in my adherence to the particular form of church government and worship which I favour; but it seems to me that in this hall, tent, and open-air work, more is being practically done for the salvation of souls and the extension of Christ’s kingdom than in any other more ecclesiastically organised methods throughout the country. WE CANNOT DISPENSE WITH THIS WORK. I rejoice in its extension, and believe that, after what we have heard to-night, we shall each give it more earnest prayer, and feel it a privilege to help forward in one way or another the Gospel chariot which our dear friend has been—I will not say driving, but—helping to urge onward in its glorious course.

CHRIST THE CENTRE.

Mr. HENRY VARLEY: I have just come from holding meetings in Banbury, where I have had much sympathy and help from Mr. Newell, so many years connected with this Mission, and I can testify that his work there is very important, extending its influence to numerous neighbouring villages. Godly men and women will not be long able to stand with organisations which keep back the Gospel of God from the people. I am sure that the Lord’s name is being greatly compromised by prevalent false teaching, and the presentation of many things which are practically taking the place of the Gospel of Christ.

I do so heartily rejoice in this work which Mr. Hurditch is doing, and am struck with the fact that its ADAPTATION is very remarkable. It is so *simple in its agency*, using such means as a tent erected in a village practically priest-ridden. Here, too, in this Mission is one means of providing to some extent for a need indicated by one who said to me a little while since: “We want a distinct agency to meet the practical atheism which is found in the upper classes of this country.” The work of the Mission is *definite* and *aggressive* against sin, unbelief, and superstition. I am glad that it has the aggressive reality of the Gospel. Sixty-five persons rose in a recent Banbury meeting testifying that they surrendered themselves to Jesus Christ. I told them, “My hope for you is that you become possessed of the Son of God.” What we need is the possession of the Son of God as a living power, God’s energy. Then the power of sin will cease, then shall we have in life and work the sweet savour of the reality of the Son of God.

My dear brother, “hold back”? A thousand times NO! On with the standard! God knows we have enough to oppose; but God is with us, and His Gospel must be preached on every hand amidst our ever-increasing population.

My dear friends, I knew Mr. Hurditch thirty years ago, when he was secretary of the Y.M.C.A. at Stafford Rooms, and have found him

always the same—unselfish, true, manly, full of common sense. God make you, my brother, a greater blessing than ever for Christ Jesus and your fellow-men. I like the *catholicity* of your work. May your eye ever be upon Him who is the great Centre for the closing days in which we live. The great danger lies in making the Church the centre, instead of Christ. Our rallying must be to the HEAD of the Church. God hasten the day when there shall be the greatest rallying that the world has ever seen, in loyalty to God's great Centre. Then may we hope for such a blessing as the Church has never had before.

A FORGOTTEN OFFICE.

Rev. G. F. PENTECOST, D.D., was very warmly received, and said: It is an exceeding great pleasure for me to stand once more on this platform. I do so with delightful memories of eight years ago, when, for five or six weeks, we were engaged in an evangelistic effort in this hall similar to that in which this Mission is engaged in its many centres, and saw the power of God upon the people. We were in some measure preparing them, unknown to ourselves, for the blessed work which has been witnessed in India during the past two years, for had it not been for the help of those who were associated together in this hall during that mission, it would, humanly speaking, have been impossible for us to have held those meetings in India to which I refer.

With all my heart I am in deep, profound, and enthusiastic sympathy with Mr. Hurditch and his work for the Master.

I have long felt it is one of the apostasies of the present day that the Church has forgotten a large part of *Ephesians iv.*, how that the Lord gave gifts to His Church: "some apostles, and some prophets, and some evangelists, and some pastors and teachers." We have exalted men into priests; we have, in some form, prophets, pastors, and teachers; but we have to a very large extent left out evangelists. Instrumentally, at the core of life-giving power is the evangelist. We have exalted pastors and teachers, and squeezed out of the Church that heaven-sent ministry of the evangelist, and practical, aggressive evangelisation. Seven-tenths of the deadness in the Church arises from thus ignoring God's order. I venture to say that out of five thousand churches in London where the Gospel is professed to be preached, there are not one hundred ministers who are evangelists, who have practically said to the people, "If you have believed on the Lord Jesus Christ through our word, you should confess Him here and now"; or, in other words, those who believe in the present, saving power of the Gospel of the Son of God.

We are to be *preaching the Gospel, expecting the influence of the Holy Ghost, and looking for the results.* If the pastor of a church has not the gift of an evangelist, that pastor's office must be supplemented. Formerly, it was thought that indifferently qualified men would do as evangelists, but this was a fatal mistake. The best and ablest men of God are needed to carry the flag of evangelisation.

The fault of the separation is that of the Church, not the evangelist, and arises largely from ministerial jealousy of the latter. *But God will have His Gospel preached.* If it is not preached in the Church, it will be preached out of the Church.

TWO GREAT SIMULTANEOUS MOVEMENTS.

What becomes of persons converted under evangelists? Pastors are not in the way to gather them. Many ministers have become too High or too Broad for this kind of work, and are out of touch with the great fundamental principle of evangelisation. In the Established Church we see men getting very High, but not very heavenly; and in the Dissenting churches we see men getting very Broad, but very badly backsliding. Thus half are at the top of the steeple, above everybody, while the other half are getting so far out they also are out of touch with everybody. I verily believe no man can be a winner of souls who is not sound in head and heart on the great verities of the Christian faith. You may go into the churches, and hear God's Word impeached and called in question by the haughty pride of intellect, but you will not find one soul under conviction of sin or being converted to God.

In order to real spiritual results from our labours, the Word of God must be loved and believed. No man can be a winner of souls while he carries doubts in his head or heart. Unsanctified intellect in the ministry is spoiling God's work by wood, candles, millinery, substituted for the Gospel of Christ. What is the result? Empty nets, outside evangelism. The dry-rot in the Church is God's protest against the ignoring of His order. Every loyal worker is bound to sustain that protest. Evangelism is a necessity to the spiritual growth of the Church; and the Holy Ghost will not be hindered in His free work, but will do it either inside or outside the Church. God's Gospel must make progress; and in all ages He has shown us how utterly independent He is of mere organisation.

Now, I am not speaking against the churches. I am a great "Churchman"! Nobody ever impeached my churchmanship—except the Bishop of Calcutta, who said that the Holy Catholic Church is something which no dissenter can understand. While he said that he could not refuse to recognise the work of the Spirit wherever found, he also said in effect that it was very irregular of the Holy Ghost to work through nonconformist channels! Oh, that we might turn the tide of evangelisation back into the channels of our churches! May God bless Mr. Hurditch, and all the men who are working with him; and may He endue you who are in sympathy with his aims with the spirit of prayer, liberality, and intense fellowship in this great work.

Mr. J. E. MATHIESON: I have always delighted in evangelists, and have often longed for more of the type of our beloved friend around whom we are gathered to-night. I have often felt that the sympathy and admiration manifested in the Church has too much of the *post-mortem* character, when God calls one of His servants home; whereas it would be much more to the point, and be of more real service, if that sympathy were shown while the labourer is alive, and probably overburdened with the cares of some large and important work. It is possible to kill such men with coldness and neglect, and then build white sepulchres over their graves; the moral of which is, that such a work as the Evangelistic Mission ought to be supported now, and its

Director encouraged and enabled to prosecute his service boldly and with vigour. Hence I earnestly desire that we may show our love and sympathy for this work, and for the man who is at the head of it, while he is still spared to us. In speaking of him, I am reminded of Paul's words to Timothy—"The gift that is in thee." Early in life he got into the Gospel, and the Gospel got into him. It is his good gift; but he has also another good gift—that of *courage*. He has never hesitated to go forward. He has excellent powers of administration, and many other good gifts, all of which he has been putting forth, using, and increasing for the Master's glory. Have *you* recognised the good gift or gifts which God has committed to each of you?

MR. T. A. DENNY: It took Sir Arthur thirty years to come to this chair, but I am sure he was worth waiting for. Dr. Pentecost, too, has come forth as a full-blown evangelist, and the Lord is largely using him in that capacity. As to Mr. Hurditch, like others, he is a tremendous believer in his own work as the centre of the universe, and he would accomplish but little if he did not. Well, the Lord is using a lot of good women and good men. The reason so many vicars and rectors do not become evangelists is, that "it is not in them." Mr. Varley tells our friend to go on as fast as he can, but I think the latter has not yet given his converts a financial chance. After further interesting and humorous remarks, Mr. Denny closed with a "God bless you, dear Hurditch."

SIR ARTHUR BLACKWOOD: The Director tells me that the converts *are* to a great extent contributing to the support of the work. In the Malden Hall work, for example, which costs about £300 a year, the whole amount is contributed locally. This also is the case in some other branches of the Mission.

After the collection was taken,

REV. DR. SINCLAIR PATERSON said: I stand here simply to express for myself the greatest possible sympathy with the work which our friend Mr. Russell Hurditch is carrying on. It is a positive evidence to the value of evangelisation. You will not find the "downgrade" trifling with the Word of Truth among these evangelists. They hold the truth firmly, and know they cannot be evangelists if they sacrifice any part of it. They cannot afford to deny the truth of God's Word or of the Atonement. You will never find me on any other side than that of the evangelist of that character.

REV. F. B. MEYER: I could not leave this hall without expressing my attachment to Russell Hurditch and my faith in his work. A wise and faithful letter which I received from him when I was contending for God's truth came as a draught of cold water to a thirsty man to encourage and strengthen me in the course I was about to take. And now, on the eve of my entry upon wider evangelistic work, untrammelled by denominational ties, it is a great comfort to stand by the side of my friend and to feel free indeed to work with him in this great field. It seems to me that we must draw closer together in these days, and especially learn the double lesson which is taught by this platform. First, the inutility of what is known as "the social Gospel," as contrasted with that of our Lord Jesus Christ. The first seems

designed to begin from without and then to penetrate within the man ; while we believe that when God makes a new man, the latter will make better surroundings for himself. As the age draws to an end, there must be found a common platform on which men who love the Lord Jesus Christ in sincerity will be able to come together in unity. It is difficult to work in this world entirely in isolation. There must be a spiritual oneness felt and manifested. Our brother has put us under an immense obligation by his House of Rest for Christian Workers, which, to my own knowledge, has proved a real help to many tired and weary workers in this and other lands. For this, for his own work, for the Gospel which he preaches fully, for the catholicity of his spirit, for all these things, we devoutly thank God, and wish him God-speed.

General Sir ROBERT PHAYRE, K.C.B. : It gives me great pleasure to add a word of testimony to those which have gone before. I have been privileged to give addresses in nearly all the halls of the Mission, and can say that no previous speaker has exaggerated what is being done at the various centres. The standard lifted up has been that of the Spirit of the Lord. As in days of old, the conflict must be won by the Cross against the world, which favours another Jesus, another spirit, and another gospel. There are many evangelistic agencies in London, thank God, which are lifting up the true standard. Let us follow it. It cannot be withdrawn back one inch, but must be pushed forward. Let us hear what the Spirit saith to the churches, not what "the Church" says. God says about Christ—"This is my beloved Son : hear Him" ; and that is the Gospel preached at these centres of light and truth. It would gladden your hearts to see these places, filled as they are with the most attentive audiences, while the glorious Gospel of the blessed God is being proclaimed. All honour to our beloved brother ; and let us all support this work by prayer, sympathy, and money as far as we are able to give it. May God bless him and continue to use him more and more.

Mr. R. C. MORGAN, Editor of *The Christian* : I have known Mr. Hurditch about 30 years, and have found him always the same. But another generation rises up "which knows not Joseph." This Mission was founded in a time of great revival ; and sustained, as it has been, by those who were deeply moved at that time, it keenly feels the loss of its friends as they are removed to heaven. I hope, however, that this work will lay hold of the new generation as it deserves to do. While there is so much false doctrine abounding, while we have now sceptics and infidels inside the professing Church rather than outside, it is cheering to find these missions holding up the banner of the Cross, and proving that wherever Jesus is lifted up a congregation is gathered. I have rejoiced in knowing our brother as a personal friend for many years ; and I have never felt more friendly towards him than now. I do pray that this work may go on to the extent of the largest and, if Mr. Denny will allow me to say so, most extravagant of Mr. Hurditch's desires.

Colonel MORTON, of Mildmay Conference Hall, said : I give you, as a word of God to take away with you, the Septuagint rendering of Exodus xxix. 45, 46—"I will be called upon among the children of

Israel and will be their God. And they shall know that I am the Lord their God, who brought them forth out of the land of Egypt, to be called upon by them and to be their God, to be used by them."

The meeting then closed with the hymn, "God be with you till we meet again," and prayer by Pastor Cameron.

The total amount given in connection with the Anniversary Meeting by those who were present and others who were unable to attend amounts to this date to about £400, for which I am very grateful to the Lord and to the donors. As will be seen from the foregoing, however, this is only one-third of what will be required to clear the liabilities for current expenses; but doubtless other friends are intending to further assist us towards the large amount required, both for the summer work and for the new Hall in Willesden Lane, also for the "Wilton House of Rest" purchase fund. As a special inducement to those who have the means to respond liberally to the appeal made, our kind and generous friend Mr. T. A. Denny makes a conditional offer in the following letter, which he has kindly permitted us to print; and we devoutly pray that some hearts may be moved to act on this offer, so that the first £1,000 of the £8,000 needed in all may be speedily contributed.—EDITOR.

7, Connaught Place, W.,
21st July, 1892.

DEAR MR. HURDITCH,

I regret that at your Anniversary Meeting lately held at Eccleston Hall, while your work for so many years was the subject of thankfulness to God and congratulations to you and your co-workers, so little notice was taken of the pecuniary wants of your numerous Missions, and of your financial position generally, requiring as it does just now considerable support, not only to make good existing deficiencies, but as provision for a period of the year when receipts fall off while expenses necessarily continue.

With such an unusually large representative platform and an attendance of friends so numerous and influential, I cannot but think had an effort been made that a considerable sum would have been contributed on the spot.

Though late, I am willing to subscribe £100 towards the first £1,000 urgently required, provided that amount can be raised within three months as a special fund, allowing all sums given or promised at the meeting, or since, as the result of it, to count.—I am, yours very faithfully,

(Signed) T. A. DENNY.

The editor of *The Christian*, for July 14, amongst "Notes and Comments," in referring to the recent anniversary of the Evangelistic Mission, thus bears kindly testimony to its character: "The twenty-seventh anniversary of the Evangelistic Mission was celebrated by a very noteworthy meeting at Eccleston Hall, of which a lengthy account is given (page 18), and which this invaluable mission well deserves. It is a grand illustration of what God is able and willing to do by one man who yields himself unreservedly to His service. The extent of the work carried on in halls and tents in London and the provinces, in the large circulation of evangelistic literature, and in other ways, is far greater than is supposed by those not well acquainted with it. Its preparation and training of evangelists who may become missionaries to heathen lands is by no means the least valuable feature of this excellent work, which deserves large and generous support."

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 CLASS EXPOSITIONS. A. MAC-LAREN, D.D. Hodder & Stoughton.

These are two most excellent volumes on the Gospel by Matthew, in which the author gives "good measure, pressed down, and shaken together, and running over," for they are replete with sound, solid, and scriptural teaching. The diligent gleaner in the fields of this mighty "Boaz" will find "handfuls of purpose scattered in abundance on every side." Here is milk for the "babes," meat for the "young men," and strong meat for the "fathers in Christ." We may differ somewhat in the interpretation of the parables of "the leaven" and "the pearl of great price;" still, the writer's *application* is good and practical, and we most heartily commend these expositions to every student of the Word of God.

THE BOOK DEFENDED. By HERBERT DICKENS. Elliot Stock.

Whether "The Book" requires our attempts to defend it is an open question, as we feel that amidst all the attacks and assaults of the enemy the peerless volume maintains its own majesty and superiority as did the Ark of Jehovah over Dagon the god of the Philistines. The waves of unbelief and infidelity may roar and dash, but they never move the Rock of Inspiration. However, this is an interesting little book written in the simplest style, and in a very reverent spirit, and is the outcome of the writer's own personal enjoyment of the Book of Books, and may be of service to any whose minds may have been disturbed by the high-sounding but hollow scepticism of the nineteenth century.

THE GREAT FOUNDATION. By J. H. L. ROOZEMELJER. Nisbet.

This is a translation of a choice little work published in Holland some ten years ago, and which has run through two or three editions. We sincerely trust that in its English dress it may be scattered broadcast wherever the English language is spoken. The author digs deep, and yet in the clearest style and in the most concise manner lays bare the great Bed Rock on which the believer's hope is based, the Great Foundation which God has laid, Christ Jesus. We heartily commend it.

ARCHIBALD D. G. BROWN: His Life and Work in London. By GODFREY HOLDEN PIKE. Passmore & Alabaster.

A thoroughly interesting book, giving many graphic accounts of varied works in the East-end of London in connection with the East London Tabernacle, with a short account of the life of Mr. Archibald Brown and the way he was led to work in London.

THE TWO DISPENSATIONS. By JOHN WILLIAMS. Elliot Stock.

The writer makes an attempt to interpret the Book of the Revelation by past historical facts, and in our humble judgment the author's exposition entirely explains away many of the solemn verities of God contained in the closing book of the inspired volume.

"THAT I MAY KNOW HIM." *Noontide thoughts for busy lives.* By LEONARD SHAW. Shaw & Co.

A chapter for every day in the month—not for morning or evening perusal, but for the noontide hour. A deeply spiritual little book, with much of the unction of the spirit about it. We trust it will be read and re-read. Every chapter is full of Christ, and should lead the heart to a more true and loving allegiance to Him.—A very suitable book for a present.

DR. CLIFFORD ON INSPIRATION. Criticised by HENRY VARLEY. Holness.

This well-known writer does not need much comment. We are thankful indeed that some are taking up the subject, and writing with no uncertain sound, hoping to stem the tide of infidelity which is being helped on by so-called teachers in the present day.

FIVE WORDS. A Daily Text-Book. Partridge & Co.

An original idea, based upon 1 Cor. xiv. 19: "I had rather speak five words with my understanding," &c. Each text is of only five words, but the five words are always a complete sentence. For each day there are two texts in connection with each other. It is a taking little book, well printed.

CRUX CHRISTI. By Rev. J. BENNETT, D.D. Shaw & Co.

Very clear on the subject of substitution, and we are thankful for the true ring about it, and the emphasis laid on the blood being the *life poured out*. We do not, however, think the author is quite so clear about the present work of the Lord Jesus, and his interpretation of John vi. seems to us somewhat wanting.

TEACHINGS OF THE TYPES OF THE TABERNACLE. By W. C. HOPKINSON. Holness & Co.

Chiefly the typical meaning and examination of the *materials* of which the tabernacle was formed. Shows careful research.

DEATH AND AFTERWARDS. — THE VEIL LIFTED. *A thoughtful exposition of Christ's Teaching. The rich man and Lazarus.* By HENRY VARLEY. Holness.

A carefully written book, and well worth the perusal of earnest students of God's word.

WON TO GLORY. A Review of the 24th chapter of Genesis. By FRANK WM. BOREHAM. Marshall Brothers.

Very good and scriptural. We trust it may be well circulated.

THE CHANGED HEART. By WILLIAM LUFF. Masters.

A beautifully got up little booklet, illustrating the wordless book in a new form.

A GREATER ELECTION. By WM. LUFF. Drummond's Tract Depot.

A little book suitable for distribution at the present time of stirring elections.

NOTES FOR THE MONTH.

MR. HENRY VARLEY.

IN presenting our readers this month with a portrait of our beloved friend and fellow-labourer for God, Mr. Henry Varley, we feel that no extended notice of his life and work is necessary. Among all workers for Christ, and in all sections of the Church, Mr. Varley's name is well known and deservedly honoured. Born at Tattershall, in Lincolnshire, in the year 1835, Mr. Varley was blest with that priceless blessing, a godly mother, whose pious influence was "early felt and lasted ever." At the early age of 13 he came to London, and here one Sunday afternoon, through the instrumentality of that well-known worker who has just gone to his rest, Mr. J. W. Kirton, he was led to Baptist Noel's church, and subsequently to Christ. In the year 1853 he went to Australia, where for some years he was engaged in business, returning home in the year 1857 with the object of obtaining some helpful preparation that would better fit him to return to Australia and devote himself to ministerial work. Instead of this, however, he married, settled in business at Notting Hill, and, amidst marked commercial prosperity, earnestly occupied himself in Christian work, devoting the first savings of his life to the work of God by building, with the help of his father-in-law, the now well-known West London Tabernacle, with its seating accommodation for nearly 2,000 persons. Since then his work for God has widened apace, and, in addition to much earnest work in many parts of the United Kingdom, he has visited America, Australia, and New Zealand. In these visits immense audiences have gathered to hear him preach and lecture. By written as well as spoken words our brother has ably and tellingly witnessed for Christ and the truth. May God long spare our brother's useful life for much further work for our Master, whom he so devoutly loves and so loyally serves.

THE GOSPEL IN THE TENTS.

EARLY in June our friends at Forest Gate were most fortunate in securing a splendid site past which thousands of people daily pass to and fro. On this we pitched a good-sized tent, in which Mr. William Grove is conducting special services night after night. Hundreds of people have thronged to these soul-stirring gospel meetings, so that the tent has again and again proved all too small for their

accommodation. In a letter just to hand as we go to press, Mr. Abraham Wallis writes:—

"Our tent meetings have been, from beginning to this day, a signal success. Not a meeting has been held without tokens of blessing, and on some evenings the number under conviction has been most encouraging. One case which came under my own personal care was that of a poor prodigal whose last residence was 'a Government mansion' for criminals, and as I quoted the precious promise to backsliders (Jer. iii. 12, 13), he said that very text was quoted to him when in prison. He was thoroughly broken down, and I trust the Great Healer has finished the work His Holy Spirit had begun. Another case was an old grey-headed man under a deep sense of conviction, whose one desire, and that an earnest one, was to "*know*" he was saved. His trouble was, he did not "*feel*" he was saved, and, when reminded the Word says nothing about "*feelings*," but *faith*, the old man's face lit up with a new joy. We are greatly encouraged with this effort, and *we never had so much to cheer us before*. Mr. Grove has had the help of Mr. Joseph James Neve, the eminent 'Friends' evangelist from Sydney, who gave two thrilling addresses last week."

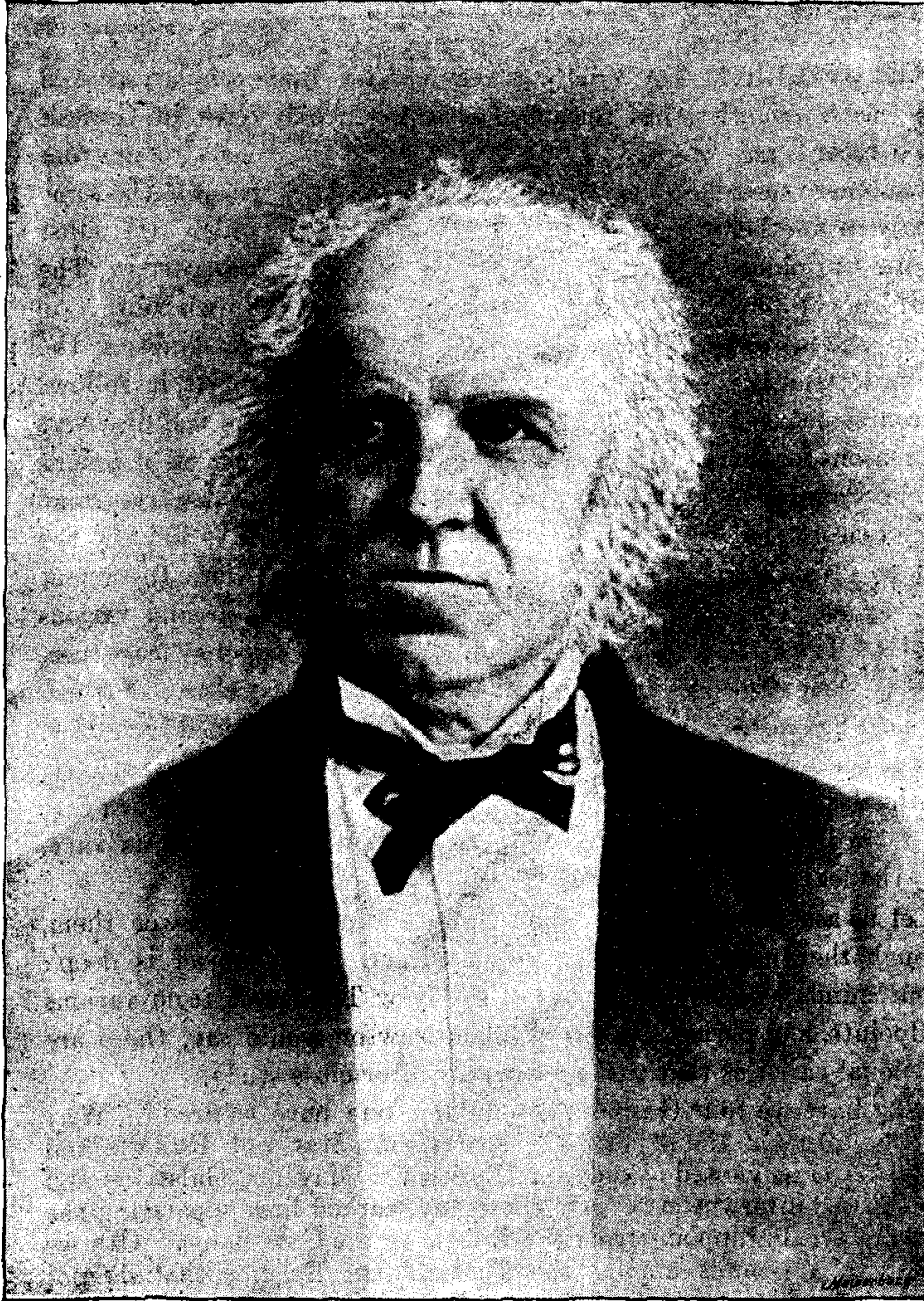
The meetings will be continued (D. V.) during August, during which month Mr. Wallis will be the chief speaker.

* * *

ANOTHER of our tents has been pitched during the past month in the centre of a most needy district—at Dartmouth Park Hill—and here during the fortnight's special mission encouraging blessing was vouchsafed; another is now at Basingstoke, another in Oxfordshire villages.

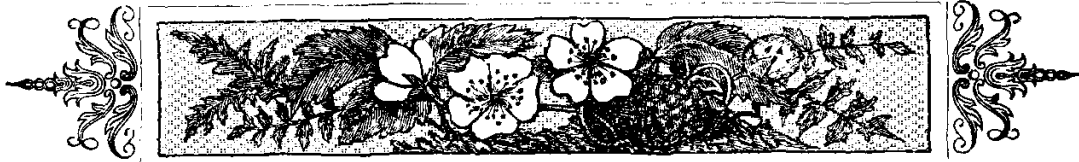
* * *

THERE are very many places to which tents could at once be sent, where they would prove the only means of evangelising with the preached Gospel the dark neighbourhoods by which they would be surrounded. A well-known Christian worker recently said, at a public meeting, that one of our tents, pitched in a neighbourhood he had recently visited, was shedding its light amongst fifty otherwise dark villages around. In view of the rapidly-advancing season, we are crying to God to send us the funds needed to at once enable us to take advantage of the many doors at present open to us for these special tent services.



THE LATE EARL OF CAVAN.

TAKEN AT MONTREAL, BY MESSRS. SUMMERHAYES & WALFORD, IN THE YEAR 1882.



KEY-NOTES OF THE NEW TESTAMENT.

By GORDON FORLONG.

SIR WILLIAM DAWSON, a very careful Bible scholar, as well as a scientist, has remarked that when one verse in Genesis records animals in one order and another verse records the same animals in another order, we must examine the object proposed. The SPIRIT has not done REASON, and instead of doubting the wisdom of God the Spirit, he follows out and discovers the course marked good reasons for the change of order. Let us endeavour to discover some of the reasons that have induced the Lord to divide the New Testament into various Gospels and various Epistles. The divisions may perhaps, as some conjecture, furnish the "LEAVES" mentioned in Rev. xxii. for the healing of the nations; but the leaves are full of variety: if so do the leaves, the "fruits" vary.

Let us ask one or two questions, and endeavour to answer them, although the answers may be very imperfect. The subject is deep; various minds will view the books of the New Testament from various standpoints, and perhaps, as Sir William Dawson would say, there are intentional varieties that will appear only after close study.

Why have we four Gospels? would not one have sufficed? Why are the "Acts of the Apostles" separated? May not ROMANS and CORINTHIANS be viewed as only one Epistle? May not Galatians and Ephesians be interwoven? Are there any marked lines separating the Epistle of the Philippians from the Epistle to the Colossians? Can we touch any key-notes among the Thessalonian Epistles that do not belong to the Epistles of Timothy so called?

THE VARIOUS DIVISIONS

have one advantage that is very apparent, even to the ordinary reader.

A well-arranged orchard does not weary the mind: it gives *quiet* and rest to the observer; a forest of fruit trees all interwoven in disorderly masses produces confusion and chaos in the *mind*, and civilisation at once attacks it with a view to ORDER. It is impossible without some arrangement to give careful attention to any individual class: minute study, careful analysis, accurate facts, can only be accorded when order of some kind has been established; and if God had obliged us to classify all the information conveyed in Gospels and Epistles, oh, how impossible would the task have been! Fancy branches of pears growing upon apple trees, and plums ripening upon and among olive branches, and man asked to separate and classify *chaos*!

GOD'S DIVISIONS AND ARRANGEMENTS

ought to call forth gratitude when we scan the forests and fields of nature; even when we touch MORAL and MENTAL questions, are we not bewildered by their *forest* depths? And had God left us to classify SPIRITUAL TRUTH and arrange the books of the New Testament according to subjects, the great majority of men could not have found their way into even *introductory* truth—mere ELEMENTS—the A B C of God's words to man.

THE FOUR GOSPELS*

have clear KEY-NOTES—GOD among men; LIGHT walking in the midst of darkness; WISDOM and HOLINESS speaking in the midst of madness and corruption; PERFECTION walking about in the midst of abounding evil, and imperfection so great that no one had eyes to *see* perfection even; LOVE walking in the midst of wrath, envy, malice, and selfishness; the GOOD PHYSICIAN ministering to diseases on the battle-field of earth, covered with wounded and dying—scorned and despised, yet patient and gentle, ONE SANE man in an asylum of idiots and madmen; ONE obedient, humble SERVANT of God surrounded by crowds of rebels, hypocrites, and ignorant, unwise, professing servants; ONE atonement, ONE living and dying Sacrifice, in the middle of Jerusalem, attracting all eyes, manifesting Godly power, and yet suffering and dying as an ATONING "LAMB" for sin,—such is the key-note of all the Gospels, such the key-notes found in the whole *four* Gospels.

In the GOSPELS we see the EPISTLES in motion, in action—Epistles practically carried out. The Epistles *walk, act, live* in the Gospels. Christ is the LIVING EPISTLE; He is Romans in practice,—Corinthians marching forward, strictly according to order. Would to God that we

* Four Gospels written by four different writers, standing as witnesses at different angles, and often seeing at different angles, as witnesses *always* do,—yet *inspiration* preserves all the doctrinal truths. Strange to see the variety and yet the UNITY! Strange to see the variety and yet EVERY DOCTRINE preserved as precious gem!

Even angry critics admit that no Gospel is copied from another: they accuse the variety; but if one Gospel had exactly resembled another, they would have accused the witnesses of copying.

One writer sees less or more than others, is present probably when others are absent, or feels the force of a point more than others, and urges it, but—strange fact!—four writers, at perfect liberty to differ, never once differ upon one doctrinal point, although every page involves DEEP DOCTRINES.

who represent His people were the Epistles in action, living and exemplifying every command! In the Tower of London I am told that a true model "yard measure" is laid up; also a true ONE pound weight, exactly recording what all weights OUGHT to be. Such models preserving us from error and compromise may prefigure our adorable Saviour. Let us weigh ourselves by CHRIST alone; avoid false standards, which are popular and dangerous. CHRIST in the Gospels is our ONE standard, ONE measure,—our CHIEF among ten thousand, and altogether lovely.

THE ACTS OF THE APOSTLES

are not the Epistles in marching order: they manifest the early saints walking upon a far higher and simpler platform than saints *generally* walk upon *now*; but they *are* the walk of men, not always the walk of Christ.

If we had not the "Acts," oh, how the saints of God would PINE after some report of EARLY Apostolic days! How did they speak? how did they act? how did they baptise? how did they speak one to another? Did they use titles? Had they presidents, processions? Did they assume authority over nations? Did they allow kings and magistrates to rule over them? Did they submit? Did they threaten opponents with excommunications, or alarm them with miracles? Did they live as simple fishermen still, and did they ever work at their trades again? Did they CONTINUE to be plain men, bold for God but very humble?

The "Acts" are the SCYTHE of the Church; they cut down all HEATHEN standards of action. The scythe cuts from under our feet all MAN-MADE religion, all error and all compromise, all human exaltation, all carnal, social religions. In the "ACTS" we see the apostles struggling to follow the Man Christ Jesus; faltering at times, yet pressing on. We see them with their eyes upon CHRIST only, as the eyes of the cherubs on the mercy-seat looked *only* at the mercy-seat and the blood upon it; and we see Paul, the great Apostle of the Gentiles—the most learned, perhaps, among them—carrying on his business as a TENT-maker even to the very last, and pleading that he did so as an example (Acts xxi. 34, 35).

Let us ever thank God for the KEY-NOTES struck in the "Acts of the Apostles." Many false lights have been set up all over the world to cause young saints to follow MEN, follow FATHERS, follow men's ordinances; but the young believer who possesses the "Acts of the Apostles" has the ONLY Apostolic light GOD'S SAINTS possess as to EARLY practices, early preaching, early ordinances, and early FAITH in the power of the Spirit of God. And young saints who read and ponder well God's Word will find that the Acts of the Apostles are like the gloves of the Gospels—they fit the GOSPEL HAND exactly; but they will not fit the hand of false religions, and they are refused as Church rules by all admirers of men, admirers of men's systems, admirers of all heathen things taught in the Greek Church, Roman Church, or Ritualistic Churches, which are truly what they INTEND to be—nurseries for MAN-MADE "ACTS" and TRADITIONS.

AT THE FEET OF JESUS.

By EDWARD J. BELLERBY, M.B.

WHAT a sweet and precious promise that is in Isa. lx. 13—
 “I will make the place of My feet glorious”! Dear reader,
 do you know what is the glory of this position? May the
 Holy Spirit reveal to us something of it as we meditate on this subject,
 so dear to every true child of God.

1. *It is the place of pardon* (Luke vii. 38). Yes! ashamed of her
 sins, too timid to come boldly, too fearful to stop away, this poor
 woman creeps behind the Lord; too impure to speak to Him, or even
 touch His body, she washes His feet with her tears. Oh the depth of
 her silent sorrow, and the pleading of her mute eloquence! And does
 the Saviour reject her or scorn her in her lostness for the rich Pharisee?
 No, no!

‘ Vainly we offer each ample oblation,
 Vainly with gifts would His favour secure;
 Richer by far is the heart’s adoration,
 Dearer to God are the prayers of the poor.’

We see in verses 48 and 50 the result of her unuttered prayer. And
 there is the lesson for us. How many Christians have rarely prayed at
 all! Real prayer seems to have been quite a new thing for the righteous
 Saul of Tarsus even, and an exercise of his religion he had never
 availed himself of until he had seen Jesus and his own sinfulness in
 His sight (Acts ix. 11). We must first go to the feet of Jesus for
 pardon before anything else, and it must be a personal matter between
 Him and us, and no one else. Have you been thus to confess your sin
 and be forgiven? If you have, you know something of the glory of
 that blessed station.

2. *It is the place of thanksgiving* (Luke xvii. 16). A poor gipsy
 boy lay dying, and some one told him of the love of Jesus: he looked
 up through his tears, and said, “Oh, sir, did He do all this for me?
 and I never thanked Him!” Have you ever thanked Him for saving
 you—not others (the world): we can easily do that; but for saving you?
 Can you, indeed, be within the walled city of Salvation if you are a
 stranger to the gate of Praise (Isa. lx. 18)? Are you too orthodox to
 show your gratitude unconventionally, or even by breaking the letter
 of the law (verse 14)? Oh, shame upon us! A phonograph can say
 prayers and thanksgivings as well as we do sometimes, and, I believe,
 as acceptably to God. Let this poor despised Samaritan or the gipsy
 boy teach us a lesson. How much we miss by our cold ingratitude!

See how much this man gained (verse 19)—salvation of soul as well as health of body.

3. *It is the place of rest* (Luke viii. 35). Wandering among the tombs of blighted hopes, sport of the Devil, weary, burdened sinner, you never knew what rest of soul meant until you came to Him and laid your load at His feet who alone can give it (Matt. xi. 28). But then—you longed to sit under His shadow with great delight; then His fruit was sweet; then you were enraptured with His delights, and you longed to stay for ever and drink in the joys at your Lord's right hand. But no! He sends you to work and to witness; yet ever and anon you must come back and be "silent to Him" (Ps. xxxvii. 7, marg.), and learn to realise what not only prayer but communion is. You must be quiet with him, and hearken, and He will speak words of peace unto you (Ps. lxxxv. 8, P.B.V.). (This thought, too, leads from rest in communion to restfulness in action and victory in strife—2 Chron. xiv. 11.)

4. *It is the place of teaching* (Luke x. 39). Oh! you are so ignorant, you feel you know nothing of the love of the Father, the grace of the Saviour, or the fellowship of the Comforter: then thank God for it, for yours is just the condition He can bless, and then use in blessing to others (1 Pet. v. 5, and 1 Cor. i. 26). But if you really want this blessing, you must sit down at the feet of Jesus (Deut. xxxiii. 3); *sit down*, observe: there must be no hurry in the teaching. The Lord Jesus will not give us clearer views of Himself if we rush into His presence and pour into His ears a volley of *requests*, and run away again. No! it is in the silent waiting on the Lord that we hear the still small voice; and it is in the patient prayerful study and meditation on His Word that it speaks to us more generally than by a hasty scramble through the appointed chapter or number of verses (Job xxxvi. 22).

5. *It is the place of intercession*. However much men are divided by rank and position, in one particular they are all alike: sin and sorrow have left their stamp everywhere. Compare Luke xiii. 41 and Mark vii. 25, and we see two in very different stations in the same place of prayer—the one a ruler, the other an outcast, and, to the Jew, a "dog." Yet, in spite of the light of the former and ignorance of the latter, how great was the untutored faith and yearning love of the woman who would not be said nay! Perhaps your prayers seem unheard or unheeded, but pray on: the Lord longs far, far more for the salvation of your dear one than even you ever can, though He may in wisdom try your faith. Like those of old (Matt. xv. 30), just lay your sick ones, in all their dumb and direst need, at His feet,

there to silently plead their utter helplessness, and believe He can, He must, and, in His own good time, He will, "heal them all;" and you shall yet glorify God for them.

6. *It is the place of comfort* (John xi. 32). Who has not suffered the loss of dear ones? Then, when the very light of your eyes seemed removed from you, your only true comfort was at the feet of the blessed Lord. "Our sorrow is very great, but Jesus is very sweet," wrote a friend in deep bereavement the other week to me. Perhaps, dear reader, you, like Mary, are inclined to think hardly and rebelliously of your loving Master; if so, this is your place: down, down at His feet, and see His sorrow and suffering and sympathy for you in your sadness. Then your rebukes will melt away, for do you believe Isa. li. 16 and lxiii. 9? If you are hidden in His hand, the pain that reaches you comes first through that pierced hand, and as it touches you its bitterest pang is borne and lessened by the Saviour Himself, so that in all your afflictions He is afflicted too. Think, too, of His sorrow for your sake (Lam. i. 12), and as you gaze at Him and remember "He is the resurrection and the life," you shall realise that ours is the "God of all comfort," and know that unbreakable quiet which He alone can give (Job xxxiv. 29); and, knowing this, can thank Him through your tears for the pain He sends in love to draw you nearer to Himself (1 Thess. iv. 13 and 18).

7. *It is the place of consecration* (John xii. 3). Have we known the Lord's pardon, rest, teaching, and comfort, and withheld this? Oh, shame, shame on us! It might have been gratitude for Lazarus's recovery that made Mary act thus; but I think it was not so much His gifts as the Giver who claimed her best—who to-day claims our all. Oh! just to surrender up everything; to take our wills and means, our time and heart's best love, and pour them all at Jesus' feet. The world may think it waste (verse 5), and call you mad or fanatical because you "give up" balls, theatres, &c., &c.; but think of the Lord's commendation (Matt. xxvi. 13). If you are truly consecrated to Jesus, these things have no attraction to you now, for you have HIM, and having Him you have all you need. If you have truly said, "An offering of a *free* heart will I give Thee" (Ps. liv. 6, P.B.V.), can you as in God's sight give a reason why you are not in Africa, India, or China, obeying Matt. xxviii. 19? By this test your consecration.

8. *It is the place of fellowship* (John xix. 25). How many want the crown without the cross! How many would like the "power of Christ's resurrection" without "the fellowship of His sufferings"! Yet this was Paul's desire (Phil. iii. 10, Col. i. 24); and see his attainment (2 Cor. xii. 10). He could take pleasure in troubles for the Lord's sake. Can you and I? Is it not too often hard work to even bear them, much less take pleasure in them or "glory in the cross"? Do you know what it is to weep before Jesus for sin—for *your* sin,—for the evil that is in the world,—for the thousands dying without the saving knowledge of Him, so that you could wish yourself accursed that they might be blessed, as Paul did for his kinsmen the Jews? Precious bottled tears, shed at the feet of Jesus! Whatever your wish to

yourself for others, you then receive the biggest blessing you ever get into your own soul when your heart goes out in yearning, self-sacrificing love for the perishing heathen. See one sweet result of such fellowship—to receive mothers and children in Christ (verses 25 and 26). You may not be able to go out and preach, but you can wrestle in prayer and have this fellowship with His heart's desires at home. Have you ever felt it? Thank God if you have; there is no sorrow so full of sweetest joy as this.

9. *It is the place of worship* (Matt. xxviii. 9). Yes, for the saintliest and best that is the place: down, down in the dust, in love and adoration, at the feet of your risen Lord; there alone you can receive your strength and orders for service (verse 10). Think it not too lowly a place: it is the only one you can claim. See how Paul grew in humility as he grew in grace, and how this is shown by the names he gives himself—1 Cor. xv. 9 (A.D. 57); Eph. iii. 8 (A.D. 62); 1 Tim. i. 15 (A.D. 65). Yes! come humbly, come often, to the blessed feet of Jesus, and you shall prove He “will make the place of His feet glorious.” But refuse to come now and in the last great day those pierced feet, which on earth went about on errands of love and mercy, shall be turned against you and trample you under foot in judgment (1 Cor. xv. 25).

5. *Hanley Square, Margate.*



A FRAGMENT.

UNTIL Christ be our portion there is in the depths of our being a soul-hunger that nothing can satisfy, for, blessed be God, He has given us such capacities that we, His creatures, can only be satisfied with Himself, the Creator. But He *can* satisfy. He says, “I AM the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.”

Again, we are in darkness—surrounded by sin, sorrow, and death—but the great I AM breaks in and says, “I AM the light of the world.” Thus all that the poor, dark, blind, hungry, craving, dead soul can need is met in Christ, the I AM, who is at once the life, the light, the bread.

We have only one little life to give back to Him who gave Himself for us. Shall, then, that frail, passing life be given to Christ or to the perishing world? If we choose the world as our portion (exhaust its pleasures as we may), our experience will eventually be like Solomon's, and the day will come when our hearts will utter the bitter cry, “Vanity of vanities; all is vanity and vexation of spirit;” “for what can the man do that cometh after the king?” On the other hand, if we accept Christ and His Cross, there awaits us “an inheritance incorruptible, undefiled, and that fadeth not away.” For “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.”

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS, CHAP. XXVIII.

WE have seen in the previous chapter something of an evil seed sowing, and we are now to see a portion of the sequel in the beginning of the harvest. It is not a golden harvest, but a harvest of aching hearts. The old age of Isaac is marred by the attempt he has made to thwart the Divine purpose. Rebekah, having instigated her favourite son to commit an act of fraud, is now to lose him for more than twenty years. The carnal Esau, seeking to outwit the policy that led Rebekah to desire that Jacob should find a wife in the family of her brother, goes off and marries the daughter of his father's brother, and thus sinks the more deeply in the mire of carnality, and Jacob goes forth as a fugitive from the home which had become endeared to him by the associations of more than twenty years. Sin is ever followed by suffering. This truth has been ringing through the ages ever since sin entered into the world, and it will be repeated as long as sin exists. In the chapter upon which we are now to meditate we have a leave-taking, a wedding, a dream, a soliloquy, a memorial, and a vow.

1. THE LEAVE-TAKING (verses 1-7).—Rebekah suggested to Isaac that there was some danger of a matrimonial alliance between Jacob and one of the daughters of Heth (Gen. xxvii. 46). Her purpose is easily seen through the thin veil of this suggestion. She wanted Isaac to send Jacob away to Haran so that he might be saved from the fury of Esau, and she used a method that she knew would in all probability lead him to do as she wished. She was just the kind of person to pursue such a course. She acted on the principle of bicyclists who, in ascending a steep hill, find it more easy to accomplish their purpose by what seamen would call "tacking" than they would do if they followed a straight course. She gained her end. Isaac was willing for Jacob to go to Haran, and arrangements were made for his departure. Rebekah is not mentioned in connection with the leave-taking. Perhaps she felt it was more than she could bear, and therefore kept out of the way. To Isaac the event must have been one of the deepest solemnity. The holiest memories of his life would crowd in upon his mind, for he knew that all that was most solemn and most sacred in the Lord's dealings with his father and himself had some reference to the one who was now going so far away. For all he

knew, he might never see Jacob again, and no doubt there would be some feeling in his mind that he had not treated him in the way in which he should have been treated in view of his relation to God and the covenant. These circumstances would give great solemnity to the last interview between Isaac and his son. Isaac appears to have realised this to the fullest extent. It is said that he blessed Jacob, gave him a charge, prayed for him, and then sent him on his way. Let us note what is said of—(a) *The blessing* (verse 1). “Isaac called Jacob, and blessed him.” He had blessed him before unwittingly (chap. xxvii. 23), and with the intention of blessing Esau; but he had seen the wrong of that procedure, and, having discovered that God had overruled the fraud that had been practised upon him for the accomplishment of His purpose, he had said of Jacob, “He shall be blessed” (chap. xxvii. 33). It is a pity that there should ever be any reluctance to acquiesce in God’s purposes; and when we are guilty of such folly, the sooner we change our course the better it will be for us. The blessing now given by Isaac voluntarily and with good grace, not only conferred upon Jacob the privileges of an elder son, but also the right to be regarded as the heir of the Abrahamic covenant. It did not, of course, carry with it the blessing of a regenerated nature. No human wish, or rite, or form of benediction can do that. Those who are born again are born “not of the will of the flesh, nor of the will of man, but of God” (John i. 13). (b) *The charge* (verse 2). Jacob is sent to Haran, and to the house of Bethuel, and he is told to select one of the daughters of Laban, the son of Bethuel, for his wife. The narrative shows that his instructions were of the most minute and particular character. When the business of the Lord occupies our attention we cannot be too particular. An eminent saint, once asked why he was so particular in small matters, said, “I serve a particular God.” Isaac probably felt, because of what he knew of Jacob’s character, that he must be told in the most explicit terms what he was expected to do. Had he wished to evade the path of duty, Jacob was a man who might have found a justification for such a course in the slightest error in the terms of his commission. Principles are not enough for some men; they have to be held in check by the most carefully worded instructions. This is true, perhaps, in a measure, of us all, and therefore we need not only the Word of God, but the words of God—not only truth, but truth put in language that cannot be explained away. The human heart has a cat-like faculty of wriggling out of anything that doesn’t grasp it so tightly that it cannot be thrown off. In encouraging Jacob to seek a wife in Haran, Isaac was doing as his father had done long before in relation to himself. Thus the influence of the grand old patriarch

lived on long after he had gone to his grave. It is a solemn thought that our children's children for many generations may be made the better or the worse by the lives that we are living. The spirit of the Puritans survives in some who preach the Gospel of the grace of God in our own time. Wesley's fervour is seen in the zeal of many of his followers, and the faithful preaching of Charles Haddon Spurgeon was but the echo of the voices of ancestors who lived and suffered for Christ three hundred years ago. (c) *The prayer* (verse 3). "God Almighty bless thee." Isaac had blessed Jacob, but that was not enough. The blessings men need most come only from God. The appeal of Isaac is to El Shaddai—the Almighty God. Jacob needed protection from Esau and his followers, and the journey he was about to undertake was one in which there would be many dangers. How natural it was under these circumstances that the faith of the patriarch should take hold upon God's almightiness! There are times when it is the only thought in which the stricken hearts of parents can find the consolations they require. Is it not so often when a mother prays through a raging tempest for a sailor son who is far away at sea? or when, with still greater cause for anxiety, there is borne up in prayer a son who is tossed on the black waves of infidelity or of a life of open and unchecked depravity? The blessing that Jacob had in view was particularly what he calls "the blessing of Abraham" (verse 4). That blessing was not for Abraham alone, but for the whole human race, and it was the Divine purpose that it should be handed down from son to son, and from one age to another, until it found its fullest interpretation in the blessing that would come to men through Jesus. It was the privilege of Jacob to be an important link in the chain that connected the one to whom the promise was first given with Him in whom it is fulfilled. While Jacob was the child of promise, Canaan was the land of promise, because it was in that land that the Messiah was to live and die. The Divine interest in Canaan, that so often finds expression in the Old Testament, is explained by this fact. It might well be a land which the Lord cared for, and upon which His eyes rested continually, seeing that it was to be the scene of the incarnation and of the crucifixion of His best beloved. Oh that our hearts might ever see a charm in all that is associated with our Lord! Isaac prayed that Jacob might become, not a multitude, but, as in the margin, an assembly of people, or, as in the Revised, a company of peoples. There was in this request the idea of organic unity. No people have ever maintained their unity as a people for so long a period as the Jews have done. They are scattered throughout every quarter of the globe, but they are still one people. (d) *The sending away* (verse 5). "Isaac sent away Jacob." Thus he went with his father's full approval. It would have added immensely to the burden he had to carry if, through all the years of his absence from home, his life had been darkened by his father's frown.

2. THE WEDDING (verses 6-9).—Esau had married wives who were

connected with the families of the Hittites, and had thus grieved both Isaac and Rebekah (chap. xxvi. 34, 35); but now he seeks to win his way back into their favour by marrying his cousin, a daughter of Ishmael. He probably thought that if his parents were favourably disposed towards Jacob because he was willing to marry one cousin, they would be favourably disposed towards him if he married another. By this course of procedure he probably expected Isaac might yet be induced to confer upon him the blessing of which he had been deprived by the subtlety of his brother. There was no regard for the Divine purpose in all this. God had said, "The elder shall serve the younger" (Gen. xxv. 23); but Esau virtually replied, "It shall not be so if I can help it." How much of life is worse than wasted by many men as the result of putting their wills against the will of God! It was a poor look-out for Sisera when the stars in their courses fought against him (Judges v. 20): it signified that a worm of the dust had set himself against the Eternal God. It is a blessed thing to be "kept by the power of God," but it is a fearful thing to have that power against us.

3. THE DREAM (verses 11-15).—In the journey from Beersheba to Haran Jacob traversed nearly the whole length of Canaan from the south to the north. As he drew near to the ancient city of Luz, which was situated some twelve miles north of Jerusalem, he was overtaken by the swift-coming Eastern night. This was probably the second or third night since he left Beersheba. Wearied with his journey, he laid his head upon a stone and slept. In his sleep he saw the vision of a ladder reaching from earth to heaven, upon which angels were ascending and descending. This ladder was an object-lesson that must have been full of meaning for the weary sojourner. It suggested—(a) *That there was a way to heaven from Luz.* The top of the ladder reached to heaven, and the bottom touched the earth. Luz was a Canaanitish city, but the ladder was placed there. There is a way to heaven from anywhere. Zacchæus found one in Jericho, and a few discovered that there was a way from Sardis. This ladder reached all the way to heaven. The ladder of a fire-escape, which was once seen at a great fire, was needed for the purpose of ascending to a high room, but it was found that it wasn't long enough. This was not the case with the ladder Jacob saw. God's way to heaven, like the High Level Railway to the Crystal Palace, goes, as Daniel Quorm used to say, "right into the palace." (b) *That the way to heaven was an ascent.* It was symbolised by a ladder. Ladders are not generally placed at a great distance from the perpendicular. They, therefore, represent a steep ascent. The way to the earthly temple in Jerusalem was up-hill. We see this in the Songs of Degrees (Ps. cxx. to cxxxiv.). The thought of a gradual ascent is very prevalent in these portions of God's Word. The degrees may be regarded as representing the rounds of the ladder by which pilgrims went up (Ps. cxxii. 4) to worship. (c) *That the way was to be regarded with wonder.* Speaking of Jacob's dream, Andrew Fuller says, "Almost every particular is introduced by the sacred writer with the interjection, 'Behold!'" What reason is there for wonder at the ways of grace! These are things "the angels desire to look into" (1 Peter i. 12).

(d) *That it was a guarded way.* The angels of God were upon it. The Earl of Leicester said to Queen Elizabeth, as he saw her once at a high window—

“I would climb to thee,
But that I fear to fall.”

But for this, some would start for heaven. They forget that all the forces of heaven are engaged to bear them up (Heb. i. 14). (e) *That the way begins on earth.* Dives saw no ladder from hell to heaven. All he saw was “a great gulf fixed” (Luke xvi. 26). Earth may be to us “the vestibule of heaven.” “This,” said Jacob—this earth—this Canaan—this Luz—“is the gate of heaven” (Gen. xxviii. 17). Through the gate the glory shines, and so

“The men of grace have found
Glory begun below.”

In John i. 51 we see the true interpretation of this ladder. There we see the angels ascending and descending, not upon the ladder, but upon the “Son of Man.” Henceforth men are to know that He is the way to God (John xiv. 6). “Jesus,” says Monod, “is not three-fourths of the way, but the whole way;” and Peter has made it clear that He is the only way (Acts iv. 12).

4. THE SOLILOQUY (verses 16-18).—Jacob’s dream was full of Jacob’s God. As he slept he saw what was to him the Divine presence, and from the summit of the radiant ladder there came to him that voice of the Lord that is full of majesty. Dreams may be more than dreams. They may be God’s voice—God’s hand—God’s grace to us. “The stuff that dreams are made of” may be woven by the hands of angels, and there may be worked into them the delicate tracery of Divine tenderness. “Jacob awaked out of his sleep.” It was one of those awakings that most of God’s people have had at some time in their lives—an awaking in which the world and all things in it have become so different to what they were when they lay down to sleep. The plain of Luz, which had been to Jacob but the polluted suburb of a heathen city, was now “the gate of heaven.” The gates of Beer-sheba had been left in the far distance, but the gate of heaven was close at hand.

5. THE MEMORIAL (verses 18, 22).—Luz would be no longer, as its name implied, a place suggestive of separation. It had become a trysting-place in which Jacob had entered into covenant with God. The pillow that must have seemed so hard is now a bright memorial of the brightest hours Jacob had ever known. Are not our most lovely Bethels often raised, as a sweet hymn teaches, “out of our stony griefs”? Tears may be transformed by the grace of God into bright jewels that shall adorn redeemed spirits, and our darkest hours may be the highway through which our Father may lead us into the splendour of the eternal light. The memorial was—(a) *One that would last.* It consisted of a stone. Men often inscribe their murmurings on the rock and their mercies in the sand. It would be better if it were the other way about (compare “forget thy misery”—Job xi. 16—and “forget not all His benefits”—Ps. ciii. 2). (b) *One that pointed upwards*—“set it up.” The pillow must become a pillar. It is not

so much Jacob's dream as God's glory that is to be commemorated. (c) *A solitary stone.* This was a fitting memorial of God's goodness to the solitary wanderer (Isa. xxxv. 1). (d) *A consecrated stone*—"poured oil upon the top of it." Thus, though perhaps unconsciously, Jacob provided a symbol of the Holy Spirit. He had heard the voice of the Father, he had seen in the ladder a type of the Son, and now he is led to provide a symbol of the Spirit.

¶ 6. THE VOW (verses 20, 21).—There is probably a good deal of Jacob in these words. There is a desire for the presence of God, but it is evident that there is a good deal of regard for temporalities. Bread and raiment (verse 20) and protection (verse 21) are very much upon his mind. He will have God to be his God, but not, perhaps, without some mixture of worldliness in the motive that leads him to make his choice. There is, moreover, if we may depend upon the Revised Version, too much that savours of the bargain-making spirit of the patriarch—too much of the "if" and "then." There is a suggestive contrast in the "if not" of the three Hebrews who went to the fiery furnace for their Lord (Dan. iii. 18). This is the first vow of which we have a record, and it is interesting to know that it was fulfilled (Gen. xxxv. 7, 15).

—o—o—o—o—o—o—o—o—o—o—

GOD OUR STRENGTH.

SAMSON, whom no earthly power could subdue during the twenty years that he was energised by the Spirit of God under his Nazarite vow, yet as soon as his locks were shorn was weak as another man. David, who while he walked with God was the man after God's own heart, yet at length, when out of communion, could be guilty of the most appalling sins. We have no strength of our own to stand against temptation. The longest life, the most devoted service, is no security against a fall.

I remember, when a young man, seeing, at a lecture on magnetism, a piece of soft iron brought on the platform and shown to be unable to hold up a needle. A coil of copper wire was then put round it and connected with an unseen battery. Now it held, first nails, next chisels and other tools, till all the weights of the institution were brought, and it sustained them every one by the magnetic power. At a signal the wire was cut, and they all fell to the ground. It could no longer hold up the smallest thing. Its magnetic power was not in itself, but in its connection with the unseen battery.

"Not by might, nor by power, but by My Spirit, saith the Lord," is as true in our conflict with sin, or our service to God to-day, as it was for Zerubbabel in his day. "Without Me ye can do nothing;" "The flesh is weak." So Peter was taught, and we are taught by his example. The most beautiful garden brings forth its fair flowers only so long as it is well *kept*. Leave it to itself, and it soon becomes a wilderness of weeds. Blessed be God, who says of His vineyard, "I the LORD do keep it, I will water it every moment. Lest any hurt it, I will keep it night and day" (Isa. xxvii. 3). "To Him that is able to keep you from falling, be glory and majesty, dominion and power, both now and for ever. Amen."

W. COLLINGWOOD.

OLD PEARLS ON NEW STRINGS.

NO. VII.—A FATHER'S PRAYER ANSWERED.

By WILLIAM LUFF, Author of "Summer Flowers."

SOME thirty-two years ago, a father was left at home to mind the baby while the wife went out upon business. As he sat by the cradle he became anxious about the future of the sleeping little one. What would it become? What would it do? Whither would it go?

Was it possible to secure that future? Yes. There were many pearls upon this string.

"The seed of the righteous shall be delivered" (Prov. xi. 21).

"The generation of the upright shall be blessed" (Ps. cxii. 2).

"The just man walketh in his integrity: his children are blessed after him" (Prov. xx. 7).

"A good man leaveth an inheritance unto his children's children" (Prov. xiii. 22).

With these wonderful promises the father knelt beside the babe and told the Lord his desires; and so real was the transaction, that he arose from his knees fully assured an answer would be given.

The baby grew and became a boy; then the boy became a lad, and, without showing any change of heart, went to sea. Here the course was downward, from bad to worse; until upon one occasion, when he was sailing, penniless through sin, even his mother refused to come and see him off, sending him a shilling, but declining to come herself.

At an early age he married a young girl with whom he had played as a child; but he still followed the sea. When he came home one day on a hurried visit, having to sail again in the evening, his little boy, who was just beginning to talk, met him with an unexpected piece of news.

"Mam's been getting saved, and I've been getting saved too," said the young confessor.

When the sailor saw his wife, the change was so manifest that, to use his own words, as he told us afterwards, "I saw Jesus in her face."

It was a short interview, for he was aboard ship again that night; but the face followed him. Wife saved, child saved, and he unsaved. What was he to do? Get saved himself if possible. So alone he went below, and, where no one could see him, he poured out his heart, but got no comfort. He went on deck again; but that face—the face, as

it were, of Jesus—still pleaded with him; so once more he went below, only to return without peace. How could there be peace for him? He knew not that God had said of Jesus, "This Man shall be the peace" (Mic. v. 5); and that He "had made peace through the blood of His cross" (Col. i. 20).

A third time he went alone, and the Spirit gave him life and joy and peace in believing.

"I knew I must make a bold stand," said he, "and by God's help I did. Four years have gone now, and He has put a character upon my back. Men wonder how it is I am kept: the secret is, I live near the Cross. The blood does it. The Devil cannot stand the blood."

He then told us how his father came to see them, and how the small boy, who had formerly published the mother's conversion, again told tales: "Pap has been and got saved now."

The father's reply was a repetition of the scene beside the cradle twenty-eight years before, and now the prayer was answered.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6).

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. vii. 7, 8).

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it" (John xiv. 13, 14).

"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. 7).

"And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John xvi. 23, 24).



GATHERED CRUMBS:

THERE is always danger to those who have to talk much about religion, that their religion may become that of the head, rather than the true religion of the heart. I have found it necessary myself to dedicate an hour or two at midnight to serious meditation in self-examination and prayer.—DEAN HOOK.

"THE more we speak to God, the more we shall be likely to speak of Him and for Him."

It is well to walk beside a straight line, that you may see your own crookedness.—C. B.

A BACKSLIDER—One who has seen better days.—W. COMFIELD.

"THE life of prayer is the life of power."

Sunlight.

By WILLIAM LUFF.

There's a ladder of sunlight right up to the skies,
A ladder right down to my feet ;
A ladder where holy ambitions may rise,
And eber God's kindnesses meet.

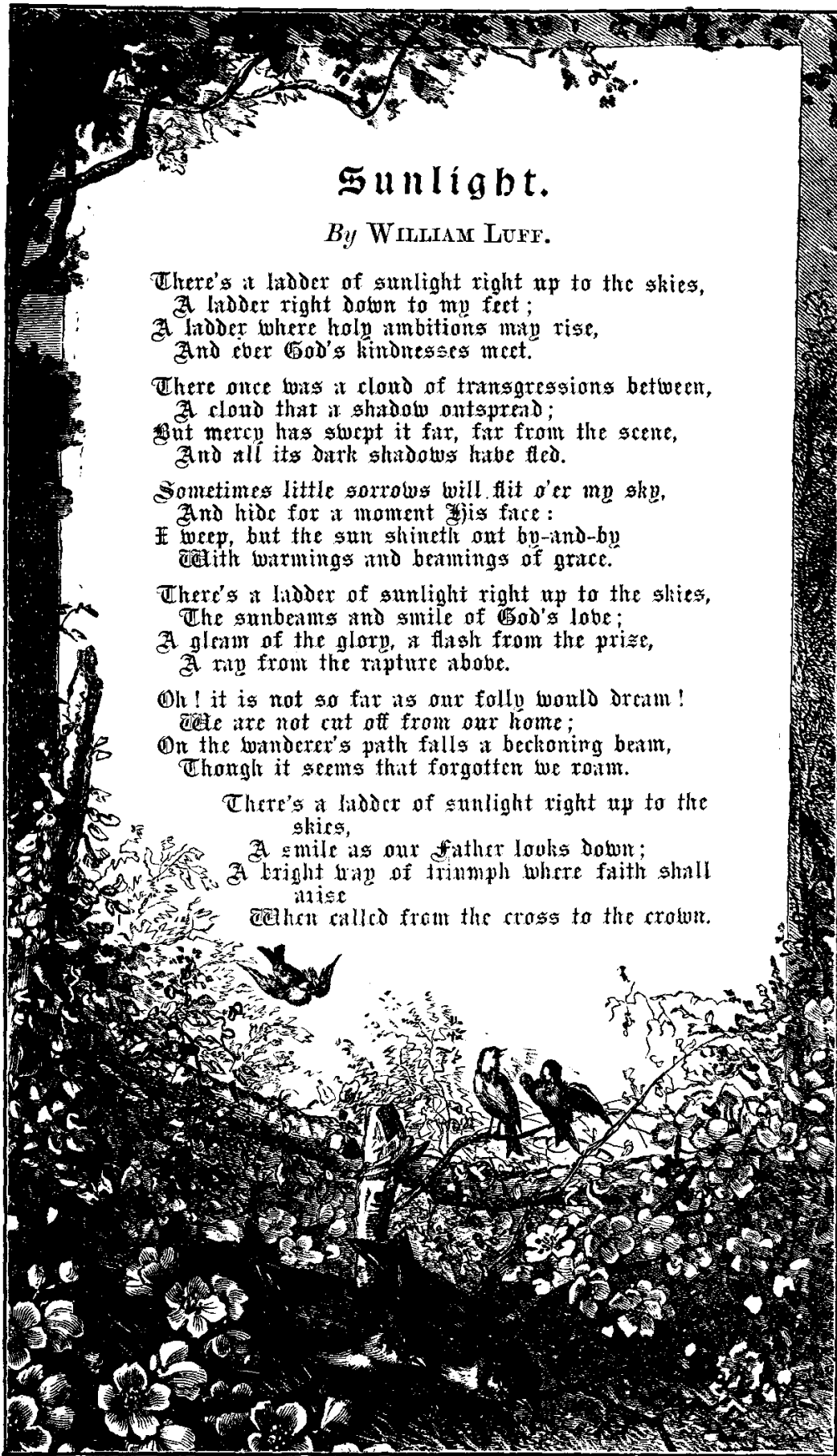
There once was a cloud of transgressions between,
A cloud that a shadow outspread ;
But mercy has swept it far, far from the scene,
And all its dark shadows have fled.

Sometimes little sorrows will flit o'er my sky,
And hide for a moment His face :
I weep, but the sun shineth out by-and-by
With warmings and beamings of grace.


There's a ladder of sunlight right up to the skies,
The sunbeams and smile of God's love ;
A gleam of the glory, a flash from the prize,
A ray from the rapture above.

Oh ! it is not so far as our folly would dream !
We are not cut off from our home ;
On the wanderer's path falls a beckoning beam,
Though it seems that forgotten we roam.

There's a ladder of sunlight right up to the
skies,
A smile as our Father looks down ;
A bright way of triumph where faith shall
arise
When called from the cross to the crown.



DR. JOHNSTON IN AFRICA.

HE following further tidings from this devoted medical missionary will be welcomed by a large number of our readers. His previous dispatch, dated December 24, appeared in *Footsteps of Truth* for June.

PALACHEVE, BECHUANALAND,
April 26th, 1892.

Arriving at the capital of Barotse during the rainy season, consequently the most unhealthy time of the year, in a few days an extensive medical practice sprang up amongst the natives, including nine of the King's wives, but mostly cases of fever, and quite amenable to treatment. This was rather unfortunate for me, as at the end of three weeks, feeling the effects of the malaria-exhaling swamps around me, and wishing to get away from it and proceed on my journey, I requested of the King 50 or 60 carriers, but was put off with, "That will be all right, but don't be in a hurry." However kindly the white traveller may be received by a powerful heathen potentate like Siwanika, he is soon made to realise that his position as a guest is

VIRTUALLY THAT OF A PRISONER,

for he cannot leave the country, nor dare a porter lift one of his loads, except by the King's permission.

The romance of life among the Marotse, or any other savage tribe, is but of short duration to the European. For a few days he is interested in observing their manners and customs—the native smithy, for instance, where during the early hours of the morning blacksmiths are at work smelting iron from the crude ore by means of charcoal and clay crucibles, forging spear and arrow heads, knives, and snuff spoons by the aid of the most primitive of tools.

Under a shed are a group of men busy making karosses by sewing together, with threads prepared from sinew, skins of leopards, jackals, tiger cats, and other wild animals. In another corner wood carvers are hewing from blocks of wood, bowls, milk jugs, mush basins, &c., by means of various sized native hatchets. Chipping away morning after morning, weeks, even months, are spent ere a single household utensil is completed; but had they been turned on a lathe, the symmetry of the vessel could scarce be more perfect. In the evening, with much pomp and ceremony, preceded by his band of drums and marimbas,

HIS MAJESTY COMES OUT TO THE KHOTLA,

or counsel yard, where hundreds of men are gathered, kneeling in semicircles round the spot where the royal mat is spread, taking their position according to rank. A chair is sent for, and we are invited to sit by his side while court is being held. The business on hand is perhaps a case of witchcraft, poisoning, cattle-stealing; or it may be to receive some of the many bands of natives belonging to tribes living hundreds of miles off—as far north as Bangweola, and south to Lake Ngami—but who occupy land supposed to be within Siwanika's dominion, and by these delegates send the annual tribute he claims.

In this way the opportunity was afforded me of seeing representatives of several tribes as yet but little known to the civilised world. This over, the King returns to his wattle-and-daub palace in state, and I to my hut—would that it were to spend a quiet night; but not while

ANCESTRAL WORSHIP IS THE RELIGION—

if religion it may be called—of the Marotse can we expect other than “a sound of revelry by night,” their theory being that though their ancestors have departed this life, their spirits still haunt the scenes of their earthly career, potent to work their will on those who may have incurred their displeasure; and although Siwanika regularly visits the tombs of his fathers to pray to them, and is liberal in his gifts of oxen, &c., as peace offerings, his conscience tells him that many of them did not, to say the least, receive fair play at his hands upon the occasion of their exit from this world, and he dreads their nocturnal visits: hence the necessity for having this drumming, yelling, and shouting the livelong night, so as to keep them at bay.

Having done my best for the sick among his people, I decided to leave Lialui for a week or two. That there might no longer be a selfish motive for detaining me, I saddled

ONE OF THE KING'S HORSES

that he had placed at my service ever since my arrival, and rode off to the French Mission station at Sefula, a distance of 18 miles across the plain, on a visit to the veteran missionary Mons. Coillard. The station is situated on a beautiful plateau, surrounded by stately trees, at the extreme end of a low range of hills running along the east side of the great valley. Sefula might well lay claim to the title of a model mission station, with its neat and trim little church, schoolroom, saw-mill, carpenter's shop, and smithy; thus providing instruction for the natives, not only in Divine things, but also that they might learn how to improve their condition in this world. So far, however, these privileges are but poorly appreciated; the people know that they dare not improve their dwellings even if they knew how, royalty reserving to itself the right of living in a house with doors and windows.

We found Mons. Coillard in a very low state of health, more than ordinary trials and sorrows having fallen to his lot of late, not only from the dark outlook of the Mission's future and the difficulties that seem to beset the cause dearer than life to him, but in the terrible loss he had sustained but a short time ago in

THE DEATH OF MADAME COILLARD,

the partner and true helpmeet in his long career of service and suffering in this dark land. One event, however, that took place on New Year's Day, cheered him greatly, namely, the celebration of the

FIRST CHRISTIAN NATIVE WEDDING

on the Zambesi, the contracting parties being Letia, eldest son of Siwanika (who has been for some years in the Mission school, his exemplary conduct leading the missionary to be very hopeful of his future), and the daughter of a neighbouring chief. An immense concourse of natives gathered to witness the ceremony. I had an

opportunity of photographing some very interesting scenes in the day's proceedings.

On the 6th of January I was reluctantly compelled to bring my most pleasant stay at Sefula to a close, and returned to the

CAPITAL BY A CANOE,

down the canal a distance of six miles, where it connects with the river by a series of small lakes. This route is a long day's journey, owing to the strong current the paddlers have to contend with, but by no means a tiresome one, as the traveller can, by the active use of his gun, lay in a fine stock of wild ducks and geese, as they rise in great flocks at every bend of the river. I bagged 17 birds during the day, the combined weight of five geese being $57\frac{1}{2}$ lbs.

At last the King consents to give me the road, providing seven native canoes, five paddlers to each, and carriers for the balance of my goods to go by land. Everything being ready, on the 15th we made a start for a voyage of 450 miles on the Zambesi. The motion of the rough, unshapely dug-outs was anything but pleasant, and an upset, sooner or later, seemed inevitable, particularly as all the paddlers stand at their work, the steersman at the prow and four astern of the cargo, bending their bodies to each long but steady stroke in perfect rhythm. Sitting on a mat exposed to the scorching sun would be very trying to one's patience but for the interest created by watching the crocodiles as they slide lazily from the banks into the water at our approach, or looking out for the numerous hippos that infest the river, bobbing up every few hundred yards, extending their enormous jaws, snorting and blowing often in dangerous proximity to our fragile bark, sometimes as many as 40 or 50 in a herd, but we shoot past, giving them as wide a berth as possible.

In a few days we find ourselves at Sinanga, the southern end of the monotonous, treeless, shadeless valley; and

NOW ALL IS CHANGED.

The banks are thickly wooded, but by no means tropical in appearance, for, so far as the scenery is concerned, one might easily imagine oneself on one of our beautiful Canadian or English rivers in midsummer, while the many islands brought back to us happy memories of camping days on the Georgian Bay. Leaving Sinanga behind, we have to rely on the rifle to obtain food for our 38 hungry men, as there are no more native villages within reach for the next ten days at least; but it would have been an easy task to have supplied five times as many with meat, as the forests on both sides simply teemed with game: between Sinanga and Sesheke we shot 18 animals, including impalla buck, koodoo, roan antelope, and tibia. On the 25th we camped within a mile and a half of the Ponya Falls, and while the men were engaged in dragging the canoes overland to smooth water

I GOT OUT MY CAMERA

and went to photograph the falls. In about an hour we reached the river, but to find ourselves cut off from the only spot where the cataract can be viewed to advantage by a stream a 100 yards wide and waist deep. Our only alternative was to strip and wade it. The stones were

slimy and slippery, as if coated with soft soap, and the current very strong, but we got to the opposite side safely, which proved to be a rocky island, crossed it, and sat down on a boulder to gaze on a scene so grand that few men would regret travelling 1,000 miles to see it. I must reserve a detailed description of the falls until the photos obtained can be placed alongside the text, when fewer words will suffice. After spending four hours on the rocks, where we were alternately scorched by the sun and drenched with the rain, that came in fitful but heavy showers every 15 or 20 minutes, we retraced our steps, gratified beyond measure for the privilege we had enjoyed in being permitted to see the falls, cascades, and rapids of Ponya.

On February 1st we reached Sesheke, where Dr. Livingstone made his headquarters while exploring in these regions, and where we found

A STATION OF THE FRENCH MISSION,

under the superintendence of Mr. and Mrs. Poy, bravely fighting for light and truth in the midst of the grossest darkness and superstition. I spent a delightful week with them, and on the 10th reached Kazungula, the termination of our river journey, and where still another French Mission station has been planted by Mr. and Mrs. Jalla, and here we wait for the land detachment to arrive with a portion of our trade goods. Unlike much of the journey from the coast to Lialui, our experience on the Zambesi has been most enjoyable—a perfect pleasure trip, nothing to mar it but three comparatively slight attacks of fever, and these we are getting accustomed to. On the 16th the 50 porters, with over 100 men, sent by Siwanika to escort us through Batokaland arrived; two days are occupied in readjusting loads, but somehow with many misgivings. The chiefs in charge of our bodyguard are having a great deal to say concerning the dangers we are about to encounter, &c., and that a rumour has reached them of a Matabele impi lying in wait for us. These braves have come over 450 miles with us, surely not to show the white feather now! Yes, and at the only time when their presence is really required. All is ready for the march on the morning of the 18th, and I am bidding farewell to the friends whom it has been such a joy to meet, when a servant reports that

MY CAMP IS DESERTED,

the cowardly crowd having turned tail and fled during the night: thus I am alone again with my two Jamaicans. This is a crusher, but, like the African fever, we get used to it. The future now is dark indeed, but in a few days no doubt it will brighten. In the meantime, accompanied by Mr. Jalla and a couple of boys to carry our blankets, we set out on a week's tramp through Batoka, so as to learn something about the natives, and to visit the wonder of Central Africa, viz., the Victoria Falls, *re* which more anon. On returning to Kazungula we found a couple of hunters camped on the west bank of the river, who were anxious to obtain some trade stuff, and, as they had a bullock cart such as I stood in need of,

BUSINESS WAS SOON ARRANGED,

and the same evening—March 1st—saw my goods across the river, loaded

on the vehicle, the 12 oxen inspanned, and they are off full speed—say about the rate of a trades' procession or Lord Mayor's Show—but they must trek for 10 miles before daybreak so as to get beyond the tsetse fly's bite before morning.

Whither bound now? Across the Kalihari Desert to Palacheve, the town of the Mangwato, under the Christian Chief Khama, and from thence north through Mashonaland, still towards Lake Nyassa. We will pass over for the present our bitter experience of 400 miles trekking on the Kalihari, where

WE SUFFERED SO MUCH

for want of water; dreary nights spent, rifle in hand, guarding our oxen against the lions that growled around within a few yards of us, expecting an attack every minute. Outspanned in Palacheve on the 27th of March, in front of Blackbeard Bros.' trading station, to find a fearful epidemic of fever raging in the district; hundreds of natives down—including Khama, his wife and child—an average of 15 deaths a day, close upon 3,000 having been taken off since January 1st. The Chief, hearing that a doctor had arrived, sent to call me, and begged that I would stay for a few weeks and help them. I promised, little knowing what I was undertaking; for scarcely a family in the large town had escaped the scourge. Khama and Messrs. Blackbeard Bros. kindly placed their horses at my service, and for over three weeks my time was fully occupied amongst

THE SICK AND SUFFERING.

And not natives only, for of the 20 white men in Mangwato 17 were upon my list of patients visited. By the end of April my strength gave way, fever recurring at intervals of two days; and as Khama, his wife, and all the white people had recovered, while fatal cases amongst the natives were very few, I felt free to pursue my journey. On meeting here Mr. Elliott, a missionary among the Matabele, on his way to Cape Town, I decided to send

MY TWO JAMAICANS

in his charge to the coast, and to see them safely on board a steamer for home. I am sorry to part with them, particularly as a thousand miles still lie between me and the point in Africa I wish to reach. They have been of great service to me, and my expectations as to the advisability of employing Christian natives of the West Indies as assistants to the pioneer missionary in Central Africa have been fully realised; but means of transport becomes so much more expensive and difficult to obtain the further east we travel, that I do not feel justified in taking them further. But why not have them to aid missionaries already in the field, as proposed? The fit time is not yet come. Even those left at Bihé I would recommend to return as soon as building operations are finished on that station, as it is only in

THE OPENING UP OF NEW SPHERES

that their services can be best utilised; and at present little or no effort is being put forth to reach the numerous tribes occupying the vast regions extending 450 miles north and 500 miles south of the

road we have travelled from Bihé, save the noble little band composing the French Mission on the Zambesi, where any attempt at aggressive work is paralysed by the power of the Chief, which, though not openly hostile, is none the less antagonistic to Christian missions, while even here at Mangwato there is at present no missionary. Black men are not constituted to act as organisers of work, and until

WHITE MEN ARE FORTHCOMING

to lead the van, rather than put friends at home to the expense of supporting them, without the prospect of anything being accomplished, we deem it wiser that they remain at home for the present.

April 26th.—My stuff is on board the waggon, the 18 oxen are ready to be inspanned, and we track north to-night towards the Zambesi, again visiting *en route* the Banyai and Mashona tribes. Early in June we hope to be in the vicinity of Mount Hampton or Salisbury, 570 miles from here, when we will once more have to resort to carriers for the transport of our loads.

JAS. JOHNSTON, M.D.



THE ALL-SUFFICIENCY OF CHRIST.

CHOICE EXTRACTS FROM HEWITSON.

“ **A** GAIN I am on British ground! The Lord has brought me so far homeward in safety. From Madeira I sailed to Lisbon in six days, and staying there three days with a family very dear to me in the Lord, left for London in a schooner, which, owing to contrary winds and calm, was detained four whole weeks on the voyage. What portion have we in heaven or earth but the Lord? A parting word from the Bible—‘Rejoice in the Lord,’ for ‘the joy of the Lord is your strength.’ ”

These characteristic words Mr. Hewitson wrote from London on 12th June, 1846. Many hearts were gladdened to see once more in the flesh this “dearly beloved in the Lord.” “I left London yesterday,” says he, writing from Ayr to Mr. Dodds, June 24, “having preached twice at Brighton on Sabbath, and returned to London on Monday. To-morrow, God willing, I prosecute my journey onward to Dalmellington, and then, probably next week, will be in Edinburgh. Beyond that point I cannot as yet forecast with anything like certainty what may be my movements; only I wish that they may be all movements in the way of the Lord; for if we will not walk with God in His way, He will not leave His way to join Himself to us, and walk with us in ours. It is our wisdom to give up all contending with God on this point; for our way is always out of the way, and His way leads

us right. '*Amicus est pro vehiculo*'—and who so good a friend as God? We while away the time, and beguile the weariness of travelling, best in His company. The two disciples journeying to Emmaus were but poor company to each other; but when Jesus joined them, and blessed them with His sweet discourse, their hearts burned in them by the way. His presence made a mile a step, and an hour a minute. Have you been drinking deeply," he adds, "at the blessed streams of prophetic truth? They are streams of refreshment, and gladness, and hope. I hope to find that you are brimful of truth, God's truth, no less respecting the glory than the sufferings of the Redeemer and His Church."

And, two days afterwards, to a friend in Madeira: "I see not yet what the Lord's thoughts are regarding me, as to my future movements. I leave all, meanwhile, in His hand. He will guide me with His eye, whether it be back again to Madeira or not. I saw little of Madeira, but it will be more worth while to see it when the new heavens and the new earth are made. I care not though I never see the magnificent places of the earth till then. The children of God in Madeira! I cannot but remember them at the throne. Let us all now be trimming our lamps, and making ready to meet our Princely Bridegroom. Then—it may be sooner, but at all events then—we shall meet again, with our heaven-lit lamps, and our blood-washed wedding garments, when the jubilee-cry is raised."

And from Dalmellington, June 29th, to a friend in Edinburgh, intimating an intended visit: "May our meeting be truly in Jesus, and our fellowship sweet through the shedding upon us of His sweet ointments." Life is weary, if Christ be not in us, revealing the name of the Father. '*As the hart panteth after the water brooks, so panteth my soul after thee, O God.*' What an aching void, if we be not filled with grace and truth out of the fulness of Christ Jesus our Lord! What soul-satisfaction, when we are breathing the Spirit, and walking in the light, and enjoying the communion of the Father, and of His Son Jesus Christ! Truly then our joy is full.

"My desire," he continues, "is to know no man henceforth after the flesh, but to seek Christ and God above all things, in all companies and places. So much of Christ as there is in every one, so much of beauty and desirableness there is there, and no more. It is sad, in these degenerate and apostate times, in which, because of abounding iniquity, the love of many is waxed cold, to be obliged often to hide ourselves in the secret of God's presence from the strife even of some of His own children's tongues! How many speak to you with as much 'strife,' or earnestness and interest, about the vanities of this passing world, as if they were still of the world, and not born from above! You would ever be looking unto Jesus; but they will have you to look away to something else, as if something else were more lovely than He who is altogether lovely. Mary sits and looks up to Jesus: even her sister Martha would have her look to something else.

"More converse with God," he adds, "and less with man, would be health to our flesh and marrow to our bones. We cannot converse with God in the company of our brethren, unless we meet in the name

of Jesus. If we meet in His name, we have His word for it that we shall not be without His presence and fellowship. When we meet a friend in the Lord, we should frame our hearts towards him into the prayer, 'Grace be with thee!' and when we part, the breathing of our hearts towards him should be, 'The Lord Jesus Christ be with thy spirit!' But on the bed of languishing, and in the furnace of Zion, you have conned these lessons of spirituality better, and to more practical purpose, than I, who am slow to learn and dull of spiritual discernment. Nevertheless, it is good to stir up one another by way of remembrance, that we may be more earnest in the desire of walking, not after the flesh, but after the Spirit—of living, not unto man, but unto God. Grace be with you till we meet, and then, and for ever."

And, of same date, to A. A. Walker, Esq.:—"In this wilderness we meet with trials, and are visited by the Father with chastisement; and it cannot but be that sometimes we should be cast down. But it is written—'God, who comforteth them that are cast down, comforted me by the coming of Titus.' If we be privileged to meet, and either of us be by any means cast down, who knows but the God of comfort will make our meeting a means of mutual encouragement and refreshing and consolation? The Lord Himself meet with us, or not let us meet; for, sweet though the meeting be of brother with brother, yet it is only sweet when they meet in the Lord, as one spirit with Him, and so one with each other. The common fellowship which we have with God makes our meeting as brethren sweet. I should like to see you face to face. If we wait on the Lord, our joy will be full."

Another of those welcome companionships is noted. "It will be pleasant to me," he writes to the Rev. A. A. Bonar, "to remember the times when our tents were pitched side by side in the wilderness. To me our common meditation of God was sweet. Often have I found the Lord present in the midst of conversation with Christian friends. On many such occasions has 'the south wind' come, wafting fragrance from 'the mountain of myrrh, the hill of frankincense.' Little do Christians think that they lose so much, when they waste their moments of intercourse in idle and unprofitable talk, or, it may be, in religious conversation, without seeking the presence and fellowship of the Beloved.

"The character and spirit," he adds, in the same letter, "of the now aged apostle John's conversation, are gathered from what he says to his friend, 'the elect lady:': 'Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.' His conversation, on meeting with the brethren, was just a continuation of what he wrote about to them when absent; and in such conversation 'his joy was full,' for the Lord was present according to promise—'Where two or three are gathered together in My name, there am I in the midst of them.' To get always a fulfilment of this promise, we should always meet in the name of Christ. If Christians ever meet to do or say what they cannot engage in doing or saying in the name of Christ, it were better for them not to meet at all; for the Scripture says, 'Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.'"

CHIPS FOR KINDLING.

DYING TO SAVE.—When the country of the Athenians was being devastated by their enemies, the king, Codrus, inquired of the oracle how the calamity might be averted. The answer was, “By his death at the hand of the foe.” This being known by the invaders, they determined that no one was to slay him. So he disguised himself and went forth as a labourer into the fields. Meeting a foraging party, he struck one of their number with his scythe, and they, not knowing who he was, fell upon him and slew him. Here are two parallels and two contrasts. Codrus was a king; Christ is the King of kings. Codrus was a king disguised; Christ disguised Himself as a peasant. One fulfilled a superstition; the other fulfilled the truth. One averted the fall of Athens; the other averted the fall of a world (Phil. ii. 6, 7).

BRIGHT LIGHTS AND NIGHT LIGHTS.—The bright electric rays of the lighthouse shone over the water; but, though grand for its work, it would hardly do for a night light in a sick-room. Thank God for little lights as well as big ones. “Ye are the light of the world,” may apply to some towering beacons; but “it giveth light unto all that are in the house,” is more applicable to others (Matt. v. 14, 15).

“Jesus bids us shine with a clear, pure light,
Like a little candle, burning in the night.”

Jesus is both a great light for the world, and a home light for the sick-room.

PRAYING FOR RAIN.—During a drought a minister was asked to hold a prayer meeting and pray for rain. “It is no use,” he said, “while the wind is in the north.” He forgot that God “createth the wind” (Amos iv. 13), and that the winds obey Him (Matt. viii. 27). Yet we are sometimes as foolish, and say, “That man cannot be converted while he drinks;” “That woman will not be saved while she refuses to attend the means;” “There will be no showers of blessing while the atmosphere of the Church is north.” Do not wait for likely signs before you pray. If Elijah had waited till there were signs of rain before he prayed, the drought might have continued to this day (James v. 17).

USE YOUR WINGS.—My attention was attracted by a fly crawling lazily upon the pavement in one of our crowded thoroughfares. He was not using his God-given powers, and so was in danger. Poor fly! I pitied him, and thought of David crawling upon the roof of the king’s house (2 Sam. xi. 2), and of Peter singeing his wings in the enemy’s fire (Luke xxii. 55). Poor flies! they were not mounting up with wings as eagles, so they got crushed beneath the tramp of temptation. Satan is a serpent, and is sure to catch flies who creep.

When we crawl, devils enthrall;
When we fly, we devils defy.

BIBLE TALKS.

No. XXII.—“WHEN HE SHALL APPEAR.”

By ALFRED LAMBERT.

THE early Church looked for the return of their Lord with earnest expectation. The promise, “This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven,” was still fresh in the memories of many; and His own words were surely not forgotten, “I will come again and receive you unto Myself; that where I am, there ye may be also.” Hence Paul writes, “Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ.” It was the bridegroom coming for his ransomed bride, and she longed for him.

Let us take the above words as our key to unlock some of the treasury doors of the Divine Word, and may the Holy Spirit unfold to us some of its wealth and beauty.

Associated with the words, “When He shall appear,” we find

NEARNESS TO CHRIST.

“When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Col. iii. 4). “*With Him,*” or, as Paul puts it when writing to the Thessalonians, “So shall we ever be with the Lord” (1 Thess. iv. 17). To be with Christ is to be “in glory,” and to be *for ever* with Christ is to be eternally happy. And yet there seems to be degrees of nearness, according to faithfulness of service. “Father, I will that they also, whom Thou hast given Me, be *with Me where I am*; that they may behold My glory” (John xvii. 24). This surely will be the blessed privilege of every believer. “The glory which Thou gavest Me I have given them” (verse 22); but “to him that overcometh will I grant to sit with Me in My throne” (Rev. iii. 21). A wondrous honour! A most blessed intimacy! With Christ, in His throne. “He that hath an ear, let him hear what the Spirit saith unto the churches.”

Another thought in connection with the coming of our Lord is

LIKENESS TO CHRIST.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be *like Him*, for we shall see Him as He is” (1 John iii. 2). At the coming of Christ for His own there will be a remarkable manifestation of power. Not only will those that are in the graves hear His voice and come forth, but “we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air,” and “we shall all be changed, in a moment, in the twinkling of an eye.” The Lord Jesus Christ will then “fashion anew the body of our humiliation, that it may be conformed to [*or made like*] the body of His glory, according to the working whereby He is able to subject all things unto Himself” (Phil. iii. 21, R.V.). The bodies of the saints will be like His glorious body; but this is not all: “we shall be like

Him, for we shall see Him as He is." There will be a *moral likeness* to Christ, if I may use the expression—an absolute purity of spirit that shall result in a spiritual vision or discernment. "Blessed are the pure in heart, for *they shall see God.*" We shall see Him whom, not having seen, we love. Now it is "through a glass darkly;" then, "face to face." Spiritual discernment, insight into the things of God, and purity of heart are intimately associated together. "The natural man receiveth not the things of the Spirit of God;" and this conforming to the image of Christ, which meets with its blessed consummation at His coming, is being carried on now. "Be not fashioned according to this world, but *be ye transformed* by the renewing of your mind" (Rom. xii. 2, R.V.). "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). Truly, heaven is a prepared place for a *prepared people*.

But not only does this coming of Christ involve a blessed nearness and a likeness to Him, but "the crowning day is coming by-and-by," and this brings me to my third thought—

CROWNED BY CHRIST.

"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter v. 4). "I have fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 7, 8).

"The fire shall try every man's work of what sort it is. If any man's work abide, . . . he shall receive a reward" (1 Cor. iii. 13, 14). At this solemn testing time the rewards will be apportioned and the crowns given. Let us take heed that no man take our crown.

"Our Lord is now rejected, and by the world disowned,
By the many still neglected, and by the few enthroned;
But soon He'll come in glory—the hour is drawing nigh—
For the crowning day is coming by-and-by."

And, lastly, we have this thought—

READINESS FOR CHRIST.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii. 28). A merchant happening to leave his office before the usual time, his clerks began to engage in fun and trifling, with the exception of one young fellow, who thought, "Perhaps, after all, the master may come back again;" and at an unexpected moment the master did come back, to find his servants playing instead of working, except the one who remained upon his stool quietly engaged with his books. Shall we, the servants of Christ, trifle and toy with the things of a passing world in the face of those words, "Be ye ready, for in such an hour as ye think not the Son of Man cometh"? For, just as confusion of face took hold of the servants of the merchant, so shall we be ashamed before Him at His coming if we are not working for Him and abiding in Him. Let us not forget that the crowns are to be given to those that fight a good fight and "*love His appearing.*"

SOME THINGS CHRIST IS.

By GEORGE HEFFORD.

HE is the

- “ALL AND IN ALL” (Col. iii. 11). All in His Father’s purposes of grace, in creation, in redemption, in the Holy Spirit’s ministry, in the Word, in salvation, in the Church, in the believer’s experience, in heaven. He is the
- “BREAD OF LIFE” (John vi. 48). Needed by all, brought nigh to all, suitable for all, free for all, sufficient for all; they which eat thereof live for ever. He is the
- “CAPTAIN OF THE LORD’S HOSTS” (Josh. v. 15). An innumerable army, drawn from every nation, kindred, people, and tongue; these He disciplines, and leads forth to certain victory over sin, the world, the flesh, and the Devil. He is the
- “DOOR” (John x. 9). Easy to enter, wide, open, free; the only door admitting to the Father’s presence, the Father’s kingdom, the pastures of Divine truth, the privileges of saints below, and a dwelling in the home above. He is
- “ELIAKIM” (Isa. xxii. 22). God’s Servant, who holds the keys—the key of power, the key of knowledge, of salvation, of opportunity, of usefulness, of providence; the keys of death, of heaven, of hell—who alone opens and shuts. He is the
- “FRIEND WHO LOVETH AT ALL TIMES” (Prov. xvii. 17). Under all circumstances, forgiving all sin, ready to help, interceding, everlasting, near and dear. He is the
- “GREAT GOD” (Tit. ii. 13). The true God, the mighty God, God blessed for ever; God of the whole earth, whose throne is for ever and ever. He is the
- “HUSBAND” (2 Cor. xi. 2). Who loves, cherishes, guards, guides, protects, supplies, and honours His blood-bought Bride, and will not allow anything to separate her from His love or Himself. He is the
- “INTERCESSOR” (Heb. vii. 25). Ever-living, unchangeable, successful; saving to the uttermost extent of sin, to the uttermost extent of time, all that come unto God by Him. He is
- “JESUS” (Matt. i. 21). Name Divinely given and expounded; an easy name; enduring, endearing, precious, life-giving, sin-forgiving, hell-defeating, soul-saving, soul-satisfying name. He is the
- “KING OF SAINTS” (Rev. xv. 3). His kingdom everlasting; His throne high and lifted up; His resources boundless; His government peaceful; His subjects happy; His statutes wise, merciful, and just. He is the
- “LIGHT OF WORLD” (John viii. 12). Source of natural and spiritual light—past, present, future; pure, bright, revealing, directing, restoring, pleasant. Those that follow Him have the light of life. He is the

- “**MESSENGER OF THE COVENANT**” (Mal. iii. 1). The Publisher, Interpreter, Unfolder, Confirmer, Fulfiller, Mediator of the new, better, everlasting covenant; and is Himself its substance, centre, and scope. He is the
- “**NAIL IN A SURE PLACE**” (Isa. xxii. 23). A sure nail, strong, secure, sufficient. On Him firmly and safely hang every purpose and promise of God relating to salvation; every person, privilege, and pleasure of His people; all gifts, all grace, all glory. He is the
- “**OFFERER,**” AND THE “**ONE OFFERING**” (Heb. x. 12). So Divinely sufficient, so absolutely perfect, that nothing can be added to it, perfecting for ever them that are sanctified. He is the
- “**PHYSICIAN**” (Luke iv. 23). Tender, sympathetic, patient, experienced, easy of access; charges no fees; cures perfectly and perpetually every patient. He is the
- “**QUICKENING SPIRIT**” (1 Cor. xv. 45). Who will awaken to new life the corrupt dead bodies of the saints, transform and invest them with immortal youth, endue them with power, and array them with glory like His own. He is the
- “**ROCK**” (Matt. xvi. 18). Eternal in its duration, infinite in strength, impregnable from foes; shading, sheltering, supplying, safe; even the gates of hell cannot prevail against it. He is the
- “**SAVIOUR**” (Luke ii. 12). Appointed, anointed, sent by God, suitable for all; able, vicarious, immediate, omnipotent, unchanging; ready and willing to save, both from sin’s penalty and power. He is the
- “**TRUTH**” (John xiv. 16). The embodiment, substance, centre of all truth; unerring truth; high as heaven, clear as light; enlightening the mind, purifying the heart, regulating the life. He is the
- “**UNSPEAKABLE GIFT OF GOD**” (2 Cor. ix. 15). Received by men, it saves from unspeakable misery to unspeakable joy and pleasure; includes, secures, and confers unspeakable blessings for time and eternity. He is the
- “**VINE**” (John xv. 1). The True Vine, far-extending, wide-spreading, communicating and continuing life, nourishment, and fruitfulness to all its branches. He is the
- “**WAY**” (John xiv. 16). A living way, Divinely made and opened; a way of peace, a way of pleasantness; the only way from condemnation and wrath to God, to honour, immortality, and heaven. He is the
- “**EXAMPLE**” saints should copy (1 Peter ii. 21). In separation from the world, in compassion for souls, in faith, in love, in holiness, in long-suffering, self-sacrifice, and service. He is the
- “**YOUNG CHILD**” (Matt. ii. 13). Promised in Eden; the Child born, the Son given. The Ancient of Days, for the glory of the Father, the salvation of men, became a babe; the Creator a creature. He is
- “**ZERUBBABEL**” (Zech. iv. 7). Who devised the plan, prepares the materials; lays, and is Himself, the foundation of a spiritual house. Believers on Him are the stones, fitted, prepared, and builded together; soon the Head Stone will be placed, with shoutings of, “Grace, grace unto it!”

Reader, what is Christ to you?

BIBLE READINGS.

No. 455.—ZACCHÆUS.

(LUKE XIX. 1-10.)

1. His Character.
 “Chief,” “rich,” most-likely dishonest and outcast.
 Self-reliant and prompt; wanted to see for himself.
2. His Curiosity.
 Could not trust to hearsay.
 Thwarted by obstacles he could not help.
 Cf. “chief” and “rich” with “little” and “press.”
 Did not stop to bemoan his fate.
 Was willing to look foolish. (1 Cor. iv. 9-13.)
3. His Call.
 Personal—“Zacchæus.”
 Hasting—“make haste.”
 Humbling—“came down.”
 Homely—“thy house,” only visit Jesus ever offered.
 Hallowing—“abide.”
 Present—“to-day,” Jesus’ only visit to Jericho.
4. His Conversion.
 Ready, joyful, present, and assured (v. 9).
 Caused offence—Christ’s answer (v. 10).
 Our glory and our hope (v. 7 and 10).
5. His Courage.
 His discouragements—no character and his trade.
 Yet his purpose of heart and life.
 Half his income to be given away—cure for love of money.
 Fourfold restitution—cure for robbing.
 Restitution necessary to peace of heart.

E. J. B.

No. 456.—PHIL. III. 8-11.

- THE Christian’s position.—“Found in Him” now, always, at death.
 The Christian’s possession.—“A righteousness of God’s making.”
 The Christian’s petition.—“That I may know Him” (cf. Eph. iii. 19).
 The Christian’s power.—“His resurrection” in justification (1 Cor. xv. 17, and Rom. iv. 25); “His resurrection” in sanctification (John xvi. 7); “His resurrection” in edification (Eph. iv. 7-14); “His resurrection” in glorification (1 Cor. xv. 22).
 The Christian’s pathway.—“Fellowship with His sufferings.”
 The Christian’s purpose.—“Conformed to His death,” to have no will but God’s.
 The Christian’s profit.—Part in the first resurrection, R.V. “from the dead.”

E. J. BELLERBY.

NOTES FOR THE MONTH.

THE LATE EARL OF CAVAN.

NOT many noble are called, the Apostle says; but we rejoice that in all ages there have been some who have been called through the Gospel into the kingdom of God from the ranks of the noble and the great, to be earnest servants of Christ and faithful witnesses to His truth. Among these the late Earl of Cavan, whose portrait forms our frontispiece this month, presents a striking illustration of the wide sphere of usefulness open to one who, moving in the higher circles of society, endowed with abilities and possessed of means, consecrates himself and his talents to the service of Christ. A man of firm convictions, unobtrusive manner, and the utmost kindness of heart, filled with evangelistic fervour and eager with the hope of the Lord's return, Lord Cavan's life, as well as his spoken messages, carried power and influence of no ordinary kind. United with one who for nearly 50 years proved a true helpmeet with him in active yet unobtrusive work for God, their home at Weston-super-Mare was the centre of most earnest Christian effort. Here for the last 28 years of his life he resided at "The Lodge," which he built, and here, on Friday, December 16th, 1887, he peacefully passed into the presence of the Lord he so loved and so faithfully served. In and around this favourite watering place through all those years he diligently proclaimed the Gospel of God—in the Assembly Rooms of the town, in the Gospel Hall, on the Esplanade; and in the Mission Hall at Milton, which he himself built at his own expense, he preached with simple fervour and Holy Ghost power the glad tidings of salvation; while in the homes of the people himself and Countess Cavan earnestly laboured and lovingly ministered to the people's needs, temporal and spiritual, in season and out of season. Nearly five years have passed since he fell asleep, but loving memories of him still linger in the hearts of those who knew him, and the results of his life's labours endure for ever. He rests from his labours, and his works do follow him. The Lord give and increase the same grace that dwelt in this honoured servant of God, in the hearts of the many of His children who occupy to-day high positions, and multiply their number an hundredfold.

THE GOSPEL TENT AT BASINGSTOKE.

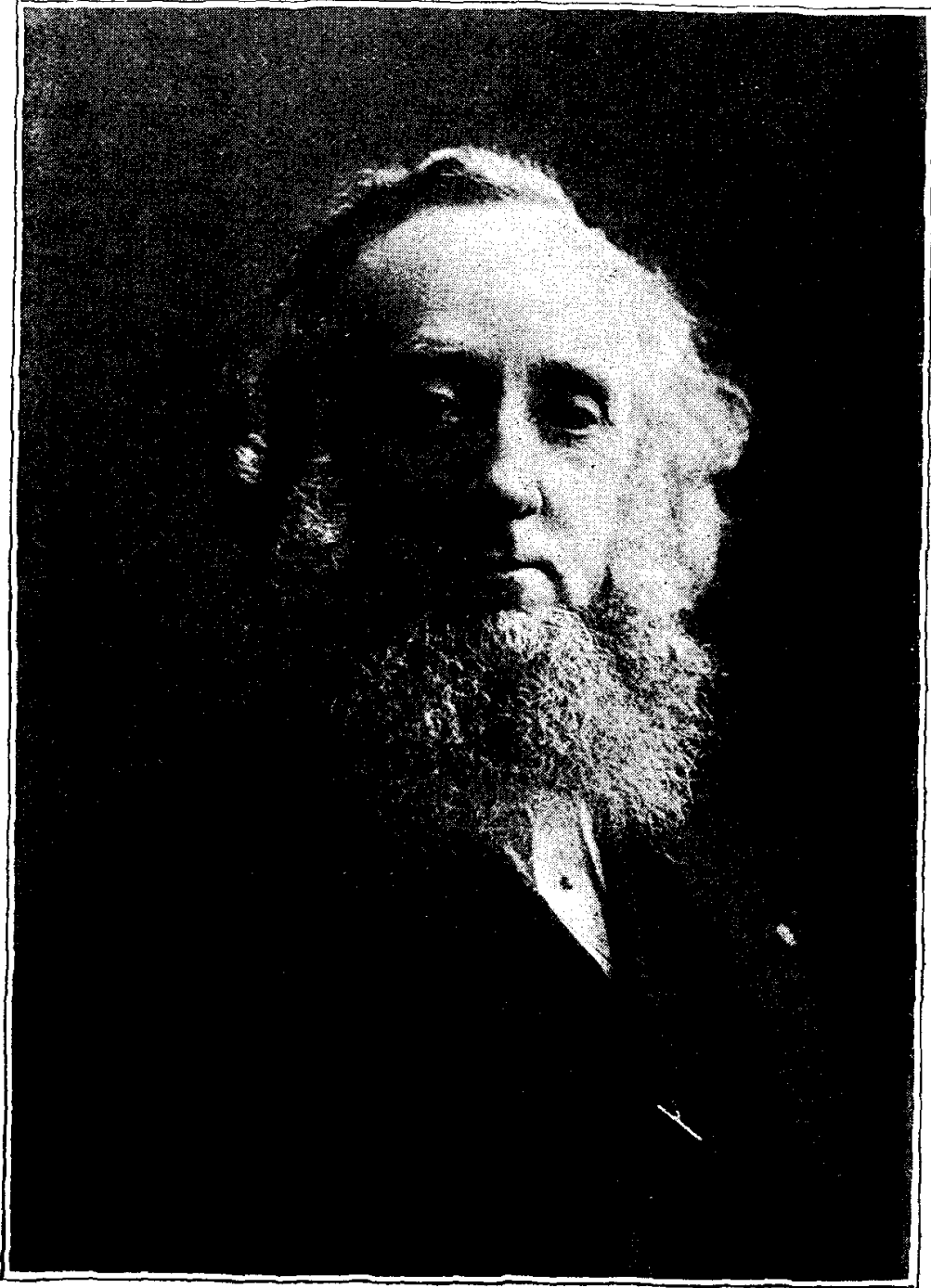
WE have been much cheered by the reports of the recent mission in the above town. Mr. Wm. Brown, the evangelist in charge of the Swindon branch of the Mission, has held a fortnight's services here. The friends in this neighbourhood write: "One of the most soul-stirring missions that has ever been held in this town has just closed, and eternity alone will reveal all the results; but it has been one of the most heart-searching times we have ever realised, and, in addition to the ingathering of many precious souls, will result in the deeper spiritual life and increased usefulness of the saints of God. Mr. Brown's former visit here, 20 years ago, was the means of doing a work which stands to-day, and his present visit will never be forgotten. The blessing has come in wondrous power, and many souls have been saved. The work is going on, and souls are still being saved. Will you ask for special prayer for the Lord's work in our midst, that a yet greater number of souls may be gathered in, for which the harvest here now seems fully ripe? A splendid meeting to-night; several accepted Christ, more under conviction." As we go to press, another of our tents is being sent into the neighbourhood of Tunbridge Wells for mission work among the hop-pickers. Will our readers pray for much blessing upon this effort also?

* * *

WILTON HOUSE OF REST.

MANY servants of Christ are now enjoying the benefits of rest and change, with truly Christian fellowship, at this charming resting-place. Among many cheering testimonies from those who have left, a minister writes: "I left Wilton House on Monday last. I am pleased to tell you that I am much better for my stay there. I have, I believe, gained great benefit in every way. I cannot speak too highly of the house of rest. I received great kindness and attention from every one there. The spiritual tone of the place and company was very helpful and inspiring. I cannot thank you sufficiently for allowing me the privilege of thus being refreshed and renewed for my work in the Master's vineyard. Please accept my heartiest thanks.

"W. S.—"



MR. B. BROOMHALL,
SECRETARY OF THE CHINA INLAND MISSION.—(See Notes.)



PREACHERS.

WAS THE LORD JESUS A CONTROVERSIAL PREACHER?

By GORDON FORLONG.

IS the Lord Jesus Christ our model? Then verily we are a weak and unfaithful band.

<p>His humili- self - denial, speak upon they are upon; but NESS in deal- WORLD theme just His faith- gentleness the saints is we shall <i>not</i> us remark, WONDERFUL forbearance erring never, never of grace opened,— quenched the bruised reed. To the world His words were often WOE, WOE, but never Woe, woe to saints, only Woe, woe to Judas, to the hypocrite, and the outsider.</p>	<p>sacrifices for us, tion, His daily we shall <i>not</i> at present: often dwelt His FAITHFUL- ing with the shall be our now. fulness and in dealing with another branch touch; only let in passing, His gentleness and in dealing with saints. He closed the door when once never, never</p>
--	--

PONDER THE MASTER'S WORDS

to SADDUCEES, who believed in no resurrection, and had obtained great privileges as regards knowledge.

Ponder His words to PHARISEES, the religious, DEVOUT OPPONENTS of CLEAR gospel; and are we not ALL—I say WE all—weak, timid controversialists when compared with Christ? He was liable to be stoned or slain any hour. Did that ever affect His witness? WE appear like a fire of cold, dull coals, only smoking, no burning, no flame.

EVEN WHEN A MERE LAD

He is full of arguments, discussing with Jewish doctors, asking them questions, and "astonishing" them by replies.

AFTER ENTERING ON HIS WORK

He always calmly, fully, and completely replies, even when called by them "BEELZEBUB." He does not ignore them and *proudly* refuse to answer, as some of us would have done; He gathers up *every* stone they cast, examines it, reasons upon it,* and fully replies. We oft flee from public DISCUSSION; the Lord *always* encouraged it: both PRIVATELY and PUBLICLY He ENCOURAGED it. This fact is not generally noticed.

He knew that they were planning to entangle Him in debate, and He placed himself in a position to meet them, although they were introducing POLITICAL points into the discussion; He avoided the political problem and gave clear gospel: "*Render unto God*" the things (themselves) that are in the "IMAGE" of God.†

THE SADDUCEES NOW

come, and He is equally ready to meet them, and with two sentences He bursts open their door of difficulty: "Ye do err, ‡

Not knowing the Scriptures,—

Not knowing the power of God."

The Pharisees heard that He had put the Sadducees to "SILENCE," and they engage a lawyer, a learned Jewish scribe, to debate with the Lord. Jesus knows the object, and he is *again* in the way, ready to discuss the question of the whole law, and in one sentence expounds the whole law. But WHEN He has answered their questions, He turns round upon them and ASKS difficult questions. He exposes their ignorance to the people; He waits for an answer. No answer comes: they are UTTERLY confounded. The people would thus observe how ignorant the so-called teachers were, and the Lord MEANT that their IGNORANCE should appear. He does not even give the explanation; He sends them away to meditate, and publicly admit their ignorance (chap. xxii. 43).

DO OUR MILK-AND-WATER "PREACHINGS"

—to use an old Saxon expression—bear any resemblance to the MASTER'S way of using the sword of the Spirit? Is it in our hands in 1892 a SWORD AT ALL? We do not use a sword generally in preaching: we use only a feather; and we gently and *gracefully* wave it to and fro to please and interest the Sadducees and Pharisees. We CALL this BIBLE-

* Matt. xii. 24-26. † Matt. xxii. 20. ‡ Matt. xxii. 29.

preaching to the WORLD, and thus comfort our own indolence, and mightily please the sinners. We endeavour to speak poetically; we value, and aim at rhetoric in some form. Language and expression are studied,—some even study gestures; persuasion, arrangement, profound thoughts, are not despised; and critical investigation pampers the critical taste of a well-dressed audience.

BUT WHERE IS THE SHARP SWORD?

where the roused and animated Sadducees? where the fiercely devout Pharisees? NOWHERE! Satan can go to sleep in the audience; there is nothing to disturb *him*, and *much* to please *him*. The preacher is oftentimes airing his own vanity, and the congregation knows it; worldlings give to him what he seeks—the “PRAISE OF MEN.” Such preachers can, with a few Platonic sentences, ignore all the texts that would exhibit their own spiritual darkness.

The new birth is a theory to philosophy.

Apostolic experience they never expect.

Spiritual power is an abstract idea.

Fulfilled prophecy is not a part of their studies.

Satan's power they are not prepared to admit.

Hell-fire no one is ever likely to experience.

If our neighbours are ALL pleased, God will be pleased also.

Even Plato, the heathen philosopher, knew more than some young worldly preachers. We are told that after hearing in Egypt God's laws and character, he felt it would be DANGEROUS to proclaim his knowledge.

WHAT WAS THE EFFECT

of Christ's controversial preaching? He silenced the Herodians in argument; He silenced the Sadducees; and, lastly, He silenced the Pharisees. After that “DURST NO MAN ASK HIM ANY MORE QUESTIONS.” That is the effect of BIBLE controversy—not *ordinary* controversy, but BIBLE controversy. No man “DURST;” and if the reader knows history, he is aware that no scribe in the whole Church of Rome dared to meet LUTHER *after* the controversy in WORMS. CALVIN was always willing to open Bible discussions, but no Roman Catholic opponent could be found. JOHN KNOX in England, and latterly in Scotland, challenged all priests and laymen, but opponents would not appear. ERROR always hides in the dark; it will abuse, vilify, and attack *privately*; it will even ASSASSINATE; but come to the light, and argue in the light, it NEVER will.

Luther's first challenge burst like a meteor on Germany. Light spread everywhere. Soon the

BIBLE SHONE LIKE THE SUN.

Wycliffe, truly the earliest "star" of the Reformation, taught all his followers, the Lollards, to discuss truth everywhere. The Lollards were great private debaters, and history reports that soon every third man in England appeared to be a Lollard. Wycliffe's efforts never ceased. HUSS, LUTHER, and others caught the waves that his bark made.

WHAT DO OUR MILK-AND-WATER LECTURES PRODUCE ?

I say "OUR" advisedly; I am willing to chasten myself with this rod. We produce nominally respectable *churchwardens*, *deacons*, *elders*, and many *pecuniary* helpers; we produce a certain amount of morality—perhaps as much as the thoughts of "Confucius" would produce; we see, also, portly bishops, stately ministers, lordly palaces, pleasant vicarages,* and comfortable mansions. CIVILISATION goes on, but SCOFFERS increase; men see that CARNAL tastes, and pecuniary tastes, are carefully cultivated,—that the HEATHEN decoration of churches goes on steadily,—that the churches and CHRIST are parting company. The lordly CARPENTER and the humble FISHERMEN are models *no longer*; the Babylonian garments of Rome are crushing Christ and the fishermen OUT. The Lord's table is made a Roman altar, the gay heathen dresses of Babylon are seen all around, and the simple countryman who reads his BIBLE perceives in a moment that the ancient charter of the Church is trampled down by lordly prelates and by the MYSTERIES of HEATHENDOM. Cowper's verses rise up in many hearts—

" Oh, how unlike the COMPLEX work of man,
Heaven's easy, ARTLESS, unencumbered plan!
No meretricious graces to BEGUILE,
No clustering ornaments to clog the pile."

But the ornaments always INCREASE as the great and glorious doctrines *go down*. The priest who has no life in his SOUL piles on drapery and candles. The temples of God are HIS PEOPLE, and where *none* of GOD'S TEMPLES are, lo! men's heathen temples start up—STONE and LIME; and where no TRUE saints are, there you will find painted and carved figures of *imaginary* saints, "the work of men's hands," as God says; and every figure, every painting a caricature, no real likeness pretended: the idol is in the head, first, of a godless artist, and comes then forth at the ends of his fingers, and poor, dark, heathen hearts pay RESPECT to it first, then VENERATION, and as they grow *darker* they give to the artist's little work ADORATION. Is it not a fact that we are recording the state of scores of parishes in ENGLAND now ?

* The writer remembers his father saying, when many sons and daughters were gathered round the dinner-table, "I have a letter to-day, boys, from your grandfather. He says that if any of you wish to enter the Church, he will preserve a comfortable living for you."

Let us hear COWPER again when writing upon "TRUTH"—

"The self-applauding bird the peacock see—
Mark what a sumptuous PHARISEE is he!
Meridian sunbeams tempt him to unfold
His radiant glories, azure, GREEN, and GOLD.
He treads as if, some solemn music near,
His measured step were govern'd by his ear;
And seems to say, 'Ye meaner fowl, give place:
I am all splendour, dignity, and grace.'"

As I stood in St. Peter's, in Rome, one day, and saw the old Pope enter—as the heathen priests used to come up before the very same carved model* that is now called "Peter"—Cowper's verses expressed exactly the feeling of my heart; and are not half the parishes in England cultivating the peacock's character?—see the buildings as well as the priests! Imagine PAUL, who worked with his own HANDS to the last,† entering what is called St. Paul's Cathedral. Imagine Peter entering Rome to see men and women kneeling at the feet of a piece of metal, and actually kissing the metal away.‡ England had once only ministering men in her places of worship; but her ministers became priests, and are hastening after Rome, and soon candles and drapery of EVERY KIND, such as Rome and heathen priests use, will be the RULE in English parishes; but it does *not* follow that English labourers will march after Roman models. Even the

UNEDUCATED ROMANS IN 1870

threw off priestcraft and PRIESTLY DRAPERY. Are the English actually more ignorant and more easily deceived than uneducated Roman citizens?

If, now, the Lord Himself took controversial ground oftentimes, and made both HERODIANS, SADDUCEES, and PHARISEES *yield* in discussion, and if our modern REFORMERS won to us their great fields by PLOUGHING DEEPLY in argument, how did the early apostles prosper? Let us quote Peter and Paul.

A crowd are mocking publicly: Peter answers (Acts ii. 13).

A learned assembly assail them, and the reply comes, "YOU BUILDERS," you set Him at "nought" (chap. iv. 6): "we CANNOT but SPEAK." So said Luther, Calvin, and Knox.

HIGH PRIESTS imprison, and God answers, "Go, stand and speak" (chap. v. 20).

The "THREATENINGS" are spread out before God, and "ALL BOLDNESS" asked: we would in these days ask for "ALL CAUTION."

Apostles were beaten as low, troublesome men: they "REJOICED."

"Ye do always resist the Holy Ghost," was the apostolic address of Stephen to the high priests. They slew him, and he

* The Romans all know that the figure of St. Peter which is now kissed by priests and people was a figure of one of the old gods.

† Acts xx. 33-35.

‡ The great toe of the figure has been almost kissed away; but of late years Romans somewhat ridicule priestly plans.

ascended direct to his Lord, who was "STANDING" to receive him, and showed to him his "HOME."

"I will show him what great things he must suffer for My name:" that was Paul's ordination (chap. ix. 16). No palace, no fine earthly bishopric.

"The devout and honourable women" (excellent Ritualists) raise persecution and expel Paul. Paul, as an answer, "shook the dust off his feet," and went elsewhere.

Three Sabbath days he reasons with opponents, out of the Scripture, and "DISPUTED"* in the synagogue and MARKET-PLACE DAILY (chap. xvii. 2, 17).

Reasoned in the synagogue, and persuaded, every Sabbath (chap. xviii. 4).

Spake BOLDLY, DISPUTING and persuading for three months (chap. xix. 8).

The prisoner reasoned not about himself, but about righteousness, and JUDGMENT to come: the governor (not the prisoner) TREMBLED.

Testimony is rejected, and the preacher closes with terrible words: "WELL spake the Holy Ghost, 'Hearing ye shall hear, and NOT understand'" (Acts, last chapter).

Do we see ANY resemblance to our cold, systematic, regular lectures?

THE EFFECT OF APOSTOLIC PREACHING

was extraordinary: the great and the small were all moved; God BLESSED, and BLESSED the labour. Infidelity and Ritualism, represented by the Pharisee, fell before the sword of the Spirit: they were mown down as by a SCYTHE. Cities and provinces threw up mere ritual, mere infidelity.

OUR MILK-AND-WATER WITNESS

is nourishing infidelity, CREATING opponents. Great Roman weeds are never touched; we NOURISH them by our SILENCE. We refuse to adopt the LORD CHRIST'S way of CONTROVERSY; we REFUSE to adopt IT, and use Christ's SWORD against them. We refuse to adopt the MEANS the *apostles* used; we refuse to adopt the means WYCLIFFE, HUSS, LUTHER, ZWINGLI, and KNOX all adopted; we throw the *sword* away instead of throwing the scabbard away: what can we expect? We know the Lord's way—we know His MODE—but we prefer our own; and the result has been DISASTROUS in the PAST, and it will be still more so in the FUTURE. WE are DESCRIBED in the 56th chapter of Isaiah—

"His watchmen are blind:
They are all ignorant,
All dumb dogs,
They CANNOT BARK;
SLEEPING, lying down,
LOVING to SLUMBER."

God knows, it is perfectly true.

Wanganui, New Zealand.

* *Dialegomai*, "to interchange speech with,"—to answer back, as Christ answered the Pharisees (and Jude 9, Greek do.).

LETTERS FROM EGYPT.

By ABRAHAM WALLIS.

THE following letters from our esteemed friend and brother in Christ, Mr. Abraham Wallis, of Forest Gate, written during his recent tour in Egypt (1891-2), will, we believe, prove very interesting to many of our readers:—

I am now on board this very interesting steamer "Thewfikieh," propelled by two screws against the rapidly flowing Nile. The company consists of about 30 "ladies and gentlemen," as our swarthy dragoman persists in addressing us, and is mainly composed of natives from our own land, five or six French, and four Americans. We embarked about 10 a.m. this morning, amidst a world of excitement, and very hearty good wishes from some newly formed acquaintances at the hotel in Cairo—amongst others were the parents of Mrs. Dr. Grant, of Cairo, the famous Egyptologist, and Colonel Sanderson, the newly appointed officer of the troops at Cairo. We steamed up the muddy river, with its numerous villages nestling on its slimy banks, and with thousands and tens of thousands of palm trees; passed Roda Island, where a legendary story relates that the daughter of Pharaoh found the infant Moses, little thinking that the puling babe would hereafter challenge her coming brother with God's imperious demand, "Let My people go, that they may serve Me," and who would hereafter make many chapters in Egypt's history, whose record will last longer than the graven rocks of her father's and his descendants' eventful deeds. We had a splendid view of old Cairo and the curious methods of raising water from the river—for you must remember Egypt is the Nile. Without the river Egypt would be blotted out of the nations of the earth; the river is the life of the land, and its rich and fertilising waters renew year by year the riches of the empire. When God smites the river and dries up the pools and sluices, the country must lapse into desert, for the clouds fail to perform the blessed services they render in our own highly favoured land. In about two hours we reached the landing stage Benihasan, where a scene of noisy confusion such as one only sees where Arabs dwell awaited us. Donkeys were at length obtained, and away we galloped, racing amid the palm trees with a donkey boy at our heels, who made the poor beasts gallop whether desired or not. The cries and shouts were almost deafening as we crossed the richly fertile valley to the site of the ancient city of Memphis. God has smitten Memphis as He said He would by the

mouth of His servant Jeremiah, and Memphis has become a vast ruin. Thousands and tens of thousands of palms flourish in its empty halls and palaces, and the wild, weird confusion of her broken gods and forsaken temples must be seen to be realised. When I was here four years ago, General Stephenson was excavating a huge granite statue of Rameses the Second. It is now completed, and a deeply interesting object indeed. There are now two of the same monarch, and you will remember he is the Pharaoh from whose face Moses fled away to Midian. He was a man of immense energy and equal cruelty, or he would never have ordered all the male children of the Hebrews to be destroyed; and, from the multitude of the monuments which he or his countrymen have left behind, I should say he was as vain as he was cruel. Well, these two enormous statues now lie exposed, and there they are likely to lie, for I doubt it would take a good many General Stephensons to remove them. Both were cut out of a solid piece of rock.

After this we galloped on to Sakkara. Its huge pyramid we left standing, and went straight away to the tombs of the sacred bulls. These tombs contain 24 huge granite sarcophagi of immense size, weight, and proportion; and how the ancient worshippers of "roast beef" could possibly cut such pieces of rock from the quarries far away up the river, float them down here, and then drag them up and place them in the niches they had excavated out of the limestone vaults, is a marvel to every thoughtful person. The huge work of cutting away the hardest rock known and forming it into a tomb, and polishing the sarcophagus and covering it with hieroglyphics recording the life and virtues of the roast beef interred there, is quite beyond my comprehension. There are 31 niches in the vaulted temple prepared, but only 24 of the sacred bulls were found; seven places were vacant. From this very interesting sight we went to the tomb of Ti. This gentleman was of common origin or family, but by merit alone he became one of the most remarkable men of his time; he married a daughter of the then reigning Pharaoh, and is said to have lived during five dynasties; he did many famous deeds, and has taken care posterity should not forget either them or him. His tomb is richly frescoed, and almost every act of common life is portrayed in a most interesting and suggestive manner—ship-building, fishing, ploughing, feeding geese, killing bullocks, reaping; and the reaper is made to say to his wheat-ears, "Ye are seasonable," or "Ye are fine." Donkey-driving is also portrayed, and the driver is made to address his donkey thus: "People love those who go on quickly, but strike the lazy." One picture pleased me much—Ti seated, and his wife, the princess, sitting at his feet—a picture of social life

delightful to contemplate in the long past. Strange to say, Ti himself is depicted a great many times, and his face always the same, which rather confirms one that it was a real likeness. I was a bit sorry to find that since four years ago the constant flow of visitors with their smoky candles had a good deal tarnished the exceedingly beautiful colour of many of these frescoes, and the only way to prevent further injury would be to insist on magnesian wire being alone used to exhibit these records of perhaps 5,000 years ago. After this we paid another underground visit to the tomb of Oonus. A small pyramid surmounts this tomb, and we had to descend for a long way in a stooping position, but were well repaid for the trouble and labour. The place which the deceased gentleman prepared for his bones is most elaborately ornamented with frescoes all round the walls and stars upon a vaulted ceiling. The frescoes record his eminent deeds and his questionable virtues, and at present are in excellent repair. Beside all this history of the good deeds he did, there are here, as there are in the tomb of Ti, almost innumerable pictures illustrating real life as it was in the period in which he lived. The wants of ancient society were very similar to those which exist to-day. They wanted fish, and caught them and ate: we do the same. They kept asses, rode on them, and made them toil: we do the same. They built tombs, and magnified the good deeds of the dead: we do the same. And thus we see the race we form part of are but little changed in a great many things. "Human progress," of which we hear so much, is, after all, confined to those things not essential, and perhaps in many ways less commendable than we are ready to suppose. Our forefathers lived in tents, and tended their flocks and herds, and worshipped God in sincerity and peace. We live in ceiled houses, and watch with impatient anxiety the click of the telephone or the lusty shout of the Mercury boy with some distant message, and our minds are thus kept in a whirl of excitement and unrest, alike destructive to the quiet of mind and body, and an ill preparation for communion and fellowship with our God. "Human progress" in this respect has become a human calamity.

We are pegging away up stream against both wind and tide, and thus do not make very rapid progress. We have passed very interesting scenery, albeit a bit flat, the fertile valley extending only about three to six miles on either side the river, beyond which the everlasting desert, glowing with the sun's reflective powers, is painful to behold. We have just passed Raramoon, the site of the ancient Shmoure, called by the Greeks Hermopolis Magna, as being dedicated to Thoth, the Egyptian Hermes. The remains of this city cover four miles of ground. Ibeum, where lies, or did lie, myriads of mummies of the ibis, a beautiful bird the Egyptians worshipped. It is reported that Joseph at this spot irrigated a very large portion of the valley, produced an immense quantity of corn, and built a storehouse in the years of

plenty, to feed the people upon when the lean years arrived. All this may very likely have occurred, and the remembrance of it seems to still live in the memory of the people. We have passed an innumerable number of pelicans—quite a cloud just now—and they winged their flight in a curious circular manner, which reminded me very much of a flock of swallows mustering their forces for departure from our English shores at the end of summer. I cannot call them very graceful birds, although they are more so on the wing than on the sand-banks, where I had a good view of quite a number. The ibis, on the contrary, is singularly graceful, and milk-white, and I cannot at all wonder at the admiration felt for it by the ancient people of Egypt, although, of course, it is very sad they made an idol of it. We passed a partly built pyramid a while back: some one who did not fully count the cost began to build himself a monument, and it may be that he died before he completed it. Alas! follies of this kind are not confined to any one age, or people either.

We have just passed Beni-Suef, a nice, white, clean-looking town of 5,000 Arabs, 73 miles south of Cairo, which distance we have at present made in an ascent of the river. The scenery varies a good deal, and the river is much wider than I had expected. Frequent sand-, or, rather, mud-banks appear, and the Arabs plant or sow upon them water melons which grow and ripen before the rising waters cover them again towards the end of summer. The Arabs appear to make the best of every bit of land, which is exceedingly kind, and smiles upon them in return with a lapful of plenty. The river is very full of fish, and this article of food forms an important feature upon the table. Some fishes are really very good, and attain a considerable size, like the salmon of the Scotch rivers, although not of the same colour. The salads please one: here we are at the end of the year, and every day beautiful crisp lettuces, water-cress, and radishes are daily supplied. We are now within a few hours of the close of another year; we pass another milestone on life's journey, and it calls up memories which awaken in my heart deep and hearty thanks, as I well know also in your own, to our gracious God and Father for all His care, love, and mercy to us and ours.



CHIP FOR KINDLING.

SUNSHINE.—It is wonderfully pleasant to see the first gleams of the returning sunshine. Perhaps the early spring rays are as much valued as any; later on they become common and of less value. God give us to be thankful for one ray amid the gloom, for most of us are quick enough at complaining if one cloud darkens our brightness. Dean Trench says—

“ Some murmur, when their sky is clear,
 And wholly bright to view,
 If one small speck of dark appear
 In their great heaven of blue.
 And some with thankful love are filled
 If but one streak of light,
 One ray of God's good mercy, gild
 The darkness of the night.”

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY
BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist.*

GENESIS, CHAP. XXIX.

THE dream by which the Lord instructed and encouraged Jacob helped him on his way. The journey from Bethel to Haran could not be accomplished in much less than a fortnight of hard walking, or without a good deal of hardship and danger; but Jacob appears to have left Bethel full of hopefulness and in good spirits. We are told that after the converse he had had with the Lord, "Jacob lifted up his feet" (verse 1, margin). "Does not that denote," says F. B. Meyer, "the light-hearted alacrity with which he sped upon his way?" The last and longest portion of his journey would doubtless be the brightest, for had he not met with God, and had he not heard the Divine declaration, "I am with thee, and will keep thee in all places whither thou goest" (chap. xxviii. 15)? There was enough in that word to give a man courage for any enterprise. The assurance of the Divine presence is a guarantee of safety and of blessing. It was by such an assurance that Moses was prepared to face the flashing eyes and lowering face of Pharaoh (Exodus iii. 12). It was by such an assurance that Joshua became the Giant Greatheart that he showed himself to be as he faced the fierce Canaanites of whom all Israel had been afraid (Joshua i. 5). It was by such an assurance that David was guided to go forth against the giant who strutted to and fro like a walking armoury as he defied the armies of the living God (1 Sam. xvii. 37). It was by such an assurance that Paul was strengthened to stand up for Jesus against the authority of imperial Rome, and to carry the message of redeeming love to the courts of Cæsar's household. This assurance enabled John Wesley to say, as the shades of the dark valley gathered round him, "The best of all is, God is with us," and to pass in the full enjoyment of the Divine favour through the last stage of the journey to the heavenly rest; and it enabled brave Bishop Hannington to remain divinely calm as he raised himself in the majesty of a true Christian manhood in the midst of the fierce savages by whom he was done to death. Some travellers would have written a book to let men know what they had seen and done if they had had half the adventures Jacob must have had in his journey to the East. The Bible was not, however, intended for the purpose of giving information as to places and people and manners and customs, except in as far as such matters might be useful in imparting instruction concern-

ing the character and the purposes of God. Nothing is allowed to interrupt the telling of the story of redemption as it is carefully worked out in the pages of Holy Scripture. Every circumstance is a link in the chain of the Divine thoughts, and everything is omitted that may not with fitness form part of the chain. Hence there are gaps in many stories, and much that might have been, from some points of view, instructive and interesting, is passed over in silence by the sacred historian. One of these gaps occurs in connection with that part of the history of Jacob which we are now considering. The patriarch travelled from Bethel to Haran, but nothing is said of what occurred on the way. The stream passes out of sight amidst the hills of Luz, and is not seen again till it breaks forth on the plains of Haran. Here Jacob appears as the hero of a story that is full of interest. Let us consider it. We shall notice what is said of—

1. HIS ARRIVAL AT HARAN (verses 1-8).—Jacob's first sight of the country in which he was to live for more than twenty years must have cheered his heart. Flocks of sheep gathered about a covered cistern to which thirst had driven them, and a company of dreamy shepherds awaiting the arrival of other shepherds and of other flocks, must have been as cheering a sight to the weary traveller as were the land birds and the seaweed that enabled Columbus to realise that his long ocean journey was coming to an end. What a contrast there must have been between the feelings Jacob had as he fled from his hostile and warlike brother, and those which he realised as he gazed upon this scene of peacefulness! The Alabama, it is said, owes its name to an Indian chief who came upon it after a long journey in which he had led a band of Indians who were seeking a place where they might settle. As he came in sight of this lovely river, he said, "Alabama!" which means, "Here we rest!" Jacob might have uttered that word as he gazed upon the plains of Haran; and it might be uttered with perhaps more fitness by multitudes who, having sought peace through the atoning blood of Jesus, have, through Divine mercy, laid down their load at His feet. The rest of the believing heart is found

" Only in the quiet pastures
Where the heavenly Shepherd leads,
And beside the tranquil waters
Where His chosen flock He feeds."

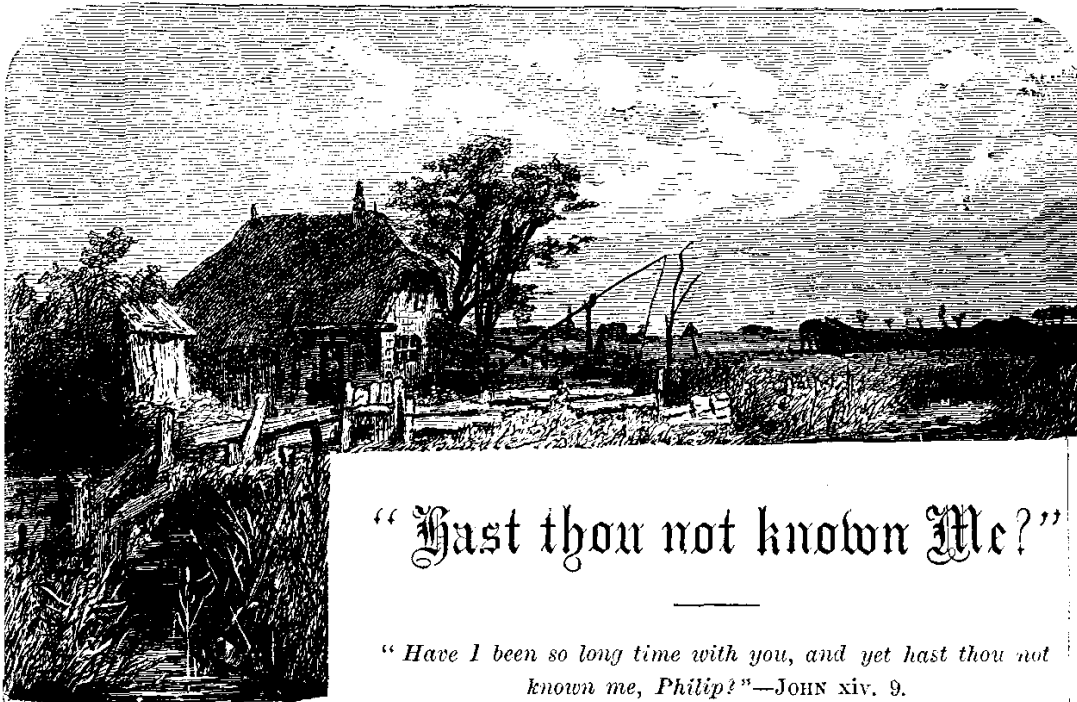
But let us look at some of the details of the narrative. Note what is said of—(a) *The well* (verse 2). "He looked, and behold a well in a field." The word rendered "field" means an open plain. This field would be suggestive of weariness. It would be what the prophet calls "a weary land" (Isa. xxxii. 2); but in this weary land there was a well of water. Wells of water are usually more appreciated in weary lands than they are elsewhere. How glad the Israelites must have been to come upon the twelve wells at Elim (Exodus xv. 27)! We cannot be surprised when we read that "they encamped there by the waters." Our Lord

Himself when He was weary sat beside a well (John iv. 6). God's mercy in Christ, like the well Jacob saw, is a well in a weary land, and to the weary heart seeking rest and spiritual refreshment it is even more attractive than water to a thirsty traveller. With what delight burdened sinners have gazed upon the Cross! and with what infinite satisfaction have they received the assurance of the forgiveness of their sins! When John Vassar realised this blessing, his joy was such it is said that it was "as if noonday sunshine were to flash out in the murky night." When William Rhodes found it, he likened his experience to that of "Adam's first walk in Paradise." (b) *The sheep.* In the gathered flocks, Jacob saw something of his future work. For many long years he was to be engaged in pastoral pursuits. It is remarkable that so many of our Lord's ancestors were employed in caring for sheep. Their work was a fitting foreshadowing of His. There is no more expressive presentation of Jesus in the Scriptures than that in which He is described as the "Shepherd of Israel" (Ps. lxxx. 1). The flocks Jacob saw gathered around the well, and a sufficient reason is given for this, "for," it is said, "out of that well they [the shepherds] watered the flocks." The water was the attraction. Is not this the reason why so many have gathered around the Cross? The water of life is there. The charms of the Bible are not exhausted when we speak of its antiquity, or its literary beauty, or its magnificent portrayals of character. It is not on account of these things that burdened souls have wept over it and happy saints have pondered it. It is because there is always bubbling up in it the fresh streams that flow from the throne of God. The flocks are gathered round it by an instinct which they know will be satisfied as they drink of its perennial stream. (c) *The stone.* It is said there was "a great stone upon the well's mouth." That stone kept the thirsty sheep away from the water, and it may serve to remind us how many things there are to keep thirsty souls away from the water of life. Zacchaeus failed to get to Jesus because of the press. The Pharisees were kept away from Him by prejudice. Multitudes are kept away by the inconsistencies of Christians. Bunyan was kept away by supposing his day of grace was gone, and Brownlow North was kept away by useless speculations concerning apparent contradictions in the Word of God. Who could roll away the stone that Jacob saw? Not the feeble sheep that lay helpless by the well. The shepherds must do it (verse 3). Jacob, anticipating the service for which God designed him, took the place of a shepherd and rendered this service for the sheep. Thirsty soul, is there some huge stone—some darling sin—some wrong thought—that keeps thee from thy Saviour? then look to Him to roll the stone away. The woman of Samaria was kept away from Him by a terrible sin which had degraded her, but He rolled that stone away, and enabled her to drink of the living water. When the Red Sea barred the march of Israel, the Lord made a way for them through the sea, and He is able to make a way through any difficulty for souls that desire to come to Him. (d) *The shepherds.* These men were probably the hired servants of Laban, but Jacob greeted them as brethren. There was probably a better reason why Jacob should call these men

brethren than that which induced Lot to use the same term in his appeal to the wicked Sodomites (Gen. xix. 7). The influence of Abraham and of Nahor and of Terah had been realised amongst these "people of the East," and the God of Abraham, of Isaac, and of Jacob was known and worshipped, we may believe, by not a few of them. There can be no true brotherhood amongst men except in as far as they know God as their Father, and that knowledge can only be obtained through a loving acceptance of Christ (John i. 12). The shepherds said they were of Haran (verse 4). How sweet that word must have sounded in the ears of Jacob! Haran was the birthplace of his mother, and it would be full of music because of what she had said of it. It was, moreover, for some time the city in which Abraham and Sarah sojourned, and was therefore associated with the grandest and most sacred chapter of ancient Hebrew history. The mention of Haran would therefore, we may well believe, awaken the most precious memories in the heart of the new-comer. The shepherds knew Laban (verse 5), and as it was to Laban Jacob had been sent, they would, for this reason, be regarded with interest by Jacob. No circumstance is unimportant that is associated with the working out of God's purposes in relation to His people. How much the life of Charles Haddon Spurgeon was influenced by the forgetfulness of the servant at Cambridge who, when he went to a certain house to have an interview with the principal of a college, forgot, until it was too late, that the young tutor was in the house! The smallest incidents in life may be as much a part of the Divine plan as the smallest pin or screw may be a part of a watch, and upon these smallest parts of the plan all the others may depend. The shepherds spoke of Rachel (verse 6). That name was to be the charm of Jacob's life through all his remaining years. Rachel was coming, so Jacob suggested that the shepherds should go away and attend to the sheep. The spell began its work before Jacob had seen his beautiful cousin's face, and under its influence he assumed an authority that did not properly belong to him, and made a suggestion that could not be carried out (verses 7, 8). When a man's heart is affected by the love of a woman, he is apt to lose his head. "Should you fall in love," Dr. McFadyen once said in an address he gave to a number of young men, "get up and look round before you do anything else." The union of Jacob with Rachel was of God, and no doubt Divine Providence ordered things so that they should meet at the well.

2. HIS RECEPTION (verses 9-14).—We notice here what is said of—
 (a) *The intercourse with Rachel.* The meeting of Jacob with Rachel was probably unpremeditated as far as they were concerned. A Divinely directed life is often shaped by circumstances that human prescience could not have foreseen. Wordsworth had a little building at the end of one of his garden walks at Rydal Mount which he called "The Surprise," because there was a door in it which, being opened, revealed a magnificent view of mountains and lakes that often amazed the poet's friends as they looked out upon it. In some lives it seems as if God Himself now and again opens such a door as that. A line in a newspaper, an unexpected letter, a conversation with a friend, a meeting with some stranger in a railway carriage, or some

other unforeseen circumstance, puts a new aspect upon a man's life and changes the course of his career. This is perhaps most frequently the case in connection with events that lead up to matrimonial alliances. What stories some men might tell as to the way in which they first became acquainted with their wives! But how often the hand of the Lord is seen in such matters! "Marriage," says Secker, "was a tree planted within the walls of Paradise; this flower first grew in God's garden." It is a tree that continued to grow when the gate of Paradise was closed against man, and in which the Lord has never ceased to take an interest. Rachel first came where Jacob was in charge of her father's sheep (verse 9). Here was a proof that she was industrious. Solomon in his description of a good wife says, "She layeth her hands to the spindle, and her hands hold the distaff" (Prov. xxxi. 19). The happiness of home is often marred by lazy wives. The sight of Rachel led Jacob to volunteer his aid in watering the sheep. He removed the great stone that was usually removed by the shepherds. Love nerves men with new energy. Paul understood this when he said, "The love of Christ constraineth us" (2 Cor. v. 14). Faith is not the only power that will remove mountains; some mountains have been removed by love. "Jacob," we are told, "kissed Rachel, and lifted up his voice, and wept" (verse 11). "The East," says Neill, "is the very home of warm feelings and demonstrative actions." As he was Rachel's cousin, Jacob was not prevented from kissing her by the etiquette of the East. The tears he shed would probably be occasioned by a feeling of gratitude to God for His goodness in permitting him to see his mother's relatives, and perhaps by a half-consciousness that he had already been permitted to see his future wife. Rachel ran to tell those who were at home, as Rebekah had done at an earlier time (Gen. xxiv. 28). Her alacrity unveiled her heart. She, too, had felt the kind of spell Jacob had realised. "Jacob's encounter with Rachel," says F. B. Meyer, "at the first well he came to, reminds us that, though there is nothing more important than the union of heart with heart, there is nothing into which people drift more heedlessly." Men and women need to beware when these drifting seasons come that they are not breaking away from safe moorings to be carried out into a sea of calamities. (b) *The intercourse with Laban* (verses 12-14). Laban had gone through a similar experience to that recorded in these verses more than seventy years before (Gen. xxiv. 28-31), when Eleazar had presented himself at the same homestead seeking a wife for Isaac. Then he went out to welcome his uncle's steward, now he goes out to welcome his sister's son. He gave Jacob a hearty welcome, which must have been all the more a welcome to Jacob because of the dark cloud that had hung over his departure from his distant home. Jacob was far enough from being an angel, but by such a reception as Laban gave him some have entertained angels unawares. Jacob was the heir of the promise made to Abraham, and, though faulty enough, he was one who feared God. For such we should always be ready to render any service that is appropriate. "He that receiveth you," our Lord said to His disciples, "receiveth Me" (Matt. x. 40). In view of this assurance how glad we ought to be to show kindness to any servant of God!



“Hast thou not known Me?”

“Have I been so long time with you, and yet hast thou not known me, Philip?”—JOHN xiv. 9.

“Hast thou not known Me” all through childhood’s days?—
Not known that I have guided all thy ways?
Not known that I have watched with guardian care,
And kept thee safe from many a lurking snare?

“Hast thou not known Me” in temptation’s hour,
When sin oppressed thee with tremendous power?
Not known whose voice it was which made thee strong,
Showed thee the right and kept thee from the wrong?

“Hast thou not known Me” in the hour of grief,
When I have ministered to thy relief,
And soothed thy broken heart with healing balm,
Making the stormy waves of life a calm?

“Hast thou not known Me,” too, when all beside
Were sundered from thee, scattered far and wide;
When life itself seemed only fraught with pain,
And I stood by thee—turned thy loss to gain?

“I have been long time with thee” now, but still
Thou hast not known Me nor obeyed My will.
O Lord, how can I so neglectful be,
Since such a debt of love I owe to Thee?

“That I may know Him”—this shall be my aim
Through life, and then through countless years the same;
Nor shall the lapse of endless ages seem
To make me weary of so sweet a theme.

PERCIVAL MALLINSON.

BIBLE TALKS.

No. XXIII.—THE RICH MAN AND LAZARUS.

LUKE xvi.

By ALFRED LAMBERT.

A GOD of love has placed this parable on record as a beacon light warning men lest they strike against the rocks of sinful indulgence and sink into everlasting destruction from His presence. It was addressed, probably, to those Pharisees who (verse 14) were covetous, and “derided Him.” It draws the curtain aside and reveals to men in an awfully solemn manner the existence of the soul after death and the wretchedness and misery of the lost. Let us notice

THE TWO CHARACTERS

prominently portrayed in the parable: A certain rich man—unnamed—and a certain beggar named Lazarus.

The rich man died and was lost; the beggar died and went to rest in Abraham’s bosom. No man is lost simply because he is rich, neither is any man saved on the ground of his poverty. “Except ye repent, ye shall *all* likewise perish.” And yet there is a deep meaning in those words of our Lord, “Children, how hard is it for them that trust in riches to enter into the kingdom of God!” In the parable, two conditions of life are depicted—wealth, luxury, and ease on the one hand; poverty, pinching, and wretchedness on the other; and between the two a great gulf. Luxury in the mansion, beggary in the streets; wealth and sumptuous living for the one, weariness and scanty fare for the other. What a difference in

THE TWO LIVES!

“*He* was clothed in purple and fine linen, and fared sumptuously every day;” and Lazarus lay hungry and unheeded at his gate.

As far as we know, he neither cheated nor stole, nor was he guilty of any flagrant breach of the law, yet he was lost. What was the rich man’s sin? Surely it was this: forgetfulness of God, leading to a cold selfish hardness of heart, a living for self, and an utter indifference to the woes of others. He had Moses and the Prophets, but he hearkened not, and drifted on to the rocks, making awful shipwreck of his soul, dying without God and without hope, a solemn illustration of the truth of those words, “The wicked shall be turned into hell, and all the nations *that forget God.*” The beggar lay at his gate, full of sores, his best earthly comforters the dogs that licked them. His property was all in heaven, and none down here; his food was the heavenly manna;

and his one friend Him who "loveth at all times" and "sticketh closer than a brother." His very troubles had led him to God, and his weary soul had found rest in Him; and thus were passed the two lives, so strangely different, whilst the silent steady-flowing stream of time was carrying both to the eternity beyond the grave. If their two lives differed so widely, still more so did

THE TWO ENDINGS.

"And it came to pass, that the beggar died." He left behind him his aches and pains and a bundle of rags, and no one quarrelled over his will; but,

"Oh, call it not death: it is life begun,
For the waters are passed and the home is won;
The ransomed spirit has reached that shore
Where they weep and suffer and sin no more."

The angels carried him into Abraham's bosom, the paradise of rest, and he was comforted.

"The rich man also died, and was buried." There was doubtless a grand funeral and much lamentation. He had made his heaven down here and left the whole of it behind, for there are no pockets in dead men's shrouds, and side by side in the cold ground lay the rich man and the beggar; *there*, at any rate, the rich and the poor "met together." There is a great deal of truth in those lines of the poet—

"If thou art rich, thou art poor;
For, like an ass whose back with ingots bows,
Thou bear'st thy riches but a journey,
And *Death unloads thee*."

In closing, let us briefly notice

THE TWO HEREAFTERS.

"Now he is comforted, and thou art tormented." The rich man has become the beggar, and the beggar rich indeed; truly the first shall be last, and the last first. "In Hades he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot neither can they pass to us, that would come from thence.'"

Will the universalists tell us how this gulf is to be bridged? If in Hades there is nothing but helplessness and hopelessness, surely there will be no escape from the lake of fire—no final restoration for

the lost, and no annihilation of the faculties—for notice what the rich man carried with him into Hades.

1st. *His Eyesight*—"He lift up his eyes, . . . and seeth Abraham."

2nd. *His Feelings*—"I am tormented in this flame."

3rd. *His Prayers*—"He cried, . . . "Have mercy on me.'"

4th. *His Memory*—"Abraham said, 'Son, remember.'"

The body corrupting in the grave whilst the faculties of the soul lived on—a great, awful mystery! And as memory brought back the privileges of the past, surely there came the weeping and wailing, for

"Of all sad words from tongue or pen,
The saddest are these—'It might have been.'"

Let us, in conclusion, gather up a few lessons from this solemn parable.

1st. *Let us work while it is day*, for "the night cometh, when no man can work." He thought about his brothers when all his opportunities were gone.

2nd. *He had his warnings*. The beggar died first. The voice of Death spoke, and was unheeded. God warns before He strikes.

3rd. *The Scriptures alone are sufficient for salvation*. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

And lastly. HOW, TOO, SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?



THANKSGIVING.

A LITTLE fellow, rescued, at terrible risk to his deliverer, from a burning house, clasped his arms tightly round the fireman's neck as they descended the ladder, amidst the cheers of the assembled crowd, and cried, "Oh, man, I do love you!" The awful roar of the flames as they shot forth from the upper windows made his deliverance *so real* that the little fellow's heart almost broke with gratitude. "Whoso offereth praise glorifieth Me."

May we never forget the One who has plucked us as brands from the burning; and as we think of what we have been saved *from*, and what we have been saved *for*, and the awful cost of our redemption, may we give thanks out of a full heart. The outcast woman in Simon's house, whose only language was that of tears, had her Saviour's commendation, "*She loved much.*" Jonah, with the sweet consciousness of forgiving love stealing over his troubled conscience and chasing away the sorrow of his wearied spirit, burst out into a psalm of praise—"I will sacrifice unto Thee with the voice of thanksgiving." Surely his sacrifice ascended into the presence of the Lord as a sweet savour. Oh for more of the spirit of thanksgiving!

"Praise my soul, the King of heaven,
To His feet thy tribute bring:
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?"

TRUTH IN COUPLETS.

By WILLIAM LUFF, Author of "Old Paths for Young Feet."

"They that forsake the Lord shall be consumed" (Isa. i. 28).

"Our God is a consuming fire" (Heb. xii. 29).

Those who forsake the water of life shall have the fire of wrath. The God of light is the God of the lightning. Jehovah is pre-eminently the God of fire—at Sodom (Gen. xix. 24); at the burning bush (Ex. iii. 2); in Egypt (Ex. ix. 23); at Sinai (Ex. xix. 18); in the pillar (Ex. xl. 38); in sacrifice (Lev. ix. 24); in judgment (Lev. x. 2); in manifestation (1 Kings xviii. 24); at Pentecost (Acts ii. 3); in final destruction (2 Thess. i. 8). With such a God the wicked must perish, for they are wood, hay, stubble, wax, chaff, grass, and dross.

"Have ye received the Holy Ghost?" (Acts xix. 2).

"We have received, not the spirit of the world, but the Spirit which is of God" (1 Cor. ii. 12).

The spirit of the world produces a worldly spirit; the Spirit of God, a godly spirit. We have this gift, as all Divine things are obtained, by receiving. We receive rain and sunshine in the natural world, and we receive showers and light in the spiritual world. Here is

A Positive experience.

A Precious experience.

A Power-giving experience.

A Personal experience.

"Draw me, we will run after Thee" (Cant. i. 4).

"I drew them with cords of a man, with bands of love" (Hos. xi. 4).

As man, God draws men by the Man Christ Jesus. He draws by human love of parents, friends, &c.; and also by His own Divine love. The drawing is individual—draw me—and it is different in every case. We are the dew; He, as the Sun, draws us to Himself and heaven. He draws

As a magnet draws the needle.

As a husband draws the wife.

As the light draws the flowers.

"He shall be a Priest upon His throne" (Zech. vi. 13).

"He hath made us kings and priests unto God" (Rev. i. 6).

Like Melchisedec, Christ is both King and Priest (Heb. vii.); and the glory which was given Him, He has given unto us (John xvii. 22). Christ unites both secular and religious power. In Him we have the true Church and State. He is Aaron and David in one.

AARON.

To atone.

To receive gifts.

With a censer.

DAVID.

On a throne.

To give gifts.

With a sceptre.

"Make haste unto Me" (Ps. cxli. 1).

"He rode upon a cherub, and did fly" (2 Sam. xxii. 11).

1. *Guilt in a hurry.* A condemned man, whose execution draws nigh, wants the pardoning messenger to be quick. 2. *Grief in a hurry.*

Not for the pain to go, but for the Lord to come. 3. *God in a hurry.* Lightning is swift to destroy, but love is swifter to deliver. God rode upon a cherub; but the cherub does not appear to have travelled fast enough, so He dismounted, and, using His own wings, "did fly." The only thing that hurries God is the cry of one of His babes in distress.

"*I will break his yoke from off thy neck*" (Jer. xxx. 8).

"*Take My yoke upon you*" (Matt. xi. 29).

All men TAKE some yoke.

Some men MAKE their own yoke.

A few men try to SHAKE off sin's yoke.

God only can BREAK every yoke.

Saved men TAKE Christ's yoke.

Jesus says, "My yoke"—made by Me, appointed by Me, worn by Me. My name is on it; it is warm from My shoulders. Take it willingly, obediently, submissively, rejoicingly.

"*My heart is wounded within me*" (Ps. cix. 22).

"*He healeth the broken in heart, and bindeth up their wounds*" (Ps. cxlvii. 3).

"He bindeth up the floods from overflowing;" "He bindeth up the waters in His thick cloud" (Job xxvi. 8, xxviii. 11); yet condescends to bind up a broken heart. He is the Good Samaritan (Luke x. 34). His heart healeth the heart: this is art indeed. To other people heart-wounds are unseen, unpitied, and unreached. Jesus knows what a wounded heart is, for He has experienced it. He feeleth and He healeth.

"*The Lord bless thee and keep thee*" (Num. vi. 24).

"*The Lord will preserve him and keep him,*" &c. (Ps. xli. 2).

Kept *by* Christ, as a city is kept in peace and safety by the residing king. Kept *in* Christ, as Aaron's rod was kept in the ark. Kept *for* Christ, as the woman's alabaster box of ointment. He keeps by blessing, and blesses by keeping.

Christ kept His own when on earth (John xvii. 12).

He is able to keep now (Jude 24).

He will keep: we have His promise (Rev. iii. 10). "Kept by the power of God" (1 Pet. i. 5).

"*I will rejoice in Thy salvation*" (Ps. ix. 14).

"*So shall thy God rejoice over thee*" (Isa. lxii. 5).

We rejoice in God's salvation—

As the bee rejoices in flowers.

As the fish rejoices in the sea.

As the eagle rejoices in the mountains.

As the astronomer rejoices in the stars.

As the creature rejoices in the work of its Creator.

God rejoices over us as—

The king rejoices over his subjects.

The physician over his restored patient.

The saviour over the saved.

The father over his children.

The bridegroom over his bride.

"Then believed they His words ; they sang His praise."

"They believed not His word : but murmured" (Ps. cvi. 12, 24).

SINGING.—Faith is a bell-ringer, a joy-bringer, and always a good singer. Faith is the breath of song. Belief of heart gives buoyancy of heart.

SIGHING.—Mark Guy Pearse tells of "The man who spoiled the music:" certainly, unbelief is the devil who spoils the music. I once heard General Booth say, "Every doubt has a bit of the Devil in it—it begins with the same letter." When doubt comes in at the door, singing birds fly out at the window.

"The desire of the wicked shall perish" (Ps. cxii. 10).

"The desire of the righteous shall be granted" (Prov. x. 24).

The wicked desire happiness; but the happiness desired shall perish. They desire long life, and heaven at the end; but the desire shall perish. The desire of the wicked is only the smoke from the fire in their evil hearts.

The righteous desire what God desires.

" " " has purposed.

" " " „ purchased.

" " " „ promised.

The desire of the righteous is the shadow of coming events.

"He knows, He loves, He cares!

Nothing this truth can dim;

He gives His very best to those

Who leave the choice to Him."



THE LATE PROFESSOR CHRISTLIEB.

A VERY good volume might be composed of narratives relating to men who had courage to dare, if need arose, to stand alone in the world as defenders of truth and righteousness. Daniel is the typical hero of this kind of Old Testament times; and Athanasius, who determined to stand alone against the whole world if no one would second his efforts to resist Arianism, is perhaps the most oft-quoted example who figures in Church history. A more recent example, worthy of being taken account of, is the late Professor Christlieb, who, being moved at the sight of Berlin, with its forty nearly empty churches for about a million souls, started the German Evangelisation Society nearly ten years ago. The volume, "Theodor Christlieb, D.D. of Bonn: Memoir by his Widow, and Sermons," just issued by Messrs. Hodder & Stoughton, which tells of what the late Professor attempted and achieved, is really one of the choicest works of the season. It needs much grace as well as moral courage to enable a man to promote evangelistic work in Germany. Thus we are told: "The Professors of his own faculty attacked him on every occasion, and did all they could to make his position a burden to him." One asked, seriously, if the law could not forbid so wild a scheme as preaching Christ to the people by men trained for the purpose. At the same time the young Emperor and Empress honoured Christlieb, and valued his work.

OLD PEARLS ON NEW STRINGS.

No. VIII.—PRACTICAL PIETY.

By WILLIAM LUFF, *Author of "Summer Flowers," &c.*

DEAD men cannot work; but as soon as we have life, we are to show it by our works. First have life, then live the living life and the life of the living.

Some years ago, a young man was employed in a draper's shop in Southampton Row, London: as far as I know, the houses are pulled down now, so we give the locality. He was a Christian, and believed in practical godliness behind the counter. At first the other young fellows persecuted him, and when he knelt by his bed saluted him with a volley of boots. Prayer in private was the secret of his power and piety in public.

Finding the new hand was real, the boot-throwing soon ceased and respect followed. Six weeks after his arrival, a lady came in to buy material for a dress. A piece was shown her which she liked, but seeing the end was a little soiled through exposure, she requested that her twelve yards might be cut off the other end, or so as not to give her the damaged part.

The young man who had newly come served her, and gave her his word to cut her portion as desired. As she lived in Russell Square, near by, she was willing it should be cut off and sent round after her departure from the shop. Before this could be done, the master came upon the scene, and ordered that the piece should be cut as it was.

"But I promised the lady," said the young Christian.

"The lady is not your master: I am," was the reply.

"I cannot do it, sir."

"Then you can go out of the shop. I pay you to do my bidding, and if you cannot, someone else must."

The master then cut the twelve yards himself, and as the young man was still standing by, he tossed the material to him, saying,

"Perhaps you will tie it up?"

"No," he said, calmly but firmly, "I will have nothing to do with such dealing."

"Then go."

"Certainly, if you wish it;" but, as the Christian believed in justice all round, he added, "when I have received my month's money."

He then proceeded to tell the gentleman that if he employed men who would swindle his customers, he would soon find them swindle him.

This was a bold stand to make, and here, right in the centre of my string, I would thread my pearls.

“That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee” (Deut. xvi. 20).

“I know also, my God, that Thou triest the heart, and hast pleasure in uprightness” (1 Chron. xxix. 17).

“The lip of truth shall be established for ever: but a lying tongue is but for a moment” (Prov. xii. 19).

“Better is a little with righteousness than great revenues without right” (Prov. xvi. 8).

Among the gems of King Solomon, we find many pearls of this order:—

“The integrity of the upright shall guide them” (Prov. xi. 3).

“Righteousness keepeth him that is upright in the way” (Prov. xiii. 6).

“They that are of a froward heart are abomination to the Lord: but such as are upright in their way are His delight” (Prov. xi. 20).

His father David also dealt in the same practical wealth:—

“The righteous Lord loveth righteousness; His countenance doth behold the upright” (Ps. xi. 7).

Three or four days after this stand for Christ and upright dealing, the young Christian left the situation. Did the great Head Master let him starve? Under His direction, who always blesses integrity, a shop was taken at Chatham: the young man married and prospered, and now both husband and wife have been promoted to the great house above.

We want more of this straightforward, everyday-life, practical godliness, and we trust the somewhat neglected pearls upon our string to-day may help, by the blessing of God, to promote it.



GATHERED CRUMBS.

It is sweet to live in the thoughts of those we love. You that are blessed with happy domestic life, you know that in these matters you do not look for bare duty, but the free suggestions of love bear the palm.—C. H. SPURGEON.

HUMAN nature is like a bad clock. It may go right now and then, or be made to strike the hour, but its inward frame is to go wrong.

I KNOW nothing of Jesus Christ, but only His name.

GOD will have the heart only and alone.

GOD giveth by creatures.

As we hold Christ, even so we have Him.

THE GOSPEL OF ISAIAH.

THE FIFTY-THIRD CHAPTER OF ISAIAH, AS TRANSLATED
BY BISHOP LOWTH (1778).

1. Who hath believed our report?
And to whom hath the arm of the Lord been manifested?
2. For He groweth up in their sight like a tender sucker,
And like a root from a thirsty soil:
He hath no form, nor any beauty, that we should regard Him;
Nor is His countenance such that we should desire Him.
3. Despised, nor accounted in the number of men:
A Man of sorrows, and acquainted with grief;
As one that hideth His face from us;
He was despised, and we esteemed Him not.
4. Surely our infirmities He hath borne;
And our sorrows, He hath carried them;
Yet we thought Him judicially stricken;
Smitten of God, and afflicted.
5. But He was wounded for our transgressions—
Was smitten for our iniquities:
The chastisement, by which our peace is effected, was laid upon Him;
And by His bruises we are healed.
6. We all of us like sheep have strayed:
We have turned aside, every one to his own way;
And Jehovah hath made to light upon Him the iniquity of us all.
7. It was exacted, and He was made answerable, and He opened not His mouth
As a lamb that is led to the slaughter,
And as a sheep before her shearers,
Is dumb: so He opened not His mouth.
8. By an oppressive judgment He was taken off,
And His manner of life who would declare?
For He was cut off from the land of the living,
For the transgressions of My people He was smitten to death.
9. And His grave was appointed with the wicked;
But with the rich man was His tomb,
Although He had done no wrong,
Neither was there any guile in His mouth.
10. Yet it pleased Jehovah to crush Him with affliction.
If His soul shall make a propitiatory sacrifice,
He shall see a seed, which shall prolong their days,
And the gracious purpose of Jehovah shall prosper in His hands.
11. Of the travail of His soul He shall see (the fruit), and be satisfied:
By the knowledge of Him shall My Servant justify many;
For the punishment of their iniquities He shall bear.
12. Therefore will I distribute to Him the many for his portion,
And the mighty people shall He share for His spoil:
Because He poured out His soul unto death,
And was numbered with the transgressors,
And He bare the sin of many,
And made intercession for the transgressors.

"IT IS WELL."

2 KINGS iv. 26.

LOOKING to Jesus, may we not be sure that "all is well"? All must be well, in the hands of Him of whom they said even when here below, "He hath done all things well." Much more surely we may say it, now that He is on the throne, ever living to make intercession for us with the Father, who spared not His own Son, and who now cannot but "freely give us all things,"—make all work together for our good.

It is well that we *do not* know the future of this life. That would only multiply its sorrows. It is well that we *do know* the future beyond—all we need care to know. What He tells us is, "I go to prepare a place for you; and I will come again, and receive you unto Myself, that where I am, ye may be also."

"Ye, also." This He did not say of the Cross. He went *there* alone. "If ye seek Me, let these go their way." When the Father gave the cup to Him, He did not hand it to us, saying, "Drink ye all of *this*." What He then said was, "The cup which My Father hath given Me, shall I not drink it?" But of the glory He said, "The glory which Thou hast given Me, I have given them."

What a fearful case His must have been, when He took on Him the punishment due to our sins! In that we had no share. What a home of bliss His must be when He takes the glory that His Father gives Him as the reward of having thus finished the work He gave Him to do! And it is this latter He shares with us—"Where I am, there ye shall be also."

Can we not say, "IT IS WELL"?

W. COLLINGWOOD.

—❖❖❖❖❖❖—

COMMUNION WITH GOD.

AMONG the forms of insect life, there is a little creature, known to naturalists, which can gather around itself a sufficiency of atmospheric air, and so clothed with it descends into the bottom of the pool; and you may see the little diver moving about dry and at its ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector, a transparent vesture. The world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.

DR. HAMILTON.

BIBLE READINGS.

No. 457.—A FULNESS IN ISAIAH XII.

(a) FIVE PERSONAL BLESSINGS.

1. *Pardon made* (verse 1).—We need a reconciliation, because sin separates us from God (Isa. lix. 2).
The Gospel tells of it (2 Cor. v. 19). Have you accepted it? God is willing, but powerless without your willingness too.
2. *Pain mitigated*.—He comforteth (verse 1; cf. 2 Cor. i. 4 and vii. 6, Job xxxiv. 29).
3. *Peace manifested*.—"Trust and fear not" (cf. Phil. i. 28).
4. *Power ministered* (verse 2)—He is my strength (cf. 2 Chron. xx. 12).
5. *Provision maintained* (verse 3).—"Ye shall draw" a constant supply (cf. John iv. 14, Ps. lxxxvii. 7. "Fresh springs," Old Coverdale's version).

(b) FOUR COMMANDS.

1. *Praise merrily* (verses 4, 5, 6).—Cf. "Sing we merrily" (Psa. lxxxii. 1, Old Coverdale's version).
2. *Pray meditatively* (verse 4).—Cf. Eccles. v. 2.
3. *Proclaim His mercy* (verse 4).—One object of salvation is to tell of God's wondrous love (Ps. li. 13 and lxxiii. 28).
4. *Publish His might* (verse 5).—R.V. reads, "Let this be made known in all the earth." A beautiful missionary thought.

(c) THE PLEDGE OF ALL.

His Presence in the midst (verse 6).

(d) NOTE.—A THREEFOLD SALVATION.

- 1st. From God (verse 2). 2nd. From the Lord Jehovah (verse 2). 3rd. From the Wells of Salvation (verse 3).

No. 458.—CHRIST'S ASCENSION.

(Acts i. 1-12.)

1. *Christ Ascending*.—His last act—blessing (Luke xxiv. 50, cf. Lev. ix. 22). Disciples last act—worship (Luke xxiv. 52). Joy in heaven (Ps. xxiv. 7-10; Phil. ii. 7-10; Ps. lxxviii. 18).
2. *Christ Advocating*.—High Priest having made atonement, now offers intercession (Heb. iv. 14; x. 11, 12); therefore (Heb. vii. 25; Rom. viii. 34) who accuses? Satan (Zech. iii. 1; Rev. xii. 10; cf. 1 John ii. 1).
3. *Christ Acknowledging His Brethren*.—Heaven our inheritance (Col. i. 12; 1 Pet. i. 4). He is the Heir (Heb. i. 2); therefore (Heb. ii. 11; Rom. viii. 17 and 29; Gal. iv. 7; John xiv. 2, 3) walk worthy of it (Mark iii. 35; Col. iii. 1).
4. *Christ Anointing with the Holy Ghost* (Acts i. 8; John xv. 26 and xvi. 7). Have ye received Him (Acts xix. 2)? Prove it by *wisdom* (1 John ii. 27), by *walk* (Rom. viii. 14), by *word and work* (1 Thess. i. 5), by *witness* in heart (Rom. viii. 16).
5. *Christ Appearing* (verse 11).—(a) *A personal appearing*, "In like manner" (1) to Mount of Olives (verse 12, cf. Zech. xiv. 4); (2) with clouds (verse 9; cf. Rev. i. 7); (3) with a shout (Ps. xlvii. 5; cf. 1 Thess. iv. 16); (4) with power (Ps. xxiv. 8; cf. Rev. xix. 16); (5) with saints (Eph. iv. 8, marg.; cf. Jude 14. (b) *A premillennial appearing* (Acts iii. 20, 21)—(Heaven must receive *until* the times of restoration, R.V.). (c) *A permanent appearing* (Luke i. 33).

EDWARD J. BELLERBY.

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."

DOCTOR DOCTORUM: The Teacher and the Book. By Canon GIRDLESTONE. Shaw & Co. A very valuable book; an answer to much of the criticism of the day. Canon Girdlestone deals chiefly with the person of our Lord, proving His Divine knowledge and accuracy, and the testimony borne by Him to the authority of the Old Testament Scriptures. It is a book to place in the hands of all who may be in any way disturbed in mind on this important subject, and should be in the library of every preacher, evangelist, and Sunday school teacher. We advise every reader of these pages to obtain it.

NELLA; or, Not my Own. By JESSIE GOLDSMITH COOPER. Partridge & Co.

A good story--showing the trials and struggles and victories of a young Christian who sought to use all she had for the Lord, and how in the end she was richly recompensed and made a great blessing to others. May be warmly recommended.

CHRIST MADE UNTO US SANCTIFICATION. By Rev. H. W. WEBB-PEPLOB. Drummond.

An address delivered at Mildmay Conference, June, 1891. A valuable little book, with much sound and clear Scriptural teaching.

HETTY'S GARDEN PARTY, and what came of it. By EMMA LESLIE. Sunday School Union.

A tale showing the disastrous consequences of deceit and love of show. The story would be amusing if one did not feel so sorry for the poor heroine, who bitterly reaped the fruit of her own folly.

THE CHRISTIAN'S WALK WITH GOD; or, Three Invitations. By L. THOMPSON. George Stoneman.

The thoughts brought forward in this little book are very helpful--but unfortunately the ungrammatical construction of the sentences makes it almost unreadable. We would advise the authoress to get someone to revise her books before publishing.

THE LIFE OF ST. JOHN. One of a series of Bible Class Primers, edited by Professor SALMOND, Aberdeen. Published by J. & T. Clark, Edinburgh.

This little book is written by Rev. PATON J. GLOAG, D.D., and is full of information, and likely to be of use.

THE LIFE STORY OF GIPSY CORNELIUS SMITH. John Heywood, publisher. (Price 6d.)

A very interesting account of this well-known evangelist, who has been much used of God. His conversion, and that of his two brothers, was most remarkable, and certainly proves that the Gospel is still the power of God unto salvation. The story is very simply written.

BREAD FOR THE DAY. Nisbet & Co. A Daily Text-Book.

The verses are well chosen and very practical.

THE GREATEST KING IN THE WORLD. By E. P. Friend & Co., Brighton.

The story of the Queen of Sheba's visit to King Solomon retold, with many helpful thoughts. A good book and suggestive.

CHARLES HADDON SPURGEON. By G. HOLDEN PIKE. Cassell & Co.

This well-written memoir will commend itself to all.

Y. M. C. A. LEAFLETS. Four-page. By ALFRED LAMBERT.

Very striking tracts for the unsaved. Especially adapted to young men. 6d. for 50, post free; to be had of Y.M.C.A., Ipswich. May be highly commended.

HOMES FOR WORKING GIRLS IN LONDON. A Report of Mr. John Shrimpton's Work during the year 1890.

These homes are doubtless doing much good, and the report will be read with interest by those who are seeking the welfare of young women. The homes are now 10 in number.

PEACE AND SAFETY. By GEORGE FEARN. A Halfpenny Booklet. Good for distribution. Drury, printer, Wells, Norfolk.

ULF THE NORSEMAN: A Tale of the Fjords. By MARY ONLY. George Caldwell.

A good story, bringing out true brotherly love. It is interesting and original, and well written. Some noble characters portrayed.

JERUSALEM A PRAISE IN THE EAST. By E. A. R. Banks & Son.

An interesting pamphlet, explanatory of many prophecies concerning Jerusalem.

THE THINKER. (1s.) Nisbet.

After a careful perusal of this monthly "review of world-wide Christian thought," we are inclined to think that had the Psalmist's lot been cast in the nineteenth century, he would have exclaimed with still greater vehemence, "I hate vain thoughts, but thy law do I love." "What is the chaff to the wheat? saith the Lord." "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." It seems to us that the general teaching of these pages is "What think ye of the Scriptures?" instead of "What think ye of the Christ of the Scriptures?" The Written Word is arraigned at the bar of human reason, instead of bringing man's carnal reasonings and hyper-criticisms to the bar of Scripture, the only true court of appeal, the only true test and touchstone of all. The tendency of this is to deify the creature, and to bow the Divine Author of the God-breathed pages out of the scene. The carnal mind is vainly puffed up instead of Christ the Living Bread, the only soul-satisfying portion being ministered to the hearts of God's people in the power of the Holy Ghost. Alas! Amidst all these varied thoughts, conflicting opinions, and Babel-sounds, we feel ready to cry out, "They have taken away my Lord, and I know not where they have laid Him."

INSTRUCTIONS TO THE ANXIOUS INQUIRER. By T. M. HEWSON. Partridge.

A valuable little book, calculated to be of great service for distribution to anxious inquirers and young converts; the way of salvation is explained in such a manner as to make it very clear and simple, even to the most unenlightened. To those entering upon the new life much Scriptural help is imparted. A cheap edition in paper covers can be had at 6d. per dozen in cloth 6d. each.

NOTES FOR THE MONTH

WE have pleasure in presenting our readers this month with a portrait of our most excellent friend. Mr. B. Broomhall, who is widely known as the secretary of the China Inland Mission, and brother-in-law of Mr. Hudson Taylor, its founder, whom he joined in the work about seventeen years ago. Though much could be written of his devoted labours in connection with that great missionary work, we abstain, in accordance with Mr. Broomhall's wish, from adding more; but we trust that a sight of the genial face will induce increased prayer on behalf of this devoted brother, and the great work in which, in the Lord's goodness, he forms so important a helper. Mr. Broomhall has been honoured of God in having two sons and two daughters in the mission field in China, namely, Miss A. Gertrude Broomhall and Mr. A. Hudson Broomhall, who went out in 1884, their stations being in the North of China, where also Miss Edith Broomhall, who went out in 1888, is located; and Mr. Marshall Broomhall, B.A., who left England in 1890, and has been travelling right to the West of China, but his location is Ganking. Two of the above, however, are at present at home on a visit on account of health. Surely the parents of such devoted children will be abundantly recompensed for their present sacrifice in the day when the Lord makes up His treasures, and we commend the whole family to the prayerful fellowship of all our readers.

* * *

THE summer just now merging into autumn has been marked by busy activity on the part of many of our fellow-workers in the Evangelistic Mission in the way of open-air meetings in the parks and public thoroughfares of London, and in many rural districts, including the hop-fields of Kent, and at the seaside, most of the services being attended by attentive listeners and encouraging results in the awakening and conversion of souls, for which praise to God is desired. Notwithstanding the beautiful weather continued during the past month, forming an inducement to multitudes to remain out of doors, we have had full audiences in many of the halls of the Mission. This was specially the case on Sunday last, when every available seat in some of our larger halls was occupied. We are also glad to find that the meetings at the Confer-

ence Hall, Eccleston Street, have been marked by much interest and attention by large numbers. A friend there writes: "We thank God for the earnest, loving way in which the preacher presented the Gospel. Many have received blessing, and others have asked to be prayed for." While thanking the Lord for this, we earnestly ask readers to pray for all the several services arranged for the present month, and for those who conduct them. Particulars will be found on page 3 of the cover.

* * *

MISSION WORK AMONG THE HOP-PICKERS.

MANY servants of Christ are now actively engaged in the various hop-growing districts. In one of the Evangelistic Mission tents pitched near Tunbridge Wells a most interesting and useful mission is being carried on by a lady who gives herself year by year to this much-needed service. In another centre of this work in Kent one of our staff is labouring with much success. This brother sends us encouraging accounts of most interesting cases of blessing and conversion which have resulted from his efforts among this peculiarly needy class of people. He tells also of bitter opposition and animosity daily met with, especially from Roman Catholics. While the season lasts perhaps there is no sphere of work which calls so loudly for Christian service, or affords greater opportunities for usefulness, than do these missions to the hop-pickers. Seldom or never hearing the Gospel at other times, many of these poor souls are at this season brought under its saving power, and return to their homes to witness to others.

* * *

As will be seen from the acknowledgment in the donation list which appears in our advertising columns, a generous friend has sent us a number of chests of tea, the proceeds of which will afford timely help to our funds. We call attention to this thoughtful gift, because we doubt not that there are many other Christians in sympathy with evangelistic work who, while perhaps unable sometimes to send us help in money, could readily do so in kind. We shall be thankful if this stirs up any friends to go and do likewise. We may add that

we have facilities for disposal of all and any kinds of goods at a fair price.

* * *

MR. HENRY VARLEY.

WE little thought, when we were recently writing the brief notice with which we accompanied the photograph which appeared in our August number of our dear friend and esteemed fellow-labourer in the Gospel, Mr. Henry Varley, how soon we should be called upon to sympathise with him in the deep sorrow through which he has since been called to pass in the sad bereavement of his daughter. We lovingly commend him to the prayers of our readers, asking God that he may be preserved on his outward journey to New Zealand, whither he hastened to comfort his sorrowing wife, and that both may be Divinely sustained under this crushing trial.

* * *

THE ASHLEY DOWN ORPHAN HOUSES,
BRISTOL.

WE have been requested to give publicity to the following circular recently issued from this well-known institution:—

“As we have now a great number of vacancies for *girls* in our five large Orphan Houses, erected to receive 2,050 boys and girls who have lost both parents by death, *I earnestly request* Christian friends kindly to assist me in filling up these vacancies, by *seeking out suitable* cases for admission into our institution, by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses, and by advising them to write to me for their admission.

“We receive both boys and girls from their earliest days, keep the boys until they are between 14 and 15 years of age, when they are apprenticed, and the girls till they are about 17 years old, when both boys and girls are provided with an outfit, and with suitable situations also. Up to the time that our orphans are sent away from the institution, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and have a most comfortable and happy home.

“When I began the orphan work, 57 years ago, there was accommodation in this country for 3,600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labours, such an impetus has been given to orphan work that institutions have sprung up in various parts of Great Britain, by means of

which more than 100,000 orphans can now be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up.

“I repeat, therefore, that I shall consider it an *especial kindness* if Christian friends will take the trouble to *seek out* destitute orphans, and advise the relatives of such to apply to me for their admission, as we have good and abundant accommodation for them, and a large number of efficient helpers.

“GEORGE MULLER.

“New Orphan House, No. 3,
Ashley Down, Bristol.”

* * *

AN INTERESTING WORK IN FRANKFORT.

A LADY residing in Frankfort has been greatly encouraged in work amongst young women, where there exists a real need for Homes for Working Girls similar to those that have proved so extensively useful in London. We give the following extract from the communication received from this lady, which we trust will secure the prayerful interest of readers, and, maybe, their practical help:—

“The Lord has blessed our labours here so richly that we are sadly pressed for room, and if the work is to be continued we must *have a larger room* to carry it on in. Some forty girls come together on Thursday evenings, and there are some most *decided conversions* among the girls; and though they have much to suffer in home and business life, they go bravely on and are evidently growing in grace. What is sorely needed is a house in the centre of the town, where the lower rooms could be thrown together for the children's and other meetings, while the upper rooms would be let to young women who are working in shops or business here but have *no friends* or relations in Frankfort, and from their lonely position are exposed to terrible temptation. I want the prayers of God's people *very specially* that if it is His will He may make the way most unmistakably clear and send the necessary means.”

* * *

THE following letter from a beloved servant of Christ labouring in the Brazils is a sample of many such which we are constantly receiving. We print it *in extenso* as showing the warm appreciation with which our magazine is welcomed by these isolated labourers in the foreign mission field, and as an inducement to Christians at home to

NOTES FOR THE MONTH.

enable us, by increased help towards this special fund, to extend the usefulness of our journal to a much larger circle of foreign workers to whom we would gladly send copies monthly:—

“Caixa 24, Bahia, Brazil.

“MY DEAR CHRISTIAN BROTHER,—I cannot tell you how thankful I feel to you for your kindness in sending me your valuable paper, *Footsteps of Truth*. It has cheered me often, and I frequently read its pages over and over again, for your paper is almost the only Christian one that I receive here in Bahia. You cannot tell how we poor lonely missionaries eagerly look forward to any religious books or periodicals which are sent us by sympathising Christian friends.

“I should be so glad if you will make these wants known among the brethren in England, and then perhaps they will be led to think of their missionary brethren away in far-off dark Brazil, and will now and again send them an occasional religious book or helpful paper.

“Our work here continues to progress, and, especially just lately, the Lord has given us much encouragement. During the past six months four new stations have been opened in the State of Bahia, and about 40 new members have been added to our number. The work here is hard, for the people are ignorant and dark, and greatly under the influence of the Roman Catholics; but everywhere we go, we find doors open to receive the Gospel. May the Lord bless His own work which is daily carried on.

“I am, dear Brother,

“Yours for Brazil,

“SOLOMON L. GINSBURG.”

* * *

MISSION WORK IN SPAIN.

EVERY interesting occasional paper has just been issued by Mr. and Mrs. Fenn respecting the work of the Gospel in Madrid, a copy of which would be gladly sent to any who will send a post-card addressed to them, care of John Allen, Esq., 48, Fenchurch Street, E.C.; but for want of space we are only able to give a memorandum which was subsequently written to send with the paper referred to, which intimates a crisis that should call for the prayerful fellowship on the part of all Christian friends:—

“Since this letter came from the press, our beloved brethren Messrs. Müller and Wright, who for so many years have sustained these and other

schools in Spain, with much regret have communicated to us their inability to continue to support the Madrid schools after October 31st, unless their financial circumstances very considerably improve; having with great difficulty met the expenses of the work for which they are responsible during the past year (See also page 32 of their new Report.) We cannot think that it is the will of God that these schools should be closed, and we will wait on Him day by day until His deliverance comes, either by enabling them to continue their valuable service, or raising up others who will undertake it. To have to deprive 500 children of a sound education on Scriptural principles under well-trying Spanish Christian teachers—and thus also to deprive these ten teachers of their only means of living, after years of labour with us (in two cases 18 years), who as evangelicals could take no position in parochial or government schools—and to give the enemies of the truth the victory, who, by every means in their power, have vainly tried to cause the schools to be shut up, and would well know how to publish their triumph—would be a calamity indeed, and would give a shock to the Gospel work throughout Spain.

“The cost of the six schools, including rents of rooms, cleaning, and teachers' salaries, is about £50 per month. The landlord of the premises referred to in the letter now refuses to let them to us for more than two years longer, and requests us to suit ourselves with others. There being *no others*, it seems plain that there is a necessity for building.

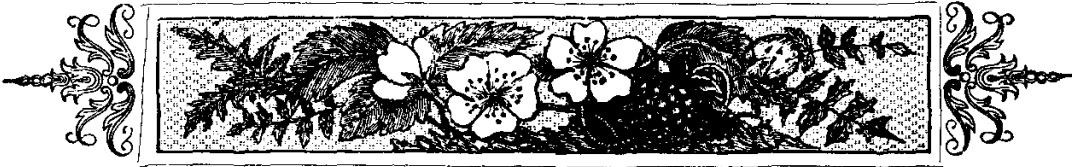
“There is no difficulty in the way of foreigners possessing property, which can be enrolled in the British Embassy. It would be well to secure land as soon as possible, as the neighbourhood is being rapidly covered, and land, now about 4s. per square foot (rather less than an English foot), is increasing in value. We are opening a Building Fund, and as soon as there is sufficient in hand a site will be secured. The building will be enrolled in the names of trustees.”

We would add that any contributions our readers may desire to give to this good work—for the Schools, Building Fund, and for Current Expenses of the Mission—may be sent to the Editor of *The Christian*, 12, Paternoster Buildings, London, E.C., to Mr. Fenn, at the address given above, or to the Editor of this journal.



MR. GEORGE MÜLLER,

FOUNDER OF THE NEW ORPHAN HOMES ON ASHLEY DOWN, BRISTOL, AND DIRECTOR
OF THE SCRIPTURAL KNOWLEDGE INSTITUTION FOR HOME AND ABROAD.



THE WISDOM OF WINNING SOULS.

"He that winneth souls is wise."—Prov. xi. 30.

THOUGHTS of eternity sometimes break with force on the mind. Then, if the grandeur of this world shrinks into insignificance, the work of life grows morning sunshine, in significance. Like stars, reveals the which, if it blots out the we live and move. objects amidst which of all employ- At such moments, ments, that of win- ning souls for heaven is felt to be the most to be desired. Sometimes thoughts of the love of Jesus and His marvellous grace overwhelm the heart, and then the earnest desire to lead souls to Him arises in regal strength. The wiser and holier our mood, the stronger the desire to be soul-winners. No other aim in life can be compared with this; no other attainment equals it in glory. When all our earthly possessions shall have been taken from us for ever, that fame we so covet shall have been borne away on the winds, when life on earth shall end, and we have to surrender all our worldly goods, then it will be a treasure that neither moth nor rust can corrupt, to meet in heaven those to whom we were made the agency of leading to Christ. The wisdom of soul-winning is worthy of thought and study. Who is there amongst us who in his better moments does not feel that, had he the choice of any gift, he would select above all others to be the means of turning many from darkness to light? Few are our ministers who would not gladly part with any other talent they possess to be rich in winning souls for Christ.

Soul-winning must be *by souls won*. A soldier must take the oath of loyalty ere he has a weapon entrusted to him. And regeneration is vital and continuous. It is not a memory of the past, but a power of the present. The soul-winner must give heed to himself. Every day

calls for the exercise of penitence, faith, and consecration. Sometimes, indeed, an unconverted man has been used for the conversion of others. A leprous hand may scatter good seed. But he who would be a true soul-winner must keep alive in his own heart the winning of himself for Christ. This renewed abiding sense of his own conversion will be a force in leading him to seek the conversion of others. As a deaf man cannot teach music, nor a blind man painting, so an unregenerate man can never truly teach his fellows that they must be born again.

Soul-winning must have a *lofty motive*. It is not a self-glorifying pursuit. He who desires the conversion of others for his own renown, or to sustain his position as a minister, or to add to the statistics of his church, will fail. The grand motive here is to be "the constraining power of the love of Christ." When the zeal is somewhat flagging, and spiritual refreshment is needed, then the most strengthening thoughts are not those which arise from the desire of living a useful life, or the glory of additions to the church, or even the value of souls, but of the wondrous love of the Saviour. "Think of how He came from heaven, suffered, and died; meditate on what He has done and is doing. Let the marvels of His love fire your heart and mind till you can understand what He said, "If these should hold their peace, even the stones would cry out." The voice of a man every part of whose nature is incandescent with the love of Jesus, cannot but be a power. As the dull filament of the glow lamp becomes dazzlingly bright when the current passes through it, and illumines the whole house, so a humble spirit fired with Christ's love attracts and illumines all around.

Soul-winners must have a *soul-winning message*. Paul determined not to know anything save Jesus Christ and Him crucified. This is the one message for the conversion of men. The present is an age of criticism, but it is a curious fact that, if we look round the churches, *it is not the critics that are soul-winners*. The conquering power is faith, not doubt. The preacher is to speak of things which he believes. The best remedy for fog is sunshine. The sermon which has as its chief feature an argument that the Psalm was not written by him whom the audience believe wrote it cannot be expected to result in the cry, "What must I do to be saved?" Doubt is soul-sickness, and no warrior does his best on the field of battle when he ought to be in the hospital. Practically we find that clear, unwavering faith in the grand verities of the Gospel is an essential for success in winning souls. There are ministers who mourn over their little success, and seem to be unaware that their pulpit is ever surrounded by mist. What is needed is the sunshine of clearly defined views of the truth of God.

Soul-winning power is *sustained by Divine communion*. When, in

that sublime poem of Pentaur, the most ancient epic extant, King Rameses was deserted on the battle-field, he sought an interview with his God. Then in the morning, as he again faced the enemy, shining beams came from his countenance and he completely subdued his foes; thousands cried for mercy and fled from his sight. When Moses descended from communion with God, his radiant face carried conviction of the law he proclaimed. Prayer has a reflex as well as a direct power. The aspect of a man who appears before the people coming from real and repeated communion with God is one which cannot be mistaken. Hypocrisy may attempt the imitation, but ever fails. The man of prayer is the man of power. For evermore our Lord's words are found to be true, that he who prays in secret receives from the Lord the open reward.

Winning souls is a *power that may be blighted*. He who would succeed in this work must beware of scenes and circumstances which might weaken his spiritual force. Let it be known that one who pleads with souls frequents the theatre, is a votary of the ball-room, finds his joys in the follies of earthly gaiety, and his power departs. It may be that for himself the mingling in some worldly gaiety might be harmless. But he who would have spiritual force must beware not only of defilement, but must keep himself unspotted by the world, not expose himself to be splashed by its mire. A cold cross breeze passing over a tree full of blossom may scatter all its promise, and the earth beneath be snowed thick with its fallen bloom. Watchfulness against blighting influence is necessary to him who would win souls.

In those who are strong for soul-winning there is ever found a vivid sense of having been called to the work, of being an instrument for its accomplishment, and one which assuredly will be used by the great Artificer of souls. There must be a clear, unquestioned recognition that **IT IS ONLY THE SPIRIT OF GOD WHO CAN CONVERT ERRING SOULS**. Dependence upon Him is not a fatalistic form of resignation. It is consistent with a glowing desire to be used, and with an assurance of being used. There is a form of self-confidence which is holy. There is a faith in God which brings faith in one's self. True dependence upon God leads to a readiness to do whatever the hand finds to do, and to do it with all one's might. It nurtures the belief that the blessing may come in a very unexpected way, and therefore that it is important that every part of the work shall be well done. It brings the desire to so labour that if we cannot command success we may do our best to secure it. And herein is the chief secret. God works, as a rule, by suitable instruments, and it is for us to seek to become "a polished shaft." We can hardly expect spiritual force in one who is cold and hard and, perhaps, indifferent. It is a fact that hardly admits of question, that, other things being equal, *success in soul-winning is proportionate to faith in the Holy Ghost*. "Those that honour Me I will honour, saith the Lord."

J. HUNT COOKE.

Crouch End.

The above is reprinted, by permission, from the *Evangelical Magazine*.

THE GIFTS OF CHRISTIANITY TO WORLTLINGS.

DOES Christianity bestow temporary benefits upon mere worldlings? Aye, great benefits, but they are indirect ones, not direct. We may call them gifts, but in a strict sense they are perhaps only the unavoidable overflow of Christian excellence—such an overflow as the godless wife receives when her unconverted husband is drawn to the Lord. Peace and prosperity then endeavour to enter her house—true peace, true prosperity—and the black, angry clouds of open sin and angry feelings are dispelled.

But it is not our object at this time to enumerate the extraordinary blessings that unconverted INDIVIDUALS reap when light enters the house and shines upon the head of a family; that branch of the subject we will not now touch.

Let us in this article glance at

THE EFFECT OF CHRISTIANITY UPON GREAT NATIONS.

When Israel oftentimes turned to God after a period of estrangement, she rose at once over the waves of tribulation; Israel suddenly, as it were, sailed into the sunshine.

We dare not contend that nations in our day occupy, or can ever occupy, exactly the position of Israel: her place is unique; neither ought we to contend that we have ANY NATIONAL promises apart from individual grace and holiness. Some of God's people quote Jewish promises and apply them to the nations in our day, but we are not really justified in so doing. Israel stands alone. No nation can occupy her place, either now or hereafter; and when Israel is gathered in, she will stand out MAJESTICALLY alone (Rom. xi. 15).

The national blessings that flow through Bible-loving ones are the overflow of true doctrines and true principles, they are not the fruit of any special and *national* promises. When the leaders in a small town sow the seeds of truth and grace, the whole town realises the fragrance and sweetness. No flower may be in thy garden, no converted soul be in thy house, but the fragrance is known. Thy corrupt taste may dislike it, thy rebel heart may *hate* it; nevertheless it is in the air, and many coarse, vile things are affected by it. Sweet influences are not all lost; rejected love is not despised always; purifying power is not useless; the physician's love and care touch the consciences and the characters of a crowd, although He may only recover a dozen.

Let us compare nations that have allowed Bible-lovers to lead them

at times, and have given a high place to God's Word: the *indirect* benefits have been numerous.

COMPARE NORTH AND SOUTH AMERICA.

SOUTH America was a land of wealth and power when NORTH America was a wild, unknown region. PERU was conquered by Spain in 1524; the vast plains of BRAZIL were in the hands of Portugal as early as 1530; and the ARGENTINE territory was under Spain in or about 1553—with what result? What instrumentalities were brought to bear upon the populations? Courtiers and priests ruled and domineered; tyranny of the grossest kind ground down the people, and not for 300 years did liberty, peace, joy, or comfort ever look through the windows of South America. What kind of joy and liberty do we find in South America even now? She is only endeavouring to breathe, only aiming at future prosperity.

The ARGENTINE REPUBLIC obtained only educational liberty in 1884.

CHILI is in the midst of revolution.

BOLIVIA obtained only signs of liberty in 1873 and 1883.

PERU lies under both mental and moral bondage.

ECUADOR claimed some degree of freedom in 1875 and 1877.

COLOMBIA lies far north, and obtained great liberty in 1853.

VENEZUELA lies near to a British province, and in 1876 demanded her freedom.

BRAZIL expelled the Jesuits in 1874, but Brazil is not yet a NATION in the European sense of the word.

NORTH AMERICA

received in 1620 a small band of "Pilgrim Fathers," a powerless body aiming at no dominion. Seventy-four men and boys landed from the little "MAYFLOWER," with 28 women, and they were content to cultivate a small corner of the mighty continent. They arrived there seeking FREEDOM and TOLERATION. An American historian tells us that before the time of the "Long Parliament" not fewer than 21,000 persecuted ones had fled to America. They settled in the "New England States" and laboured for their own subsistence, defending themselves when attacked by the Red Indians and others, but they often tried in a Christian way to tame the hearts of the natives. I cannot omit the name of William Penn when speaking upon this subject, although the record is an old one.

WILLIAM PENN,

the Quaker, obtained a grant in America in lieu of money due to his father. In the "WELCOME," a vessel of only 300 tons, he sailed from

Deal in 1682; 100 passengers landed at Newcastle, on the Delaware River, in October. Colonel Markham, his relative, arrived before him; but the Colonel was compelled to be a man of PEACE. Penn promised to die rather than slay even the fierce red man. The city of Philadelphia was the first city in the world to receive from man a CONSTITUTION giving both religious and civil freedom, and embracing in its laws love and mercy to wild, dangerous Red Indians.

PENN AND HIS UNARMED "FRIENDS"

invited the fierce warriors of the Delaware to a conference, and promised to bury the axe and every weapon of warfare. Would the savage do so also? Yes; the savages on that coast promised to bury their weapons and NEVER to fight with Penn and his "Friends." But would they observe the compact? would they remember it? would the younger generation of "redskins" submit to it? Let a great Deist reply, one who never spared Christians when ridicule and satire could reach them. VOLTAIRE tells us this is the "ONLY TREATY that was never sworn to, and NEVER BROKEN."

The Quakers would under no circumstances whatever fight with the red man, and the red man buried his hatchet; and never until the Quaker generations passed away did the red man appear on the war-path near to Philadelphia. The treaty was strictly observed by the savages; and the smooth-faced, gentle Quakers unpacked all goods before the faces of red men, and allowed their children confidently to gambol in the woods where the wild men hunted.

THE BIBLE WAS THE DEED

loved best by the Puritans, and it affected all their laws and constitutions. RALFREY, the historian of New England, assures us that from these stout-hearted Puritans at least one-third of the present vast population of the United States are descended. And now let us

COMPARE RESULTS.

SOUTH AMERICA, torn and mangled, weak, ignorant, and oppressed, the *older* land, had early advantages as regards European civilisation, but the LAMP of God's TRUTH was forbidden, the Lamp that enables man to know God's love, God's justice, God's holiness. Not all the wealth of Peru could make it a kingdom. Man's best efforts are vain without LIGHT. Let the sun cease to rise, and ask that army of labourers to go to the fields and the mountains—"labour and become rich"—they cannot labour and breathe freely in DARKNESS; they cannot JOY in HEART when the light of the sun is withdrawn and his warmth gone. When France was in her *meridian* of manufacturing POWER and influence SHE had 600,000 of Calvin's disciples as the "salt of the earth." She

banished them in thousands, she slew them in hundreds, and from *that* day France has reeled "to and fro" like a drunken man, the terror of all neighbours, the most unstable of all European nations. But I must not anticipate the contrasts that can be drawn between France and the House, for instance, of Brandenburg. Prussia grasped the Bible with its *small* hand when the powerful hand of France was thrusting it VIOLENTLY away.

THE PURITAN BIBLE ELEMENT

made North America powerful, and gave to her *intellectual vigour* as well as material power. It appears absurd in our day to contrast North America—the United States and Canada—with the small struggling republics, the ruinous kingdoms, of South America, although the North is only a babe in years, compared with the Southern States.

England had once a mere fragment of power in *her* hand, but in the time of Cromwell England dared even to speak boldly in behalf of the persecuted Waldensians, and her courage and power rose. The Lord has driven out before us great and strong powers in India, in order, no doubt, that His own saints may scatter *light and life* in India, and in the world at large; but are we doing so? Every believer ought to have faith that he will drive at least a thousand before him, give new life and spiritual power to at least a thousand souls; but is it so? Do we not fold our arms and *appear* PRACTICALLY to say, "Am I my brother's keeper?" Listen to the lament of the Master—

"Oh that My people had hearkened unto ME,
And Israel had walked in MY ways!
I should SOON have subdued their enemies,
And turned MY hand against their adversaries."
"He should have FED THEM also with the finest of the wheat."
GORDON FORLONG.

There are other contrasts that history furnishes, more striking even than the American contrasts; if so be the people of the Lord desire, them I will gladly furnish—Spain and Holland, for instance.—G. F.



POINTED PROVERBS.

"NEITHER crow nor croak."

Do not crow in pride, nor croak in despair.

"A man triumphant is a monstrous sight;
A man dejected is a sight as mean."—Young.

"WORLDLY joy ends in sorrow; godly sorrow ends in joy."

Most folk have a lively knowledge of the first; let them try the second: they will find it truer than the other.

"EVERYONE is nearest to himself: let him mend himself.

"If everyone would mend one, all would be amended," say some folk.

“A LITTLE SANCTUARY.”

“Yet will I be to them as a little sanctuary.”—Ezek. xi. 16.

“**B**EAUTIFUL for situation, the joy of the whole earth is Mount Sion.” Such was one of the many rapturous outbursts of the Psalmist, as his eyes gazed upon the city of God, the earthly Jerusalem, the dwelling-place of the Most High. And this was on his part no mere fanciful description of a moment. It is a fact which has borne its own witness ever since his time, notwithstanding that “the glory has departed,” and that which was its chief interest has for ages been thrown down by the visitation in judgment of Him who once made its sanctuary His dwelling-place, the place whence the manifestations of His grace shone out. Take from Israel their loved city and you took their all. And where are their hearts after nearly 19 centuries of wandering over the face of the earth, the “many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim”? Ask any one of them where his chief interest is, and you will get one and the same reply from all—“Jerusalem.”

“Jerusalem, my happy home,
Name ever dear to me.”

As with the captives in Babylon, their windows are still open towards Jerusalem.

What was it that gave the city such a hold upon them? Apart from its natural splendour and situation, surely *this* constituted its chief glory—*God dwelt there*. “He sitteth between the cherubims.” “Jehovah is great in Sion.”

It was a harsh, bitter, unbrotherly speech sent by those who remained in Jerusalem to their brethren who had been carried away into Babylon. “Unto us is this land given in possession,” said these men. “Get you far from the Lord” (verse 15). Said they in effect: “We are the people of God. God hath cast you off. You are rejected of God and man, and are nothing but a servile, debased people.” Not grateful that they had been privileged to remain in their city, they must needs make a cowardly attack upon their less privileged brethren. But God has His messenger ready with a sweet word of comfort to these persecuted ones—a message in its literalness for Israel only, yet a word which comes down to “His own which are in the world” to-day as a sweet draught from the well-spring of life: “Therefore say, ‘Thus saith the Lord God, Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.’”

This gracious promise has been as a river of living water to the writer. May it prove the same—yea, even "more abundantly"—through the power and grace of the Holy Spirit, to every reader of these lines.

1. The first thought that seems to underlie these sweet words is that of *God as our refuge*. Within the precincts of the Temple the Jew was safe from all outward hurt. To lay hold of the horns of the altar was to be in a place of perfect security. To defile the dwelling-place of God by shedding blood there, meant the certain judgment of God on him who attempted to slay another within its sacred courts. And for those who could not flee to the sanctuary, God had set up over the land "cities of refuge," where the man-slayer could flee and be safe from his would-be destroyer. This custom seems to have been perpetuated throughout the centuries, for down to almost the present time we read of places in our own and other lands where the distressed or persecuted could flee from those who sought their hurt and be safe therein. Now it is as a *refuge* that God first presents Himself to us. So those who have fled to Him have found Him—"a refuge in the time of storm." Wearied and burdened with the chain of sin, with nothing before us as a portion but the devouring fire of hell, the flaming sword of judgment, which turned every way to keep the way of the tree of life, the broken law giving out its threatenings against us, and utter despair having taken hold upon us, it was *then*—when all hope had fled and we had given ourselves up for lost—that God presented *Himself*, in the riches of His grace, to us, and showed us "that sight" of all sights, the Christ on the Cross of Calvary, "the very dying form of One who suffered there for me." It was there we found "a Man as an hiding-place from the wind, and a covert from the tempest"—"a little sanctuary," "a sure refuge"—

"The trysting-place where heaven's love
And heaven's justice meet."

And there is not a spot on this vast universe, go where you will—to "Greenland's icy mountains," to "India's coral strand," to "Afric's sunny fountains," from sea to sea, from pole to pole, from shore to shore—there is no place where God will not reveal Himself as "a little sanctuary" to the soul who flees unto Him to hide him. Tell me not that He can only be found on consecrated ground, or His grace communicated through "priestly" channels: for every spot where it can be said by God, "Behold, he prayeth," is hallowed ground, and there the priestly hands of Him who "hath obtained a more excellent ministry," and is the "Mediator of a better covenant," are stretched out full of blessing to cleanse, to save, and to set apart for Himself.

For years I sought, with the deepest earnestness, grace through the hands of *so-called* "priests,"—aye, and believed I had obtained it; but "when the grace of God that bringeth salvation" came nigh to me, I found what broken cisterns I had been hewing to myself. There are hundreds of thousands of souls in the same drifting tide to-day, without a pilot or chart, like the godless Jews in Jerusalem, glorying in their outward privileges, but not remembering the name of the Lord. God in Christ is presenting Himself to such, and would be to them, if they would but yield to Him, an "hiding-place," a "sure refuge," a "little sanctuary."

2. The next thought seems to be that of *cleansing*, or *purification*. I understand the literal rendering of the word here translated "sanctuary" is "sanctification." "I will be to them for a little sanctification." "Who shall ascend into the hill of the Lord? or who shall stand in His 'holy place,' or 'sanctuary'?" "He that hath clean hands and a pure heart. . . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Ps. xxiv.). He who has ascended up where He was before, to the hill of the Lord, the right hand of the Majesty on high, has fulfilled for us the conditions of entrance, namely, that of clean hands and a pure heart, such as we could never bring or present to God. The spotlessness of His life, His character, and His walk while here below, are attested by many witnesses. Heaven, earth, and hell are agreed in their testimony that His were clean hands and His a pure heart, and He the One, the only One, who had not lift up His soul unto vanity nor sworn deceitfully. And by His atoning death He has rendered powerless him that had the power of death, the Devil; and having thus become the mighty victor, He waits to share the spoil, and therefore invites "whosoever will" to enter into the blessedness of His deliverance for them, even for those who through fear of death were all their lifetime subject to bondage. To such He is "for a little sanctification," a place of purity and cleansing. He will be this to all who yield their wills to Him. "Now ye are clean through the word which I have spoken unto you."

3. There is a deep mine of wealth in this passage, but time and space forbid entering more fully into the subject. But there is just one thought more that comes to our mind, and that is that of *fellowship*, or *communion*. *God the Entertainer of His own*. He is not satisfied merely with bringing us out of the dust of death, washing our filth from us, cleansing us from all our defilement, and covering us with His righteousness, but His desire is that we should feast with Him, that we should sit down in heavenly places with Him and enjoy the fulness of provision which in the riches of His grace He has spread for us. "Come, eat of My bread, and drink of the wine which I have mingled." It were poor hospitality at the end of a weary journey to take our friends and just provide for them the needs-be for their cleansing. Do we not immediately bring forth the best that the house can provide for the nourishment and refreshment of our weary ones? God's is not a scanty storehouse. "I sat down under His shadow with great delight,

and His fruit was sweet to my taste." Not only when we gather together to show forth the Lord's death, when

"We eat and drink with gladness
The living bread and wine,"

but daily and hourly, it is our privilege to enjoy this fellowship, drinking in of the fulness of that love which is unsearchable in its riches and boundless as ocean tide. He who gives grace and glory will withhold no good thing from him who walks uprightly. May grace be given to each of us to follow on to know the Lord in all His fulness, not only as a refuge from our sin, "a little sanctuary," but as our daily portion and our exceeding great reward.

These lines may fall into the hands of some dear missionary brethren, in the lands "far, far away, 'mid heathen darkness dwelling." Have you not found God to be this, and much more too? Have you not, surrounded as you are by evil in its multitudinous forms, far away from home and kindred and all that nature holds dear, experienced the truth of these words, "I will be to them as a little sanctuary," in your lonely hours? In the unwritten leaves of your life-story, what could you not tell us who labour at home of the fulness of the Divine presence, of the blessedness of having God as "a travelling temple," as dear Mr. Spurgeon puts it, wherever you have come? May you experience this abiding presence more and more wherever you are, and in the power of it "preach this Gospel as a witness to all nations," and thus hasten that glorious time for which we look, when

"Each remotest nation
Has learnt Messiah's name."

EDWARD A. TALBOT.



HE GIVES IN SLEEP.

"So He giveth unto His beloved in sleep."—Ps. cxxvii. 2 (*R.V., margin*).

How wondrously He gives! E'en while we sleep:
When we from all our "works" have ceased, and rest,
And He our life doth mercifully keep,
Then, without works, are His beloved blest.
Yes! "His beloved"! Lovèd—not because
Of any work which we have ever done;
But loved in perfect grace "without a cause,"—
This is the source whence all our blessings come.
He gives in sleep! In vain we toil and strive,
And rise up early, and so late take rest;
But, while our powers in sweetest sleep revive,
And we abandon all our anxious quest,
Then He bestows His gifts of grace on us,
And where we've never sown, He makes us reap
A harvest full of richest blessing.—"Thus
He gives to His beloved while they sleep."

E. W. BULLINGER, D.D.

BIBLE DIGGING.

JOTTINGS ON THE BOOKS OF MOSES, CULLED FROM THE MARGINS OF MY BIBLE AND NOTE-BOOKS.

By HENRY THORNE, *Evangelist*.

GENESIS, CHAP. XXIX. (*continued*).

PURSUING our study of what is said in this chapter of the history of Jacob, we shall notice what we are told of his covenant with Laban, of his wives, and of his children.

3. HIS COVENANT WITH LABAN (verses 15-20).— During the first month that Jacob spent in Haran he appears to have found employment on his uncle's farm, and the work he did appears to have given satisfaction, for his uncle proposed that he should henceforth receive wages in return for what service he might render. It is right that we should "render to all their dues," and it is not right that we should take a mean advantage of relatives who may have come into our employ in consequence of trouble or affliction. Jacob now found an opportunity for the manifestation of the love he felt for Rachel. He agreed to serve his uncle for seven years, on the specified condition that at the end of that time Rachel was to become his wife. This was not loving in word only, but in deed and in truth. The love that is no more than a sentiment is worthless. Jacob was willing to give time, strength, and service for Rachel.

Selfishness seeks a gift,
Love loves to give :
Giving itself away,
Love loves to live.

Love's grand munificence
Counts not the cost ;
Feeling, though all is gone,
Nothing is lost.

We see in Jacob's love for Rachel a faint type of the love of Jesus for His Church. "He loved the Church, and gave"—not time and strength and service only—He "gave Himself for it." Though the seven years would probably seem long enough to the waiting lovers, they seemed but a few days to Jacob as compared with the days by which he estimated the worth of the one he desired to have for his bride. He thought it was but little for him to give for such a wife as Rachel. His feeling respecting Rachel should be ours when we attempt to estimate the treasures we have in Christ. If we have a true view of the value of these treasures, we shall not have much to say about the sacrifices which we are called upon to make in the service of the Lord. If we give all we have to give, we shall feel it is but little we have done. How bright the seven years of Jacob's service must have been! Love always brightens labour. The worldly Sunday school teacher feels his work a burden, and is glad when the school-bell rings to indicate that the teachers are to give up teaching; but how different is it with one whose heart is filled with love for the dear Master! For such workers the hour passes all too quickly, and they are sorry when it is over.

4. HIS WIVES (verses 21-30).—Jacob was faithful to his promise, and served the seven years according to the covenant, but he was deceived by his uncle. After a feast held in honour of the wedding, and when the light of the morning came, he discovered that Leah, and not Rachel, had become his wife. The blame attaches to the memory of Laban. But what could Jacob say? Here, there could be no doubt, was a retributive providence. Would not the veiled daughter of Laban bring back to his mind the kid-covered hands by which he had deceived his blind father? The providence of God does not need to employ a detective in order to convince a man of his sins. The man's own experience is the detective, and it follows him with a cat-like patience, until he comes to realise that his sin has found him out. "Jacob," says C. H. M., "had not yet found his true level in the presence of God, and therefore God uses circumstances to chasten and break him down." The wrong Laban did was covered by the night, but it was revealed by the light of the morning (verses 23, 25). There is a morning coming in which all the hidden things of darkness will be laid bare in the light of God. In that day burnt letters may have a resurrection, and wicked whisperings may come back again as loud echoes in the ears of guilty souls. Laban condoned his unrighteous act by declaring that in his country the younger could not be given in marriage before the firstborn. He should have remembered this before he made the covenant. The subterfuges by which deceivers seek to hide their guilt are often nothing more than an aggravation of the offence. For another seven years Jacob toiled bravely on, and Rachel at length became his wife. It was a long while to wait, but true love knows how to persevere. We must not think too severely of the polygamy in which Jacob was involved by his marriage with the two sisters. He had not all the light that came at a later time, and polygamy appears to have been tolerated and practised before his time and after it by eminently godly men. The consequences of his act certainly show the wisdom of those laws and regulations by which polygamy has come to be regarded as a disgraceful crime.

5. HIS CHILDREN (verses 31-35).—Leah was despised by Jacob, but she was remembered by the Lord, and as the result of his somewhat unhappy marriage she became the mother of six sons, who gave their names to six of the twelve tribes of Israel. Four of the six sons of Leah are mentioned in this chapter. Leah having been a party to Laban's fraud, suffered the consequences of her sin in having to live without her husband's love (verses 30-32). Notwithstanding the wrong she had done, Leah appears to have had pious dispositions, and she gave the children mentioned in this chapter names that enshrined her sense of obligation to the Lord. The firstborn was called Reuben (verse 32), which means "Behold a son," and the reason given for this is seen in what Leah said of the Lord having looked upon her. Divine compassions ought to be carefully treasured in our memories. The name of the second son, Simeon, means "Hearing," a name given because Leah had been heard. Answered prayers deserve a lasting monument. Levi means "Joined." The third son was so called because Leah expected that through his birth she would be more closely united to her

husband. Children are often a bond of union between husband and wife, and ought to be so always. Judah, the name of the fourth son, means "Praise." Perhaps Jacob had become more affectionate, and certainly the Lord had been good, and therefore there was every reason why the mother of Judah should sound this note of grateful adoration.

CHAPTER XXX.

There is very little in this history that could have been recorded in the eleventh chapter of the Epistle to the Hebrews as belonging to the achievements of faith. There is much that is no more than the harvest of a bad seed-sowing. As we read the story we are struck by the absolute honesty of the Bible. There is no attempt to hush things up. No paint is used to obscure the pallor of the sickly face. Here we see envy (verse 1), anger (verse 2), impatience (verse 4), human devices adopted for the purpose of forestalling God's providence (verses 14, 15), deceptive scheming (verse 32), and the most absolute selfishness (verses 41-43). "How bold a book," says Dr. Parker, "is the Bible! The Bible hides nothing of sham; the Bible is not afraid of words which make the cheek burn; the Bible conceals nothing of moral crippleness, infirmity, or weakness or evil."

The mothers of Jacob's children were Rachel, and Leah her sister; Bilhah, who was Rachel's handmaid; and Zilpah, who was Leah's handmaid. Leah was the mother of six of the twelve sons, and Rachel and the two handmaidens bore two sons each. The envy felt by Rachel when her sister had given birth to her fourth son (verse 1) would probably arise partly from the desire felt by most Eastern wives to be the mother of sons, and partly from a desire to be numbered with the ancestors of the promised Messiah. Rachel's envy was a part of the evil fruitage of polygamy. It was also a reflection upon the Divine arrangement. It appears to have been the purpose of the Lord that Abraham, Isaac, and Jacob should wait through long years for the birth of the children they desired. If the Lord tarries, it is well to wait for Him with patience and resignation. The evil spirit of envy gave rise to a wicked request. Rachel said to Jacob, "Give me children" (verse 1). She looked to Jacob when she should have looked to God. This is a common mistake. It is a mistake that is made by churches when they look for spiritual increase to the magnificence of a building or to the eloquence of a preacher. Paul rebuked this evil when he said, "I have planted, Apollos watered, but God gave the increase" (1 Cor. iii. 6). Jacob was angry with Rachel, and his anger is said to have been kindled against her. Anger is as a fire in the soul, and it is often kindled by foolish words. A spark may light a fire that will consume a city, and a light or foolish word may kindle a soul-consuming wrath. We know enough of Jacob to enable us to guess how much his anger must have cost him. He loved Rachel (Gen. xxix. 20) with a true and tender love, and anger with loved ones is always a source of bitterness. It would, perhaps, have been better if Jacob had not been angry. He might have considered the bitterness of Rachel's disappointment, and quietly pointed out to her the mistake she had

made in coming to him with the request to which we have referred. Jacob in his anger spoke of God (verse 2). We need to be very careful how we use the Divine name at any time, but especially in those moments in which there is a blaze of human passion in the soul. Jacob was, of course, quite right in refusing to be regarded as if the issue of life had been in his own keeping, but it would have been better if he had said so when his spirit had been less disturbed. Jacob recognised the hand of God in the withholdings of His providence ("withheld from thee"). The Lord sees fit to keep back many things that perhaps we have earnestly desired, but we must not regard this as a reflection upon His wisdom or His love. Wise parents keep back many things that their children long to have, because they know the children might, if they had them, be damaged by them. Some blessings are doubtless withheld for a time by our heavenly Father for the trial of our faith, and for the sake of the discipline that comes as the result of letting "patience have her perfect work." Poor Rachel was not forgotten by the Lord. It is said that "God remembered Rachel" (verse 22), and the sequel is seen in the birth of Joseph (verse 24). The Divine remembrance means Divine help. When the blind beggar says, "Remember the poor blind," he means to say, "Put your hand in your pocket and do what you can to assist him." When the thief on the cross cried, "Lord, remember me" (Luke xxiii. 42), he meant, "Lord, help me;" and when we read of God remembering any of His creatures, we are to understand that the resources of His power and love have been drawn upon for their good. When it is said, "God remembered Noah" (Gen. viii. 1), we are informed how He sent a wind and dried up the flood. Out of the Divine remembrances we get sunshine, blue skies, fair flowers, the good things of the table, the necessities of the soul, and the real presence of Jesus by the Holy Ghost. Rachel, in seeking to bring about by natural means (verse 14) what could, after all, only result from the working of the Lord, showed undue haste and want of confidence in God. But, notwithstanding her failure in this respect, the Lord gave her a son. How merciful the Lord is to our frailties and our sins! When we deserve the whip He full often gives us the fruitful bough, and in the place of the bitter cup, which we might well expect, we get the delicious fruit of the vine. The verses that tell us of Rachel's maternity (verses 22-24) are full of God. We are told how God remembered Rachel, how He heard her prayer, how He so worked for her that she bare a son, and how He took away her reproach. It is well to have a clear view of the Lord in our mercies. The deed which secured the emancipation of the negroes of the United States was so written that the face of Abraham Lincoln could be clearly seen upon it. Oh that in our mercies we might as clearly see, not the face only, but the loving heart of God! Note how the praying mother became a prophetess. "The Lord," said Rachel, "shall add to me another son" (verse 24). This was not merely the language of desire, but the prediction of a seer. The prediction was fulfilled by the birth of Benjamin (Gen. xxxv. 18, 19), but his birth resulted in his mother's death. How often the brightest anticipations of life are clouded by the gloom of the grave!

LETTERS FROM EGYPT.

By ABRAHAM WALLIS.

(Continued from page 359.)

January 1st, 1892.—A Happy New Year to you! . . . The day is lovely, beautifully mild, and the ever-changing scenery affords an ever-changing subject for note and remark. Wild-fowl in abundance—heron, stork, pelican, and other fish-devouring denizens of the river-side in clouds. Every now and then, upon the banks, village after village of the swarthy children of the desert comes into view and fades away again, and it is curious to see how these sons of Ishmael squat upon the trunk of the body, putting their legs completely out of sight, while they gaze upon us as we pass, with mute surprise. Every village has its abounding palm trees—hundreds of them—which must yield an enormous quantity of dates, and no doubt they furnish a staple article of food, which, with the swarms of pigeons and poultry—not to speak of the cows, donkeys, goats, and sheep, which are distinctly visible in great numbers—must make life fairly easy in this balmy clime; besides which, the river abounds with fishes, and the little patches of well-watered ground, yielding an abundant reward for the toil spent upon them, must afford food for a very large population. We have passed some ten or twelve sugar mills at different points, and the cane is most luxurious and abundant. We just now passed some enormous marble quarries—the pure milk-white colour was quite a sight to see—and a number of Arabs were at work getting large square blocks of it to the river-side. The river has varied from $1\frac{1}{2}$ to 2 miles wide (as I judge) most of the way up thus far. We pass many curious Egyptian craft, with very droll long sails. These craft carry down to Cairo the surplus produce, which must be very large; and I have been much interested to note what a variety that produce consists of—cotton, cotton seed, Indian corn, dari, beans, chaff, sugar-cane, bullocks, goats, and donkeys,—to say nothing of green crops, which must be enormous. I have seen the market at Cairo when these Egyptian craft from Upper Egypt arrive with their many and miscellaneous cargoes, and the babel caused by the selling of them can scarcely be realised. The old sheik of the village goes down as supercargo, and there he meets the Arab merchant, and the squabbling commences, and lasts nearly all day, when the bargain may be considered struck. Then the Arab merchant sells again to the Greek or English or French shipper, who ships the produce to Europe—mostly, of course, to England. We are to arrive to-night, about 9 p.m., at Beni-Hassen. . . . *January 2nd.*—No, we did not! We ran aground instead, and have been delayed some hours; but we reached there this afternoon, and visited the wonderful tombs in the rocks at this truly remarkable place. Those of Ameni, Amenamba, and Noom-hotep are the most so. Here again, after the usual votive gifts to their deities Ptah and Ra, and the other gentlemen of the Sacred College, they have depicted on the walls the most common events of life as they occurred 5,000 years ago:

mimic men and women are wrestling, fishing, ploughing and reaping, trapping birds, giving dinners, and in one case the gentleman is depicted as dead drunk and being carried away by three servants—a very sad example, which has had many imitators since; another represents a man being flogged: he is held down while a lusty fellow is in the act of bringing down the whip upon him—as it was then, so it is to-day, for on our landing, a gendarme used the whip most lustily on a crowd of men and young people who thronged the landing stage for “backsheesh” (money); “treading the wine-press,” dancing, playing the harp, weaving linen, playing at catch-ball, being shaved by a barber, playing at draughts, and a multitude of other life-scenes beside: truly we may say there is nothing new under the sun! Why those old heroes of thousands of years ago have thus wished to perpetuate their everyday experience in the last resting-place they thus prepared for themselves I cannot imagine, unless their idea of a future state was moulded and fashioned upon their life in this vale of tears; but it must be indeed a forlorn hope to repeat in eternity the pains and sorrows, the labours and cares, which accompanied them below. Another wall pictured their old sheiks hunting, killing the gazelles with bow and arrow, and another spearing the hippopotamus, and another grappling with the rhinoceros, and yet another with the crocodile. The pillars which still adorn these tombs are very massive and ornate, and it is a real wonder that at so remote an age the power of delineation, as well as the architectural skill, should have been of so high an order. Beni-Hassen has a bad repute: the village is very populous, and crowds swarmed around us all day, very many of them without a rag on, and the wardrobe of the whole did not look worth 20s., and then only for the paper mills. We then proceeded to Roda, an island containing a palace of the Khedive, and, what interested me more, a huge sugar mill, which we went over by the courtesy of the manager; some 300 or 400 hands are employed, and enormous machinery. We saw the cane travelling up upon a carriage driven by the engine to the mouth of the crusher, where it was crushed and broken, and a perfect flood of juice was caught in a trough below. The crushed cane was then made to travel up to another mill, where it was again crushed still closer, and floods more of the juice came away. The refuse was then taken away and put into trucks for cooling, and afterwards for burning in the engine. The juice was collected, boiled, and refined, and put into centrifugal machines which converted it into crystal sugar, not very unlike the “Demerara” of the shops.

“Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” This command came to my mind when I saw, in my donkey ride to the tombs, four bullocks in their labour walking round and round upon the heap of straw, treading out the corn, exactly as in the time Moses gave God’s command to the people, 4,000 years ago. How little change time has wrought in the manners and customs of the most conservative people upon the face of the earth! Another old Arab was with a primitive shovel throwing up corn and chaff into the air, so that the wind might carry away chaff and dust and leave

the corn alone behind—a very Scriptural way, albeit somewhat slow, of separating the good from the bad. The Arabs quarrel among themselves almost daily; wordy wars, and struggles and strifes and blows too, occur frequently. They are passionate and soon excited, but are great cowards in the face of a European, especially if he has a stick; they seem quite conscious that their part is to serve, not to rule. “A servant of servants shall he be;” and, behold, it is again fulfilled. How often God’s word comes to one’s mind I cannot say, but it does seem so remarkable, after the lapse of so many centuries, to see its absolute truthfulness proved under our very eyes. The longer I live, and the more I see of the world, the stronger is my faith in the verity of the word of God. Let the sophists of the present generation say what they will and argue as they please, they cannot argue me out of my absolute faith and trust in the Divinely inspired word of God, nor in the Divinely revealed Word Himself.

January 3rd.—To-day is Sunday, and I have been pacing the upper deck for over half an hour, craving blessings on you all from Him whose storehouse is ever full, and that you may have a good day—for the men’s school and your worship meeting, for the women’s Bible class and the dear children’s school, and for the glorious Gospel service—the “good news” that God and sinners are reconciled through the one pure and holy offering for sin. Oh that I had another life to live, that these truths might be proclaimed throughout the length and breadth of the land! They do seem to me the one fact which, if rightly put and trustfully received, will save every sinner on the face of the earth. I am afraid we shall have no “First Day” to-day: the company appear of a “week-day” character—the French decent in their way, the Americans also much the same, and the English too; so that “First Day” must be in our hearts. We arrive this afternoon at Asyoot, the ancient Lycopolis, or City of Wolves, a place devoted to the worship of those savage animals, for the Egyptians made gods of almost every animal, insect, and creeping things. The population is said to be 25,000. The city is about 250 miles south of Cairo, which is so far nearer the Equator, and it is very warm. We sit about in light suits and enjoy the balmy air, but the sun is too powerful, and so we get shelter. We find the river very winding, and we have just been steaming for a long while with high cliffs of rock looking like marble on one side; and for a long distance I noticed an enormous number of tombs cut in the rock—some small ones for mummy cats (one of their gods), and some large ones for themselves. It is very strange that the ancient Egyptians, like the ancient Assyrians, had such a desire to be buried in the rocks, and that, too, in many cases in almost inaccessible places, high up aloft; but it proves their strong faith in a resurrection of some kind; and, for the matter of taste, our own graveyards contain quite as much folly to keep us humble. Yesterday we saw brick-making: the Arabs moulded the Nile mud with their hands into small moulds, without straw, and placed the bricks so moulded in tiers in the sun to dry. Thousands of such bricks were in all stages of the process of drying and as it was in Pharaoh’s day, so it is in the Khedive’s day—brick-

making rests without change. Such a glorious sunset! The king of day went down in a chariot of fire, and the after-glow was simply glorious indeed, and if the actual appearance were transferred to canvas, I feel sure not a few would think it an exaggeration. Nature beats art in the land of the Pharaohs.

Monday, January 4th.—Late last night we arrived at Asyoot, where the great joy of letters from home and loved ones awaited me. . . . This morning we took donkeys to visit the metropolis of Upper Egypt; but the taking of donkeys is sooner written about than accomplished, for the scene was indescribable. Fancy 60 donkeys and 100 Arabs fighting, clamouring, pushing, driving, shouting, screaming, quarrelling, swearing, and almost pulling each other limb from limb for the honour of seating your humble servant on a rickety beast! Our dragoman did his best to preserve order, but he might just as well have bawled to the moon, notwithstanding he used his stick most lustily till he lost it, and then took to his fists—a free fight! At length we all got mounted, and so away through the crowded streets of Asyoot, this sunny metropolis, and through the belt of cultivated ground to the mountains, where far away up in the dizzy height were thousands of tombs of the sacred wolves which were worshipped, and when dead were embalmed and honoured with burial in the rocks, together with their worshippers. The Arabs have robbed and despoiled a large number of the tombs, and the bones and skulls of men and wolves are indiscriminately scattered at the entrance of many of them. I picked up a leg of a mummy wolf, but on reflection threw it away again, disinclined to be cumbered with the “sacred” object. The walls of each tomb contain a whole history in hieroglyphics of the lives and deeds of the hero entombed, besides a full-length portrait of his lady in the act of presenting the supreme deity, Ptah or Ra, with some votive offerings. There is one thing about these idolatrous practices which should cause a blush on us who know so much better: they did not spare either themselves or their estates in the service and worship of their idols, whereas we in these last times are reluctant to undertake any service calling for sacrifice, and too often select the smallest coins of the realm as an offering to the shrine of the true God. The view from the top of the mountain is magnificent; for many miles we trace the silvery stream as it meanders its way downwards towards the sea, belted on either side with a carpet of the loveliest green our grateful eyes could possibly behold—everything good and lovely save man: sin has made him alone the saddest picture our eyes can behold, and my heart really mourns when I see thousands of my fellow-creatures sunk in the grossest superstition and darkness, and so little done to rescue them! Where are the Glennys, the Guinesses, and the Hurditches, that Egypt is left to perish?

We have just passed the village of Rainneh, on the east bank of the river, where a few years ago a fanatical Moslem with an uncouth name pretended he was a prophet and had a mission, and such is the inbred superstition of the people that the whole village believed in him, and thus he became a kind of Mahdi; his influence soon spread, and altogether nine other villages joined him. He then announced that

his mission was to kill all the Christians, and he stopped the boats on the river and murdered a great number, and raised the standard of revolt. The Khedive, of course, could not put up with a divided authority, and sent an army with cannon and destroyed all the villages, and hung and shot the poor deluded people, whilst the miserable wretch who had caused all the mischief escaped.

We are now abreast of Gow, another village, where a curious affair happened which illustrates the gross darkness of these sons of Ishmael. The village on the opposite shore had a large herd of buffaloes, while Gow had none; so a deputation was sent from Gow to ask what they did to get buffaloes, when they were told that if they planted cheeses buffaloes would grow up. The poor ignorant creatures bought all the cheeses they could get, and planted them upon an island in the river, which is here very wide, and waited the result, when, lo! one fine morning swarms of buffaloes had taken possession of the island, having taken French leave from their lawful owners on the opposite shore. The poor Gowites took it that their cheeses had grown up buffaloes, and forthwith seized the much-coveted kine; and now came the wordy war, and something more, between the rightful owners and the cheesy Arabs; and so fierce was the strife that the matter was referred to the Khedive, who decided that, as the Gowites had been deceived by their lying neighbours, and had acted in good faith, the buffaloes should remain in their possession. So now both villages have buffaloes! It does seem almost incredible that such darkness and superstition should thus cloud such fine, noble-looking fellows as these dusky sons of toil are, and one can hardly appreciate the utter demoralisation and degradation which exist among them. Surely, if our educated and unemployed ladies at home were filled with the love of Christ, far more of them than at present would give themselves to the glorious work of evangelisation. The "American Presbyterian Mission" touches only the fringe of this people; but it also proves that there is an open door, even though sin, ignorance, and superstition block the way, by which Christian ladies have a special opportunity to live and preach Christ. Oh for a thousand such for these mud villages on the Nile!



OLD PEARLS ON NEW STRINGS.

By WILLIAM LUFF, *Author of "Summer Flowers."*

No. IX.—THE DESIRED FLOWERS.

OUR God is a God of small details. Reading the report of Mr. Henry Toyé's "Home for Fatherless," I found the following:—
 "On one occasion, a baker came to ask if I would accept a little bread, and brought in 11½ quarterns. If he had brought in 11 quarterns only, it would not have been sufficient. The Lord knew we wanted that odd loaf."

Yes, our Father is interested in even little things that concern His children: a recent incident in my own circle proves this.

A little boy was fetching some blue for his mother: passing where

some men were repairing a chimney, a brick fell upon his head and laid him senseless. A man passing with a van picked him up and took him to the hospital, where a very critical operation was performed upon the little fellow's skull.

He had a young sister, who wanted very much to take him some flowers, for which she begged twopence of her mother, and bought some white stocks. These she trusted to a young friend of mine to take care of. That friend wished to add to them, and said so to another girl with whom she worked, and who also expressed a like desire. Together they went to a street where flowers were sold, and the first thing that caught their longing eyes was a large and magnificent bouquet of lovely hue and beauty.

"I wish we could buy that," said the friend of my friend.

"So do I," replied the other, "but——," and she thought of the probable price and her limited purse, for she only had what she earned, and had recently lost her father, and so had been at extra outlay. To make matters worse, she had only had two days' work that week. There the two girls stood, looking and longing, but not daring even to ask the cost of the object of their desire. Only a desire, and a desire for something that was not a necessity; but have we no pearls for this string?

"Thou openest Thine hand, and satisfiest the desire of every living thing" (Ps. cxlv. 16).

"He will fulfil the desire of them that fear Him" (Ps. cxlv. 19).

"The desire of the righteous shall be granted" (Prov. x. 24).

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (Ps. xxxvii. 4).

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15).

As they were desiring, a foreign-looking gentleman bought the bouquet and placed it in the girl's hand. It was done so suddenly that she could only look up in his face with amazement. He simply raised his hat and passed on.

As soon as my young friend had recovered from her astonishment, she said to her companion, "They are from the Lord: isn't it just like Him?"

Of course they were taken to the hospital, and were admired by the entire ward, the particular boy being sufficiently well to appreciate their beauty.

Is not our God a God who condescends to little things that will please His loved children?

"The very hairs of your head are all numbered" (Matt. x. 30).

"There shall not a hair of your head perish" (Luke xxi. 18).

"No good thing will He withhold from them that walk uprightly" (Ps. lxxxiv. 11).

"They that seek the Lord shall not want any good thing" (Ps. xxxiv. 10).

"Be careful for nothing; but in every thing 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 Christ Jesus" (Phil. iv. 6, 7).

ZIKLAG.

1 SAMUEL XXVII.—XXX.

By W. COLLINGWOOD.

WHEN looking at the faults of the elders, who by faith obtained a good report, it is well to remember that their histories are not given us as portraits to set forth their deformities, but as mirrors in which to discern our own. The Holy Spirit, while recording them, rarely expresses censure except by exhibiting their sorrowful consequences, thus teaching us that we should not be like our fathers in their unbelief, but should follow their faith where we see its blessed outcome in their conversation (Heb. xiii. 7).

The story of Ziklag tells us how easy it is to get away from God, and how much it may cost to get back again. David, fresh from the sight of that marvellous scene in the wilderness of Ziph, which should have for ever forbidden him to distrust the care of his God, listens to his evil heart of unbelief whispering that, after all, he would perish one day by the hand of Saul. David as a natural man shows himself no better than the nation which so soon after Jehovah's great victory at the Red Sea, could murmur at Elim and Rephidim, and in their hearts turn back into Egypt. He had lost his hold on the faithfulness of the Lord; there was "nothing better for him" than to put himself under the protection of the Philistines, and he goes for refuge to Gath, the city of Goliath! There he would be safe; Saul would seek him no more. And so it proved; his plan was successful. "Saul sought no more again for him." He escaped the present trial, and seemed for a long time to have escaped all trial. Achish gave him his desire—home, favour, confidence. David found employment in his work of fighting the enemies of Israel. He did it perhaps more thoroughly—we must not say better—than at any other time. But he had to disown his people and his God (see xxvi. 19). So easy it may be for us to escape a present trouble by going aside from the path of faith and obedience. So possible to be very busy, it may be in "the Lord's work," as we call it, while out of fellowship with Himself.

But the crisis was coming. There was war with Israel. How will David act? He has two masters: which will he serve? Achish claims him: and if we are to take David's word, he is ready—eager—to follow him. It has been doubted whether he was sincere, or whether the lords of the Philistines were right in their suspicions. One would think, if he really wished to escape the dilemma, he would have eagerly

caught at the opportunity their words gave him by returning to his place at their bidding. But we see him begging to be permitted to "go fight against the enemies of my lord the king." As if his humiliation had not been deep enough when he sought protection from Achish, now, when unsparingly reminded by them (xxix. 3-5) what he was and what he ought to be, he cringes and pleads to be allowed a place among the enemies of his people. What shame do we not bring on ourselves if we depart from God; and yet perhaps we do not feel it. David does not seem to have felt his position as he ought to have felt it. Conscience is hardened by backsliding, and we go on in our crooked paths, not seeing our way out of them. It needed a terrible blow to awake David and bring him back to God.

In this dilemma, whatever may have been his intention or his choice, God in mercy interposed, and did not suffer him to go to the battle. In spite of his plea with Achish, the lords had their way, and "this fellow" was sent back. He comes to Ziklag, to find it burnt, all he possessed gone—wives, children, goods, carried away he knows not where. The strong men are brought down to weep till they had no more power to weep. His devoted followers were worse than gone. They who just before were laying down their lives for him, spake of stoning him, and he must have felt that he deserved it. His character was gone. No longer could he plead a good conscience, as heretofore he always could. He stood convicted of being the guilty cause of all the ruin. And now, in his extremity, he remembered that there was one thing left to him. Though forgotten and dishonoured, the LORD was his God. In that he took refuge. In that he could encourage himself. Of his own accord he had turned his back on the inheritance of the Lord as if to serve other gods (xxvi. 19). But now He comes back to Him, and the Lord meets him, like the "prodigal," with mercy. From that moment his soul is restored. He no longer takes his own course. He does not at once set off in pursuit to recover what was lost. He calls for the ephod, and himself—for he would not put a priest between himself and his God—asks counsel: "Shall I pursue? shall I overtake?" And the gracious answer comes, "Pursue: for thou shalt surely overtake them, and without fail recover all." Faint from their long march and their sore weeping—some so faint that they could not go over the brook Besor—they are pursuing. They see a dying man, and, good-Samaritan-like, they stop to pick him up, feed him, and bring him to life. This act of mercy turns out to be the means of recovering all, for the poor man had been left by an Amalekite master to perish. The *four hundred*, thus faint and weary—but the Lord is with them—come upon their victorious enemies, and the rout is so

complete that "there escaped not a man of them, *save four hundred young men which rode upon camels and fled.*" Who could have thought that such a foe would have slain not any, either great or small? God's hand, which directed the blow, had restrained their wonted cruelty. He had promised that David should "recover all;" and there was nothing lacking to him of all that had been taken away: sons, daughters, goods, were safe; and, over all, the great spoil the "rovers" had taken from the Philistines and Judah fell into his hands. He and his men go back loaded with riches. David, restored to fellowship with God, makes it the law of his kingdom that those who tarry by the stuff shall part alike with those that go down to the battle. And in the same spirit he shares his portion of the spoil with friends all around who had tarried at home and not shared his perils. Such is the God who calls to us when we wander, "Return, ye backsliding children, and I will heal your backslidings" (Jer. iii. 22). Oh! shame that we should ever distrust Him, or depart from Him!

But more was in store for David at this remarkable juncture. Saul's "day was come to die." He had "descended into battle and perished," according to David's word at Hachilah. There he had spared him, and now had been kept from going to battle against him. The Lord had smitten him, as David had said. Not only did David recover all he had lost at Ziklag, but the crown was at this moment on its way from Saul's head to his own. This was God's chosen time for raising David to the throne. And it was not the only occasion in his history when in his deepest humiliation of soul the Lord met him with His best blessings. It was thus in 1 Chron. xxi., when in sackcloth before the destroying angel he found the place for the LORD (Ps. cxxxii.) on which he had above all things set his heart, and for which he had been kept waiting till it should be given to him as a penitent sinner. Such is often the way of our God, doing all of grace, that no flesh should glory in His presence. Only we ought not to need the sad experience of backsliding to keep us in the place where God can meet us and bless us. If we walk humbly with God, we shall not need a fall to humble us. We have the mirror of His Word, therein to learn our own weakness and need, and the exceeding grace of Him with whom we have to do. May this passage of David's history be blessed to us all, leading us to watch and pray, and with purpose of heart to cleave to the LORD.



THE WAY TO BE RICH.

If you wish to be rich—*Give.*
 If you wish to be poor—*Grasp.*
 If you wish abundance—*Scatter.*
 If you wish to be needy—*Hoard.*

WHAT IS IT TO BE SAVED?

By L. W. REED.

“*Dead unto sin, but alive unto God in Christ Jesus.*”—Rom. vi. 11 (R.V.).

AMONG the many reasons given by the undecided why they do not take the decisive step, this one is often met: “The only thing that holds me from Christ is the fear lest afterwards I should bring discredit upon the Lord by my ignorance of what is expected from me. To incur responsibilities that I could not meet would make me most miserable. If I only knew something of what I ought to *be*, something of what would be expected of me after the event, I would yield at once.” These may well ask, “What is it to *be saved*!”

The question is met by a beautiful and comprehensive reply in these words of Paul to the Romans. It is being “dead unto sin, but alive unto God in Christ Jesus.” These words divide themselves naturally into three parts, the first of which reminds us that,

1. *In being saved there is a death to undergo.* I do not refer to that time when the body shall be laid in the earth and the soul return to Him who made it. No! not that; yet a death as real, as complete, as necessary. (a) It is the death of *separation*, as of a fellow carried off to prison. (b) It is the death of *divorce*, as of a wife divorced from her husband. (c) It is the death of *abandonment*, as of an unjust war, which, if continued, would involve our own ruin. There must be a separation from the “old man,” who must be secured under the seal of Christ’s blood; a divorce between ourselves and that which we formerly loved; and an abandonment of the unjust war which in sin we wage against God, lest we sink in overwhelming ruin.

This death *is restricted*. It is “unto sin” only. Not one thing that is good is lost to us in being saved, but, rather, the contrary. A world of truest enjoyment is opened to us, and a thousand things, that hitherto gave us no pleasure, all combine to minister to our happiness. “Death makes life dearer.”

The idea of “death” here is not the extinction of life, but a release, a departure, a separation. Do not shudder at the word “death;” do not shrink from the ordeal to which you are called. Let us exchange the word *death* for *lost*: it may make its meaning clearer, and help to overcome the dread that the idea of death inspires. Let us write it, “lost unto sin.” Oil and water cannot be mingled: they are lost, or dead, to each other. So, in being saved there is a death to undergo,

which is being *lost unto sin*; "for what fellowship hath righteousness with iniquity?"

2. *This death unto sin makes room for—and is a birth into—life.* Being "dead unto sin" we are made "alive unto God." In another place Paul describes the course of the Christly life "as dying, yet, behold, we live." A constant death taking place beneath a constant life. To be saved is both a life and a death. Does this puzzle you? Look at the people around you: you see the manifestation of life, but you know—for science has taught you—that there is also a death taking place simultaneous with the life. Do you not now see the force and the application of Paul's words, "as dying, yet, behold, we live"? (a) Living unto God is a *responsive* life, as the flowers that unfold in response to the warming rays of the sun. (b) It is a *changing* life, as the caterpillar that casts off its creeping form and takes to itself wings, to live a higher, brighter, and a purer life in a changed form. We must undergo all the changes of growth until we lose our sin-likeness in Christ-likeness. (c) It is also an *expressive* life, as a lighted lamp, set upon a lamp-stand, that giveth light unto all in the house. Do not *try to be* a "bright and shining light;" stand still; *let* the light shine.

So we see that life is (a) *love*, and love begets responsive obedience; that life is (b) *growth* Godward, giving satisfying enjoyment; that life is (c) *light*, and that is guidance.

3. The preceding sets forth the state of salvation in its twofold aspect. *But the inquirer after life is met at the outset with the consciousness of his inability to attain unto it, and his cry is, "How can I obtain the power to die unto sin that I may live unto God?"* Paul replies, "In Christ Jesus." "Ye are complete in Him." This implies that without Him we are incomplete. Just so. Our lungs, of themselves, are not able to sustain our life. They are incomplete. The addition of atmosphere is a necessity to our physical life. In it, our lungs are complete. The unity of both is a necessity of life. And the application is here: we, spiritually considered, are incomplete; unable to attain unto life eternal without our complement. What is that? Christ. There is no physical life apart from our atmosphere, and no spiritual life apart from Christ. So it is clear that to possess the power to die sinward and live Godward we must possess Him; that is, use Him—use Him as our atmosphere—breathe Him—"for in Him we live, move, and have our being."

The answer, then, to this all-important question is, briefly, the possession and use of the power to die sinward and live Godward, which power is obtained only by the possession of Christ. "For other foundation can no man lay than that is laid, which is Christ Jesus."

THE LEVITICAL OFFERINGS.

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

LEVITICUS iii. 6-17.

Verses 6, 7. "And if his offering [approach offering] for a sacrifice of peace offering unto Jehovah *be* of the flock; male or female, he shall offer [bring] it without blemish [perfect]. If HE offer [bring] a lamb *for* his offering [approach offering], then shall he offer [bring] IT before Jehovah."

In the sacrifice of peace offering before Jehovah of the flock, male or female, provision is made for perfect peace in drawing nigh to God, not only with regard to service, as represented by the bullock, but also as to character, as by the lamb.

Conscious as we must be of our imperfectness in character, active and passive, in our spirit, temper, and disposition, it is well for us that we can present and plead for our acceptance the name of Him who was altogether perfect—the Lamb of God without a blemish and without a spot; seeking meanwhile increasing conformity to Him, in obedience to His gracious invitation, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. xi. 29).

Verses 8-11. "And he shall lay his hand upon the head of his offering [approach offering], and kill IT before the tabernacle [tent] of *the* congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer [bring] of the sacrifice of the peace offering an offering made by fire unto Jehovah; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn [burn as incense] it upon the altar: *it is* the food of *the* offering made by fire unto Jehovah."

The blood of atonement was not only required to meet man's necessity as to outward transgression, it was equally needful to meet his inward condition as to feeling and disposition, for in heart he is alienated from God: the carnal mind is enmity against God; it is not subject to His law, neither indeed can be. But the sacrifice of the Lamb which God has provided for a peace offering, furnishes the basis

for perfect, lasting, and eternal peace. For it was when we were ENEMIES that we were reconciled to God by the death of His Son (Rom. v. 10).

When we contemplate the scenes of the judgment hall and of Calvary, we gaze on the exterior, but the eye of God penetrated beneath the surface. The inward thoughts, feelings, experiences of Him who was led as a lamb to the slaughter, and who on Calvary prayed for the forgiveness of His murderers—all this, and infinitely more, far beyond what the intelligence of men or angels will ever know, in all its human preciousness, spiritual perfection, and divine excellence, furnished “the food of the offering made by fire unto Jehovah.”

In Num. xviii. 29-32, “the fat that covereth the inwards” is three times rendered “the best,” and this is God’s estimate of the internal preciousness of Him who hath reconciled us to God by the blood of His cross, and who is Himself in the presence of God our peace.

The fat tail of the Eastern sheep has ever been regarded as a peculiar delicacy, and it was this which was taken off entirely and burnt as incense upon the altar, as a portion for God.

Verses 12-16.

As the LAMB represents the Lord Jesus in His personal character as the meek, lowly, and gentle One, so the GOAT sets Him forth, according to Rom. viii. 3, as made “in the likeness of sinful flesh,” although Himself sinless. And in His atoning sacrifice on Calvary’s cross, He not only bore and put away the guilt of our actual and outward transgressions as the spotless lamb: but also as the goat, sin in the flesh, in its internal springs, was judged and condemned by God, and full atonement made by the sinner’s Substitute and full and perfect Saviour. While as to Himself, His inward thoughts and feelings were divinely pure and perfect, and infinitely acceptable to God. Thus, in drawing nigh to God in the full consciousness of what we are in character and conduct, outward and inward, through Him we have boldness and confidence, for He is our peace.

Verse 17. “It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”

As the prohibition of blood (Gen. ix. 4) teaches man that as a sinner he has forfeited his claim to life, so the prohibition of “the fat of the beast of which men offer an offering made by fire unto Jehovah” (Lev. vii. 25) teaches him that he cannot present his internal thoughts and feelings, apart from atonement, as being acceptable to God, for in the estimate of God every thought and imagination of man’s heart is only evil, and that continually (Gen. vi. 5).

BIBLE READINGS.

No. 459.—CORRECTION AND CONDEMNATION.

(LUKE x. 41. and xii. 20.)

THE first is an actual incident; the second is equal to it, though a parable, for it is a specimen of real life, and there are more *fools* than *Marthas*.

1. A SLIGHT SIMILARITY.

- (a) Both made a mistake.
- (b) Both wrong in *conduct*.
- (c) Both needed speaking to. Martha thought it was her sister that needed reproof: *a general idea*.

2. A DECIDED DIFFERENCE.

- (a) Martha's mistake was *partial*, the rich man's *entire*. What she was doing was right, only she was doing too much; his was *all wrong*.
- (b) *Her conduct* was wrong; *his heart* was wrong as well. *Her care* was for the Lord; *his* only for *himself*.
- (c) She did what he entirely neglected—
 - i. Received Jesus (Luke x. 38).
 - ii. Served Him (John xii. 2).

3. DIVINE DEALINGS.

- (a) One corrected; the other condemned. The same Divine voice, but how different the address!—"Martha, Martha," in loving tones of mild reproof; "Thou fool"—the language of stern justice.
- (b) One *continued* in the Lord's sweet service (John xii. 2); the other *called away*.
- (c) He lost all he had, and himself into the bargain; she retained her best friend, and so kept all that is of value.

H. FLETCHER.

No. 460.—THE STORY OF THE LEPERS.

(2 KINGS vii. 1-11.)

THEY reflected (cf. Luke xv. 17, and Isa. i. 3).

They resolved (verse 4). Not much to invite them (cf. Matt. xi. 28).

To remove to city was death (cf. Heb. xi. 10); to remain where they were was death (cf. Heb. ii. 3); but they were to receive life by unlikely means (1 Cor. i. 23, 24).

They rose: Reflections and resolutions are not enough (cf. Luke xv. 20).

God had removed the cause of fear (verses 6 and 7); and so He has reconciled us to Himself (2 Cor. v. 19, and Ps. xxxiv. 22).

They received full benefit, and refreshed themselves (verses 8 and 9).

They recounted the good news. But we must know the truth for ourselves before we can tell it (cf. John vii. 37, 39, 2 Cor. v. 19, 20).

Their reasons for telling:—For their own sakes (Esth. iv. 14).

For the people's sakes (Rom. x. 1).

And we can add, for Christ's sake (2 Cor. v. 14).

EDWARD J. BELLERBY, Mus. Bac.

NOTES FOR THE MONTH.

MR. GEORGE MÜLLER.

It is with much pleasure we present our readers this month with a portrait of that well-known and greatly esteemed servant of Christ, Mr. George Müller. The remarkable history of this veteran worker is so widely known that an extended notice of his marvellous and many-sided work is unnecessary here. In "The Lord's Dealings with George Müller" (Messrs. Nisbet & Co.), Mr. Müller tells the story of his life and work in connection with the rise and progress of his well-known Orphanage on Ashley Down, Bristol, and of the Scriptural Knowledge Institution of which he is the director; while in "Preaching Tours and Missionary Labours of Mr. George Müller," published by the same firm, Mrs. Müller tells the attractive story of her husband's more recent years in world-wide missionary labours. To these works we refer those of our readers who may be as yet unacquainted with them. We had hoped to have obtained a more recent photograph; the one we give, however, is very life-like. We regret to learn that, in common with our own and many similar institutions, the funds of this invaluable work show a very serious deficit as compared with recent years, and suggesting a considerable curtailment of its operations; and we ask our readers to unite with us in earnest prayer that God will move the hearts of His many stewards, that instead of heaping up wealth, they may be led to lay up treasure in heaven by hearty and liberal help in the direction of this and other kindred works.

* * *

THE EDITOR'S EVANGELISTIC WORK.

BRIGHTON.

WE have been urged to assist somewhat in evangelistic work amongst the increasing resident population and many visitors to Brighton. At length the way seemed to open for this in the central part of the town, and the Athenæum Hall (used in connection with the Brighton School of Music) has been taken for services on Sunday afternoons and evenings and Thursday nights. The first of these services, held on Sunday last, notwithstanding the trying weather, proved encouraging.

and several Christian workers came forward to readily offer their co-operation in future work, while several expressed gratitude for spiritual blessing already received at these first meetings. On Thursday last Mr. David Baron, of Mildmay Mission, delivered a special address to Jews, Gentiles, and Christians. Mr. Edward Hurditch will continue to conduct these services for some time hence, and we heartily invite the prayerful and, so far as possible, the practical fellowship of Christians of all denominations. We are also appealed to to arrange for similar evangelistic work in Hastings and St. Leonards. One kind friend has promised £10 toward the expenses of such a mission, if others of our readers who may share the desire for such services will kindly add to the fund thus started, and pray for the necessary guidance, grace, and power from on high.

HULL.

It was our privilege to conduct an eight days' mission in the Hull Tabernacle Church, Beverley Road, during the past month; but as it happened, unfortunately, to be fixed for the popular Fair week, and amid unfavourable weather, the week-day meetings were not so largely attended as could have been desired. The building, however, on Sunday was crowded, and the power of the Lord was present to wound and to heal. "A good work has been done," writes the secretary; "the Lord's people have been quickened and souls have been saved, for which we praise the Lord;" to which we add our "Amen." It was a joy to us to meet not a few of those who for many years profited under the ministry of the late Dr. P. Mackay, whose sound Scriptural ministry has left abounding and abiding fruit in many in that town, as elsewhere; while we rejoice to find Mr. Train, his successor in the ministry of Prospect Street Church, is, through grace, ably continuing the testimony to the truth, with many tokens of Divine favour.

HARVEST THANKSGIVING AT STRETHAM.

Mr. Routledge, the evangelist in charge of the work at Stretham, writes of "a time of real refreshing from the

presence of the Lord," on the occasion of the recent special thanksgiving services. At the afternoon meeting Mr. Leal (colporteur) gave a practical address on "Thanksgiving" which was followed by another from Mr. Campbell, of Prickwillow, on "Fruit-Bearing." Mr. Routledge afterwards spoke from the words, "The trees of the Lord are full of sap." After tea, a most profitable and stirring address was given by Mr. George Hucklesby from Psalm cxxvi. 5, 6. Mr. Routledge writes very hopefully of the coming winter's work, upon which they are now fully entered.

BASINGSTOKE.

The mission at Basingstoke to which we referred in our September number proved to be so remarkably owned of God that it was continued for over two months, during which time Mr. and Mrs. Brown laboured there with manifest blessing. The interest, instead of lessening, increased to the close of the mission. Night after night witnessed souls being broken down, and others finding peace. Over fifty names are given of those who have confessed Christ, but many others are known to have obtained salvation and peace whose names are not given. In addition to the marvellous awakening among the unsaved, much blessing has been wrought among the children of God, the fruit of which is appearing in renewed activities and increased spiritual life.

OPEN-AIR WORK AT MALDEN HALL.

The summer campaign of the open-air work, so efficiently conducted by Mr. F. King and others in connection with the work carried on at Malden Hall, was brought to a close by inviting, as usual, all the open-air workers and friends to a tea and special meeting on Wednesday, October 12th, which proved to be one of the best meetings ever held in connection with this branch of the work. A goodly number assembled for tea, and a still larger audience gathered afterwards to hear reports of the work, and to listen to the voices of some old friends of the open-air band. Mr. Wm. Grove opened the meeting by saying he supposed he was about the oldest open-air preacher present, and told of the large open-air meetings and processions he had conducted through the streets of Kentish Town 17 years ago, when God gave such a great blessing with His Word in the Gospel Tent, pitched near the "Mother Ship-

ton;" and he was glad to find the open-air workers at Malden Hall were still hard at work in this blessed work of going out into the streets and lanes of the city to invite and to compel sinners to the great Gospel Feast. Mr. Wilcox told of most encouraging meetings held every Tuesday evening at Bassett Street; and Mr. Camden gave a cheering report of the Sunday evening services, conducted by the young men. Mr. Legge spoke of large and attentive audiences each Sunday night at the Haverstock Hill end of Queen's Crescent. Mr. R. Jackman said he was first solemnly impressed with the need of open-air preaching when he beheld the teeming masses of precious souls thronging the Queen's Crescent and neighbourhood, and how he longed to do something to reach them with the Gospel. He looked back with great pleasure to many happy and hallowed seasons they had had together in this work. In fact, the work had had such a charm for him that he had since been constrained to devote all his time and talents to it, and has now the charge of a mission hall where he is enabled to carry on a good aggressive Gospel work. Mr. Keep, who had had the charge of the open-air work, next spoke, and said it was through hearing an open-air address in Kentish Town that he was first led to take up some definite work for God. He commenced open-air preaching during the summer months and lodging-house work in winter, and since then he had been led to devote all his time for such a good Master, and in such a glorious work. He was now busily engaged in carrying the Gospel from house to house, besides conducting several services each week in the large mission hall in Leighton Road. Mr. Calder said he took part in the open-air work and processions 17 years ago, and he obtained then such a big blessing that he had not got to the end of it yet. He was very sorry when, some time ago, he had to leave the neighbourhood and to sever his connection with the open-air work in that place. His wife often said that when he came away from Malden Hall he left his heart behind, and to-night he felt just like coming home again. He then gave some very weighty and searching words on the Epistle to the Philippians, after which this happy and profitable meeting was brought to a close, with feelings of deep gratitude for the past, praise for the present, and strong confidence for the future.

THE WORK AT SWINDON.

Mr. William Brown writes: "I am very pleased to report progress in this branch of your Mission. A deepening interest attaches to our work, shown by the steady increase in the numbers who listen to the Gospel, and also the augmentation of the funds by the free-will offerings of the people. We have had no fellowship meeting since taking the oversight of this branch of the Evangelistic Mission without some coming forward for membership; and when I tell your readers that on the occasion of our harvest thanksgiving services—the 2nd and 3rd of October—the hall was crowded, even to the seating of the platform, and the gratitude of the people found expression in the goodly sum of £6 10s. toward the Mission fund, they will understand that our people are desirous of doing all they can to be independent of drawing from headquarters moneys so much needed in the London districts. Permit me a little extra space in your Notes to remind your readers of the nature of our work. Some have an idea that if an active mission work is in progress there must be some wealthy man at the back of it. This is the case with some, but not ours; our people are all of the working class, and we have no one but toils for the daily bread, or promise of a penny to support the Mission. I would like to ask some of the Lord's stewards to think of the need of Swindon, with its population of 36,000 people, and not religious accommodation for 10,000 in church, chapel, and mission hall; thus thousands are going on in a godless course, and we long to lengthen our cords and strengthen our stakes. Since this branch of the Evangelistic Mission was planted, hundreds have been won for Christ, and today we have a church fellowship of 150, with a congregation of 350 to 400 at our Gospel services; in the Sunday school 300 children, and good Bible classes for young men and young women; our Band of Hope has 120 in it; and a most interesting children's service has been carried on on Sunday evenings, at the Liberal Hall, by one of the converts now in fellowship with us. It may not be known that in the Great Western Railway Works here 12,000 men are employed, and our work lies chiefly amongst these. Out of nine office-bearers in our church, six are employed by the Great Western Railway Company. So, in fact, we are the Railway Mission of Swindon; and is it too much

to expect shareholders and travellers on our splendid track to help us with the so much needed funds for this important sphere of labour? We want school and class rooms, as we have but the one hall; also to pay off our mortgage, which it is impossible for our people to do. Yet thus we are hampered for lack of room and funds for the general work of the Mission, the need of which is very urgent just now."

We regret that we are still unable to move in the matter of the much-needed mission hall in Willesden Lane, the contributions thus far gratefully received being chiefly for small amounts. We entreat our readers to join us frequently in prayer that the hearts of the Lord's stewards may be moved to supply this very pressing need, and thus supply a building where the Gospel may be preached to the many hundreds who, we feel sure, would occupy the seats immediately it was opened.

* * *

WILTON HOUSE OF REST, ST.
LEONARDS-ON-SEA.

EXCEPT for a few days, we have been favoured with delightful weather for the summer holidays at St. Leonards, and a large number of Christian workers, including many ministers of nearly all denominations of evangelical Christians, have availed themselves of the privileges secured by a residence at this beautifully situated House of Rest, which has for the most part been full to overflowing, sleeping accommodation being secured in the neighbourhood for some who could not otherwise have been received. Those who had previously visited Wilton House expressed themselves delighted with the improvements that have been made in sundry respects, which greatly add to the comfort of visitors. Most profitable seasons have been spent at morning and evening worship and general Christian intercourse, which greatly promoted the spirit of Christian unity, giving all to rejoice to find their common centre in Christ, and cheering one another forward in the Word of their one Lord and Master.

Amongst numbers of letters expressing gratitude to God for benefits received at Wilton House, are the following, which are samples of many. A clergyman labouring in the North-East of London writes:—

“Wilton House, Sept. 13, 1892.

“Dear Friend,

“ We are going home tomorrow, and leave your kind and Christian Home with reluctance. We have been very happy here, and are much the better in every way. I think the way it is conducted is one on which the blessings of God will rest. ‘Come ye apart and rest awhile,’ has our Master’s own sanction, and is truly carried out here. Bodily and spiritual support are indeed here found.”

Here is an extract from a worker from the South-West of London; “It makes us think of Christ’s words, ‘Come ye yourselves apart and rest awhile,’ only one feels it was not quite into a ‘desert place,’ but where we truly enjoyed fellowship with His people.”

Another worker writes: “I am now beginning to feel the benefit of my happy visit, and am feeling so well; the Lord is good in giving back strength. Thank you again for your kindness to me. Wilton House and the kind friends there will long be remembered with much pleasure. Affectionately and gratefully yours, —.”

A friend from a mission in the South-East of the metropolis writes: “How grateful I am to all who helped to make me feel at home and happy during my stay at Wilton House, and trust some day to spend my holidays with you again.”

Another worker from the North of London writes a letter full of gratitude. We give a short extract: “Thank you for making our visit so pleasant; we were both much refreshed by the change; the restful influence enjoyed must be an indescribable blessing to the Home.”

Another minister who both received and imparted benefit at Wilton House writes: “Will you allow me (though very inadequately) to express my sense of the kindness of everyone during my sojourn at Wilton House? I shall never forget the way in which my comfort was studied at all possible points; indeed, I don’t think I ever felt so much at home away from home. I say, moreover, that the general tone was calculated, as intended, to do one good spiritually. My prayer is that you may long be spared to carry on so benign a work.”

Another London worker writes: “I do not remember when I spent such a thoroughly enjoyable holiday; the genuine Christian spirit throughout has

helped me very much indeed. I shall quite look forward to coming again.”

And again we are stirred to remember China by the presence of friends from Pyrland Road, N. (C.I.M.), two of whom afterwards wrote: “We have both benefited and enjoyed our stay, and hope some day we may have the like pleasure.”

A well-known preacher of the Gospel testifies: “I do feel so much better for my brief, but bright and happy, visit at Wilton House. It is so *home-like*; and then there is the advantage of intercourse with other Christians that one would perhaps never meet with this side the glory, were it not for such a resting-place by the way. And surely this is a foretaste of the eternal home which awaits us, just as ‘Elim’ was to Israel ‘the land of promise.’ May our gracious God continue His smile and blessing upon Wilton House, so that weary pilgrims on their way to Zion may still find Elim’s springs and Elim’s shade and satisfactions, so that they may return to their various spheres of labour rested, refreshed, and strengthened, physically, mentally, and spiritually.”

A pastor in the South-West of London writes: “I look back with intense pleasure and gratitude upon the time spent at Wilton House, and shall always reckon it amongst the innumerable mercies which have attended my recent illness, that I was led to visit you. Never did I spend a happier season, and never did I derive more benefit, both in body and in soul, from a holiday. I am sure that you, and all who are associated with you in this good work, must find abundant recompense in experiences such as mine.”

It is a well-known fact that St. Leonards-on-Sea is one of the healthiest places in the country for winter residence, giving the highest record of sunshine, and we doubt not that (D. V.) Wilton House will be as well occupied through the coming winter as it was last year. Ministers of the Gospel needing change and rest will be specially welcomed.

Communications should be addressed to the Lady Superintendent, Wilton House of Rest, 1 and 2, Grosvenor Gardens, West Marina, St. Leonards; or to the Editor of this journal.

As all our readers doubtless know, Mr. D. L. Moody has just paid another visit

to London for an eight-day mission at the Metropolitan Tabernacle, particulars of which have been given in the various religious weeklies. But, alas! of these few services it may well be said, "What are they among so many?" and it is to be earnestly hoped that our good brother will be led to respond to the invitation now being so numerously signed by ministers and leading workers in London, to return for a more extended mission among London's five millions in December or January. Meanwhile, let our readers pray for and vigorously support the plodding yet aggressive missions now already at work in the various parts of the metropolis.

* * *

SAFETY OF DR. JOHNSTON.

WE were becoming anxious for the welfare of Dr. Johnston, since the last communication that reached us, and which we gave in the September number, was dated April 26th. We are now glad to hear from Mrs. Johnston that her anxiety respecting her beloved husband was relieved by the receipt of intelligence up to June 15th, when he was at Salisbury, Mashonaland. She writes: "I am thankful to say a letter bearing that date has reached me, very greatly to our relief, and I am daily expecting to learn by cablegram of his arrival at Nyassa. The letter has served, at least for the present, to cheer us, and has relieved somewhat the uneasiness of the Mission people. For some weeks this restless anxiety increased, until the prayers for his safe return were turned into petitions for his safety, and it was interesting to hear them tell the Lord their willingness to wait on if He would only assure them of the Doctor's safety. In all probability he will be in England in a few weeks now, but he must not yield to entreaties to remain there, for, although we get on wonderfully well, considering, without him, we have been severely taxed by his long absence."

* * *

THE following interesting letter was one of those which reached Mrs. Johnston at that time from a missionary, to whom our dear friend paid an unexpected visit:—

"WESLEYAN MISSION,

"SALISBURY,

"MASHONALAND.

"DEAR MRS. JOHNSTON,—I hope you will pardon the liberty I am taking in sending you a few lines, but, having heard

so much about you lately, I can hardly regard you as a perfect stranger. As a friend of Dr. Johnston, I wish to let you know of the success of his visit to this new town. Of course you are aware that Mashonaland has only been occupied by white men for a couple of years, and consequently everything is in a very elementary condition. Salisbury, the chief town, only contains three or four hundred inhabitants, and as we have just passed through a rather severe fever season, business is now very quiet. After hard work, I managed to build a small brick church, and on the Friday following the opening Sunday we determined to have a concert. This digression brings me to the meeting with Dr. Johnston. On this very Friday (June 10th) I was met by a strong, hearty-looking traveller, who stopped and introduced himself, and together we turned and entered my little mud parsonage. I had never heard of Dr. Johnston before but I soon felt as if I had known him for many years. As soon as he mentioned his journey, I knew at once the magnitude of the task he had already accomplished, and I could have listened for hours to his graphic description of the countries and people north of the Zambesi. He came up with us to dinner, and it was very amusing to see Dr. Rand's face as he sat at table. It was evident he could hardly believe his eyes, and his delight was very amusing. The concert passed off well, considering the difficulty of getting singers. The following Sunday evening Dr. Johnston kindly preached for me, and we had the largest congregation that I have ever seen in Salisbury. Many rough and careless characters that I have never seen at service before turned up to hear the Doctor. It was a grand time, and I assure you that the men will not soon forget the earnest words spoken. The effect was such that I was entreated to ask the Doctor to give a lecture on his great journey. With his usual good nature he at once consented, and on Wednesday evening (15th) we had the church crowded. As one man put it afterwards, 'it was the greatest intellectual treat we have ever had in Salisbury.' There is one point that must not be forgotten in connection with an audience up here: we can understand an address of this sort even better than the thousands of England and America. The Doctor will have large crowds to hear him when he gets

home, but he will never have a more appreciative audience than he had in the little Wesleyan church at Salisbury. The men here know a good deal about the Barotse country, &c., and many of them know, too, by painful experience, the reality of the hardships incident to African travel. Any mock heroism has but little sympathy from them, for they know at once the genuine from the false. I need hardly say that the Doctor was listened to with rapt attention, and his journey excited general admiration. He can rest assured that he has left many friends here who will count it an honour to meet him at any time up in the wilds of Central Africa. To me personally his visit has been a blessing, and it gave a great impetus to my work for the Master. Last Saturday Dr. Rand and I went out to see him off. He has got over the worst part of his journey, and I hope soon to hear of his safe arrival at home. Praying for the blessing of God to continue to rest upon you both in your great work,

"I remain,

"Yours very sincerely,

"ISAAC SHIMMIN

"(Wesleyan Minister).

"June 25th, 1892."

* * *

By the Jamaica mail which arrived as we were going to press we have received a few lines from Mrs. Johnston, which contains the pleasing information that a cablegram had been received by the Jamaica-African Committee in Toronto, on September 20th, from Mozambique, and subsequently forwarded, informing them that Dr. Johnston had arrived safely at Nyassa. Thus we may hope for the Doctor's safe arrival in England shortly, though doubtless he will hurry on to Jamaica, where the work much needs his presence,—though Mrs. Johnston has bravely conducted it in his absence, notwithstanding serious indisposition. "Thank God," she writes, "I am stronger than some weeks ago, and although very ill then, I have done my work from week to week, and have not been absent from one meeting where I was expected." May the Lord abundantly bless both these His consecrated servants.

* * *

IPSWICH Y.M.C.A.

SOME idea of the importance and

extent of Young Men's Christian Associations may be gained from an occasional paper from the pen of Mr. Alfred Lambert, the esteemed secretary of the Y.M.C.A., Ipswich, to whom we are indebted for the "Bible Talks" appearing in our pages from month to month. From this it appears that there are now no less than 4,982 associations spread throughout the world, being an increase of 566 upon the previous year. The value of the Association buildings in England alone is £350,000.

We are very pleased indeed to hear that after nobly struggling on for some years under somewhat depressing influences, arising principally from lack of suitable buildings, the Y.M.C.A. at Ipswich now rejoices in the possession of new and suitable premises which have recently been opened by the veteran founder of Y.M.C.A.'s throughout the world—Mr. George Williams. The net cost of the new premises has been over £3,000, all of which has been subscribed, and for which the committee show excellent results. The new buildings will amply provide for the wants of the town, to which they form a striking ornament. We heartily wish the association, with its gifted and indefatigable secretary, God-speed.

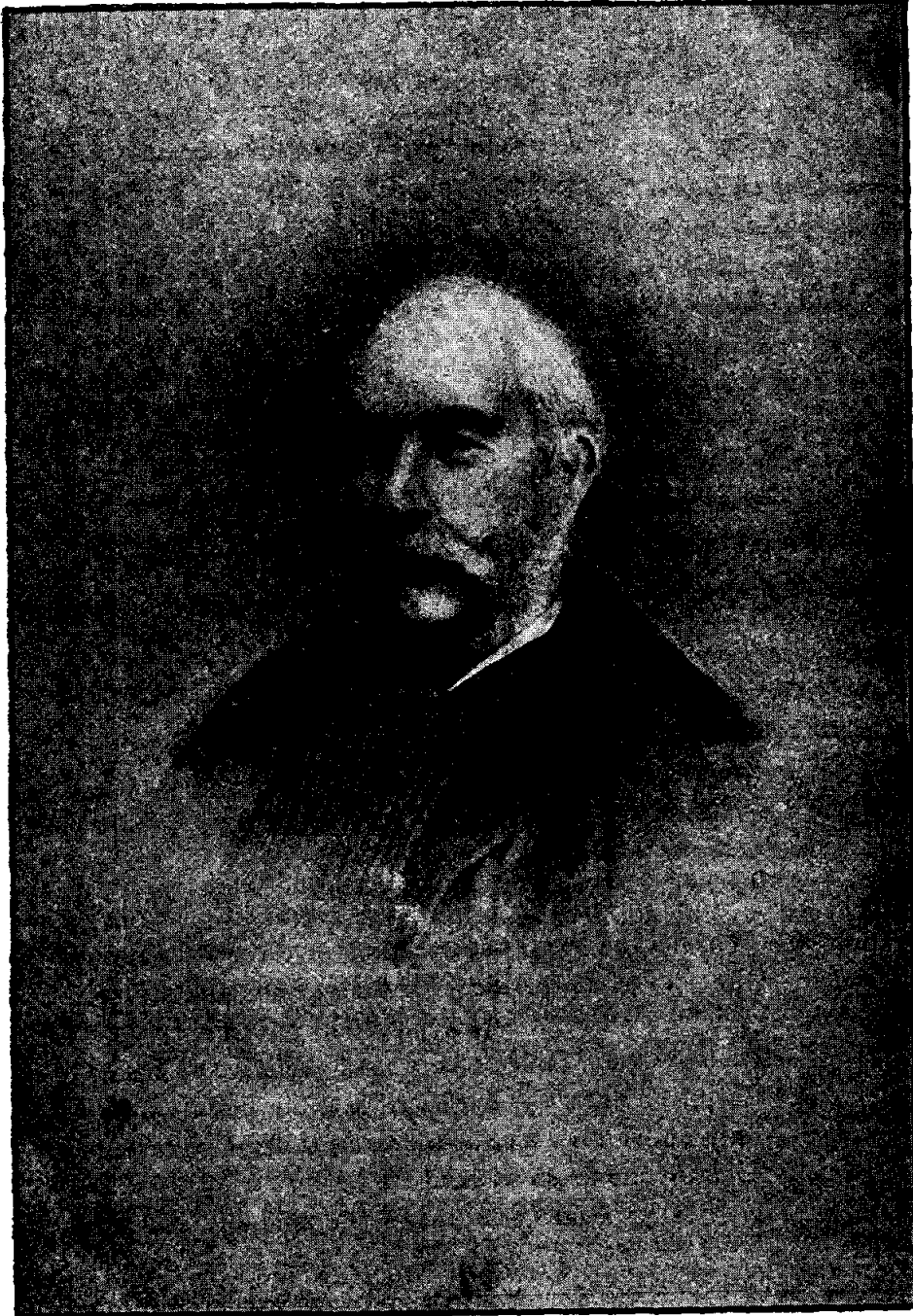
* * *

WE have pleasure in calling the attention of our readers to a new book, published by Mr. Walter G. Wheeler, 21A, Warwick Lane, entitled, "THE CRY THAT OPENS HEAVEN, AND OTHER SERMONS," by De Witt Talmage, D.D. Fourteen of some of this celebrated preacher's best addresses are herein given, the simple Gospel being pointed and powerfully presented in every one. The price is one shilling.

* * *

NOTICES OF BOOKS.

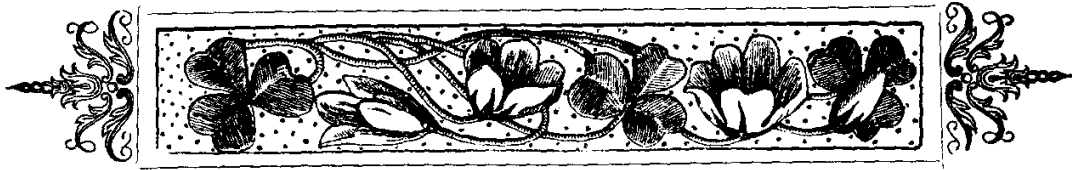
IN our December number we shall devote several pages to the notices of books, periodicals, and general Christmas literature, including almanacks, Christmas and New Year's cards, calendars, &c. Publishers desiring their publications noticed in that number should forward them forthwith, or as early as possible, addressed to 190, Alexandra Road, St. John's Wood, N.W.; or they may be left care of Messrs. J. F. Shaw & Co., 48, Paternoster Row, E.C.



MR. JOHN McCALL.

[See page 450.

30



DEFINITE TEACHING FOR OLD AND YOUNG.*

By LOUIS LIESCHING,

Formerly of the Ceylon Civil Service, and now a Minister in the Church of God.

What
is a
Priest?

What
is an
Altar?

What
is a
Sacrifice?

What
is the
Church?

What is Confession?

WHAT IS A PRIEST?

Question—What is the Scriptural meaning of the word Priest?

Answer—One who offers sacrifices for himself and the people.

Question—Who were the Priests appointed by God?

Answer—The family of Aaron, who was of the tribe of Levi.

Question—Might no one else offer sacrifice after that?

Answer—Only under very special and exceptional circumstances.

Question—Did anyone do so without authority?

Answer—Yes; King Saul (who was of the tribe of Benjamin), and for that cause God rejected him (1 Sam. xv. 28).

* This excellent paper is calculated to prove so helpful at the present time that we have obtained permission to reprint it here. It may be had in pamphlet form direct from the author, Southsea Terrace, Southsea.

Question—Did anyone else presume in like manner?

Answer—Yes; King Uzziah (who was of Judah): he burnt incense in the Temple, and for that he was stricken with leprosy (2 Chron. xxvi. 21).

Question—What was the sin of Korah, Dathan, and Abiram?

Answer—They presumed on the priestly office (Num. xvi. 7).

Question—Was not Christ a Priest when He was on earth?

Answer—No; for He was of the tribe of Judah. “If He were on earth, He should not be a Priest” (Heb. viii. 4). And again, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb. ix. 24).

Question—Then, are there no Priests on earth now?

Answer—No; for the Temple service is ended.

Question—But is there not a Christian Priesthood?

Answer—No; not as a separate order; but all believers are Kings and Priests (Rev. i. 6).

Question—Then, is the Priesthood ended?

Answer—No; the Priesthood is not ended, but the order is changed.

Question—Show that from Scripture.

Answer—“The Priesthood being changed, there is made of necessity a change of the law” (Heb. vii. 12).

Question—Then, what has taken the place of the Levitical order of Priesthood?

Answer—The Melchizedec order.

Question—Where is that order?

Answer—In heaven.

Question—Is it an inherited or transferable Priesthood?

Answer—No; it is an unchangeable one (Heb. vii. 24).

Question—Who is the Priest of the order of Melchizedec?

Answer—Christ.

Question—Prove that from Scripture.

Answer—“The Lord sware and will not repent, ‘Thou art a Priest for ever after the order of Melchizedec’” (Heb. vii. 21).

Question—How do you prove that the Melchizedec Priesthood is in heaven, and not on earth?

Answer—Because Christ is in heaven, there to remain until the restitution of all things” (Acts iii. 21).

Question—Does He there offer any sacrifice for us?

Answer—“By His own blood He entered in once into the holy place, having obtained eternal redemption for us” (Heb. ix. 12).

Question—But does He not repeat the sacrifice?

Answer—"Nor yet that He should offer Himself often, as the High Priest entereth into the holy place every year with blood of others.

"For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself" (Heb. ix. 25, 26; see also Heb. x. 12).

Question—But did He not leave any representatives on earth?

Answer—No; for if He had, the Scriptures would say so.

Question—Were not the Apostles Priests?

Answer—Certainly not; the Temple services were still going on in their time, and they never called themselves Priests, but applied the term to the Jewish Priests.

Question—But we read in Eph. iv. 8, that when Christ ascended on high He gave gifts unto men.

Answer—Yes; He gave some, Apostles (that is, He gave Apostolic gifts to some); and some, Prophets; and some, Evangelists; and some, Pastors and Teachers (Eph. iv. 11); but He gave to none the gift of the Priesthood.

Question—Which order is the higher, that of Melchizedec or that of Aaron?

Answer—Unquestionably that of Melchizedec. (See Heb. vii. 7-9—"The less is blessed of the better.")

Question—If it was presumption for any to assume the Levitical Priesthood, is it not far greater presumption to claim the Melchizedec Priesthood?

Answer—Yes; it is a most terrible and presumptuous sin.

Question—But do we not see the word Priest constantly applied to the minister in the Prayer-Book of the Established Church?

Answer—Yes; but that is only a short way of writing the word Presbyter, which means in Greek an Elder; and this is quite a Scriptural term.

Question—Give an instance of Presbyter and Elder being the same.

Answer—1 Peter v. 1: "The Elders (Presbyters) which are among you I exhort, who am also an Elder" (Presbyter).

Question—What is the Latin word for a sacrificing Priest?

Answer—"Sacerdos," from which comes the word "sacerdotal."

Question—Is that word ever applied to the minister in the Prayer-Book?

Answer—No.

Question—But does not Peter call certain persons Priests?

Answer—Yes; he calls Christians generally "a royal Priesthood" (1 Peter ii. 9).

Question—Then, what sacrifices do they offer ?

Answer—“By Him” (*i.e.*, by Christ) “let us offer the sacrifice of praise to God continually, that is, the fruit of our lips.

“But to do good and to communicate, forget not ; for with such sacrifices God is well pleased” (Heb. xiii. 15, 16).

WHAT IS AN ALTAR ?

Question—What is an Altar ?

Answer—That on which sacrifices were offered.

Question—We read in Heb. xiii. 10, “We have an Altar.” To whom was this Epistle written ?

Answer—To Hebrews.

Question—Of course we cannot eat an Altar. Then, what is meant by saying, “We have an Altar whereof they have no right to eat” ?

Answer—It means that certain persons had no right to eat the sacrifice made on the Altar.

Question—Who had not such a right ?

Answer—The priests who served in the Tabernacle made by Moses (Heb. xiii. 10).

Question—What sacrifices might not the priests eat ?

Answer—“No sin offering whereof the blood is brought into the Tabernacle . . . shall be eaten : it shall be burnt in the fire” (Lev. vi. 30).

Question—Then, what was to be done by the priest with that sacrifice ?

Answer—“The whole bullock shall he carry forth without the camp unto a clean place, . . . and burn him on the wood with fire” (Lev. iv. 12).

Question—Of whom was this a type ?

Answer—Of Christ. See Heb. xiii. 11, 12 : “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.”

Question—Why does the writer of this Epistle bring this in ?

Answer—Because he was writing as a Hebrew to other Hebrews, who, though Christians, still loved the Temple and its services ; and they often had to bear reproach, and were exercised in their consciences, because in the matter of meats they did not observe the law of Moses.

Question—What does he tell them in the 9th verse ?

Answer—That such questions “have not profited them that have been occupied therein.”

Question—Why does he say, in the 13th verse, “Let us go forth therefore with Him without the camp, bearing His reproach”?

Answer—To remind them that “the reproach of the Cross” was what they must expect, and that “the disciple is not above his Master” (Matt. x. 24).

Question—Then, what do you understand by “We have an Altar”?

Answer—The writer carries his Hebrew brethren back to the Tabernacle service, and alludes to the sin offering, of which the priests might not eat.

Question—Have we Altars in Christian Churches?

Answer—No; we have the Lord’s Table, but no Altar.

WHAT IS A SACRIFICE?

Question—What is meant by a Sacrifice?

Answer—An offering made to God according to His appointment.

Question—Did God appoint any particular place for offering sacrifices?

Answer—Yes; the Temple in Jerusalem?

Question—Repeat the Divine command on this subject.

Answer—“Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose, in one of thy tribes, there shalt thou offer thy burnt offerings” (Deut. xii. 13, 14).

Question—On what was the sacrifice to be offered?

Answer—On the altar of sacrifice.

Question—Who offered it?

Answer—The priests, who were of the tribe of Levi and the house of Aaron.

Question—Were there more altars than one for sacrifice in the Temple?

Answer—No; there might be only one, but there was also an altar of incense.

Question—Was there any law about making the altar of sacrifice?

Answer—Yes; it must be made either of earth or of unhewn stone; if made of hewn stone it was defiled (Ex. xx. 24-26); and it might not have steps.

Question—Was there any law about incense?

Answer—Yes; it was made of certain ingredients which God commanded, and which we do not now know; it was to be made by the priests only, under pain of death (Ex. xxx. 34-38); and it was to be lighted only by fire that God had sent from heaven.

Question—Was there any sacrifice which those not priests might offer?

Answer—Not strictly a sacrifice, but a memorial of a sacrifice.

Question—What was that?

Answer—The feast of the Passover.

Question—Of what was that a memorial?

Answer—Of the night when the destroying angel slew all the first-born in Egypt, except where the blood of the paschal lamb was sprinkled on the door-posts.

Question—Of what was that a type?

Answer—Of the Lamb of God that taketh away the sin of the world.

Question—Do the Jews still observe that feast?

Answer—Yes, every year, in England, and throughout the world.

Question—Do they require a priest on this occasion?

Answer—No; and, moreover, they have no priests now, for their genealogy has been lost.

Question—Then, who officiates?

Answer—The head of the family, as at the first in Egypt.

Question—Do they do this for fear the destroying angel will come again?

Answer—No, but in remembrance of what happened in Egypt.

Question—What took the place of the Passover among the Christians after Christ's resurrection?

Answer—The Lord's Supper.

Question—When was it instituted?

Answer—When Christ commemorated the Passover with His disciples.

Question—What did He say?

Answer—He told them, "This do in remembrance of Me" (Luke xxii. 19).

Question—What does Paul say?

Answer—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26).

Question—Then, what is the Lord's Supper?

Answer—A feast of remembrance like the Passover, and it reminds us of Christ's death for us on the cross.

Question—Is it not a repetition of that sacrifice on the cross?

Answer—Certainly not. "Nor yet that He should offer Himself often; . . . but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 25, 26).

Question—What does the Prayer-Book of the Established Church teach about the Lord's Supper?

Answer—"Transubstantiation (or the change of the substance of

bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture" (Article xxviii.).

Also, "The sacrifices of masses . . . were blasphemous fables and dangerous deceits" (Article xxxi.).

Question—What says the rubric at the end of the communion service?

Answer—"The sacramental bread and wine remain still in their very natural substances, and therefore may not be adored: for that were idolatry to be abhorred of all faithful Christians; and the natural body and blood of our Saviour Christ are in heaven and not here; it being against the truth of Christ's natural body to be at one time in more places than one."

WHAT IS THE CHURCH?

Question—What is meant by the Church, in Scripture?

Answer—The Church is the whole body of God's faithful people.

Question—Does it not, then, mean the Bishops and Clergy?

Answer—No, it never means that in Scripture; on the contrary, we read of "the Church" independently of the Ministry.

Question—Where do you find that?

Answer—In the 15th of Acts, verse 4, it is said, "They were received of the Church, and of the Apostles and Elders."

Again, in verse 22 we read, "Then pleased it the Apostles and Elders, with the whole Church;" and in verse 23, "The Apostles and Elders and brethren send greeting."

Question—But do you, then, mean that the Apostles and Elders did not form part of the Church?

Answer—Certainly they were part of the Church along with the brethren or congregation; but not exclusive of them.

Question—Do you find any other mention of the Church?

Answer—Yes, in Rom. xvi. 5, the Apostle says, "Greet Priscilla and Aquila, and likewise the Church that is in their house." See also Acts viii. 1, and 1 Cor. xii. 28.

Question—You mean, then, that a Church is a company of believers in Christ, including the Ministers and officebearers?

Answer—Yes; but though every member of a congregation is a member of the visible Church, only those who are born again belong to the Spiritual Church.

Question—But is not everyone who is baptised a member of the Spiritual Church?

Answer—Most certainly not, for the "Spiritual Church" consists only of saved persons—that is, of persons who believe in Christ as their

personal Saviour, and have been baptised not only with water but also with the Holy Spirit.

Question—Prove that from Scripture.

Answer—In Mark xvi., verse 16, Christ says, “He that believeth and is baptised shall be saved; but he that believeth not shall be damned;” and in John iii. 5 Christ says, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Question—Then, how are we to know which are of the Invisible or Spiritual Church?

Answer—Christ says, “By their fruits shall ye know them;” but still we may often be mistaken.

Question—But ought we not to separate those we believe to be of the Spiritual Church from those whom we believe not to be so?

Answer—We ought to put out those living in open sin until they repent; but Christ has told us in the parable of the wheat and the tares (Matt. xiii.) that the two will grow together until the harvest, *i.e.*, the end of the age; and that in trying to separate we may put out some of the wheat also.

Question—What did Peter say to Simon Magus after he had been baptised?

Answer—“I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts viii. 23).

WHAT IS CONFESSION?

Question—What does Scripture teach about Confession?

Answer—“When he shall be guilty in one of these things, . . . he shall confess that he hath sinned in that thing; . . . and the priest shall make atonement for him according to his sin” (Lev. v. 5).

Question—To whom did the man confess?

Answer—To God.

Question—Who made atonement?

Answer—The priest.

Question—How?

Answer—By offering the sacrifice for the man’s sin.

Question—To whom does the sinner confess under the new Covenant?

Answer—To God.

Question—And who makes atonement?

Answer—Our High Priest and Advocate, Christ Jesus.

Question—What sacrifice does He offer for the sinner?

Answer—The sacrifice of Himself.

Question—Does He repeat that sacrifice often?

Answer—“Nor yet that He should offer Himself often, . . . for

then must He often have suffered; . . . but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 25, 26).

Question—Give another text.

Answer—"By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

Question—But has not Christ left any priests on earth to represent Him?

Answer—No; there are no priests on earth, even if Christ were on earth, He would not be a priest.

Question—Why do you say that?

Answer—"For if He were on earth, He should not be a priest" (Heb. viii. 4). Also, "This Man, because He continueth for ever, hath an unchangeable" (that is, an intransferable*) "priesthood" (Heb. vii. 24).

Question—But does not James say concerning a man who has sinned and is sick, "Let him call for the elders of the Church, and let them pray over him" (James v. 14)?

Answer—Yes; he was to send for the elders, or presbyters; and that shows there are no priests, for else James would have said, "Let him send for the priests."

Question—Does not James say the elders would give him absolution?

Answer—No; he says they would pray over him.

Question—Are you sure it is "they," and not "he"?

Answer—It is plural, "they;" not singular, "he."

Question—What is auricular confession?

Answer—Confessing into the ear of one man who is called a priest.

Question—Give some cases of auricular confession to a priest from the Bible.

Answer—There are none.

Question—Did not Achan confess to Joshua?

Answer—Joshua was not a priest; the confession was public. Joshua was a judge, and when the criminal had confessed in the hearing of all, he did not give him absolution, but he caused him to be stoned.

Question—Did not David confess to Nathan?

Answer—Nathan was not a priest, he was a prophet. "Zadok the priest, and Nathan the prophet" (1 Kings i. 32).

Question—But James says, "Confess your faults one to another."

Answer—Yes; but "one to another" is not to a priest.

Question—What says the homily on repentance, of auricular confession?


Answer—They who maintain it "are greatly deceived."

* *απαβαρον*. See "What is a Priest?"

DIRECTION.

By Pastor F. E. MARSH, *Bethesda Free Chapel, Sunderland.*

“*Now may our God and Father Himself, and our Lord Jesus, direct our way unto you.*”—1 Thess. iii. 11.

HE prayers of the apostle Paul are like the rainbow, they sweep right across the sky of our life; so that all that pertains to our best interest and God's glory—and God's glory is always to our interest—are comprehended within their circle. The apostle's prayers are as varied as the colours of the rainbow. They touch the throne of God and the tent of man. They take in the work of the Spirit in its widest, deepest, and highest range in relation to the saint and his walk; and they point to the welfare of the sinner in urging the servant of God to proclaim the Gospel to him in its freeness and fulness. And the prayers of Paul take in, in their circumference, the purpose of God right on to the eternal ages; and they come down to the details of everyday life in its *minutiæ* and difficulties, as we see in the verse before us, in Paul's praying to be directed to the saints that he longed to see.

Not a single thing was too small or insignificant, in the estimation of Paul, for the Lord's direction. Whether it be in taking a journey or sending a brother on one, he seeks the guidance and will of God. Should not the same dependence be seen in us? For, as Ruskin says, “there is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands.”

1. *The Director.*—“Now may our God and Father Himself, and our Lord Jesus, direct our way unto you.” It is interesting to note the unity of the Godhead here. The verb “direct,” belonging to both persons, is in the singular number. The direction of the Father is the direction of the Son; the love of the Son is the love of the Father; the word of the Father is the word of the Son; the works of the Son are the works of the Father; the bestowment of the Father is the gift of the Son; and *vice versâ* in each case. What confidence it should beget in our hearts as we remember that God, the Almighty One, is our Father, and the Lord of all is our Saviour. This is the God who is willing to direct our way as we seek His guidance by prayer, and confide in Him by faith.

2. *The Directing.*—The prayer of the apostle was deferred in its answer, but five years afterwards it was fulfilled in his return to Macedonia. The question is naturally asked by many, when the leading of the Lord is referred to, “How may I know when I have the Lord’s direction?” When the following four things focus, we may be sure that the Lord is leading us in a given direction. First, *We must be in close touch with the Lord.* It is a sad confession that King Saul made to Samuel as he came up from Hades to answer his inquiry about the kingdom of Israel: “I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams” (1 Sam. xxviii. 15). As the hand loses the sense of touch if paralysis seizes hold of it, so when the spirit becomes benumbed by the influences of the world, we lose our sensitiveness as to the leading of the Spirit through having grieved Him. But if, on the other hand, we are in close and abiding communion with God, we shall at once know His will, even as the sensitive paper of the photographer receives the impression. Second, *We must remember that the Lord never guides contrary to His Word.* We have known some who have professed to be led by the Lord, who have been acting in direct opposition to His Word. We have no hesitation in saying that they have been as much deceived as the prophet who was led astray by the old prophet of Bethel. The incident of the disobedient prophet is full of interest as illustrating how we must be led by the Word of God alone on the one hand, and the consequence of obeying a supposed word of God on the other hand. The prophet out of Judæa had received instructions to go to Bethel and pronounce judgment against Jeroboam and his idolatry. The prophet was obedient so far, and the Lord attested his fidelity by rending the altar. When Jeroboam heard the message of the prophet, he would have laid hold of him, but God caused his hand to wither: then Jeroboam entreated the man of God to pray that his hand might be restored, and he did so, and God heard the prayer. Then the king asked the prophet to go home with him and have some refreshment and receive a reward; but the servant of God, remembering his directions, said, “If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so it was charged me by the word of the Lord, saying, ‘Eat no bread, nor drink water, nor turn again by the same way as thou camest’” (1 Kings xiii. 8, 9). The prophet leaves Bethel, and makes for his home by another way. Now there was at Bethel an old prophet who had two sons, and these two sons go home and tell their father what they had heard the man of God say to the king. The old prophet, hearing the way the man of God had gone, saddles his ass and goes after him. He finds him sitting under

an oak tree, and he seeks to get the prophet to go back to Bethel, and, by telling a lie in saying he had received a message from the Lord that he was to do so, he succeeds. What is the result? While the man of God is sitting at the table of the old prophet eating and drinking, the word of God came to the old prophet, and he cried unto the man of God that came from Judæa, saying, "Thus saith the Lord, 'Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers'" (1 Kings xiii. 21, 22). What is the sequel? The man of God is slain by a lion. In the above incident we have a man who acted contrary to the word of God, and the consequence. The man of God had received definite directions from the Lord, and it was for him to keep to them, and not to be deceived by any supposed message from God. Let us be careful, in seeking guidance from the Lord, that we remember that the Lord never contradicts His word. If we have "Thus saith the Lord" for the way we take, we may be sure that the Spirit of the Lord is guiding us. Third, *We must have no will of our own in seeking the Lord's direction, but seek His glory alone.* As the piece of wood is in the power of the carpenter and he can do as he wills with it, and make that which is in his mind; so we need to be submissive and makeable in the hands of the Divine Carpenter.

"Lord, might I be but as a saw,
A plane, a chisel, in Thy hand?
No, Lord, I take it back with awe—
Such prayer for me is far too grand.
I pray, O Master, let me lie
As on Thy bench the favoured wood;
Thy saw, Thy plane, Thy chisel ply,
And work me into something good."

As the mountain climber is lashed to his guide as he is passing over some dangerous part of the glacier, and he goes and does as the guide directs; so we must be lashed with the rope of faith to our Divine Guide, and He will lead us into safety and peace. As the head guides and governs the members of the body, so our Divine Head must rule and regulate us if we would be His guided ones. Fourth, *As the Lord directs, all obstacles will be removed out of the way.* John Newton well says: "I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light. One indulged sin may so cloud the sky that it spreads a mist, so that to see what God is doing is impossible. But neither the casting of lots, the opening of the Bible at a venture, nor the sudden impression of a text, nor freedom in prayer over a matter, nor a dream, furnishes any reliable direction. The Lord rather opens and shuts, throws down the walls of difficulty, or hedges the way with thorns for those who confidently seek His guidance by prayer. They know that their concerns are in His hands, and fear to run before He sends, or to delay when He directs an advance."

GIDEON.

PART II.

(Concluded from page 288.)

AFTER this, Gideon no longer appears in his former character. Retaining influence, he uses it for his own indulgence, no longer for God's glory, or the good of the people. Like other potentates, David and Solomon, he had many wives, who bore him 70 legitimate sons, and one illegitimate. As soon as he was dead, the Israelites, forsaking God, worshipped Baalim idols, making Baal-Beerith their especial idol. The interpretation of this name is "Lord of the Covenant." It has a sad and grievous history. Chap. ix. 4 and 6 shows that it had a house at Shechem, the city lying in the hollow between Ebal and Gerizim, the two hills on which in Joshua's time the 12 tribes stood when the curses were pronounced and assented to by the nation. On Ebal was erected the pillar of large stones, cemented around, on which the whole book of Deuteronomy was written, a perpetual memorial of God's covenant with the nation. In the time of the Judges this pillar had itself been turned into an idol, and in impious mockery it was named "Covenant Lord"! Besides this, there was a house built for Baal bearing the same name.

Gideon now sends messengers to Ephraim, enjoining them to take the fords of the Jordan, to prevent the escape of the enemy. This they do, and capture the two princes, Oreb and Zeeb, bringing their heads to Gideon. But though they thus far show themselves attentive, that powerful, proud, and irascible tribe (Josh. xvii. 14; Jud. viii. 1), far from honouring the person by whom God had granted this great deliverance, insolently demand why he had neglected to solicit their aid, evidently ready to slay him! Could they have been ignorant of the Midianite oppression under which Israel had so long laboured, and of summonses sent to the neighbouring tribes? Did they not know of the assemblage of the hostile armies, and of their crossing the Jordan through their own confines? Perhaps shame at their own supineness had something to do with their anger. Happily Gideon had learned the value of the soft answer in turning away wrath. So, pointing to the two heads they brought, he quietly replies, "Is not this evidence that your prowess has been greater than mine? What have I been able to do in comparison with you?"

With the 300 he now continues the pursuit. All are faint with the fighting, loss of sleep, destitute of food, not having obtained from Ephraim any supplies. He comes to Succoth (Gen. xxxiii. 17), where Jacob, his ancestor, had built himself a house, and to Peniel, or Penuel (Gen. xxxii. 30), where Jacob had been victorious over the angel,—demanding nourishment for God's service. It is refused on the ground of danger to themselves, because of the Midianite kings, although their armies had been vanquished. He threatens them for their refusal, but to no purpose. On returning, after the death of Zebah and Zalmunna, they are punished with great severity, Penuel being destroyed, perhaps for the greater insolence and audacity.

The war being over and the spoil secured, the men of Israel, forgetting the honour due to their Almighty Deliverer, to whom they had cried in their distress, sought to make His servant their king, the instrument whom He had employed to rescue them. Boldly and magnanimously did Gideon refuse the offered dignity for himself and his son: "Jehovah, your God, shall rule over you."

Seeing their goodwill, there was one request he made, under the circumstances not unreasonable, seeing that the enemy had slain his brothers, and no doubt carried off the family property. Willingly did they bestow in their gratitude all that he asked for, and more. Far better if he had never touched it: it became the ruin of himself and his family. With the gold and jewellery he made an upper garment like the ephod of Aaron the high priest. A splendid object, no doubt, adorned with ornaments corresponding with those ordered by God for His high ministerial servant in Ex. xxviii. What his object could be in thus bestowing his wealth upon a garment we are not informed. The effect of it was most disastrous. Placed in Abiezer, it became an object of attention. People came to see it, admire, and wonder. Returning to their homes, the account spreads of its beauty, the cause of its construction, &c. Pilgrimage thither ensues, and, like the brazen serpent, it becomes an idol, to which all Israel resorts for worship, and finally even Gideon and his family. How fearful the declension, brought on gradually during the 40 ensuing years of peace!

To this place Gideon's illegitimate son, Abimelech, now goes, and gains importance through the influence of his mother's family, all being idolaters. He then reasons with the Shechemites how much more advantageous it would be to have one king only, rather than the 70 kings, the sons of Gideon. The argument is self-evident and conclusive. So they provide him money, wherewith he hires desperadoes, proceeds to his father's house, murders all his 70 brothers, without opposition from the townspeople, Jotham alone escaping. Thus was Gideon's large posterity destroyed by one of their number—apparently a retribution from God on account of the idolatry of their father. After this, the Shechemites, with one consent, made this wholesale murderer and fratricide their king. What could be expected of such a king?—another Barabbas.

Upon the top of Gerizim Jotham shouts his parable. Neither the olive, the fig, nor the vine consent to forsake their fruit-bearing usefulness at the solicitation to become exalted to rule over others; none but the bramble, which affords no shelter, bears no fruit, yields only thorns, consents. "You have witnessed how my father Gideon, who sheltered you from enemies, and bore fruit to your well-being, refused the kingdom. His sons you have slain: what can you look for from the murderer but the same treatment?" The expostulation has no effect, nor the denunciation.

After three years, God sent an evil spirit who caused the Shechemites to rebel against their king. Spirits good and bad are at His command, and are sent on errands adapted to their nature, whether to exalt the true Monarch, or, like Judas, to betray Him. Much blood-

shed follows; Abimelech's party prevails, destroys the Shechemites, beats down the city, sows it with salt that the land may remain barren, and burns down the citadel and house of Baal, with all who had taken refuge in it. Soon afterwards, in attempting to destroy another fastness, he is himself slain.

Chap. xi. contains accounts of other feuds between these parties, which, from being given in much detail in the Book of God, are evidently of importance, though we fail to discern the design. We learn from this history that the law of Moses, the promises, commands, the threatenings, had wholly passed out of mind. Neither priest nor Levite appears on the scene. The engraved pillar is there, but in effrontery turned into an idol. The one who had been so highly favoured with frequent intercourse with God, made so mighty in His hand, becomes himself an idolater, a slave to his passions. Though allowed to live to a good old age, in the forbearance of God, yet the sins of the parent (Ex. xx. 5) were heavily visited upon the children, all of whom, save the youngest, had apparently become idol-worshippers. Such is human nature!



"OUR FATHER."

"**H**ALLOWED be Thy name." That *Name* tells us what God is to us, and how He wants us to regard Him, and to approach Him. To *hallow* that name, is to take our place as His children, to trust His unchanging love in all our circumstances, to know that He has done all things well for us in the past, and still is doing the *very best* for us, whatever the trial. How could He do otherwise who "spared not His own Son, but gave Him up for us all"? And for our strong consolation His Word tells us that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." And to make it doubly sure, "For if, when we *were enemies*, we were reconciled to God by the *death* of His Son, much more, being reconciled, we shall be saved by His *life*." It cost Him, to save us when we were enemies, that He should sacrifice His Son for us. He would do that again, surely, if it were necessary. But instead of that, what is necessary now to ensure our eternal safety is that Christ shall *live*, that He shall *never die again*. "Your life is hid with Christ in God." "Because *I live*, ye shall live also." He came down to our lowest, put Himself in our place—became a *curse* for us—made sin—came into complete union with us in all our ruin. And *that union* was to stand for ever, like the marriage tie, to which it is compared in Rom. vii. Once united to Him thus, we are His, to share His righteousness, His merits, His life, His glory. It takes us altogether out of ourselves; we had nothing to do in the matter but to accept Him. It was He who did it all, just because He pitied us when we were enemies, and came to seek and to save the lost. And He does all the rest, down to the end. We do not forfeit it by our undeserving, but only by our *refusing*.

W. COLLINGWOOD.

OLD PEARLS ON NEW STRINGS.

By WILLIAM LUFF, *Author of "About Our Father," &c.*

No. X.—READY.

TENT services were being held, and among the enemies was a half-witted lad, who one day published his open hatred of the tent by declaring, "I will let the cows into the meadow to eat it up."

The threat was about as wise as many other threats from those who dislike the old Gospel and turn their intellectual cows into God's green pastures. Lean as truth may appear, it will eat up all these fat cattle.

The friends knew the evil design only proceeded from the poor lad's want of wit; so they were kind to him, and kindness won his heart. After all, there is nothing like Christian love to slay animosity. Kindness is very killing.

The young idiot came to the tent meetings, and there met with Jesus, whose love broke his heart and slew every remaining atom of hate.

The one truth that captivated the poor fellow was that Jesus was coming back again. He would see Him, and be able to thank Him for all His love!

"Jesus is coming! sing the glad word!
Coming for those He redeemed by His blood
Coming to reign as the glorified Lord—
Jesus is coming again!

"Jesus is coming, is coming again!
Jesus is coming again!
Shout the glad tidings o'er mountain and plain—
Jesus is coming again!"

Shout the glad tidings! That he would. So off he went round the village, knocking at all the houses, and putting his head in at the door with the message, "Jesus is coming! get ready!"

Whatever people were doing—washing, reading, gardening, or loitering—his sermon was the same, "Jesus is coming! get ready!"

Fearless of everybody, he thus advertised the meeting from one end of the place to the other, and set people thinking, whether they wished to or not.

Get ready! Better still, be ready! Here are a few pearls for a Bible reading on the subject:—

"*Ready to hear*" (Eccl. v. 1). "Faith cometh by hearing" (Rom.

x. 17). "Hear, and your soul shall live" (Isa. lv. 3). While Jesus said, "Verily, verily, I say unto you, 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" (John v. 24).

"*Ready to speak*" (Isa. xxxii. 4). When we have heard, we can speak: those who are deaf must be dumb. Even stammerers, who are afraid to say plainly, "I love Jesus," shall be ready to speak.

"*Ready to do*" (2 Sam. xv. 15). Not picking and choosing; but ready to do whatsoever the King shall appoint. First hear: then words and works.

"*Ready to go*" (Luke xxii. 33). Not only doing what is near at hand, but ready to move, to go, "anywhere with Jesus." "Where He leads, we will follow."

"*Ready to distribute*" (1 Tim. vi. 18). Giving as well as going, and going as well as giving. Ready to distribute truth, kindness, love, knowledge, all the good things God gives. Like a laden fruit tree, that gives its showers of fruit at the first shake of God's breath.

"Give strength, give thought, give deeds, give self;
Give love, give tears, and give thyself;
Give, give, be always giving:
Who gives not is not living.
The more we give,
The more we live."

"*Ready to be bound*" (Acts xxi. 13). To have one's powers restrained, even by enemies. Here is submission. When we are ready to be bound, we are ready to be crowned.

"*Ready to be offered*" (2 Tim. iv. 6). After the sacrifice was bound, it had to be brought to the door of the Tabernacle, accepted, slain, separated, washed, laid upon the altar. We must come to Jesus, the Door, be accepted in the Beloved, die in Christ, be separated from sin and self, washed, laid upon the altar that sanctifieth the gift. Then we are "ready to be offered."

"*Ready to every good work*" (Luke iii. 1). Not standing on a hill-top watching in idleness for Christ's coming, and speculating among the clouds; but praying the old deacon's prayer, "Lord, give us grace to know Thy will, and grit to do it." So shall we be ready indeed.

Our half-witted lad kept to his text when taken ill. His message was still, "Jesus is coming! get ready!"

He grew worse: weakness was overpowering him; but just before he died he said, "Jesus is come! and I am ready!"

Did not his Master say, "I will come again, and receive you unto Myself" (John xiv. 3)? "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke xii. 40).

"Jesus is coming! His saints to release;
Coming to give to the warring earth peace:
Sinning, and sighing, and sorrow shall cease—
Jesus is coming again!"

THE STUDENT VOLUNTEER MISSIONARY UNION.

HOW THE MOVEMENT ORIGINATED.—A TALK WITH ONE OF ITS PIONEERS.

(Reprinted from "*The Independent*.")



AMONG the visitors participating in the comforts of WILTON HOUSE OF REST, ST. LEONARDS, last week-end, was Mr. Robert P. Wilder, one of the originators of the Student Volunteer Missionary Union, which during the last eight years has banded together over 7,000 students willing and desirous to become foreign missionaries, and has now obtained a footing, not only in America—the land of its birth—but in England, Scotland, Denmark, India, and, it is believed, in Norway. A member of the staff of *The Independent*, also seeking change and rest by a day or two's stay at the charming and invigorating seaside resort, had several opportunities of engaging in conversation with Mr. Wilder, and in one of them induced him to tell the story of the genesis of the movement, and the part he played in it. Mr. Wilder, who is a young man, probably in his early thirties, is a son of the late Rev. Royal G. Wilder, the well-known early missionary in India. He was born in India, but educated in America, graduating at Princeton University and at the Union Theological Seminary. Although so young, the personality and intense earnestness of Mr. Wilder made a profound impression amongst his fellow and sister residents at Wilton House, at which he and the little Norwegian lady he has just recently married have been sojourning some weeks. Mr. Wilder is just now extremely busy preparing for his departure as

A MISSIONARY TO INDIA,

the land of his birth, and the scene of his father's and mother's glorious labours in the missionary service; but he readily granted our representative a few moments in which to obtain the information required. It might here be mentioned that Mr. Wilder goes out into the mission field as a lay missionary, believing that he will have greater influence with the students of India as a layman than he would were his mission backed up by his taking holy orders.

"Would you tell me, Mr. Wilder," our representative asked, "how the volunteer movement really originated?" "Well," replied Mr. Wilder, with some hesitation, "it actually began in 1883 and 1884, when five of us—four of my fellow-students and myself—met

together in the drawing-room of my father's home, and signed a covenant, signifying our purpose—Heaven permitting—of becoming missionaries. We met many times. My father frequently addressed us, pointing to his 30 years' work as a missionary, and impressing on us the privileges and the duties of going abroad in His service. When my father had left the room we knelt in prayer, and in an adjoining room, known to no one but myself, there was another praying. It was my sister; and I think that the success of the movement has been due as much to her earnest prayers as to those of any human person, and more than to my years of speaking. For a time, however, the movement was kept perfectly quiet. We kept it to ourselves, just a few friends being invited, and only those whom we thought likely to be missionaries. Until 1886,

THE MOVEMENT GREW QUIETLY, ALMOST SECRETLY.

Of the original band, two have gone to Siam, one to China, two to Syria, one to Bulgaria, one to Japan, and one to India."

"When did the movement show itself publicly?" "In 1886, when Mr. Moody invited the Christian College men of America to meet him at his summer school for Bible study. Two hundred and fifty assembled from Canada and the States. When we met, 23 of the number expected to be missionaries; but, before the summer school closed, an appeal was made for missionary volunteers, and 100 men were enrolled as willing and desirous to become foreign missionaries. That was the foundation of our Union."

"And how was the work carried on?" "On the suggestion of Mr. Tewkesbury, of Harvard University, Mr. John N. Forman and I went out as a deputation among the colleges. We reached 150 institutions in the first year, enrolling 2,200 volunteers for the service."

"Since then the progress has been uninterrupted, I suppose?" "No, unfortunately, it has not. The very next year was a year of total inaction, and a serious loss was the result, although as a result of the momentum which the movement had gained in the previous year 600 recruits were enlisted for the work. In 1888 and 1889 I again took the field, this time with the object of conserving and solidifying, rather than extending, the movement. I visited 90 institutions in Canada and the States, securing 600 fresh volunteers; whilst Robert Speer, who followed me next year, enrolled 1,000 recruits. Year by year the work has been continued, and now the total number of volunteers is 7,300."

"Where are these mainly from?" "One-third of them are lady students—college women from our American women's universities. When I say that 500 of these are already at work in the mission field, that over 200 have been accepted for the service by missionary boards, and that the rest stand prepared for the call to service,

THE REALITY OF THE MOVEMENT

is clearly demonstrated and placed beyond doubt."

"How did the movement reach and touch England?" "Well, in 1886, Mr. Forman visited England, and then I came over last year. For the past year I have been speaking at Edinburgh, Glasgow, Cambridge, Oxford, and London. In April this year a conference was held at Edinburgh, at which I presided, when the delegates from the English, Scotch, and Irish universities met, representing the 300 British volunteers who had enrolled themselves. We discussed the matter, and eventually the movement was organised on the American lines."

"And what are they, Mr. Wilder? You have not told me the basis of union." "Our organisation is very simple. We have an executive committee of three, one appointed by the college women, another by the arts and medicine college men, and the other by the divinity men. Then we have corresponding members in ten different districts acting as an executive committee to look after their district. If the district comprises a sufficient number of the three classes, we have a triple committee of college women, arts and divinity men. Then we have an office secretary, who files away the names of the volunteers as they are secured by the field secretary, and two or three times every year sends out a printed circular containing 30 or 40 questions to be answered by each volunteer, thus keeping them all in touch with the organised Union."

"The Union does not send out the missionaries?" "No, it does not. It acts as a clearing house. For instance, a volunteer is asked under what society he would like to serve in the foreign field. Let us say he decides on the Baptist Society. Then, if the Baptist Missionary Society wants a missionary, it applies to the Volunteer Union's secretary, who puts it in communication with a suitable man, and there the Union's duty ends."

"Then it is purely for enlisting and providing missionaries?" "Oh, but we have done a good deal of work in the way of

RAISING MONEY FOR THE ACTUAL MISSION WORK.

We have got 60,000 dollars (£12,500) from churches, and 40,000 dollars (£8,400) from institutions of learning."

"You have just returned from the Continent?" "Yes, I spoke on the Union's work in Christiania and Copenhagen, getting five volunteers in Copenhagen, which I think especially encouraging, in view of the fact that up to now Denmark has only sent two university graduates into the mission field. I am hoping, too, for good results in Norway."

The facts brought out in this short interview, and which we lay before our constituency, are of striking significance just now on the eve of the sailing of 30 missionaries under the banner of the London Missionary Society. Do we wonder that President McCosh, of Princeton University, asks the pertinent question, "When has any such offer of living young men and women been presented in our age or in our country, or in any age or any country, since the days of Pentecost?"

A. P.

THE LEVITICAL OFFERINGS.

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

THE SIN OFFERING FOR SINS OF IGNORANCE.

LEVITICUS iv.

Verses 1, 2. "And Jehovah spake unto Moses, saying, 'Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of Jehovah concerning things which ought not to be done, and shall do against any of them.'"

"Sin is the transgression of *the law*" (1 John iii. 4), or, more literally, "Sin is lawlessness;" it is, as the original term implies, a missing of the mark, or a coming short of the Divine requirements, either as to the whole or in any one of its particulars, for he that offendeth in one point is guilty of all (Jas. ii. 10). According to this, "All have sinned, and come short of the glory of God" (Rom. iii. 23).

The sentence of the law is, "The soul that sinneth, it shall die" (Ezek. xviii. 20); but God, in the riches of His grace, has provided a remedy: He has given the blood of His own spotless Lamb upon the altar to make an atonement for the soul, and that blood "cleanseth from all sin" (1 John i. 7). But it is for sins of ignorance that the provision here is made. So says the apostle Paul, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. i. 13), and it is for such that Jesus made intercession on the cross, "Father, forgive them, for they know not what they do" (Luke xxiii. 34). For wilful continuance in sin after the truth is known, there is no remedy, for "there remaineth no more sacrifice for sin" (Heb. x. 26). It is the sin-stricken, penitent soul that pleads the sacrifice and obtains a full salvation.

Verse 3. "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned a young bullock without blemish unto Jehovah for a sin offering."

Here provision is made for the whole PRIESTLY FAMILY, including the high priest, for Aaron and his house; for the law made men high priests which had infirmity, who needed to offer sacrifice, first for their own sin, and then for the people (Heb. vii. 27, 28), in contrast to the "High Priest of our profession" (Heb. iii. 1), who was sinless, but who, when made sin for us, once for all, offered up Himself. And thus the

high priest, on the great Day of Atonement, presented a young bullock for a sin offering, and brought its blood within the veil to make an atonement for himself and for his house (Lev. xvi.).

Verse 4. "And he shall bring the bullock unto the door of the tabernacle [tent] of the congregation before Jehovah; and shall lay his hand upon the bullock's head, and kill the bullock before Jehovah."

The door of the tent of the congregation was the place of communion with God (Ex. xxix. 42, 43). There stood the altar, and there stood the laver; and the personal act of the priest in killing the victim was typical of Christ when He offered up Himself; and the laying of the hand on the head of the sacrifice was expressive of the identification of the offerer with his offering.

Verses 5, 6, 7. "And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle [tent] of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tabernacle [tent] of the congregation; and shall pour all the blood of the bullock at the bottom [foundation] of the altar of the burnt offering [ascending offering], which is at the door of the tabernacle [tent] of the congregation."

As it was only on the great Day of Atonement the blood could be carried within the veil and sprinkled before and on the ark of the covenant, on other occasions that which came nearest to it was to be done: the blood was to be sprinkled seven times before Jehovah before the veil of the sanctuary. As it was against God that the sin was committed, satisfaction was first, and above all, to be made to Him. The blood was also to be put upon the horns of the altar of sweet incense, as on the Day of Atonement. The remainder of the blood was to be poured out at the bottom, or foundation, of the brazen altar; teaching us that atonement by blood lies at the very foundation of all our approach to God, our worship of God, and our communion with Him.

Verses 8, 9, 10. "And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, as it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn [burn as incense] them upon the altar of the burnt offering [ascending offering]."

Reminding us, as in the peace offering, that when Jesus presented Himself on the cross, "an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2), the inward experiences of His soul were infinitely precious in the sight of God, who alone could fully know and adequately appreciate them.

Verses 11, 12. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn HIM on *the* wood with fire: where the ashes are poured out shall he be burnt."

With the exception of the blood, which was sprinkled and poured out, and the fat of the inwards, which was burnt as incense on the altar, the whole bullock was carried out without the camp and there consumed or burnt up on the wood with fire; so Jesus, who suffered for us without the gate, by that one offering has for ever and entirely put away sin, and to them that look for Him shall He appear the second time without sin unto salvation" (Heb. xiii. 11-13, chap. ix. 27, 28). The ashes which were left after the consuming of the burnt offering were to be taken and put beside the altar, and then carried forth to a clean place (Lev. vi. 10, 11). This was typical of the taking down from the cross the sacred remains of the Lord Jesus, and the burial of the body in Joseph's tomb, where never man before had laid, and hence undefiled by death. The connection between the place of sacrifice and of burial is beautifully expressed in the words of John xix. 41, 42: "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Thus we see the wonderful coincidence between the type and the antitype.



BIBLE TALKS.

No. XXIV.—THE VINE AND THE BRANCHES.

JOHN XV.

By ALFRED LAMBERT.

SOME have supposed that this discourse was delivered in the room where the Lord's Supper was instituted, and that, as they had made use of wine, Jesus took occasion from that to say that He was the true Vine. Others have supposed that it was delivered in the Temple, the entrance to which was adorned with a golden vine. But it is most probable that it was spoken while they were going from

the Paschal supper to the Mount of Olives (Barnes's Notes). Its evident object was to illustrate the close union existing between Christ and His Church. This union Paul refers to in his Epistle to the Ephesians under a triple figure:—

1st. *As an Union of Authority* (chap. i. 22)—“The head over all things to the Church, which is His body.”

2nd. *An Union of Strength* (chap. ii. 19-22)—“Ye are builded together for an habitation of God through the Spirit;” . . .
“Jesus Christ Himself being the chief corner-stone.”

3rd. *An Union of Love* (chap. v. 22-32)—“Husbands, love your wives, as Christ also loved the Church, and gave Himself for it.” . . . “They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.”

And in the parable before us of the vine and its branches we have clearly set forth the union between Christ and His own as *an union of life*.

By an act of true faith in Jesus Christ we receive the forgiveness of “all trespasses,” and enjoy, being thus justified by faith, peace with God. But the grace of God does more than this for us: it brings us into blessed vital union with Christ Himself. “Wherefore, my brethren, ye also were made dead to the law by the body of Christ, that ye should be *joined to another*, even to Him who was raised from the dead, that ye might bring forth fruit unto God” (Rom. vii. 4, R.V.). “I am the vine, ye are the branches.” “Because *I live*, ye shall live also.” Let us consider, briefly,

THE PURPOSE OF THIS UNION.

“I chose you, and appointed you, that you should go and bear fruit” (verse 16, R.V.). There can be no mistake with regard to the character of the fruit. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (Gal. v. 22). Love first in order—the love that “suffereth long, and is kind;” that “beareth all things, believeth all things, hopeth all things, endureth all things.”

A poor woman in one of our Scotch cities was noticed to be ever and again stooping down and picking something up from the road, which she placed carefully in her apron. She was quietly gathering up the little pieces of glass, lest the lads and lassies should wound their feet by treading on them. *Love is kind!* God forgive us for the *hardness* that so often creeps in, marring our Christian life and souring the fruit! It has been said that love warms more than a thousand fires; and the finger of God has written, “In Jesus Christ neither

circumcision availeth anything, nor uncircumcision, but faith, *which worketh by love.*"

A blessed cluster!—Love, Joy, Peace. May we know more of them in our own experience. "Herein is My Father glorified, that ye bear much fruit." This is the purpose of God in bringing us into a living union with His Son.

And now let us look for a few moments at

THE POWER TO CARRY OUT THE PURPOSE.

"He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" (verse 5). Severed from the vine the branches can bear no fruit. If we would be "filled with the fruits of righteousness, which are *by Jesus Christ,*" we must know experimentally the blessedness of abiding *in Jesus Christ*; and if without Christ we can do nothing, let us not forget the experience of Paul—"I can do *all things* through Christ, who strengtheneth me." This union with Christ is one which revives and sustains, by the influence of His indwelling Spirit, our spiritual life from the fountain of His life, and which transforms our bodies and souls into the likeness of His glorified humanity. It is, therefore, *a spiritual union*. Its actuating source and bond is the Spirit of the Head, who dwells and works in the members. "He that is joined unto the Lord is one spirit." "He that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us" (1 John iii. 24, R.V.). "This union is between the believer and the person of the God-Man in His office as Mediator. Its immediate organ is the Holy Spirit, who dwells in us; and through Him we are virtually united to, and commune with, the whole Godhead, since He is the Spirit of the Father as well as of the Son" (A. A. Hodge).

"I in them, and Thou in Me, that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John xvii. 23). To abide in Christ is surely to consciously realise His near presence. "The Lord is at my right hand, therefore I shall not be moved." It was said of Dr. John Brown, the celebrated Scotch preacher, "That man preaches as though he felt the Lord Jesus Christ were just at his elbow;" and this communion with Christ, this abiding in Him, can only be enjoyed where there is a willing obedience to His commands. "If ye keep My commandments, ye shall abide in My love." "How can two walk together unless they be agreed?" That was a sweet answer of the little girl to the question, "Do you know the Lord Jesus Christ?" "Know Him! Why, He is *my beautiful friend.*" But our Lord stands not only in the gracious relationship of friend to us, but also of *Master*. "Ye call Me Master and Lord, and ye say well, for so I am;" and as Master He claims our obedience to His will; and yet the obedience of the servant brings Him into a blessed intimacy with the Master. "Ye are *My friends*, if ye do what I command you." May we ever have a clear conception of the will of our Lord, and may we, the branches, so abide in Him, the true Vine, that we may go and bring forth fruit to the honour and glory of His name.

“HOMELESS AND DESTITUTE.”

THE approaching Jubilee of the National Refuges for Homeless and Destitute Children helps us to realise better than any circular could describe, how vastly the aspect of charitable work amongst poor children has changed during the fifty years' operations of this excellent society.

It was our good fortune some time ago to be present at the illustrated lecture which is now being delivered in the provinces on behalf of the society, and which, by means of specially prepared views and a powerful lime light, throws upon the screen a succession of deeply interesting pictures. These graphic illustrations enable the audience to form some idea of the horrors of the “Rookery,” in St. Giles, half a century ago, at the time when that honoured servant of Christ, the late William Williams (the founder of the Refuges), began that devoted life-work amongst poor children which he only relinquished with life itself—for, although Mr. Williams handed over the secretarial reins to Mr. H. Bristow Wallen in 1890, he worked assiduously as vice-chairman of the society up to the time of his deeply lamented death in January last. When Mr. Williams commenced work on behalf of destitute children, the apathy of society in general was nearly as deplorable as



the condition of the poor little ones. To have undertaken the gigantic work of saving the children in the very teeth of the cold cynicism which then prevailed, speaks volumes for the indomitable spirit of the man, his unflinching confidence in God, and his firm belief that he had received the call from the Father of the fatherless. His whole-hearted devotion to the work, his burning zeal in the rescue of Christ's lambs, ultimately won for him the sympathy and personal aid of godly men and women; so that the number of inmates was increased, and the famous Refuge in Great Queen Street, Lincoln's Inn Fields, saw the dawn of that development which, by the blessing of God, has continued until there are seven Homes on shore and two training ships on the river Thames. Briefly stated, these institutions are situated as follows:—Boys' Home, Shaftesbury House, Shaftesbury Avenue, London; Fordham House (for working lads), Shaftesbury Avenue; Boys' Home, Fortescue House, Twickenham; Farm School and Shaftesbury

School, Bisley, Surrey; Girls' Home, Sudbury Hall, Sudbury, Middlesex; Girls' Home, Ealing House, Ealing, W.; the Training Ships "Arethusa" and "Chichester," off Greenhithe, Kent. In these Homes and Ships provision is made for about 1,000 children, and the work is wholly dependent upon voluntary contributions. It would well repay any of our readers who are interested in practical philanthropy to pay a visit to these branches of the National Refuges. The work is genuine and thorough. This is at once made manifest by the appearance of the children themselves. Some of our readers can perhaps recall the time, not many years back, when the late Earl of Shaftesbury loved to preside at the Exeter Hall gathering of the children and sailor boys of the National Refuges. With what soul-stirring eloquence he would plead their cause! With what tenderness and pathos he would turn towards the orchestra of smiling, chubby faces, and invoke the Divine blessing on those dear young lives, snatched, as it were, as brands from the burning!



But the powerful pleading of Lord Shaftesbury has for several years been hushed in the silence of death; and the beloved founder, William Williams, has also been called to his heavenly Home. Old and staunch supporters of the Refuges have also, one by one, been called away; and the society has to face a changed condition of things—a perplexing multiplicity of societies, and a benevolent public wearied with circulars by every post. Under these circumstances it becomes our duty to supplement the urgent appeal made by the National Refuges that the work so signally blessed by God during the past fifty years may continue to receive the staunch support of His people. The religious character of the work is as unmistakable as it is unsectarian. Take, for instance, the London Home. Some of the boys attend the Parish Church, others attend Bloomsbury Chapel. The committee are scrupulously careful that every boy and girl under their care shall have the benefit of thoroughly Christian training and influence, as well as being taught a useful trade or occupation. Their aim is to send out in the world Christian tailors, Christian shoemakers, Christian carpenters, Christian farmers, Christian domestic servants, and Christian sailors. Therefore the committee deserve the hearty support of all who truly desire the temporal and spiritual welfare of

destitute children. No less than 12,575 boys and girls have received the benefits of the institutions, and it would indeed be difficult to form any conception of the good thus conferred upon the general community. Notwithstanding the multiplicity of other societies, there continues a great and urgent demand upon the resources of the National Refuges for the reception of destitute boys and girls. The method adopted by this society as regards admission is admirable. Instead of the wearying process of canvassing for votes (a system which often excludes the most necessitous cases), all applications are considered on their merits, and very urgent cases are admitted at once. Here are a few specimen facts of quite recent date:—

Case 1.—Boy, aged 11. Initials, W. E. G. Admitted October 18th, 1892. Father dead 5 months. The mother was a charwoman, but falling ill, she was kept alive by her son William for several weeks upon the small pittance of 2s. 6d. weekly, earned by delivering newspapers. The woman was found dying in an underground kitchen near the Euston Road. On the same day as the discovery was made the poor boy was received by the National Refuges, and the mother was removed to an infirmary, where she received proper care and attention.

Case 2.—Boy, aged 11. Initials, A. W. B. Case reported October 10th; investigated, and received October 28th. The father, a painter by trade, was taken dangerously ill at the same time that the mother lay helpless. The father died when the baby was only five days old. Thus the poor mother was left without any means of supporting herself and four children.

Case 3.—Boy, aged 14. Initials, C. A. W. Received November 12th, 1892, and placed on board the "Arethusa." Father blind, completely paralysed, and unable to stand. The mother was endeavouring to support herself, husband, and family of three children by needlework.

Case 4.—Boy, aged 14. Initials, E. J. E. Admitted on "Arethusa," November 12th, 1892. Father totally disabled with rheumatic gout, has lost all use of his limbs. The mother, now dying, had endeavoured to keep herself, husband, and four children by needlework.

Such instances as the above abundantly prove the continued need for these Refuges and Ships, and any of our readers who would like to make a personal acquaintance with the work are cordially invited to call at the head offices, 164, Shaftesbury Avenue, where Mr. H. Bristow Wallen, the secretary, or Mr. Henry G. Copeland, the finance and deputation secretary, will gladly impart whatever information is desired.

The Homes and Ships are open for inspection at all reasonable times; and, in conclusion, we earnestly hope that the forthcoming Jubilee Celebration of the National Refuges, in 1893, may be the means of stimulating and increasing public support.



BIBLE READING.

No. 461.—THE CHRISTIAN'S AMBITION (*φιλοτιμωμαι**), ONLY THRICE USED BY ST. PAUL.

TOWARDS his Lord (2 Cor. v. 9).—"Labour to be accepted."

TOWARDS his life (1 Thess. iv. 11).—"Study to be quiet," &c.

TOWARDS his labour (Rom. xv. 20).—"Strive to preach the Gospel, where Christ is not named."

EDWARD J. BELLERBY, Mus. Bac.

* "*Philotimeomai*"—literally, to love honour, or be ambitious; translated in New Testament, "labour," "study," "strive."

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."

We have received a good parcel of attractive books from the well-known publishers J. F. SHAW & Co., Paternoster Row. Amongst them we note the following:—

CHRISTOPHER'S NEW HOME. By EMMA MARSHALL.

A story simply told, in which industry and uprightness are fully rewarded.

THE HARVEST OF YESTERDAY (5s.).
ALL'S WELL; or, *Alice's Victory* (3s. 6d.).
By EMILY S. HOLT.

Among all the previous writings of the above authoress, these two will find a prominent place, for they are full of historical and interesting reading, and may be placed with great confidence in the hands of our young people.

A BROTHER'S RANSOM. By ALICE LANG.
(1s. 6d.)

A simple story of village life in Devonshire. The hero is a Christian fisherman, who sacrificed his life for the sake of his comrade, who was unconverted at the time. It, however, led to the man's conversion.

BLUE BELL. By EMMA MARSHALL. (3s. 6d.)

Most touchingly written. A graphic account of a child who was stolen by a gipsy woman, and after several years of cruel suffering was eventually rescued by her own relatives. All children will be captivated on reading it.

IDA'S SECRET; or, *The Towers of Ickledule.*
By AGNES GIBERN. (2s. 6d.)

An attractive and skilfully written story, by a familiar and much-appreciated writer, suitable for "young men and maidens." It is summed up in these words, "Honour to whom honour is due."

AUNT MILDRED'S TREASURE. By A SAUL. (Price 1s.)

A short and simple story, showing how a young man was led to give his life for foreign missionary work.

SOWING AND REAPING. By Captain DAWSON. (6d.)

We are glad to find that the gallant captain, though in enfeebled health of late, has been using his pen, as in former years, for the furtherance of the Gospel. These lessons from the Kings of Israel and Judah consist of a series of papers which first appeared in *Word and Work*, but which, collected and revised, are now presented in the form of a Christmas or New Year's book.

SPEES IN DEO ("Hope in God") is another excellent New Year's Message by Captain DAWSON, in envelope size, published at one penny.

THE ROLL TEXT ALMANACK.

The best of its kind published. We always use it, and it might well find a place in every room. It is printed in very large type at the extremely low price of one penny. We hope many will purchase it for extensive distribution.

SUNDAY SUNSHINE. (1s. 6d.)

This annual will also bring sunshine for every day in the week, while the Bible studies for Sunday are specially instructive. The outline texts for colouring will give pleasing employment to the youngsters. It has an excellent lithographed frontispiece.

ON LAND AND SEA. (1s.)

A capital book for boys! and we are sure this will be sufficient to commend it to the girls also.

JACK FORRESTER'S FATE. By CATHERINE SHAW.

A book more especially for girls. We hope that through reading this story of sweet home life, our young people may be the means of influencing others in the Christian pathway.

We have also received from the same publishers the following very attractive pictorial books for our little folks:—

OUR DARLINGS. By Dr. BARNARDO. (3s.)

Our breath is fairly taken away in looking through the well-filled pages, and we can almost wish ourselves children again, to receive the volume from Santa Claus himself at Yuletide.

WILD AND TAME. Pictures and Pages of Animal Life. (2s. 6d.)

Our youngsters will clap their hands with delight in looking at the beautiful coloured plates, with excellent descriptive articles. Buy it for them, and see if we are not right.

LITTLE FROLIC. (2s.)

An amusing book for the nursery. Exquisitely got up. Every page is brimming over with frolic and fun. Splendid!

FROM Messrs. MORGAN & SCOTT comes another instructive volume from the pen of that almost cosmopolitan minister of the Gospel, F. B. MEYER, B.A., entitled, *MOSES, THE SERVANT OF GOD*, which forms one of a series by the same author and publishers. Like its predecessors, the present volume is full of rich spiritual instruction of a suggestive and practical character, calculated greatly to develop the inner life.

THE FUTURE TENSES OF THE BLESSED LIFE, by the same author, is a smaller book (cloth, 1s.), consisting of 11 brief chapters, equally full of sound spiritual teaching, tersely put in Mr. Meyer's interesting style.

THE "HERALD OF MERCY" ANNUAL.

(1s.)

More than holds its own both in respect of letterpress and illustrations, and is suitable for distribution at mothers' meetings and in the cottages of the poor.

THE CHRISTIAN ALMANACK. Same Publishers. (1d.)

Printed in various tints, with nine pictures illustrative of scenes in the history of Israel, with a text for each day, and postal information; is a beautiful production.

FROM Messrs. HODDER & STOUGHTON:—

CHARLES G. FINNEY: An Autobiography. (3s. 6d.)

We are glad to see these memoirs of one of the greatest evangelists the Church has ever known, re-issued in a form specially prepared for English readers, with a beautifully executed portrait on steel as frontispiece. The marvellous extent to which Mr. Finney was used in the winning of souls is a matter of history, and we doubt not the thrilling narrative here presented will incite many of God's people to a more earnest consecration of time and talents to the same noble end. Though we may not be prepared to agree with the great evangelist in all the lines of his teaching, we commend the work to the study of the higher critics who may find it difficult to account for the marvellous results from the preaching of the fundamental doctrines of the Holy Scriptures they now so bitterly assail. Every would-be winner of souls should read the book.

A YOUNG HEART OF OAK. With Preface by Dr. SPENCE.

A thrilling memoir of Harry Stewart Boldero, a lieutenant in Her Majesty's Navy, who was brought to the Lord through attending the services held at Miss Weston's Sailors' Rest at Portsmouth, and to whom the book is dedicated. His exemplary life was largely influenced by the recollections of his godly mother, whose loving counsels and example moulded his truly transparent character. Let all our boys who are fond of adventure and travel adorn their book-shelves with a copy of this very interesting volume.

FROM Messrs. NISBET & Co., Berners Street, we have received the following:—

UP AND DOWN THE HOUSE. By ANNA WARNER. (2s. 6d.)

This is specially written for women as an exposition of the last verses in the Book of Proverbs. We wish we had more space at our disposal, for this book deserves the highest commendation, and will be found specially helpful to young housekeepers, as also to those who feel they can do so little for the Master.

PROPOSAL OF TRUCE BETWEEN THE TWO CHIEF SYSTEMS OF APOCALYPTIC INTERPRETATION. By G. M. G. (1s.)

A tractate seeking to show the meaning of the "little horn" in the Old Testament, and the "man of sin" in the New.

PENTECOSTAL PRAISE. Edited by THOS. H. L. HARKNESS and PHILIP NORTON. (1s.)

A collection of hymns on the Holy Ghost.

THE CHRISTIAN'S INFLUENCE. By Dr. MACDONALD SINCLAIR. (2s.)

This book, principally addressed to men, ably counsels them in their various positions and stations in life. It is in short, concise chapters, each of which is subdivided into telling paragraphs.

FROM various Publishers:—

THE QUIVER. Annual Volume. Cassell & Co. (7s. 6d.)

We have the annual volume of the above before us; and while highly commending most of the admirably written articles, with beautifully executed illustrations therein contained, we feel that in the *serial tales* it would be much wiser if the Gospel were interspersed with them, and thus perhaps be made a blessing to many an unconverted reader.

THE BELL OF GOBLIN ROCK. By FANNIE EDEN. Horner's Christmas Number (Horner, London and Dublin). With Coloured Plate. (3d.)

This condensed story, by a well-known author, is sufficiently interesting to warrant extension to fill a half-crown volume. Let the reader by all means obtain a copy forthwith.

ULF THE NORSEMAN. By MARY ONLEY. George Cauldwell, Old Bailey.

Another book for boys! and this we are sure will be sufficient to make it a favourite with the girls, as all accounts of travel and adventure are eagerly perused by the one and the other. Anyhow, buy it and judge for yourselves.

THE BERRIDGES OF SILVER LEA. By SIDNEY WATSON. Drummond, Stirling. (2s.)

An interesting tale of a farmer and his two daughters, showing how one of them was awakened to a need of salvation through an inscription that was found on an ancient mantelpiece in the farm-house. Suitable gift book for this season of the year.

TWILIGHT AND DAWN. By CAROLINE PRIDHAM. S. N. Partridge & Co. (2s. 6d.)

This forms a series of simple talks, with copious anecdotes, on the six days of creation, and will be found specially interesting and instructive to our young people. It is plentifully illustrated.

GRACE, LOVE, AND COMMUNION: A Simple Synopsis of the Evangelical Truths. By T. RALPH PRICE, B.A. Marshall Brothers.

Like St. Luke, the author has been desirous of "setting forth in order a declaration of those things which are most surely believed among us," and we heartily congratulate him on his success. Here we have in very deed *multum in parvo*, for in 100 pages we have 44 most important subjects opened up in the simplest language and in the most Scriptural manner. Right glad should we be to see "Grace, Love, and Communion" scattered broadcast amongst the Church of "all saints," and especially among our Young Men's Christian Associations and Bible classes throughout the world.

ELOHIM AND JEHOVAH; or, The Employment of the Divine Names from Genesis I. to Exodus VI. By J. M. DENNISTON, M.A. Morgan & Scott. (6d.)

This is an ably written pamphlet by a "master in Israel," and will well repay a careful perusal by every lover and student of the Word of God. The writer clearly shows that the various Divine names and titles used in the Scriptures reveal the lights and perfections of the Sacred Volume, and instead of proving it to be the work of different authors they bring out distinct leading ideas in the mind of the inspired writer. After a careful reading of this little work we have to exclaim again concerning the good old Book, "This is the finger of God."

IS THERE A GOD? What have we to Believe? By Rev. JOHN URQUHART. Shaw & Co. (1s. 6d.)

This is an important book upon a most important question, and we are glad to see a cheap edition has been published which brings it within the range of all. Our advice is, Buy it, read it, and circulate it.

STUMBLING - BLOCKS REMOVED. By E. MCHARDIE. Partridge. (1s.)

A helpful book to any who may be desirous of studying the Prophetic Scriptures, but who have been discouraged in so doing through prejudice and false teaching. We can testify to the interest and profit attached to a clear view and a firm grip of God's future plans and purposes as revealed in the "Sure Word of Prophecy," and therefore wish a hearty "God-speed" to "Stumbling-Blocks Removed" as it goes forth on its useful mission.

CHRISTUS MAGISTER. By A. PEARSON, M.A. Nisbet. (5s.)

The teachings from the Sermon on the Mount are here arranged in 20 chapters or lessons, and contain much that is plain, practical, and profitable, and which we welcome in a day when there is so much that is merely sentimental and superficial. We give it our warmest commendation.

COMPLETE IN CHRIST. By C. HADDON SPURGEON.

REST IN CHRIST. By A. J. GORDON, D.D.
THE STATE OF THE BLESSED DEAD. By HENRY ALFORD, D.D.

Hodder & Stoughton. (1s. each.)
Here we have a choice set of little books by three mighty men of God. They are tastefully bound, and set forth in the clearest way the believer's wondrous position as accepted in Christ, his present privilege to rest in Christ, and his future place and portion when at home with Christ. The set will form a nice, useful Christmas gift or New Year's present.

THE SEVENTY PROPHETIC WEEKS OF DANIEL. By THOMAS NEWBERRY. Hodder & Stoughton.

Mr. Newberry is a master of the art of brevity, and a skilled workman in the work of compression. Having much to say, he says a very great deal in a very few words, and in this pamphlet of 11 pages opens up in the clearest manner this very difficult but most important part of Holy Writ. As it can be obtained for a few pence, we gladly advise all students of the Prophetic Word to purchase it, and then read, mark, learn, and inwardly digest it.

GOD'S SALVATION AS SET FORTH IN THE EPISTLE TO THE ROMANS. By JOHN FORT. Partridge. (Price 4d.)

Like a well-instructed scribe, the author begins by giving a "telescopic" view of this sublime Epistle, and so prepares his readers for a "microscopic" view thereof; and so from this inspired treatise on the Gospel of God he sets forth in the simplest way and fullest manner the salvation of God. We heartily thank Mr. Fort for his helpful book, and trust it may be widely circulated. It is exceedingly cheap, clear, and concise.

RESPONSIBILITY FOR BELIEF AND UNBELIEF. By Rev. ALEX. J. HARRISON, B.D. Wheeler. (2d.)

A very able address, delivered in the simplest language, and admirably adapted for circulation among those who have a tendency to sceptical views and infidel notions.

THE FEASTS OF THE LORD. By A. J. HOLIDAY. Witness Office, Glasgow. (1s. 6d.)

This is a very interesting and instructive book, in which the writer unfolds the marvellous purposes of God in connection with the wondrous plan of redemption from the eternal past to the eternal future. There is also attached a very clear, coloured diagram, which greatly helps the reader to get a better apprehension of the glorious New Testament truths which lie hidden beneath these Old Testament types and shadows.

AMONG the New Books from the Religious Tract Society we commend the following:—

"SUNDAY AT HOME" VOLUME. (7s. 6d.)
"LEISURE HOUR" VOLUME. (7s. 6d.)

These welcome family annuals are again to the front, with their beautifully executed coloured plates of floral designs and landscape scenery; while the healthy tone of the serial tales, the pages for the young, and the general spiritual and instructive teaching of the articles cannot fail to make them favourites in every household where they find a place.

RIVERS OF WATER IN A DRY PLACE; or, From Africaner's Kraal to Khama's City. (2s. 6d.)

This is a reproduction of a book out of print; but when we say it contains the life and labours of the late Dr. Moffat, we are sure it will be sufficient to guarantee it a large circle of readers. We trust it may incite in the hearts of our young people a deeper interest in the foreign missionary field, that they may be led to give themselves to the work of the Dark Continent.

HEROES OF THE GOODWIN SANDS.

By Rev. THOMAS S. TREANOR, M.A. (3s. 6d.)
Most graphically written by one who for fourteen years was Chaplain to Seamen for the Downs. The book is beautifully illustrated, and every account given of the rescues on this dangerous coast is authenticated by names and dates. All honour to our noble lifeboat crew, who willingly risk their lives to save their fellow-men.

THE HILL OF ANGELS. By LILY WATSON. (2s. 6d.)

While we prefer truth to fiction, yet the perseverance of the heroine of this tale should be an incentive to girls, and an impetus not to be discouraged at first failure. We, however, feel there is a lack of spiritual element to commend it too highly. The title is taken from our loved Engelberg, of Switzerland fame.

OUR STREET. By LESLIE KEITH. (3s.)

This is reprinted from the *Sunday at Home*, but it is worth the reproduction, for, besides being well written, the stirring principle of living for others is ably set forth. Go thou and do likewise.

THE STORY OF JOHN G. PATON, told for Young Folks. By Rev. JAMES PATON, B.A. Hodder & Stoughton. (6s.)

This is a splendid book for all young people. Mr. Paton has done good service for the young by this admirable edition of his brother's thrilling story. The volume is good from beginning to end, inside and out, printed on good paper in clear type, with splendid illustrations, and most attractively bound, with gilt edges; it is the very book for a Christmas present.

FORESHADOWINGS OF THE GOSPEL, and other Biblical Studies. By HENRY THORNE, Evangelist. Drummond's.

Readers of *Footsteps of Truth* are familiar with our author's valuable "Bible Diggings." Here are some excellent Bible talks, principally for young men. "Foresadowings of the Gospel," "Lessons for Young Men from the Book of Daniel," "Young Manhood: Its Privileges, Responsibilities, and Trials," form the three sections of this well-written and useful book, a copy of which we would like to see in every young man's hands.

MESSRS. BAGSTER send us copies of THE DEVOTIONAL HANDBOOKS, comprising "The Psalms," "The Divine Promises," "The Psalms and Promises," "The Proverbs," all with Scripture illustrations. We are glad to see these handy editions, which are well bound, and small enough for the waistcoat pocket.

AMONG the Christmas and New Year Cards to hand, the following are particularly worthy of mention:—

From Messrs. J. E. HAWKINS & Co.:—"THE 'FAITHFUL PROMISER' CALENDAR" for 1893 (2s.), being 12 large beautifully illuminated cards, one for each month. "LIGHT AND LOVE" (2s.), 12 text cards, with cords for hanging up (size, 10 in. by 8½ in.), exquisitely designed and got up. Five pretty booklet—"RICHES OF GRACE," "GUIDANCE AND HELP," "A BENEDICTION," "THOUGHTS OF PEACE," and "GRACE TO GLORY" (1s. each.) CALENDAR (1s.), "with Scripture texts. "THE 'WHEELS OF TIME' CALENDAR," 1893 (1s.), with selections from the poets. "ON THE KING'S SERVICE" (1s.), 12 artistic cut out cards, with texts. "THE 'GOLDEN GRAIN' ALMANACK AND DIARY" (1s. 6d.); an excellent pocket-book, with Scripture texts. "THE KING'S SERVANTS" (6d. a packet), 12 cards for children, exceedingly attractive and simple.

The RELIGIOUS TRACT SOCIETY'S Christmas and New Year cards we specially commend to our readers. NEW YEAR CARDS, cut out and embossed with landscape and flower designs; inexpensive, yet in good taste, and prettily illuminated. "THE PEOPLE'S ALMANACK," well got up, in the form of a book, with a picture for every page (price 1d.). POCKET-BOOK, with a variety of information and Scripture texts (1s. 6d.).

From WALTER G. WHEELER we have received the following:—"THE ROCK OF MY REFUGE," a pretty book, with exquisite landscapes in every page, beautifully coloured; well suited for a Christmas gift (1s.). Six little booklets fastened with silver cord, and several little books suitable for Sunday school teachers.

From ROBERT F. MASTERS:—"LIFE'S BATTLES," a set of four cards, beautifully printed in the highest style of chromo-lithography (2s.). "THE VICTORIA GEMS," a set of 12 folding cards, very artistic and prettily got up (1s.).

From Messrs. KAUFMANN:—We have much pleasure in recommending the CALENDAR, and packets of Scripture texts, birthday, Christmas and New Year cards, beautifully illuminated. Christian workers and Sunday school teachers will find these cards serviceable, and those requiring large quantities will receive special terms on application.

WE heartily commend the following little books by Lady Beaujolais Dent (Drummond's):—"SOMETHING ABOUT JESUS THE LORD"

is a useful *resumé* of Scripture testimony to Jesus Christ as the Son of God, His oneness with the Father, His incarnation and atonement. "THE CRUCIFIED, LIVING, AND COMING ONE" presents suggestive thoughts on the Lord's Supper, that will prove helpful to Christians. "THE WILL OF GOD" forms a New Year's address, dealing with such important subjects as The Atonement, The Reconciliation, Justification, Sanctification, and the eternal safety of the children of God. The above are in shilling packets of one dozen. "THIS HOUR,"—"THY DAY," is a smaller booklet at sixpence per dozen, earnestly pressing home the Gospel upon the unsaved.

MESSRS. DRUMMOND also send us the following tracts and little books:—"GOSPEL TRACTS," by the Rev. F. B. Power, comprise several series of packets of illustrated papers, all in this well-known writer's excellent style; they are specially suitable for district visitors. "GOSPEL LEAVES" is a packet of 100 illustrated leaflets by Cheyne Brady, in which the Gospel is forcibly put. "SALVATION AND ETERNAL LIFE" by Martin Hope Suttou, presents these important truths in an excellent compilation of Scripture testimony. "THE IMPORTANCE OF PERSONAL AND INDIVIDUAL DEALING WITH SOULS," by Rev. Webb Peplow, M.A., is the substance of a stirring address to Christian workers on this important subject. "SUMMER FLOWERS" SERIES, by William Luff. Fragrant thoughts breathe in these little poems, which are issued in neat form. "SPECIFIC UNBELIEF," by Andrew Simon Lamb, is an abridgment of the larger work under the same title, which we have already commended in these columns. "THAT BLESSED HOPE" and "PERFECT THROUGH CHRIST JESUS" are both from the pen of George Kelsey, and, as the titles indicate, specially suitable for Christians. "RAILWAY BOOKLETS," by W. P. Mackay, M.A., and "ROSCOMMON BOOKLETS" (second series), by J. Crofton Rainey, are illustrated books which are very suitable for general distribution. "A TRIO OF VILLAINS," "ARROWS OF CONVICTION," "THE GAMBLER," and "A VOICE FROM THE CONVICT CELL," by Charles Cook, are attractive penny books, with several striking illustrations, adapted for circulation at races, fairs, and such-like places. "THE FOUR-POINTED PRAYER" and "HIS MIGHTY MEN" are written by Mrs. Eva Travers Evered Poole; the subject of the first is the prayer of Jabez, of the second the scene in David's life when he longed for the water from the well at Bethlehem.

"TRUE STORIES" leaflets, by Joseph Spiers (13, Warwick Lane). Those who have read the charming stories in their book form will be glad to learn that they are now issued as a large four-page tract, with good illustrations. "FINGER POINTS" and "EVENING SEED" (Partridge) are packets of Gospel leaflets in the very words of Scripture; as the latter are only 2d. per 100, they may wisely be sown broadcast.

WE have received and commend the following little books:—THE DEVOTIONAL SERIES of booklets, by F. C. Spurr, eight varieties (Penman & Co.); "THE MAN AND HIS WONDERFUL MESSAGE" (Holness), being the life of C. H. Spurgeon, and forming No. 10 of this publisher's series of memoirs of mighty men. "SIMPLICITY" (George Stoneman) is also a sketch of Mr. Spurgeon's life. "THE PORTRAIT OF MARY IN HEAVEN" (Protestant Mission, Raquet Court). This, and the many other publications of this excellent mission, should be given away by thousands through the length and breadth of the land.

NOTES FOR THE MONTH.

WE have pleasure in presenting our readers this month with a portrait of Mr. John McCall, of Walthamstow, a well-known City merchant, and, better still, a devoted Christian worker, whose sympathies have been ever real and practical in the cause of the Gospel. Many will remember his active co-operation in the matter of the circulation of the Scriptures in connection with the Bible Stand at the Great Exhibition in Hyde Park in 1851, and others subsequently held in London and Paris. We rejoice that he is still spared to us in vigorous health and in earnest fellowship in the work at the Stratford Conference Hall (of which he is a trustee), and in the large Folkestone Road Hall, Walthamstow, in which neighbourhood he has been the chief mover in unsectarian Gospel work for the past thirty years or more, during which time he has been the attached personal friend of the Editor, and a generous helper in the Evangelistic Mission under his care.

* * *

OWING to the extra space devoted to the review of books for the present season, we are compelled to hold over Mr. Thorne's valuable "Bible Digging" and Mr. Wallis's interesting "Letters from Egypt" until our next number, although extra pages are given this month.

* * *

OUR next number will contain a portrait, from an excellent and recent photograph, of Sir Arthur Blackwood, which will be printed on specially prepared paper, to form a frontispiece of the next volume. It will also be suitable for framing. Friends requiring extra copies should send on their orders early, through their local agents or direct to the publishers.

* * *

FOR donations received for the Editor's evangelistic work during the past month, see advertisement pages 5 and 6, in the front of this number.

* * *

OUR fund for sending free copies of *Footsteps* to foreign missionaries is far more than exhausted, and we shall be glad if Christian friends at home, who enjoy abounding privileges on every

hand, would enable us to send our monthly packet to all those deprived of these privileges while labouring for Christ amidst dangers and difficulties abroad. Many of these brethren write letters overflowing with gratitude for the pleasure and profit they derive from the magazine.

* * *

WE much regret that, though Pastor Frank H. White has returned to London in a measure of improved health, his recovery has not been such as to allow of his taking more than an occasional service at the Talbot Tabernacle. We regret also to know that Pastor James Stephens, of Highgate, on account of ill health, is ordered a prolonged absence and rest, and he leaves immediately for abroad, hoping to visit Egypt during his tour.

We rejoice that Mr. Finlay Gibson is so ably and acceptably supplying Mr. White's place in his absence, while various friends are invited to occupy Mr. Stephens's place in the ministry at Dartmouth Park for the next few months.

* * *

KNOWN to many of our readers was the late Mr. Howard Johnston, whose memoir we published some years ago, and who was called Home from the harvest field of earth, where he gave great promise of usefulness, at the early age of thirty. His godly mother, after eight weeks' illness and an attack of paralysis, fell asleep in Jesus on October 29th, and so has joined her beloved husband and son, both of whom were well known and much loved.

* * *

THROUGH the kindness of our valued friends Mr. and Mrs. J. E. Mathieson an interesting

DRAWING-ROOM MEETING

was held at their residence on the afternoon of Thursday, November 3rd, which was very fully attended. Lord Kinnaird kindly presided on the occasion. The Rev. Henry Sharpe, B.D., Pastor Fk. H. White, and the Rev. Dr. Pentecost also took part. After a brief outline of the work of the Evangelistic Mission had been given by the Director,

Mr. Sharpe said he had that day been earnestly exhorted to work on

“Church lines,” and this had disposed him all the more to come there and advocate the claims of this Mission, which was carried on on the lines of the Church at Antioch, as its double aim was to win souls, and then develop their spiritual growth in consecrated life and zealous labour for the salvation of others.

Mr. White's remarks were full of sympathetic interest in the work, and workers he had known from the commencement of the Mission—nearly thirty years ago.

Dr. Pentecost bore a warm and enthusiastic testimony to the importance of such labours in the present day, which were needed both to save the Church and the world, closing with an earnest appeal for practical sympathy on the part of those who could help personally or by their means.

The immediate pecuniary results of the meeting were offerings on that day to the amount of £35, with subsequent promises and gifts of about £70, for which we are grateful to the Lord and to the generous friends referred to.

Could not some of the friends of the Mission elsewhere arrange for similar drawing-room meetings, by means of which doubtless many new friends would be raised up to co-operate in the place of the many former ones who are now with the Lord?

* * *

A CORRECTION.—Mr. J. C. Thompson, of Brondesbury Baptist Chapel, has written us a letter in which he repudiates the statement ascribed to him in the paragraph referring to Mr. Spurgeon's testimony against “Down-Grade” doctrines, given on page 139, in which it was said Mr. Thompson had declared that “Mr. Spurgeon's God was no longer his God.” It appears that this particular declaration was made, not by this former student of the College, but by another Baptist minister in the North of England. But from the incidents which transpired in connection with the dissolution of the Pastors' College Association, as reported in the lengthy letters from Mr. Thompson and others, which appeared in the *Christian World* of February and March, 1888, there can be no doubt whatever of Mr. Thompson's perfect sympathy with the “Down-Grade” doctrines, against which the late Mr. Spurgeon so fearlessly and constantly bore his testimony. On his own showing, he ought not to have

entered Mr. Spurgeon's College, for those who were received were admitted as those holding the *Doctrines of Grace* as set forth in the Scriptures, and expounded in the works of Hodge, Calvin, and Elisha Coles. Yet this same pastor, long after leaving College, boldly declares: “I am not ashamed to say I never held them, nor could I credit any devil with conceiving them.” Furthermore, Mr. Thompson's hearers have had many repeated proofs, at least, of the fact that “Mr. Spurgeon's creed is no longer his creed”—or, rather, we should say, Mr. Spurgeon's views and doctrines of grace, as based upon the Scripture, were no longer the doctrines held by this young pastor.

However, we gladly make the correction as to the particular phrase employed, and can only hope that the preacher referred to may be delivered from the unscriptural doctrines he has imbibed in place of “the Gospel of the grace of God,” so faithfully, and, through grace, so successfully preached for many years by the eminent servant of Christ now with his Lord.

* * *

OUR EAST END BRANCH OF THE E.M.,
BIGNOLD HALL, FOREST GATE, E.

MR. ABRAHAM WALLIS writes: “Our late prolonged Tent Mission was the best I have ever witnessed since the big tent at Kilburn. The addresses night after night, for several weeks, by Mr. William Grove, who was followed by Mr. Charles Inglis for a fortnight, were greatly valued, and much blessing was the result. The work at the hall is in a very healthy, prosperous condition. Sunday evenings often crowded; always full, or nearly so. Our morning meeting very happy. We baptised eight on Wednesday evening, partly the outcome of our adult school, which numbers about 75 members; about the same number attend our Sunday afternoon women's school, conducted by Mrs. Algernon Wallis. The mothers' meeting numbers about 80. The children's school is flourishing, and numbers about 400 scholars.”

* * *

SWINDON BRANCH (E.M.).

MR. BROWN sends us cheering tidings of the work under his care in this centre. We regret that we cannot find space for his encouraging report of sustained numbers at the various meetings, con-

tinued conversions, growing harmony, and active service on the part of the workers. We commend this very interesting work to the prayers of our readers.

* * *

WILLESDEN HALL, WILLESDEN
LANE, N. W.

CIRCUMSTANCES have arisen in connection with the site for the above which have cleared the way for erecting a **TEMPORARY IRON BUILDING**, for about three years, without our having to wait for the funds required for the more permanent structure, and we have entered into arrangements for this to be erected forthwith. We hope to be able to announce the opening in the next number of *Footsteps of Truth*. Meanwhile we shall be glad to receive any contributions, however small, toward the cost of this iron building, seating about 500 people, amounting to some £400. We hope that many of our readers will give the cost of a seat therein. The whole district is being rapidly covered with houses, which appear to be occupied immediately they are built, and amongst this new population evangelistic work is urgently needed. We commend this matter to the prayerful fellowship of all who desire the spread of the Gospel and the salvation of souls.

* * *

JOTTINGS FROM ABROAD.

WE gladly publish *in extenso* the following letter from Dr. Alexandrian, which will probably stir some hearts to replenish our exhausted fund for sending this magazine to missionaries abroad:—

CONSTANTINOPLE.

“77, Pangalty, Pera.

“Dear Sir,—I should have written to you long ago to thank you for *Footsteps of Truth*, which is sent to us every month, and often helps me in preaching the Gospel to the poor patients in my dispensary. I beg to forward with this a copy of the fifth annual report of our work, which we have started through the guidance of our Divine Father, and carried on, though with great difficulty, and sometimes against various obstacles; but we have many reasons now to praise God for His especial mercies in establishing the mission in such a character and position that we might be able to reach those poor and neglected souls

who are not brought by any other means under the Gospel. Most of the patients at my dispensary are totally ignorant of the coming wrath of God. A considerable number of them have no idea of an immortal soul, so that we have often noticed the teachings of the Divine Book are quite new to them, and quite strange too. We feel most happy that the Lord has used us in this way to communicate the blessed message of Christ to those who would most probably never otherwise have heard it. We have the great advantage of addressing four kinds of the human race at one time, through the Turkish language, which is talked and understood by the Greek, Armenian, and Jew, as well as by the Mussulmans.

“Our chief aim has been to give to each patient, with the bottle of medicine, a copy of the Gospel, to show them the way to heaven. Though our present efforts are so feeble and few to fill up the great want, or to evangelise the great masses of souls around us, yet we trust that this is only a beginning of a great evangelical revolution and regeneration in this vast country. So we work and pray for that blessed end. May the glorious day of the Lord soon dawn upon this dark land, which was once the only home of the Christian churches!

“Please to accept our thanks and gratitude for your magazine.

“Pardon for so much trouble, and allow me to remain,

“Your grateful brother in Christ,

“N. ALEXANDRIAN.”

* * *

It is with sincere sorrow that we hear from “Woolston,” just as we send this to press, that Lady Radstock is rapidly sinking (yet, thank God, to rise for evermore). The end is very near now, and the doctor thinks that the beloved departing one cannot live more than a day or two longer. “Thank God, there is no suffering,” says our informant. This will prove a heavy loss indeed, not only to her ladyship's devoted husband and numerous family, by whom she is so deeply loved, but to a far larger circle in the Church of God, where her Christ-like character, dignified yet genial presence, and cheering words endeared her to a multitude of hearts. The thought of the joy that appears to immediately await her above lightens the weight of our grief over her probable decease.